

**BEYOND FOOD: CONTRIBUTIONS OF A COMMUNITY KITCHEN AND A
COMMUNITY GARDEN TO THE WELL-BEING OF THE FRANCOPHONE
AND FRANCOPHILE COMMUNITY OF ST. JOHN'S, NEWFOUNDLAND**

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Abstract

This case study examines the impact of a community kitchen and a community garden developed by the *Association communautaire francophone de Saint-Jean* (ACFSJ) on Francophones and Francophiles living in St. John's. The purpose of the study is to gain an understanding of the potential roles these activities play among Francophone and Francophile minority communities. The study used document consultation, participant observation, and in-depth interviews with 24 study participants.

Findings indicate that the community kitchen and the community garden provide numerous benefits at the individual and community level. The activities foster much more than knowledge, skills, and a healthy lifestyle. They become vehicles for cultural and ethnolinguistic socialization, conscientization, and cultural and linguistic continuity. They foster a sense of community belonging, empowerment, cultural and linguistic safety, as well as psychological, social, cultural, and linguistic well-being. They support gathering between Francophones and Francophiles. They are spaces where identities are constructed and reconstructed. Findings reveal that Francophones and Francophiles are seeking opportunities to assert their identity, to be engaged in the development of the community, and to enhance their collective pride via activities that resonate with their identity, values, and interests. Above all, findings call for a holistic understanding of health and well-being, which encompasses cultural and linguistic well-being. They call for an expanded understanding of how we imagine well-being to include cultural and ethnolinguistic identity.

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List of Abbreviations

ACFSJ	Association communautaire francophone de Saint-Jean
CCCFSM	Comité consultatif des communautés francophones en situation minoritaire
CDC	Center for Diseases Control
CEFCO	Centre d'étude franco-canadiennes de l'Ouest
CIHR	Canadian Institutes of Health Research
CIW	Canadian Index of Wellbeing
CNFS	Consortium national de formation en santé
CPHA	Canadian Public Health Association
CSCGV	Centre scolaire et communautaire des Grands-Vents
FFTNL	Fédération des francophones de Terre-Neuve et du Labrador
FPFTNL	Fédération des parents francophones de Terre-Neuve et du Labrador
FSN	Food Security Network
ICEHR	Interdisciplinary Committee on Ethics in Human Research
NHMRC	National Health and Medical Research Council
NSERC	Natural Sciences and Engineering Research Council of Canada
PHAC	Public Health Agency of Canada
SSF	Société santé en français
SSHRC	Social Sciences and Humanities Research Council of Canada
TCPS	Tri-Council Policy Statement
UNESCO	United Nations Educational, Scientific and Cultural Organization
WHO	World Health Organization

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Chapter One: Introduction

1.1. Background of the Study

Inequalities and inequities in health are considered major public health issues worldwide and Canada is no exception (Bryant, Raphael, & Rioux, 2010; Mikkonen & Raphael, 2010; WHO, 2008). Many studies have shown that Indigenous people and racialized Canadians experience poor health compared to the rest of the population (Mikkonen & Raphael, 2010; Public Health Agency of Canada [PHAC], 2013). It is, however, only recently that studies have indicated health disparities between Anglophones and Francophones living in a minority situation (Bouchard & Desmeules, 2011; Bouchard & Desmeules, 2013; Bouchard, Gaboury, Chomienne, Gilbert, & Dubois, 2009; Kirby & LeBreton, 2002). Indeed, research on the health and well-being of Francophones living in a minority situation is in its infancy (Bouchard & Desmeules, 2011; Vézina & Poisson, 2011). It was in 2001, with the publication of an extensive report led by Bowen (2001) through Health Canada, that language barriers to healthcare among Francophones living in a minority situation were clearly pointed out. The report underlined the negative impacts of linguistic and cultural barriers on access to health services and health promotion programmes, on health treatment, and on the therapeutic relationship between practitioners and patients. The same year, in a report for Health Canada, Fortier & Gauthier (2001) showed that 50 to 55% of Francophones living in a minority situation had no or poor access to health services in French. They emphasized that access to health services in French was essential to the individual health of Francophones. A few years later, the first national research forum on the health of

Francophones living in a minority situation was held (Consortium national de formation en santé [CNFS] & Société santé en français [SSF], 2005). Issues around accessibility to health services in French, determinants of health and well-being specific to Francophone community minorities, as well as the importance of language and culture were discussed. These discussions led to further research and strengthened the emergence of this new field of study (Bouchard & Desmeules, 2011).

Over the past decades, extensive research has led to the generation of cornerstone reports (WHO, 1986; WHO, 2008) identifying and describing determinants of individual and community health. Several countries, including Canada, followed suit and made their own lists of determinants (Mikkonen & Raphael, 2010; PHAC, 2013). In addition to the official lists, some Canadian scholars have broadened their exploration to draw a more colourful picture, adding nuances and missing pieces to better describe and enhance our understanding of the numerous factors which make people and communities feel well and healthy. This has led to a discussion on the influence of cultural and ethnolinguistic identity, culture, and language on individual and community health and well-being (Adelson, 2005; Chandler & Lalonde, 1998; Consortium national de formation en santé & Société santé en français, 2007; Drolet, Dubouloz, & Benoît, 2014; Harrison & Dupuis-Blanchard, 2010; Kirmayer, Simpson, & Cargo, 2003; Landry, Deveau, Losier, & Allard, 2009; Richmond, 2009). Some researchers would now argue that language, culture, and belonging to a minority linguistic group are important determinants of health and well-being (Bouchard et al., 2009; Bouchard & Desmeules, 2013; Chandler & Lalonde, 1998; Fonda, 2009; Leis & Bouchard, 2013; National Collaborating Centre for Aboriginal Health, 2016; Richmond & Ross, 2009; Vézina & Poisson, 2011). However until now,

few studies have specifically explored determinants of health and well-being among Francophones living in a minority situation (Bouchard & Desmeules, 2011; Bouchard & Desmeules, 2013; Vézina & Poisson, 2011) and many questions remain.

Looking at the situation in Newfoundland and Labrador we see the lowest percentage of Francophone residents in the country (Statistics Canada, 2012). It is harder than elsewhere in Canada to obtain health services in French (Bouchard & Desmeules, 2013) and the proportion of health professionals who can speak French is among the lowest in the country (Statistics Canada, 2009). It is only recently that the Government of Newfoundland and Labrador adopted a policy to foster the implementation of services in French within the province (Commissariat aux langues officielles, 2015).

One of the strategies developed to foster the health and well-being of Francophones living in a minority situation is the implementation of School Community Centres. These centres house Francophone schools and Francophone organizations under the same roof. They offer many services and activities in French aimed at promoting language, culture, education, community and economic development, health, and well-being (Harrison, 2009). Depending on the region, however, services offered can vary widely (Harrison, 2007). In addition, little is known about their contribution to health and well-being (Harrison & Dupuis-Blanchard, 2010) and scholars have stressed the need to assess the impacts of their services (Harrison, 2007; Harrison, 2009; Harrison & Dupuis-Blanchard, 2010).

Recently, the Francophone Association of St. John's (*Association communautaire francophone de Saint-Jean* [ACFSJ]) located in the School Community Centre (*Centre scolaire et communautaire des Grands-Vents* [CSCGV]) in St. John's, launched a

community kitchen and a community garden. Community kitchens and community gardens are recognized health promotion strategies (Armstrong, 2000; Engler-Stringer & Berenbaum, 2005; Fano, Tyminski, & Flynn, 2004; Fridman & Lenters, 2013; Hale et al., 2011; Iacovou, Pattieson, Truby, & Palermo, 2012). They have been shown to foster individual and community health and well-being by impacting on several determinants of health. Studies have shown that community kitchens and community gardens can enhance participants' knowledge and skills, foster healthy eating habits, increase physical activity, enhance physical and mental health, generate social support and social network, build social capital, and foster community development (Fano et al., 2004; Fridman & Lenters, 2013; Park, Shoemaker, & Haub, 2009; Twiss et al., 2003; Wakefield, Yeudall, Taron, Reynolds, & Skinner, 2007).

There are, however, several gaps in knowledge in the Canadian literature about the impacts of community kitchens and community gardens on individual and community health and well-being. Only a handful of studies have explored their significance and importance among cultural and linguistic minorities. To my knowledge, no studies to date have explored the impacts of community kitchens and community gardens on Francophones and Francophiles living in a minority situation. There are only anecdotal mentions of their benefits (Centre de ressources communautaires Orléans-Cumberland, 2017; Centre francophone de Toronto, 2010; Tremblay & Roussel, n.d.). So, one might wonder what roles community kitchens and community gardens play amongst Francophones and Francophiles living in a minority situation. Do these activities contribute to cultural and linguistic health and well-being? Why do some Francophones and Francophiles participate in these activities, while others do not? Can these activities

promote individual and community health, well-being and vitality? If so, then through which processes, and impacting which determinants of health and well-being? These are some of the questions that guided this research and led me to examine holistically how the health and well-being of Francophones and Francophiles communities can be fostered in ways that have previously received little attention in the scholarly literature.

1.2. Situating the Study -- A Chance Encounter

The idea of this project emerged in May 2015, through a chance encounter. I was working as a free-lance journalist for *Le Gaboteur*, the francophone newspaper of Newfoundland and Labrador. With my boss, we went for a nice drive exploring the majestic Avalon Peninsula. At a few hours drive from St. John's, we stopped in Grates Cove, a lovely town tucked at the tip of the Peninsula. Grates Cove is national historic site hosting hiking trails and breathtaking views of the ocean. We stopped there because I really wanted to show my boss Grates Cove Studios, which had opened a few years before. It hosts artists in residence and visitors, and has a tasteful restaurant serving delicious meals inspired by Cajun and traditional Newfoundland cuisine.

To our surprise, when we entered the restaurant, we saw our two colleagues from the ACFSJ, who were also there visiting, intrigued by this original little gem. So the four of us, very surprised to see each other, started chatting. Over the course of the conversation, which didn't last more than ten minutes, the Director of the Francophone Association, very excited and enthusiastic, told me that the Association was about to launch a community garden, which she hoped would complement the community kitchen project, which had been launched earlier in the fall. The intention was to create a linkage

between the two projects, where food cultivated in the garden could eventually be integrated into the community kitchen activities. Also excited, I asked her for an interview for the newspaper. I thought this would make a perfect article to be published in the 2015 Summer edition (Bernard, 2015b).

We met a few weeks later and it was during the interview that the Director expressed her desire to assess the impacts of these two projects on participants. She specifically wondered if these projects would have an impact on participants' sense of community belonging and would make a positive contribution in their life. "This is such a great idea!" I recalled saying. "You should look for a Master's student exploring the question!" I added. The idea of a Master's project was born.

A few months later, we formalized the idea and I became that student. From the original questions raised, I proposed to study the impacts of the community kitchen and the community garden at the individual and community levels. We decided to be open to the broadest range of impacts, while at the same time exploring whether the activities specifically impacted cooking and gardening knowledge and skills, social support and social networks, sense of belonging, identity, health, well-being, and community development.

1.3. Research Objectives

The purpose of this exploratory research was to gain an understanding of the potential roles that community kitchens and community gardens play among Francophone and Francophile individuals and communities in a minority situation. More specifically, this study examined the following research questions:

- a. Which factors motivate Francophones and Francophiles to participate or not in the community kitchen and the community garden launched by the ACFSJ?
- b. What are the perceived benefits of the community kitchen and the community garden for Francophones and Francophiles living in St. John's?
- c. What are the benefits of the community kitchen and the community garden at a community level?

It is important to note that exploring theories around health and well-being was not an objective of this study. However, the exploratory nature of the research and the richness of findings enabled a discussion on determinants of health and well-being for Francophones living in a minority situation. This will be discussed in Chapters Four and Six.

1.4. Expectations

- a. I expected that participation in the community kitchen and the community garden is motivated by the many benefits gained and because these activities correspond to participants' identity, values, and interests.
- b. I expected that the community kitchen and the community garden would contribute in multiple ways to promoting health and well-being including, but not limited to, enhancing: (a) cooking and gardening knowledge and skills; (b) social support and social networks; (c) sense of belonging; (d)

community development; and (e) a connection to cultural and ethnolinguistic identity of participants.

- c. I expected that participation in the community kitchen and the community garden would influence participants' identity.
- d. I expected a variety of opinions and experiences discussed by study participants that would uncover phenomena which have received little or no attention in the literature.

1.5. Outline

This dissertation is organized into seven chapters. In Chapter One (this chapter), I provide the background of this study, which included a rationale for why I chose this project and a brief introduction to how this project emerged. I also present the objectives and expectations.

In Chapter Two, I present an overview of the relevant literature on Francophones and Francophiles living in a minority situation and benefits gained through participation in community kitchens and community gardens. I also include a discussion on the theories and key concepts related to culture, language, identity, vitality, health, and well-being which guided this study. The literature review aims to highlight the relevance of this project and enable an understanding of key findings which emerged from the data collection. Above all, I purposefully aimed to gather literature on culture, language, and identity and their relationship to health and well-being in the context of health promotion activities. My hope is that this literature review might provide an information framework that will enable other researchers to examine holistically how the health and well-being of

individuals and communities can be fostered in ways that have received little attention in the scholarly literature on Francophones and Francophiles living in a minority situation.

In Chapter Three, I discuss the theoretical and methodological approaches used. This chapter includes a discussion on theories and methods which influenced the data collection and data analysis. It also includes a discussion on ethical considerations and reflexivity.

In Chapter Four and Five, I describe findings which emerged from the data collection. Chapter Four describes benefits of the community kitchen and the community garden at the individual and community level. Chapter Five discusses facilitators and barriers to participation and benefits.

In Chapter Six, I contextualize the findings within the existing literature. I discuss findings which are more in line with the existing literature, and then I examine findings which have received less attention and make more significant contributions to the literature and fill gaps in knowledge. As will be evident, when reading Chapter Four and Five, findings were numerous - much more numerous than expected. As this was an exploratory study it uncovered many themes that could not be explored in full detail but which suggest a need for further and more in depth exploration in future research. There were various reasons for designing this research as an exploratory study. On the one hand, I made this choice because it was important that findings could be used by the ACFSJ and other Francophone organizations, as urgently stressed in a recent report formulated to the attention of scholars in the field of health among Francophones minority communities (Vézina & Poisson, 2011). On the other hand, to the best of my knowledge I was the first to explore the roles played by a community kitchen and a community garden on

Francophones and Francophiles living in a minority situation, my intention was to open as many doors as possible for further explorations. Therefore, not all findings have been discussed in depth in this chapter. I focussed on those which, based on the literature and in my opinion, make significant contributions.

In Chapter Seven, I provide a summary of the study. I revisit the steps I took in conducting this case study and summarize the key findings. I end the chapter with insights for future research and recommendations.

Chapter Two: Literature Review

2.1. Introduction

This chapter presents an overview of the peer-reviewed literature on key concepts that are important to understanding the theoretical and methodological approaches which guided this study, as well as findings which emerged from the data collection. The chapter reviews the relevant literature on Francophones living in a minority situation, emphasizing culture, language, identity, health and well-being. I decided to define those concepts, as they are a guiding thread throughout this thesis. Furthermore, as I am, to my knowledge, the first to explore the roles played by a community kitchen and a community garden on Francophones and Francophiles living in a minority situation, and because the literature on health and well-being among Francophones is in its infancy, my hope is that discussing how those concepts are interrelated will encourage further research in this field.

I have subdivided the chapter into five sections. I first provide common definitions of Francophones and Francophiles, as well as demographic information. I then present key historical turning points which have shaped the destiny of Francophones living in a minority situation, as well as factors which are pointed out as barriers to the vitality of Francophone communities. Those events put into context the importance of studying health promotion services offered by Francophone associations. I then discuss how culture, language, identity, health, and well-being have been defined and how they are interconnected. Finally, I define health promotion as a strategy to achieve health and well-being. All of those sections establish the context to end this literature review with an

overview of community kitchens and community gardens as health promotion activities, and their importance to individual and community health and well-being.

2.2. Who are the Francophones and Francophiles living in Canada?

There is no one clear definition of what a “Francophone” means, but the most commonly used definitions refer to the indicators developed by Statistics Canada (Guignard, Forgues, & Landry, 2014). They include: French as mother tongue; French as first official language spoken; reported ability to conduct a conversation in French; French as a language spoken at home (most often or regularly spoken); and French as a language spoken at work (most often or regularly spoken).

Among them, the two most often used definitions of Francophones refer to: a) mother tongue, i.e. first language learned during childhood and still understood; and b) the first official language spoken, which is a combination of variables (Guignard et al., 2014). First official language spoken refers to Francophones whose knowledge of Canada’s official languages is French; or individuals whose knowledge of Canada’s official languages is French and English but where French is the individual’s mother tongue; or individuals whose knowledge of Canada’s official languages and mother tongue is French and English, but French is the language most often spoken at home; or individuals whose knowledge of Canada’s official languages and mother tongue is neither French nor English but French is the language most often spoken at home (Guignard et al., 2014). The advantage of combining mother tongue and French as first official language spoken is that it takes into account individuals whose mother tongue is neither French nor English, but who know French or French and English. This definition enables

the inclusion of individuals who identify as Francophones and with other linguistic communities. This is often the case for immigrants (Guignard et al., 2014). The inconvenience is that it classifies as Anglophones those who have both French and English as a mother tongue, but who use English most often at home. For instance, individuals in an exogamous situation and their children, where French and English are mother tongues, but for whom English is most often used (Guignard et al., 2014).

Regarding Francophiles, this term has received less attention. As highlighted by the Office of the French Language Services Commissioner (2013), there is a growing number of newcomers and exogamous couples who contribute to Francophonie. Consequently, the line between Francophone and Francophile is getting thinner and thinner. In their report, they defined as Francophile “a person who is interested in French and in Canada’s French-speaking communities. Often [Francophiles] or their children have learned to speak French and to enjoy French-language cultural products” (p. 10). The Francophone and Francophile cities network (2015) defined Francophiles as people whose first language is not French, but who are interested in French language and culture. They stipulated that Francophiles are

persons for whom French is not their first language, or who speak French fluently, or a little or maybe not at all, but who are interested in French for a variety of reasons. Curious, in love with the French language, often passionate about culture, many see in French language a language of discovery, a language that opens doors to the unknown, to history, to the great currents of thought and creativity, to research and to better understanding of the world around them (p. 2)

For the purpose of this research, I used the term Francophone to refer to study participants who self-identified as Francophones. Those were study participants whose mother tongue or first official language spoken was French. It allowed for the inclusion of

immigrants who self-identified with the Francophone community and another linguistic community. I used the term Francophile to refer to study participants who did not self-identify as Francophones, but who had an interest in Francophone cultures, French language, and/or for French-speaking communities (Office of the French Language Services Commissioner, 2013; Francophone and Francophile cities network, 2015). Those were study participants whose mother tongue was not French, but who had some knowledge of French, had spent time in Francophone environments, and/or were raised among exogamous families.

2.3. Where do Francophones and Francophiles live in Canada?

Francophones live in all provinces and territories in Canada. In 2011, 7,298,180 individuals reported French as their mother tongue, which represented 22.0% of the Canadian population. French was the language spoken at home for 7,892,195 Canadians, which represented 23.8% of the population. 7,691,705 individuals reported French as their first official language spoken, which represented 23.2%. Overall, 9,960,590 individuals had the ability to conduct a conversation in French, which represented 30.1% of the population (Statistics Canada, 2012).

The majority of people who reported French as their mother tongue lived in Quebec. Only 4.2% (1,066,580 individuals) lived outside of Quebec in a minority situation (Statistics Canada, 2012). Outside of Quebec, 4.3% of the population spoke French at home, 4.0% reported French as their official language spoken, and 10.2% had the ability to conduct a conversation in French (Statistics Canada, 2012).

The use of French varies greatly among and between provinces. In some regions, such as in New Brunswick, Ontario, and Southwestern Nova Scotia, it is easier for Francophone and Acadian communities to live in French (Fédération des communautés francophones et acadienne du Canada, 2011). In other areas, like in the province of Newfoundland and Labrador, the use of French is mainly restricted to certain institutions such as schools, cultural centres, churches, community organizations, radios, and newspapers (Magord, Landry, & Allard, 2002). Ontario and New Brunswick together account for 77% of Francophones living outside Quebec, followed by British Columbia, Alberta, Manitoba, and Nova Scotia (Fédération des communautés francophones et acadienne du Canada, 2011).

2.3.1 Demographic profile of Francophones living in Newfoundland and Labrador

Apart from the three territories, Newfoundland and Labrador accounts for the lowest number of individuals who reported French as their mother tongue (3,020) or first official language spoken (4,290). However, in terms of percentage, it is in Newfoundland and Labrador that we find the lowest percentage of Francophone residents of the province; 0.6% of the population reported French as their mother tongue in 2011 and 0.8% reported French as their official language spoken at home. A third of them (1,435 individuals; 0.3%) said they spoke French most often at home and more than half of them (2,850 individuals; 0.6%) said they spoke French at least on a regular basis at home (Statistics Canada, 2012). Although, 23,580 individuals said they had the ability to conduct a conversation in French (4.6%), it is still the second lowest proportion in the country, after Nunavut (Statistics Canada, 2012).

According to the Fédération des communautés francophones et acadienne du Canada (2009), more than half of Francophones living in Newfoundland and Labrador were born outside of the province; nearly half came from another Canadian province, and 12.5% came from outside Canada. Among other Canadian provinces, the majority of Francophones came from Quebec.

Francophones live in three main areas of the province: Labrador (mainly in the mining towns of Labrador City-Wabush and the former military base of Happy Valley-Goose Bay), the Port-au-Port Peninsula (located on the west coast of Newfoundland), and St. John's. It is in the St. John's region that we find the highest number of Francophones, where 655 individuals reported French as their mother tongue (in 2006). Francophones in the St. John's area mainly come from elsewhere, including the Atlantic Provinces, Quebec, and St. Pierre (an island of France which is located off the Newfoundland coast) (Fédération des communautés francophones et acadienne du Canada, 2009).

In 2006, most Francophones in Newfoundland and Labrador were adults, and they were older than the general population (47 years old versus 42 years old) (Fédération des communautés francophones et acadienne du Canada, 2009). Regarding their education level, it was higher than the provincial average. 50% of Francophones had studied beyond a high school diploma and 21% had taken university-level studies, compared to 11% for the general population of Newfoundland and Labrador. It is worth mentioning that available data are aggregated and there are regional differences among Francophones living in Port-au-Port, which is rural, Labrador City and Happy Valley-Goose Bay, which are remote and resource-dependent, and the capital, St. John's (Fédération des communautés francophones et acadienne du Canada, 2009).

The distribution of Francophones per employment sector is also different from the general population of Newfoundland and Labrador. While the economy of the province depends on natural resources in the forestry, fishing, mining, and oil and gas extraction industries, Francophones mainly work in the public services sector, as well as the wholesale and retail trade sectors. The average annual income of Francophones is also higher than the provincial average (\$36,447 versus \$27,636). However, looking closely, there are major differences among Francophones. Although more than a quarter of Francophones had incomes over \$60,000 in 2006, more than half of Francophones had incomes below \$20,000 (Fédération des communautés francophones et acadienne du Canada, 2009).

2.4. Health and Well-being among Francophones Living in a Minority Situation

Regarding health and well-being, studies have recently showed disparities in health and social conditions between Anglophones and Francophones living in a minority situation in Canada (Bouchard et al., 2009; Gagnon-Arpin, Makvandi, Imbeault, Batal, & Bouchard, 2013). Francophones living in a minority situation have poorer self-perceived health (Bouchard et al., 2009; Chartier et al., 2014). They also have higher rate of multiple chronic diseases, individuals who take alcohol, smoke, and individuals who are physically inactive and overweight, compared to the rest of the population (Bouchard & Desmeules, 2013; Imbeault et al., 2013; Gagnon-arpin et al., 2013).

Findings suggest that an aging demography as well as poorer socioeconomic conditions among Francophone minority communities contribute to these disparities. Although it is not the case in St. John's, Francophones living in a minority situation are

generally older, less educated, and less represented in the workforce (Bouchard, Gilbert, Landry, & Deveau, 2006; Bouchard & Desmeules, 2013; Kirby & LeBreton, 2002; Gagnon-Arpin et al., 2013). The minority/majority ratio, i.e. the reality of living in a minority context, is another factor which could be involved in these disparities (Bouchard et al., 2009; Bouchard & Desmeules, 2011). Furthermore, Francophone minority communities face more obstacles to accessing social services and have limited to no access to health services in their own language (Bouchard et al., 2006, Bouchard et al., 2009, Bouchard & Desmeules, 2011; Bowen, 2001; Chartier et al., 2014; De Moissac et al., 2012; De Moissac, Giasson, & Roch-Gagné, 2015; Forgues, Doucet, & Noël, 2011; Fortier & Gauthier, 2001; Kirby & LeBreton, 2002). Services in English have been shown to trigger worries and anxiety, while services in French foster feelings of cultural and linguistic safety and sense of belonging (Commissariat aux services en français de l'Ontario, 2016).

Although studies point out that linguistic barriers negatively affect the quality of health and health services, data on these effects are still scarce (Vézina & Poisson, 2011). Furthermore, it is only recently that several variables, in addition to mother tongue, have been included in some of the Statistics Canada surveys, while a systematic inclusion of the linguistic variables at the Federal and Provincial level would be vital to enhance knowledge regarding the reality of Francophones living in a minority situation (Bouchard & Desmeules, 2011; Vézina & Poisson, 2011). This lack of information limits an understanding of the situation experienced by Francophones and how governments and organizations should address any challenges with health and health services (Fortier & Gauthier, 2001; Vézina & Poisson, 2011).

2.4.1 Health among Francophones living in Newfoundland and Labrador

Studies examining the health status and determinants of health for Francophones living in Newfoundland and Labrador are almost nonexistent. Some data from the Port-au-Port Peninsula, where there is a high proportion of Francophones living in a rural setting, indicated social and health disparities among its population compared to other Newfoundlanders (Sekhri & Baddour, 2006). Health services in French are perceived to be harder to obtain in Newfoundland and Labrador than elsewhere in Canada (Bouchard & Desmeules, 2013). Over 75% of Francophones in the province feel that it would be difficult to obtain services in French (Bouchard, & Desmeules, 2013). Newfoundland and Labrador is also among the provinces with the lowest proportion of health professionals who can speak French (Statistics Canada, 2009). The province has been among the last to adopt, in November 2015, a policy to foster the implementation of services in French (Bernard, 2015d; Commissariat aux langues officielles, 2015).

Summary

In this first section I introduced the common terminology to define Francophones and Francophiles. I presented data around the demographic profiles of Francophones living in a minority situation in Canada and in Newfoundland and Labrador.

In the following paragraphs, I present an overview of key moments which have shaped the Canadian context for Francophones living in a minority situation. Discussing those events is important to better understanding why Francophone scholars call for studies on the impacts of activities and services offered in French (Harrison, 2007; Harrison, 2009; Vézina & Poisson, 2011). It also suggests explanations for disparities in

health between Francophones and Anglophones. Finally, it provides a piece of the puzzle to put into context how and why health promotion activities in French, such as the community kitchen and the community garden in St. John's, might make a contribution to the vitality of Francophone and Francophile communities living in a minority situation.

2.5. A Shift Towards Equality of French and English

Until recently, governments supported policies to assimilate Francophones. Over the past centuries, those policies severely impaired the use of French and the vitality of Francophone minority communities (Ponting, 2004; Bouchard & Desmeules, 2011). However, things have slowly changed. Several laws and policies have been implemented to vitalize official linguistic minority communities and help them maintain their language, culture, and heritage.

It is really with the adoption of the Official Languages Act in 1969 and the Canadian Charter of Rights and Freedoms in 1982 that events toward equality between English and French began (Bouchard & Desmeules, 2011; Bouchard & Desmeules, 2013; Office of the Commissioner of Official Languages, 2016). The Official Languages Act in 1969 was a first step to support the development of Francophone minority communities in Canada. Subsequently, the Canadian Charter of Rights and Freedoms, implemented in 1982, provided strength to the Official Languages Act, as it enshrined French as an official language into the Constitution (Bouchard, & Desmeules, 2011).

In 1988 and 2005, amendments to the Official Languages Act of 1969 were made (Fédération des communautés francophones et acadienne du Canada, 2017a) and obligated Federal institutions to undertake positive measures to fulfill the advancement of

French (Office of the Commissioner of Official Languages, 2016). This meant that actions had to, and must be undertaken by the Federal Government to ensure the implementation of commitments into tangible impacts towards vitality of Francophone communities and equal status of French in Canada (Office of the Commissioner of Official Languages, 2016). Indeed, under article 41 of the Official Languages Act, the Government of Canada is committed to

(a) enhancing the vitality of the English and French linguistic minority communities¹ in Canada and supporting and assisting their development; and (b) fostering the full recognition and use of both English and French in Canadian society (Minister of Justice, 2017, p. 20).

Under article 43, the

Minister of Canadian Heritage shall take such measures as that Minister considers appropriate to advance the equality of status and use of English and French in Canadian society and, without restricting the generality of the foregoing, may take measures to (a) enhance the vitality of the English and French linguistic minority communities in Canada and support and assist their development; (b) encourage and support the learning of English and French in Canada; (c) foster an acceptance and appreciation of both English and French by members of the public; (d) encourage and assist provincial governments to support the development of English and French linguistic minority communities generally and, in particular, to offer provincial and municipal services in both English and French and to provide opportunities for members of English or French linguistic minority communities to be educated in their own language; (e) encourage and assist provincial governments to provide opportunities for everyone in Canada to learn both English and French (Minister of Justice, 2017, p. 21-22).

The release of ‘The Next Act: New Momentum for Canada’s Linguistic Duality: The Action Plan for Official Languages’ by the Government in 2003 (Government of Canada, 2003) was another key event in advancing the equality of French. It also provided fertile ground to initiate research on health and well-being among Francophones

¹ “The term ‘official language minority communities’ refers to English-speaking communities in Quebec and French-speaking communities in the rest of Canada” (Office of the Commissioner of Official Languages, 2016).

² Introduced in 1977 by Giles, Bourhis, and Taylor, ethnolinguistic vitality refers to the strength of linguistic communities. It encompasses the social and structural factors that affect “a group’s ability to behave and survive as a distinct and active collective entity within multilingual settings” (in Landry & Bourhis, 1997, p. 30).

³ Community vitality refers to “vital communities that have strong, active, and inclusive relationships among people, private, public, and non-governmental organizations that foster individual and collective

living in a minority situation. The action plan acknowledged a need for Francophones living in minority situations to have broader access to public services in their own language. In the document, the government also identified the health of linguistic minorities as a key priority (Government of Canada, 2003) and emphasized that “vibrant minority official language communities that are proud of their identity and their culture and able to attract new members constitute an asset for the country as a whole” (Government of Canada, 2003, p. 43). In other words, in this report, the government recognized that vitality of communities was strongly linked to community identity, culture, and collective pride, and that vitality of Francophone minority communities impacted on the well-being of the entire country.

This case study aims to contribute to knowledge about health and well-being among Francophones living in a minority situation. It is important to keep in mind that discussions and actions specific to health of Francophone community minorities really began in the 2000’s (Benoit, Bouchard, Leis, & Garceau, 2012; Bouchard & Desmeules, 2011; Vézina & Poisson, 2011). Prior to that, health as a strategy to vitalize Francophone communities was nearly absent from discussion. It was in the wake of the Montfort judgment in 2001 (Pelletier, 2013), with the creation of the *Comité consultatif des communautés francophones en situation minoritaire* (CCCFSM) in 2000, the *Société santé en français* (SSF) in 2002, and the *Consortium national de formation en santé* (CNFS) in 2003 that data on health really started to emerge and that health as a strategy to vitalize Francophone communities began to be imagined (Bouchard et al., 2006). The Montfort judgment was a vital first step in recognizing that Francophone health care institutions, such as the Hôpital Montfort, play much more than a caring role. They have

the potential to contribute to Francophone communities' vitality. The Montfort judgment stipulated that the hospital helped "to maintain French language, to transmit the Francophone culture and to foster solidarity among the Francophone minority" (Bouchard & Desmeules, 2011). As such, more efforts have recently been made towards developing an understanding of determinants of health and well-being, which impact Francophones living in a minority situation. Others have also stressed the need to assess the impacts of services and activities offered by School Community Centers on Francophones' health and well-being, since health promotion activities in French would likely be vital to fostering well-being among Francophone minorities (Harrison, 2007; Harrison, 2009; Kirby & LeBreton, 2002). But until now, many questions remain.

Overall, there have been positive key events toward the development of Francophone communities. However, the use of French and linguistic continuity rates (number of individuals speaking French most often at home versus number of individuals reporting French as their mother tongue) have significantly declined over the years (Landry, Deveau, & Allard, 2006a). Several explanatory factors have been proposed. Among them, linguistic assimilation, low birth rate, and an increasing percentage of exogamous couples (Landry, 2003). Moreover, there are still disparities in health between Francophones living in a minority situation and Anglophones, and a lot remains to be done to maintain linguistic continuity, vitalize communities, and achieve equality (Benoit et al., 2012; Bouchard & Desmeules, 2011; de Moissac et al., 2015; Landry, 2003).

Summary

In this second section, I presented key events which have strengthened rights of Francophone minority communities. However, ways to maintain French and Francophone heritage, enhance vitality among Francophone minority communities, and achieve health and well-being are still an everyday challenge (Landry, Allard, & Deveau, 2008).

Documenting, understanding, and developing initiatives to foster the maintenance of French language and culture, and supporting engagement of individuals are key priorities to foster individual and community well-being (Vézina & Poisson, 2011). In the following sections, I give an overview of how culture and language have been conceptualized by some scholars and international organizations. I then discuss how they are embedded into notions of identity and community vitality. Those concepts provide the theoretical background which shapes the methodology and analysis of results.

2.6. Culture, Language, Identity, and Vitality

Culture and language have been described in numerous ways. Although language is often analysed as part of culture, they are two distinct but related concepts. For the purpose of this thesis, I chose to analyse culture and language distinctively to uncover all the expected phenomena.

2.6.1. Culture

In this thesis, the concept of culture is used in a broad sense to refer to the elements people use and share to affirm their identity as individuals and in groups.

Some scholars have emphasized that culture involves an intergenerational transmission component (Dockery, 2010). They explain that culture is “learned, shared,

transmitted intergenerationally, and reflected in a group's values, beliefs, norms, practices, patterns of communication, familial roles, and other social regularities" (Kreuter & McClure, 2004). Others scholars indicate that culture is not closed, homogeneous or static; individuals participate in multiple cultures, and cultures evolve and change (Kirmayer et al., 2003). The United Nations Educational, Scientific and Cultural Organization (UNESCO) defines culture as "that complex whole which includes knowledge, beliefs, arts, morals, laws, customs, and any other capabilities and habits acquired by [a human] as a member of society" (UNESCO, 2017). Importantly, UNESCO also points out that:

cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.

In stating that cultural diversity is as necessary for global society as biodiversity is for nature, i.e. a key determinant of human survival, it therefore suggests that the maintenance of culture is a key determinant for health and well-being.

2.6.2. Language

As mentioned, language is closely related to culture. Theories on language have proposed that language is "'a conveyor of culture' and the means by which knowledge, skills, and cultural values are expressed and maintained" (National Collaborating Centre for Aboriginal Health, 2016, p. 1). "Most people are connected to their emotions and intimate thoughts most readily in their first language or language of everyday life" (Kirmayer et al., 2007, p. 103). Language is "a subtle process which capitalizes on man's most significant resources including thought, symbolism and emotion" (Giles et al., 1977,

p. 305). Language “can serve as a symbol of ethnic identity and cultural solidarity; language is often the major embodiment of this ethnicity. It is used for reminding the group about its cultural heritage, for transmitting group feelings” (Giles et al., 1977, p. 305).

As such, language is not only the means to carry out culture, but is also a conveyor of emotions. Language is the product of culture, as well as an embodiment of individual and group identity (Giles et al., 1977; Moran, 2001; Sachdev, 1995). Language is used to participate in cultural practices and communities, to express deep and intimate emotions and thoughts, and to express individual’s identity within the culture. Language is also used to discuss and express cultural products and perspectives, to socialize, argue, and influence others (Kirmayer et al., 2007; Moran, 2001; Sachdev, 1995).

2.6.3. Identity

Drawing on these definitions, it is important to define what identity means, because identity is closely related to culture and language. I will define social identity, as well as cultural and ethnolinguistic identity. Those concepts are very useful for understanding findings from this case study.

Similar to culture and language, identity has also been defined in different ways. However, there seems to be an agreement that identity is not static but rather dynamic, built through relationships with others and influenced by contexts and time (Cavalli, 2006). According to David Newman, identity is

our most essential and personal characteristic. Identity consists of our membership in social groups (race, ethnicity, religion, gender and so on), the traits we show, and the traits others ascribe to us. Our identity locates us in the social world,

thoroughly affecting everything we do, feel, say, and think in our lives (as cited in Cavalli, 2006, p. 59).

An individual's social identity involves belonging to a given group (Giles et al., 1977), such as a cultural group, group of friends, sports teams or a community group. Groups can be internalized and contribute to an individual's sense of self and identity, forming a sense of social identity. Engaging with groups helps to define one's identity and provides a sense of belonging, purpose, and meaning.

Cultural and ethnolinguistic identity are often used in the Francophone literature to discuss identity. In this thesis, I refer to concepts of cultural and ethnolinguistic identity, drawing on various literatures and not exclusively on the literature relevant to Francophone identity.

Cultural identity refers more specifically to

identification with, or sense of belonging to, a particular group based on various cultural categories, including nationality, ethnicity, race, gender, and religion. Cultural identity is constructed and maintained through the process of sharing collective knowledge such as traditions, heritage, language, aesthetics, norms and customs (Chen, 2014, p.1).

“Cultural identity depends not only on access to culture and heritage but also on opportunities for cultural expression and cultural endorsement within society's institutions” (King, Smith, & Gracey, 2009, p. 77).

Ethnolinguistic identity comes into play “when a group regards its own language or speech variety as a dimension of comparison with outgroups” (Giles & Johnson, 1987, p.71).

2.6.3.1. Ethnolinguistic identity and vitality of Francophone communities in a minority situation

Several Francophone scholars have examined how the ethnolinguistic identity of Francophones living in a minority situation is constructed and shaped. They argue that ethnolinguistic identity is crucial to fostering ethnolinguistic vitality among minorities (Deveau, Landry, & Allard, 2005). According to Landry, Deveau, and Allard (2006b), ethnolinguistic identity would be the product of community ethnolinguistic vitality², cultural and linguistic socialization, and self-determination. A strong ethnolinguistic identity would depend on institutional support, the demography of the group, the prestige associated with the group, its aspirations and desires, the strength of cohesion and social capital generated within the group, the linguistic socialization context, and opportunities to socialize in French in a variety of contexts (Gérin-Lajoie, Gosse, & Roy, 2002; Gilbert, Langlois, Landry, & Auger, 2005; Landry & Magord, 1992; Landry et al., 2006b; Landry, 2012). Furthermore, a strong ethnolinguistic identity would also be shaped by opportunities for empowerment within the group to create positive outcomes, a sense of competency, and a sense of belonging (Deveau et al., 2005; Landry et al., 2008). A conscientization about the minority reality of an individual would also construct and strengthen its ethnolinguistic identity (Allard, Landry, & Deveau, 2005). Those would be among the key elements strengthening the Francophone identity and impacting assertion

² Introduced in 1977 by Giles, Bourhis, and Taylor, ethnolinguistic vitality refers to the strength of linguistic communities. It encompasses the social and structural factors that affect “a group’s ability to behave and survive as a distinct and active collective entity within multilingual settings” (in Landry & Bourhis, 1997, p. 30).

of the Francophone identity among Francophones living in a minority situation (Deveau et al., 2005; Landry et al., 2008).

2.6.4. Culture, language, and identity of Francophones living in a minority situation

Having discussed common theories used to understand what culture, language and identity mean, we may wonder what distinguishes Francophones living in a minority situation from other groups. Is there a single or a variety of Francophone cultures and identities in Canada? What characterizes them? It is not my intention to provide a deep and detailed response to those questions, but I will briefly address them.

Across Canada, Francophone communities are interconnected through Francophone networks, such as the Fédérations des Francophones hors-Québec network (Fédération des communautés francophones et acadienne du Canada, 2017b), Réseau Santé (Société santé en français, 2015), and Association de la Presse Francophone (Association de la presse francophone, 2017) to name just a few. They organize activities and festivities, celebrating Francophone identity through community engagement, movies, music, food, and so on. Many Francophones are actively working toward institutional and linguistic reformations aimed at enhancing their control over a variety of institutions and promoting the equal status of French in Canada (Fédération des communautés francophones et acadienne du Canada, 2017c; Labelle, 2015). They also enact their identity via discourses, national symbols, and provincial flags (Lefebvre, 2012). All of those cultural and linguistic elements play a vital role in asserting and constructing Francophone identities, strengthening and vitalizing communities, and providing a common present and future (Lefebvre, 2012). As discussed by Giles et al.

(1977), “the more vitality a linguistic group has, the more likely it will survive and thrive as a collective entity in an intergroup context” (p. 309). A sense of prestige related to the status of the language spoken and historical instances of groups struggling to defend, maintain, or assert their existence can be sources of pride (Giles et al., 1977). This is important, as a subjective perception of community vitality, as well as language identification, strengthens ethnolinguistic vitality. A strong sense of community belonging would also impact level of engagement (Landry, Allard, Deveau, & Bourgeois, 2005). However, it is important to acknowledge that scholars agree that ‘the’ Francophone dynamic is changing; Francophones are not a homogeneous group. There is a variety of social, cultural, linguistic, and historical contexts within which Francophones living in a minority situation are embedded (Breton, 1994; Fourot, 2016; Gérin-Lajoie et al., 2002).

2.6.4.1. Ethnolinguistic identity and vitality of Francophone communities in Newfoundland and Labrador

The cultural and ethnolinguistic identity and vitality of Francophone communities in Newfoundland and Labrador vary among regions, as there are differences between their historical, social, economic, geographical, and demographic characteristics (Breton, 1994; Fédération des communautés francophones et acadienne du Canada, 2009; Landry & Magord, 1992). Only Francophones from the Port-au-Port Peninsula, known as the ‘Franco-Terre-Neuviens’ have historical and cultural roots in Newfoundland (Landry & Magord, 1992). Their French heritage comes from Acadians, particularly those from Cape-Breton in Nova Scotia (Labelle, 2015) and from a few dozen French fishermen,

mainly Breton, who settled in the three known Francophone communities of Cap-Saint-Georges, La Grand'Terre and l'Anse-à-Canards (Landry & Magord, 1992). After an intense period of assimilation, which started in the early 20th century (Labelle, 2015), continued in the 1930s during the economic depression and lasted for another 40 years, the collective identity of these communities got disrupted and reconstructed towards a North American model (Landry & Magord, 1992; Magord et al., 2002; Magord, 2015). The use of French was strictly forbidden and severely punished by the school system and the Francophone identity was demeaned (Labelle, 2015; Magord, 1995; Magord et al., 2002). Francophones began to speak English, some denied their Francophone heritage and even changed their French names for English names (Labelle, 2015; Magord, 2015). It was later in the 1970s that a movement of resistance and ethnolinguistic revitalization of these communities really emerged. Supported by the Federal Government, the first Francophone association was launched in 1971 and the first bilingual school opened in 1975 (Labelle, 2015; Landry & Magord, 1992). Later in the 1980s, more people joined the movement towards a reappropriation of a collective Franco-Newfoundlander identity (Landry & Magord, 1992), and the first French language school was opened (Labelle, 2015).

By comparison, the settlement of Francophones in St. John's area only began in the 1970s. Francophones in St. John's have typically settled there for employment opportunities, and often only stay temporarily in the province (Forgues, 2010; Landry & Magord, 1992). As discussed earlier in this chapter, the majority of Francophones in St. John's are not Franco-Newfoundlanders. They are a heterogeneous group, coming from

various countries, regions, and Canadian provinces (Fédération des communautés francophones et acadienne du Canada, 2009).

Notwithstanding those differences, a common movement towards revitalization of Francophone communities across the province has occurred over the past decades. Francophone organizations aimed at promoting, representing, informing, and fostering the well-being of Francophones in Newfoundland and Labrador have flourished across the province. With the creation of the 'Fédération des francophones de Terre-Neuve et du Labrador' (FFTNL) in 1973, a panoply of initiatives towards maintenance, construction, and reconstruction of a collective Francophone identity have been undertaken. Among others, there have been collective accomplishments towards a provincial recognition of the Newfoundland and Labrador Francophonie, as well as success with improvements to the provision of education and services in French (FFTNL, 2015).

Summary

In this third section, I introduced concepts of culture, language, identity, and vitality. I discussed how culture, language and identity are intrinsically related. I then introduced the concept of ethnolinguistic vitality of community and how it is relevant to understand all the factors which impact the strength and survival of a language and the cultural and ethnolinguistic identity of a group. Those are key concepts for understanding how the community kitchen and the community garden contribute to community health, well-being, and vitality.

In the following section, I delve into some theories on health and well-being, and their determinants. This section encompasses a discussion of how social networks, social

capital, culture, language, identity, and vitality are related to individual and community health and well-being. I then discuss strategies for achieving health and well-being. This involves a definition of health promotion, and a discussion on engagement, community development, and community vitality. Those are all key concepts for understanding the roles played by the community kitchen and the community garden among Francophones and Francophiles living in St. John's. Those theories and concepts contribute to the theoretical foundations which guided this research.

2.7. Health and Well-being

2.7.1. Theories on health and well-being

There is a consensus that health and well-being are two distinct but related concepts. "Wellbeing contributes to good health and good health aids wellbeing" (Gatrell, 2013, p. 99).

Health has been defined, understood, and measured in different ways depending on historical, geographical, social, and cultural contexts. The Western model proposed by the World Health Organisation (WHO) is widely used and figures as an official definition in Canada (PHAC, 2008). It defines health as "a state of complete physical, mental and social well-being, and not merely the absence of disease or infirmity" (WHO, n.d.).

Although this definition is a major step in understanding health more holistically (Thompson, 2014), it does not encompass other pillars of health, such as culture, which have been pointed out as vital to conceptualizing health. Defining what health means has important implications. It impacts research orientation, policy development, program implementation and so on. As such, other conceptual frameworks have been developed.

For instance, the ecological model takes into account the role played by social and physical environments. It encompasses community and culture as well as elements which influence individual and community well-being (Raingruber, 2014).

Besides Western models, other conceptualizations of health have been proposed. Many Indigenous peoples have a holistic definition of health, understanding it from an individual, family, and community perspective, each being inseparable key components of health. These definitions indicate that emotional, spiritual, economic, environmental, and cultural well-being (in addition to physical, mental, and social well-being) are the pillars of individual, family, and community health (Te Manatu Taonga/Ministry for Culture & Heritage, n.d.; National Collaborating Centre for Aboriginal Health, 2016; Thompson, 2014). They acknowledge the importance of language and culture, and emphasize that health is also dependant on mutual support and empowerment. They also underline a connection between past, present, and future possibilities, which refer to the importance of cultural continuity to health and well-being (Chandler & Lalonde, 1998; Chandler & Lalonde, 2008; King et al., 2009; Kirmayer et al., 2003). Cultural continuity is an important concept for minorities, as it refers to a desire to maintain traditional knowledge and values to support identity and cohesion among communities. Cultural continuity refers to “a notion of culture as something that is potentially enduring or continuously linked through processes of historical transformation with an identifiable past or tradition” (Kirmayer et al., 2003, p. 18).

Community health is another important concept to define in order to understand the impacts of the community kitchen and the community garden at a community level. Community health is a growing field of research in public health. It is a challenging

concept to define, particularly due to the absence of consensus on what a “community” is (Goodman, Bunnell, & Posner, 2014). Nevertheless, although limited, some definitions have been proposed. Among others, McKenzie et al. (2005) referred to community health as “the health status of a defined group of people and the actions and conditions, both private and public (governmental), to promote, protect, and preserve their health” (as cited in Goodman et al., 2014, p. S59). Examining Community Health departments, their missions often relate to the prevention of diseases and protection and promotion of health and safety, as well as community engagement in local health issues (Goodman et al., 2014; Memorial University of Newfoundland, 2017). Overall, community health aims at optimizing the health and well-being of people in a defined community or communities and local engagement is vital towards this goal (Goodman et al., 2014).

Regarding well-being, it has been less discussed and written about (Harrison, 2009) so it is ill-defined and lacks conceptual clarity (Fleuret & Atkinson, 2007). However, many definitions refer to well-being in terms of happiness or quality of life, including strong social network connections, good physical and mental health, the capacity to be involved in social life, or as a set of characteristics enabling individuals and communities to flourish (Gatrell, 2013). Well-being is also recognized as a concept which is useful for policy makers for measuring tangible impacts of their interventions on individuals and communities (Center for Diseases Control [CDC], 2016).

In Canada, University of Waterloo has developed the Canadian Index of Wellbeing (CIW) and adopted the following definition:

The presence of the highest possible quality of life in its full breadth of expression focused on but not necessarily exclusive to: good living standards, robust health, a sustainable environment, vital communities, an educated populace, balanced time

use, high levels of democratic participation, and access to and participation in leisure and culture (CIW, 2016, p. 11).

This definition seems to encompass both individual and community well-being.

Community well-being encompasses “the broad range of economic, social, environmental, cultural and governance goals and priorities identified as of greatest importance by a particular community, population group or society” (Cox, Frere, West, & Wiseman, 2010, p. 72). It would imply recognition that priorities to achieve community well-being vary across cultures (Cox et al., 2010).

In this thesis, I consider health and well-being as holistic concepts, drawing on the above theories which included ecological and Indigenous theories.

2.7.2. Determinants of health and well-being

Numerous studies and reports have pinned down individual and community determinants of health and well-being. Those are important to discuss as community kitchens and community gardens impact several of them.

The Ottawa Charter (WHO, 1986) and the Commission on Social Determinants of Health (WHO, 2008) are certainly among the most widely acknowledged documents describing determinants of health. The Ottawa Charter (1986) identified peace, shelter, education, food, income, a stable ecosystem, sustainable resources, social justice, and equity as fundamental conditions and resources for health. In its extensive report calling for action on the social determinants of health, the WHO (2008) underlined how circumstances under which “people are born, grow, live, work and age” determine individuals’ health; the underlying causes being “the unequal distribution of power, income, goods, and services” (p. 1).

In Canada, Mikkonen & Raphael, (2010) summarized social determinants of health which have been shown to strongly impact the health of Canadian as: Aboriginal status, disability, early life, education, employment and working conditions, food insecurity, health services, gender, housing, income and income distribution, race, social exclusion, social safety net, and unemployment and job security. Also, the PHAC outlines general determinants of health as: biology and genetic endowment, income and social status, social support networks, education, employment and working conditions, social environments, physical environments, personal health practices and coping skills, healthy child development, health services, gender, and culture (PHAC, 2011). The PHAC determinants are the ones endorsed by the Government of Newfoundland and Labrador (2017).

Regarding the determinants of well-being, the Canadian Index of Wellbeing identified the following: community vitality³, democratic engagement, education, environment, healthy populations, leisure, and culture.

As such, strong and inclusive relationships and inclusiveness would be vital to achieve well-being. Working towards sustainability of resources, acquisition of knowledge throughout life, well-being of populations, and the opportunity and capacities to participate and be engaged in leisure and cultural activities would be key determinants of well-being. A strong sense of community belonging would also be a determinant of individual and community well-being and good health (CIW, 2016).

³ Community vitality refers to “vital communities that have strong, active, and inclusive relationships among people, private, public, and non-governmental organizations that foster individual and collective well-being” (CIW, 2016, p. 15). According to Gilbert et al. (2005), community vitality of Francophone minority communities refers to the development and well-being of communities.

From the above determinants of health and well-being mentioned, social environment, social network, and culture were particularly relevant to explore the impact of the community kitchen and the school-based community garden at the individual and a community level. I will first discuss the importance of social environment, social network, and social capital, as related concepts.

2.7.2.1. Social network and social capital as determinants of health

Favourable social environments foster creation of social support and social networks which impact health and well-being. Belonging to a social network breaks social isolation, helps people solve their problems and is correlated with emotional feelings of esteem, value, satisfaction and love; all protective factors to health and well-being (PHAC, 2013; Wilkinson & Marmot, 2003).

Social capital, as a product of social networks (Portes, 1998), is important to discuss. It is argued to be a determinant of health (Kawachi, Takao, & Subramanian, 2013; Van Kemenade, 2003), and is a documented benefit of community gardens (Alaimo, Reischl, & Ober Allen, 2010; Chitov, 2006; Firth, Maye, & Pearson, 2011; Glover, Parry, & Shinen, 2005), and a proxy of community vitality (Bouchard et al., 2006). Over the past decade, there has been a growing interest in the concept of social capital among public health researchers examining how communities impact people's health (Hawe & Shiell, 2000). Social capital has been defined in many different ways, from communitarian to network definitions, i.e. from a focus on social organization to a focus on individuals' social relationships and access to resources (Moore, Shiell, Hawe, & Haines, 2005).

The network definition has been developed by a number of social scientists in the 1980s and 1990s, among them Pierre Bourdieu, Nan Lin, James Coleman, and Alejandro Portes. The definition proposed by Pierre Bourdieu is particularly relevant for this project. Bourdieu defined social capital as “the aggregate of the actual or potential resources which are linked to the possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition – or in other words, to membership in a group” (Bourdieu, 1986, p. 51). Portes (1998) suggested that a growing consensus about social capital refers to “the ability of actors to secure benefits by virtue of membership in social networks or other social structures” (p. 6).

The network approach to understanding social capital has been overlooked by public health researchers (Moore et al., 2005), but is relevant for this case study, as it enables a closer examination of the impact of networks at an individual and community level, rather than at a society level. It enables an exploration of the impacts of social context and social relationships on individual health (Bouchard et al., 2006; Hawe & Shiell, 2000; Moore et al., 2005). It has been suggested that social capital can impact health and well-being by improving the quality and availability of health and social services through community mobilization and coordination (Hawe & Shiell, 2000; Portela, Neira, & Salinas-Jiménez, 2013). Not much has been written about the impact of social capital on Francophone and Francophile health and well-being; but social capital would enhance health and well-being by providing people with psychosocial resources to cope with life adversity (Kawachi & Berkman, 2000; Haslam, Jetten, Postmes, & Haslam, 2009). Among Francophone minorities in Canada, institutions such as School Community Centres and the Hôpital Montfort have been described as a form of social capital

(Bouchard et al., 2006; Bouchard & Desmeules, 2011). Thus, looking at how participation in the community kitchen and the community garden can foster social supports and social networks, if they produce social capital, and how this might impact study participants' identity, can provide very useful insights.

2.7.2.2. Identity, language, and culture as determinants of health and well-being

Besides the mainstream determinants of health and well-being mentioned above, there is a growing body of literature examining how identity, language, and culture are intrinsically related to health and well-being. Studies have shown that an individual's social connections and group memberships can protect and enhance health and well-being (Greenaway et al., 2015; Jetten, Haslam, Haslam, Dingle, & Jones, 2014; Portes, 1998). Group identity provides both physical and mental benefits (Greenaway et al., 2015). For instance, Gleibs, Haslam, Haslam, & Jones (2011) showed that group identification lowered General Practitioner visits among home care residents and enhanced quality of life. Group identity has also been related to healthy practices, such as increased physical activity, getting vaccinated and practicing healthy sexual habits (Haslam et al., 2009). Identifying with groups also provides psychological resources to overcome adversity, which can reduce stress, anxiety, and depression (Haslam & Reicher, 2006; Haslam et al., 2009; Jetten et al., 2014). Group membership is even characterized as a "social cure" (Greenaway et al., 2015; Jetten et al., 2014; Portes, 1998).

Although mechanisms through which social identities impact well-being need further investigation, social support, social connectedness, self-esteem and a sense of personal control over life have been pinned down as important factors. Providing

individuals a sense of belonging and meaning could act as a buffer against stressful life events, when well-being is threatened (Greenaway et al., 2015; Jetten et al., 2014). This suggests that a shared sense of identity could be vital to enhanced health and well-being. Positive impacts derive from group memberships where individuals not only receive support from the group's members but also provide support to others and view support in constructive ways (Greenaway et al., 2015).

Among Indigenous peoples, identity has also been hypothesized as a mediator between attachment to traditional cultures and well-being (Dockery, 2012; Te Manatu Taonga/Ministry for Culture & Heritage, n.d.; Ministry of Social Development/Te Manatu Whakahiato Ora, 2016). Strong cultural identity, persistence of self-identity supported by cultural continuity, and strong engagement towards culture have been shown to be strongly correlated with happiness, better mental health, vitality, and well-being (Chandler & Lalonde, 2008; Dockery, 2012; Ministry of Social Development/Te Manatu Whakahiato Ora, 2016). Greater participation in cultural events and activities has also been associated with enhanced mental well-being and greater happiness, while struggling to maintain cultural identity would be related to psychological stress (Dockery, 2012). Loss of language and loss of culture have been shown to impair identity, self-esteem, a sense of connection, and health and well-being of individuals and communities (Chandler & Lalonde, 2008; Dockery, 2012; Kirmayer et al., 2003; National Collaborating Centre for Aboriginal Health, 2016). Preserving language fosters revitalization and health (Chandler & Lalonde, 1998; Ministry of Social Development/Te Manatu Whakahiato Ora, 2016). It brings and binds community members together, builds

social capital, and is essential for participation and engagement in a community (Fonda, 2009).

Regarding Francophone identity, language, culture, health and well-being, there is less research examining the inter-relationships. But belonging to a linguistic minority has recently been pointed out as a determinant of health (Bouchard & Desmeules, 2013). The Canadian Public Health Association (CPHA) (2004), which cited Rodrigue Landry, stated that Francophone health and well-being would rely on the vitality of French in Canada. Gaudet & Clément (2009) argued that Francophone social support would foster Francophone identity and well-being. The study by Landry, Deveau, Losier, & Allard (2009) showed that a strong ethnolinguistic identity contributes to life satisfaction, psychological well-being and a positive perceived health. Linguistic socialization, conscientization about what it means to live in a minority situation, as well as possibilities for empowerment were related to a strong ethnolinguistic identity and engagement, life satisfaction and positive health self-evaluation. Ethnolinguistic identity was a mediator between ethnolinguistic socialization, empowerment, competency, and sense of belonging, which contribute to life satisfaction and a positive self-evaluation of health (Landry et al., 2009; Bouchard & Desmeules, 2011).

2.7.3. Health promotion to foster health and well-being

A panoply of strategies has been imagined to achieve individual and community health and well-being, and health promotion provides a useful framework towards this aim. Here I provide some definitions which will help to understand why community kitchens and community gardens are classified as health promotion approaches. This

section underlines how health promotion activities can foster much more than a healthy life style.

Since the first international conference on health promotion, the World Health Organization (WHO) (1986) defined health promotion as “the process of enabling individuals and communities to increase control over the determinants of health and thereby improve their health” (WHO, 1986). To achieve this goal, the Ottawa Charter pointed out that individuals and groups “must be able to identify and to realize aspirations, to satisfy needs, and to change or cope with the environment” (p. 1). It emphasized the importance of community empowerment and development, and the importance of adapting programmes to local needs and taking culture into account. Its framework focused on five specific areas. It referred to creating healthy environments, building healthy public policies, strengthening community actions, and developing personal skills (WHO, 1986). It acknowledged that “health is created and lived by people within the settings of their everyday life; where they learn, work, play and love” (WHO, 1986, p. 3).

As proposed by Tannahill (2009), health promotion is the “sustainable fostering of positive health and prevention of ill-health through policies, strategies, and activities in the overlapping action areas of: social, economic, physical, environmental, and cultural factors; equity and diversity; education and learning; services, amenities, and products; and community-led and community-based activity” (p. 397). Health promotion involves communities in the identification and solving of problems (National Health and Medical Research Council [NHMRC], 1996). As such, it also implies discovering new ideas to influence policies and community development, and to positively impact the health and

well-being of communities (Crosby, Salazar, & DiClemente, 2015). Throughout this thesis, community development means “a group of people in a locality initiating a social action process (i.e., planned intervention) to change their economic, social, cultural, and/or environmental situation” (Christenson & Robinson, 1989, p. 14). It also draws on the definition of Rubin & Rubin (1992), who suggested that community development “involves local empowerment through organized groups or people acting collectively to control decisions, projects, programs, and policies that affect them as a community” (cited in Ripat, 1998, p. 20).

2.7.4. Achieving health and wellness in Newfoundland and Labrador

In Newfoundland and Labrador, achieving health and wellness⁴ for all Newfoundlanders and Labradorians is a priority for the provincial government (Government of Newfoundland and Labrador, 2017). Although the government definition of health and wellness does not refer to the importance of culture or language, it recognizes that well-being is a prerequisite to reaching and maintaining an optimal level of health among its citizens.

Towards this aim, the provincial government develops and supports various health programs and policies. Among others, it developed a wellness plan focused on strengthening partnerships and collaborations, developing and expanding wellness initiatives, and enhancing the capacity of communities and community groups to promote health (Government of Newfoundland and Labrador, 2006). In line with provincial

⁴ The Government of Newfoundland and Labrador defines wellness as “a state of emotional, mental, physical, social and spiritual well-being that enables people to reach and maintain their optimal level of health” (Government of Newfoundland and Labrador, 2006, p. 12).

priorities and the Wellness Plan, the community kitchen and the community garden launched by the Francophone Association are key activities to promote health and well-being. They become vital to fulfill the provincial government's mandate.

Summary

In this fourth section, I provided an understanding of key concepts fostering individual and community health and well-being. Some were particularly relevant to this research: holistic definitions of health and well-being, which includes the Indigenous health literature; theories around identity, culture, language, social network, social capital and community vitality and how they are related to health and well-being. I then introduced common definitions of health promotion. In the following and last section of the literature review, I will focus on the peer-reviewed literature on the contribution of community kitchens and community gardens to individual and community health and well-being.

2.8. An Overview of Community Kitchens and Community Gardens

2.8.1. Definition of community kitchens

Many different models of community kitchens have been developed over the years and numerous definitions have been proposed (Fridman & Lenters, 2013; Tarasuk & Reynolds, 1999). However, the definition provided by Tarasuk & Reynolds (1999) has been widely used in the Canadian peer-reviewed literature. The authors propose that “Community kitchens can be loosely defined as community-based cooking programs in which small groups of people... meet regularly to prepare one or more meals together.”

(Tarasuk & Reynolds, 1999, p. 13). Common to all community kitchens is that groups of people meet and prepare food together and they are often led by a professional, such as a community worker, a chef, or a dietitian (Fridman & Lenters, 2013). However, the frequency of meetings, the number of meals prepared, and the emphasis on food security, skills building, nutrition education, social inclusion, and/or community development vary (Fridman & Lenters, 2013; Tarasuk & Reynolds, 1999). To make that distinction, Tarasuk and Reynolds (1999) defined three categories of community kitchens: Collective kitchens, cooking classes, and communal meals.

Collective kitchens are food security initiatives where members produce large quantities of food at reduced cost to meet participant families' food needs. Cooking classes focus on building food knowledge and skills and communal meal programs gather participants together to prepare and eat one meal. By far, collective kitchen groups are the most popular type of community kitchens (Engler-Stringer & Berenbaum, 2005; Fano et al., 2004). The community kitchen launched by the Francophone Association of St. John's is more closely related to the cooking class definition, but could be described as a hybrid between a cooking class and a communal meal.

2.8.2. Definition of community gardens

Similar to community kitchens, several definitions of community gardens have been proposed. From individual plot cultivation to collective gardening (Firth et al., 2011), the concept of community garden is still unclear. However, despite this variety, community gardens can be defined as common spaces that bring people together to cultivate (Firth et al., 2011). "Community gardens are plots of land used for growing food by people from

different families, typically urban-dwellers with limited access to their own land” (Okvat & Zautra, 2011, p. 374). Ownership, access, and control over decision-making make community gardens different from private gardens or green spaces driven by government organizations (Ferris, Norman, & Sempik, 2001; Okvat & Zautra, 2011). Community gardens are described as community-based, requiring involvement and leadership (Okvat & Zautra, 2011). According to Draper & Freedman (2010):

The term *community* in community gardening refers to the fact that this approach to gardening involves the convergence of multiple individuals, joining together in diverse settings (e.g. schools, neighbourhoods, city blocks, faith communities, prisons, nursing homes, and hospitals), to grow, among other things, foods (p. 3).

There is a variety of community gardens such as leisure gardens, healing and therapy gardens, crime diversion gardens, neighbourhood pocket parks, ecological restoration gardens, demonstration gardens, and child and school gardens, as classified by Ferris et al. (2001). However, school-based community gardens and collective gardens are two major categories which are relevant to understand the community garden developed by the ACFSJ on the school community center property.

School-based community gardens are areas cultivated collectively and located on the school’s land (Guitart, Pickering, & Byrne, 2014). Collective community gardens are defined as a single plot cultivated by a group of people who cultivate and harvest together (Boulianne, Olivier-d’Avignon, & Galarneau, 2010; Food Security Network [FSN], 2011). The FSN (now known as Food First) (2011) suggested that as everyone cultivates one garden together and shares the harvest, collective gardens require a high amount of cooperation between members, and consequently may better suit groups having a strong membership (FSN, 2011). Having been popularized after the creation of community

gardens, collective gardens are now the fastest growing type of gardens in certain areas (Boulianne et al., 2010). I would categorize the community garden developed by the ACFSJ as an example of a collective garden. However, as the vast majority of the literature uses the term community garden, I will use this term in the thesis.

2.8.3. Contribution of community kitchens and community gardens to health and well-being

Community kitchens and community gardens are recognized health promotion strategies having much more than food in common. They benefit individuals and communities in many similar ways. Sometimes they are developed and led by a single organization and complement each other. The mainstream literature on community kitchens and community gardens have shown that they impact several determinants of health (Mikkonen & Raphael, 2010; PHAC, 2013), namely food security, education, personal health practices, social support and social networks, social inclusion, as well as social and physical environment (Engler-Stringer & Berenbaum, 2005; Engler-Stringer & Berenbaum, 2007; Fano et al., 2004; Fridman & Lenters, 2013; Hale et al., 2011; Iacovou et al., 2012; Poulsen et al., 2014). To a certain extent, they increase access to healthy food, enhance knowledge and skills around food safety, and augment availability of fresh food or harvesting (Engler-Stringer & Berenbaum, 2006; Fridman & Lenters, 2013; Hale et al., 2011). In the instance of community gardens, they also provide an avenue for physical exercise (Park et al., 2009; Wakefield et al., 2007). As such, community kitchens and community gardens foster healthy life styles, and can be seen as a step towards self-sufficiency (Birky & Strom, 2013; Boulianne et al., 2010; Ferris et al., 2001; O'Brien &

Ricardson, 2012). They help demystify cooking and gardening (Fridman & Lenters, 2013; Mundel & Chapman, 2010) and build nutritional knowledge and skills, self-confidence, and self-esteem (Engler-Stringer & Berenbaum, 2006; Fano et al., 2004; Fridman & Lenters, 2013; Ripat, 1998; Twiss et al., 2003; Wakefield et al., 2007). They also provide pedagogical spaces for adult learning (Shan & Walter, 2015), not only about cooking and gardening, but also about sustainability, social justice, environmental consciousness, and democracy (Hale et al., 2011; Levkoe, 2006; Shan & Walter, 2015).

These strategies provide a social environment which foster good relationships, community cohesion, establishment of social support, social networks, and social inclusion (Boulianne et al., 2010; Engler-Stringer & Berenbaum, 2005; Engler-Stringer & Berenbaum, 2007; Glover et al., 2005; Hale et al., 2011; Poulsen et al., 2014; Racine & St-Onge, 2000; Veen, Bock, Van den Berg, Visser, & Wiskerke, 2016). They provide tangible, informational and emotional supports and have been shown to break social isolation (Engler-Stringer & Berenbaum 2007; Racine & St-Onge, 2000; Ripat, 1998; Wakefield et al., 2007) among immigrants, marginalized groups, or isolated individuals (Boulianne et al., 2010; Engler-Stringer & Berenbaum, 2007; Nzeyimana, 2008). They foster contacts between people from a wide range of backgrounds; people from different socioeconomic realities, and from various cultural identities (Baker, 2004; Boulianne et al., 2010; Glover, 2004; Macias, 2008; Wakefield et al., 2007). They help with developing a sense of community belonging and improving people's social and psychological well-being (Fridman & Lenters, 2013; Kingsley, Townsend, & Henderson-Wilson, 2008; Hale et al., 2011; Mundel & Chapman, 2010; Poulsen et al., 2014; Racine & St-Onge, 2000; Traverso-Yopez, Maddalena, Bavington, & Donovan, 2012; Wakefield

et al., 2007). They foster the production and use of social capital as they facilitate social relationships and networks, build community capacity, and foster community cohesion, citizen participation, and vitality in a community (Firth et al., 2011; Glover, 2004; Glover et al., 2005; Poulsen et al., 2014; Racine & St-Onge, 2000; Ripat, 1998; Wakefield et al., 2007). They are also perceived as a way to foster capacity building and resilience among communities (Fridman & Lenters, 2013; Ripat, 1998; Twiss et al., 2003).

They are sometimes used as a vehicle to host social, cultural, and educational events, as well as activities for children (Saldivar-Tanaka & Krasny, 2004). They can be used as a space for entrepreneurship, community development, and community engagement. For instance, some individuals participate in community gardens as a commitment to sustainable living (Nelson-Hamilton, 2011). Community gardens can be used to cultivate food for community kitchens or as part of microenterprise projects. They can also be used to “green” the environment (Baker, 2004). Overall, community kitchens and community gardens are viewed as vehicles for community engagement (Wakefield et al., 2007) and community development (Moquin, Diduck, Sinclair, & Davidson-Hunt, 2016; Saldivar-Tanaka & Krasny, 2004) as they can be a platform to address issues shared by a community (Armstrong, 2000), via networks created and in their capacity to be producers of social capital and community cohesion (Draper & Freedman, 2010).

Among Indigenous peoples in Canada, food in community kitchens and community gardens has been used as means to reconnect with cultures and traditions. In their study, Mundel & Chapman (2010) showed that in integrating cultural aspects, decolonized community kitchens and community gardens offer an open space to discuss experiences of colonization and contribute to healing from the impacts of colonization. It

provided opportunities for connections with the natural world as a mean to renew connections with culture, cultural teaching, practices and traditional stories. In that study, some participants perceived the community garden as part of the movement for decolonization (Mundel & Chapman, 2010).

There are several mentions of community gardens and community kitchens developed for Francophones living in a minority situation. However, there are only a few very brief mentions of their benefits in the gray literature. Tremblay & Roussel (n.d.) and the Centre de ressources communautaires Orléans-Cumberland (2017) mentioned that their community gardens fostered sharing of knowledge, social network, and a sense of belonging. In a short article, Tremblay & Roussel (n.d.), also pointed out that the garden supported social inclusion and well-being, and contributed to the development of the community. They pointed out that a lack of time and a weak Francophone identity were barriers to participation, while developing interesting activities and working together were identified as facilitators. The Francophone Centre of Toronto launched a community kitchen to reduce food insecurity among Francophones and stated that the project met expectations (Centre francophone de Toronto, 2010).

Motivations to participate in community kitchens and community gardens are numerous. Although fewer studies have examined this aspect, common reasons identified in the literature are a desire to access healthy food (Armstrong, 2000; Birky & Strom, 2013; Bouvier-Daclon & Sénécal, 2001; Draper & Feedman, 2010; Nelson-Hamilton, 2011; Racine & St-Onge, 2000) and a feeling of enjoyment and connection with nature (Armstrong, 2000; Birky & Strom, 2013; Bouvier-Daclon & Sénécal, 2001; Draper & Freedman, 2010; Hale et al., 2011; Poulsen et al., 2014). Other motivations to participate

in community kitchens and community gardens include the health benefits gained (Armstrong, 2000; Draper & Freedman, 2010), and a need to socialize (Fernandez, 1996; Draper & Freedman, 2010; Nelson-Hamilton, 2011; Racine & St-Onge, 2000). Some authors also found that participants are motivated by a desire to beautify the environment, to give back to the community, to preserve their culture, and to transmit knowledge to grandchildren (Draper & Freedman, 2010; Poulsen et al., 2014).

2.9. Chapter Summary

This literature review presented an overview of key information to understand themes which emerged from the data collection. It also discussed key concepts which guided the theoretical and methodological approaches used in this study. The literature review first presented common definitions of Francophones and Francophiles used in Canada and presented demographic information. It gave a brief overview of key historical moments that have shaped the destiny of Francophones living in a minority situation. It discussed theories of culture, language, identity, health, well-being, and vitality and how they are interrelated. It also presented an overview of determinants of health and well-being, drawing on various literatures. It then provided common definitions of health promotion. Having discussed theories important to understanding the role played by community kitchens and community gardens at the individual and community levels, the last section of the literature review provided an overview of the contribution of community kitchens and community gardens to health and well-being.

Chapter Three: Theoretical and Methodological Approaches

3.1. Introduction

The main objective of this study was to explore the impact of the community kitchen and the community garden launched by the Francophone Association of St. John's on Francophones and Francophiles living in St. John's. To fulfill this aim, I drew on several theories, methodologies, and methods.

I have divided this chapter into three sections. I first discuss the theoretical and methodological approaches which guided this study. This section includes a discussion on case study, ethnography, and phenomenology. I then explain the methods used for data collection and data analysis. This section includes a discussion of the recruitment strategies, participant observation, in-depth semi-structured interviews, and thematic analysis. It also includes a reflection on the importance of reflexivity and where I situate myself in the study. I end this chapter with ethical considerations that were undertaken throughout this research.

3.2. Theoretical Approaches

As discussed in the literature review, several theories guided this study. When I began the project, I first drew on theories of social network and social capital, and their relationships with health and well-being (Bouchard & Gilbert, 2005; Bouchard et al., 2006; Bouchard & Desmeules, 2013; Bourdieu, 1986; Gaudet & Clément, 2009; Portes, 1998). Those were common findings in the community kitchen and the community garden literature and were in line with the information I gathered during the consultation process. During my data collection, I started to look more in-depth at theories around

health and well-being. From my field notes, common concepts around health and well-being were not reflecting my observations well enough. They were not sufficiently taking into account culture, language, and identity; however their interaction with health and well-being was vital to interpreting my findings. Therefore, I extended my reading, drawing on literature from Indigenous scholars on health and well-being (Brascoupe & Waters, 2009; Chandler & Lalonde, 1998; Chandler & Lalonde, 2008; Dockery, 2012; Kirmayer et al., 2003; National Collaborating Centre for Aboriginal Health, 2016; Te Manatu Taonga/Ministry for Culture & Heritage, n.d.). Those theories allowed me to refer to health and well-being as holistic concepts and provided key insights during the analysis of data. Later, after my interviews were completed and I had begun to analyse them, some key themes that I had not expected to this extent, emerged, especially around engagement and identity. Several participants were specifically participating in these activities as a way to assert their cultural and ethnolinguistic identity and get engaged in the community. At the same time, I was accepted to present my results at a conference in Vancouver organized by the 'Centre d'étude franco-canadiennes de l'Ouest' (CEFCO) (CEFCO, 2016). The theme of the conference was on local and global engagement, which resonated with my findings. From there, I began to delve more into theories of ethnolinguistic vitality, cultural and ethnolinguistic identity, and engagement formulated by Francophone scholars (Allard et al., 2005; Deveau et al., 2005; Gilbert et al., 2005; Landry et al., 2008; Landry et al., 2009; Landry, 2012).

As presented here, my approach was both deductive and inductive, as I stayed open to the emergence of new concepts emerging from my fieldwork, which I tried to capture, understand, and make sense of during the collection and analysis of the data

(Creswell & Poth, 2018). The process was also iterative. Before, during, and after the case study, I consulted the literature.

3.3. Methodologies

3.3.1. Case study

Case studies are useful to analyse complex cases using different methodologies, including ethnography and phenomenology (Hyett, Kenny, & Dickson-Swift, 2014; Stake, 1995). As argued by Stake (1998), a case study is about “a choice of object to be studied” (p. 86) rather than being a methodological choice. Cases studies can provide an in-depth picture of social life occurring in a particular setting. For this study, choosing a case study approach was very useful as this research intended to generate and test a hypothesis. It enabled a detailed exploration of phenomena and generation of new research questions (Flyvbjerg, 2011). Furthermore, although an impossibility to generalize results has been described as a limitation of the case study approach, findings from case studies have been shown to be transferable and often generalizable (Flyvbjerg, 2011).

I chose the community kitchen and the school-based community garden of St. John’s as a case study for several reasons. There has been no research to date examining the benefits and meanings of community kitchens and school-based community gardens among Francophones and Francophiles living in a minority situation. The case of St. John’s enabled a close examination of people, behaviours, and phenomena occurring in the community kitchen and the school-based community garden (Green & Thorogood, 2011). It enabled a description of these activities and understanding of the functions they

played at the individual level in study participants' life, as well as at the community level (Zucker, 2009). It provided explanations as to why people participate and how benefits at individual and community level are gained (Yin, 2014). Choosing the community kitchen and the community garden attended by the Francophone and Francophile minority of St. John's enabled an exploration, description, and explanation of phenomena that have been overlooked and theories that have been missed (Starman, 2013; Zucker, 2009).

3.3.2. Ethnography and phenomenology

To examine this case study, I chose ethnographic and phenomenological approaches. Ethnography has been used by researchers over more than a century and was traditionally used by Western researchers to study non-Western cultures (Gobo, 2011). As ethnography focuses on "observing, watching, seeing, looking at, gazing at and scrutinizing" (Gobo, 2011), it has been criticized for its colonial approach and the negative impacts it brought to communities which were under study (Said, 1978; Smith, 2012). Communities have been misrepresented and stigmatized. Studies were done "on" rather than "for" and "with" communities, leaving them without any tangible benefits (Denzin & Lincoln, 2008; Smith, 2012). However, ethnography can be done ethically and brings the added value of the researcher being immersed in the field to gain better understanding of a particular setting and the culture of a group. Furthermore, it is also useful for exploring smaller units, such as a group of people or institutions (Richards & Morse, 2013a), without embracing colonizing approaches.

For this study, choosing an ethnographic approach was very helpful to describe and understand the functioning of the community kitchen and the community garden from

the perspective of members (Richards & Morse, 2013a). It was also useful for understanding the interactions occurring within the activities and the culture of the group. Indeed, Ethnography “describes and interprets the shared and learned patterns of values, behaviours, beliefs, and language of a culture-sharing group” (Creswell & Poth, 2018, p. 90). It involves “the study of human beings in relation to their social interactions and culture” (Salazar, Mijares, Crosby, & DiClemente, 2015, p. 235). As mentioned, the primary focus of ethnography is to gain information through extended observations of the group under study (Creswell & Poth, 2018). However, other methods can be used, including interviews and document analysis. As I will describe in the following sections, using ethnography, I immersed myself in the community to describe and understand as faithfully as possible the functioning of the community kitchen and community garden, as well as the interactions between people that occurred. I also consulted documents related to those activities which included: funding applications, satisfaction surveys, the organization’s website, and its Facebook page. Then, in addition to the community kitchen and the community garden, I also participated in activities and assemblies organized by Francophone organizations including: wine and cheese evenings, movies, music concerts, consultations on health, and general assemblies. I regularly read and wrote for *Le Gaboteur*.

A phenomenological approach was also essential as my study aimed to understand the contribution of the community kitchen and the community garden in people’s lives according to their own perspectives, experiences, and points of view (Creswell, 2007). I wanted to explore and gain insights about what these activities meant in their lives (Solin, 2015), and how they articulated their embodied perceptions of the activities (Starks &

Trinidad, 2007; Creswell & Poth, 2018). Phenomenology was helpful towards this aim as it emphasizes “understanding the ways in which people construct their realities; that is, an attempt is made to reveal what perspective they hold and how they interpret events that happen. Phenomenology focuses on people’s subjective experiences and interpretations of the world” (Salazar et al., 2015, p. 233).

3.4. Methods

3.4.1. Data collection

This research used several qualitative methods of data collection. This included document consultation and participant observation in the community kitchen and the community garden. It also included in-depth semi-structured interviews with the Director, facilitators, participants, and non-participants in the activities.

3.4.1.1. Document consultation

To gather information about the functioning of the community kitchen and the community garden, their objectives and the impact of these activities on study participants, I consulted key documents. Documents consulted included funding applications, the organization’s website and the organization’s Facebook page. It also included satisfaction surveys filled out by participants in the community kitchen (Appendix A). Satisfaction surveys were developed by the ACFSJ to gain information about the satisfaction of its members participating in the community kitchen. After each activity, participants were asked to fill out a short satisfaction survey. For this research, I used the comments written by participants on questions related to what they preferred the

most, which part of the activity they found the most interesting, and their overall comments.

3.4.1.2. Participant observation

To gather information about the activities, I used a participant observation method (Green, & Thorogood, 2011) in the community kitchen and the community garden activities from September 2015 to July 2016. Participant observation involves spending time with the people and the community studied to understand phenomena under study. Observing and taking part in activities, interactions, and events enables a researcher to learn the culture of the group (DeWalt, DeWalt, & Wayland, 1998). Participant observation can range from mostly observation to mostly participation depending on the context of the study (DeWalt DeWalt, & Wayland, 1998; Glesne, 2011). In this study, I found myself more a participant than an observer. Indeed, I was already a member of the community participating in the activities, and therefore already perceived as such by others. This role allowed me to participate from within and observe from the outside (Fife, 2005). I formed friendships during the fieldwork. In my case, refusing friendships could have compromised my immersion in the field as I was first known as a participant, not a researcher. I had developed good relationships with participants and I did not change my approach systematically when I started to participate as a researcher. However, I started paying attention differently to what was going on in the field. I took an analytical distance from my assumptions about the community kitchen and the community garden. I constantly questioned my assumptions. In the field, I tried to stay as close as possible to factual observations made during the activities (Green & Thorogood,

2011). However, I did not restrain my conviviality nor did I change my attitudes to or relationships with other members. Indeed, some argue that being an ‘insider,’ i.e. having certain affinity with members, can be an asset, even a necessary component to explore and understand certain phenomena (Green & Thorogood, 2011).

For both activities, I took field notes. My field notes were both descriptive and analytic (Bernard, 2006; Glesne, 2011). As mentioned, I was more a participant than an observer, so I chose to jot my notes once at home. I judged that it was more appropriate than taking notes on site, to not disturb the activities (DeWalt, DeWalt, & Wayland, 1998). I did not want to constantly interrupt recipes and activities in the garden, as those were done collectively and success depended on everyone’s attention and concentration.

Descriptive notes focused on recording seen and heard details to help visualize the activities. They included information on recipes prepared, community garden activities, topics discussed by facilitators and dialogue that occurred between participants. The notes also described interactions that occurred during each activity, and the ambiance at different moments during the activities. Analytic notes included my reflections and thoughts about my descriptive notes, when I made sense of phenomena observed. Those notes have been very helpful to guide analysis of data and my readings. I added my impressions, ideas, interpretations, and hypotheses while I was writing my descriptive notes, or sometimes later, when I was rereading them. Adding my interpretations and ideas was important, as participant observation requires immersing yourself in a culture and then removing yourself to intellectualize observations and put them into perspective (Bernard, 2006).

Participant observation has been important to enhance the quality and interpretation of my data (DeWalt, DeWalt, & Wayland, 1998). It strengthened internal and external validity of data. It was vital to understand the dynamic between participants, the ambiance and the role of participants and facilitators within the activities. In some instances, my observations enabled contextualization of what had been discussed during interviews, or comments that had been written in satisfaction surveys, and strengthened the analysis. In other instances, it raised questions about phenomena observed during the activities, but which could not be fully understood. In those situations, it provided key insights on topics that I discussed during in-depth interviews.

3.4.1.3. In-depth semi-structured interviews

3.4.1.3.1. Recruitment of study participants for semi-structured interviews

The recruitment of study participants to interview was done during the period of April to June 2016. I used a combination of purposive and convenience sampling (Bernard, 2011). Four categories of participants were recruited: the Director; facilitators (Appendix B); adult participants in the community kitchen and the community garden (Appendix C); and adults in the Francophone and Francophile community of St. John's who did not participate in the community kitchen and the community garden (Appendix D). The Francophones and Francophiles who did not participate in the community kitchen and the community garden were recruited to identify barriers to participation and benefits.

For study participants who participated in the community kitchen and the community garden, the Director of the Association sent an email to members of the activities to invite them to participate in the study. For study participants who did not

participate in the community kitchen and the community garden, purposive sampling was used (Biernacki, & Waldorf, 1981). I sent emails and invited potential study participants in person for interviews. These were people I know or persons suggested by my entourage. To identify eligible participants, I asked if they were 18 years or older and if they were currently living in the St. John's area or if they were living in the St. John's area during their participation in the community kitchen and/or the school-based community garden. For the recruitment of the Director of the Association and facilitators of the community kitchen and the community garden, I invited them in person to participate in the study.

3.4.1.3.2. Number of interview participants

In total, I conducted 24 semi-structured in-depth interviews to reflect a broad diversity of opinions and experiences among Francophone and Francophile participants and non-participants in the community kitchen and the community garden. This number was also justified to reach thematic saturation, i.e. when no new themes are being generated (Green & Thorogood, 2011). From April to July 2016, I interviewed the Director of the ACFSJ (Appendix E), 4 facilitators (1 facilitator for the community kitchen and 3 facilitators for the community garden) (Appendix F), 12 participants in the community kitchen and the community garden (Appendix G) and 9 non-participants in the community kitchen and the community garden (Appendix H). Among facilitators, 2 were also participants. The facilitator of the community kitchen was a participant in the community garden and one of the 3 facilitators in the community garden was a participant in the community kitchen. During their interviews, they

discussed their perspectives as facilitator and as participant. Among participants in the community kitchen and the community garden, 8 were participants in the community kitchen only, one was a participant in the community garden only, and 3 were participants in the community kitchen and the community garden.

3.4.1.3.3. Semi-structured interview design

Interviews intended to test some expectations against data as well as discovering theories from data (Brinkmann & Kvale, 2015a; Rapley, 2004). In depth semi-structured interviews allowed me to have a certain structure across interviews, in terms of key questions and concepts to discuss. At the same time, the semi-structured format allowed the flexibility needed to personalize each interview and allow in-depth information from the point of view of each study participant to be expressed. Indeed, each interview took the form of a conversation and differed between study participants (Brinkmann & Kvale, 2015b; Fife, 2005).

To open the conversation, I began each interview by asking participants to tell me why they were participating in the community kitchen and the community garden. Very often, participants summarized the benefits they were gaining. From there, I explored those benefits and their meaning. For non-participants in the activities, I asked them if they had heard about the community kitchen and the community garden. The majority had not and, for those participants, I described the activities. Then, I asked them their opinions and if they would be interested or not in participating. From there, I explored perceived potential benefits and/or barriers to participation. Although I wanted to explore several expectations, i.e. to understand if the activities contributed to (a) health and well-

being; (b) skills and food practices; (c) sense of belonging; (d) community development; and (e) identity, I did not push those themes on interviewees. Indeed, as discussed in the introduction, my objective was to be open to the broadest range of possible benefits and meanings these activities could bring. I used Rogerian and Skinnerian approaches (Brinkmann & Kvale, 2015b), to encourage elaboration on feelings and clarify meaning. This counselling-style approach to interviewing enabled participants to explore as much as possible those benefits, without having to suggest any of them.

As described by Rapley (2004) and Holstein & Gubrium (2011), interviews were conversational and more ‘creative’ and ‘active’ than ‘passive’. Conversations were engaged and collaborative. I re-positioned the conversation, I contrasted ideas brought by the interviewees, and I included all “mundane interactional ‘methods’” (Rapley, 2004), including a little self-disclosure on my personal experience and opinions. Indeed, it was useful to compare and contrast ideas to stimulate the conversation.

Most interviews lasted about 60 to 90 minutes, except for two interviews that lasted 2 hours. Interviews took place where it was most convenient for each interviewee. Some interviews were done in a café, others at Memorial University of Newfoundland’s cafeteria, at participant’s homes, at the School Community Centre of St. John’s and one interview was done using Skype. Interviews were done in the preferred language (French or English) of each interviewee. Nineteen were done in French and five in English. Interviews were all audio recorded and transcribed verbatim.

3.4.2. Data analysis

3.4.2.1. Thematic analysis

A thematic analysis was used to identify common themes that emerged from my field notes, satisfaction surveys, and from interviews, as described by Green & Thorogood (2011); Rapley (2011); and Creswell (2009). An open codification, sentence-by-sentence, was undertaken to identify as many categories, themes, subthemes, and patterns as possible. Open codification meant that I developed codes drawing on data, rather than using predetermined codes. The generation of categories, themes, and subthemes was informed by an iterative analysis. As described by Creswell (2009), I first read in detail through all transcripts and field notes I had taken, to gain an overall sense of the information gathered. I jotted down thoughts and ideas about the data on a separate document. Then, to identify potential themes and subthemes, I did an open coding of the first six interviews done during my data collection. I used descriptive and analytic codes. They reflected thick descriptions of the community kitchen and the community garden, people, interactions and the perspectives of participants. Some codes were also intended to reflect theoretical concepts (Richards & Morse, 2013b). Before continuing with the coding of other interviews and field notes, I made a document with a list of initial codes (Rapley, 2011). I then clustered similar codes into preliminary themes (Creswell, 2009). Themes aimed to be more conceptual and reflect meanings, explanations, patterns, and structures (Rapley, 2011). I continued the analysis of the other interviews and field notes using those preliminary themes, adding new codes when they emerged. I also continued to write notes and comments in margins all along the script. I constantly asked myself if

codes and themes reflected data. When coding of all transcripts and field notes was completed, I categorized emerging themes and I refined and reduced my list of categories, themes and sub-themes. I then sought to identify linkages between them, emerging patterns and theories. Indeed, as described by Fife (2005), during the analysis “the researcher is no longer working directly with his or her notes but is now concerned about the potential relationships between one analytical concept and another” (p. 123). I mapped linkages between themes and subthemes that emerged to identify patterns. Each piece of information emerging from categories, themes, and subthemes contained a piece of the puzzle describing the case study.

3.4.2.2. Member checking

I employed ‘member checking’ throughout the fieldwork to enhance the credibility and validity of research findings, as well as to safeguard participants’ right to anonymity (Thomas, 2017). After each community kitchen and community garden activity, I shared with facilitators and the Director my observations and impressions and asked for their feedback. Member checking also occurred during semi-structured in-depth interviews. Several times during and at the end of each interview, I summarized the main points made by interviewees, provided my understanding of what they had said, and asked for clarification if needed. During the analysis phase, I wanted to ensure accurate representation of interviewees’ perspectives (Thomas, 2017). So I shared with those who had agreed, themes identified, quotes that would be included in the thesis, and the interpretations I had made and sought for their feedback. Although participants had all agreed on the use of quotations from their interviews, when I perceived that some

quotations could compromise anonymity, I double-checked with them their agreement on the use of those quotes. I also sought feedback from the Director before and after presentations I gave at conferences.

3.4.3. Triangulation

To enhance accuracy and the trustworthiness of the study, I used triangulation (Green & Thorogood, 2011). It involved the use of multiple methods and data sources: participant observation, interviews, and document analysis. Furthermore, to add credibility to the analysis, I used multiple perspectives (Janesick, 1998) and as explained, I widened the theories I used as the research progressed, to compare and understand the results (Green & Thorogood, 2011).

3.5. Ethical Considerations

The study received ethics approval from the Interdisciplinary Committee on Ethics in Human Research (ICEHR) at Memorial University as per Article 6.3 of the Tri-Council Policy Statement on Ethical Conduct for Research Involving Humans (TCPS2) (Appendix I).

For participant observation, “REB review is not required for research involving the observation of people in public space where individuals have no reasonable expectation of privacy” (Canadian Institutes of Health Research [CIHR], Natural Sciences and Engineering Research Council of Canada [NSERC], & Social Sciences and Humanities Research Council of Canada [SSHRC], 2010, p. 18). In this study, while the venue was a public space, for this research, I informed participants at the community kitchen and the community garden that I was doing participant observation research,

although article 10.2 states that researchers using participant observation may either do so covertly, without informing participants, or overtly (CIHR, NSERC, & SSHRC, 2010). Posters were displayed during community kitchen and community garden activities (Appendices J and K). Posters explained what I was doing (observations, note taking), why I was doing it (research objectives), that no one would be identified in any publications, and that no potentially identifiable information would be shared in publications that might inadvertently identify an individual. This was in keeping with Article 2.3 and Article 10.2 of TCPS 2 (CIHR, NSERC, & SSHRC, 2010). Although it did not happen, any participant who would have chosen not to be involved, could have “opted out” of the participant observation research.

For in-depth semi-structured interviews, I provided a copy of the consent form to potential participants who had indicated their interest in participating in the study. Prior to each interview, I explained all key points of the consent form (Appendices L and M). Participants were informed that the interview would be audio recorded, that they would not have to answer any question they wouldn't want to, that their participation was voluntary and that everything that would be said during the interview would remain confidential. They were also told that if they wished the tape recorder to be turned off at any point, this would be done. Participants were invited to read the consent form carefully, ask any questions, and to fill out and sign the form if they agreed to take part in the study. Participants were provided as much time as they needed without any pressure from myself.

A lottery opportunity was provided to all participants. There were three prizes drawn. Each prize was a gift certificate of \$50 to shop at a local shopping mall. The

lottery opportunity was mentioned during recruitment of potential participants (through email or in person).

3.6. Reflexivity and Situating Myself

As a qualitative researcher, I brought my background and my own subjectivity to this project. I recognize that my lived experiences in the community kitchen and the community garden, my past experiences, my personal characteristics, as well as my understanding of phenomena, shaped this study (Lincoln, Lynham, & Guba, 2011). To put this research project in perspective, I include a short discussion about myself.

I usually describe myself as a Francophone Quebecer, born in Montreal. I spent most of my childhood and early adulthood in Montreal, embedded in francophone environments.

Regarding my education, I did a Bachelor degree in Biology, specialized in Microbiology and Immunology and I then pursued two more degrees: a Master's degree in Pathology and Cell Biology and a Bachelor's degree in Nutrition. As such, I have experience working in basic sciences research settings, as well clinical and educational environments. I am also experienced in working as a professional dietitian in local community service centers and healthcare centers. I worked with various populations in different settings which embraced approaches ranging from the biomedical to populational health models. I had a preference for working in settings which embraced a holistic approach and which took into account the social determinants of health.

Passionate about global health and social justice, I got involved in several community health projects with different groups and communities in Canada and

internationally. My work experiences encompassed working in organic farming and food security projects, where solidarity, engagement, and community development were important. I also got involved in community kitchens aimed at improving access to nutritious foods and providing knowledge and skills among low-income families living in downtown Montreal.

It is after I moved to St. John's in 2012, that I gained a more holistic understanding of health and well-being among diverse populations, with a focus on minorities including Francophones living in a minority situation and Indigenous peoples. It is also through my experience as a Francophone living in Newfoundland and Labrador and via my involvement with Francophone organizations, that I became aware of the reality and issues faced by Francophones and Francophiles living in a minority situation in Canada.

My most significant experience has been working as a free-lance journalist for the Francophone newspaper of Newfoundland and Labrador, *Le Gaboteur*. *Le Gaboteur* is a bimonthly newspaper, the only one published in French in Newfoundland and Labrador (Le Gaboteur, 2017). The newspaper covers a large variety of topics and strives to publish content of particular interest for the Francophone and Francophile community of Newfoundland and Labrador. At *Le Gaboteur*, I mainly wrote articles pertaining to health and educational issues of importance to Francophone minorities in Canada and in Newfoundland and Labrador (Bernard, 2014a; Bernard, 2014b; Bernard, 2014c; Bernard, 2014d; Bernard, 2015a; Bernard, 2015b; Bernard, 2016a; Bernard, 2016b; Bernard, 2016e; Bernard, 2016g). I also reported on cultural events in St. John's and issues of public interest regarding Francophone organizations (Bernard, 2015c; Bernard, 2015d;

Bernard, 2015e; Bernard, 2015f; Bernard, 2015g; Bernard, 2016d; Bernard, 2016f; Bernard, 2016h).

I also worked for the ‘Fédération des parents francophones de Terre-Neuve et du Labrador’ (FPFTNL), with students enrolled in the afterschool program. Regarding my collaboration with the ACFSJ, I was involved in the first community kitchen that occurred in the fall of 2014, where I helped to facilitate the activity, along with the Director and the cook. My role was to facilitate a discussion among participants around the meals prepared at the community kitchen. Then, I joined the group as a regular participant because these activities resonated with me.

Throughout those experiences, I became acquainted with several educational, cultural, and health issues of concern amongst Francophone minorities in Newfoundland and Labrador and elsewhere in Canada. Throughout those experiences, I also developed a strong sense of community belonging.

Reflecting on this project, it is evident that my studies, work experiences and personal history, as well as my engagement as a participant and as a researcher in the community kitchen and the community garden influenced the research from its initiation, up to the analysis and writing stage. However, although a complete objectivity is not desired or possible, reflecting on my own position, I allowed space for many other experiences to be expressed and for new themes and concepts to emerge throughout this project.

3.7. Chapter Summary

In this section, I presented a detailed description of the theoretical and methodological approaches which guided this study. I included a discussion on case study, ethnography, and phenomenology. I then explained the methods used for data collection and data analysis. It included a description of the recruitment strategies, participant observation, in-depth semi-structured interviews, and thematic analysis. It also included a reflection on the importance of reflexivity and where I situate myself in the study. I ended this chapter with ethical considerations that were undertaken throughout this research.

Chapter Four: Benefits

This chapter presents data and associated findings that emerged from the data collection process. I have subdivided the chapter into four sections. In the first two sections, I present the case study and the profile of participants. This includes a brief description of the ACFSJ and information about the community kitchen and the community garden. It also includes information about the profile of participants observed during my participant observation in the community kitchen and the community garden as well as the profile of study participants I interviewed.

Then, I present a thematic analysis of data collected from the ethnographic fieldwork. The thematic analysis is divided into two sections, which correspond to two of the four main categories which emerged from data: a) benefits at the individual level and b) benefits at the community level. The other two main categories which emerged from data are presented in Chapter Five. Those two categories are: c) facilitators to participation and benefits; and d) barriers to participation and benefits. Each of these sections also includes the main themes and subthemes which emerged from the data. Data presented in each of the sections include excerpts from my field notes, results from satisfaction surveys filled out by participants in the community kitchen, and excerpts from in-depth semi-structured interviews. These excerpts are translated for the benefit of the reader.

4.1. Description of the Case Study

This research project examines two health promotion activities initiated by the ACFSJ: a community kitchen and a community garden. The ACFSJ counts about 200

active individual members. It offers a variety of social, cultural, linguistic, and health promotion activities to its members, aimed at inspiring and supporting the development of the Francophone community of St. John's (Portail des francophones de Terre-Neuve-et-Labrador, n.d.), as well as promoting Francophone culture, French language, health, and well-being. It offers weekly entertainment and educational activities in French for youths and adults, such as camping and French classes. Physical activities are also offered, among them: Zumba, Tai Chi, yoga, and badminton. Regularly, the Association presents movies and welcomes artists. It also offers on an occasional basis different activities, such as computer and climbing lessons, or healthy eating activities (Association communautaire francophone de Saint-Jean, n.d.).

Over the year 2014-2015, the ACFSJ launched a community kitchen and a community garden. Both activities stemmed from members' requests. They take place at the School Community Centre of St. John's, which houses several Francophone organizations including the ACFSJ.

The community kitchen began in the fall 2014 and was supported by a grant from the Wellness Coalition Avalon East, while the community garden began in the Spring 2015 and was supported by the Whole Kids Foundation, Wellness Coalition Avalon East, and the city of St. John's. The community kitchen and the community gardens are open to all Francophone and Francophile members of the Association. The community kitchen activities usually occur the last Saturday of every month. There is a facilitator who provides recipes and coaches participants during the activity, while the Director ensures that the activity runs smoothly. There is one regular facilitator, who is a member of the ACFSJ, but other members of the Association have also facilitated the

activity on some occasions. Each session lasts for about 3 to 4 hours. At the end of every session, participants are asked to fill out a satisfaction survey. Every month, once the date is confirmed, interested members need to subscribe to the ACFSJ in order to secure a place. The capacity is 10 participants and places usually fill up in the days following advertising. Most sessions are full and the Director often needs to refuse participants.

The community garden occupies several spaces on the School Community Center's land. Over the summer of 2015, a space for berries was developed near the Centre's entrance. Vegetables and edible flowers were grown along the alley leading to the School entrance, and in little boxes along the school (*École des Grands-Vents*). In the fall of 2015 and over the spring of 2016, a space on the hill along the parking lot was added to grow more berries, vegetables and edible flowers. A composting area was also built behind the School Community Center. Community garden activities are organized on an occasional basis from spring to fall. When the community garden began, there were two members of the community actively engaged in the garden. One of them acted as facilitator in each activity. Over the summer of 2016, two facilitators, staff of the ACFSJ, joined the project. The Association advertises garden activities to its members via email and on its Facebook page, but there is no formal subscription required for interested members. During the summer of 2016, the garden also hosted activities for kids, in collaboration with the library and *Les P'tits poussins*, a group for 0-4 years old. Over the school year, some activities were also organized in collaboration with the school.

Summary

This section provided a brief overview of the ACFSJ and the activities it offers. It also describes the structure of the community kitchen and the community garden, when the community kitchen and the community garden activities started, where they are taking place, and their frequency.

4.2. Profile of Participants

4.2.1. Profile of individuals in the community kitchen and the community garden

From my participant observation in the community kitchen and the community garden, I noticed that most participants were women, although there were some men as well. Many participants came alone, but others came with their family members, including their spouse and children, or with their friends. There were various age groups, including toddlers, children, adolescents, adults, as well as seniors. I noticed more children participating in the community garden than in the community kitchen. Indeed, it was easier for families to bring their young children to the community garden activities, because they could play in the garden and had more space. They also had more ways of being involved compared to the community kitchen activities. For instance, little boxes with soil, plants and toys were available to them.

Participants in both activities came from various parts of the world. From my observations, it seems that only a few participants were originally from Newfoundland and Labrador. From discussions that occurred during the activities, I noted that many participants came from other Canadian provinces including Quebec, Ontario, New Brunswick, Saskatchewan, and Manitoba. Other participants came from outside Canada

including, but not restricted to: Belgium, Burkina Faso, France (including Saint-Pierre and Miquelon), Germany, Holland, Ivory Coast, and Japan.

4.2.2. Profile of interviewees

The study participants I interviewed reflect the diversity of individuals I observed in the community kitchen and the community garden. Among the 24 participants I interviewed, the majority of interviewees were women (n=22), whereas two interviewees were men. Age of participants ranged from early twenties to mid-sixties. Half of the interviewees were Francophone (n=12), two self-identified as bilingual, and the others were Francophile (n=10). They all lived in St. John's when I did the interviews. Some had lived in St. John's for less than a year, while others were living in St. John's for a few years, up to more than 25 years. Five study participants were originally from Newfoundland, five from Quebec, three from the Atlantic provinces and four from Ontario and the Prairie provinces. Two came from an African country, four from France and one from another European country.

4.2.2.1. Interviewees participating in the community kitchen and/or the community garden

Fifteen interviewees were involved in the community kitchen and/or the community garden: The Director, Amélie, Béatrix, Clara, Denise, Étienne, Fabien, Guylaine, Lise, Miriam, Olivia, Rachel, Ursula, Aude, and Brigitte. (To respect their anonymity subjects are reported using pseudonyms). Ten were participants only, two were facilitators only, and two were facilitators in one activity and participants in the other one.

Béatrix, Clara, Lise, and Miriam were participants in the community kitchen. They are all Francophone. Their age ranged from mid-twenties to mid-fifties. One was from France, while the other three were from three different Canadian provinces. Two of them, Clara and Miriam had only participated once at the time of the interview, while Béatrix and Lise were attending the activity regularly. Clara and Lise shared a true love for cooking, more than Béatrix and Miriam. Clara also used to participate in cooking classes offered in English in St. John's. One of their main motivations to join the group was to meet other Francophones and spend time interacting in French.

Olivia, Rachel and Ursula were also participants in the community kitchen. One thing they have in common is that they are not Francophone. Out of three, two are from Newfoundland, while the third one is from Europe. They all joined the community kitchen to be immersed in a Francophone environment. They also had a variety of additional reasons. Some wanted to improve the level of their French. One of them wanted to offer her child an opportunity to reinforce her Francophone identity. Another one wanted to demonstrate her support for Francophones; she considered her participation as a civic duty to understand their reality and share experiences with their community. They all really enjoyed cooking. Like Clara, two of them were also participating in the cooking classes offered in St. John's in English.

Amélie, Aude, Brigitte, Guylaine, Denise, Étienne and Fabien participated in the community garden. Among them Amélie, Guylaine, Denise, Étienne and Fabien participated in the community kitchen as well. At the time of the interviews, they were all involved with the Francophone community, participating in various activities occurring at the Francophone School Community Centre or holding administrative

positions at the Centre. They shared a strong love for community activities and a need to contribute to and feel part of the Francophone community. Participating in community activities occupied an important place in their lives. They all had been involved in the development of the community kitchen and the community garden at some point, either suggesting or implementing ideas. Amélie, Aude, Brigitte, and Étienne played key roles as facilitators and, except for Aude, they were also involved as participants. All but one self-identified as Francophone.

4.2.2.2. Interviewees not participating in the community kitchen and the community garden

Christine, Hawa, Kathleen, Nadine, Patricia, Jennifer, Sheila, Theresa, and Vicky were interviewees who did not participate in either the community kitchen or the community garden.

Hawa, Kathleen, Patricia, Jennifer, and Sheila studied at Memorial University of Newfoundland at the time of the interview. Among them, two were also working with the Francophone community in St. John's. Two were Newfoundlanders, two were from the Atlantic Provinces, and one was from an African country. Kathleen, Patricia, Jennifer, and Sheila have all lived in a Francophone environment for an extended period of time and, apart from one of them, they all had attended French immersion at school. As well, Kathleen and Jennifer had Acadian roots on their mother's side and during childhood had spent time on many occasions with their Acadian family. Hawa, who came to St. John's from Africa, did not originally self-identify as a Francophone. She self-identified with her country of origin. However, after living in St. John's, she

perceived that the main community she could belong to was the Francophone community and therefore started to self-identify as a Francophone as well.

Christine, Nadine, and Vicky self-identified as Francophone. Two of them work or have worked with the Francophone community of Newfoundland and Labrador. Christine grew up as a Francophone living in a minority situation, while Nadine and Vicky were from Quebec. Christine had been living in Newfoundland for more than 30 years and felt very comfortable in both French and English environments. Vicky lived most of her life outside Quebec in Anglophone environments. She had been living in St. John's for more than 10 years. She felt perfectly integrated in St. John's and at ease in both French and English environments. For Nadine, her move to Newfoundland a few years ago constituted her first experience as a Francophone living in a minority situation. Although she has a good level of conversational English, she felt more comfortable in French.

Summary

This section presented a profile of participants in the community kitchen and the community garden. A mix of Francophones and Francophiles from different age groups participated in the activities. There are both male and female participants, but females are more numerous. The majority of participants are from other Canadian provinces and from various countries. Some moved to St. John's recently, while others had lived in the city for more than 25 years. They had various backgrounds, interests, and levels of involvement in the Francophone and Francophile community.

In the following sections, I will use the acronym (P) for interviewees participating in the community kitchen and the community garden and the acronym (NP) for those not participating in the community kitchen and the community garden. I will use the acronym (F) for facilitators, (Fo) for Francophones and (Fi) for Francophiles.

4.3. Benefits at the Individual Level

From data collection, it appeared that participants, including myself, continued to participate in the community kitchen and the community garden because of the many benefits gained, both at the individual and community level. At the individual level, eight main subthemes emerged: 1) gaining knowledge, skills, confidence, and self-esteem; 2) social support and social network; 3) sense of community belonging; 4) sense of pride; 5) linguistic and cultural safety; 6) well-being; and 7) assertion and transformation of participant identity. Another important theme, only mentioned by one participant, also emerged: 8) sensitization of Francophiles about the reality of Francophones living in a minority situation. Figure 1 depicts these subthemes.

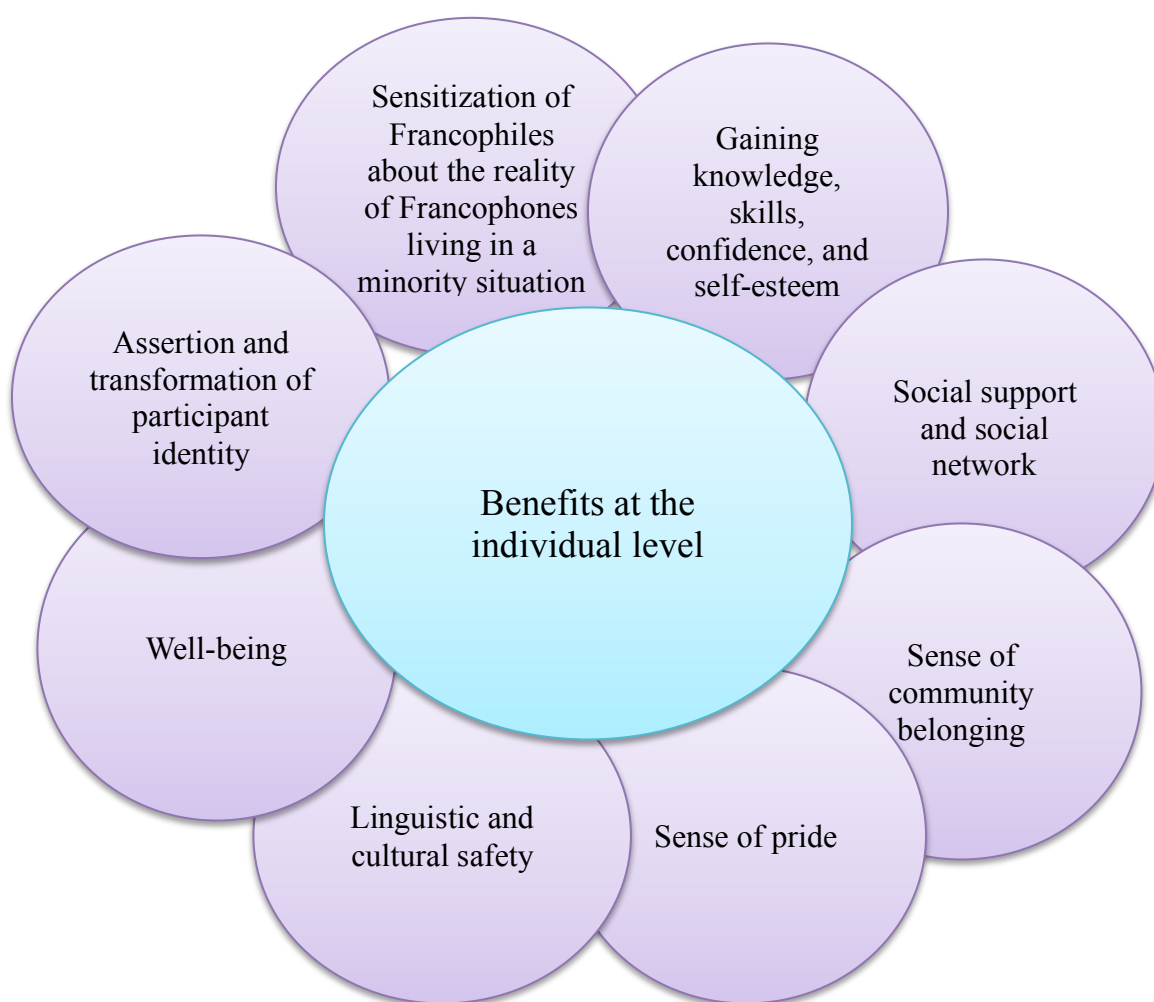


Figure 1. Benefits at the individual level.

4.3.1. Gaining knowledge, skills, confidence, and self-esteem

Gaining knowledge, skills, confidence, and self-esteem emerged as a subtheme of individual level benefits (Figure 1). During their participation in the community kitchen and the community garden, participants acquired knowledge and skills in cooking and gardening. For several participants, the activities also enhanced their confidence and self-esteem in cooking, gardening, and French. For Francophile participants it was also an opportunity to be in a Francophone environment. They were immersed in Francophone cultures and had the opportunity to learn and improve their skills in French. Surprisingly,

enhancing French and gaining knowledge about Francophone cultures was true for Francophones as well.

4.3.1.1. Cooking and gardening

From my observations, during each of the activities, information related to healthy eating, ingredients, cooking and gardening techniques was shared by facilitators and between participants.

During my participation in the community kitchen and the community garden, I noticed that the facilitator shared nutritional information and technical information. In my field notes I wrote:

L'animatrice a donné de l'information nutritionnelle. Par exemple, ne pas ajouter de sucre puisque la noix de coco est déjà sucrée. On a eu beaucoup de conseils techniques sur comment incorporer le beurre, l'importance de refroidir la mousseline et comment brasser pour éviter les grumeaux.

The facilitator gave nutritional information. For instance, to not add sugar because the coconut was already sweet. We had a lot of tips on techniques about how to incorporate butter, the importance of cooling the mousseline sauce and how to stir to avoid lumps.

The facilitator also used to provide help to participants and make demonstrations:

Pour certaines personnes, c'était la première fois qu'ils préparaient des sushis (comme moi). ... L'animatrice nous a aidé tout au long de l'activité; comment mettre le riz, comment mettre les ingrédients etc. ... Elle nous a montré différents types de sushi. Elle nous a montré comment couper les légumes et le poisson.

For some people (like me), it was their first time to prepare sushi ... The facilitator helped us throughout the activity; how to put the rice, how to put the ingredients etc. ... She showed different styles of sushi. She showed us how to cut the vegetables and the fish.

I also noticed that knowledge and technical information were shared between participants:

Certains ont parlé de quoi faire avec les pissenlits: du miel de pissenlit, du vin de pissenlit, mettre dans les salades. ... Un participant a dit à la petite fille de couper son verre de terre en deux pour avoir plus de verres de terre.

Some discussed about what to do with dandelion: dandelion honey, dandelion wine, to put in salads. ... A participant told the little girl to cut her earthworm in two to have more earthworms.

From my observations, some participants possibly gained knowledge and skills, as it was evident that they did not have the knowledge or skills to perform some of the tasks required in the cooking and gardening activities. Indeed, that was shown by the questions they were asking:

Il y a eu quelques questions. ... Comment on devait enlever les mauvaises herbes, quelles étaient certaines des plantes. ... Comment placer le paillis, d'où vient-il, quelle est la différence entre le paillis et l'engrais.

There were some questions. ... How we should remove weeds? What were some of the plants? ... How to place mulch? Where does it come from? What is the difference between mulch and fertilizer?

At other times, it was evident as they were waiting for others to start cooking or gardening, looking at how others were doing and then reproducing the tasks at hand. Very often participants were looking at each other to verify and compare their way of cooking and gardening. In my field notes, I wrote the following: "Quand on faisait les étapes, on regardait les unes sur les autres, on se posait des questions. Si une était plus avancée on lui demandait ce que l'animatrice avait dit." "*When we were doing each of the steps we were looking at each other, we were asking each other questions. If one was more advanced, we asked her what the facilitator had said.*" Some participants were also mentioning to others that their cooking or gardening skills were limited: "Quand on s'est présentées tour à tour, certaines ont dit qu'elles n'avaient pas beaucoup d'expérience en

cuisine.” *“When we introduced ourselves, some said that they had very little experience in cooking.”*

Some participants also expressed that they learned new recipes and discovered new tastes. The community kitchen was also an opportunity for families to share these discoveries with their children:

À la fin de l’atelier ses enfants sont venus. Elle [leur mère] leur a demandé de goûter les sambousas. Ils ont tous beaucoup aimé. Par contre, le poulet au curri ils ne voulaient pas du tout y goûter. La mère a dit qu’elle aussi ne savait pas trop si elle aimait ça, mais qu’il fallait essayer.

At the end of the activity, her children came. She [their mother] asked them to taste samosas. They all really liked it. However, they really didn’t want to taste the chicken curry. The mother said that she didn’t know if she liked it either, but that they had to try.

At the end of each community kitchen activity, participants were asked to fill out satisfaction surveys. One of the questions asked them about what they preferred the most. Many comments were related to gaining new knowledge and skills. Comments included: “savoir comment faire la confection de pains au chocolat” *“learning how to prepare chocolate bread”*, “beau moment de partage où chacun échange ses astuces” *“great sharing moment where everyone shares tips”*, “la découverte de nouvelles recettes” *“discovery of new recipes”*, “apprendre des nouvelles techniques et de nouveaux ingrédients” *“learning new techniques and new ingredients”*, “explication sur les différentes épices” *“explanations about the different spices”*, “j’ai appris beaucoup de choses à refaire à la maison! ☺” *“I learned a lot of things to try at home ☺”*, “découverte de nouvelles astuces intéressantes” *“discovery of new interesting tricks”*.

In their interviews, nine participants out of ten mentioned gaining cooking or gardening knowledge, skills, confidence and/or self-esteem. They perceived these as a

positive outcome and some mentioned them as one of the main reasons for joining the activities. In the following three excerpts, Étienne (P, F, Fo), Amélie (P, F, Fo), and Fabien (P, Fo) explained that gaining knowledge and skills in cooking and gardening was a motivation to participate. Étienne (P, F, Fo) explained that because participants come from different geographical areas, it was a way to gain new knowledge:

C'est ça en fait. C'est de voir des gens de partout dans le monde. On peut même apprendre des nouvelles façons de faire, des nouveaux fruits et légumes, des nouveaux ingrédients qu'on ne pensait pas cultiver ou cuisiner. Et puis d'autres manières de faire. C'est surtout ça.

That's it in a nutshell. It's to see people from everywhere. We can even learn new ways of doing things, new fruits and vegetables, new ingredients that we did not expect we would grow or cook. And other ways of doing. It is mainly that.

Amélie (P, F, Fo) mentioned that her learning was supported by the fact the facilitator was very knowledgeable and that the garden activity was an opportunity to learn new techniques or validate techniques she might already know:

On apprend, parce qu'on a notre grand spécialiste [nom de l'animateur], le grand spécialiste des jardins. ... On voit des pratiques, ce qu'on enseigne, eee, pour apprendre certains trucs ou voir qu'est-ce qu'on fait déjà si c'est bien ou, eee, ben voilà. Échanger autour du jardin, bah, c'est sûr.

We learn because we have our wonderful specialist [name of the facilitator], the great garden specialist. ... We see practices, that are being taught, um, to learn some tips or see if what we already do, if it's good, or um well this is it. Share about the garden, um, for sure.

Fabien (P, Fo) is from the African continent. He is knowledgeable in gardening, but he explained that he learned about seeds and techniques specific to Newfoundland. He also stated that he shared the knowledge gained with his family and reproduced it at home.

Fabien: Je connaissais déjà le jardin, mais aussi on a appris à planter des graines. Des graines que nous ne connaissions pas. Qu'on n'a pas en Afrique. Dans toute chose on apprend. Aussi avec [nom de l'animateur] on a appris comment faire des jardins dans des boîtes, dans les petites boîtes.

Fabien: I already was familiar with gardens, but also we learned to grow seeds. Seeds that we did not know. That we don't have in Africa. In everything we learn. Also with [name of the facilitator] we learned how to make gardens in boxes, in small boxes.

Karine: Est-ce que ça c'est quelque chose que vous avez refait à la maison?

Karine: Is it something that you have done at home afterwards?

Fabien: Oui, on a fait ça à la maison. Les filles font ça chaque été. Elles ont le bac à sable.

Fabien: Yes, we did it at home. My daughters do it each summer. In their sand box.

Others like Lise (P, Fo), Rachel (P, Fi), Olivia (P, Fo), Béatrix (P, Fo), and Denise (P, Fo), mentioned that they gained confidence in their skills, which facilitated risk taking. In this excerpt, Lise (P, Fo) explained that she felt more confident: “On devient plus confiant dans nos habiletés évidemment. On prend des plus gros risques, eee, on est moins inquiets, on a moins peur de la faillite, parce que la faillite c'est l'apprentissage. Pis on avance.” *“We become more confident with our skills obviously. We take bigger risks, um we are less worried, we are less afraid of failing, because failing is learning. And so we grow.”* Denise (P, Fo) also explained that since she started participating in the community kitchen she felt more motivated to try new recipes. She mentioned that she now consults the Internet to find new ideas: “S'il n'y avait pas les ateliers de cuisine, il n'y aurait pas cette stimulation de chercher à faire de nouveaux plats sur Internet.” *“If there were no cooking classes, there would not be that stimulation to look for new meals to cook on the Internet.”* Rachel (P, Fi), like others, explained how the community

kitchen influenced her cooking habits at home. Here, she explained that she reproduced at home some of the recipes learned, adding her own touch.

Rachel: We prepared, um, you remember the stuffing for the green leaves? The rice?

Karine: Oh yes, oh yes.

Rachel: And I liked that stuffing, it was prepared with herbs and then you wrapped it in green leaves. The stuffing is good, but I don't like the wrapping. Cause it was too much work (laughing). I used the stuffing in other recipes. See? So it was not a lost cost because I did use it. Oh and the cookies, the Christmas cookies, I make them.

4.3.1.2. French and Francophone cultures

Participant observation, satisfaction surveys, as well as interviews with participants revealed that the community kitchen and the community garden were not only opportunities to learn about cooking and gardening, but also opportunities for both Francophiles and Francophones to be embedded in French and Francophone cultures.

I observed that for Francophiles, the activities were an opportunity to learn words in French and about Francophone cultures. In my field notes, I wrote the following: “Des anglophones ont demandé la différence entre les mots: ‘espace’, ‘endroit’ et ‘lieu’”.

“Some Anglophones asked the difference between the words: ‘espace’, ‘endroit’, and ‘lieu’”. I also noted down that the community kitchen was an opportunity to be embedded in the culture of French cuisine. “La dame anglophone disait qu’on devrait manger le pâté de foie avec de la baguette, comme elle avait fait à Saint-Pierre-et-Miquelon.” “The Anglophone woman was saying that we should eat the liver paté with a baguette, like she had done in Saint-Pierre and Miquelon.”

From the analysis of the satisfaction surveys, some Francophiles wrote that what they appreciated most was having an opportunity to gain knowledge and skills about French and Francophone cultures. They wrote comments such as: *“speaking “un peu” French”, “great opportunity for participating in a French environment”*.

During interviews, out of three Francophile participants, two explained that being immersed in a Francophone environment was one of the main reasons they joined the group and also one of the main benefits they had gained. In this excerpt, Rachel (P, Fi) mentioned that she wanted to improve her French. She explained that the community kitchen was a good opportunity to facilitate her learning, especially in St. John’s where, she mentioned, opportunities to listen to and speak French are limited:

I am in the process of learning French and I find that often times I have the opportunity to write and read but I don’t have the opportunity to speak. So I thought that this would be another avenue to speak a bit more French. Living in St. John’s you don’t get to listen and to speak a lot of French, so I thought that would be a good thing for me to do, so that’s why I joined.

Although I had expected that gaining knowledge in French would be a theme that would emerge for Francophiles, from my observations as a participant, learning new words in French and learning about various Francophone cultures were also cited as benefits by Francophones. Also, as I noted down in my field notes, in St. John’s we live and work in an Anglophone environment. This may result in forgetting words in French:

Comme d’habitude il y a eu une occasion où on cherchait le mot en français. C’était le mot “tamis”. L’animateur disait que pour la prochaine fois il va apporter un “screen”, comme ça on dépose la terre là-dessus et les roches restent sur le dessus. Puis il disait: “C’est quoi déjà en français?”. Oui, habitez à Terre-Neuve on fini par oublier certains mots en français.

As usual, there has been an occasion where we were wondering about a word in French. It was the word “tamis”. The facilitator was saying that next time he would bring a “screen”, so we can put the soil on and rocks will stay on it. And he

was saying: “What’s the word in French?”. Yes, living in Newfoundland we forget some words in French.

Enhancing vocabulary in French also occurred as Francophone participants came from different geographical areas, so there were variations in the vocabulary employed. In my field notes, I wrote:

Lorsqu’on grattait le fond du bol pour la meringue-citron, il y a un participant qui a dit un mot “radouiller” pour qualifier cette action. On n’avait jamais entendu ce mot avant. On riait quand il a dit ça. Puis, certains lui ont demandé d’où ça vient. Il a expliqué que ça vient de sa région, quelque part dans la France.

When we were scraping the bottom of the lemon-meringue, one participant said a word “radouiller” to explain “scraping”. We had never heard this word before. We were laughing when he said it. Then, some asked him where it came from. He explained it came from his region, somewhere in France.

As we come from different countries, there were also cultural differences in terms of vocabulary specifically related to cooking used: “On est tombé sur le sujet de la langue. On a comparé par exemple comment au Québec on dit sucre en poudre alors que les Français diront sucre à glacer.” “*We started talking about language. We compared for instance how in Québec we say powdered sugar, while French people will say icing sugar.*” The activities were also an opportunity to discuss about the influence English has had on French vocabulary used by Canadians, as well as the influence it had in measurement methods. Indeed, although Canada uses the metric system, the English system is still used in the daily life of Canadians:

On a parlé des différences de langage entre les Français et les Québécois. Par exemple “cuillère à soupe” (France) versus “cuillère à table” (Canada). Que “cuillère à table” est une version de “tablespoon”. ... Les Français disaient comment on utilise beaucoup d’anglicisme. Par exemple: “machine à laver”, “à sécher” au lieu de “sèche linge”. ... L’animatrice a fait la remarque qu’elle pèse tout au gramme près, alors qu’ici elle doit s’habituer au système des tasses.

We discussed about differences in language use between French and Quebecers. For instance, “cuillère à soupe” (France) versus “cuillère à table” (Canada). That “cuillère à table” is a translation from tablespoon. ... French participants were saying how we use a lot of Anglicisms. For instance: “machine à laver”, “à sécher” instead of “sèche linge”. ... The facilitator mentioned that she weighs everything in grams, while here she had to get used to the cups system.

The community kitchen was also an opportunity to compare some differences between French cuisine and Canadian cuisine. As I reflected in my field notes:

Je constate des différences marquées entre la cuisine de l’animatrice (française) et la cuisine québécoise et canadienne en général. J’ai constaté plus de préparations à faire. ... Dans le choix des recettes et des ingrédients. Par exemple, les pois chiches et le foie dans le gratin, les pains au chocolat, la tarte aux amandes, le pâté de foie.

I notice important differences between the facilitator’s cuisine (French from France) and Quebecer and Canadian cuisine in general. I noticed more preparations to do. ... The choice of recipes and ingredients. For instance, chickpeas and liver in the gratin, chocolate bread, almond pie, liver paté.

4.3.2. Social support and social network

Building a social support and a social network emerged as a recurring subtheme of individual level benefits (Figure 1). It emerged from my participant observation, satisfaction surveys filled by participants, and interviews. Data collection enabled me to describe social support and social network creation and to identify emotional, informational, and tangible supports provided in the activities via the social support and social network created.

My observations suggested that the activities provided informational support (a concept discussed in Chapter 6). Indeed, people used to exchange tips not only on food and nutrition, but also on different topics such as books, community initiatives done elsewhere, or political perspectives on food:

Les gens ont discuté sur le fait que de l'huile d'avocat, c'est pas tout le monde qui peut s'en payer. Que les huiles de canola, de colza et compagnie, que c'était de la cochonnerie, mais que ceux qui ont peu d'argent n'ont pas le choix. Que c'est un problème de volonté politique, de gouvernement qui devrait subventionner l'alimentation.

Participants discussed the fact that not everyone can buy avocado oil. That canola, colza and these oils are garbage, but those who have little money don't have much choice. That it is a problem of political will, that the government should subsidize food.

Activities were also used to strengthen professional relationships and share ideas to improve activities or think about projects to do in the community:

C'est aussi l'occasion de parler avec des collègues de boulot de façon informelle. ... Elle m'a expliqué... qu'elles vont faire des après-midi contes avec les petits de la garderie assis à côté du jardin en terrasse ☺. ... Aussi, on disait comment ça serait bien d'impliquer les jeunes de l'école pour le compost ... on a parlé du mouvement Farm to Cafeteria. ... Par après je lui ai envoyé un courriel.

It's also an opportunity to talk with colleagues informally. ... She told me... they would do activities in the garden with children from the daycare ☺. ... Also, we were saying how it would be great to involve students for composting. ... We talked about the movement Farm to Cafeteria. ... Afterwards, I sent her an email.

The community kitchen and the community garden provided emotional support.

They were opportunities for participants to share their story, for newcomers to ask questions and become more familiar with their new environment:

On a parlé sur le fait qu'on est tous des expatriés. Qu'on a tous des histoires intéressantes à raconter. Que pour arriver à Terre-Neuve, il y a certainement une raison et toute une histoire derrière.

We discussed the fact that we are all expatriates. We all have interesting stories to share. That to have ended up in Newfoundland, there is certainly a reason and a whole story behind our arrival.

At other times, the activities provided opportunities for participants to ask for advice or share their worries:

La femme ... m'a dit que sa fille faisait son baccalauréat en nutrition pour être diététiste. Elle m'a posé des questions sur la profession, si c'est facile de trouver un travail, où peut-on travailler.

The woman ... told me that her daughter was doing a bachelor degree in nutrition to become a dietitian. She asked me questions about the profession, if it is easy to find a job, where one can work.

Some participants shared their worries with me, as I did with them. Usually it was during free time. For instance, while we were waiting for a meal cooking on the stove, or while we were doing the dishes, or while in the garden and walking from one area to another, or even while travelling back home. We listened to each other with empathy.

Building social networks did not only occur during, but also after activities. At the end of the activities many would stay to chat with the group: "L'activité a duré de 14h30 à 18h. Les derniers sont partis à 18h30. Les gens sont restés pour parler même si c'était terminé." *"The activity lasted from 2:30 to 6pm. The last ones left at 6:30pm. People stayed to talk even though it was finished."*

From satisfaction surveys filled out at the end of the community kitchen, many participants mentioned that what they preferred the most was related to the social support and social network aspects gained from the activity. They wrote comments such as: "socialiser en préparant le repas" *"socialize while preparing the meal"*, "jaser" *"chatting"*, "connaître des nouvelles personnes" *"knowing new people"*, "partager les plats et déguster tous ensemble" *"sharing meals and eating together"*, "cuisiner ensemble" *"cooking together"*, "l'interaction avec les membres de la communauté" *"interaction with members from the community"*, "la camaraderie avec les autres" *"friendship with others"*.

During the interviews, the Director, facilitators, and all but one participant in the community kitchen and the community garden, mentioned that the social network generated by these activities was a very important benefit gained. Interviews provided rich information describing different aspects of social support and social network created. For some participants, the social support and social network existed mainly during the activities, while for others, they extended beyond the activities themselves. In addition to emotional and informational support, participants gained instrumental support as well. Interviews also revealed the impact of the social support and social network on social inclusion, well-being and sense of community belonging (as shown in Figure 2). Interviews also pointed out the impact on community development and vitality.

In the following excerpts, Béatrix (P, Fo) and Étienne (P, F, Fo) explained that they appreciated the network created within the group, for its emotional and informational support. They appreciated meeting other participants to share news with and learn from. Béatrix mentioned that the community kitchen was an opportunity to take time to chat with members she would not have had the time or opportunity to meet. She explained that although some participants work or volunteer in the same building, it was in the community kitchen and the community garden that they took the time to chat and know each other. These activities were an informal opportunity, outside work and without the need to plan a formal activity, to spend time together. “C’est l’occasion de les voir, de dire: “Hey, ça va bien?” De prendre des nouvelles.” *“It is the opportunity to see them and say: “Hey, how are you?” To take news.”* Étienne (P, F, Fo) explained that the activities enabled him to meet new people and learn from them:

On rencontre des gens aussi. C'est ça. Moi j'aime parler. J'aime parler aux gens. Voir ce qu'ils ont à amener, pour voir d'où ils viennent et puis pour voir qu'est-ce qu'ils ont de différents, on peut apprendre de la différence des autres. C'est ça en fait.

We meet people also. This is it. Me, I like talking. I like talking to people. To see what they are bringing, to see where they are coming from and to see what are their particularities, we can learn from the difference of others. Indeed, that's it.

For others, it fostered the creation of instrumental support. The Director and Clara (P, Fo) perceived that they could count on the network if needed: “Moi j'ai le sentiment que je fais partie d'une communauté de personnes ... que je pourrais appeler tel personne si ma voiture était en panne.” (Directrice). “*Me, I have the feeling that I belong to a community of people ... that I could call on this one if my car breaks down.*” (Director). “Le frère à mon chum aura éventuellement besoin de quelqu'un pour élaguer ses arbres. Ça m'a fait un contact grâce à la cuisine.” (Clara). “*My husband's brother will eventually need someone to prune his trees. Thanks to the kitchen, I have a contact.*” (Clara).

For other participants, like Clara, their participation in the community kitchen clearly helped them to break social isolation and contributed to their well-being and sense of community belonging (as shown in Figure 2). Clara explained how she felt that she maybe belonged to the group and how it fostered her well-being: “T'sé à madné, c'est plate être tout seul. ... Ça fait l'fun de dire: ‘Heille j'connais quelqu'un!’ ... Ça fait un petit bien-être. ... J'appartiens peut-être à un groupe.” (Clara). “*You know, at some point it's boring to be alone ... It's fun to say: ‘Hey, I know somebody!’ ... It provides happiness. ... Maybe I belong to a group.*” (Clara).

Most participants said that the network built within the community kitchen and the community garden fostered social inclusion as it facilitated their integration in the

community. Rachel (P, Fi) and Amélie (P, F, Fo) explained that when they met another participant in a different context, for example when they attended a movie presented at the Francophone center, they felt more comfortable to engage in a discussion, because they had something in common to discuss.

Rachel: It [community kitchen] was an opportunity to meet more people and have more interactions.

Karine: Ok, and how would you qualify those “more interactions” with people? The impact on you?

Rachel: The community kitchen requires you to work with others to prepare a recipe. You have to interact and to speak. This makes easier to talk and create a social network. Unlike other events you might go like: “Hello” and then you can sit, you know. But now you might perhaps start a conversation or ask: “What’s going on?” or “How do you do this, etc?”.

For Amélie (P, F, Fo), it has also strengthened relationships.

Amélie: C’est qu’on passe du temps avec des gens et puis on les connaît mieux. Et puis, après quand on se voit, bah on dit: “Ah, ta recette l’autre jour”. Ça crée des liens; ça tisse des liens dans la communauté j’y pense. ... Ça a permis de tisser des liens plus forts avec les gens qui travaillent à l’association.

Amélie: We spend time with people and then we know them better. And later, when we see each other, well we say: “Hey, your recipe the other day”. It creates links; it creates bonds within the community I think. ... It allowed to forge stronger ties with people working at the Association.

For others, like myself and one of the facilitators, the network created also opened up access to professional opportunities, such as facilitating cooking classes for youths.

4.3.3. Sense of community belonging

The question of whether or not the community kitchen and the community garden impacted on the sense of community belonging was the first research question that guided and led to this research project. This question had been raised by the Director of ACFSJ

when I interviewed her for *Le Gaboteur*, the francophone newspaper of Newfoundland and Labrador, in May 2015.

A sense of community belonging emerged as a subtheme of individual benefits (see Figure 1), primarily from the interviews. Interviews showed that indeed a sense of community belonging was one of the major benefits gained from these activities. All participants explained that their participation greatly contributed to a sense of community belonging. For the vast majority, community belonging was expressed as belonging to the Francophone community. Participants also mentioned how belonging to the community was important for their well-being, as shown in Figure 2.

Excerpts from Denise (P, Fo), Fabien (P, Fo), and Amélie (P, F, Fo) described it well. Denise explained that in the community kitchen, she automatically felt accepted and belonging to the group: “Dans la communauté francophone, on n’a pas à prendre sa place. On est là! On se sent vraiment bien à sa place dans un atelier de cuisine, dans la communauté. ... On est intégré dans une communauté francophone internationale.” (Denise). “*In the Francophone community, we don’t have to take our place. We are there! ... We truly feel at the right place in a cooking class, in the community.*” (Denise). Similarly, Amélie (P, F, Fo) explained that the community kitchen gave her a place to fit in the community and as such, the community kitchen played a crucial role with respect to her well-being: “*ça donne une place dans la communauté et ça c’est, eee, c’est très précieux*”. “*It gives a place in the community and it’s, um, very precious!*” (Amélie). Fabien stated that the sense of belonging was very important for his children as well. “En tant que père de famille, ça aide aussi aux jeunes de se sentir dans une appartenance à une communauté. Je sais pas comment expliquer ça. C’est beaucoup. C’est un apport

extraordinaire.” (Fabien). *“As a father, it also helps youths to feel a sense of belonging to the community. I don’t know how to explain it – It’s a lot ... It is an extraordinary contribution.”* (Fabien).

For many, belonging to the Francophone community meant belonging to several communities: the Francophone community of St. John’s, of Newfoundland, and of Canada, as well as the international Francophonie. This excerpt from the interview with Denise describes how the community kitchen provided a sense of belonging to the various levels of Francophone communities. She also underlined that the sense of belonging stemmed from the social network created by participating in the activities (as shown in Figure 2):

On se sent vraiment bien à sa place dans un atelier de cuisine, dans la communauté. Ça aide à renforcer les liens entre les personnes. C’est tout ensemble. De la grande communauté francophone. Que ce soit ici, au niveau du Québec, de l’Acadie. De la francophonie mondiale. On est intégré dans une communauté francophone internationale. Un sentiment d’appartenance d’abord à la petite communauté francophone de Terre-Neuve, puis ensuite à la grande communauté.

We truly feel at the right place in a cooking class, in the community. It helps to strengthen the links between us. It’s all together. It is the Big Francophone community. Be it here, in Quebec, in Acadia. The international Francophonie. We are part of the International Francophone community. We are integrated in the International Francophone community. A sense of belonging, first in our small Francophone community in Newfoundland, but then in the big community.

Interestingly, and in contrast to the other participants, Aude (F, Fi) explained how the community garden enabled her to gain a sense of belonging to Newfoundland by the act of knowing and sharing about the soil, plants, and food which grow in the province:

Où je me sens plus confortable, plus à l’aise, un peu plus comme une citoyenne de Terre-Neuve, c’est quand j’ai l’occasion de partager mes connaissances de la géographie ou de la région avec les autres et pour moi, un peu comme où et quand savoir cueillir des baies, ou des champignons ou savoir comment cuisiner avec des

plantes qui poussent ici ou que tu trouves dans la terre, sauvages. C'est quelque chose qui m'intéresse, mais aussi qui me fait sentir comme je viens d'ici. Donc, c'est [le jardin] une manière de réunir les gens et de se sentir que nous sommes tous d'ici, même si on vient des autres endroits du monde, d'ailleurs, du Canada ou quoi.

Where I feel more comfortable, more at ease, a little bit more like a citizen of Newfoundland, it's when I have the opportunity to share my knowledge about the geography or the area, with others and for me, a little like where and when can we pick berries, or mushrooms or knowing how to cook with plants that grow here or that you find in the soil, wild. It's something I'm interested in, but also that makes me feel like I'm from here. So, it [the garden] is a way to gather people and feel that we are all from here, although we are from different places around the world, from elsewhere, from Canada or elsewhere.

4.3.4. Sense of pride

Sense of pride was a subtheme of individual level benefits (see Figure 1), which emerged from my observations and interviews. The sense of pride seemed to stem from a sense of accomplishment. In this first excerpt from my field notes, I described the sense of pride which emerged after we had worked hard building the terraced garden near the parking lot: “On s’est tapé dans les mains, on s’est félicité, on regardait notre œuvre et on trouvait ça beau.” *“We clapped our hands, we congratulated each others, we looked at our work and saw how beautiful it was.”* In the following excerpt, I described the sense of pride which emerged at the end of a community kitchen activity where we had spent almost the whole afternoon preparing a “fraisier”, a French strawberry dessert which required mastering several techniques: “En faisant nos décorations sur le fraisier ... certains étaient vraiment fiers et fanfaronnaient un peu.” *“While decorating the strawberry cake ... some were really proud and were bragging about it a little.”*

Sense of pride was a recurring theme which emerged during interviews as well. Similar to my observations, participants explained that this feeling stemmed from a sense

of accomplishment. The sense of accomplishment and pride resulting from it was mentioned in relation to the beauty of the garden, the tastiness of the meals, and the act of sharing work with others on a common project. Interviewees also pointed out that this sense of pride impacted on their well-being.

In this excerpt, Guylaine (P, Fo) explained how proud she was about the beauty of the garden. She was proud because she contributed to the greater good and it made her happy: “Quand je vais au centre pis que je regarde les fleurs ou les bacs dans l’entrée en avant parce que j’m suis impliquée, ben j’suis contente. Ben j’suis fière.” *“When I go to the Center and I see flowers or boxes in front at the entrance because I got involved, well, I am happy. I am proud.”* For Olivia (P, Fi), the sense of pride also came from a sense of accomplishment and the opportunity to share it with others. In this excerpt, Olivia (P, Fi) shared with me how proud she was when she came back home with her meal; how proud she was when at a monthly gathering she used to have with her friends, she shared the dessert she had made the day before at the community kitchen and how it impacted positively on her well-being (as shown in Figure 2): “J’étais très heureuse que c’était, it tasted very good, it was not too sweet et les autres, eee, mes amis ils ont aimé. C’était bon.” *“I was so happy because it tasted very good, it was not too sweet and others; um, my friends, they liked it, it was good.”* For Lise (P, Fo), the sense of pride was clearly associated with creating something with others in a convivial atmosphere. It also impacted her well-being:

J’aime beaucoup les activités de rassemblement de gens, de créer de quoi. J’trouve que c’est très ravivant. C’est quelque chose qui va m’animer, qui anime les autres, pis y a une certaine fierté à la fin quand tu vois tout ça tu es comme: “hummm, on a tout fait ça nous autres!” On est fier, on est bon, on est super. C’est très

satisfaisant, une certaine fierté, pas seulement dans ce qu'on fait, mais une fierté qu'on a fait de quoi ensemble dans un environnement très relaxe, très calme.

I really like activities that bring people together, to create something. I find it very reviving. It is something that will energize me, that energizes others and there is a pride in the end when you look back and you are like: "um, we did all of this!" We are proud, we are good, we are great. It is very satisfying, a pride, not only in what we do, but proud we did something together in a very calm and relaxing environment.

4.3.5. Linguistic and cultural safety

Linguistic and cultural safety was a key subtheme of individual level benefits (see Figure 1). It mainly emerged from interviews with Francophone participants. Participant observation had allowed me to notice that participants seemed to feel relaxed and enjoy the activity, but interviews allowed me to understand why. During interviews, Francophone participants explained that feeling relaxed, comfortable and at ease were, among others, associated with a sense of security. Participants discussed how the activities occurred in a safe environment, which was mainly related to the fact of being surrounded by people sharing the same language and culture.

In this excerpt, Béatrix (P, Fo) explains that she felt linguistically safe because both activities were in French. Therefore she felt confident in her capacity to understand and be able to execute the task at hand. While in English she perceived she would feel linguistically unsafe:

Moi j'ai souvent peur en anglais. ... Qu'on me prenne pour une débile. ... En français c'est ça qui est cool t'sais. Tu comprends tout. C'est ta langue maternelle. C'est plus facile. S'il y avait des cours [cuisine] en anglais, j'pas sûr que j'irais, j'pense pas.

Me, I'm often afraid in English. ... That others will think I am stupid. ... In French, this is what is cool, you know. You understand everything. It is your

mother tongue. It is easier. If there were [cooking] classes in English, I'm not sure I would go, I don't think so.

Amélie (P, F, Fo) also explained that sharing the same language and common references made her feel culturally and linguistically safe to be herself and make jokes, because she was confident they would be understood: “Dans les ateliers de cuisine je suis moi-même. Faire mes blagues et ça ne va pas tomber à plat!” (Amélie). “*In cooking classes I am myself. Cracking my jokes and they won't fall flat!*” (Amélie). Denise (P, Fo) made the same observations. She described how participants feel culturally and linguistically safe and allow themselves to joke: “Les Francophones sont très détendus hein. Très très détendus. Ils se permettent de faire des plaisanteries.” “*Francophones are very relaxed. Very, very relaxed. They allow themselves to joke.*”

4.3.5.1 “Food security”: when food provides security

One interviewee, Denise (P, Fo) shed new light on how we may understand the concept of “food security”. Denise is the only participant who mentioned that cooking traditional French cuisine made her feel safe -- safe in term of her physical health.

Denise (P, Fo) explained that the feeling of security stems from cooking traditional recipes, because they refer to her cultural heritage. She was confident that cooking traditional recipes would impact positively on her health:

Je vois qu'il y a une certaine sécurité dans la préparation traditionnelle. Je sens une certaine sécurité pour ma santé (pause) physique. J'ai confiance que la digestion va bien se faire.

I see that there is a security in traditional preparation. I feel a security for my (pause) physical health. I am confident that I will digest well.

Denise (P, Fo) further explained that the feeling of security stemmed from the fact that she knows French cuisine and that French cuisine knowledge was acquired from generations and generations. She also explained that the feeling of security is tied to her identity:

On ne peut pas faire d'erreurs dans la cuisine traditionnelle. Ce n'est pas possible. Tandis que dans la cuisine moderne, quand on mélange. Ils font des mélanges. Au niveau santé, ce sont des produits qui ne vont pas ensemble... Ça peut même être dangereux à la limite... Si je prends un produit d'un autre pays, que je ne connais pas, que je ne sais pas cuisiner, j'ai pas confiance ... J'ai pas cette confiance instinctive. Tandis que dans les repas traditionnels j'ai une confiance instinctive dans ce que je mange. Je n'ai pas ce lien avec les autres préparations.

We cannot make mistakes in traditional cooking. It is not possible, while for modern cooking when we mix, they do those mixtures. At the health level those are products which should not be together. ... It can even be dangerous. ... If I take a product from another country that I don't know, that I don't know how to cook, I am not confident. ... I don't have that instinctive confidence. While for traditional meals I have an instinctive confidence in what I eat. I don't have that bonding with other methods of cooking.

It is after the interview, during debriefing, that she used the term “food security” to refer to the above excerpts. She explained that she was so glad to have realized during the interview why she was attracted to traditional cooking and, indeed, only wanted to cook traditional recipes. She was happy to have realized that preparing traditional food was a means to protect her health and foster her physical well-being. It was a matter of food security.

4.3.6. Well-being

Well-being emerged as a major and very important subtheme of individual level benefits. Findings showed that the community kitchen and the community garden clearly contributed to psychological, social, cultural and linguistic well-being. Psychological and

social well-being emerged from participant observation, satisfaction surveys, and interviews, while cultural and linguistic well-being mainly emerged from the interviews.

4.3.6.1. Psychological and social well-being

From my observations, it seemed that participants enjoyed the community kitchen and the community garden. They seemed to be happy and satisfied. At the beginning of most sessions, not all participants seemed relaxed and comfortable. Conversations tended to be among those who knew each other already. However, during each session, once the activity got started, there were many signs that people were enjoying the activities and were feeling well. Participants would smile or verbalize their happiness: “[Nom du participant] est parti en disant à tout le monde de garder le sourire. ... Il a dit: “Là où il y a l’amour, il y a tout!” “[Name of the participant] left saying to everybody to keep smiling. ... He said: “Where there is love, there is everything!”

From satisfaction surveys, many comments about what participants preferred the most were related to an overall sense of satisfaction, happiness, and well-being: “c’était agréable” “*it was pleasant*”, “super journée” “*wonderful day*”, “super, merci! Une très belle initiative” “*wonderful, thank you! A very nice initiative*”, “tout était super” “everything was awesome”, “gros merci pour l’initiative. Ne lâchez-pas” “*big thanks for the initiative. Continue*”.

Interviews allowed me to describe and understand the meaning of well-being and happiness gained from the activities. The vast majority of participants underlined and explained at length how these activities were very important for their overall well-being. They explained in various ways how they felt good during the activities and how the

activities brought happiness into their life. For most participants, well-being was the main outcome gained from those activities and the main reason why they continued to participate.

Some participants explained in more detail how participating in the community kitchen and the community garden contributed to their mental health. In this excerpt, Guylaine (P, Fo) explained that the community garden is important for her mental health for two reasons: it enabled her to get involved with the community and gain a certain reward from involvement (as shown in Figure 4); and it enabled her to let herself unwind.

Guylaine: j'décide de rajouter mon implication dans la communauté parce que ça me donne l'occasion de faire quelque chose de positif.

Guylaine: I choose to strengthen my involvement in the community as it allows me to do something positive.

Karine: Mm mm.

Karine: Mm mm.

Guylaine: Um (pause). Peut-être un peu plus pour moi. J'prends soins de mon bien-être mental dans l'fond pis e e oué c'est ça. C'est vraiment j'me dis souvent faut que j'fasse d'autres choses. J'peux pas être juste travail, vaisselle, nettoyage, courrayage. Ça peut pas toujours être ça. Faut aussi un moment où on m'apprécie. Où j'ai l'impression d'apporter une contribution positive. Je, c't'important dans mon bien-être en général aussi. Pis t'sé j'm'évade aussi de toute ça. C'est ça (rire).

Guylaine: Um (pause). Maybe a little bit more for me. In a sense, I take care of my own mental health, um, um, yeah that's it. Really, I often tell myself that I need to do something else. It can't be only work, washing dishes, cleaning, running here and there. It can't be only that. I also need a moment where I feel appreciated and I feel I do something positive. This is very important for my overall well-being. And also, I can escape through it. This is it (laughing).

In another excerpt, Guylaine (P, Fo) also explained that she perceived that the beauty and richness of the garden also impacted on psychological well-being:

Quand on est dans un bel environnement, eee, un environnement qui a plusieurs différentes couches ben c'est ben plus sain. J'pense que ça stimule. ... Bah quand on est bien, on est mieux. ... Quand on est mieux ben on a plus j'pense on a plus, on a plus envie de faire des choses. Soit parce qu'on voit on veut prendre part à ce qui se passe. Juste parce qu'on est bien. Eee c'est une question de santé mentale là.

When you are in a beautiful environment, um, an environment with different layers, well it is healthier. I think that it stimulates. ... Um, when we feel good, we feel better. ... When we feel better well, we feel more motivated to do things I think. Either because we see we want to take part in what's going on. Just because we feel good. Um, it is a question of mental health.

Guyline (P, Fo) and Fabien (P, Fo) each have children. As these activities can be done with families, they explained how participation can bring happiness to their families, contributing to their psychological well-being. Here is an excerpt from my conversation with Fabien.

Fabien: Donc au niveau de la famille c'est une activité de couple et familiale aussi. Donc on sort en famille, on sort ensemble.

Fabien: So at the family level, it is a couple and family activity. We go out as a family, we go out together.

Karine: Et ça qu'est-ce que ça fait à la famille ?

Karine: And what does it do to your family?

Fabien: C'est une chimie à la famille. Écoute, eee, ça unit la famille. C'est apprendre des choses nouvelles à la maison, donc au niveau de la famille ça crée un effet d'ensemble dans la famille. On s'unit plus, ça apprend à plus se connaître. ...

Fabien: It is a chemistry to our family. Listen, um, it brings the family together. It is learning new things for the house, so for the family. It creates a feeling of togetherness in the family. We bond more, we learn more about ourselves. ...

Karine: Si je comprends bien ça unit la communauté, la famille.

Karine: If I understand well, it brings the community together, the family.

Fabien: La communauté, la famille aussi, les filles. Donc tout le monde en gagne.

Fabien: The community, the family also, the girls [his daughters]. So everybody wins.

Karine: Tout à l'heure vous avez dit ça amène la joie.

Karine: Previously you said it brings joy.

Fabien: Ça amène la joie parce que ça a un apport psychologique. Ce n'est pas juste l'apport physique, l'apport moral.

Fabien: It brings joy because of its psychological aspect. It is not only physical and moral.

4.3.6.2. Cultural and linguistic well-being

Cultural and linguistic well-being clearly emerged as a recurring subtheme of individual level benefits (see Figure 1, p.82). Data collected, mainly from interviews, revealed a unique aspect of well-being related to culture and language. From my discussions with the Director, drawing on my own experience participating in these activities, and from some comments written in the satisfaction surveys, I had started thinking about the concept of cultural and linguistic well-being before using that particular terminology. For instance, some participants had written that what they preferred the most from their participation in the community kitchen was: “parler français” “speaking French”, “passer le temps avec les francophones et les francophiles ☺” “*spending time with Francophones and Francophiles ☺*”, “apprendre les recettes en français” “*learn recipes in French*”.

However, it was not until I conducted the interviews with Francophone participants that the terms “cultural” and “linguistic well-being” emerged. When I invited participants to discuss the impact activities had on them, well-being was almost always mentioned. However, for Francophones, when I was asking them to explain to me how

and why these activities had that impact, “French” and “Culture” were very often at the forefront. Their explanations even provided in-depth details about how cultural and linguistic well-being was connected with other benefits gained from participating in the community kitchen and the community garden. The following excerpts from Clara (P, Fo), Brigitte (P, Fo), Amélie (P, F, Fo), and Miriam (P, Fo) describe how French language and culture were key factors contributing to participant well-being. In this excerpt, Clara (P, Fo) very clearly described how well-being specifically came from the act of speaking French:

J’ai interagit en français.... Ça fait du bien ! ... Ça apporte la maison ici. ... En parlant français dans une activité que j’aime. ... Ça amène du positif... Ça fait du bien-être. Quand j’suis revenue [à la maison], j’étais super excitée! J’tais comme: “eille là, c’était vraiment le fuuunnn!! J’veux y retourner!”

I interacted in French. ... It felt good! It brings my home here. ... Speaking French in an activity I love. ... It brings positivity. It gives well-being. ... When I came back [home] I was sooo excited! I was like: “Hey it was really fuuunnn!! I want to go back!”

Brigitte (P, Fo) explained that speaking French contributed to creating a sense of safety, confidence and well-being. Similar to Guylaine (P, Fo), she also explained that cultural and linguistic well-being contributes to engagement (as shown in Figure 4). Again, the specific act of speaking French contributed to well-being:

Le jardin, la famille, de pouvoir recréer ça ici là, dans ma langue maternelle c’est très très comme rassurant. ... Ça donne disons, ça donne plus de confiance aussi, on se sent comme bien dans un endroit, on prend plus d’initiatives.

The garden, family, to be able to recreate this here, in my mother tongue, it is really really reassuring. ... It gives let’s say, it also gives more confidence, we feel like good in a place, we take more initiative.

Here I chose several excerpts from Amélie (P, F, Fo) when we discussed what she preferred the most about the community kitchen and how different she thought it would

be if she were involved in a community kitchen in English with Anglophones. She described how language and culture contributed to her psychological and social well-being. Speaking French and sharing cultural references were key intermediate factors to happiness, because they contributed to feeling linguistically and culturally safe (as shown in Figure 2). She explained that the feeling of safety supported her in expressing herself and fostered fruitful relationships with other members, which as a result provided happiness (as shown in Figure 2). Amélie (P, F, Fo) also explained that at a group level, connection between members is facilitated through common cultural references:

Je suis personnellement beaucoup bah enfin, bien à l'aise lors de ces ateliers où je peux faire des blagues, eee. Je sais que mes blagues seront comprises ... La mayonnaise prend bien c'est le cas de le dire quand il y a vraiment une connivence Avec deux, trois Français dans l'groupe, c'est une détente pour moi. Parce que justement j'me retrouve un peu comme en France, dans mon milieu... Pour moi les ateliers de cuisine c'est à peu près le seul endroit où je peux lancer des blagues rapidement, taquiner et ça sera compris. ... Il y a une affinité culturelle qu'on retrouve dans les ateliers de cuisine.... Dans les ateliers de cuisine je suis moi-même.... D'être à l'aise avec le monde. D'être à l'aise, de rigoler, de rire. Au fond, c'est ça pour moi le plus important dans ces ateliers culinaires.

I'm personally really, well, quite comfortable during those cooking classes where I can crack jokes, um. I know my jokes will be understood The ambiance is really good when there is that complicity. ... With two or three French people within the group, it is a relaxation for me. Because indeed, I find myself a little bit like in France, in my environment. ... For me, cooking classes are almost the only place where I can spontaneously crack jokes, tease and it will be understood... In the cooking classes we find that cultural affinity... In cooking classes I am myself... To feel comfortable with people. To feel comfortable, laughing, at the end, this is what is the most important for me in these cooking classes.

In the following excerpt, Miriam (P, Fo) explained that the community kitchen became a cultural and linguistic vector allowing connection with her identity as a Francophone living in a minority situation. It is this connection with her Francophone identity, made

possible because the activity was in French with other Francophones living in a minority situation, that provided her cultural and linguistic well-being:

J'ai grandi en milieu minoritaire francophone et c'est vraiment quelque chose que je recherche dans les endroits là où je vis ... Je cherche l'association communautaire francophone pour justement avoir un lien avec le groupe de personnes avec qui je semble avoir certaines choses en commun, dont l'identité minoritaire francophone. C'est répéter quelque chose que je connais, qui marche pour moi et qui me fait du bien.

I grew up in a Francophone minority environment and it is really something I am looking for where I live. ... I look for the Francophone Association to have a link with the group of people with whom I have affinities, including identity as a Francophone living in a minority situation. It is repeating something I know, which works for me and which makes me feel good.

4.3.7. Assertion and transformation of participant identity

Assertion and transformation of participant identity is another important subtheme of individual level benefits (see Figure 1). It mainly emerged from interviews. From my consultation process and participation in the community kitchen and the community garden, I had noticed that participants in the activities came from various Canadian provinces and countries. I had noticed that diversity was influencing conversations. I had hypothesized that identity of participants was possibly constructed and reconstructed in the activities. Here is a reflection that I wrote in my research journal before starting the interviews. I reflected on the possible transformation of participant identity that might be occurring in the activities. I shared this hypothesis during a conference in Nova Scotia (Bernard, 2016c):

Quand le jury m'a demandé ce que je voulais dire par "l'identité est apprise et possiblement transformée", je n'ai pas donné une réponse approfondie. J'ai donné une réponse partielle sur le fait que ça soulevait toute la question de qu'est-ce que ça veut dire être un francophone à Terre-Neuve, d'habiter à Saint-Jean, que c'est probablement pas la même chose qu'il y a 10 ans. Parce que les francophones

viennent de différentes provinces et de d'autres pays, à cause de ce dont on parle [dans les activités], ça influence qui on est.

When the examiner asked me what I meant by “identity is learned and possibly transformed”, I did not provide an in-depth answer. I said a little blurb about the fact that it raised the whole issue of what it means to be a Francophone in Newfoundland, living in St. John’s, that it is probably not the same as it was 10 years ago. Because Francophones come from different provinces and other countries, because of what we talk about [in the activities], it influences who we are.

However, it was really during the interviews with participants that Francophone identity assertion and identity transformation as a subtheme of individual level benefits clearly emerged. Assertion and transformation of participant identity came up in several interviews. Participants explained in different ways, how the community kitchen and the community garden became vectors for them to affirm their Francophone identity. For others, the activities also contributed to reconstructing their identity.

For instance, the Director of the ACFSJ self-identified as bilingual. She was raised in an exogamous family. Although she recognized her dual identity, her Francophone identity has not always been recognized by others. Before moving to Newfoundland, others often tended to classify her as Anglophone. In this excerpt, she explained that since she has lived and worked in Newfoundland, her Francophone identity has been accepted by others. She participated in each of the cooking and gardening activities, which allowed her to nurture her Francophone identity, which was vital to her well-being: “Mon identité n’a pas nécessairement changé, mais c’est le sentiment que mon identité [Francophone] est acceptée. (pause). Ça c’est immense! ... Ici, je peux être moi (rire)” (Directrice).

“My identity has not necessarily changed, but it is the feeling that my identity [francophone] is accepted (pause). This is huge! ... Here, I can be myself (laugh)”
(Director).

For Clara (P, Fo), it was her first time joining a group of Francophones since her arrival in Newfoundland. Joining the community kitchen revived her Francophone identity and her sense of belonging to the Francophone community (as shown in Figure 2). “Ca m’aide pas à me définir, mais ça vient revigorer la flamme francophone en moi mettons! (rire) J’l’avais laisser mourir un peu mettons (rire)” (Clara) *“It doesn’t help to define myself, but let’s say that it vitalizes my inner Francophone flame! (laugh). Let say that I had let it die a little bit (laugh)”* (Clara). For others, like Fabien and Miriam, their participation was a conscious decision to assert their Francophone identity. Here Miriam (P, Fo) and Fabien (P, Fo) explained that the community kitchen and the community garden became vehicles to assert their Francophone identity and vitalize the community (as shown in Figure 4).

Miriam: J’pourrais faire plein de choses ailleurs. La plupart des activités ici à l’association, pour moi c’est vraiment une manière de participer et d’être membre active de la communauté francophone de Saint-Jean. Donc pour moi ça c’est très claire que c’est ce que je suis en train de faire.

Miriam: I could do many things elsewhere. Most of activities here at the Association, for me it is really a way to participate and to be an active member of the Francophone community of St. John’s. So for me, this is really clear that this is what I am doing.

Fabien: Je suis toujours en faveur de tout évènement au niveau de ma communauté. Nous sommes une communauté minoritaire. Nous sommes minoritaires dans une marée très anglophone et puis je pense qu’en tant que membre de la minorité, en participant on aide la communauté à grandir. Et aussi on supporte la minorité. Donc c’est dans tout cet ensemble là.

Fabien: I am always in favour of events in my community. We are a community in minority. We are a minority in an ocean of Anglophones and also I think that as a member of the minority, when we participate we help the community to grow. And also we support the minority. So it is in all of this.

The following key excerpt from the interview with Lise (P, Fo) is very interesting as it points out several of the subthemes of individual level benefits which are interconnected: social network in French, assertion of Francophone identity, sense of community belonging, social inclusion, and cultural and linguistic well-being (Figure 1). The community kitchen provided Lise (P, Fo) a space to reassert and reconnect with her Francophone identity. The community kitchen was one of the only opportunities she had to nurture her social life in French. Reasserting and reconnecting with her Francophone identity positively impacted her cultural, and linguistic well-being, and as a result, her psychological health. Building a social network in French gave her confidence and empowered her to assert her Francophone identity. Asserting her Francophone identity in the act of cooking with others nurtured a sense of community belonging (as shown in Figure 2). As a result, she explained that it created a sense of social inclusion, which positively impacted her cultural and linguistic well-being and her psychological health.

Lise: J'trouvais que c'était rare de créer une occasion de créer une amitié, eee, que moi j'initiais, qui faisait de ma vie seule en tant que Lise, femme, eee, qui vient de St. John's qui n'était pas liée à [mon mari] pis aux enfants. Pis, eee, ça me donne une certaine confiance, dans le sens que c'est une vie à l'extérieure de ma vie personnelle ou familiale. Disons d'être capable de rencontrer des gens, de communiquer en français, de se partager des idées, que ça soit en (pause) t'sé, eee, que ça soit en remuant des pommes ou que ça soit, eee, en épluchant des oignons. T'sé jaser eee pis parler de n'importe quoi, eee, c'est ça, j'pense que c'était, eee, si on parle d'une santé psychologique, une santé psychologique, ça me donne une certaine force, ça me donne une certaine puissance afin de renforcer ma vie francophone parce que c'est facile à oublier quand on est en état minoritaire.

Lise: I found that it was rare to create, to have an opportunity to create friendship, um, that I was initiating, that was making my life as Lise, a woman,

um, who is from St. John's, who was not related to [my husband] and children. And, um, it gives me confidence, in the sense that it is a life outside my personal or familial life. Let's say to be able to meet people, to communicate in French, to share ideas with each others, while it is in (pause) you know um, it can be while we stir the apples or when we peel onions. You know, chatting, um, and talking about everything, um, that's it, I think that it was, um, if we talk about psychological health, a psychological health, it gives me strength, it gives me power to strengthen my Francophone life because it is easier to forget when we are in a minority situation.

Karine: ... Quel est l'impact pour vous? Le sentiment pour vous de renforcer votre vie francophone?

Karine: ... What is the impact for you? The feeling of strengthening your Francophone life?

Lise: (Pause) On est moins seule, moins isolé, t'sé qu'y a une communauté, qu'y a des gens qui sont semblables, eee, on est moins seule, on est moins, eee, (pause), moins isolé, le mot isolement me revient souvent.

Lise: (Pause) We are less alone, less isolated, you know that there's a community, there are people similar, um, we are less alone, we are less, um, (pause), less isolated, the word isolation comes to me often.

Concerning a transformation of participant identity, the common theme that emerged was related to changes in participants' understandings and perceptions of what the word "Francophonie" means and how they situated themselves in it. Participants explained that they realized how wide the Francophonie is and how they now feel more connected to the global Francophone community. Participants in the community kitchen and the community garden come from various provinces and countries. Béatrix (P, Fo) and Guylaine (P, Fo) explained that from their participation in the community kitchen they realized that they belong to a larger community than they had perceived before. As there are Francophones from different parts of the globe, they now feel that they belong to the global Francophone community.

Béatrix: J'trouvais ça incroyable que la dame qui a fait l'atelier de sushi, c'est une japonaise qui est francophone. C'est comme, elle sort d'où elle? La communauté francophone est vraiment plus grande que ce que tu penses. ... J'ai pu comprendre que je fais partie d'un ensemble plus large de francophones.

Béatrix: I found it incredible that the lady who did the sushi class is a Francophone Japanese. It's like, where did she come from?... The Francophone community is much larger than what you might think. ... I came to understand that I belong to a larger group of Francophones.

Guylaine (P, Fo) explained that as most participants come from outside Newfoundland, it creates that bonding with Francophones across the globe. "La plupart des gens qui sont ici à Saint-Jean, on est tous d'ailleurs donc ça nous rattache. On on, c'est vraiment comme une fenêtre sur la francophonie mondiale Ici t'es francophone dans le sens global." (Guylaine). *"Most of people that are here in St. John's, we are all from elsewhere so it creates attachment. We we, it is really like a window on the worldwide francophonie ... Here you are Francophone in the global sense."* (Guylaine).

4.3.8. Sensitization of Francophiles about the reality of Francophones living in a minority situation

The community kitchen and the community garden provided not only an opportunity for Francophiles to improve their language skills, but also provided an immersion into francophone cultures and the reality of Francophones living in a minority situation. Olivia (P, Fi) is a Francophile and, since participating in the community kitchen, she now understands why Francophones sometimes need their own institutions and activities. She became sensitized about the reality of Francophones living in a minority situation. "J'ai compris que c'est important d'avoir un peu de ta culture ... maintenant je comprends que les Francophones ont besoin d'une association, d'une école

et d'un centre et des choses comme ça." *"I understood that it is important to have a little bit of your culture ... now I understand that Francophones need an association, a school and a center and things like that."*

Although "Sensitization of Francophiles about the reality of Francophones living in a minority situation" was not a common subtheme of individual level benefits, it is nevertheless an important one, because it might contribute to the discussion about why Francophiles want to participate in Francophone activities, what they gain, and how such activities might positively impact the Francophone community. Since there was only one participant who discussed this, I cannot draw any broad conclusions. However it suggests an area for further research.

Summary

This part of the chapter explored individual level benefits of the community kitchen and the community garden on participants. Main benefits identified were: 1) gaining knowledge, skills, confidence, and self-esteem; 2) social support and social network; 3) sense of community belonging; 4) sense of pride; 5) linguistic and cultural safety; 6) well-being (psychological, social, cultural and linguistic); 7) assertion and transformation of participant identity; and 8) sensitization of Francophiles about the reality of Francophones living in a minority situation. Results showed that these benefits do not work in isolation. Figure 2 illustrates how they are intertwined and interact with each other.

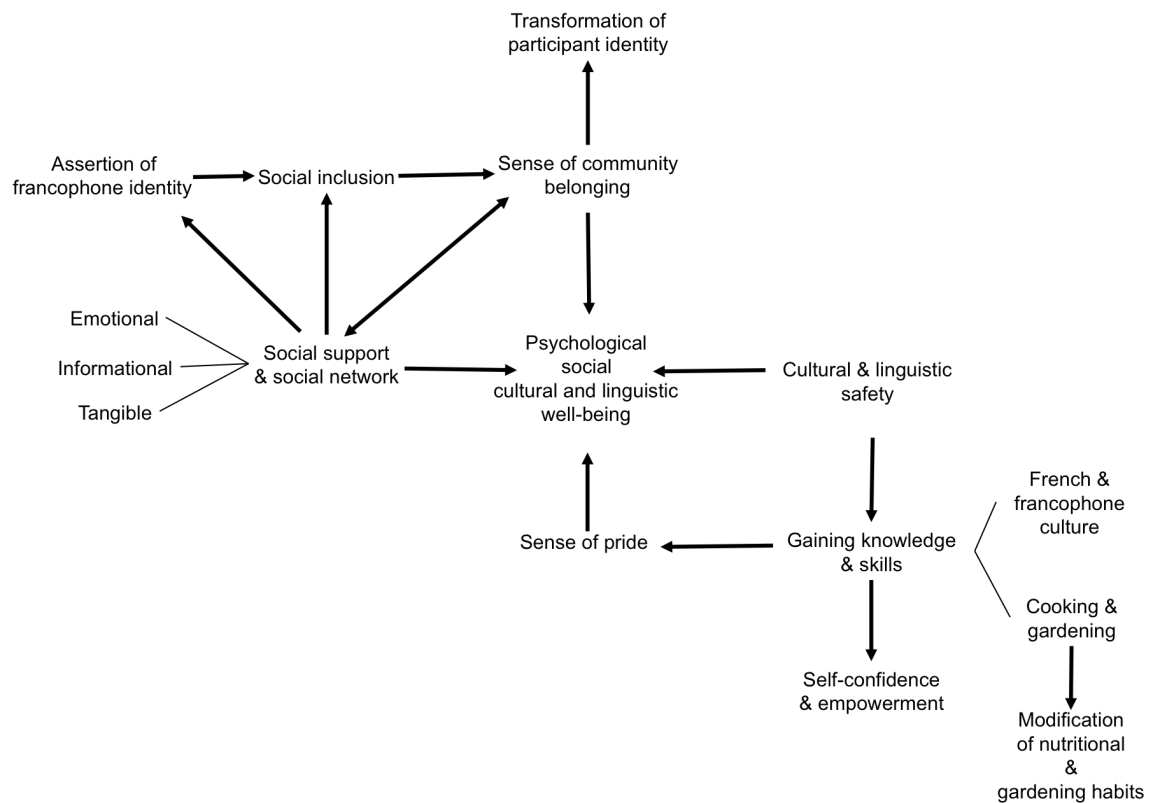


Figure 2. Interactions among benefits gained at the individual level.

As shown in Figure 2, data indicate that participants gained knowledge and skills in gardening and cooking, as well as in French and Francophones cultures. For some participants, the acquisition of knowledge and skills modified their nutritional and gardening habits. Gaining knowledge and skills was facilitated by a sense of cultural and linguistic safety in the activities. Feeling culturally and linguistically safe also enabled participants to feel culturally and linguistically well. In addition to influencing participants' nutritional and gardening habits, gaining knowledge and skills positively impacted participants' self-confidence, self-esteem, and sense of pride, which fostered their psychological well-being. The community kitchen and the community garden also facilitated the creation of social supports and a social network, including a sense of

community belonging. Findings showed that emotional, informational, and tangible supports were gained. They also pointed out that social supports and a social network, along with the sense of community belonging, contributed to participants' psychological, social, cultural, and linguistic well-being. Participants explained that asserting their Francophone identity fostered a sense of social inclusion and community belonging, which provided well-being. Participating in the activities also transformed the identity of some participants who felt they belong to a global Francophone community.

4.4. Benefits at the Community Level

In addition to benefits at the individual level, participant observation and interviews revealed that the community kitchen and the community garden yielded many benefits at the community level. One main theme emerged: community development and vitality. As part of community development and vitality, five subthemes emerged: 1) local engagement; 2) implementation of new activities; 3) promotion of the Francophone community; 4) connection between Francophones and Francophiles; and 5) ethnolinguistic socialization and cultural continuity. These are presented in Figure 3.

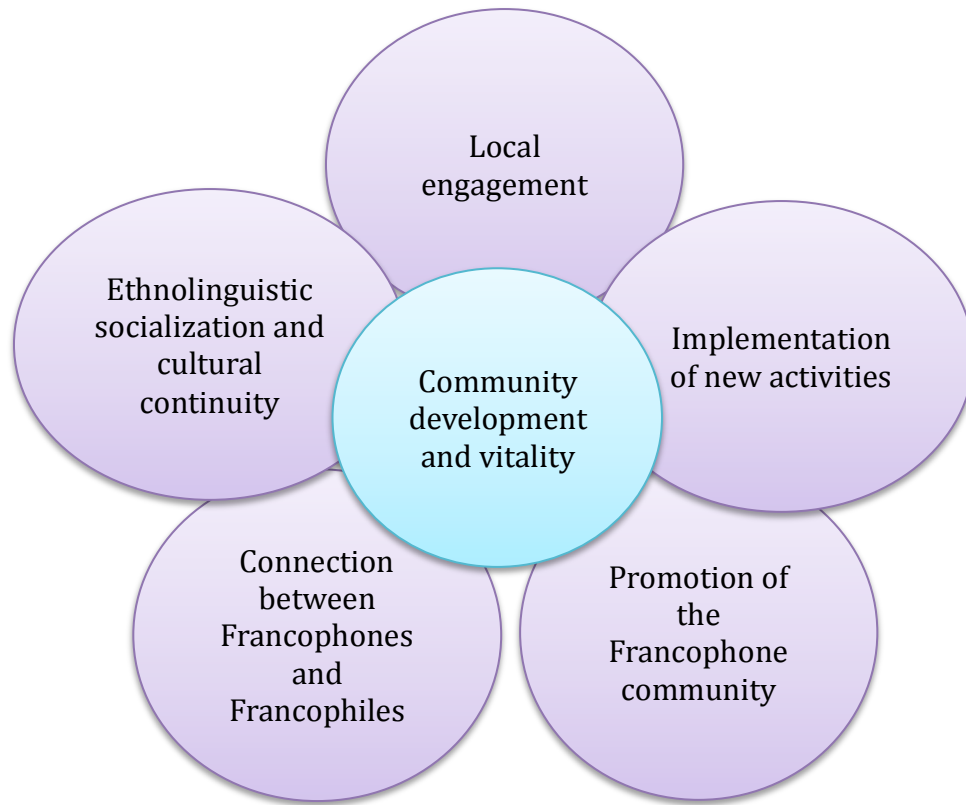


Figure 3. Benefits at the community level.

4.4.1. Community development and vitality

As shown in Figure 3, the main theme that emerged as a community level benefit is the impact of the community kitchen and the community garden on community development and vitality. Community development and vitality were made possible in different ways. The activities not only enabled individuals to participate, but they allowed members to be deeply engaged in the community. The activities also fostered the implementation of more activities, allowed the promotion of the Francophone community, fostered a connection between Francophones and Francophiles, and contributed to ethnolinguistic socialization and cultural continuity.

4.4.1.1. Local engagement

Local engagement was a very important and significant subtheme of the community level benefits, which emerged from my observations and interviews. Indeed, results showed that the community kitchen and the community garden enabled different levels of involvement in the community, fostering community development and vitality. The community kitchen and the community garden enabled participants to take initiative and contribute to decision-making, which corresponded to their aspirations and needs. For instance, in addition to the principal facilitator, four members of the Francophone community also facilitated the community kitchen. For the school community garden, several initiatives were supported by members. For instance, in the fall they mobilized to apply for funding. In the summer, the group built a composting area, although there were some resistance from the school to do so:

Quand on apportait tous les sacs de feuilles pour le compost, les gens disaient comment c'était un beau travail de groupe. Comment ils avaient défiés les règles et imposé qu'il y aurait du compost à l'école comme partout ailleurs au Canada.

When we brought the bags full of leaves for composting, people were saying how it was such nice group work. How they had defied rules and asserted that there would be composting at school like anywhere else in Canada.

Interviews also revealed that the community kitchen and the community garden enabled different levels of involvement in the community, fostering vitality within the community. For some participants, the community kitchen and the community garden were a first step to becoming more involved in the community and participating in more activities. For others, the community kitchen and the community garden were a key vehicle for in-depth involvement in the community and utilized as a conscious way to support the community and foster its growth.

For instance, for Lise (P, Fo) and Clara (P, Fo), the community kitchen became an entry to participate in other activities offered by the ACFSJ. “Je serais moins apte à participer aux lancements de films ou j’irais moins à la bibliothèque.” (Lise). *“I would not participate as much in movies or I would go less often to the library.”* (Lise). “Si j’ai un blues dans la maison, j’vais aller parler français pis faire des activités.” (Clara). *“If I feel a bit lonely at home, I’ll go speak French and do activities.”* (Clara).

For Amélie (P, F, Fo), her contribution in the community kitchen gave her self-confidence and empowered her. She also became known in the community. When I asked her for her perceptions about the impacts a potential cancellation of the community kitchen would have, she replied: “Pour moi, c’est assez facile à dire. Je serais moins souvent là-haut [au centre]. Je ne ferais sans doute pas parti du conseil d’administration.” *“For me, it is quite easy to say. I would be less often up there [at the centre]. I would probably not be a member of the administration council.”*

For several participants, these activities were utilized as a conscious means to support the community and foster its growth. In the following four excerpts, Fabien, Miriam, and Béatrix explained how the community kitchen and the community garden enabled their interest in supporting the community.

Indeed, as explained in section 4.2.7., they used these activities to assert their identity. In doing so, they contributed to community development and vitality (as shown in Figure 4). Fabien (P, Fo) explained that as he belongs to Francophones living in a minority situation, he conscientiously participated to foster community vitality:

En tant que membre de la minorité, en participant on aide la communauté à grandir ... Pour moi c’est un support à ma communauté. Et aussi c’est ma manière de participer, ma manière d’aider ma communauté à grandir.

As a member of the minority, participating we help the community to grow ... For me it is a support to my community. And also it is my way to participate, my way to help my community to grow.

Similarly, Miriam (P, Fo) explained that she participated as a way to vitalize the community:

C'est vraiment une manière de participer et d'être membre active de la communauté francophone de Saint-Jean. ... C'était aussi important de donner, de reconnaître chez [nom de la directrice] et chez [nom de l'animatrice] que je connais bien, un effort pour organiser ces activités là, donc pour moi le fait d'être présente c'est aussi le fait de contribuer à un intérêt, à quelque chose que font des gens que j'apprécie.

It is really a way to participate and be an active member of the Francophone community of St. John's. ... It was also important to give, to acknowledge [name of the Director] and [name of the facilitator] that I know well. To acknowledge their effort to organise these activities, so for me to participate is also to contribute to an interest, to something that people I appreciated do.

Similar to Miriam, Béatrix also participated to help energize the community and encourage the ACFSJ to continue this work: "Quand tu participes, c'est dire: "ouais, c'est cool, continuer de faire des activités." "*When you participate, it is to say: "Yeah, it's cool, continue to do these activities."*

In the following excerpts, Guylaine (P, Fo), Amélie (P, F, Fo), and Étienne (P, F, Fo) give concrete examples of their involvement which impact benefits gained at the community level. Guylaine explained that she got involved in the community garden because she wanted to contribute to community vitality and well-being. She wanted to beautify the school community center. Guylaine (P, Fo) hopes that her involvement will foster motivation and well-being among youths and adults in the community:

Comme j'veux que la maison soit un environnement agréable, ben c'est la même chose. J'veux que l'école par défaut le centre communautaire soit. ... On a un

terrain, pis on veut que ce soit beau, on veut que ce soit une place qui inspire les enfants et la communauté.

As I want the house to be a pleasant environment, well, it is the same thing. I want the school, I mean the community center to be. ... We have a green space and we want it to be pretty, we want it to be a space which inspire youths and the community.

In addition to embellishing the school community center, Amélie (P, F, Fo) mentioned that her involvement also aimed at reaching the entire community that uses the center. Indeed, by its location alongside the school community center and its open and collective concept, the community garden reaches people who daily come to the center. There is no fence and everyone is welcome to take fruits and veggies:

Pour l'aspect communautaire c'est vraiment important parce qu'en plus on travaille à embellir l'aspect du centre. Et puis, eee, on peut faire pousser des légumes. Quelque chose que tout le monde pourra récolter. Ça dépasse même le groupe qui participe au fond, parce qu'on pense même aux gens qui vont pouvoir en profiter après.

For the community aspect it is really important because in addition we work to embellish look of the center. And, um, we can grow vegetables. Something everybody will be able to harvest. It reaches more than the group who participates because we even think about people who will benefit from it later.

In the following excerpt, Étienne (P, F, Fo) explained that he got involved with the community garden because he wanted youths in the community to gain knowledge about fruits and vegetables and gardening:

Y a les enfants, pour le futur, nos enfants y faut qu'ils puissent qu'ils sachent d'où l'alimentation vient, dont les fruits et légumes. Donc essayer de leur faire voir une variété de fruits et légumes et puis qu'ils sachent et qu'ils apprennent à jardiner.

There are children, for the future, our children they have they need to know where food is coming from, among them fruits and vegetables. So trying to make them experience a variety of fruits and vegetables. They need to know and they need to learn about gardening.

4.4.1.2. Implementation of new activities

The community kitchen and the community garden were reported to contribute to community development and vitality as they led to the implementation of several subsequent activities: a) two cooking classes for youths: one for primary and another one for secondary school students; b) story hour in the garden for young children; and c) a seeding activity in the fall with students. Those activities all stemmed from personal initiatives of community members who participated in or became aware of the activities and got inspired and motivated to do something else.

Two cooking classes for youths were held in April, after teenagers who used to participate in the community kitchen asked the Director for a similar activity targeted to their age groups. Then, over the summer, the librarian joined the community garden. She initiated reading activities for youths under five years old, which took place in the garden. She also incorporated the promotion of books focused on gardening. Later in the fall, a teacher planned to organize a seeding activity with her students.

4.4.1.3. Promotion of the Francophone community

At the community level, the community kitchen and the community garden were opportunities to promote the Francophone community and make it visible to the general population. The acknowledgment of these activities provided pride to both participants and non-participants in the community kitchen and the community garden.

The popularity of the community kitchen in particular and its originality came to be known outside the school community centre, by word of mouth and by the funding agencies. In her interview, the Director explained that she received emails from

Anglophone organisations in St. John's who wanted information about the activity. I could see in her facial expression how it was a source of pride. "Je reçois des courriels des organismes du côté anglophone qui me contactent et qui me disent: "Wellness Coalition m'a dit que vous aviez fait des ateliers de cuisine? Est-ce que vous pouvez nous aider ou donner des conseils." *"I receive emails from Anglophone organisations that contacted me and told me: "Wellness Coalition told us that you have done cooking classes? Could you help us?"*

For participants, it was also an opportunity to promote these activities to the larger community of St. John's. This promotion of the activities provided a sense of pride among interviewees, both participants and non-participants of the activities. For instance, Amélie (P, F, Fo) explained that she felt proud of the activities, she felt comfortable to promote them and she hoped the activities would foster vitality in the community:

C'est un bon drapeau là ... Ça me permet de dire aux gens autour qui ne sont pas membres ... de la communauté francophone, mais de la société Terre-Neuvienne, que je rencontre, je leur dis: "là-haut, il se passe plein de choses et ils ont des cours de cuisine" et là, ça accroche bien. Le cours de cuisine est une belle accroche pour peut-être attirer de nouvelles personnes.

It is a great flag ... It allows me to tell people around me who are not members ... of the Francophone community, but from the Newfoundland society that I meet, I tell them: "up there, there is a lot of things going on and they have cooking classes" and then, it is a great attraction. The cooking class is a great hook to maybe attract new people.

Nadine (NP, Fo) and Vicky (NP, Fo) did not participate in the community kitchen, nor the community garden. However, Nadine (NP, Fo) had heard of the community kitchen. She really liked the concept, but was not able to participate due to familial constraints. She therefore suggested it to another group affiliated with her husband's work, and similar community kitchen activities got implemented.

For her part, Vicky (NP, Fo) had not heard about these activities before our interview, but felt proud to hear about the successes because they benefitted everyone: “J’suis contente que ça profite aux gens t’sé pis que ça soit l’fun. T’sé j’pense que toutes choses comme ça on en bénéficient tous.” *“I’m happy that it benefits people, you know, and that it is fun. You know, I think that all those kinds of things benefit all of us.”*

4.4.1.4. Connection between Francophones and Francophiles

Connection between Francophones and Francophiles is another subtheme of community level benefits that emerged from my observations and interviews (Figure 3). ACFSJ’ activities are open to anybody who wishes to become a member of the Association. This fosters the connection between Francophones and Francophiles living in St. John’s. During interviews, several Francophones explained how the presence of Francophiles provided benefits to the group. Here is an excerpt from the interview with Béatrix (P, Fo), who described the interactions between Francophones and Francophiles:

C’est un super mélange de gens qui cohabitent ensemble. Tout le monde s’entend bien et c’est bien. Moi j’trouve ça cool qu’il y ait des francophiles aux ateliers de cuisine.

It is a great mixture of people who live together. Everybody gets along well and it is good. Me, I think it’s cool that there are Francophiles in the community kitchen.

Participants mentioned that the presence of Francophiles in the community kitchen and the community garden provided a sense of cultural and linguistic safety, as their presence became a cultural and linguistic validation that French and Francophone cultures can continue to exist. They stated feeling proud and honoured when Francophiles

participate. Their presence contributed to pride and cultural and linguistic well-being.

Here is an excerpt from the interview with Lise.

Lise: Le fait qu'ils font l'effort ça me fait chaud au cœur, parce que c'est tellement, eee, c'est un acte sympathique envers les gens qui sont en situation minoritaire et puis il y a une certaine validation culturelle.

Lise: The fact that they are making the effort, it warms my heart because it is so, um, it is a kind act towards people in a minority situation and also it gives a certain cultural validation.

Karine: Qu'est-ce que vous voulez dire?

Karine: What do you mean?

Lise: Dans le sens que dans une province tellement anglophone comme Terre-neuve qui peut avoir une communauté francophone qui survie parce qu'on se fait, on est abordé de tout ce qui de la communication en anglais, on fait nos études en anglais, on fait nos emplois en anglais, on se rend au Costco en anglais, on voit des films en anglais, t'sé comme, j'me réveille le matin pis j'dis: "Good morning." T'sé c'est pas automatique, pis le lendemain, mon mari me dit: T'as dit tel et tel mot au cours de la nuit (rire), qu'est-ce que ça veut dire?" ... Dans le sens que c'est une validation culturelle que la culture peut exister. La culture n'existe pas sans la langue, eee.

Lise: In the sense that in a province so Anglophone like Newfoundland, that there can be a Francophone community that survives, because we are embedded in English, we study in English, we work in English, we go to Costco in English, we watch movies in English, you know, like in the morning I wake up in English and I say: "Good morning." You know, it is not automatic, and the next day my husband tells me: "You said this and this word during the night (laugh), what does it mean?" In the sense that it is a cultural validation that the culture can exist. Culture cannot exist without its language, um.

Similarly to Lise (P, Fo), the presence of Francophiles provided Amélie (P, F, Fo)

linguistic well-being. Linguistic well-being was gained through the opportunity offered by the community kitchen to promote French:

Ce qui fait énormément plaisir, c'est quand il y a des anglophones francophiles. ... C'est aussi un plaisir de transmettre la langue française. ... Donc c'est aussi important. Ça c'est le côté plus promotion de, eee, promotion du langage, de la langue française, qui passe par là, par le médium de la cuisine.

What make me so happy is when there are Anglophone Francophiles. ... It is also a pleasure to transmit the French language. ... So it is also important. This is more about promoting the, um, promoting the language, the French language, which gets passed on by means of the community kitchen.

Similar to Lise (P, Fo) and Amélie (P, F, Fo), Béatrix (P, Fo) also explained that the feeling of happiness stemmed from the presence of Francophiles because it was perceived as an acknowledgement of the Francophone community. Cultural and linguistic well-being was gained by the presence of Francophiles because it enabled Francophones to promote the community and get a sense of pride. She further explained that the presence of Francophiles could help the Francophone community to grow, contributing to community vitality.

Béatrix: Je trouve ça géniale, courageux, parce que c'est compliqué... S'il pouvait y en avoir plus, ça me ferait plaisir. ... C'est une reconnaissance de la communauté francophone. ... Qu'on n'est pas juste dans l'ombre. ... On fait des belles choses dans la communauté. Ça serait dommage s'il n'y avait personne de la majorité qui s'y intéresse. Donc, ça me fait plaisir qu'il y ait des francophiles qui viennent.

Béatrix: I think it's awesome, brave, because it is complicated. ... If there could be more, it would make me happy. ... It is an acknowledgment of the Francophone community. That we are not just in the shadow. ... We do beautiful things in the community. It would be sad if there wasn't anyone from the majority who would be interested. So, it makes me happy that there are Francophiles who come.

4.4.1.5. Ethnolinguistic socialization and cultural continuity

Ethnolinguistic socialization and cultural continuity emerged as a central subtheme of community level benefits (Figure 3). Indeed, the community kitchen and the community garden provided a francophone environment favourable to the transmission of French and Francophone cultures to both youths and adults. I chose excerpts from

participant interviews that illustrated how the community kitchen and the community garden not only provided benefits to interviewees, but also to their children, youths, seniors, and the community in general.

Ursula (P, Fi) and Guylaine (P, Fo) have children who participated in the community kitchen and the community garden. They told me that because their children are growing up in St. John's, and therefore are embedded in an Anglophone environment, they need to have a variety of environments where French and Francophone cultures are prominent. They explained to me how the community kitchen and the community garden foster cultural and linguistic continuity through the act of doing things with others. As we often cook French cuisine, and as there are participants from France, one way cultural transmission occurred was via the choice of recipes.

Ursula explained that, as an Anglophone, the way she conceives of eating and cooking is completely different from how her husband, who is French, does. For her, the community kitchen is a unique opportunity to transmit that knowledge related to French culture to her daughter. In this excerpt, she described a conversation she had had with her daughter about the community kitchen. “‘Tu [sa fille] vas t’amuser!’ . . . Parce que la cuisine est vraiment liée à la culture. ‘Tu vas apprendre des choses intéressantes que tu apprendrais jamais en anglais.’” “*“You [her daughter] will have fun!’ . . . Because cooking is really related to culture. ‘You will learn interesting things that you would never learn in English.’”* In the following excerpt, Guylaine pointed out that going to school in French and speaking French at home isn’t enough to nurture the Francophone identity of her daughter. She explained how the community garden is another opportunity

to nurture the Francophone identity of her daughter and a unique opportunity to build up her vocabulary in French:

J'veux que ma fille soit, eee, soit francophone, qu'elle s'identifie comme francophone, c'est sa langue maternelle. Eee, pour cultiver ça, c'est pas juste d'aller à l'école pis de parler français à la maison. ... Pis toutes les mots qui ont à voir au jardinage qui sont des choses que t'apprends juste quand tu fais du jardinage. ... Le vocabulaire de jardinage en français, le vocabulaire des cuisines, donc ça lui donne la chance de bâtir ça, fak c'est important pour moi de lui donner des expériences le plus diverses possible dans sa langue maternelle.

I want my daughter to be Francophone, to identify as a Francophone, it is her mother tongue. So it is not just going to school and speaking French at home. ... All words that are related to gardening are things you only learn when you garden. Gardening vocabulary in French, vocabulary about cooking, so it gives her the opportunity to build that, so it is important for me to give her experiences as diverse as possible in her mother tongue.

Ursula (P, Fi) also explained that having these activities helped to keep French alive and reinforces its importance:

On est entouré par l'anglais et il faut en profiter si on veut montrer à notre fille que le français existe et qu'il y a des gens dans des vraies situations sociales qui parlent. Si on faisait pas des activités en français on risque d'avoir l'idée que le français n'est pas important que c'est pas utile.

We are surrounded by English and we have to take the opportunity if we want to show our daughter that French exists and that there are people in real social situations that speak [French]. If we were not doing any activities in French, the risk is to think that French is not important, is not useful.

These activities can also be an opportunity to share the history of Francophones living in Newfoundland. In this excerpt, Guylaine (P, Fo) recalled an activity done with the garden the year before. The activity had involved students, parents, the Director of ACFSJ, and seniors. Seniors who participated in the creation of the Francophone School Community Center were present at the activity and shared their stories with students.

Karine: C'était quoi l'idée d'amener les aînés? Vous dites pour participer avec eux.

Karine: What was the idea behind inviting seniors? You said to participate with them.

Guylaine: Ben on on trouvait que quelque chose comme le jardinage c'est une bonne occasion pour les aînés d'interagir avec les enfants. Emmm piiss, j'pense que c'est quelque chose qui est important au niveau de l'identité culturelle ... Ça leur a donné une occasion de raconter.

Guylaine: Well we we thought something like gardening is a good opportunity for seniors to interact with children. Emmm and, I think that it is something else which is important for cultural identity. It gave them an opportunity to share stories.

Karine: Ok. Raconter quoi?

Karine: Ok. To tell stories about what?

Guylaine: Raconter un peu comment on était. Raconter l'histoire du centre, l'histoire de notre communauté. ...

Guylaine: Stories about how we were. Share the history of the Center, the history of our community. ...

Karine: Ok

Karine: Ok

Guylaine: Pis c'est sûr aussi que, eee, c'est sûr qu'il y avait des histoires qui allaient plus loin que ça. ... De voir les jeunes jardiner ça les amenait à raconter leur histoires quand ils étaient plus jeunes. Donc c'était comme un partage, eee, mmm des expériences des aînés autant au niveau du jardinage en tant que tel que de leurs expériences d'il y a 10 ans, 20 ans comme eux et comme francophones eee qui ont passé à travers, comment ils y sont arrivés et ces jeunes là maintenant profitent.

Guylaine: And of course also, um, it's obvious that there were other stories. ... To see youths gardening reminded them of stories of when they were young. So it was like sharing, um, hmm, experiences of seniors about gardening, but also about their experiences 10 years, 20 years ago as themselves and as Francophones, um, who achieved, how they made it and now those youths gain from it.

The concept of cultural and linguistic continuity also emerged in interviews where Francophone participants described how those activities fostered linguistic and cultural continuity in the community or for themselves, as adults. As explained in the previous sections, participation in these activities in French is important for the many benefits gained (e.g. cooking, gardening, French and Francophone cultural knowledge and skills, sense of community belonging, pride, well-being, assertion of Francophone identity). Another benefit, which is both at the individual and community level, is that the community kitchen and the community garden support members of the Francophone community to stay connected with their language and culture. Based on their lived experiences, interviewees explained how, as Francophones living in a minority situation, it is important for them to stay connected with their Francophone roots, to not lose them. In the following excerpt, Lise (P, Fo) explained how participating in the community kitchen was a means to stay connected with her French roots that she had been losing over years of living in a minority situation. In this excerpt, she explained that she had been motivated to join the community kitchen to be reminded of culinary techniques from her French heritage. In this excerpt, it is also clear that cultural and linguistic continuity fostered cultural and linguistic well-being (as shown in Figure 4).

Karine: Ok, donc vous, quand vous dites la cuisine française c'est que d'une part c'est vous ramenez

Karine: Ok, so you, when you say French cuisine, it is that on the one hand it is to bring you to

Lise: Au patrimoine. ... Quand j'ai su qu'il y avait des ateliers de cuisine, j'me suis dit : "Ah c'est l'fun, j'vais peut-être finalement avoir l'occasion de partager des idées ou de me faire rappeler les méthodes que moi j'ai grandi avec [comme enfant]."

Lise: To heritage. ... When I got aware that there were cooking classes, I told myself: "Ah it's fun! ... Perhaps I will finally have the opportunity to share ideas or to be reminded of methods that I grew up with [as a child]."

Karine: Des méthodes culinaires?

Karine: Culinary techniques?

Lise: Oui, des méthodes culinaires, eee, que moi j'ai appris en tant qu'enfant et que jusqu'à un certain point j'avais perdu en tant qu'adulte et puis, eee, là j'me rattrappe un peu avec les méthodes.

Lise: Yes, culinary techniques, um, that I learned as a child and that I had kind of forgotten to a certain extent as an adult and, um, now I am catching up a little bit with these techniques.

In the following excerpt, Denise added to the explanation given by Lise. She detailed that in addition to preserving the skills developed and transmitted by their ancestors, eating a meal resulting from using those skills provides a direct connection to ancestors.

Quand on mange un plat qui vient de notre tradition, qui vient de nos ancêtres, il y a un lien qui se crée automatiquement. Le lien est important parce que nos ancêtres nous ont appris certaines choses et puis la culture culinaire nous transmet ces choses là.

When you eat a meal which is from your tradition, which comes from your ancestors, there is a link that is being created automatically. The link is important because our ancestors taught us certain things and the culinary culture transmits to us those things.

Some members of the community kitchen and the community garden do not work with Francophone organizations in Newfoundland. Others are exogamous couples. Therefore, the community kitchen and the community garden provided another opportunity for individuals and families to speak French; to not lose it and to keep it alive in their family. In this example, Étienne (P, F, Fo) mentioned that the activities were an opportunity for his family to speak French and for himself to not forget his French.

Étienne: Le fait que c'est en français pour nous c'est un plus.

Étienne: The fact that it is in French for us is a plus.

Karine: Pourquoi c'est un plus?

Karine: Why a plus?

Étienne: Eee (pause). Le fait de parler, de pratiquer un peu notre français. Pis, eee, parce que moi je travaille dans le milieu anglophone alors j'ai besoin (rire), je perds un peu mon français alors. Depuis 20 ans je suis au Canada. Je travaille dans les milieux anglophones (rire). Ça me manque un peu. J'ai besoin de rencontrer des francophones et discuter oui en français.

Étienne: Um (pause). The fact of talking, practicing our French a bit. And, um, because I work in an Anglophone environment so I need (laugh), I'm losing my French a little, so. I've been in Canada for 20 years. I work in Anglophone environments (laugh). I miss it a little. I need to meet Francophones and have conversations, yes, in French.

Summary

This section explored benefits of the community kitchen and the community garden at the community level. Findings clearly showed that the community kitchen and the community garden fostered community development and vitality. In addition to providing individual benefits, results from engagement in the community kitchen and the community garden benefited people beyond participants. The community kitchen and the community garden provided an opportunity to get involved in the community beyond these activities. The community kitchen and the community garden were also a key element enabling the creation of new activities. Activities provided an opportunity for ethnolinguistic socialisation and cultural and linguistic continuity. They were also vectors enabling gathering between Francophones and Francophiles. As illustrated in Figure 4, interviews also demonstrated how benefits gained at the community level impacted on benefits gained at the individual level (illustrated by dashed arrows).

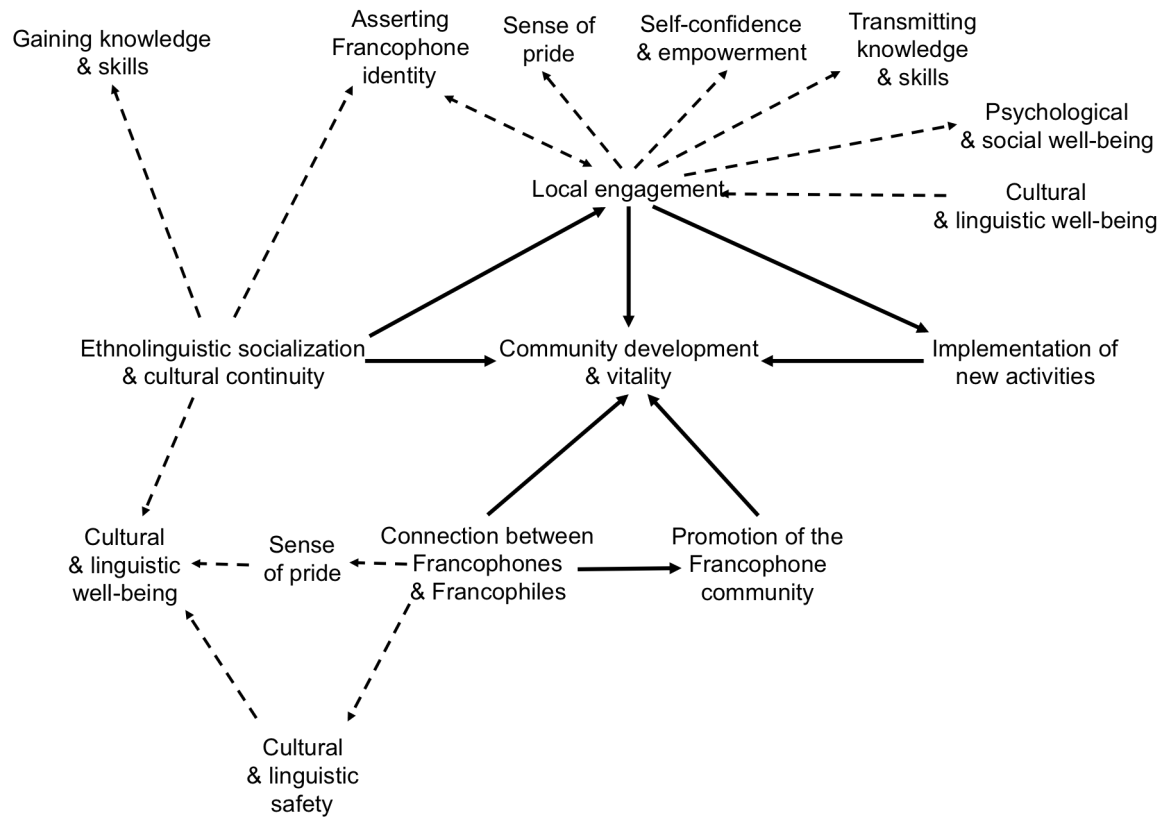


Figure 4. Interactions among benefits provided at the community and individual level. Note: Plain arrows demonstrate the relationship between benefits gained at the community level. Dashed arrows illustrate the relationship between benefits gained at the individual and community level.

As pointed out in Figure 4, local engagement enabled participants to assert their Francophone identity. Local engagement fostered a sense of pride, empowerment, transmission of knowledge in cooking and gardening, and well-being. To learn about the history of Francophones living in Newfoundland, to be immersed in a Francophone environment and to reconnect with their identity, heritage and ancestors via the

community kitchen and the community garden, provided cultural and linguistic well-being to participants. It also fostered the acquisition of knowledge and skills in French & Francophone cultures, cooking, and gardening. A connection between Francophones and Francophiles provided a sense of pride, cultural and linguistic safety, and well-being. Cultural and linguistic well-being experienced by participants and assertion of their identity fostered local engagement.

4.5. Chapter Summary

This chapter examined the profile of participants. It then explored the main benefits gained at the individual and community level (Figures 1 and 3). It showed that benefits were numerous and intrinsically related to each other (Figures 2 and 4).

The profile of participants was varied. Findings demonstrated that there was a mix of Francophones and Francophiles from different age groups who participated in the activities. There were both male and female participants, although females were more numerous, and a majority of participants were not native to Newfoundland. Results showed that the community kitchen and the community garden became a platform where identity could be constructed and reconstructed. From their participation in the community kitchen and the community garden, some participants' identities changed. They felt they belong to a larger community of Francophones and Francophiles. For others, the activities were a vehicle to assert or reassert their identity.

From their involvement, participants gained numerous benefits. Participants gained knowledge and skills in cooking and gardening as well as in French and Francophone cultures. As illustrated in Figure 2, the community kitchen and the

community garden also enabled participants to build a social network and receive social support, which enhanced their sense of community belonging and social well-being. For some participants, the assertion of their identity and the social supports (emotional, informational, and tangible) and social network generated by participation facilitated their social inclusion. Feeling culturally and linguistically secure was another benefit and important key factor enabling other benefits. It fostered cultural and linguistic well-being and supported the acquisition of knowledge and skills. Findings indicated that gaining knowledge and skills also positively impacted participants' self-confidence, self-esteem, and sense of pride, which fostered participants' psychological well-being.

As shown in Figure 4, benefits gained at the individual level also impacted those gained at the community level and vice versa. Local engagement enabled the development and vitality of the community. The community kitchen and the community garden became a springboard for some participants to deepen their participation and involvement in the community. As a result, new activities were implemented. Furthermore, the community kitchen and the community garden became vehicles for some participants to assert their identity and support the community, which also positively impacted them personally. From their engagement, participants felt proud, confident, and empowered. They built their social network, gained a sense of belonging in the community and enhanced their well-being. Both activities also facilitated a connection between Francophones and Francophiles, which was perceived as very positive and important to foster the well-being of participants and vitalize the Francophone and Francophile community.

Chapter Five presents the other two main categories which emerged from the data:

a) facilitators to participation and benefits; and b) barriers to participation and benefits.

Facilitators to participation include factors perceived as motivators to participation in the community kitchen and the community garden. Facilitators to benefits refer to factors which fostered and enabled benefits at the individual and community level (as presented in Chapter Four). Barriers to participation and benefits refer to factors which limited or impaired participation and benefits gained at the individual and community level.

Chapter Five: Facilitators and Barriers

This chapter presents a thematic analysis of data collected from the ethnographic fieldwork not presented in Chapter Four. The thematic analysis is divided into two sections, which correspond to two main categories which emerged from data: a) facilitators to participation and benefits; and b) barriers to participation and benefits. Each of these sections also includes the main themes and subthemes which emerged from data. Data presented in each of the sections include excerpts from my field notes, results from satisfaction surveys filled out by participants in the community kitchen, and excerpts from in-depth semi-structured interviews.

5.1. Facilitators to Participation and Benefits

From data collection, facilitators to participation in the community kitchen and community garden and facilitators to benefits gained from participation emerged. Four main subthemes were identified: 1) connection to participants' identity, values, and interests; 2) leadership; 3) structure of the activities; and 4) the presence of Francophiles. Figure 5 depicts these subthemes.

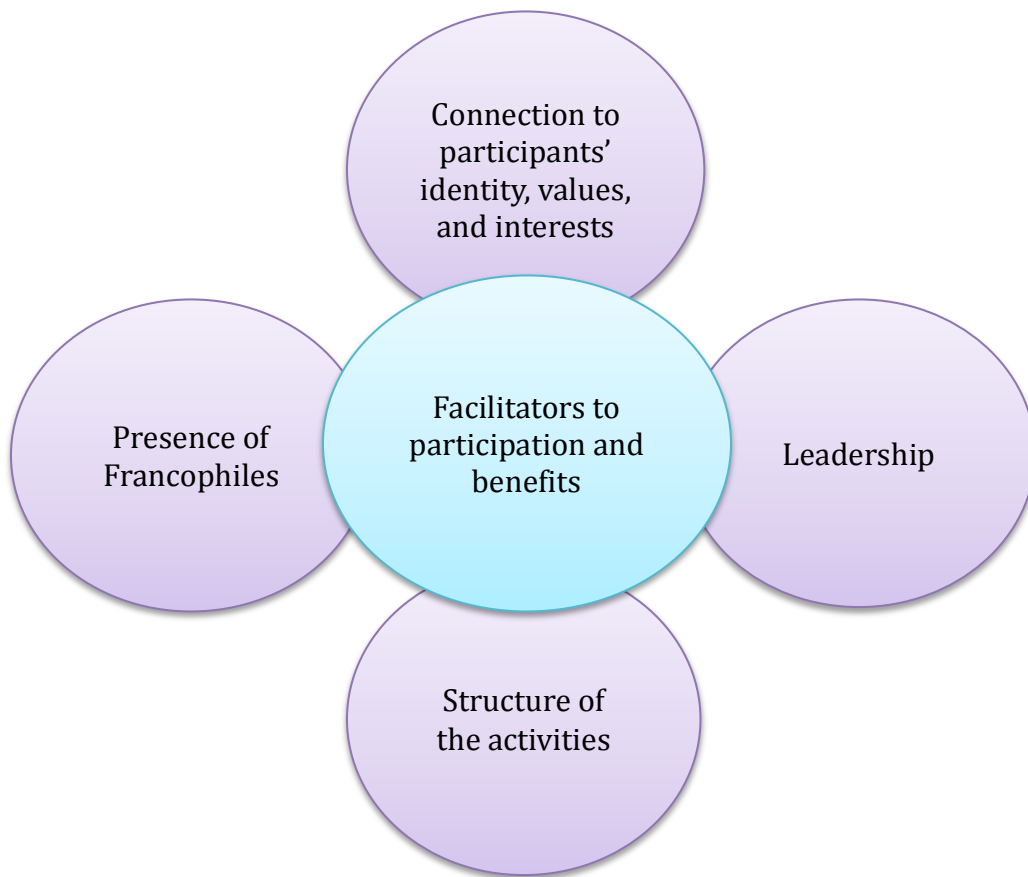


Figure 5. Facilitators enabling participation and benefits.

5.1.1. Connection to participants' identity, values, and interests

As discussed in the previous chapter, the many benefits gained by participants (gaining knowledge, skills, confidence, and self-esteem; social support and social network; sense of community belonging; sense of pride; linguistic and cultural safety; well-being; assertion of participant identity; local engagement; promotion of the Francophone community; and ethnolinguistic socialization and cultural continuity) explained why participants continue to be involved in the community kitchen and the community garden. However, they participated not only because of the anticipated

benefits they would possibly gain, but also because both activities facilitated connections with their identity, values, and interests. As presented in Figure 5, connection with participants' identity, values, and interests was one of the important and recurrent motivators for involvement of participants or future involvement of potential participants.

The combination of an interest in cooking and gardening, a wish to meet people and contribute to a collective project, and a desire to maintain a connection with Francophone or Francophile identity, were the main assets offered by the community kitchen and the community garden, which motivated participants to join the community kitchen and the community garden in the first place.

Several participants and potential participants specifically pointed out the importance for them to eat local, to garden, to share with others, and to be part of a collective project. Excerpts from interviews with Étienne (P, F, Fo), Fabien (P, Fo), Guylaine (P, Fo) and Brigitte (F, Fo) described these perspectives. Étienne (P, F, Fo) explained that gardening had been a great interest since he was young. He grew up on a farm and had worked in organic agriculture and in community gardens for several years. He perceived the community garden as a way to nurture his passion as well as to meet and share with people.

Étienne: J'aimais l'idée de créer un jardin parce que dans le passé j'ai créé des jardins communautaires à plusieurs endroits. ...J'aime promouvoir les jardins biologiques... C'est dans le sang comme on dit. (rire)

Étienne: I liked the idea of creating a garden because in the past I have created community gardens in many places... I like to promote organic gardens... It's in my blood. (laugh)

Fabien discussed how cooking and supporting the Francophone community are important values he cherishes.

Fabien: J'aime les cuisines. J'aime manger. Pour moi c'est très important. Et aussi de participer.

Fabien: I love kitchens. I love eating. For me it is very important. And also to participate.

Similar to Fabien (P, Fo), being involved with the community is important to Guylaine (P, Fo), and through the community garden she was able to transmit this value to her daughter and foster her involvement in the community:

Une des choses que j'apprécie dans l'importance de m'impliquer avec l'école, la communauté pour le jardinage, c'est qu'elle [ma fille] me voit m'impliquer d'une façon bénévole avec ma communauté. Pis ça c'est quelque chose, c'est une valeur qui est importante.

One of the things I appreciate in the importance of being involved with the school, the community for gardening, is that she [my daughter] sees me volunteering with my community. And this is something, it is an important value.

For some study participants like Brigitte (F, Fo), the community garden related to their environmental justice values. The community garden was perceived as a means to resist the agribusiness model and an opportunity to tend towards a more sustainable, self-sufficient, and justice oriented food system:

Fin vingtaine, on est vraiment comme, eee, t'sé on veut manger local, on veut tendre un peu plus vers l'autosuffisance, parce qu'on a vu les dégâts que ça a créés sur la terre.

At the end of our twenties, we are, we are really like, um, you know, we want to eat local, we want to tend a little more towards self-sufficiency, because we have seen the damages it caused to the Earth.

Another excerpt from the interview with Étienne (P, F, Fo) demonstrated how the community kitchen and the community garden enabled him to stay connected with his French identity. Étienne (P, F, Fo) explained that he is drawn to activities which enable

him to be embedded in French and Francophone cultures because it is part of his identity and impacts his perception of the world:

Depuis 20 ans je suis au Canada. Je travaille dans les milieux anglophones (rire). Ça me manque un peu. J'ai besoin de rencontrer des francophones et discuter oui en français. ... Entre francophones et francophiles on on y a des choses qu'on peut comparer, qu'on peut se retrouver dedans. Moi j'suis pas anglophone alors c'est une différente façon de voir les choses aussi, ou de faire? Ils [anglophones] sont plus "tac tac tac" et moi j'suis plus: "ok, on peut faire ça" et pis ils sont: "non non non, faut que tu suives." (rire) Ouais aussi la façon de voir les choses, j'pense qu'il y a quelque chose dans la francophonie qui se retrouve que dans la francophonie j'pense.

I've been in Canada for 20 years. I work in Anglophone environments (laugh). I miss it a little. I need to meet Francophones and have conversations, yes, in French. ... Among Francophones and Francophiles we, we, there are things that we can compare, that we can find ourselves in. Me, I'm not an Anglophone, so it's also a different way of seeing thing or doing? They [Anglophones] are more straightforward and me I'm more: "Okay, we can do that" and they are: "no no no, you need to follow." (laugh) Yeah, also the way of seeing things, I think there is something within Francophonie that is only found within the Francophonie, I think.

Kathleen (NP, Fi) and Sheila (NP, Fi) do not participate in the activities, but would be interested in participating because doing so relates to their interests and identity. Although they do not self-identify as Francophone, Kathleen (NP, Fi) has Acadian roots on her mother's side and she did her schooling through a French immersion school system. She would like to reconnect with her Acadian identity, as, she explained, it is still part of her. Sheila (NP, Fi) also did her schooling through the French immersion school system and is involved with the Francophone community. She is attracted to everything that is related to French and Francophone cultures. Both wish to connect (or reconnect, in the case of Kathleen) more deeply with French and Francophone cultures as doing so would contribute to their well-being. Therefore, as they like cooking and appreciate the concept behind the community kitchen, they perceived that the community kitchen could

be a way to achieve these goals. When I asked them what would motivate them, they described it as follows: *“It’s like it would bring me back to my French roots, Acadian roots ... A good way to meet people and reconnect with my French heritage.”* (Kathleen). *“C’est important pour moi parce que j’aime bien le français et j’aime bien la culture de la France et la culture française.”* (Sheila). *“It’s important for me because I like French and I like French culture.”* (Sheila).

For Olivia (P, Fi), sharing and understanding other cultures has always been an interest and a very important value. For her, speaking French and better understanding the Francophone community is part of her vision of living in Canada. As such, the community kitchen became a vehicle for her toward this aim: *“Ceci est le Canada et c’est important que je parle français et anglais. Je participe en français parce que c’est une part d’aller au Canada.”* (Olivia). *“This is Canada and it is important that I speak French and English. I participate in French because it is part of going to Canada.”* (Olivia).

5.1.2. Leadership

As discussed above, the fact that the community kitchen and the community garden related to participants’ identity, values, and interests fostered their involvement and enabled benefits to emerge. Leadership emerged as an important facilitator to participation and benefits (Figure 5). Strong leadership enabled the implementation of activities which connected with participants’ identity, values, and interests. Indeed, both activities were launched following demands from members. The leadership of the Director allowed for their creation. She listened to members’ ideas and sought funding. She also succeeded in inspiring people to come together to make those projects a reality.

Her leadership and the implementation of the activities enabled community engagement of several members and it facilitated the implementation of other activities stemming from the community kitchen and the community garden.

The following excerpt from our interview described her leadership approach. In the first part of this excerpt, she discussed the barriers to implementation that were presented at the organizational level. She explained that she convinced the organization that implementation of those activities was doable. The idea of implementing the community kitchen and the community garden stemmed from members of the Association. Their engagement provided a source of support to motivate and assist the Director in implementing the activities. In the second part of the excerpt, the Director explained how her leadership also led to community development, beyond these activities. More members of the Association came to ask for activities they would like to see implemented.

Karine: Ce dont tu es le plus fier?

Karine: What are you the most proud of?

Directrice : Le plus fier, hummm, (pause). Honnêtement, juste de pouvoir les offrir les ateliers point. T'sé comme, juste parce les gens disaient: 'Ah, l'espace est trop petit. ... C'est trop compliqué. Il faut, il faut avoir des connaissances' ou des trucs comme ça. Donc juste le fait qu'on ait pu. Même si ça avait été juste un atelier pour dire: 'oui on l'a fait'. Juste d'avoir relevé le défi. Les gens pensaient que c'est compliqué. T'as des planches à couper, des couteaux pis, eee, on embarque. Il y a plus de gens qui viennent nous voir faire des activités parce qu'ils voient que c'est possible. Donc j'pense juste de, eee, oui c'est ça.

Director: The most proud of, um, (pause). Honestly, just to be able to offer the cooking classes. I mean, just because some people were saying: "Ah the space is too small. ... It is too complicated. It needs, it needs knowledge" or things like that. So just the fact that we have been able to. Even if it had just been a class to say: "yes we made it". Just to have met the challenge. People thought it was complicated. You have cutting boards, knives and, um, let's go. There are more

people who come to see us doing activities because they see that it is possible. So I think to just, um yes, this is it.

Karine: D'avoir relevé le défi.

Karine: To have met the challenge.

Directrice: Oui, d'avoir relevé le défi.

Director: Yes, to have met the challenge.

Karine: D'avoir eu les gens autour qui ont fait comme: on essaye?

Karine: To have had people around, who said: we should try?

Directrice: Oui, on essaye.

Director: Yes, we try.

Karine: Autant au niveau de l'atelier que du jardin?

Karine: In the kitchen and the garden?

Directrice: OUI, le jardin aussi. Autant il y avait des gens qui avaient un intérêt, autant il y avait des gens qui disaient: "C'est trop compliqué c'est pas vraiment faisable".

Director: YES, the garden as well. There were as many people with an interest as there were people who were saying: "It's too complicated, it's not really doable".

...

Karine: Ok, donc tu as dû avoir du feedback? Depuis ça fait déjà un an, deux ans.

Karine: Ok, so you must have had feedback? Since it has already been one year, two years.

Director: Oui oui oui oui, les gens sont super contents. Oué oué. ... Je dirais simplement que c'est important d'écouter les gens de la communauté et de de modifier les activités autour des intérêts des gens et de pas essayer de forcer quelque chose emmm, juste parce que on dit que les études démontrent que c'est important ou on que, eee, eee. Ouais c'est ça, je pense que c'est vraiment vraiment vraiment important d'être à l'écoute ouais.

Directrice: Yes yes yes yes, people are really happy. Yeah yeah. ... I would simply say that it is important to listen to people from the community and to to modify activities around people's interests and to not force something, ummm, just because we say studies showed that it's important or we, um, hmm. Yeah, this is it, I think that it is really really really important to listen, yeah.

Below are excerpts from Denise (P, Fo) and Guylaine (P, Fo). They corroborated that, without the leadership of the Director, those activities would probably never have existed. They underlined that the community kitchen and the community garden were needs that had been raised by members. Guylaine (P, Fo) mentioned: “C’est un besoin dans la communauté depuis longtemps, donc il faut quelqu’un qui s’investisse au niveau de décision et qui mette ça en place.” *“It’s been a need in the community for a long time, so someone needs to be involved in decision making and implement it.”* Guylaine (P, Fo) also pointed out that the leadership of the Director fostered engagement of people to collaborate in an efficient way:

Ben, y a le dynamisme de la directrice. ... C’est sûr que c’est motivant, que ça inspire à contribuer ... qui amène les gens ensemble, qui insuffle un peu de ressources et de motivations. ... Ça nous aide à nous organiser autrement dit. Pis eee, ça facilite énormémentttt. Les choses peuvent voir le jour parce qu’il y a quelqu’un qui est là et qui y pense. T’sé c’est sa job de prendre toute notre motivation, de prendre nos idées pis de faire des choses pis d’enligner ça sur quelque chose de concret.

Well, there is the Director's dynamism. ... Of course it is motivating, it inspires one to contribute, ... it brings people together, it provides some resources and motivation. ... In other words, it helps us to get organized. And, um, it reaalllyyyy facilitates. Things can be implemented because there is someone who is there and who thinks about it. You know, it is her job to take all our motivation, to take our ideas and to do things to make it concrete.

5.1.3. Structure of activities

From my observations, the satisfaction surveys, and interviews with participants, several aspects related to the structure and characteristics of the community kitchen and

the community garden clearly facilitated participation and benefits at the individual and community level (Figure 5). In this section, I describe these characteristics: a) the conviviality and hands-on approach; b) the kitchen and the garden as cultural vectors; and c) the use of French.

5.1.3.1. Creating something together: conviviality and hands-on approach

The act of creating a common meal and a collective garden in a convivial and hands-on approach played a vital role in bringing several benefits enumerated in the previous chapter. Satisfaction surveys did not provide explanations about how the conviviality and hands-on approach may have contributed. However, comments from participants highlighted that the friendly and convivial ambiance were likely key factors. Indeed, they were mentioned by participants as the aspects they preferred the most in the activities. They wrote comments such as: “super ambiance” “*awesome ambiance*”, “l’animatrice” “*the facilitator*”, “j’ai beaucoup aimé l’ambiance et l’énergie du groupe” “*I really like the ambiance and the group energy*”, “amical” “*friendly*”, “très convivial” “*really convivial*”.

Subsequently, both my observations as a participant in the activities and the interviews clearly showed how creating a common meal and a collective garden in a convivial and hands-on approach fostered involvement of participants. Results showed how it facilitated the acquisition of knowledge and skills. Results also pointed out how the hands-on approach in a convivial ambiance was ideal for building social support and social network and creating a sense of community belonging. Furthermore, interviews demonstrated that creating something in common also promoted a sense of pride, a sense

of community belonging, and well-being. Several participants explained in detail how working together on a common project (i.e., meal or garden) in a convivial ambiance enabled these benefits.

A quote from Ursula (P, Fi) encompasses several benefits brought about by the hands-on approach. In this excerpt, Ursula (P, Fi) summarized how creating a common meal requires communication and as such, facilitated learning French, gaining cooking skills, and the creation of a social network and friendship:

J'pense que c'est une façon vraiment efficace parce qu'on a un projet, on a des tâches à faire, on doit comprendre pour continuer, y faut comprendre, on peut pas faire semblant y faut, pour faire que la recette marche et tu as une équipe là qui dépend sur toi ça te, c'est une façon idéale pour promouvoir l'amitié, pour promouvoir t'sé le, ça promouvoit la communication, soit la communication pour être ami, soit pour, eee, apprendre le français, soit pour apprendre la cuisine. Oui, voilà.

I think it is a really effective way because we have a project, we have tasks to do, we need to understand to continue, we need to understand, we cannot pretend, we need to understand to have a recipe that works and you have a team which depends on you so it, it is an ideal means to promote friendship, to promote, you know, it promotes communication, communication to be a friend, or, um, to learn French, or to learn how to cook. Yeah, that's it.

To detail in-depth how the hands-on approach and creating something in common in a convivial atmosphere was a facilitator to some of the benefits gained at the individual level (discussed in Chapter Four), I have subdivided the rest of this section into three sub-sections: a) gaining knowledge and skills in cooking and gardening; b) gaining knowledge and skills in French; and c) creating a social network and sense of community belonging, including fostering a sense of pride and well-being. Each of these sub-sections includes interviewees' excerpts to demonstrate that the hands-on approach in a convivial atmosphere contributed to the mentioned benefits.

5.1.3.1.1. Gaining knowledge and skills in cooking and gardening

An excerpt from the interview with Rachel (P, Fi) and my field notes described how the hands-on approach was favourable for the acquisition of cooking and gardening skills for both adults and youths. As Rachel also participated in cooking classes offered by grocery stores in town, she compared the hands-on (Francophone Association) versus demonstration approach (grocery stores). She explained that doing, instead of watching, fostered the acquisition of skills, as it increased chances to remember how to reproduce a recipe:

It's nice to be able to do a hands-on instead of watching it, right? Cause sometimes when you do it, you remember. And the demonstration one, you don't have the interactions cause you all sit quietly watching the demonstration. Right? The other way you are participant.

The hands-on approach and the informal context facilitated acquisition of skills for youths as well. As I wrote in my field notes, the hands-on approach enabled youths to take initiative, which may have fostered acquisition of skills: “Le petit nous a aidé 😊. Il est venu de par lui-même porter des piquets, monter des planches de bois.” “*The youngster helped us 😊. He came by himself to bring us the pickets, to put up the wooden stakes.*”

5.1.3.1.2. Gaining knowledge and skills in French

Improving their skills in French motivated the participation of two out of three Francophile participants that I interviewed. In the following excerpts they explained how the community kitchen's structure was a great facilitator to learn French. Olivia (P, Fi) explained that she appreciated learning French via the community kitchen because the focus was not on learning French, but rather on cooking, which she perceived as relaxing:

J'ai fait, eee, j'ai choisi l'atelier de cuisine parce que c'est une activité. Ce n'est pas comme un cours de français. On travaille dur dans un cours de français, mais dans un atelier cuisine c'était plus de faire des choses, je sais pas exactement comment le dire, mais l'accent est sur quelque chose de différent.... L'atelier de cuisine c'est une relaxation (rire).

I did, um, I chose the community kitchen because it is an activity. It is not like a French class. We work hard in a French class but in a community kitchen it was more about doing things, I don't know exactly how to say it, but the focus is on something else. ... The community kitchen is a relaxation (laugh).

Here Rachel (P, Fi) further explained that it is because the community kitchen adopted an informal approach, where participants cook and talk to each other, that she also felt comfortable. According to her, it was a key factor that helped to engage discussion in French with others during the cooking activity:

I think it's a good way, you have to interact with others to prepare a recipe. It forces you to speak and it provides an opportunity to learn new vocabularies. When you're learning you're hesitant, some people are hesitant to approach Francophones to speak to them. In this type of interaction, it provides opportunities for both learner and native speaker to feel comfortable at having a conversation.

Aude (F, Fi), a facilitator, also explained that the hands-on approach might facilitate learning for youths with lower levels of French:

De faire des activités, des activités qui sont physiques, parce qu'on montre ce que l'on fait, donc ça marche très bien je trouve pour cette dynamique entre les enfants bilingues, presque bilingues et pas totalement tout à fait bilingues (sourire). Ils peuvent comprendre cette activité, le but de l'activité, sans forcément comprendre les mots.

To do activities; physical activities. Because we show what we do, so it works really well, I think, the dynamic between bilingual children, almost bilinguals, and not totally bilinguals (smile). They can understand the activity, the objective of the activity, without necessarily having to understand the words.

5.1.3.1.3. Social network, sense of community belonging, sense of pride, and well-being

Data collected showed that the hands-on approach to create a collective good in a convivial and welcoming atmosphere helped participants to create a social network and to feel a sense of community belonging. The hands-on approach also helped participants to feel proud and well.

Here are four excerpts from the Director, Olivia (P, Fi), Béatrix (P, Fo), and Miriam (P, Fo) where they explained that creating something in common in a convivial and welcoming atmosphere fostered the creation of social network, sense of community belonging, and well-being. In the first excerpt, the Director explains why it was important for her to put the emphasis on creating a convivial atmosphere, where participants would feel well and have fun. She hypothesized that a convivial atmosphere would facilitate socialization and as a result would create a sense of community belonging.

Directrice: Je pense que quand c'est des activités dans lesquelles les gens s'amuse, que les gens se sentent quand même bien accueillis, les gens se sentent bienvenus, eee, (pause) ouais, je sais pas si ça répond.

Director: I think that when it is activities where people have fun, where people feel welcomed, people feel well received, um (pause), yeah, I don't know if it answers.

Karine: Oui oui, eee, pis quand ça, eee, quand ils se sentent bien accueillis, eee.

Karine: Yes, yes, um, and when it, um, when they feel welcomed, um.

Directrice: BEN quand ils se sentent bien accueillis, il y a un sentiment d'appartenance, eee, c'est plus facile, on rencontre les gens pis après ça c'est comme un un cercle, eee, em, (pause) comment est-ce que je peux expliquer ça? Donc, eee, tu te sens bien accueilli, tu socialises avec les gens, pis après ça quand d'autres gens arrivent tu, eee, ça élargi. Ouais.

Director: WELL when they feel well received, there is a sense of belonging, um, it is easier, we meet people and then it is like, um, hmm, circle, um, hmm, (pause) how can I explain that? So, um, you feel nicely welcomed, you socialize with people, and after that, when other people arrive you, um, it increases. Yeah.

In the second excerpt, Olivia (P, Fi) echoed that, indeed, the convivial and welcoming ambiance are crucial to participation. “Je retourne parce que je suis, eee, je suis acceptée. Quand ils n’acceptent pas un anglophone, je ne retourne pas.” *“I go back because I am accepted. When they don’t accept an Anglophone, I don’t go back.”* In the third excerpt, Béatrix (P, Fo) described how the act of creating something in common and the friendly atmosphere were important factors to bring joy and well-being. She further explained that in addition to participants and the facilitator, which are friendly, the act of creating a common meal contributed to create the convivial atmosphere, which is a precursor to happiness and well-being:

Créer quelque chose ensemble. Avoir une production. C’est ça qui crée la convivialité, puis parce que les gens sont sympa. On rigole tout le temps. Puis l’animateur.

Create something together. Having a production. This is what creates conviviality, and because people are nice. We laugh all the time. And the facilitator.

In the fourth excerpt, Miriam (P, Fo) explained in-depth how the act of creating something in common creates the sense of community belonging. Using the example of a pie, she explained that the sense of belonging is not only created through verbal exchanges with people with whom you may share things in common, but also through the act of cooking with and for the group. For Miriam (P, Fo), the sense of belonging to the Francophone community was realized through cooking a common meal. Indeed, for her it meant sharing a common task, as well as a common goal, i.e. the greater good of the group.

Miriam: J'pense que c'est pas souvent qu'on fait des activités avec les gens où on crée des liens sans t'sé devoir créer le lien. Les liens se créent par, par le fait de faire quelque chose ensemble pis j'pense que desfois on oublie ça aussi. T'sé dans les échanges, y a pas juste le fait de parler, mais y a aussi le fait de travailler. Couper des pommes t'sé, un à côté de l'autre, même en silence ou peu importe...

Miriam: I think that it is not often that we do activities with people where we create links without needing to create links. Links are being created by, by the fact of doing something together and I think that sometimes we forget that as well. You know, in sharing, there is not only the fact of talking, but there is also the fact of working. Cutting apples you know, one next to the other, even in silence...

Karine: Comment tu définirais créer le lien? T'sé on est dix, on coupe des pommes. Tu dis que ça ça crée un lien. C'est quoi ce lien?

Karine: How would you define this link? You know, we are ten, we cut apples. You say that this creates a link. What is this link?

Miriam: C'est en partie donc la création d'une appartenance à la communauté francophone.

Miriam: It is partially the creation of a sense of belonging to the Francophone community.

Karine: En coupant les pommes?

Karine: By cutting apples?

Miriam: Hahaha oui. ... En coupant les pommes il y a le lien à la communauté francophone et à mon appartenance à cette communauté là, par mon travail de couper les pommes, pis c'est fou mais c'est ça. Et l'autre partie de ce lien là c'est le lien direct avec les gens ... C'est pour moi, la relation ça passe beaucoup plus que juste ce qu'on s'échange oralement et par des expériences partagées, un travail commun, des objectifs en commun, donc pour moi la relation ça passe par tout ça. ... Je pense que c'est de contribuer à un travail commun pour le bien-être commun de ceux qui sont présents. Pour moi c'est ça. ... Je pense que ce double sens là, c'est pas partout qu'on peut couper des pommes pis que ça aille en ce sens là, mais ici, dans les ateliers de cuisine communautaire, oui!

Miriam: Hahaha yeah. ... In cutting apples, there is that relationship with the Francophone community and to my sense of belonging to this community, by my work of cutting apples and it is crazy but that's it. And the other piece of that link is the direct link with people ... It is for me, the relationship is much stronger than what we just verbally exchange and by shared experiences, a common work, common objectives, so for me the relation is built through all those means. ... I

think that it is to contribute to a common work for the common well-being of those who are presented. For me, it's that. ... I think that this double sense, it is not everywhere that we can cut apples which has this sense, but here, in those community kitchens, yes!

Karine: Oui, on pourrait couper des pommes.

Karine: Yes, we could cut apples.

Miriam: N'importe où, n'importe comment et ça n'aurait pas le même sens, la même valeur que de le faire en groupe avec des gens qui partagent une identité commune pis qui contribuent et qui bénéficient de cette appartenance là, ouais, c'est ça.

Miriam: Anywhere, anyhow and it would not have the same meaning, the same value as doing it in group with people who share a common identity and who contribute and who benefit from this belonging, yeah, that's it.

In the following excerpt, Clara (P, Fo) also explains that there is a sense of pride and happiness which emerged from the hands-on approach compared to an observational approach. When I asked her why she preferred the hands-on approach compared to observing Clara (P, Fo) said:

Parce que pratiquer c'est plus l'fun. C'est bon de regarder pour avoir un exemple, puis ensuite de le faire nous même. Pis après ça t'as un résultat final, plus ou moins bon... mais le résultat final, c'est pour la satisfaction du produit fini, voilà.

Because practicing is more fun. It is good to watch to have an example, and then do it yourself. And then you have a final result, more or less good ... but the final result, it is for the satisfaction of the final result, that's it.

5.1.3.2. The kitchen and the garden as cultural vectors

As discussed, the structure of the activities facilitated benefits. In addition to gaining knowledge and skills, social support and social network, sense of belonging, pride and well-being, the structure of the community kitchen and the community garden also fostered cultural continuity. Indeed, the community kitchen and the community

garden truly became vectors to transmit Francophone cultures. As discussed in Chapter Four, there is a mixture of people from different backgrounds and age groups participating in both activities. Therefore, these activities became an opportunity to hear and share about a variety of topics related to Francophone cultures. In addition, concerning the community garden, its structure allowed for a variety of activities, such as the intergenerational activity that occurred in spring of 2015. The community garden became a place for sharing the history of Francophones living in Newfoundland and Labrador. Concerning the community kitchen, because French meals are often prepared during activities and because of the interactions that occur, the community kitchen was a vector to transmit Francophone cultures.

Several interviewees explained why and how the activities became vectors facilitating the transmission of Francophone cultures. Concerning the community garden, the excerpt from the interview with Guylaine (P, Fo) that I used to explain cultural and linguistic continuity also demonstrated that the garden can be used as a platform to talk about politics and the past struggles Francophones living in Newfoundland faced:

Le jardinage c'est une bonne occasion pour les aînés d'interagir avec les enfants. Emmm, pis, j'pense que c'est quelque chose qui est important au niveau de l'identité culturelle ... Ça leur a donné une occasion de raconter ... Raconter un peu comment on était. Raconter l'histoire du centre, l'histoire de notre communauté, ... leurs expériences d'il y a 10 ans, 20 ans, ... comme francophones, eee, qui ont passé à travers, comment ils y sont arrivés et ces jeunes là maintenant profitent.

Gardening is a good opportunity for seniors to interact with children. Hmmm, and, I think that it is something else which is important for cultural identity. ... It gave them an opportunity to narrate. ... Narrate about how we were. Share the story of the Centre, the story of our community, ... their experiences 10 years, 20 years ago, ... as Francophones, um, who achieved, how they made it and now those youths gain from it.

Also, from my observations, I noticed that as the community garden is an open space around the school, it allowed for interactions and discussions around issues faced by the Francophone and Francophile community with individuals who do not participate, but who pass by the garden and then engage conversations with participants.

Several participants also explained how the community kitchen facilitated the transmission of culture. Interviewees like Amélie (P, F, Fo) and Guylaine (P, Fo) compared the community kitchen with other health promotion activities, yoga and badminton, which are also offered by the ACFSJ. According to them, they do not have the ‘cultural’ attribute that cooking has.

Amélie: Le sport, eee, le yoga je ne suis pas sûre qu’on partage beaucoup à part le fait que ce soit en français. Ça n’apporte pas grand chose au niveau de la culture francophone. La cuisine a vraiment, apporte cette touche culturelle aux activités. Comme pourrait le faire les séances de cinéma qui sont proposées. La cuisine apporte ce... On partage cette culture. Donc si elle [la cuisine communautaire] n’était pas là? Bien ma foi, il y aurait tout un pan de la culture ... du monde et en particulier la culture française. Et tout ce pan là, bien je pense que ça manquerait.

Amélie: Sport, um, yoga I am not sure that we share a lot apart from the fact that it is in French. It doesn’t do much for the Francophone culture. The kitchen really has, it brings this cultural touch to activities. Like the proposed movies could do. The kitchen brings this... We share that culture. So if it [community kitchen] was not there? Well, it would be a big piece of culture... worldwide culture and in particular French culture. And all of that piece, well I think it would be missing.

Guylaine: C’est important [manger]. C’est quelque chose qu’on partage dans la francophonie. J’sais pas si c’est plus qu’ailleurs, mais je sais qu’il y a beaucoup, beaucoup de traditions autour de la table pis eeemm, fàk oui la cuisine plus que d’autres choses. Plus que d’aller au badminton ou d’aller faire du yoga ou, eeemm, justement un 5 à 7.

Guylaine: It is important [to eat]. It is something we share within the Francophonie. I don’t know if it is more than elsewhere, but I know that there are a lot of traditions around the table and, umm, so yeah, cooking more than other things. More than playing badminton or doing yoga or, umm, like an after work get-together.

For her part, Lise (P, Fo) compared the community kitchen to other cultural vectors related to the artistic domain. She explained that as the community kitchen enables participants to exchange and create in French, it would enable the culture to survive:

La base d'une culture dans une société c'est d'abord l'échange de mots oui dans une certaine langue, dans une certaine méthode et dans la veine de la culture et l'art comme tel, il y a la chanson, la danse, les films, la cuisine, le dessin ... où on choisit une petite idée puis on crée de quoi en fonction de ces véhicules qui nous ont été présentés.

Culture in society is first and foremost sharing words in a given language, in a given method, and for culture and art, there is music, dance, movies, cooking, drawing... where we think about an idea and we create according to those vehicles presented to us.

5.1.3.3. Use of French

Finally, the use of French is obviously important. It was a key motivator to participation and a core characteristic of the community kitchen and the community garden, central to benefits gained at the individual and community level. As demonstrated previously, the use of French facilitated communication. As such, it fostered the acquisition of knowledge and skills, the creation of social support and social network, a feeling of community belonging, and linguistic continuity. The use of French was also the main factor contributing to a sense of linguistic safety and linguistic well-being.

In this section, I chose quotes from Lise (P, Fo) and Béatrix (P, Fo) who were participants in the community kitchen, and from Hawa (NP, Fo) and Nadine (NP, Fo), who would like to participate. I chose these four quotes to demonstrate in more detail why the use of French was a motivator to participation but also how it facilitated learning of cooking and gardening skills. Although they all speak and understand English, they described how it is tiring to learn in English, and how it could lessen their motivation to

participate, limit their learning, and impair the sense of well-being gained. In the first excerpt, Lise (P, Fo) explained that cooking requires doing and thinking at the same time and therefore having to deal with translation from English to French would impair concentration on the task at hand during the activity:

L'éponge est déjà saturée, donc c'est qui arrive c'est que quand ça arrive dans une langue seconde, ... eee, si j'apprends quelque chose en anglais y a toujours une traduction automatique. Souvent c'est pas difficile ... [mais] faut que j'y pense pis je fais une traduction donc c'est une étape additionnelle. ... Quand tu cuisines, faut penser, faut faire. T'sé y a toujours des actions physiques, pis y a une réaction intellectuelle, donc si j'ai pas besoin de faire une autre étape, t'sé c'est plus agréable parce que je peux vraiment, eee, j'peux vraiment concentrer sur ce que je fais, sur mon objectif que ce soit de sauter des oignons ou ou ou ou écrémer une sauce. J'trouve que la tâche est beaucoup plus facile.

The sponge is already saturated, so what's happening is that when it is in a second language ... um, if I learn something in English there is always an automatic translation. Often it is not hard... [but] I need to think about it and I translate, so it is an additional step. ... When you cook, you need to think, you need to do. You know, all the time there are physical actions and an intellectual reaction, so if I don't need to make an additional step, you know, it is more pleasant because I can really, um, I can really concentrate on what I am doing, on my objective which can be frying onions or, or, or making the sauce. I find the task much easier.

In the second excerpt, Béatrix (P, Fo) explains that cooking is far from being one of her favourite hobbies. She mentioned that it is because she felt part of the community and because it is in French, which brings about a sense of linguistic safety, that she participated. It is also these factors (sense of community belonging, use of French, and linguistic safety) which facilitated her learning of cooking skills. Béatrix (P, Fo) explain that if the activity was in English, she would not participate and would therefore miss a learning opportunity:

Comme c'est une petite communauté, tu te sens plus à l'aise. Moi j'ai souvent peur en anglais. De pas tout comprendre. Qu'on me prenne pour une débile ... En français c'est ça qui est cool t'sé. Tu comprends tout. C'est ta langue maternelle.

C'est plus facile. S'il y avait des cours en anglais j'pas sûr que j'irais, j'pense pas. Pour ces raisons, pis parce que j'aime ça faire de la cuisine, mais pas tant que ça. ... Déjà que c'est compliqué en français, si en plus ça se passe en anglais (rire) ça serait trop compliqué ... Si c'est en anglais, j'vais paniquer, parce que je vais me dire j'vais rien comprendre. ... Ça va être une double complication ... En français c'est beaucoup plus simple.

As it is a small community, you feel more at ease. Me, I am often afraid in English. To not understand everything. That people will think I'm an idiot... In French this is what is cool you know. You understand everything. It is your mother tongue. It is easier. If there were classes in English I'm not sure I would go, I don't think so. For those reasons and because I like cooking, but not that much... It is already complicated in French, if on top of it it is in English (laugh) it would be too complicated ... If it is in English, I will panic because I will tell myself that I will not understand anything. It will be a double complication. ... In French it is much easier.

In the following excerpt, Hawa (NP, Fo) who does not participate in the community kitchen but would be interested in participating to improve her cooking skills, explained why she would prefer to participate in French. She felt that she would feel culturally and linguistically secure. Conversely, she felt that she would feel too insecure if she were cooking in English with Anglophones. According to her, cultural and linguistic safety would be supported by the use of French, as well as a perceived sense of belonging and acceptance among Francophones and Francophiles:

Ça m'intéresserait si c'était un anglais un peu plus compréhensible. Mais je suis sûre que je comprendrai pas et puis je me sens pas à l'aise avec d'autres anglophones. Je ne pense pas qu'ils vont m'accepter dans leur groupe... Je me sens plus en sécurité chez les francophones.

It would be appealing to me if it was an English a little more understandable. But I am sure that I will not understand and also I don't feel at ease with other Anglophones. I don't think they will accept me in their group. I feel more secure among Francophones.

Indeed, she perceived that the use of French creates cohesion among people who speak it, no matter what their nationality. According to her lived experience, it is the reason why

she felt less discriminated against by the Francophone and Francophile community. She therefore extrapolated that it would be similar in the community kitchen. The following excerpt is from Nadine (NP, Fo) who did not participate, but would like to. She explained why she would like to participate in the community kitchen in French, but not participate in cooking classes in English. She explained that the use of French would facilitate learning, the creation of a social network and her social, cultural and linguistic well-being. She mentioned that in addition to learning cooking skills, she would feel like she is learning English instead of having fun and building a social network, if it were an English cooking class. She also mentioned that she would feel very exhausted. Indeed, similar to participants, a main factor motivating participation is to have a great time with others in French.

Nadine: Les deux sont motivées par apprendre à cuisiner des nouvelles choses, j'ai ça des deux côtés. Y aller en français, ça serait dans le but d'élargir mon réseau social aussi, pis d'y aller en anglais ça serait dans le but de perfectionner mon anglais. Donc déjà là on voit que le but ne serait pas le même. Dans un, clairement je serais plus fatiguée. Dans un, j'vais là pour m'amuser, dans l'autre j'vais là pour perfectionner mon anglais.

Nadine: Both are motivated by learning how to cook new recipes. I get it from both sides. To participate in French, it would be to enlarge my social network as well, and to participate in English would be to improve my English. So we already see that the goal is not the same. In one, clearly I would be more tired. In one, I would go there to enjoy, in the other one I would go there to improve my English.

Karine: Qu'est-ce qui ... te motiverait le plus ou qu'est-ce qui te donnerait le plus envie d'aller dans ces activités [cuisine et jardin communautaire] là?

Karine: What would ... motivate you the most in participating in these activities [community kitchen and garden]?

Nadine: Aahh, c'est d'aller là, c'est de faire des jokes en français, pis de rire (sourire). Moi j'veux rire (rire), j'aime rire. Je suis jamais allée [dans les cours de cuisine en anglais] parce que c'est en anglais pis j'ai pas envie de me casser la tête à 6 heures le soir. Trop épuisant et fatigant en anglais!!

Nadine: Aahh, it is to go there, crack jokes in French, and laugh (smile). Me I want to laugh (laugh), I like to laugh. I've never been [in cooking classes in English] because it is in English and I don't want to rack my brain at 6 o'clock at night. Too exhausting and tiring in English!!

It is worth mentioning that the use of French is not a motivator to participation mentioned by all Francophones. When I interviewed non-participants in the community kitchen and the community garden, two Francophones explained that because they feel very comfortable in English and because they have a Francophone network, the use of French in the activities was perceived as a negligible factor to participation and expected benefits. Here is an excerpt from the conversation I had with Christine (NP, Fo).

Karine: Qu'est-ce que tu penses du fait que c'est en français?

Karine: What do you think about the fact that it is in French?

Christine: Eee, j'sais pas, ça m'est égal.

Christine: Um, I don't know, it doesn't matter.

Karine: Ok.

Karine: Ok.

Christine: Si c'est de la cuisine française, c'est bon.

Christine: If it is French cuisine, it's good.

Karine: Et par rapport aux francophones et francophiles qui sont là, imaginons la même cuisine, mais du côté anglophone, est-ce que pour toi ça changerait quelque chose?

Karine: And about Francophones and Francophiles that are there, imagine the same kitchen, but on the Anglophone side, would it change something for you?

Christine: Pas vraiment non. Ça serait plutôt le groupe qui m'intéresserait. Mais qu'il soit francophone ou anglophone ça m'est égale.

Christine: Not really no. It's the group [the people] that I'm interested in. But whether the group is Francophone or Anglophone, it doesn't matter.

...

Karine: Donc le fait que ça soit des francophones ou des francophiles, pour toi c'est pas vraiment comme tu dis, ça t'es égale, ça change pas grand chose.

Karine: So the fact that there are Francophones or Francophiles, for you it's not really like you're saying, it doesn't really matter.

Christine: J'ai d'autres amis francophones. Peut-être que si j'avais pas d'amis francophones, peut-être que ça serait quelque chose que je rechercherais plus? Mais j'ai toujours un élément francophone dans ma vie. Mais moi j'suis vraiment bi-culturelle, j'suis vraiment à l'aise en anglais aussi. Même si ça fait 35 ans que je vis en anglais, comme à Terre-Neuve, ça fait que j'suis très à l'aise en anglais, mais j'veux pas perdre le français non plus.

Christine: I have other Francophone friends. Maybe if I didn't have Francophone friends, maybe it would be something that I would look for? But I always have a Francophone element in my life. But me I'm really bi-cultural, I'm really at ease in English as well. Even though I've lived in English for the past 35 years, like in Newfoundland, and that's why I'm really at ease in English, I don't want to lose my French either.

5.1.4. Presence of Francophiles

Francophiles are welcome to participate in any activities offered by the ACFSJ and their presence emerged as an important factor for the continuation of activities. All but one participant mentioned that they appreciate the fact that there are Francophiles participating in these activities. Some participants explained in detail why the participation of Francophiles is not only positive, but essential for the continuation of activities and, to a greater extent, to the survival of French and Francophone cultures in Newfoundland. Brigitte (F, Fo) said: "Si on veut qu'un projet soit pérenne ben y faut essayer de trouver des partenaires, d'avoir des gens de la communauté anglophone qui

nous supportent.” *“If you want a project to be sustainable well, there is a need to find partners, to have people from the Anglophone community who support us.”*

In the following excerpt, Béatrix (P, Fo) explained that the presence of Anglophone supporters can help the Francophone community to grow, contributing to community vitality:

On fait des belles choses dans la communauté. Ça serait dommage s’il n’y avait personne de la majorité qui s’y intéresse. Donc, ça me fait plaisir qu’il y ait des francophiles qui viennent. ... La communauté pour moi elle doit être ouverte à la majorité. Tu dois interagir avec la majorité, sinon tu te refermes sur toi-même. Tu ne vas pas évoluer, la communauté ne va pas évoluer. C’est encore une histoire de partage, d’échange de connaissances. C’est quelque chose que tu construis ensemble. Sinon, tu ne vas pas te développer. Tu vas rester tout seul dans ton coin. C’est bien qu’il y ait des francophiles.

We do beautiful things in the community. It would be sad if there weren’t anyone from the majority who were interested. So, it makes me happy that there are Francophiles who come. ... For me, the community needs to be open to the majority. You need to interact with the majority. Otherwise you close in on yourself. You won’t evolve, the community won’t evolve. Again, it is about sharing, sharing knowledge. It is something that you create together. Otherwise you won’t develop yourself. You will stay alone in your corner. It’s good that there are Francophiles.

As discussed in section 4.4.1.4 (Connection between Francophones and Francophiles) and illustrated in Figure 4, Francophone participants also mentioned that the presence of Francophiles was a facilitator to benefits gained as it provided pride, cultural and linguistic safety, and cultural and linguistic well-being. Their presence was also an opportunity to promote French.

Summary

This section explored facilitators to participation in the activities and facilitators to benefits gained at the individual and community level. Findings showed how important it

was that activities related to participants' identities, values, and interests. This aspect was facilitated by the leadership of the Director who was open to members' ideas and sought their involvement. Connection to participants' identities, values, and interests fostered participants' engagement in the first place. The structure of activities was a key factor enabling several of the benefits discussed in Chapter Four. The hands-on approach in an informal and convivial atmosphere was a crucial characteristic. The fact that both activities focussed on creating a collective good was also a cornerstone. Findings showed how the projects facilitated acquisition of knowledge and skills, social network, sense of community belonging, sense of pride, and well-being. The structure of the activities was also a facilitator to fostering cultural continuity. The use of French was a key motivator to participation and a core characteristic of the community kitchen and the community garden, central to benefits gained at the individual and community level. Finally, the presence of Francophiles was also perceived as a facilitator to foster pride, cultural and linguistic safety, cultural and linguistic well-being, and community development and vitality.

5.2. Barriers to Participation and Benefits

Interviews with non-participants in the community kitchen and the community garden were crucial to identifying barriers to participation. The main barriers that emerged as subthemes were: 1) lack of information; 2) structure of activities; 3) availability; and 4) perceived insecurity and lack of representativeness. Figure 6 depicts these subthemes.

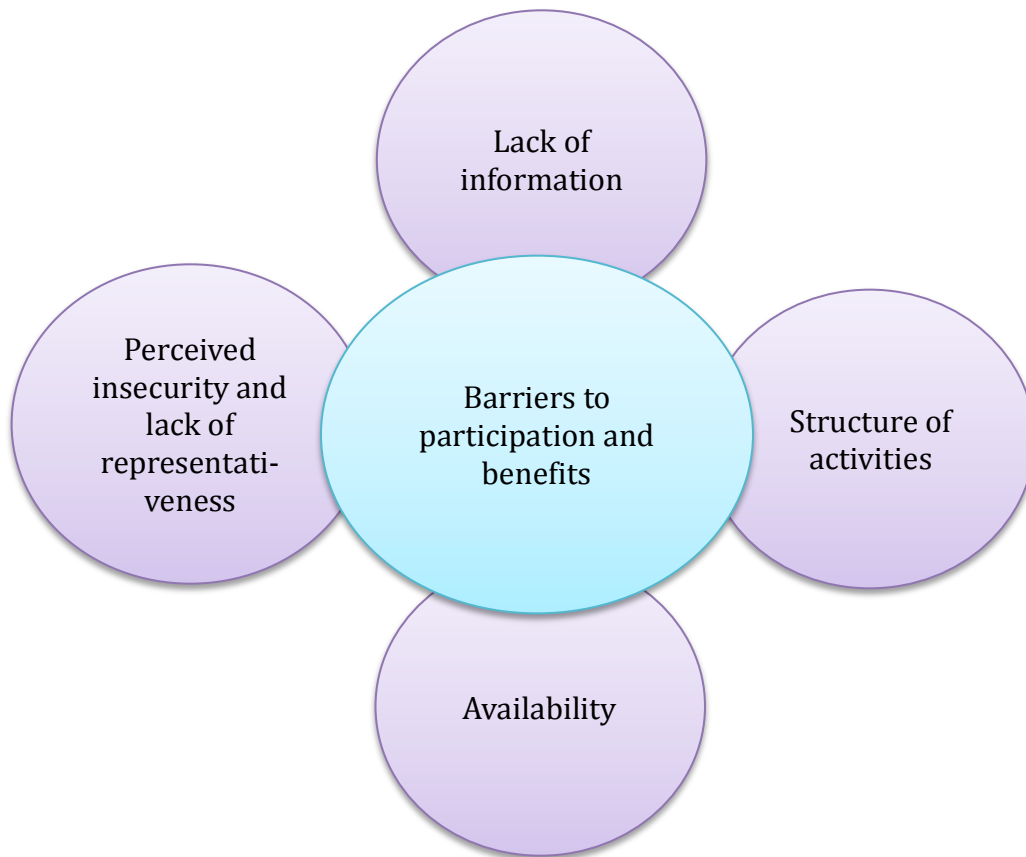


Figure 6. Barriers to participation and benefits.

5.2.1. Lack of information

The common barrier to participation identified was the lack of knowledge about the activities. To be aware about the existence of the community kitchen or the community garden, people need to visit the ACFSJ's website regularly, be a member, or know someone who is a member or who already participates. All but one of the interviewees who do not participate told me that they were not aware of the existence of the community kitchen and the community garden.

I chose an excerpt from the interview with Tanya (NP, Fi) to illustrate that non-participants were not aware. When I asked her if she was aware of the projects she replied: *"No, no. I didn't know the French Centre was up there, so here we go"* Another

example is Hawa (NP, Fo) who was really interested in participating. She is in her early twenties and, when I interviewed her, she was seeking opportunities to meet other Francophones and Francophiles and to improve her cooking skills. In the following excerpt, she pointed out that it can be difficult to be aware of activities offered by the Association, especially for newcomers. “Il n’y a vraiment pas de publicité. ... Si tu viens d’en dehors, que tu viens d’arriver, tu sauras jamais ce qu’il y a.” (Hawa). “*There is not really any advertising. ... If you come from outside and you just arrived, you would never find out what’s going on.*” (Hawa). Clara (NP, Fo), who participated in the community kitchen, told me that she had not been able to find information about the community garden:

Pour le jardin, j’ai essayé de trouver des informations, mais j’en ai pas trouvé vraiment. Je sais pas c’est quoi vraiment. Je sais pas ce que je peux faire avec ça. Si ça peut m’intéresser ou pas.

For the garden, I tried to find information, but I did not really find any. I don’t really know what it is exactly. I don’t know what I could do with it. If it would interest me or not.

5.2.2. Structure of activities

Although the vast majority of interviewees appreciated the concept of the community kitchen and the community garden, it did not meet everyone’s needs. Two interviewees who do not participate in these activities explained why they would not be interested in participating in the future. Concerning the community kitchen, one interviewee, Jennifer (NP, Fi), mentioned a preference for activities done solo or with friends: *I do enjoy cooking, cooking with other people, but I prefer to be in my own space.*” Regarding the community garden, she also had a preference for having her own

plot. She felt that since other gardeners might be more knowledgeable about gardening than she is, she might feel intimidated:

Maybe I kinda feel almost intimidated to go somewhere where people know a tons about gardening and I don't know anything. So I think I've always been interested by the one they have at MUN for students and faculty, but I haven't actually taken the step to actually getting a plot.

Concerning the community garden, one interviewee, Nadine (NP, Fo), felt that the space would be too small. She really likes gardening, but felt that if she invests time, she would want every participant to get enough vegetables:

J'aimerais ça un beau grand jardin communautaire en quelque part où il y a vraiment de l'espace. Mais, eee, là j'me questionne un peu sur ce qui va pousser. Fak c'est plus le côté faisabilité, le côté productivité.

I would like a beautiful and huge community garden somewhere where there is a lot of space. But ,um, now I wonder a little about what would grow. So it is more about the feasibility, the productivity.

Concerning the collective hands-on approach, although it was only mentioned by one participant, Rachel (P, Fi), it is worth mentioning that it may also have a negative aspect on learning. Indeed, as we cooked meals together, it happened that a participant did not do or see all steps of a given recipe. Therefore, some learning opportunities might have been missed: *"Sometimes you might miss things because others are doing something else, you know? ... So, each method has it's own advantages and disadvantages."* Here I chose an excerpt from Tanya (NP, Fi). It is not an identified barrier to participate. However, her quotes shed light on potential conflicts that could result from the collective aspect inherent to the community garden:

The cooking sounds like a strong sense of shared activity; cooking food. Now, that's interesting about the community garden, cause the first thing I think about is common property. Cause I thought everybody would have their own little plot. Cause that idea is coming with your own property, is, you know if someone is

going in to it and somebody else goes and picks a lot of lettuce, there's as much possibilities to create tensions as there is to create community? But maybe solving tension is part of being a community?

5.2.3. Availability

Lack of time was mentioned as an important barrier among interviewees who do not participate. Five interviewees who do not participate told me that although they could be interested in participating, they would not have the time. This was especially true among students. They have to prioritize activities they want to be involved in, and although they liked the concept of the community kitchen and the community garden, it would not be among their priority for the moment. *"Time. It's all about the time. But cause right now I'm in such a crunched school."* (Kathleen).

5.2.4. Perceived insecurity and lack of representativeness

Feelings of insecurity and a perceived or real lack of representativeness can be a deterrent to participation. Four out of five interviewees who do not participate in the activities and who did not self-identify as Francophone thought that they would not be allowed to participate in the activities. They explained that their impression was that to become a member, you have to be a Francophone. Kathleen (NP, Fi) and Jennifer (NP, Fi) who have Acadian roots, shared this perception as well. Here is an excerpt from the interview with Kathleen (NP, Fi):

I would have assumed that it is more for fluent Francophones or those who strongly identify as being Francophones, whereas I am more so someone with a background. Family background being Acadian and stuff, so in that sense I wouldn't have felt that I would necessarily qualify for it?

They also wondered if they would feel comfortable enough to join the group, as they were not fluent in French. They anticipated feelings of cultural and linguistic insecurity. Here are excerpts from Jennifer and Patricia when I asked them how they would feel about the fact the activities are in French: *“I think I would be also intimidated because of the level of French that I have right.”* (Jennifer). Patricia (NP, Fi) said:

I guess, um, like any moments when I am called to speak French or understand, just a little of heightened nervousness, cause having to find the word in another language.

This was in contrast with the fifth interviewee who self-identified as an Anglophone, but who had a very good level of French and who was very close to the Francophone community.

Among Francophones, Fabien (P, Fo) and Vicky (NP, Fo) also mentioned the lack of representativeness as a potential obstacle to participation in the community kitchen and the community garden. Although it was not a theme shared by other Francophones, the lack of representativeness is nevertheless a very important one to discuss as it can negatively impact community development, vitality, and well-being.

Fabien (P, Fo) participates in both activities, but during the interview he shared with me his perception and the perception of people he knows about the lack of representativeness. Although he mentioned that his comments were not targeted to any of the activities organized by the ACFSJ, nor to the ACFSJ. Fabien explained that according to him, some individuals who belong to minority groups do not feel welcome in the Francophone community:

Il y a des gens de la francophonie [minorités visibles] qui ne se sentent pas les bienvenus dans cette communauté. ... La communauté francophone ne fait pas

assez. ... Nous [minorités visibles] on n'est pas représenté comme il faut et quand tu le dis, on [représentants de la communauté francophone] te dit: "non".

There are some Francophone people [visible minorities] who do not feel welcome in this community ... The Francophone community does not do enough. ... Us [visible minorities], we are not well represented and when you mention it, they [Francophone community representatives] tell us: "no".

Vicky (NP, Fo) explained that although she appreciated the work done by the ACFSJ, she had had negative experiences with some Francophone organizations in the province. In this excerpt, she explained how it impacted her involvement with the community:

J'ai vu de la politiaillerie au nom de la francophonie et ça, ça ne m'intéresse pas, pas du tout. ... J'veux pas me sentir limitée par la francophonie surtout si je ne partage pas les valeurs importantes. ... J'ai tellement été en désaccord avec certains organismes que j'veux pas m'identifier à eux autres. Donc, eee, pour moi c'est super important les valeurs.

I have seen petty politics in the name of Francophonie and this, I am not interested in this at all. ... I don't want to feel limited by the Francophonie, especially if I don't share important values. ... I have been in such disagreement with some organizations that I don't want to identify myself to these others. So, um, for me, values are really important.

Summary

This section explored barriers to participation and benefits. Interviewees who did not participate in the activities and some participants who participate provided interesting insights. Lack of information about activities and lack of time were the main reasons for not participating. Next in importance, the collective approach and the size of the garden did not meet the needs of two non-participants. A feeling of cultural and linguistic insecurity was pointed out by some Francophiles who did not feel they would be comfortable participating in French. Finally, a perceived lack of inclusiveness and representativeness within the Francophone community was discussed by two interviewees.

5.3. Chapter Summary

Several characteristics inherent to the community kitchen and the community garden were motivators to participation and vital to enabling benefits gained at the individual and community level. The fact that activities related to participants' identity, values, and interests was crucial and was made possible by the leadership of the Director. The structure of the activities was a facilitator to participation and benefits. Conviviality and creating something together were key factors to participation. The hands-on approach in an informal and convivial atmosphere was another crucial characteristic. Findings showed how the activities facilitated acquisition of knowledge and skills, social network, sense of community belonging, sense of pride, as well as cultural and linguistic safety and well-being. Both activities were also used as cultural and linguistic vectors which fostered cultural continuity. The fact that the activities were embedded in a Francophone environment facilitated the acquisition of knowledge and skills, provided cultural and linguistic well-being and reinforced participants' identity. The presence of Francophiles was another facilitator to benefits gained. It facilitated a sense of pride, cultural and linguistic safety, cultural and linguistic well-being, and community development and vitality.

Some barriers to participation and benefits gained were also identified. The lack of information was a main barrier pointed out. The majority of non-participants I interviewed were not aware of the activities. More importantly, Francophiles did not perceive themselves as eligible to participate, as they were not Francophone. Some even discussed their fear of feeling culturally and linguistically insecure. It was also pointed

out that attitudes and values shared by other Francophone organizations in the province could negatively impact the ACFSJ and limit participation in their activities. Regarding the structure of the activities, only a few interviewees identified barriers. The small size of the garden and the possibilities it may offer in terms of harvesting was perceived as a barrier to participation. The collective approach may not necessarily suit everybody's needs or may potentially create tension in the community, although no tensions were identified.

As discussed in Chapter Four and Five and as shown in Figure 7, benefits at the individual and community level were numerous and intrinsically related to each other. Several factors facilitated participation and benefits gained at the individual and community level, while barriers to participation and benefits were also identified by interviewees.

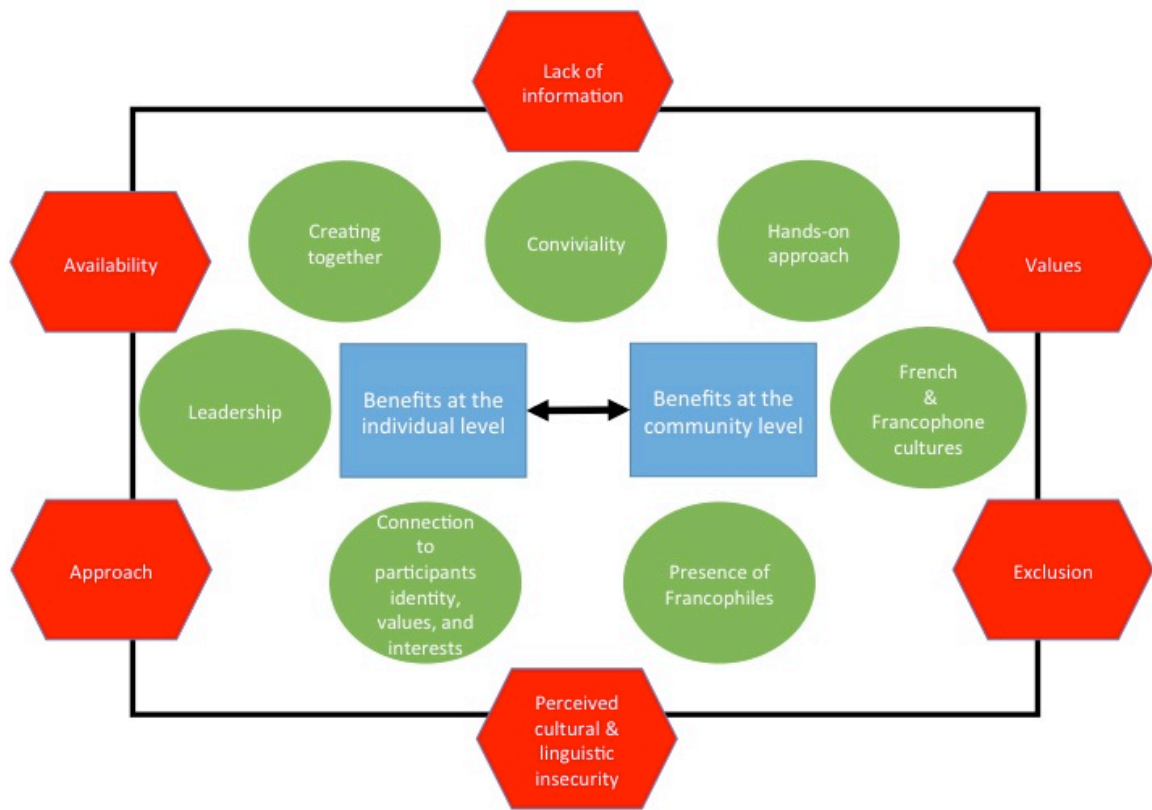


Figure 7. Mutual influences of benefits gained at the individual and community level. Note: Cercles in green, facilitators to participation and benefits and hexagons in red, barriers to participation and benefits.

Chapter Six: Discussion

I divided this chapter into three sections. In the first section, I discuss results which are in line with more widely published literature regarding the impacts of community kitchens and community gardens at the individual and community level, as well as facilitators to participation and benefits. In the second section, I discuss the results which make a more significant contribution to the community kitchen and the community garden literature. These are results related to key roles played by culture, language, and identity, which have received little or no attention in the scholarly literature although they may have significant impacts on individual and community well-being. I also discuss results which shed new light on the literature on health, well-being, the local food movement and Francophones and Francophiles living in a minority situation. In the third section, I specifically discuss results related to health and well-being. I examine two important concepts related to the findings: a) cultural and linguistic safety, and b) cultural and linguistic well-being. I include proposed definitions for those concepts drawing on findings and the existing literature. I explore how those concepts may have significant impacts on: a) how we imagine health and well-being to include cultural and linguistic identity as determinants of health and well-being; and b) how we conceptualize health promotion activities to include cultural and linguistic safety and well-being as cornerstones to participation and benefits.

6.1. General Contributions to the Community Kitchen and the Community Garden Literature

The peer-reviewed literature on community kitchens is quite limited compared to the literature on community gardens. Most of the scholarly literature was published in the 1990's (Fournier, Provost, & Goudreault, 1998; Ripat, 1998; Tarasuk & Reynolds, 1999) and the 2000's (Engler-Stringer & Berenbaum, 2005; Engler-Stringer & Berenbaum, 2006; Engler-Stringer & Berenbaum, 2007; Fano et al., 2004; Racine & St-Onge, 2000; Tarasuk, 2001). Over the past decade, publications about the impacts of community kitchens in Canada have diminished. Food security, personal health practices, social support and social network, and population health promotion frameworks, were mainly used to shape studies and overlooked the role played by culture, language, and identity (Engler-Stringer & Berenbaum, 2005; Fano, et al., 2004; Iacovou et al., 2012; Ripat, 1998; Tarasuk & Reynolds, 1999).

Conversely, the literature on community gardens has continued to grow and studies have been undertaken in various disciplines; these studies have often embraced holistic frameworks of analysis. More studies have looked at the impact of those projects on minorities' well-being, incorporating elements of culture, language, and identity (Baker, 2004; Mundel & Chapman, 2010).

But still, to my knowledge, there is no literature on the impacts of community kitchens and community gardens on Francophones living in minority situations in Canada. Nevertheless, some of my results are in line with previous findings related to other populations. I turn here to discussion of my results in relation to the literature.

First, this research contributes to a better understanding of the broad range of benefits community kitchens and community gardens can offer, as stressed by several authors (Armstrong, 2000; Draper & Freedman, 2010; Fridman & Lenters, 2013; Iacovou et al., 2012). Findings clearly showed that the community kitchen and the community garden launched by the ACFSJ should be considered as platforms to promote much more than a healthy lifestyle, and should be considered as means to generate resources important to individual and community health and well-being (Birky & Strom, 2013; Frohlich, Ross, & Richmond, 2006). Indeed, the model developed by the ACFSJ is a successful example of a more holistic perspective of health promotion which addresses several factors underlying individual and community health and well-being, including: knowledge and skills, social support and social networks, culture, language, identity, and community development and vitality (Armstrong, 2000; Mikkonen & Raphael, 2010; PHAC, 2013; WHO, 1986; WHO, 2008).

At the individual and community level, the community kitchen and the community garden not only fostered the acquisition of nutritional, cooking and gardening knowledge and skills, as discussed in the literature (Engler-Stringer & Benenbaum, 2005; Engler-Stringer & Benenbaum, 2006; Mundel & Chapman, 2010; Poulsen et al., 2014; Racine & St-Onge, 2000). They also fostered self-confidence, self-esteem, and pride, as other literature has also described (Engler-Stringer, 2005; Engler-Stringer, 2007; Fano et al., 2004; Fridman & Lenters, 2013; Macias, 2008; Poulsen et al., 2014; Racine & St-Onge, 2000; Twiss et al., 2003; Wakefield et al., 2007).

Furthermore, similar to other studies reported in the literature, results showed that the community kitchen and the community garden provided opportunities to build a social

network. In addition to informational support, participants received social and emotional support, which fostered social inclusion (Engler-Stringer & Berenbaum, 2005; Engler-Stringer & Berenbaum 2007; Fridman & Lenters, 2013; Mayer, 2013; Mundel & Chapman, 2010; Wakefield et al., 2007). From the social support and social network created, the community kitchen and the community garden were vehicles to generate bonding and bridging social capital (Alaimo et al., 2010; Chitov, 2006; Firth et al., 2011; Glover et al., 2005). Indeed, as explained by Chitov (2006) in his study on community gardens, bonding social capital is the networking value generated within the group of gardeners. As such, the community kitchen and the community garden fostered reinforcement of links between participants. Through the act of cooking a common meal in a group and gardening a collective plot, social networks were generated and became a resource that participants could access, as described previously by Engler & Berenbaum (2007) and Glover and his team (2005). As shown by others, the community kitchen and the community garden also generated bridging social capital (Firth et al., 2011; Fridman & Lenters, 2013; Glover et al., 2005; Moquin et al., 2016; Poulsen et al., 2014). Indeed, the activities enabled the creation of new ties with the larger community of St. John's, more specifically, ties with the Anglophone majority. Furthermore, similar to what had been found by some authors (Chitov, 2006; Moquin et al., 2016), social capital created between members also fostered volunteering and engagement, exchange of knowledge and skills, a sense of community, and assertion of participants' membership in the community. As described by others, fostering social capital also impacted the well-being of participants by enhancing their sense of social inclusion and belonging to the Francophone community. In fact, it has been argued that social capital "constitutes the

'glue' that holds our communities together" (Roseland, 2005, p. 9) and that a sense of belonging would be important for social and psychological well-being (Jetten et al., 2014; Kitchen, Williams, & Gallina, 2015; Portes, 1998).

Regarding the food security literature, community kitchens and community gardens have often been studied for their role in improving individual and community food security (Tarasuk & Reynolds, 1999; Tarasuk, 2001). Studies have also pointed out that they are places for people's conscientization about food security (Corrigan, 2011). Although those were not significant findings in this case study, as discussed in section 5.1.1, for some participants and potential participants, the community garden especially was perceived as an opportunity to connect with study participants' values and to take a political stance towards environmental justice, to resist the dominant agribusiness model, and fulfill a need to change their community towards a more sustainable, self-sufficient, and justice oriented food system (Baker, 2004; Birky & Strom, 2013; Nelson-Hamilton, 2011; Taylor & Lovell, 2013). The opportunity to resist the dominant agribusiness model was perceived as a positive aspect of the community garden and discourse of study participants embraced local food movement discourses prevalent in North America (Baker, 2004; Birky & Strom, 2013; MacLeod, 2016; Nelson-Hamilton, 2011).

Studies have also found that a need to be in closer contact with nature is a motivation to get enrolled in community gardens (Armstrong, 2000; Birky & Strom, 2013; Bouvier-Daclon & Sénécal, 2001; Draper & Freedman, 2010; Hale et al., 2011; Poulsen et al., 2014). But again, it was not a finding from this study. One possible explanation might be that a need to be in closer contact with nature has been found for community gardens in large urban centers, while St. John's is surrounded by nature and

wildness. Nevertheless, although a need to be in closer contact with nature was not a study finding, some participants wished to beautify the school environment. Beautifying the school environment was perceived as a means to enhance participants' collective pride and promote the community, by making the garden and the community possibly more attractive. It was perceived as a means to vitalize the school community center and foster connections with the majority. A desire to beautify the site was also undertaken for the perceived well-being it would foster. In fact, shaping environmental aesthetics has been shown to improve quality of life (Alaimo et al., 2010; Boulianne et al., 2010; Diez Roux, & Mair, 2010; Foster, 2009; Glover, 2003; Poulsen et al., 2014; Tranel & Handlin, 2006). Shaping the identity of a place influences how that particular place is viewed (Robertson, Smyth, & McIntosh, 2008) and, in turn, impacts how it shapes an individual's sense of belonging. Therefore, looking closer at this particular instance, beautifying the school community centre seemed to have provided even more than a sense of collective pride and accomplishment (Draper & Freedman, 2010; Hale et al., 2011). Indeed, beautifying the school community centre provided participants a means to shape the identity of the school community centre. Participants used the community garden as a means to entrench and shape their own identity and that of the school community centre. As proposed by Boulianne (1999) and Brunetti (2010), the community garden became a resource for social identification which can contribute to creating and enhancing community identity and vitality.

Finally, as shown in several studies (Armstrong, 2000; Engler-Stringer & Berenbaum, 2007; Firth et al., 2011; Fridman & Lenters, 2013; Racine & St-Onge, 2000; Ripat, 1998), results revealed that both activities became springboards for community

development and vitality. They fostered participation in and implementation of other activities related to food. As such, they played a key role in terms of leveraging Francophone community development and vitality and the provincial healthy food movement.

Regarding the structure of the activities, as shown by others, conviviality, creating something together, and a shared leadership have been found to foster participation and benefits (Armstrong, 2000; Bouvier-Daclon & Sénécal, 2001; Brunetti, 2010; Corrigan, 2011; Engler-Stringer & Berenbaum, 2007; Fernandez, 1996; Harrison & Dupuis-Bouchard, 2010; Macias, 2008; Racine & St-Onge, 2000; Ripat, 1998). For instance, I demonstrated that conviviality, less emphasis on the technical aspects of cooking and gardening, and more focus on allowing participants a space to enjoy the process of making and eating food, facilitated the creation of friendships and social support and social network, echoing Engler-Stringer & Berenbaum (2007) Fernandez (1996), Racine & St-Onge (2000), and Ripat (1998). I also demonstrated that conviviality and creating something together were key ingredients to fostering connection and a sense of community belonging, as pointed out by Brunetti (2010) and by Poulsen and her team (2014). Cooking in a group and cultivating the garden communally also fostered a sense of community over individualism as discussed by some authors (Armstrong, 2000; Engler-Stringer & Berenbaum, 2007). As also discussed by others, results showed that a shared leadership which embraced a “bottom-up” approach, was a vital aspect enabling participation, benefits, and implementation of other activities stemming from the community kitchen and the community garden (Corrigan, 2011; Harrison & Dupuis-Bouchard, 2010). Few studies have given a voice to non-participants in community

kitchens and community gardens in examining barriers to participation. In this study, lack of information, lack of time, and a structure to the activities which did not meet individuals' needs were considered barriers to participation, as found by Loopstra & Tarasuk in relation to another community (2013).

Summary

In this section, I pointed out that this case study contributes to the peer-reviewed literature arguing that the community kitchen and the community garden fostered much more than a healthy lifestyle. Specific to the Francophone community of St. John's but similar to other populations, I discussed how the community kitchen and the community garden contribute to individual and community well-being and vitality. As shown by others, the community kitchen and the community garden fostered the acquisition of knowledge and skills, self-confidence, and pride. They fostered the creation of social support and social networks, a sense of community belonging, social inclusion, and well-being. At the community level, the community kitchen and the community garden fostered community development and engagement. At a structural level, a shared leadership, conviviality, and the collective approach were key facilitators corroborating others' findings. Although to my knowledge this is the first study to report those benefits among Francophones living in a minority situation, several authors had reported similar findings among other populations.

However, as mentioned, my results did not only corroborate previous findings. They shed new light on several benefits at the individual and community level, which have received little or no attention so far. In the following section, I discuss how

language, culture, and identity were key players to participation and benefits gained at the individual and community level. I discuss how the use of French and sharing common references among participants were vital to the benefits. Those factors have been poorly documented in the community kitchen and community garden literature as well as in the general health promotion literature.

6.2. Main Contributions to the Scholarly Literature

A main strength of this case study is that it adopted a holistic framework for analysis, drawing on several theories and concepts, which enabled an examination of the roles played by culture, language, and identity. This choice allowed for shedding new light on several benefits and facilitators to participation, including benefits that have been poorly documented. Indeed, in my understanding, a unique aspect of the community kitchen and the community garden developed by the ACFSJ is that these activities became spaces for cultural and ethnolinguistic socialization, cultural and linguistic continuity, conscientization, and engagement toward the Francophone community, and consequently, were vehicles for ethnolinguistic revitalization, echoing Allard et al. (2005) and Landry et al. (2006a). Those findings may be important contributions to research about the health of Francophone minority communities. As discussed by Landry (2012), cultural and ethnolinguistic socialization is a key factor in fostering ethnolinguistic vitality and maintaining the cultural and ethnolinguistic identity of Francophones. It shapes identity construction, linguistic competency, motivation to learn, as well as behaviours towards the use of French.

As discussed in Chapter Five, the fact that the community kitchen and the community garden became spaces for cultural and ethnolinguistic socialization was also a key factor motivating Francophile participants to join the activities and motivating Francophiles not participating in the activities to potentially participate. A common theme among Francophiles was that the community kitchen and the community garden were perceived as vehicles to fulfill their needs to learn French and about Francophone cultures. Furthermore, the community kitchen was clearly perceived by most participants and non-participants as a means to assert Francophile identity. Also, for one non-participant, the community kitchen was perceived as a potential way to rediscover and maintain her Francophone heritage. Those findings are important for understanding how to enhance ethnolinguistic vitality, especially in regions with low demographic capital as is the case in St. John's (Fédération des communautés francophones et acadienne du Canada, 2009; Landry & Magord, 1992).

It was interesting that findings indicated that the community kitchen and the community garden were vehicles for gaining knowledge and skills, not only around cooking and gardening, but also in French, Francophone cultures, and the history of Francophones in Newfoundland. A desire to maintain cultural and linguistic traditions were key reasons inclining several participants (and potential participants) to become involved in the community kitchen and the community garden. Several participants used these activities as a means of maintaining their French language and/or culture, for enhancing the vitality of the Francophone community, and for affirming their cultural and ethnolinguistic identity (Allard et al., 2005). As such, this case study demonstrated that those two health promotion activities fostered cultural and linguistic continuity as

described among Indigenous peoples and immigrants (Draper & Freedman, 2010; Mundel & Chapman, 2010; Saldivar-Tanaka & Krasny, 2004). Cultural continuity has been overlooked in the community kitchen and community garden literature in Canada, as studies were done among the majority or not taking holistic approaches (Fernandez, 1996; Mundel & Chapman, 2010; Twiss et al., 2003). Few authors have discussed the contribution of community kitchens and community gardens to cultural and linguistic continuity, but they are key concepts to explore among minorities, as they relate to individual and community health and well-being (Bouchard & Desmeules, 2011; Chandler & Lalonde, 1998; Chandler & Lalonde, 2008; King et al., 2009; Kirmayer et al., 2003). It is important to underline that for one non-participant raised in an exogamous family, the community kitchen was specifically perceived as a potential means to ensure cultural and linguistic continuity. Reconnecting and maintaining her Francophone heritage was pointed out as important to her well-being. This finding stresses the need for further studies in that field, especially in a context where there is an increase in exogamous unions and a decrease of linguistic continuity (Landry, 2003; Landry et al., 2006a).

In addition to connecting to participants' identity, results specifically demonstrated that the choice of French was a key factor in participation and benefits gained among Francophone and Francophile participants. However, in the community kitchen and the community garden literature, language has more often been discussed in terms of miscommunication between people involved in those activities (Baker, 2004; Draper & Freedman, 2010; Fernandez, 1996; Saldivar-Tanaka & Krasny, 2004). The use of French also fostered cultural and linguistic safety (Commissariat aux services en

français de l'Ontario, 2016), which was not only a crucial mediator for cultural and linguistic well-being, but also a key facilitator of acquisition of knowledge and skills.

These findings may be significant for the community kitchen and the community garden literature. They are vital to recognize and underline in the field of community health and for the local food movement. They also contribute to understanding factors which foster utilization of services in French (CNFS & SSF, 2005). As I demonstrated, the use of French directly impacted people's participation in this kind of activity and their potential capacity to gain knowledge and skills and feel well, engaged, and proud. Impacting people's participation also directly impacts the community, because as shown, participation in the community kitchen and the community garden generated impacts beyond participants in these activities. Those results add to the common critique of health promotion approaches, that emphasizing healthy lifestyle choices, rooted in a positivist model where health and well-being are individual responsibilities, leaves aside the importance of engagement and community development, as well as the factors fostering or hindering the associated benefits (Mundel & Chapman, 2010; Raphael, Curry-Stevens, & Bryant, 2008; Raphael, 2008; Raphael, 2011).

Another significant finding is that because the activities were not restricted to Francophones, participation fostered gathering between members of the minority and majority groups. This is similar to what Mundel & Chapman (2010) had pointed out in their study of a community kitchen and a community garden designed for Indigenous people, but open to the larger community of Vancouver. This openness enabled conscientization about the situation of Francophones living in a minority situation. Furthermore, as pointed out by several participants and as discussed by Landry et al.

(2005) and Deveau et al. (2005), positive acknowledgment and recognition by the majority is important to foster engagement and assertion of participants' cultural and ethnolinguistic identity. As such, results suggest that the presence and acceptance of Francophiles is important to vitalize the community. Discussions about the contribution of Francophiles to ethnolinguistic vitality and their presence in Francophone activities are occurring in Canada (Denis, 2010-2011; Bernard, 2016e; Tremblay, 2017). Should Francophiles be included or excluded from Francophone activities? Do they belong to the Francophone community? In this study, although several study participants acknowledged the importance of including Francophiles in activities to ensure the ethnolinguistic vitality of the community, some interviewees raised concerns about their presence if it were to mean that less French would be spoken during activities. However, in a context where linguistic continuity has decreased and where there is an increase of exogamous couples and Francophiles, there seems to be some agreement that their contribution will be vital in the coming years to maintain the ethnolinguistic vitality of Francophone communities (Denis, 2010-2011; FFTNL, 2015.).

Those findings are also important for Francophone Associations and School Community Centers. Indeed, results suggested that community kitchens and community gardens could possibly be considered as additional means to enhance ethnolinguistic socialization, enhance a sense of community belonging, nurture cultural and ethnolinguistic identity, and foster cultural and linguistic continuity apart from cultural activities such as movies and music concerts, echoing Harrison & Dupuis-Blanchard (2010).

This case study revealed another interesting finding less documented in the community kitchen and the community garden literature. Through ethnolinguistic socialization, these activities contributed to participants' identity transformation. As discussed in Chapter Four, after their participation in these activities, some participants felt part of a larger community of Francophones, which many defined as belonging to an international Francophonie. Feeling part of a greater community had been previously discussed by Poulsen et al. (2014), but in the context under study, it has a different meaning. The greater community does not refer to a community located in a given geographical space, but rather to a symbolic Francophonie encompassing Francophones around the world (Anderson, 2006).

As discussed by Baker (2004) in relation to a Toronto-based study, the community kitchen and the community garden became examples of how cultural landscapes are changing, reflecting the diversity of immigrants. And indeed, over the past 20 years, there has been an influx of immigrants speaking French in Canada and in Newfoundland (Denis, 2010-2011; Fourot, 2016). There has also been an increase in the number of exogamous couples, where family members may feel more or less a sense of belonging to, or being accepted by, the Francophone community (Bernard, 2016e). Therefore, although participants may feel that they belong to a broader and inclusive Francophonie, and wish to see the Francophone community open and inclusive, at the community and organizational level concepts of who is a Francophone, who is a Francophile and who belongs to Francophone and Francophile communities are blurred and still controversial (Denis, 2010-2011; Guignard et al., 2014; Huot, Dodson, & Rudman, 2014). The idea of belonging to a broader Francophonie, as expressed by some participants, may not transfer

into a felt sense of inclusion for everyone who considers him/herself as a Francophone or a Francophile belonging to the Francophone community (Bernard, 2016; Huot et al., 2014). A perceived or an experienced lack of inclusion or not feeling Francophone “enough”, and fearing cultural and linguistic insecurity were shown to possibly impair participation in the activities. As such, those findings have major implications from a community health perspective. There are possibly missed opportunities to foster healthy lifestyle habits, cultural and linguistic continuity, exchange of knowledge and skills (as also shown by Baker, 2004) and to ultimately foster ethnolinguistic vitality, as well as individual and community health and well-being. In recent years, voices have been raised to question discourses on ‘the Francophone identity’, arguing that the time when ‘the Francophone identity’ was a singular unit is out-dated and does not reflect the reality. Several scholars argue that discourses should now focus on diversity, inclusion, and openness, that it is time to acknowledge that there is a variety of Francophonies who contribute to the Francophone Canadian vitality (Bernard, 2016e; Denis, 2010-2011; Fourot, 2016; Lafrenière & Dorrington, 2010).

Summary

In this section, I discussed findings which shed light on benefits which have been poorly documented in the literature on community kitchens and community gardens. I focused on findings related to the roles played by language, culture, and identity in the community kitchen and the community garden literature. I discussed how participants used the community kitchen and the community garden to assert their identity. I pointed out how the activities became spaces for cultural and ethnolinguistic socialization,

cultural and linguistic continuity, conscientization, and engagement toward the Francophone community, and consequently, possible vehicles for ethnolinguistic revitalization, echoing Francophone scholars. Through ethnolinguistic socialization, these activities also contributed to participants' identity transformation. I highlighted that the choice of French was a key factor in participation and benefits gained among Francophone and Francophile participants. However, a perceived or an experienced lack of inclusion or not feeling Francophone "enough" and fearing cultural and linguistic insecurity were shown to possibly impair participation in the activities.

In the following section, I step back from the literature on community kitchens and community gardens to discuss how this case study enhances our understanding of health and well-being. Indeed, results which emerged from this case study allowed for exploration of theoretical concepts of health and well-being. I add my voice to previous scholars who have argued that culture, language, and belonging to a linguistic minority should be considered as determinants of health and well-being. I discuss two important concepts presented in Chapter Four: a) cultural and linguistic safety, and b) cultural and linguistic well-being. I include proposed definitions for those concepts drawing on findings and the existing literature. I explore how those concepts may have significant impacts on: a) how we imagine health and well-being to include cultural and linguistic identity as determinants of health and well-being; and b) how we conceptualize health promotion activities to include cultural and linguistic safety and well-being.

6.3. Contributions to the Concepts of Cultural Safety, Health, and Well-Being

There has been increased recognition in the field of community health that culture and language are key factors associated with health and effective health interventions (Kreuter & McClure, 2004). In the Canadian context, there has been some focus on the importance of culture and language for Indigenous peoples' health and well-being. However, less has been written for Francophones living in a minority situation and scholars have stressed the importance of promoting research in that field (Bouchard & Desmeules, 2011; CNFS & SSF, 2005; Vézina & Poisson, 2011), and of having language officially recognized as a determinant of health. Therefore, the Indigenous health literature is very helpful to put in context results of my research. It helps to better understand the roles played by the community kitchen and the community garden on individual and community health and well-being, and to discuss how language, culture, and identity are intrinsically related to health and well-being. It also helps to explore at a theoretical level the concept of health and well-being. Examining my results, they clearly emphasized that speaking French and sharing with others one's cultural referents, which connected to participant cultural identity, were key factors contributing to individuals' well-being and vitality in the community. Maintaining language and culture, and asserting cultural and ethnolinguistic identity through the community kitchen and the community garden were cornerstones to participants' well-being.

The Indigenous health literature has widely emphasized that culture and language are deeply related to individual and community health and well-being. Indigenous peoples have stressed a need to be proud of their culture and speak their language to achieve health and well-being (Ministry of Social Development/Te Manatu Whakahiato Ora,

2016; Manitoba Suicide Line, 2010). Lack of cultural continuity and cultural identity, including erosion of language and cultural traditions have been shown to enhance risk of poor health (Chandler & Lalonde, 1998; Frohlich et al., 2006; King et al., 2009; Lauwers, 2011; MacNeil, 2008). Such a lack negatively impacts cohesion, self-identity, self-esteem, empowerment, and well-being of communities (Adelson, 2005; Frohlich et al., 2006; King et al., 2009; Lauwers, 2011; MacNeil, 2008; National Collaborating Centre for Aboriginal Health, 2016.). As such, culture and language revitalization are vital to individual and community continuity and well-being (Fonda, 2009; National Collaborating Centre for Aboriginal Health, 2016). Regarding language specifically, the Indigenous health literature has also pointed out that language is important to maintain identity, continuity and culture. It brings people of a community together and fosters community engagement, cohesion, and a sense of connection which are important to community well-being (Fonda, 2009). Examining my results, they clearly demonstrate that in fact being proud of the Francophone culture and speaking French were important to participants' well-being. A sense of community belonging and ethnolinguistic socialisation were important to well-being and to a rich cultural life, and a sense of belonging is a protective factor which would enhance an individual's health (Greenaway et al., 2015; Jetten et al., 2014). Maintaining one's language and culture through the community kitchen and the community garden were cornerstones to Francophone participants' well-being. As shown by Dockery (2012), affirming their ethnolinguistic identity and attachment enhanced participants' well-being. And in fact, individuals who struggle trying to maintain their identity face psychological stress, while a clear cultural identity fosters self-esteem and well-being (Usborne & Taylor, 2010). Similar to the

literature on Indigenous health, the Canadian Public Health Association (2004) also argued that health and well-being includes a positive opinion of one's culture and language and that a strong and positive Francophone identity would contribute to vitality among Francophone communities. Examining phenomena which occurred via the community kitchen and the community garden, my results corroborated that, indeed, maintaining their language and culture fostered a sense of pride which contributed to participants' well-being. Some participants even used the community kitchen and the community garden to enhance their collective pride because of its perceived importance to vitality.

As presented in Chapters Four and Five, I used the term cultural and linguistic well-being to refer to well-being gained in the activities which were explicitly related to culture, language, and identity. I also demonstrated that cultural and linguistic safety was a key factor related to cultural and linguistic well-being. Those terms have received little attention in the Canadian literature, although I argue that they should raise strong attention among Francophone scholars. In my understanding they could provide a lens to analyze how language, culture, identity, health, and well-being are interconnected, to foster an understanding of how language, culture, and identity are key determinants of health and well-being. They could also provide a framework for health promotion activities, and more broadly for healthcare services, similar to the model of health and well-being developed by the Community Health Centre of Greater Sudbury, which incorporated in its framework the concept of cultural safety (Centre de santé communautaire du Grand Sudbury, n.d.). In the following paragraphs, I will propose a definition for cultural and linguistic safety, and a definition for cultural and linguistic

well-being drawing on my findings and on the literature. I hope those definitions will contribute to enriching this field of research and be useful to scholars exploring determinants of health and well-being among minorities. I will then discuss some of their implications.

As briefly discussed in Chapter Two, cultural safety emerged as a key concept in the healthcare literature. It was first developed in New Zealand by Maori nurses who wanted to bring about changes in nursing practice to reflect the needs of the Indigenous minority in New Zealand (Gooda, 2011; Polaschek, 1998; Williams, 1999). Although this concept has been developed by and for Indigenous people in New Zealand, cultural safety has been utilized in Canada mainly in the Indigenous context. Furthermore, some authors have suggested that its definition could possibly be used for other marginalized groups (Blanchet Garneau & Pepin, 2012). Several meanings have been proposed. Culturally unsafe services and practices were the first terms used to discuss cultural safety. They referred to actions which “diminish, demean, or disempower” cultural identity and individual’s well-being (Polaschek, 1998; Wood & Schwass, 1993). Later, cultural safety was defined by Whanau Kawa Whakaruruhau (1991) as “actions which recognise, respect, and nurture the unique cultural identity of Tangata Whenua, and safely meet their needs, expectations, and rights” (as cited in Wood & Schwass, 1993, p. 6). Cultural safety refers to:

an environment which is safe for people; where there is no assault, challenge or denial of their identity, of who they are and what they need. It is about shared respect, shared meaning, shared knowledge and experience, of learning together with dignity, and truly listening (Williams, 1999, p. 213).

Later, Gooda (2011) suggested that cultural safety would be about feeling proud of your identity, safe to express yourself, feeling comfortable and safe. It would reflect a context where individuals “can speak in their own language, express their own values, and use their own experiences and traditions to resolve issues” (Pennell, 2005, as cited in Milliken, 2008, p. 41). So cultural safety would refer more to contexts which enable an individual to feel well and safe, and would clearly be related to identity (Milliken, 2008).

In regards to the findings in this study, cultural safety was the closest term to reflect feelings of safety experienced by participants in the community kitchen and the community garden and which related to the context within which the community kitchen and the community garden occurred. More specifically, cultural and linguistic safety described the feeling of safety experienced by Francophone participants and explained by the combination of three factors: 1) language used [French] and 2) shared cultural referents, which both connect to 3) one’s cultural and ethnolinguistic identity and heritage. I chose to add the term ‘linguistic’ to the term ‘cultural safety’, because participants clearly made that distinction, emphasizing language and cultural referents specifically. They clearly distinguished between safety related to the language aspect, from safety related to cultural aspects, i.e. norms and references. And indeed, although language and culture have often been conflated, they are distinct; they are involved differently in poor health and scholars have argued for distinct analysis (Bowen, 2015; Diaz, 2013).

Concerning the literature on cultural well-being, this term has been used by some authors, but rarely has it been defined (Fonda, 2009). I found one explicit definition proposed by the Government of New Zealand which was in line with my findings. But I

argue that the definition I suggest below adds contextual meanings to the definition proposed by the Te Manatu Taonga/Ministry for Culture and Heritage in New Zealand (n.d). Along with social, environmental, and economic well-being, the Government of New Zealand promotes the cultural well-being of communities and suggested that:

Cultural well-being is the vitality that communities and individuals enjoy through: participation in recreation, creative and cultural activities; and the freedom to retain, interpret and express their arts, history, heritage and traditions (Te Manatu Taonga/Ministry for Culture and Heritage, n.d., p. 1).

They further explained that cultural well-being is:

When culture and well-being are brought together, the resulting concept is a dynamic one, influenced not only by arts and cultural activity, but also by such things as economic development, the maintenance of heritage, urban planning, provision and access to recreation and sports amenities, community health policy, community development strategies [etc] ... Cultural well-being can be seen as lying at the heart of a healthy society and community. Values, beliefs, and identity provide the 'glue' for cultural well-being-they glue the 'cultural' and 'well-being' components together (Te Manatu Taonga/Ministry for Culture and Heritage, n.d., p. 2).

A strength of this case study is that my results might help to enrich this definition and provide specificity regarding cultural and linguistic well-being as experienced by participants in the community kitchen and the community garden. Based on my results, cultural and linguistic well-being described feeling of happiness experienced by Francophone participants as explained by three factors: 1) language used [French] and 2) shared cultural referents, which connect to 3) one's cultural and ethnolinguistic identity and heritage.

Although cultural and linguistic safety and well-being are related and might appear similar at a first glance (indeed, only one word is different), they are two distinct concepts. My results show that cultural and linguistic safety is a prerequisite to cultural

and linguistic well-being. Cultural and linguistic well-being described feelings of happiness and well-being generated in the act of speaking French, sharing with others shared cultural referents and stemming from a feeling of cultural and linguistic safety. It described the embodied feeling of wellness and happiness generated during those activities, through interactions with others in sharing cultural referents and in the act of speaking French, which connected participants to their cultural and ethnolinguistic identity and heritage. These interactions provided joy and a sense of pride toward participants' language and culture, which emerged when participants felt culturally and linguistically safe. Again, I added the term 'linguistic' to 'cultural well-being', as participants described a sense of happiness specifically and independently related to language and cultural norms and referents. As demonstrated in results, the community kitchen and the community garden generated cultural and linguistic well-being because participants could speak their mother tongue with others and share cultural referents. For some, happiness was generated in the act of speaking and sharing cultural referents; for instance cracking jokes. For others, happiness was generated in the act of cooking and gardening which connected to their cultural heritage and way of living. Although cultural and linguistic well-being is related to psychological well-being, its acknowledgement and definition helps to distinguish and emphasize the specific role of culture and language to well-being, which to my knowledge has not been the case so far.

Therefore, findings show that cultural and linguistic safety and well-being are not only about the feeling that an activity is culturally and linguistically adapted to one's need, where participants are the recipients of a culturally and linguistically sensitive activity. It implies 'doing', i.e. an active participation, in one's own language.

Furthermore, results tend to clearly show that well-being emerged at the intersection where culture, language, and cultural and ethnolinguistic identity meet.

I argue that cultural and linguistic well-being is different than social or psychological well-being. Those terms do not provide the specificity needed to clearly acknowledge how language and culture can specifically support well-being and how, I would argue, cultural and ethnolinguistic identity is the ‘glue’ between culture, language, and cultural and linguistic well-being as suggested by the Government of New Zealand (Te Manatu Taonga/Ministry for Culture and Heritage, n.d.). In 2009, Brascoupé & Waters in their study exploring the applicability of cultural safety to Aboriginal health, pointed out that in the WHO’s definition of health “the term ‘social well-being’ potentially included a vast number of issues as social determinants of health, including a healthy cultural identity” (p. 19). Here, I would argue that my definition brings some clarity. Based on my results, I would therefore argue that cultural and linguistic well-being could or should be included in the definition of health, in addition to ‘physical, mental, and social well-being’, as discussed by others (Brascoupé & Waters, 2009; Te Manatu Taonga/Ministry for Culture and Heritage, n.d.; National Collaborating Centre for Aboriginal Health, 2016).

Overall, these findings call for a holistic understanding of health and well-being, which encompasses cultural and linguistic well-being as distinct characteristics of well-being, contributing to health. Furthermore, my findings also call for an expanded understanding of how we imagine the concept of well-being to include cultural and ethnolinguistic identity of individuals. My results invite consideration not only of culture and language as determinants of health (Société Santé en français, n.d.; Vézina &

Poisson, 2011), but also, or maybe more specifically, cultural and ethnolinguistic identity as determinants of health and well-being. Health promotion activities such as the community kitchen and the community garden implemented by the ACFSJ would not only foster social and psychological well-being, but cultural and linguistic well-being as well, which I hypothesize, would contribute to participants' health.

Although, over the past decade, some agencies and institutions such as the Public Health Agency of Canada and the Ministry of Health in Ontario have officially recognized in their framework, language and culture as determinants of health (Commissariat aux services en français, 2016; Ministère de la Santé et Soins de longue durée, 2017), this is not the case across Canada (Bouchard & Desmeules, 2011; Farley, Guillemette, & Rivest, 2015; Vézina & Poisson, 2011).

Demonstrating that cultural and linguistic safety and well-being were key factors to participation in the community kitchen and the community garden, also calls for a closer look at the role they played in cultural and ethnolinguistic identity, safety and well-being to participation, empowerment and ownership in the local food movement (Allen, 2010; Bauermeister, 2016; Baker, 2004; Fernandez, 1996; Mantyka & Engler-Stringer, 2015). Activities also need to relate to individuals' interests and values. Leadership allowing grass root movements to be nurtured and implemented is vital (Harrison & Dupuis-Blanchard, 2010).

Summary

In this section, in line with other scholars, I emphasized that acknowledging language and culture as determinants of health is inescapable in the current Canadian

health picture. I argued that cultural and linguistic identity of individuals is a key factor for health and well-being. Drawing on these findings, I proposed that: a) the linguistic and cultural identity of individuals should be acknowledged as determinants of well-being; that b) cultural and linguistic safety and well-being should be taken into account in health promotion activities; that c) the cultural and linguistic well-being gained during those activities should be considered as additional benefits gained when cultural and linguistic safety are met. I emphasized that those additional benefits are important to acknowledge as results showed that they clearly impact the overall well-being of individuals, as well as the vitality of the community.

6.4. Chapter Summary

In this chapter, I discussed the main findings presented in Chapter Four and Five, in relation to the existing literature. I first discussed the main findings which supported the prior literature on community kitchen and community garden. I then emphasized those results which make major contributions to the community kitchen and the community garden literature. These were results related to key roles played by culture, language, and identity, which have received little or no attention in the scholarly literature, although they may have significant impacts on individual and community well-being. I also explored results which shed new light on the literature on health, well-being, local food movement and Francophones and Francophiles living in a minority situation. I ended the chapter discussing results that were related to well-being. I examined two important concepts related to the findings: a) cultural and linguistic safety, and b) cultural and linguistic well-being. I explored how those concepts may have significant impacts on:

a) how we imagine health and well-being to include cultural and linguistic identity as determinants of health and well-being; and b) how we conceptualize health promotion activities to include cultural and linguistic safety and well-being as cornerstone to participation and benefits.

Chapter Seven: Conclusion and Recommendations

7.1. Synthesis of Main Findings

Throughout this thesis, I tried to demonstrate that there are many gaps in knowledge towards understanding how we may foster health and well-being among Francophones and Francophiles living in a minority situation. It was far from my intention to argue that health and well-being will only be realized through individual and community actions. Advancement at political and institutional levels will be vital. Policies and laws enabling Francophones and Francophiles living in a minority situation to really grow, live, learn, and work in French, will, in my consideration, be essential to enhancing health and well-being, and reducing disparities. In the meantime, my results showed that identity, well-being, and health are constructed and supported through everyday life activities. I demonstrated that health promotion activities, more specifically the community kitchen and the community garden launched by the ACFSJ, are unique opportunities to strengthen cultural and ethnolinguistic identity, enhance ethnolinguistic vitality, and contribute to individual and community health and well-being. In this chapter, I revisit the steps I took in conducting this case study and summarize the key findings. I end the chapter with questions addressed to researchers and policy makers, as well as suggestions for community-based organizations.

This case study explored the roles played by a community kitchen and a community garden on Francophones and Francophiles living in St. John's. To the best of my knowledge, this research is the first to examine the impacts of these two health promotion activities on Francophones and Francophiles living in a minority situation.

This study may be timely because the health and well-being of Francophones and Francophiles living in a minority situation is an emerging and flourishing research area and there are many unanswered questions. There are calls for research examining the importance of language, culture, and identity on health and well-being and for exploring the impacts of activities offered by School Community Centres on individual and community well-being (Harrison, 2009; Harrison & Dupuis-Blanchard, 2010).

A main strength of this study is that it answered a need formulated by the ACFSJ, which is responsible for inspiring and developing the Francophone community of St. John's (Syme, 2004; Vézina & Poisson, 2011). Indeed, the idea of this project arose thanks to a chance encounter, when as a free-lance journalist, I interviewed the ACFSJ's Director. Another crucial strength of this case study is that it embraced a holistic approach. This choice helped to make contributions to the community garden literature, and to revive the literature on community kitchens. Indeed, this study shed new light on the importance of culture, language, and identity to engagement and benefits. It allowed for the exploration of benefits that had received little attention in the past and, above all, it contributed to the enrichment of definitions of complex theoretical concepts pertaining to health and well-being.

In order to explore factors which motivate Francophones and Francophiles to participate or not in the activities, and benefits gained at the individual and community level, I drew on several theories formulated by numerous scholars, including Indigenous and Francophone scholars. These included theories on social networks, social capital, health, well-being, culture, language, cultural and ethnolinguistic identity, ethnolinguistic vitality, and engagement and how they are intrinsically related to each other. I used an

ethnographic and a phenomenological approach, which included participant observation, document analysis, and in-depth semi-structured interviews. To analyse findings, I did a thematic analysis.

The findings revealed that the model of community kitchen and community garden developed by the ACFSJ fostered much more than knowledge, skills, and a healthy lifestyle. Results also showed that they provided more than a convivial space for building social capital through social support and social networks. Findings shed light on benefits that had previously been poorly described, even among other minorities in Canada. They revealed that the community kitchen and the community garden became vehicles which provided opportunities for cultural and ethnolinguistic socialization, conscientization, and cultural and linguistic continuity. They fostered a sense of community belonging, empowerment, cultural and linguistic safety, as well as psychological, social, cultural, and linguistic well-being. They supported gathering between Francophones and Francophiles coming from a wide range of regions. They became spaces where identities are constructed and reconstructed.

Findings also revealed that Francophones and Francophiles are looking for spaces to assert their cultural and ethnolinguistic identity (Cardinal, Gilbert, & Thériault, 2008), to promote the Francophone community, and to enhance their collective pride. They want opportunities to support the development of the community via activities that resonate with their identity, values, and interests. It was clear that the community kitchen and the community garden became platforms to achieve these goals. They even led to the implementation of new activities, enhancing cultural and ethnolinguistic socialization opportunities. As this research showed, a shared leadership with a bottom-up approach

answering the needs and aspirations of members of the community was vital to allow opportunities for empowerment and development of the community. The collective approach and the cultural aspect inherent to food were also identified as key factors enabling benefits to be gained. Some interviewees doubt that other health promotion activities, such as badminton or yoga, could provide all of those benefits, as they are not collective activities and might not have the cultural aspect that food has.

Importantly, this study contributes to the emerging body of Canadian research demonstrating and arguing that language and culture need to be acknowledged as determinants of health and well-being (Bouchard & Desmeules, 2013; Harrison & Dupuis-Blanchard, 2010; Vézina & Poisson, 2011). Furthermore, the findings added contextual meanings to two definitions important to health and well-being among minorities: cultural safety and cultural well-being. I defined cultural and linguistic safety as the feeling of safety experienced by Francophone participants and explained by the combination of three factors: 1) language used [French] and 2) shared cultural referents, which connect to 3) one's cultural and ethnolinguistic identity and heritage. I defined cultural and linguistic well-being as the feeling of happiness experienced by Francophone participants and explained by the same three factors: 1) language used [French] and 2) shared cultural referents, which connect to 3) one's cultural and ethnolinguistic identity and heritage. I added the term 'linguistic' to the term 'cultural safety' and 'cultural well-being', because participants clearly distinguished between safety and well-being related to language versus safety and well-being related to culture. I clearly emphasized that findings show that cultural and linguistic safety and well-being are not only about the feeling that an activity is culturally and linguistically adapted to one's need, where

participants are the recipient of a culturally and linguistically sensitive activity. It also implies ‘doing’, i.e. an active participation, in one’s own language and culture. I argued that the terms social and psychological well-being should not be used instead of cultural and linguistic well-being when individuals experience emotional feelings of happiness specifically triggered by culture and language, traits which connect to an individuals’ cultural and ethnolinguistic identity. I argued that cultural and linguistic well-being could or should be included in the definition of health, in addition to ‘physical, mental, and social well-being’, as discussed by others (Brascoupé & Waters, 2009; Te Manatu Taonga/Ministry for Culture & Heritage, n.d; National Collaborating Centre for Aboriginal Health, 2016).

Above all, the findings call for a holistic understanding of health and well-being, one which encompass cultural and linguistic well-being as distinct characteristics of well-being, contributing to health. Furthermore, findings call for an expanded understanding of how we imagine the concept of well-being so that it includes the cultural and ethnolinguistic identity of individuals. I argue that health promotion activities such as the community kitchen and the community garden, as implemented by the ACFSJ, have the potential to not only foster social and psychological well-being but cultural and linguistic well-being as well.

To conclude, this study shed new light on the unique contribution community kitchens and community gardens can bring to Francophone and Francophile minority communities and possibly to other minority communities as well. The community kitchen and the community garden developed by the ACFSJ offered a ‘third place’ (Oldenburg, 1999), besides home and work, for cultural and ethnolinguistic socialization and cultural

and linguistic continuity. It offered an inclusive place where people can share. The activities connected with people's identity, enhanced individual and community well-being, provided a public space for actions, and fostered community development and vitality.

This study calls on leaders in the fields of dietetics, health promotion, the local food movement, and community development, to keep in mind all of the additional benefits which can be gained when culture, language, and identity are taken into account and when individuals can play an active role. It calls on leaders to explore ways to integrate cultural and linguistic safety and well-being within their conceptual frameworks.

Findings urge Francophone and Francophile leaders to give a voice to members of their community; to provide them with opportunities to develop, and to vitalize communities through activities which fulfill their needs, while empowering them. It also calls on Francophone leaders to strengthen their efforts towards the inclusion of Francophone immigrants and Francophiles. Indeed, Francophone immigrants and Francophiles may want to assert or reconnect with their identity and support the development and the vitality of the Francophone community.

7.2. Limitations

There were some limitations in this study. Individuals who were less comfortable sharing their thoughts and experiences were possibly not represented in this study. When I interviewed Francophiles, interesting and important ideas emerged. One of the interviewees viewed the community kitchen as a potential means to reconnect with her Francophone heritage. However, due to the small number of Francophiles raised in an

exogamous family interviewed, it was not possible to reach saturation. Similarly, one of the interviewees born on the African continent pointed out that visible minorities may not feel welcome in the Francophone community which could impact negatively participation and engagement of Francophone immigrants with the Francophone community. Again, due to the small number of visible minority individuals interviewed, it was not possible to reach saturation.

7.3. Further Explorations

This case study provided a wealth of information about how community kitchens and community gardens can potentially contribute to the health, well-being, and vitality of other community minorities in Canada. When I began this project, I had not expected this case study would become such a rich field of exploration. I had not expected that it would not only contribute to the literature on community kitchens and community gardens, but may add more importantly to the literature on Francophones and Francophiles living in a minority situation, and to the literature on health and well-being. I had not expected the extent to which that participants would use these two health promotion activities to assert their cultural and ethnolinguistic identity nor that the community kitchen and the community garden would contribute as much to the vitality of the community. I had underestimated how culture, language, and identity of study participants would play such an important role in participation and benefits. Overall, this study clearly showed that community kitchens and community gardens provide much more than food.

This case study left me with many questions that hopefully will be answered by other researchers. Here are some of these:

- How could including cultural and linguistic identity as a determinant of health and well-being impact policies and programs, and consequently individual and community health and well-being?
- Could the concept of cultural and linguistic well-being be useful as a theoretical framework to shed new light on theories on ethnolinguistic identity and vitality, as formulated by Francophone scholars?
- Could the concept of cultural and linguistic well-being be useful as a theoretical framework to foster a better understanding of engagement in local food movements among individuals belonging to a minority group?
- How does the unavailability of health promotion activities in French impact the health and well-being of Francophone and Francophile individuals and communities living in a minority situation?
- Given that participants in the community kitchen and the community garden perceived that other health promotion activities, such as badminton and yoga, do not embrace a collective approach and are not perceived as cultural vectors, how do community kitchens and gardens contribute similarly or differently to health, well-being, and vitality among Francophones and Francophiles living in a minority situation? Can other health promotion activities foster a sense of community belonging, as well as cultural and linguistic well-being and continuity?

7.4. Recommendations

Based on the results of this research, several recommendations can be made. I suggest the following recommendations for Francophone and Francophile community-based organizations:

- Maintain a bottom-up approach that allows individuals to take an active role in the conception, development, and implementation of activities which fulfill their needs.
- Encourage the implementation of health promotion activities which embrace a convivial and collective approach, which foster cultural and ethnolinguistic socialization, and which promote and develop the Francophone and Francophile community.
- Embrace an inclusive approach towards Francophone immigrants and Francophiles, while ensuring that priority to the use of French is respected.
- Seek means to enhance advertisements promoting activities outside traditional channels.
- Explore ways to change the perception of non-inclusion perceived by some Francophone immigrants and Francophiles.

I suggest the following recommendations for policy makers:

- Acknowledge culture and language as determinants of health, as some provinces have already begun to do, and integrate this into policies and programs.
- Acknowledge cultural and linguistic well-being as unique and vital to individual and community health and well-being.

I suggest the following recommendations for health promotion and food movement leaders:

- Take into account that cultural and ethnolinguistic identity of individuals impacts their participation in activities and benefits gained.
- Consider cultural and linguistic well-being as additional benefits gained when cultural and linguistic safety is met.
- Find ways to enable participants to assert their identity and gain cultural and linguistic well-being.

This study shed new light on the unique contribution community kitchens and community gardens can bring to Francophone and Francophile minority communities. It points to the need for research that examines holistically how the health and well-being of individuals and communities can be fostered. My hope is that this research will also provide guidance for Francophone and Francophile community-based organizations and policy makers, as well as health promotion and food movement leaders, to foster the health and well-being of individuals and communities living in a minority situation.

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Appendix A. Satisfaction Survey



Association communautaire francophone de Saint-Jean
Centre scolaire et communautaire des Grands-Vents
65, chemin Ridge, suite 245 · St. John's NL A1B 4P5
(709) 726-4900 · 1-877-407-1055
www.acfsj.ca · www.francotnl.ca



Évaluation de l'atelier de cuisine

1. J'aimerais participer à d'autres ateliers de cuisine sur les sujets suivants :

- ☐ Jardinage dans des pots
- ☐ Compostage
- ☐ Germination de graines
- ☐ Cuisiner avec des allergies (lesquelles : _____)
- ☐ La gastronomie du monde (lesquelles : _____)
- ☐ Autres : _____

2. Comment avez-vous trouvé la durée de l'atelier aujourd'hui?

- ☐ La durée de l'atelier était parfaite
- ☐ L'atelier était trop court
- ☐ L'atelier était trop long

3. Est-ce que l'heure et le jour de l'atelier vous convenaient?

- ☐ Oui, cela fonctionnait bien avec mon horaire
- ☐ Non, je préférerais participer à des ateliers aux heures et jours suivants : _____

4. S'il vous plaît, veuillez évaluer l'ensemble de l'atelier :

Pas utile		Assez utile		Très utile
1	2	3	4	5

6. Qu'avez-vous aimé le plus de l'atelier aujourd'hui ou quelle partie avez-vous trouvée la plus intéressante?

Appendix B. Recruitment Script for Facilitators

Bonjour [name of the facilitator], comme vous le savez déjà, je suis étudiante dans le Département de santé communautaire et sciences humaines à l'Université Memorial de Terre-Neuve. Je fais présentement un projet de recherche intitulé "Impacts des ateliers de cuisine et d'un jardin communautaire scolaire sur les francophones et francophiles habitant à Saint-Jean, Terre-Neuve" pour ma Maîtrise sous la supervision de Dr. Fern Brunger. L'objectif de l'étude est d'examiner l'impact des ateliers de cuisine et du jardin communautaire scolaire initiés par *l'Association communautaire francophone de Saint-Jean* sur les participants, sur vous et sur la communauté Francophone et Francophile qui habite à Saint-Jean.

J'aimerais vous inviter à participer à ma recherche si vous êtes intéressé. Ça impliquerait de faire une entrevue, où je discuterai avec vous des raisons qui vous ont motivé à participer aux ateliers de cuisine en tant que facilitateur. Si vous acceptez de participer, j'aimerais aussi discuter de vos perceptions sur l'impact des ateliers de cuisine sur les participants, sur vous et sur la communauté francophone et francophile de Saint-Jean. Votre opinion va aider à mieux comprendre l'impact des cuisines communautaires sur les francophones et les francophiles qui habitent dans une province anglophone. Votre participation prendra environ 1 à 2 heures de votre temps.

Si vous désirez participer à cette étude, pour vous remercier de votre temps, vous serez éligible à gagner l'un des trois certificats cadeau d'une valeur de 50\$ pour magasiner au Avalon Mall.

Il n'y a aucune obligation de votre part à participer à cette étude. Votre participation est totalement volontaire. Je dois vous informer qu'il est possible que la directrice de *l'Association communautaire francophone de Saint-Jean* puisse déduire si vous avez participé ou non à cette étude à cause du petit nombre d'animateurs aux ateliers de cuisine. Cependant, votre décision de prendre part ou non à cette étude n'influencera d'aucune façon votre participation à leurs programmes.

Si vous êtes intéressée à participer on peut se fixer un rendez-vous au moment et à l'endroit qui vous convient. Si vous avez des questions, sentez-vous très à l'aise de les poser.

Vous pouvez me joindre par téléphone, au [redacted] ou par email kb5557@mun.ca
Bonne journée!

Hello [name of the facilitator], as you already know, I am a student in the Department of Community health and Humanities at Memorial University of Newfoundland. I am conducting a research project called “Impacts of a community kitchen and a school-based community garden on Francophones and Francophiles living in St. John’s, Newfoundland” for my Master’s degree under the supervision of Dr. Fern Brunger. The purpose of the study is to examine the impacts of the community kitchen and the school-based community garden launched by the *Association communautaire francophone de Saint-Jean* on the participants, on you, and on the Francophone and Francophile community living in St. John’s.

I would like to invite you to participate in my research if you are interested. This would involve doing an interview, where I would discuss with you the reasons that motivated you to participate in community kitchen activities as a facilitator. If you agree to participate, I would also like to talk about your perceptions of the impact of the community kitchen on participants, on you and on the Francophone and Francophile community of St. John’s. Your opinion would help me to better understand the impact of community kitchens on Francophones and Francophiles living in an Anglophone province. Participation will require about 1 to 2 hours.

If you would like to participate in the study, to thank you for your time you will have the chance to win one of the three purchase vouchers of \$50 to shop at the Avalon Mall. There is no obligation on your part to participate in this study. Your participation is voluntary. You should be aware that it is possible that the Director of the *Association communautaire francophone de Saint-Jean* may be able to deduce whether or not you had participated, given the small number of facilitators in the community kitchen. However, your decision to participate or not in this research project will not impact your involvement in their programs.

If you are interested in participating, we can set an appointment and meet where and when it is most convenient for you. If you have any questions, please feel free to ask me now or at any time.

You can reach me by phone [REDACTED] or by email kb5557@mun.ca.
Have a nice day!

Appendix C. Recruitment Script for Participants

Bonjour, Karine Bernard est étudiante dans le Département de santé communautaire et sciences humaines à l'Université Memorial de Terre-Neuve. Elle fait présentement un projet de recherche pour sa maîtrise intitulé "Impacts des ateliers de cuisine et d'un jardin communautaire scolaire sur les francophones et francophiles habitant à Saint-Jean, Terre-Neuve" sous la supervision de Dr. Fern Brunger.

L'objectif de l'étude est d'examiner l'impact des ateliers de cuisine et du jardin communautaire scolaire initiés par *l'Association communautaire francophone de Saint-Jean* sur les participants et sur la communauté Francophone et Francophile qui habite à Saint-Jean.

Elle aimerait vous inviter à participer à sa recherche si vous êtes intéressé. Ça impliquerait de faire une entrevue, où elle discutera avec vous des raisons qui vous ont motivé à participer aux ateliers de cuisine et ce que cette participation vous a procuré. Votre opinion va aider à mieux comprendre l'impact des ateliers de cuisine/jardin communautaire sur les francophones et les francophiles qui habitent dans une province anglophone.

Votre participation va vous demander environ 1 à 2 heures de votre temps. Si vous désirez participer à cette étude, pour vous remercier de votre temps, vous serez éligible à gagner l'un des trois certificats cadeau d'une valeur de 50\$ pour magasiner au Avalon Mall que nous ferons tirer.

Il n'y a aucune obligation de votre part à participer à cette étude. Votre participation est totalement volontaire. Je ne saurai pas qui participe ou non. Votre décision de prendre part ou non à cette étude n'influencera d'aucune façon votre participation à nos programmes.

Si vous voulez joindre ce projet de recherche ou si vous avez des questions, contactez Karine Bernard. Son numéro de téléphone est le [REDACTED] et son adresse email est kb5557@mun.ca

Bonne journée à toutes et à tous!
Sincèrement,

Name of the Director of the *Association communautaire francophone de Saint-Jean*

Cette proposition de recherche a été examinée par le comité interdisciplinaire sur l'éthique de la recherche chez l'humain et elle est conforme aux politiques en matière d'éthique de l'Université Memorial. Si vous avez des questions à propos de la recherche, comme vos droits en tant que participant, vous pouvez contacter le président de ICEHR à icehr@mun.ca ou par téléphone au 709-864-2861.

Hello, Karine Bernard, is a student in the Department of Community Health and Humanities at Memorial University of Newfoundland. She is conducting a research project called “Impacts of a community kitchen and a school-based community garden on Francophones and Francophiles living in St. John’s, Newfoundland” for her Master’s degree under the supervision of Dr. Fern Brunger.

The purpose of the study is to examine the impacts of the community kitchen and the community garden launched by the *Association communautaire francophone de Saint-Jean* on the participants, and on the Francophone and Francophile community living in St. John’s.

She would like to invite you to participate in her research if you are interested. This would involve doing an interview, where she would discuss with you the reasons that led you to participate in the community kitchen/community garden and what you have gained from your participation. Your opinion would help her to better understand the impact of the community kitchen/community garden on Francophones and Francophiles living in an Anglophone province. Participation will require about 1 to 2 hours.

If you would like to participate in the study, to thank you for your time you will have the chance to win one of three purchase vouchers of \$50 to shop at the Avalon Mall. There is no obligation on your part to participate in this study. Your participation is voluntary. I will not know who participate or not. Your decision to participate or not in this research project will not impact your involvement in our programs.

If you would like to join the study or if you have any questions, please contact Karine directly. Her phone number is [REDACTED] and her email address is kb5557@mun.ca

Have a nice day!
Sincerely,

Name of the Director of the *Association communautaire francophone de Saint-Jean*

The proposal for this research has been reviewed by the Interdisciplinary Committee on Ethics in Human Research and found to be in compliance with Memorial University’s ethics policy. If you have ethical concerns about the research, such as your rights as a participant, you may contact the Chairperson of the ICEHR at icehr.chair@mun.ca or by telephone at 709-864-2861.

Appendix D. Recruitment Script for Non participants

Bonjour [name of the potential participant to the study], comme vous le savez déjà, je suis étudiante dans le Département de santé communautaire et sciences humaines à l'Université Memorial de Terre-Neuve. Je fais présentement un projet de recherche pour ma maîtrise intitulé "Impacts des ateliers de cuisine et d'un jardin communautaire scolaire sur les francophones et francophiles habitant à Saint-Jean, Terre-Neuve" sous la supervision de Dr. Fern Brunger. L'objectif de l'étude est d'examiner l'impact des ateliers de cuisine et du jardin communautaire scolaire initiés par *l'Association communautaire francophone de Saint-Jean* sur les participants et sur la communauté Francophone et Francophile qui habite à Saint-Jean.

J'aimerais vous inviter à participer à ma recherche si vous êtes intéressé. Ça impliquerait de faire une entrevue, où je discuterai avec vous des raisons qui motivent ou non les gens à participer aux ateliers de cuisine et au jardin communautaire scolaire. J'aimerais aussi discuter de l'impact que peuvent avoir ces activités sur les francophones et les francophiles vivant à Saint-Jean.

Votre opinion va aider à mieux comprendre l'impact des jardins communautaires scolaires sur les francophones et les francophiles qui habitent dans une province anglophone. Votre participation prendra environ 1 à 2 heures de votre temps. Si vous désirez participer à cette étude vous devez avoir 18 ans ou plus et habitez dans la région de Saint-Jean.

Si vous désirez participer à cette étude, pour vous remercier de votre temps, vous serez éligible à gagner l'un des trois certificats cadeau d'une valeur de 50\$ pour magasiner au Avalon Mall.

Il n'y a aucune obligation de votre part à participer à cette étude. Votre participation est totalement volontaire. La directrice de *l'Association communautaire francophone de Saint-Jean* ne saura pas qui participe ou non. Votre décision de prendre part ou non à cette étude n'influencera d'aucune façon votre participation à leurs programmes. Si vous êtes intéressée à participer on peut se fixer un rendez-vous au moment et à l'endroit qui vous convient. Si vous avez des questions, sentez-vous très à l'aise de les poser. Vous pouvez me joindre par téléphone, au [REDACTED] ou par email kb5557@mun.ca

Si vous connaissez quelqu'un qui serait intéressé à participer à cette étude, vous pouvez lui donner une copie avec ces informations.

Bonne journée!

Hello [name of the potential participant to the study], as you already know, I am a student in the Department of Community health and Humanities at Memorial University of Newfoundland. I am conducting a research project called “Impacts of a community kitchen and a school-based community garden on Francophones and Francophiles living in St. John’s, Newfoundland” for my Master’s degree under the supervision of Dr. Fern Brunger. The purpose of the study is to examine the impacts of the community kitchen and the community garden launched by the *Association communautaire francophone de Saint-Jean* on the participants, and on the Francophone and Francophile community living in St. John’s.

I would like to invite you to participate in my research if you are interested. This would involve doing an interview, where I would discuss the reasons that motivated people to participate or not the community kitchen and the community garden activities. I would also like to discuss about the impacts that these activities might have on Francophones and Francophiles living in St. John’s.

Your opinion would help me to better understand the impact of school-based community gardens on Francophones and Francophiles living in an Anglophone province. Participation will require about 1 to 2 hours. To participate you need to be 18 years old and above and live in the St. John’s area.

If you would like to participate in the study, to thank you for your time you will have the chance to win one of three purchase vouchers of \$50 to shop at the Avalon Mall. There is no obligation on your part to participate in this study. Your participation is voluntary. The Director of the *Association communautaire francophone de Saint-Jean* will not know who participate or not. Your decision to participate or not in this research project will not impact your involvement in their programs.

If you are interested in participating, we can fix an appointment and meet where and when it is most convenient for you. If you have any questions, please feel free to ask them. You can join me by phone [REDACTED] or by email kb5557@mun.ca

If you know anyone who may be interested in participating in this study, please give them a copy of this information.

Have a nice day!

Appendix E. Interview Script for the Director

Community Kitchen

Merci de prendre part à cette entrevue sur l'impact des ateliers de cuisine que vous avez débutés en septembre 2014. Si vous n'avez jamais participé à une entrevue, je souhaite simplement vous informer qu'il s'agit d'une technique de recherche utilisée pour connaître votre opinion. Pendant notre discussion, vos réponses ne seront pas considérées comme "bonne" ou "mauvaise". Vos réponses peuvent être basées sur votre expérience, vos connaissances, vos observations ou vos sentiments. Je vous rappelle que vous pouvez refuser de répondre à n'importe laquelle de mes questions. Si jamais vous voulez que je ferme le magnétophone pour une partie de l'entrevue, je vais le faire. Si jamais vous voulez que je ferme le magnétophone pour une partie de l'entrevue, je vais le faire. Avant de commencer, avez-vous des questions?

Thank you for agreeing to taking part in this interview on the impact of the community kitchen that you have launched in September 2014. If you have never participated in an interview, I just want to tell you that it is a research technique used in social science research to gather information. Your answers to our questions will not be considered "right" or "wrong". They are information that you can supply based on your experiences, observations, or feelings. I remind you that you don't have to answer questions you don't want to. Also, if you ever want me to turn off the tape recorder for any part of the interview I will do that. Also, if you ever want me to turn off the tape recorder for any part of the interview I will do that. Do you have any questions?

Si vous me permettez, commençons en parlant du contexte et des motifs qui vous ont motivé à initier le projet des ateliers de cuisine.

Let's start talking about the reasons that led you to launch the community kitchen project.

1. Quelle est la ou les raisons qui vous ont motivée à démarrer des ateliers de cuisine?

What are the reason(s) that led you to initiate the community kitchen?

2. Qui souhaitiez-vous rejoindre par ces ateliers de cuisine?

Who did you wanted to reach out with the community kitchen?

3. Que souhaitiez-vous (souhaitez-vous) transmettre aux participants?

- a. Probe: Par rapport à la santé et au bien-être?
- b. Probe: Par rapport aux connaissances nutritionnelles?
- c. Probe: Par rapport aux aptitudes culinaires?
- d. Probe: Par rapport à la culture francophone? À la langue française?

- e. Probe: Par rapport au réseau de soutien par les pairs?
- f. Probe: Par rapport au sentiment d'appartenance à la communauté francophone et francophile?

What did (do) you want(ed) to transmit to participants?

- a. Probe: Concerning health and well-being?
- b. Probe: Concerning nutritional information?
- c. Probe: Concerning cooking skills?
- d. Probe: Concerning the francophone culture?
- e. Probe: Concerning social support between participants?
- f. Probe: Concerning sense of belonging to the Francophone and Francophile community?

4. Les ateliers de cuisine sont en opération depuis plus d'un an. Selon vous, quelle est la ou les principales contribution(s) des ateliers de cuisine?

- a. Probe: Pour les participants?
 - i. Probe: Par rapport à la santé, au bien-être?
 - ii. Probe: Par rapport aux connaissances nutritionnelles?
 - iii. Probe: Par rapport aux aptitudes culinaires?
 - iv. Probe: Par rapport à la culture francophone?
 - v. Probe: Par rapport au support social entre les participants?
 - vi. Probe: Par rapport au sentiment d'appartenance à la communauté francophone et francophiles?
 - vii. Probe: Par rapport au fait que les participants parlent français? Qu'ils sont francophones ou francophiles?
- b. Probe: Pour l'Association communautaire francophone de Saint-Jean?
- c. Probe: Pour le Centre scolaire et communautaire des Grands-Vents?
- d. Probe: Pour la communauté francophone et francophile de Saint-Jean?

Community kitchens have been taking place for more than a year. According to you, what is (are) the main impact(s) the community kitchens?

- a. Probe: For participants?
 - i. Probe: Concerning health and well-being?
 - ii. Probe: Concerning nutritional information?
 - iii. Probe: Concerning cooking skills?
 - iv. Probe: Concerning the francophone culture?
 - v. Probe: Concerning social support between participants?
 - vi. Probe: Concerning sense of belonging to the Francophone and Francophile community?
 - vii. Probe: About the fact that participants speak French? That they are Francophones or Francophiles?
- b. Probe: For the Association communautaire francophone de Saint-Jean?
- c. Probe: For the Centre scolaire et communautaire des Grands-Vents?
- d. Probe: For the Francophone and Francophile community of St. John's?

5. Si vous aviez à initier des ateliers de cuisine pour les personnes anglophones vivant à Saint-Jean et ses environs, feriez-vous pareil ou différemment?
- Probe: Le concept, les recettes, l'ambiance, le moment choisi pour faire les activités, etc.

If you had to initiate a community kitchen for Anglophone individuals living in the St. John's area, do you think that the community would be similar or different from the ones you have started? How? Why?

- Probe: The concept, recipes, ambiance, schedule, etc.

6. Selon vous, si vous aviez initié des ateliers de cuisine pour les personnes anglophones vivant à Saint-Jean et ses environs, comment percevez-vous que l'impact serait similaire ou différent sur les participants? La communauté? Sur vous? Comparativement aux ateliers de cuisine initiés pour la communauté francophone et francophile? Comment? Pourquoi?

If you had initiated a community kitchen for Anglophone individuals living in the St. John's area, do you think that the impact would be similar or different on participants? On the community? On you? Compared to the ones you have started for the Francophone and Francophile community? How? Why?

7. J'aimerais que l'on discute ensemble sur le thème de l'identité. Je suis intéressée à savoir comment vos ateliers de cuisine contribuent ou non à l'identité des participants. Laissez moi d'abord vous décrire en quelques mots ce que je veux dire par identité. Par identité je veux dire comment vous définiriez-vous? À quels groupes diriez-vous que vous appartenez? Laissez-moi vous donner quelques exemples. Une personne peut s'identifier en tant que femme, adulte, retraité, un amateur de sports, intellectuelle, quelqu'un qui aime le bowling, citoyen du monde, voyageur, amateur de nourriture locale, Canadien, Terre-Neuvien, Québécois, Français, Haïtien, francophone, anglophone, bilingue, francophile etc. Une personne peut s'identifier à plusieurs de ces groupes en même temps. Prenez quelques instants pour pensez à vos différentes identités et à celles des participants. (pause) Selon vous, est-ce que les ateliers de cuisine ont une influence sur l'identité?
- Probe: Selon vous, les ateliers de cuisine renforcent-ils une ou plusieurs identités des participants? De quelle(s) façon(s)?
 - Probe: Selon vous, est-ce que votre propre identité a influencé le concept de cet atelier de cuisine? De quelle(s) façon(s)?
 - Probe: Comme vous participez aux ateliers de cuisine, pensez-vous que celles-ci influencent ou renforcent votre propre identité?

I would like to talk about identity. I'm interested in knowing whether or not the community kitchen contributes to participants identity. Let me give you some

examples. An individual might identify him(her)self as a woman, an adult, a child, a worker, a retired person, a sports enthusiast, an intellectual, healthy, someone who likes bowling, a traveller, a food lover, a Canadian, a Newfoundlander, a Quebecer, French, Haitian, Francophone, Anglophone, Bilingual, Francophile etc. A person can have multiple identities and identify him or herself with many groups at the same time. I will give you some time to think about your different identities. (pause). According to you, does the community kitchen have an influence on identity?

a. Probe: Does it reinforce one or several participant identities?

b. Probe: Do you think that your own identity influenced the community kitchen concept? Could you explain how?

a. Probe: As you also participate in the community kitchen, do you think that it has an influence on your(s) own identities?

- 8.** En terminant, de quoi êtes-vous le plus fière en lien avec les ateliers de cuisine? Il y a-t-il quelque chose que vous aimeriez améliorer?

In conclusion what are you the most proud about the community kitchen? Is there anything that you would like to improve?

Avant de terminer l'entrevue, avez-vous des questions? Aimeriez-vous exprimer d'autres idées?

Is there anything else you would like to share that we have not talked about? Would you like to share anything else?

- 9.** Quand j'aurai terminé mon projet de recherche, j'enverrai un sommaire des résultats de ma recherche. Par quel moyen souhaitez-vous le recevoir?

When my study will be completed, I will send a summary of study findings. By which means would you like to receive it?

Merci beaucoup pour le temps que vous m'avez accordé!
Thank you very much for your time!

Community Garden

Merci de prendre part à cette entrevue sur l'impact du jardin scolaire et communautaire que vous avez initié en collaboration avec l'école des Grands-Vents au printemps 2015. Si vous n'avez jamais participé à une entrevue, je souhaite simplement vous informer qu'il s'agit d'une technique de recherche utilisée pour connaître votre opinion. Pendant notre discussion, vos réponses ne seront pas considérées comme "bonne" ou "mauvaise". Vos réponses peuvent être basées sur votre expérience, vos connaissances, vos observations ou vos sentiments. Je vous rappelle que vous pouvez refuser de répondre à n'importe laquelle de mes questions. Si jamais vous voulez que je ferme le magnétophone pour une partie de l'entrevue, je vais le faire. Avant de commencer, avez-vous des questions ?

Thank you for agreeing to taking part in this interview on the impact of the school-community garden that you have launched in collaboration with the école des Grands-Vents in Spring 2015. If you have never participated in an interview, I just want to tell you that it is a research technique used in social science research to gather information. Your answers to our questions will not be considered "right" or "wrong". They are information that you can supply based on your experiences, observations, or feelings. I remind you that you don't have to answer questions you don't want to. Also, if you ever want me to turn off the tape recorder for any part of the interview I will do that. Do you have any questions?

Si vous me permettez, commençons en parlant du contexte et des motifs qui vous ont motivé à initier le projet de jardin scolaire et communautaire.

Let's start talking about the reasons that led you to launch the school-community garden project.

9. Quelle est la ou les raisons qui vous ont motivée à initier un jardin scolaire et communautaire?

- a. Probe: Quelle est la ou les raisons qui vous ont motivé à initier le jardin communautaire en collaboration avec l'école des Grands-Vents?

What are the reason(s) that led you to initiate the school-based community garden?

a. Probe: What are the reason(s) that motivated you to initiate the community garden in collaboration with l'école des Grands-Vents?

10. Quelle était (qui est) la clientèle ciblée par le jardin scolaire et communautaire?

Who do (did) you want(ed) to reach out with the school-based community garden?

11. Que souhaitiez-vous (souhaitez-vous) transmettre aux participants?
- a. Probe: Par rapport à la santé et au bien-être?
 - b. Probe: Par rapport aux connaissances sur l'alimentation locale et biologique?
 - c. Probe: Par rapport aux connaissances en jardinage?
 - d. Probe: Par rapport aux aptitudes en jardinage?
 - e. Probe: Par rapport au transfert de connaissances entre générations?
 - f. Probe: Par rapport à la culture francophone? À la langue?
 - g. Probe: Par rapport au réseau de soutien par les pairs?
 - h. Probe: Par rapport au sentiment d'appartenance à la communauté francophone et francophile?

What did (do) you want(ed) to transmit to participants?

- a. Probe: Concerning health and well-being?
- b. Probe: Concerning local and organic food?
- c. Probe: Concerning gardening knowledge?
- d. Probe: Concerning gardening skills?
- e. Probe: Concerning intergenerational information transfer?
- f. Probe: Concerning the francophone culture?
- g. Probe: Concerning social support between participants?
- h. Probe: Concerning sense of belonging to the Francophone and Francophile community?

12. Le jardin scolaire et communautaire a débuté il y a presque un an. Selon vous, quelle est la ou les principales contribution(s) du jardin scolaire et communautaire?

- a. Probe: Pour les participants (étudiants et adultes)?
 - i. Probe: Par rapport à la santé, au bien-être?
 - ii. Probe: Par rapport aux connaissances sur l'alimentation locale et biologique?
 - iii. Probe: Par rapport aux connaissances en jardinage?
 - iv. Probe: Par rapport aux aptitudes en jardinage?
 - v. Probe: Par rapport au transfert de connaissances entre les générations?
 - vi. Probe: Par rapport à la culture francophone?
 - vii. Probe: Par rapport au support social entre les participants?
 - viii. Probe: Par rapport au sentiment d'appartenance à la communauté francophone et francophiles?
 - ix. Probe: Par rapport au fait que les participants parlent français? Qu'ils sont francophones ou francophiles?
- b. Probe: Pour l'Association communautaire francophone de Saint-Jean?
- c. Probe: Pour le Centre scolaire et communautaire des Grands-Vents?
- d. Probe: Pour la communauté francophone et francophile de Saint-Jean?

The school-based community garden has been initiated almost a year ago. According to you, what is (are) the main impact(s) the school-based community garden?

- e. *Probe: For participants?*
 - viii. *Probe: Concerning health and well-being?*
 - ix. *Probe: Concerning local and organic food?*
 - x. *Probe: Concerning gardening knowledge?*
 - xi. *Probe: Concerning gardening skills?*
 - xii. *Probe: Concerning intergenerational information transfer?*
 - xiii. *Probe: Concerning the francophone culture?*
 - xiv. *Probe: Concerning social support between participants?*
 - xv. *Probe: Concerning sense of belonging to the Francophone and Francophile community?*
 - xvi. *Probe: About the fact that participants speak French? That they are Francophones or Francophiles?*
- f. *Probe: For the Association communautaire francophone de Saint-Jean?*
- g. *Probe: For the Centre scolaire et communautaire des Grands-Vents?*
- h. *Probe: For the Francophone and Francophile community of St. John's?*

- 13.** Si vous aviez à initier un jardin scolaire et communautaire pour les personnes anglophones vivant à Saint-Jean et ses environs, feriez-vous pareil ou différemment?
- a. *Probe: Le concept de partenariat avec l'école, les activités, etc.*

If you had to initiate a school-based community garden for Anglophone individuals living in the St. John's area, do you think that the community would be similar or different from the ones you have started? How? Why?

- b. *Probe: The concept of partnership with the school, activities, etc.*

- 14.** Selon vous, si vous aviez initié un jardin scolaire et communautaire pour les personnes anglophones vivant à Saint-Jean et ses environs, comment percevez-vous que l'impact serait similaire ou différent sur les participants? La communauté? Sur vous? Comparativement au jardin scolaire et communautaire initié pour la communauté francophone et francophile? Comment? Pourquoi?

If you had initiated a school-based community garden for Anglophone individuals living in the St. John's area, do you think that the impact would be similar or different on participants? On the community? On you? Compared to the ones you have started? How? Why?

- 15.** J'aimerais que l'on discute ensemble sur le thème de l'identité. Comment vos activités de jardinage contribuent ou non à l'identité des participants. Laissez moi d'abord vous décrire en quelques mots ce que je veux dire par identité. Par identité je veux dire comment vous définiriez-vous? À quels groupes diriez-vous que vous appartenez? Laissez-moi vous donner quelques exemples. Une personne peut s'identifier en tant que femme, adulte, retraité, amateur de sport, intellectuelle, quelqu'un qui aime le bowling, citoyen du monde, voyageur, amateur de nourriture

locale, Canadien, Terre-Neuvien, Québécois, Français, Haïtien, francophone, anglophone, bilingue, francophile etc. Une personne peut s'identifier à plusieurs de ces groupes en même temps. Prenez quelques instants pour pensez à vos différentes identités et à celles des participants. (pause) Selon vous, est-ce que le jardin scolaire et communautaire a une influence sur l'identité?

- d. Probe: Selon vous, le jardin scolaire et communautaire renforce-t-il une ou plusieurs identités des participants? De quelle(s) façon(s)?
- e. Probe: Selon vous, est-ce que votre propre identité a influencé le concept du jardin scolaire et communautaire? De quelle(s) façon(s)?
- f. Probe: Comme vous participez aux activités du jardin scolaire et communautaire, pensez-vous que celles-ci influencent ou renforcent votre propre identité?

I would like to talk about identity. I'm interested in knowing whether or not your participation in the school-community garden contributes or not to participants identity. Let me first describe for you in a few words what I mean by identity. By identity, I mean who do you feel you are? Or to which groups do you feel that you belong to? Let me give you some examples. An individual might identify him(her)self as a woman, an adult, a child, a worker, a retired person, a sports enthusiast, an intellectual, healthy, someone who likes bowling, a traveller, a food lover, a Canadian, a Newfoundlander, a Quebecer, French, Haitian, Francophone, Anglophone, Bilingual, Francophile etc. A person can have multiple identities and identify him or herself with many groups at the same time. I will give you some time to think about your different identities. (pause) Do you think that the school-community garden has an influence on identity?

- b. Probe: Does it reinforce one or several participant identities?*
- c. Probe: Do you think that your own identity influenced the school-based community garden concept? Could you explain how?*
- d. Probe: As you also participate in the school-based community garden, do you think that it has an influence on your(s) own identities?*

16. En terminant, de quoi êtes-vous le plus fier en lien avec le jardin scolaire et communautaire? Il y a-t-il quelque chose que vous aimeriez améliorer? Où voyez-vous ce projet dans 5 ans? Dans 10 ans?

In conclusion what are you the most proud about the school-based community garden? Is there anything that you would like to improve? How do you think the project will be in 5 years? 10 years?

Avant de terminer l'entrevue, avez-vous des questions? Aimeriez-vous exprimer d'autres idées?

Is there anything else you would like to share that we have not talked about? Would you like to share anything else?

9. Quand j'aurai terminé mon projet de recherche, j'enverrai un sommaire des résultats de ma recherche. Par quel moyen souhaitez-vous le recevoir le recevoir?

When my study will be completed, I will send a summary of study findings. By which means would you like to receive it?

Merci beaucoup pour le temps que vous m'avez accordé!
Thank you very much for your time!

Merci de prendre part à cette entrevue sur l'impact des ateliers de cuisine offerts par l'Association communautaire francophone de Saint-Jean. Si vous n'avez jamais participé à une entrevue, je souhaite simplement vous informer qu'il s'agit d'une technique de recherche pour connaître votre opinion. Pendant notre discussion, vos réponses ne seront pas considérées comme "bonne" ou "mauvaise". Vos réponses peuvent être basées sur votre expérience, vos connaissances, vos observations ou vos sentiments. Je vous rappelle que vous pouvez refuser de répondre à n'importe laquelle de mes questions. Si jamais vous voulez que je ferme le magnétophone pour une partie de l'entrevue, je vais le faire. Avant de commencer, avez-vous des questions?

Thank you for agreeing to taking part in this interview on the impacts of the community kitchen offered by the Association communautaire francophone de Saint-Jean on participants. If you have never participated in an interview, I just want to tell you that it is a research technique used in research to gather information. During our discussion, your answers will not be considered "right" or "wrong". They are information that you can supply based on your experiences, knowledge, observations, or feelings. I remind you that you don't have to answer questions you don't want to. Also, if you ever want me to turn off the tape recorder for any part of the interview I will do that. Do you have any questions?

Si vous me permettez, commençons en parlant de la façon dont vous avez découvert les ateliers de cuisine et des raisons qui ont motivé votre participation à celles-ci.

Let's start talking about how you came to know about the community kitchen, and the reasons that led you to participate in it.

1. Comment avez-vous découvert les ateliers de cuisine offerts par l'Association communautaire francophone de Saint-Jean?

How did you find out about the community kitchen offered by l'Association communautaire francophone de Saint-Jean?

2. Quelle est la ou les raisons qui vous ont motivé à vous joindre aux ateliers de cuisine?

a. Probe: À quoi vous attendiez-vous? Que souhaitiez-vous en retirer?

Which factors motivated you to join the community kitchen?

a. Probe: What were you expecting to gain from the community kitchen?

3. De votre point de vue, pourriez-vous me décrire comment est l'ambiance ou l'atmosphère pendant les ateliers de cuisine?

a. Probe: Comment vous sentez-vous pendant les ateliers de cuisine?

From your point of view, could you describe the ambiance or atmosphere of the community kitchen?

a. Probe: How do you feel during the community kitchen?

4. Selon vous, que retirez-vous ou qu'avez-vous retiré de votre participation aux ateliers de cuisine?

a. Probe: Par rapport aux connaissances nutritionnelles?

b. Probe: Par rapport aux aptitudes culinaires?

c. Probe: Par rapport à la santé, au bien-être?

d. Probe: Par rapport au sentiment d'appartenance à la communauté francophone et/ou francophile? Saint-Jean? Terre-Neuve?

e. Probe: Par rapport à votre culture? Votre langue?

f. Probe: Par rapport au fait que les participants parlent français? Qu'ils soient francophones et francophiles?

g. Probe: Par rapport à votre réseau de support et de connaissances?

i. Probe: Les ateliers de cuisine sont-elles une occasion de renforcer des liens d'amitié? De partager des joies? De partager des préoccupations?

ii. Probe: Avez-vous créé des liens parmi les participants ou les animateurs? Ou encore avec d'autres gens par l'entremise de participants ou des animateurs?

iii. Probe: Avez-vous reçu ou rendu des services à des membres des ateliers de cuisine?

iv. Probe: Avez-vous appris des informations qui vous sont ou seront utiles dans différentes sphères de votre vie?

From your point of view, what did you gain from your participation in the community kitchen?

a. Probe: Concerning nutritional knowledge?

b. Probe: Concerning cooking skills?

c. Probe: Concerning health and well-being?

- d. Probe: Concerning sense of belonging to the Francophone and/or Francophile community? St. John's? Newfoundland?*
- e. Probe: Concerning your culture? Your language?*
- f. Probe: Concerning the fact that participants speak French? That they are Francophones and Francophiles?*
- g. Probe: Concerning social support between participants?*
 - i. Probe: Do Community kitchens strengthen friendship? An opportunity to share joys? To share worries?*
 - ii. Probe: Have you created relationships with other participants or facilitators?*
 - iii. Probe: Have you offered or received services to or from other members of the community kitchen?*
 - iv. Probe: Have you learned information which can be useful to your everyday life?*

5. En pensant à ce que nous venons de discuter, selon vous, est-ce que votre participation aux ateliers de cuisine a une influence dans votre vie de tous les jours? Pourriez-vous m'expliquer à l'aide d'exemples.

Reflecting on what we have just discussed about, according to you, does your experience participating in the community kitchen affect the rest of your life? Could you give me examples?

Maintenant j'aimerais discuter des autres activités offertes au *Centre scolaire et communautaire des Grands-Vents*.

6. Participez-vous or êtes-vous impliqué dans d'autres activités ou services offerts par l'*Association communautaire francophone de Saint-Jean*?
Si oui,
 - a. Probe: Pouvez-vous me parler de ces activités ou services?
 - b. Probe: Participez-vous à d'autres activités ou services offerts par d'autres organisations francophones?
 - c. Probe: Selon vous, pensez-vous que votre participation aux ateliers de cuisine ont un impact sur votre participation à d'autres activités ou à votre participation au sein de la communauté francophone, dans votre quartier, ou ailleurs?
- Si non,
 - a. Probe: Selon vous, votre participation aux ateliers de cuisine peuvent-elles contribuer à une plus grande implication communautaire ou à la participation dans d'autres activités similaires ou différentes?

Do you participate or are you involved in other activities offered by the Association communautaire francophone de Saint-Jean?

If yes,

a. Probe: Could you tell me about these activities and services?

a. Probe: Do you participate in activities or services offered by other Francophone organizations?

c. Probe: Do you think that your participation in the community kitchen has an impact on your participation in other activities or your involvement in the community, in your neighbourhood, or elsewhere?

If no,

a. Probe: Do you think your participation in the community kitchen contributes to your involvement in the community or to your participation in other similar or different activities?

7. Participez-vous à une activité similaire à l'atelier de cuisine, mais offerte en anglais?

Si oui,

- a. Probe: Qu'est-ce qui motive votre participation à cette activité offerte en anglais?
- b. Probe: Selon vous, comment cette activité est-elle similaire ou différente à celle offerte en français par l'*Association communautaire francophone de Saint-Jean*? Pourriez-vous m'expliquer en me donnant des exemples?
- c. Probe: Selon vous, il y a-t-il des avantages ou des inconvénients aux ateliers de cuisine offerts en anglais versus en français? Pourriez-vous m'expliquer en me donnant des exemples?
- d. Probe: Selon vous, il y a-t-il des avantages ou des inconvénients aux ateliers de cuisine offerts en français versus en anglais? Pourriez-vous m'expliquer en me donnant des exemples?

Si non,

- a. Probe: Quelles sont la ou les principale(s) raison(s) pour lesquelles vous ne joignez pas une activité similaire en anglais?
- b. Probe: Selon vous, comment une activité similaire offerte en anglais serait similaire ou différente à celle offerte en français? Pourriez-vous aussi m'expliquer en me donnant des exemples?
- c. Probe: Selon vous, pensez-vous qu'une activité similaire offerte en anglais aurait un impact similaire ou différent pour vous? Pourriez-vous expliquer?
- d. Probe: Selon vous, il y a-t-il des avantages ou des inconvénients à joindre une des ateliers de cuisine offertes en français versus en anglais? Pourriez-vous m'expliquer en me donnant des exemples?

Do you participate in any similar activities, but offered in English?

If yes,

a. Probe: What leads you to participate in that activity/those activities?

b. Probe: From your point of view, how is this activity similar to or different from the one offered in French? Could you give an example?

c. Probe: From your point of view, are there advantages to participating in a community kitchen in English versus in French? Disadvantages? Could you give an example?

d. Probe: In your opinion, are there advantages to community kitchen in French versus in English? Disadvantages? Could you give an example?

If no,

a. Probe: What are the main reasons why you haven't joined a similar activity in English?

b. Probe: In your opinion, how might a similar activity offered in English be similar or different to the one offered in French? Could you give examples?

c. Probe: In your opinion, do you think that it would have a similar or different impact on you? Could you explain?

d. Probe: In your opinion, are there advantages to you of joining a community kitchen in French versus in English? Disadvantages? Could you explain or give some examples?

8. J'aimerais maintenant que l'on discute ensemble sur le thème de l'identité. Comment votre participation aux ateliers de cuisine offerts par l'Association communautaire francophone de Saint-Jean contribue ou non à votre identité. Laissez moi d'abord vous décrire en quelques mots ce que je veux dire par identité. Par identité je veux dire comment vous définiriez-vous? À quels groupes diriez-vous que vous appartenez? Laissez-moi vous donner quelques exemples. Une personne peut s'identifier en tant que femme, adulte, mère, retraité, amateur de sport, intellectuelle, quelqu'un qui aime le bowling, citoyen du monde, voyageuse, amateur de nourriture locale, un Canadien, Terre-Neuvien, Québécois, Français, Haïtien, francophone, anglophone, bilingue, francophile etc. Une personne peut s'identifier à plusieurs de ces groupes en même temps. Prenez quelques instants pour pensez à vos différentes identités. (pause) Selon vous, est-ce que votre participation aux ateliers de cuisine ont une influence sur votre identité?

- a. Probe: Selon vous, votre participation aux ateliers de cuisine renforce-t-elle une ou plusieurs de vos identités? Pourriez-vous expliquer?*

I would like to talk about identity. I'm interested in knowing whether or not your participation in the community kitchen offered in French by the Association communautaire francophone de Saint-Jean contributes to your identity. Let me first describe for you in a few words what I mean by identity. By identity, I mean who do you feel you are? Or which groups do you feel that you belong to? Let me give you some examples. An individual might identify him(her)self as a woman, an adult, a

child, a worker, a retired person, a sports enthusiast, an intellectual, healthy, someone who likes bowling, a traveller, a food lover, a Canadian, a Newfoundlander, a Quebecer, French, Haitian, Francophone, Anglophone, Bilingual, Francophile etc. A person can have multiple identities and identify him or herself with many groups at the same time.

I will give you some time to think about your different identities. (pause) According to you, does your participation in the community kitchen have an influence on your identity?

a. Probe: According to you, does your participation to the community kitchens reinforce one or several of your identities? Could you explain?

9. J'aimerais vous demander ce que vous appréciez le plus de votre participation dans les ateliers de cuisine.

I would like to ask you what you appreciate the most about your participation in the community kitchen.

10. Avez-vous l'intention de poursuivre votre participation? Quelles sont les principales raisons qui motivent ce choix?

Will you continue your participation with the community kitchen? What are the main reasons that motivate your choice?

11. Avant de terminer l'entrevue, avez-vous des questions? Aimerez-vous exprimer d'autres idées?

Just before we end the conversation, do you have questions? Is there anything else you would like to share that we have not talked about?

12. Quand j'aurai terminé mon projet de recherche, je vais organiser une rencontre pour partager les résultats. Souhaitez-vous être contacté personnellement pour connaître le moment et le lieu de la rencontre? Si oui, par quel moyen préférez-vous être contacté? J'enverrai également un sommaire des résultats de ma recherche. Par quel moyen souhaitez-vous le recevoir le recevoir?

When my study will be completed, I will organize a meeting to share my results. Would you like to be contacted personally? If yes, by which means would you like to be contacted? I will also send a summary of study findings. By which means would you like to receive it?

Merci beaucoup pour le temps que vous m'avez accordé!

Thank you very much for your time!

Appendix F. Interview Script for Facilitators

Community Kitchen

Merci de prendre part à cette entrevue sur l'impact des ateliers de cuisine que vous avez débutés en septembre 2014. Si vous n'avez jamais participé à une entrevue, je souhaite simplement vous informer qu'il s'agit d'une technique de recherche utilisée pour connaître votre opinion. Pendant notre discussion, vos réponses ne seront pas considérées comme "bonne" ou "mauvaise". Vos réponses peuvent être basées sur votre expérience, vos connaissances, vos observations ou vos sentiments. Je vous rappelle que vous pouvez refuser de répondre à n'importe laquelle de mes questions. Si jamais vous voulez que je ferme le magnétophone pour une partie de l'entrevue, je vais le faire. Avant de commencer, avez-vous des questions?

Thank you for agreeing to taking part in this interview on the impact of the community kitchen that you have launched in September 2014. If you have never participated in an interview, I just want to tell you that it is a research technique used in social science research to gather information. Your answers to our questions will not be considered "right" or "wrong". They are information that you can supply based on your experiences, observations, or feelings. I remind you that you don't have to answer questions you don't want to. Also, if you ever want me to turn off the tape recorder for any part of the interview I will do that. Do you have any questions?

Si vous me permettez, commençons en parlant du contexte et des motifs qui vous ont motivé à joindre le projet des ateliers de cuisine, en tant que cuisinière et animatrice.

Let's start talking about the reasons that led you to join the community kitchen as a cook and facilitator.

17. Quelle est la ou les raisons qui vous ont motivée à joindre les ateliers de cuisine en tant que cuisinière et animatrice?

What are the reason(s) that motivated you to join the community kitchen in your capacity as a cook and a facilitator?

18. Que souhaitiez-vous (souhaitez-vous) transmettre aux participants?

- a. Probe: Par rapport à la santé et au bien-être?
- b. Probe: Par rapport aux connaissances nutritionnelles?
- c. Probe: Par rapport aux aptitudes culinaires?
- d. Probe: Par rapport à la culture francophone? À la langue française?
- e. Probe: Par rapport à l'ambiance?
- f. Probe: Par rapport au sentiment d'appartenance à la communauté francophone et francophile?

What did (do) you want(ed) to transmit to participants?

- a. Probe: Concerning health and well-being?*
- b. Probe: Concerning nutritional information?*
- c. Probe: Concerning cooking skills?*
- d. Probe: Concerning the francophone culture? French language?*
- e. Probe: Concerning the ambiance?*
- f. Probe: Concerning sense of belonging to the Francophone and Francophile community?*

19. Comment choisissez-vous les recettes que vous aller cuisiner?

- a. Probe: Que voulez-vous transmettre aux participants?

How do you choose the recipes that you will do at each cooking session?

- a. Probe: What do you want to transmit to participants?*

20. Les ateliers de cuisine sont en opération depuis plus d'un an. Selon vous, quelle est la ou les principales contribution(s) des ateliers de cuisine?

- a. Probe: Pour les participants?
 - i. Probe: Par rapport à la santé, au bien-être?
 - ii. Probe: Par rapport aux connaissances nutritionnelles?
 - iii. Probe: Par rapport aux aptitudes culinaires?
 - iv. Probe: Par rapport au support social entre les participants?
 - v. Probe: Par rapport au sentiment d'appartenance à la communauté francophone et francophiles?
 - vi. Probe: Par rapport à la culture francophone?
 - vii. Probe: Par rapport au fait que les participants parlent français? Qu'ils sont francophones ou francophiles?
- b. Probe: Pour l'Association communautaire francophone de Saint-Jean?
- c. Probe: Pour le Centre scolaire et communautaire des Grands-Vents?
- d. Probe: Pour la communauté francophone et francophile de Saint-Jean?

Community kitchens have been taking place for more than a year. According to you, what is (are) the main impact(s) the community kitchens?

- i. Probe: For participants?
 - xvii. Probe: Concerning health and well-being?
 - xviii. Probe: Concerning nutritional information?
 - xix. Probe: Concerning cooking skills?
 - xx. Probe: Concerning social support between participants?
 - xxi. Probe: Concerning sense of belonging to the Francophone and Francophile community?
 - xxii. Probe: Concerning the francophone culture?
 - xxiii. Probe: About the fact that participants speak French? That they are Francophones or Francophiles?
- j. Probe: For the Association communautaire francophone de Saint-Jean?

- c. *Probe: For the Centre scolaire et communautaire des Grands-Vents?*
- d. *Probe: For the Francophone and Francophile community of St. John's?*
- 21.** J'aimerais que l'on discute de votre implication dans les ateliers de cuisine. De votre point de vue, avez-vous gagné quelque chose? Si oui, qu'avez-vous retiré de votre implication aux ateliers de cuisine?
 - a. *Probe: Concernant le sentiment d'appartenance à la communauté francophone et francophile?*
 - b. *Probe: Concernant votre implication dans la communauté?*
 - c. *Probe: Concernant votre connaissance de la communauté francophone et francophile?*
 - d. *Probe: Concernant votre réseau social?*
 - e. *Probe: Concernant les défis à relever?*

Lets now discuss about your involvement in the community kitchen. From your point of view, would you say that you have gained something? If so, what have you gained from your involvement in the community kitchen?

- a. *Probe: Concerning the sense of belonging to the francophone and francophile community?*
- b. *Probe: Concerning your involvement in the community?*
- c. *Probe: Concerning your knowledge about the Francophone and Francophile community?*
- d. *Probe: Concerning your social network?*
- e. *Probe: Concerning the challenges?*

- 22.** Si vous aviez à cuisiner et animer des ateliers de cuisine pour les personnes anglophones vivant à Saint-Jean et ses environs, feriez-vous pareil ou différemment?
 - a. *Probe: Le concept, les recettes, l'ambiance, le moment choisi pour faire les activités etc.*

If you had to cook and facilitate a community kitchen for Anglophone individuals living in the St. John's area, do you think that the community would be similar or different from the ones you have started? How? Why?

- c. *Probe: The concept, recipes, ambiance, schedule, etc.*

- 23.** Selon vous, si vous aviez à animer des ateliers de cuisine pour les personnes anglophones vivant à Saint-Jean et ses environs, comment percevez-vous que l'impact serait similaire ou différent sur les participants? La communauté? Sur vous? Comparativement aux ateliers de cuisine initiés pour la communauté francophone et francophile? Comment? Pourquoi?

If you had facilitate a community kitchen for Anglophone individuals living in the St. John's area, do you think that the impact would be similar or different on participants? On the community? On you? Compared to the ones you have started? How? Why?

24. J'aimerais que l'on discute ensemble sur le thème de l'identité. Je suis intéressée à savoir comment les ateliers de cuisine contribuent ou non à l'identité des participants. Laissez moi d'abord vous décrire en quelques mots ce que je veux dire par identité. Par identité je veux dire comment vous définiriez-vous? À quels groupes diriez-vous que vous appartenez? Laissez-moi vous donner quelques exemples. Une personne peut s'identifier en tant que femme, adulte, retraité, amateur de sports, intellectuelle, quelqu'un qui aime le bowling, citoyen du monde, voyageur, amateur de nourriture locale, Canadien, Terre-Neuvien, Québécois, Français, Haïtien, francophone, anglophone, bilingue, francophile etc. Une personne peut s'identifier à plusieurs de ces groupes en même temps. Prenez quelques instants pour pensez à vos différentes identités et à celles des participants. (pause) Selon vous, est-ce que les ateliers de cuisine ont une influence sur l'identité?
- g. Probe: Selon vous, les ateliers de cuisine renforcent-ils une ou plusieurs identités des participants? De quelle(s) façon(s)?
 - h. Probe: Selon vous, est-ce que votre propre identité influence votre animation aux ateliers de cuisine? De quelle(s) façon(s)?
 - i. Probe: Comme vous participez aux ateliers de cuisine, pensez-vous que celles-ci influencent ou renforcent votre propre identité?

I would like to talk about identity. I'm interested in knowing whether or not the community kitchens contribute or not to participants identity. Let me first describe you in a few words what I mean by identity. By identity, I mean who do you feel you are? Or to which groups do you feel that you belong to? Let me first describe for you in a few words what I mean by identity. By identity, I mean who do you feel you are? Or which groups do you feel that you belong to? Let me give you some examples. An individual might identify him(her)self as a woman, an adult, a child, a worker, a retired person, a sports enthusiast, an intellectual, healthy, someone who likes bowling, a traveller, a food lover, a Canadian, a Newfoundlander, a Quebecer, French, Haitian, Francophone, Anglophone, Bilingual, Francophile etc. A person can have multiple identities and identify him or herself with many groups at the same time. I will give you some time to think about your different identities. (pause) Do you think that the community kitchen has an influence on identity?

- e. Probe: According to you, does it reinforce one or several participant identities?*
- b. Probe: Do you think that your own identity influences the way you facilitate the community kitchen? Could you explain how?*
- b. Probe: As you also participate in the community kitchen, do you think that it has an influence on your(s) own identities?*

25. En terminant, de quoi êtes-vous le plus fier en lien avec les ateliers de cuisine? Il y a-t-il quelque chose que vous aimeriez améliorer?

In conclusion what are you the most proud about the community kitchen? Is there anything that you would like to improve?

10. Avant de terminer l'entrevue, avez-vous des questions? Aimerez-vous exprimer d'autres idées?

Is there anything else you would like to share that we have not talked about? Would you like to share anything else?

11. Quand j'aurai terminé mon projet de recherche, je vais organiser une rencontre pour partager les résultats. Souhaitez-vous être contacté personnellement pour connaître le moment et le lieu de la rencontre? Si oui, par quel moyen préférez-vous être contacté? J'enverrai également un sommaire des résultats de ma recherche. Par quel moyen souhaitez-vous le recevoir?

When my study will be completed, I will organize a meeting to share my results. Would you like to be contacted personally? If yes, by which means would you like to be contacted? I will also send a summary of study findings. By which means would you like to receive it?

Merci beaucoup pour le temps que vous m'avez accordé!
Thank you very much for your time!

Community Garden

Merci de prendre part à cette entrevue sur l'impact du jardin scolaire et communautaire débuté au printemps 2015. Si vous n'avez jamais participé à une entrevue, je souhaite simplement vous informer qu'il s'agit d'une technique de recherche utilisée pour connaître votre opinion. Pendant notre discussion, vos réponses ne seront pas considérées comme "bonne" ou "mauvaise". Vos réponses peuvent être basées sur votre expérience, vos connaissances, vos observations ou vos sentiments. Je vous rappelle que vous pouvez refuser de répondre à n'importe laquelle de mes questions. Si jamais vous voulez que je ferme le magnétophone pour une partie de l'entrevue, je vais le faire. Avant de commencer, avez-vous des questions?

Thank you for agreeing to taking part in this interview on the impact of the school-community garden launched in the Spring 2015. If you have never participated in an interview, I just want to tell you that it is a research technique used in social science research to gather information. Your answers to our questions will not be considered "right" or "wrong". They are information that you can supply based on your experiences, observations, or feelings. I remind you that you don't have to answer questions you don't want to. Also, if you ever want me to turn off the tape recorder for any part of the interview I will do that. Do you have any questions?

Si vous me permettez, commençons en parlant du contexte et des motifs qui vous ont motivé à joindre le project de jardin scolaire et communautaire

Let's start talking about the reasons that motivated you to join the school-based community garden as a cook and facilitator.

26. Quelle est la ou les raisons qui vous ont motivée à joindre le project de jardin scolaire et communautaire?

What are the reason(s) that lead you to join the school-based community garden?

27. Que souhaitiez-vous (souhaitez-vous) transmettre aux participants?

- a. Probe: Par rapport à la santé et au bien-être?
- b. Probe: Par rapport aux connaissances sur l'alimentation locale et biologique?
- c. Probe: Par rapport aux connaissances en jardinage?
- d. Probe: Par rapport aux aptitudes en jardinage?
- e. Probe: Par rapport au transfert de connaissances entre générations?
- f. Probe: Par rapport à la culture francophone? À la langue?
- g. Probe: Par rapport au réseau de soutien par les pairs?
- h. Probe: Par rapport au sentiment d'appartenance à la communauté francophone et francophile?

What did (do) you want(ed) to transmit to participants?

- i. Probe: Concerning health and well-being?

- j. *Probe: Concerning local and organic food?*
- k. *Probe: Concerning gardening knowledge?*
- l. *Probe: Concerning gardening skills?*
- m. *Probe: Concerning intergenerational information transfer?*
- n. *Probe: Concerning the francophone culture? French language?*
- o. *Probe: Concerning social support between participants?*
- p. *Probe: Concerning sense of belonging to the Francophone and Francophile community?*

28. Le jardin scolaire et communautaire a débuté il y a presque un an. Selon vous, quelle est la ou les principales contribution(s) du jardin scolaire et communautaire?

- a. *Probe: Pour les participants (étudiants et adultes)?*
 - i. *Probe: Par rapport à la santé, au bien-être?*
 - ii. *Probe: Par rapport aux connaissances sur l'alimentation locale et biologique?*
 - iii. *Probe: Par rapport aux connaissances en jardinage?*
 - iv. *Probe: Par rapport aux aptitudes en jardinage?*
 - v. *Probe: Par rapport au transfert de connaissances entre les générations?*
 - vi. *Probe: Par rapport à la culture francophone?*
 - vii. *Probe: Par rapport au support social entre les participants?*
 - viii. *Probe: Par rapport au sentiment d'appartenance à la communauté francophone et francophiles?*
 - ix. *Probe: Par rapport au fait que les participants parlent français? Qu'ils sont francophones ou francophiles?*
- b. *Probe: Pour l'Association communautaire francophone de Saint-Jean?*
- c. *Probe: Pour le Centre scolaire et communautaire des Grands-Vents?*
- d. *Probe: Pour la communauté francophone et francophile de Saint-Jean?*

The school-based community garden has been initiated almost a year ago. According to you, what is (are) the main impact(s) the school-based community garden?

- k. *Probe: For participants?*
 - xxiv. *Probe: Concerning health and well-being?*
 - xxv. *Probe: Concerning local and organic food?*
 - xxvi. *Probe: Concerning gardening knowledge?*
 - xxvii. *Probe: Concerning gardening skills?*
 - xxviii. *Probe: Concerning intergenerational information transfer?*
 - xxix. *Probe: Concerning the francophone culture?*
 - xxx. *Probe: Concerning social support between participants?*
 - xxxi. *Probe: Concerning sense of belonging to the Francophone and Francophile community?*
 - xxxii. *Probe: About the fact that participants speak French? That they are Francophones or Francophiles?*
- l. *Probe: For the Association communautaire francophone de Saint-Jean?*
- m. *Probe: For the Centre scolaire et communautaire des Grands-Vents?*

n. Probe: For the Francophone and Francophile community of St. John's?

- 29.** Si vous aviez à initier un jardin scolaire et communautaire pour les personnes anglophones vivant à Saint-Jean et ses environs, feriez-vous pareil ou différemment?
- Probe: Le concept de partenariat avec l'école, les activités, etc.

If you had to initiate a school-based community garden for Anglophone individuals living in the St. John's area, do you think that the community would be similar or different from the ones you have started? How? Why?

d. Probe: The concept of partnership with the school, activities, etc.

- 30.** Selon vous, si vous aviez initié un jardin scolaire et communautaire pour les personnes anglophones vivant à Saint-Jean et ses environs, comment percevez-vous que l'impact serait similaire ou différent sur les participants? La communauté? Sur vous? Comparativement au jardin scolaire et communautaire initié pour la communauté francophone et francophile? Comment? Pourquoi?

If you had initiated a school-based community garden for Anglophone individuals living in the St. John's area, do you think that the impact would be similar or different on participants? On the community? On you? Compared to the ones you have started? How? Why?

- 31.** J'aimerais que l'on discute de votre implication aux activités de jardinage. De votre point de vue, avez-vous gagné quelque chose? Si oui, qu'avez-vous retiré de votre implication aux activités de jardinage?
- Probe: Concernant le sentiment d'appartenance à la communauté francophone et francophile?
 - Probe: Concernant votre implication dans la communauté?
 - Probe: Concernant votre connaissance de la communauté francophone et francophile?
 - Probe: Concernant votre réseau social?
 - Probe: Concernant les défis à relever?

Lets now discuss about your involvement in the school-based community garden. From your point of view, would you say that you have gained something? If so, what have you gained from your involvement in the school-based community garden?

- Probe: Concerning the sense of belonging to the Francophone and Francophile community?
- Probe: Concerning your involvement in the community?
- Probe: Concerning your knowledge about the Francophone and Francophile community?
- Probe: Concerning your social network?
- Probe: Concerning the challenges?

32. J'aimerais que l'on discute ensemble sur le thème de l'identité. Je suis intéressée à savoir comment les activités de jardinage contribuent ou non à l'identité des participants. Laissez moi d'abord vous décrire en quelques mots ce que je veux dire par identité. Par identité je veux dire comment vous définiriez-vous? À quels groupes diriez-vous que vous appartenez? Laissez-moi vous donner quelques exemples. Une personne peut s'identifier en tant que femme, adulte, retraité, un amateur de sports, intellectuelle, quelqu'un qui aime le bowling, citoyen du monde, voyageur, amateur de nourriture locale, Canadien, Terre-Neuvien, Québécois, Français, Haïtien, francophone, anglophone, bilingue, francophile etc. Une personne peut s'identifier à plusieurs de ces groupes en même temps. Prenez quelques instants pour pensez à vos différentes identités et à celles des participants. (pause) Selon vous, est-ce que le jardin scolaire et communautaire a une influence sur l'identité?

- j. Probe: Selon vous, le jardin scolaire et communautaire renforce-t-il une ou plusieurs identités des participants? De quelle(s) façon(s)?
- k. Probe: Selon vous, est-ce que votre propre identité a influencé le concept du jardin scolaire et communautaire? De quelle(s) façon(s)?
- l. Probe: Comme vous participez aux activités du jardin scolaire et communautaire, pensez-vous que celles-ci influencent ou renforcent votre propre identité?

I would like to talk about identity. I'm interested in knowing whether or not the school-community garden contributes to participants identity. Let me first describe for you in a few words what I mean by identity. By identity, I mean who do you feel you are? Or which groups do you feel that you belong to? Let me give you some examples. An individual might identify him(her)self as a woman, an adult, a child, a worker, a retired person, a sports enthusiast, an intellectual, healthy, someone who likes bowling, a traveller, a food lover, a Canadian, a Newfoundlander, a Quebecer, French, Haitian, Francophone, Anglophone, Bilingual, Francophile etc. A person can have multiple identities and identify him or herself with many groups at the same time.

I will give you some time to think about your different identities. (pause). According to you, does the school-community garden have an influence on identity?

- f. Probe: Does it reinforce one or several participant identities?
- g. Probe: Do you think that your own identity influenced the school-based community garden concept? Could you explain how?
- h. Probe: As you also participate in the school-based community garden, do you think that it has an influence on your(s) own identities?

33. En terminant, de quoi êtes-vous le plus fier en lien avec le jardin scolaire et communautaire? Il y a-t-il quelque chose que vous aimeriez améliorer? Où voyez-vous ce projet dans 5 ans? Dans 10 ans?

In conclusion what are you the most proud about the school-based community garden? Is there anything that you would like to improve? How do you think the project will be in 5 years? 10 years?

9. Avant de terminer l'entrevue, avez-vous des questions? Aimeriez-vous exprimer d'autres idées?

Is there anything else you would like to share that we have not talked about? Would you like to share anything else?

10. Quand j'aurai terminé mon projet de recherche, je vais organiser une rencontre pour partager les résultats. Souhaitez-vous être contacté personnellement pour connaître le moment et le lieu de la rencontre? Si oui, par quel moyen préférez-vous être contacté? J'enverrai également un sommaire des résultats de ma recherche. Par quel moyen souhaitez-vous le recevoir le recevoir?

When my study will be completed, I will organize a meeting to share my results. Would you like to be contacted personally? If yes, by which means would you like to be contacted? I will also send a summary of study findings. By which means would you like to receive it?

Merci beaucoup pour le temps que vous m'avez accordé!
Thank you very much for your time!

Appendix G. Interview Script for Participants

Community Kitchen

Merci de prendre part à cette entrevue sur l'impact des ateliers de cuisine offerts par l'*Association communautaire francophone de Saint-Jean*. Si vous n'avez jamais participé à une entrevue, je souhaite simplement vous informer qu'il s'agit d'une technique de recherche pour connaître votre opinion. Pendant notre discussion, vos réponses ne seront pas considérées comme "bonne" ou "mauvaise". Vos réponses peuvent être basées sur votre expérience, vos connaissances, vos observations ou vos sentiments. Je vous rappelle que vous pouvez refuser de répondre à n'importe laquelle de mes questions. Si jamais vous voulez que je ferme le magnétophone pour une partie de l'entrevue, je vais le faire. Avant de commencer, avez-vous des questions?

Thank you for agreeing to taking part in this interview on the impacts of the community kitchen offered by the Association communautaire francophone de Saint-Jean on participants. If you have never participated in an interview, I just want to tell you that it is a research technique used in research to gather information. During our discussion, your answers will not be considered "right" or "wrong". They are information that you can supply based on your experiences, knowledge, observations, or feelings. I remind you that you don't have to answer questions you don't want to. Also, if you ever want me to turn off the tape recorder for any part of the interview I will do that. Do you have any questions?

Si vous me permettez, commençons en parlant de la façon dont vous avez découvert les ateliers de cuisine et des raisons qui ont motivé votre participation à celles-ci.

Let's start talking about how you came to know about the community kitchen, and the reasons that led you to participate in it.

1. Comment avez-vous découvert les ateliers de cuisine offerts par l'*Association communautaire francophone de Saint-Jean*?

How did you find out about the community kitchen offered by l'Association communautaire francophone de Saint-Jean?

2. Quelle est la ou les raisons qui vous ont motivé à vous joindre aux ateliers de cuisine?
 - a. Probe: À quoi vous attendiez-vous? Que souhaitiez-vous en retirer?

Which factors motivated you to join the community kitchen?

- b. Probe: What were you expecting to gain from the community kitchen?

3. De votre point de vue, pourriez-vous me décrire comment est l'ambiance ou l'atmosphère pendant les ateliers de cuisine?
 - a. Probe: Comment vous sentez-vous pendant les ateliers de cuisine?

From your point of view, could you describe the ambiance or atmosphere of the community kitchen?

 - a. Probe: *How do you feel during the community kitchen?*

4. Selon vous, que retirez-vous ou qu'avez-vous retiré de votre participation aux ateliers de cuisine?
 - a. Probe: Par rapport aux connaissances nutritionnelles?
 - b. Probe: Par rapport aux aptitudes culinaires?
 - c. Probe: Par rapport à la santé, au bien-être?
 - d. Probe: Par rapport au sentiment d'appartenance à la communauté francophone et/ou francophile? Saint-Jean? Terre-Neuve?
 - e. Probe: Par rapport à votre culture? Votre langue?
 - f. Probe: Par rapport au fait que les participants parlent français? Qu'ils soient francophones et francophiles?
 - g. Probe: Par rapport à votre réseau de support et de connaissances?
 - i. Probe: Les ateliers de cuisine sont-elles une occasion de renforcer des liens d'amitié? De partager des joies? De partager des préoccupations?
 - ii. Probe: Avez-vous créé des liens parmi les participants ou les animateurs? Ou encore avec d'autres gens par l'entremise de participants ou des animateurs?
 - iii. Probe: Avez-vous reçu ou rendu des services à des membres des ateliers de cuisine?
 - iv. Probe: Avez-vous appris des informations qui vous sont ou seront utiles dans différentes sphères de votre vie?

From your point of view, what did you gain from your participation in the community kitchen?

- a. Probe: *Concerning nutritional knowledge?*
- b. Probe: *Concerning cooking skills?*
- c. Probe: *Concerning health and well-being?*
- d. Probe: *Concerning sense of belonging to the Francophone and/or Francophile community? St. John's? Newfoundland?*
- e. Probe: *Concerning your culture? Your language?*
- f. Probe: *Concerning the fact that participants speak French? That they are Francophones and Francophiles?*
- g. Probe: *Concerning social support between participants?*
 - i. Probe: *Do Community kitchens strengthen friendship? An opportunity to share joys? To share worries?*

ii. Probe: Have you created relationships with other participants or facilitators?

iii. Probe: Have you offered or received services to or from other members of the community kitchen?

iv. Probe: Have you learned information which can be useful to your everyday life?

5. En pensant à ce que nous venons de discuter, selon vous, est-ce que votre participation aux ateliers de cuisine a une influence dans votre vie de tous les jours? Pourriez-vous m'expliquer à l'aide d'exemples.

Reflecting on what we have just discussed about, according to you, does your experience participating in the community kitchen affect the rest of your life? Could you give me examples?

Maintenant j'aimerais discuter des autres activités offertes au *Centre scolaire et communautaire des Grands-Vents*.

6. Participez-vous or êtes-vous impliqué dans d'autres activités ou services offerts par l'*Association communautaire francophone de Saint-Jean*?

Si oui,

- a. Probe: Pouvez-vous me parler de ces activités ou services?
- b. Probe: Participez-vous à d'autres activités ou services offerts par d'autres organisations francophones?
- c. Probe: Selon vous, pensez-vous que votre participation aux ateliers de cuisine ont un impact sur votre participation à d'autres activités ou à votre participation au sein de la communauté francophone, dans votre quartier, ou ailleurs?

Si non,

- a. Probe: Selon vous, votre participation aux ateliers de cuisine peuvent-elles contribuer à une plus grande implication communautaire ou à la participation dans d'autres activités similaires ou différentes?

Do you participate or are you involved in other activities offered by the Association communautaire francophone de Saint-Jean?

If yes,

- a. Probe: Could you tell me about these activities and services?
- a. Probe: Do you participate in activities or services offered by other Francophone organizations?
- c. Probe: Do you think that your participation in the community kitchen has an impact on your participation in other activities or your involvement in the community, in your neighbourhood, or elsewhere?

If no,

a. Probe: Do you think your participation in the community kitchen contributes to your involvement in the community or to your participation in other similar or different activities?

7. Participez-vous à une activité similaire à l'atelier de cuisine, mais offerte en anglais?

Si oui,

- a. Probe: Qu'est-ce qui motive votre participation à cette activité offerte en anglais?
- b. Probe: Selon vous, comment cette activité est-elle similaire ou différente à celle offerte en français par l'*Association communautaire francophone de Saint-Jean*? Pourriez-vous m'expliquer en me donnant des exemples?
- c. Probe: Selon vous, il y a-t-il des avantages ou des inconvénients aux ateliers de cuisine offerts en anglais versus en français? Pourriez-vous m'expliquer en me donnant des exemples?
- d. Probe: Selon vous, il y a-t-il des avantages ou des inconvénients aux ateliers de cuisine offerts en français versus en anglais? Pourriez-vous m'expliquer en me donnant des exemples?

Si non,

- e. Probe: Quelles sont la ou les principale(s) raison(s) pour lesquelles vous ne joignez pas une activité similaire en anglais?
- f. Probe: Selon vous, comment une activité similaire offerte en anglais serait similaire ou différente à celle offerte en français? Pourriez-vous aussi m'expliquer en me donnant des exemples?
- g. Probe: Selon vous, pensez-vous qu'une activité similaire offerte en anglais aurait un impact similaire ou différent pour vous? Pourriez-vous expliquer?
- h. Probe: Selon vous, il y a-t-il des avantages ou des inconvénients à joindre une des ateliers de cuisine offertes en français versus en anglais? Pourriez-vous m'expliquer en me donnant des exemples?

Do you participate in any similar activities, but offered in English?

If yes,

- a. Probe: What leads you to participate in that activity/those activities?*
- b. Probe: From your point of view, how is this activity similar to or different from the one offered in French? Could you give an example?*
- c. Probe: From your point of view, are there advantages to participating in a community kitchen in English versus in French? Disadvantages? Could you give an example?*
- d. Probe: In your opinion, are there advantages to community kitchen in French versus in English? Disadvantages? Could you give an example?*

If no,

a. Probe: What are the main reasons why you haven't joined a similar activity in English?

b. Probe: In your opinion, how might a similar activity offered in English be similar or different to the one offered in French? Could you give examples?.

c. Probe: In your opinion, do you think that it would have a similar or different impact on you? Could you explain?

d. Probe: In your opinion, are there advantages to you of joining a community kitchen in French versus in English? Disadvantages? Could you explain or give some examples?

8. J'aimerais maintenant que l'on discute ensemble sur le thème de l'identité. Comment votre participation aux ateliers de cuisine offerts par l'Association communautaire francophone de Saint-Jean contribue ou non à votre identité. Laissez moi d'abord vous décrire en quelques mots ce que je veux dire par identité. Par identité je veux dire comment vous définiriez-vous? À quels groupes diriez-vous que vous appartenez? Laissez-moi vous donner quelques exemples. Une personne peut s'identifier en tant que femme, adulte, mère, retraité, amateur de sport, intellectuelle, quelqu'un qui aime le bowling, citoyen du monde, voyageuse, amateur de nourriture locale, un Canadien, Terre-Neuvien, Québécois, Français, Haïtien, francophone, anglophone, bilingue, francophile etc. Une personne peut s'identifier à plusieurs de ces groupes en même temps. Prenez quelques instants pour pensez à vos différentes identités. (pause) Selon vous, est-ce que votre participation aux ateliers de cuisine ont une influence sur votre identité?

a. Probe: Selon vous, votre participation aux ateliers de cuisine renforce-t-elle une ou plusieurs de vos identités? Pourriez-vous expliquer?

I would like to talk about identity. I'm interested in knowing whether or not your participation in the community kitchen offered in French by the Association communautaire francophone de Saint-Jean contributes to your identity. Let me first describe for you in a few words what I mean by identity. By identity, I mean who do you feel you are? Or which groups do you feel that you belong to? Let me give you some examples. An individual might identify him(her)self as a woman, an adult, a child, a worker, a retired person, a sports enthusiast, an intellectual, healthy, someone who likes bowling, a traveller, a food lover, a Canadian, a Newfoundlander, a Quebecer, French, Haitian, Francophone, Anglophone, Bilingual, Francophile etc. A person can have multiple identities and identify him or herself with many groups at the same time.

I will give you some time to think about your different identities. (pause) According to you, does your participation in the community kitchen have an influence on your identity?

a. Probe: According to you, does your participation to the community kitchens reinforce one or several of your identities? Could you explain?

9. J'aimerais vous demander ce que vous appréciez le plus de votre participation dans les ateliers de cuisine.

I would like to ask you what you appreciate the most about your participation in the community kitchen.

10. Avez-vous l'intention de poursuivre votre participation? Quelles sont les principales raisons qui motivent ce choix?

Will you continue your participation with the community kitchen? What are the main reasons that motivate your choice?

11. Avant de terminer l'entrevue, avez-vous des questions? Aimeriez-vous exprimer d'autres idées?

Just before we end the conversation, do you have questions? Is there anything else you would like to share that we have not talked about?

12. Quand j'aurai terminé mon projet de recherche, je vais organiser une rencontre pour partager les résultats. Souhaitez-vous être contacté personnellement pour connaître le moment et le lieu de la rencontre? Si oui, par quel moyen préférez-vous être contacté? J'envverrai également un sommaire des résultats de ma recherche. Par quel moyen souhaitez-vous le recevoir le recevoir?

When my study will be completed, I will organize a meeting to share my results. Would you like to be contacted personally? If yes, by which means would you like to be contacted? I will also send a summary of study findings. By which means would you like to receive it?

Merci beaucoup pour le temps que vous m'avez accordé!

Thank you very much for your time!

Community Garden

Merci de prendre part à cette entrevue sur l'impact du jardin scolaire et communautaire initié par l'Association communautaire francophone de Saint-Jean et l'école des Grands-Vents sur les participants. Si vous n'avez jamais participé à une entrevue, je souhaite simplement vous informer qu'il s'agit d'une technique de recherche pour connaître votre opinion. Pendant notre discussion, vos réponses ne seront pas considérées comme "bonne" ou "mauvaise". Vos réponses peuvent être basées sur votre expérience, vos connaissances, vos observations ou vos sentiments. Je vous rappelle que vous pouvez refuser de répondre à n'importe laquelle de mes questions. Si jamais vous voulez que je ferme le magnétophone pour une partie de l'entrevue, je vais le faire. Avant de commencer, avez-vous des questions?

Thank you for agreeing to taking part in this interview on the impacts of the school-based community garden launched by the Association communautaire francophone de Saint-Jean and the école des Grands-Vents on participants. If you have never participated in an interview, I just want to tell you that it is a research technique used in research to gather information. During our discussion, your answers will not be considered "right" or "wrong". They are information that you can supply based on your experiences, knowledge, observations, or feelings. I remind you that you don't have to answer questions you don't want to. Also, if you ever want me to turn off the tape recorder for any part of the interview I will do that. Do you have any questions?

Si vous me permettez, commençons en parlant de la façon dont vous avez entendu parlé du jardin scolaire et communautaire et des raisons qui vous ont motivé à participer aux activités qui s'y rattachent.

Let's start talking about how you came to know about the school-based community garden and the reasons that led you to participate in it.

1. Comment avez-vous découvert les activités reliées au jardin scolaire et communautaire offertes par l'Association communautaire francophone de Saint-Jean et l'école des Grands-Vents?

How did you find out about the activities related to the school-based community garden offered by l'Association communautaire francophone de Saint-Jean and l'école des Grands-Vents?

2. Quelle est la ou les raisons qui vous ont motivé à vous joindre aux activités du jardin scolaire et communautaire?
 - a. Probe: À quoi vous attendiez-vous? Que souhaitiez-vous en retirer?

Which factors motivated you to join the school-based community garden?

c. Probe: What were you expecting to gain from your participation?

3. De votre point de vue, pourriez-vous me décrire comment est l'ambiance ou l'atmosphère pendant les activités au jardin scolaire et communautaire?

a. Probe: Comment vous sentez-vous pendant ces activités?

From your point of view, could you describe the ambiance or atmosphere of the school-based community garden activities?

a. Probe: How do you feel during these activities?

4. Selon vous, que retirez-vous ou qu'avez-vous retiré de votre participation aux activités du jardin scolaire et communautaire?

a. Probe: Par rapport à la santé, au bien-être?

b. Probe: Par rapport aux connaissances nutritionnelles?

c. Probe: Par rapport aux connaissances sur l'alimentation locale et biologique?

d. Probe: Par rapport aux connaissances en jardinage?

e. Probe: Par rapport aux aptitudes en jardinage?

f. Probe: Par rapport au transfert de connaissances entre les générations?

g. Probe: Par rapport à la culture francophone? À votre langue?

h. Probe: Par rapport au fait que les participants parlent français? Qu'ils soient francophones et francophiles?

i. Probe : Par rapport au sentiment d'appartenance à la communauté francophone et/ou francophile? Saint-Jean? Terre-Neuve?

j. Probe: Par rapport à votre réseau de support et de connaissances?

i. Probe: Les activités de jardinage sont-elles une occasion de renforcer des liens d'amitié? De partager des joies? Des préoccupations?

ii. Probe: Avez-vous créé des liens parmi les participants ou les animateurs? Ou encore avec d'autres gens par l'entremise de participants ou des animateurs?

iii. Probe: Avez-vous reçu ou rendu des services à des participants des activités de jardinage?

iv. Probe: Avez-vous appris des informations qui vous sont ou seront utiles dans différentes sphères de votre vie?

From your point of view, what did you gain from your participation in the school-based community garden?

a. Probe: Concerning health and well-being?

b. Probe: Concerning nutritional knowledge?

c. Probe: Concerning knowledge on local and organic food?

d. Probe: Concerning knowledge about gardening?

e. Probe: Concerning gardening skills?

- f. Probe: Concerning intergeneration knowledge transfer?*
- g. Probe: Concerning the francophone culture? Your language?*
- h. Probe: Concerning the fact that participants speak French? That they are Francophones and Francophiles?*
- i. Probe: Concerning sense of belonging to the Francophone and/or Francophile community? St. John's? Newfoundland?*
- j. Probe: Concerning social support between participants?*
 - i. Probe: Do school-based community garden activities strengthen friendship? An opportunity to share joys? To share worries?*
 - ii. Probe: Have you created relationships with other participants or facilitators?*
 - iii. Probe: Have you offered or received services to or from other members of the school-based community garden?*
 - iv. Probe: Have you learned information which can be useful to your everyday life?*

5. En pensant à ce que nous venons de discuter, selon vous, est-ce que votre participation au jardin scolaire et communautaire a une influence dans votre vie de tous les jours? Pourriez-vous m'expliquer à l'aide d'exemples.

Reflecting on what we have just discussed about, according to you, does your experience participating in the school-based community garden affect the rest of your life? Could you give me examples?

Maintenant j'aimerais discuter des autres activités offertes au *Centre scolaire et communautaire des Grands-Vents*.

6. Participez-vous or êtes-vous impliqué dans d'autres activités ou services offerts par l'*Association communautaire francophone de Saint-Jean*?
Si oui,

- a. Probe: Pouvez-vous me parler de ces activités ou services?
- b. Probe: Participez-vous à d'autres activités ou services offerts par d'autres organisations francophones?
- c. Probe: Selon vous, pensez-vous que votre participation activités du jardin scolaire et communautaire ont un impact sur votre participation à d'autres activités ou à votre participation au sein de la communauté francophone, dans votre quartier, ou ailleurs?

Si non, pourquoi?

- a. Probe: Selon vous, votre participation aux activités du jardin scolaire et communautaire contribuera-t-elle à une plus grande implication communautaire ou à la participation de votre part à d'autres activités similaires ou différentes?

Do you participate or are you involved in other activities offered by the Association communautaire francophone de Saint-Jean?

If yes,

a. Probe: Could you tell me about these activities and services?

a. Probe: Do you participate in activities or services offered by other Francophone organizations?

c. Probe: Do you think that your participation in the school-based community garden has an impact on your participation in other activities or your involvement in the community, in your neighbourhood, or elsewhere?

If no,

a. Probe: Do you think your participation in the school-based community garden can contribute to your involvement in the community or to your participation to other similar or different activities?

7. Participez-vous à des activités similaires au jardin scolaire et communautaire, mais offertes en anglais?

Si oui,

a. Probe: Qu'est-ce qui motive votre participation à cette activité(es) offerte(s) en anglais?

b. Probe: Selon vous, comment cette activité est-elle similaire ou différente à celle offerte en français par l'Association communautaire francophone de Saint-Jean? Pourriez-vous m'expliquer en me donnant des exemples?

c. Probe: Selon vous, il y a-t-il des avantages ou des inconvénients aux activités de jardinage offertes en anglais versus en français? Pourriez-vous m'expliquer en me donnant des exemples?

d. Probe: Selon vous, il y a-t-il des avantages ou des inconvénients aux activités de jardinage offerts en français versus en anglais? Pourriez-vous m'expliquer en me donnant des exemples?

Si non,

i. Probe: Quelles sont la ou les principale(s) raison(s) pour lesquelles vous ne joignez pas une activité similaire en anglais?

j. Probe: Selon vous, comment une activité similaire offerte en anglais serait similaire ou différente à celle offerte en français? Pourriez-vous aussi m'expliquer en me donnant des exemples?

k. Probe: Selon vous, pensez-vous qu'une activité similaire offerte en anglais aurait un impact similaire ou différent pour vous? Pourriez-vous expliquer?

l. Probe: Selon vous, il y a-t-il des avantages ou des inconvénients à joindre les activités de jardinage offertes en français versus en anglais? Pourriez-vous m'expliquer en me donnant des exemples?

Do you participate in any similar activities, but offered in English?

If yes,

a. Probe: What leads you to participate in that activity/those activities?

b. Probe: From your point of view, how is this activity similar or different from the one offered in French? Could you give an example.

c. Probe: From your point of view, are there advantages to participate in a school-based community garden in English versus in French? Disadvantages? Could you give an example?

d. Probe: According to you, are there advantages to school-based community garden in French versus in English? Inconvenient? Give examples.

If no,

a. Probe: What are the main reasons why you haven't joined a similar activity in English?

b. Probe: In your opinion, how might a similar activity offered in English would be similar or different to the one offered in French? Could you give an example?

c. Probe: In your opinion, do you think that it would have a similar or different impact on you? Could you explain?

d. Probe: In your opinion, are there advantages to you of joining a school-based community garden in French versus in English? Disadvantages? Could you explain or give some examples.

8. J'aimerais maintenant que l'on discute ensemble sur le thème de l'identité. Je suis intéressée à savoir comment votre participation aux activités de jardinage offerts par l'Association communautaire francophone de Saint-Jean en collaboration avec l'école des Grands-Vents contribue ou non à votre identité. Laissez-moi d'abord vous décrire en quelques mots ce que je veux dire par identité. Par identité je veux dire comment vous définiriez-vous? À quels groupes diriez-vous que vous appartenez? Laissez-moi vous donner quelques exemples. Une personne peut s'identifier en tant que femme, adulte, mère, retraité, amateur de sport, intellectuelle, quelqu'un qui aime le bowling, un citoyen du monde, une voyageuse, amateur de nourriture locale, un Canadien, Terre-Neuvien, Québécois, Français, Haïtien, francophone, anglophone, bilingue, francophile etc. Une personne peut s'identifier à plusieurs de ces groupes en même temps. Prenez quelques instants pour pensez à vos différentes identités. (pause). Selon vous, est-ce que votre participation aux activités de jardinage ont une influence sur votre identité?

a. Probe: Selon vous, votre participation aux activités de jardinage renforce-t-elle une ou plusieurs de vos identités? Pourriez-vous expliquer?

I would now like to talk about identity. I'm interested in knowing whether or not your participation in the school-based community garden offered in French by the Association communautaire francophone de Saint-Jean in collaboration with the école des Grands-Vents contributes or not to your identity. Let me first describe for you in a few words what I mean by identity. By identity, I mean who do you feel you are? Or to which groups do you feel that you belong to? Let me give you

some examples. An individual might identify him(her)self as a woman, an adult, a child, a worker, a retired person, a sports enthusiast, an intellectual, healthy, someone who likes bowling, a traveller, a food lover, a Canadian, a Newfoundlander, a Quebecer, French, Haitian, as a Francophone, Anglophone, Bilingual, Francophile etc. A person can have multiple identities and identify him or herself with many groups at the same time.

I will give you some times to think about your different identities. (pause) According to you, does your participation in the school-based community garden have/had an influence on your identity?

a. Probe: According to you, does your participation to the school-based community garden reinforce one or several of your identities? Could you explain?

9. Pour terminer, j'aimerais vous demander ce que vous appréciez le plus de votre participation aux activités de jardinage.

To end this conversation, I would like to ask you what you appreciate the most about your participation in the school-based community garden.

10. Avez-vous l'intention de poursuivre votre participation aux activités de jardinage? Quelles sont les principales raisons qui motivent ce choix?

Just before we end the conversation, will you continue your participation with the school-based community garden? What are the main reasons that motivate your choice?

11. Avant de terminer l'entrevue, avez-vous des questions? Aimerez-vous exprimer d'autres idées?

Do you have questions? Is there anything else you would like to share that we have not talked about?

12. Quand j'aurai terminé mon projet de recherche, je vais organiser une rencontre pour partager les résultats. Souhaitez-vous être contacté personnellement pour connaître le moment et le lieu de la rencontre? Si oui, par quel moyen préférez-vous être contacté? J'enverrai également un sommaire des résultats de ma recherche. Par quel moyen souhaitez-vous le recevoir le recevoir?

When my study will be completed, I will organize a meeting to share my results. Would you like to be contacted personally? If yes, by which means would you like to be contacted? I will also send a summary of study findings. By which means would you like to receive it?

Merci beaucoup pour le temps que vous m'avez accordé!
Thank you very much for your time!

Appendix H. Interview Script for Non Participants

Merci de prendre part à cette entrevue sur l'impact du jardin scolaire et communautaire initié par l'*Association communautaire francophone de Saint-Jean* et l'école des Grands-Vents sur les participants. Si vous n'avez jamais participé à une entrevue, je souhaite simplement vous informer qu'il s'agit d'une technique de recherche pour connaître votre opinion. Pendant notre discussion, vos réponses ne seront pas considérées comme "bonne" ou "mauvaise". Vos réponses peuvent être basées sur votre expérience, vos connaissances, vos observations ou vos sentiments. Je vous rappelle que vous pouvez refuser de répondre à n'importe laquelle de mes questions. Si jamais vous voulez que je ferme le magnétophone pour une partie de l'entrevue, je vais le faire. Avant de commencer, avez-vous des questions ?

Thank you for agreeing to taking part in this interview on the impacts of the school based community garden launched by the Association communautaire francophone de Saint-Jean and the école des Grands-Vents on participants. If you have never participated in an interview, I just want to tell you that it is a research technique used in research to gather information. During our discussion, your answers will not be considered "right" or "wrong". They are information that you can supply based on your experiences, knowledge, observations, or feelings. I remind you that you don't have to answer questions you don't want to. Also, if you ever want me to turn off the tape recorder for any part of the interview I will do that. Do you have any questions?

Si vous me permettez, commençons en parlant d'une cuisine communautaire et d'un jardin scolaire et communautaire offerts en français qui ont été initiés au centre scolaire communautaire des Grands-Vents à Saint-Jean.

1. Étiez-vous au courant de l'existence de ces activités?

Si oui,

a. Probe: Quelle est la ou les raisons pour lesquelles vous ne participez pas?

Si non,

a. Probe: Aimeriez-vous y participez?

Si oui, quelle est la ou les motivations qui vous amèneraient à y participer?

Si non, quelle est la ou les raisons pour lesquelles vous ne participeriez pas?

a. Probe: Participez-vous à des activités similaires?

b. Probe: Participeriez-vous à des activités similaires si elles étaient offertes en français, mais ailleurs qu'au *centre scolaire et communautaire des Grands-Vents*? Si elles étaient offertes en anglais plutôt qu'en français?

Let's start talking about a community kitchen and a community garden that have been implemented at le Centre scolaire communautaire des Grands-Vents.

1. Are you aware of their existence?

If yes,

a. Probe: What are the reason(s) you don't participate?

If no,

a. Probe: Would you like to participate?

If yes, what would be the reason(s) motivating you to participate?

If no, what would be the reason(s) you would not want to participate?

a. Probe: Would you participate to similar activities if they would be offered in French but elsewhere than at le Centre scolaire communautaire des Grands-Vents? b. Probe: If they were offered in English instead of French?

4. Participez-vous ou êtes-vous impliqué dans d'autres activités offertes au centre scolaire et communautaire des Grands-Vents?

a. Probe: Quelle est la ou les raisons qui vous motivent ou non à participer à ces activités?

b. Probe: Si vous participez à d'autres activités, que vous rapportent votre participation?

Do you participate or are you involved in other activities offered at le centre scolaire et communautaire des Grands-Vents?

a. Probe: What leads you to participate or not in these activities?

b. Probe: What do you gain from participating in these activities?

5. Avant de terminer, j'aimerais que l'on discute ensemble sur le thème de l'identité. Je suis intéressée à savoir si la participation à des activités de cuisine ou de jardinage offerts par l'Association communautaire francophone de Saint-Jean et l'école des Grands-Vents peut contribuer ou non à l'identité. Laissez moi d'abord vous décrire en quelques mots ce que je veux dire par identité. Par identité je veux dire comment vous définiriez-vous? À quels groupes diriez-vous que vous appartenez? Laissez-moi vous donner quelques exemples. Une personne peut s'identifier en tant que femme, adulte, mère, retraité, amateur de sports, intellectuelle, quelqu'un qui aime le bowling, citoyen du monde, voyageuse, amateur de nourriture locale, Canadien, Terre-Neuvien, Québécois, Français, Haïtien, francophone, anglophone, bilingue, francophile etc. Une personne peut s'identifier à plusieurs de ces groupes en même temps. Prenez quelques instants pour pensez à vos différentes identités. Selon vous, est-ce que la participation aux ateliers de cuisine ou au jardinage pourraient avoir une influence sur votre identité? Pourriez-vous expliquer?

Before we end the conversation, I would like to talk about identity. I'm interested in knowing whether or not your participation in the community kitchen offered in French by the Association communautaire francophone de Saint-Jean and l'école des Grands-Vents contributes or not to your identity. Let me first describe you in a few words what I mean by identity. By identity, I mean who do you feel you are? Or to which groups do you feel that you belong to? Let me give you some examples. An individual might identify him(her)self as a woman, an adult, a child, a worker, a retired person, a sports enthusiast, an intellectual, healthy, someone who likes bowling, a traveller, a food lover, a Canadian, a Newfoundlander, a Quebecer, French, Haitian, Francophone, Anglophone, Bilingual, Francophile etc. A person can have multiple identities and identify him or herself with many groups at the same time. (pause) I will give you some time to think about your different identities. (pause) According to you, does participating in the community kitchen or the community garden could have an influence on your identity? Could you explain?

6. Avant de terminer l'entrevue, avez-vous des questions? Aimerez-vous exprimer d'autres idées?

Just before we end the conversation, do you have questions? Is there anything else you would like to share that we have not talked about?

7. Quand j'aurai terminé mon projet de recherche, je vais organiser une rencontre pour partager les résultats. Souhaitez-vous être contacté personnellement pour connaître le moment et le lieu de la rencontre? Si oui, par quel moyen préférez-vous être contacté? J'enverrai également un sommaire des résultats de ma recherche. Par quel moyen souhaitez-vous le recevoir le recevoir?

When my study will be completed, I will organize a meeting to share my results. Would you like to be contacted personally? If yes, by which means would you like to be contacted? I will also send a summary of study findings. By which means would you like to receive it?

Merci beaucoup pour le temps que vous m'avez accordé!
Thank you very much for your time!

Appendix I. ICEHR Approval Letter



**Interdisciplinary Committee on
Ethics in Human Research (ICEHR)**

St. John's, NL, Canada A1C 5S7
Tel: 709 864-2561 icehr@mun.ca
www.mun.ca/research/ethics/humans/icehr

ICEHR Number:	20162671-ME
Approval Period:	April 6, 2016 – April 30, 2017
Funding Source:	N/A
Responsible Faculty:	Dr. Fern Brunger Division of Community Health and Humanities
Title of Project:	<i>Contribution of a community kitchen and a school-based community garden to the wellbeing, sense of belonging, and cultural and linguistic identity of Francophones and Francophiles living in St. John's, Newfoundland</i>

April 6, 2016

Mme. Karine Bernard
Division of Community Health and Humanities, Faculty of Medicine
Memorial University of Newfoundland

Dear Mme. Bernard:

Thank you for your correspondence of March 31, 2016 addressing the issues raised by the Interdisciplinary Committee on Ethics in Human Research (ICEHR) concerning the above-named research project.

The ICEHR has re-examined the proposal with the clarification and revisions submitted, and is satisfied that the concerns raised by the Committee have been adequately addressed. In accordance with the *Tri-Council Policy Statement on Ethical Conduct for Research Involving Humans (TCPS2)*, the project has been granted *full ethics clearance* to April 30, 2017. ICEHR approval applies to the ethical acceptability of the research, as per Article 6.3 of the *TCPS2*. Researchers are responsible for adherence to any other relevant University policies and/or funded or non-funded agreements that may be associated with the project.

If you need to make changes during the course of the project, which may raise ethical concerns, please submit an amendment request, with a description of these changes, via your Researcher Portal account for the Committee's consideration.

Additionally, the *TCPS2* requires that you submit an annual update to the ICEHR before April 30, 2017 to request renewal of your clearance, if you plan to continue the project, or closure when the project no longer requires contact with human participants, is completed and/or terminated.

Annual updates and amendment requests can be submitted from your Researcher Portal account by clicking the *Applications (Submitted – Post Review)* quick link on your Portal homepage.

We wish you success with your research.

Yours sincerely,

Kelly Blidook, Ph.D.
Vice-Chair, Interdisciplinary Committee on
Ethics in Human Research

KB/lw

cc: Supervisor – Dr. Fern Brunger, Division of Community Health and Humanities, Faculty of Medicine

Appendix J. Poster for the Community Kitchen

Une recherche sur les ateliers de cuisine se déroule en ce moment

Karine Bernard participe et observe l'atelier de cuisine pour son projet de maîtrise.

Elle se demande comment les ateliers de cuisine ont un impact sur:

- les aptitudes et les pratiques culinaires
- le bien-être
- le sentiment d'appartenance
- le développement de la communauté
- l'identité culturelle et linguistique

Karine va prendre des notes sur:

Les recettes, ce dont on discute, et l'ambiance générale

PERSONNE NE SERA IDENTIFIÉ dans sa thèse ou des publications

Vous ne voulez pas être observé? Dites-lui et aucune note ne sera prise sur ce que vous faites ou ce que vous dites.

Des questions? Demandez lui!! Vous voulez vous retirez? Vous pouvez

tout simplement lui dire

Ou appeler [REDACTED], ou email kb5557@mun.ca

Research is currently being done on the community kitchen

Karine Bernard is participating in and observing the community kitchen for her Master's research.

She is wondering how the community kitchen affects:

- cooking skills and practice
- well-being
- sense of belonging
- community building
- culture and language identity

Karine will be taking notes about:

recipes, kinds of things we talk about, and the overall ambience

NO ONE WILL BE IDENTIFIED in her thesis or publications

Don't want to be observed? Tell her, and no notes will be made about what you do or say.

Any questions? Just ask her!! Want to opt out? Just tell her.

Or call [REDACTED], or email kb5557@mun.ca

Appendix K. Poster for the Community Garden

Une recherche sur le jardin scolaire communautaire se déroule en ce moment

Karine Bernard participe et observe le jardin communautaire pour son projet de maîtrise.

Elle se demande comment les activités du jardin communautaire ont un impact sur:

- les aptitudes et les pratiques de jardinage
- le bien-être
- le sentiment d'appartenance
- le développement de la communauté
- l'identité culturelle et linguistique

Karine va prendre des notes sur:

L'activité, ce dont on discute, et l'ambiance générale

PERSONNE NE SERA IDENTIFIÉ dans sa thèse ou des publications

Vous ne voulez pas être observé? Dites lui et aucune notes ne sera prise sur ce que vous faites ou ce que vous dites.

Des questions? Demandez lui!! Vous voulez vous retirez? Vous pouvez

tout simplement lui dire

Ou appeler [REDACTED], ou email kb5557@mun.ca

Research is currently being done on the school-based community garden

Karine Bernard is participating in and observing the community garden for her Master's research.

She is wondering how the community garden affects:

- gardening skills and practice
- well-being
- sense of belonging
- community building
- culture and language identity

Karine will be taking notes about:

the activity, kinds of things we talk about, and the overall ambience

NO ONE WILL BE IDENTIFIED in her thesis or publications

Don't want to be observed? Tell her, and no notes will be made about what you do or say.

Any questions? Just ask her!! Want to opt out? Just tell her.

Or call [REDACTED], or email kb5557@mun.ca

Appendix L. Informed Consent Form for the Director

- Titre: Impacts des ateliers de cuisine et d'un jardin communautaire scolaire sur les francophones et francophiles habitant à Saint-Jean, Terre-Neuve
- Chercheur(s): Karine Bernard, Département de santé communautaire et de sciences humaines (Community Health and Humanities), Université Memorial de Terre-Neuve (Memorial University of Newfoundland), numéro de téléphone: (709) 330-0057, email: kb5557@mun.ca.
- Superviseur(s): Dr. Fern Brunger, Département de santé communautaire et de sciences humaines, Université Memorial de Terre-Neuve (Memorial University of Newfoundland), numéro de téléphone: (709) 864-6677, email: fbrunger@mun.ca.

Vous êtes invitée à prendre part à un projet de recherche intitulé "Impacts des ateliers de cuisine et d'un jardin communautaire scolaire sur les francophones et francophiles habitant à Saint-Jean, Terre-Neuve".

Ce formulaire fait parti du processus de consentement éclairé. Il devrait vous donner une idée générale sur le projet de recherche et sur ce qu'impliquera votre participation. Il décrit aussi votre droit à vous retirer de l'étude. Afin de décider si vous désirez participer à ce projet de recherche, vous devez comprendre les risques et les bénéfices associés. Cela vous permettra de prendre une décision éclairée. Ceci est le processus de consentement éclairé. Prenez votre temps pour lire attentivement et comprendre les informations qui vous sont présentées. Contactez la chercheure, Karine Bernard si vous avez des questions sur l'étude ou si vous voulez avoir plus d'information avant de donner votre consentement.

La décision de prendre part à cette étude dépend uniquement de vous. Si vous choisissez de ne pas prendre part à cette recherche ou si vous décidez de vous retirer du projet de recherche une fois qu'il aura débuté, il n'y aura aucune conséquence négative sur vous, ni maintenant ni dans le futur.

Introduction:

Mon nom est Karine Bernard. Je suis étudiante à la maîtrise dans la Faculté de Médecine, division santé communautaire et de sciences humaines (Community Health and Humanities). Pour ma thèse de maîtrise, je fais un projet de recherche sous la supervision de Dr. Fern Brunger.

But de l'étude:

Comme vous le savez déjà, je fais une étude sur les ateliers de cuisine et le jardin communautaire scolaire que vous avez initié récemment. Cette étude va aider à mieux comprendre l'impact des ateliers de cuisine et du jardin communautaire scolaire sur les minorités francophones et francophiles qui habitent à Saint-Jean. Cette étude va aider à comprendre l'impact de ces programmes sur la santé et le bien-être. Elle va aider à comprendre leurs impacts sur les aptitudes et les pratiques culinaires et de jardinage. Elle va aussi aider à comprendre leurs impacts sur le sentiment d'appartenance et le développement de la communauté. Finalement, cette étude va aider à comprendre leurs impacts sur l'identité des francophones et des francophiles vivant en situation minoritaire.

Ce que vous ferez dans cette étude:

Vous serez invité à participer à une entrevue qui sera enregistrée en audio. L'entrevue sera une discussion entre vous et moi. Pendant la discussion, je vais vous demander de partager vos opinions et vos expériences sur les ateliers de cuisine et le jardin communautaire scolaire. Je vais vous inviter à discuter des raisons qui vous ont motivé à débiter les ateliers de cuisine et le jardin communautaire scolaire. La conversation se concentrera sur vos opinions et vos expériences sur l'impact des ateliers de cuisine et du jardin communautaire scolaire sur les participants, sur vous, et sur la minorité francophone et francophile qui demeurent à Saint-Jean.

Temps de l'entrevue:

L'entrevue prendra environ 1 à 2 heures.

Compensation:

Si vous décidez de participer à cette étude, pour vous remercier d'avoir pris de votre temps, vous aurez la chance de gagner un des trois prix d'une valeur de 50\$ pour magasiner au Avalon Mall.

Se retirer de l'étude:

Si vous décidez de vous retirer de cette étude, faites-le moi savoir. Si par exemple vous décidez de vous retirer pendant ou après l'entrevue, je vais enlever toutes les informations que vous m'aurez communiquées. Je peux enlever ces informations jusqu'au 1er Juillet 2016. Après le 1er Juillet, ça ne sera pas possible d'enlever les informations que vous aurez partagées avec moi puisque mon analyse sera complétée et je serai en train d'écrire ma thèse.

Si vous vous retirez de l'étude, peu importe le moment, vous aurez la chance de gagner un des trois prix d'une valeur de 50\$ pour magasiner au Avalon Mall.

Possible bénéfices:

Ce n'est pas connu si cette étude aura des bénéfices pour vous. Cependant cette étude va peut-être aider à mieux comprendre l'impact des ateliers de cuisine et du jardin communautaire sur les minorités francophones et francophiles qui habitent à Saint-Jean. Cette étude va peut-être aider à comprendre l'impact de ces programmes sur la santé et le bien-être. Elle va peut-être aider à comprendre leur impact sur les aptitudes et les pratiques culinaires et de jardinage. Elle va aussi peut-être aider à comprendre leurs impacts sur le sentiment d'appartenance et le développement de la communauté. Finalement, cette étude va peut-être aider à comprendre leurs impacts sur l'identité des francophones et des francophiles vivant en situation minoritaire.

Possible risques:

Il y a des risques minimes à participer à cette étude. Vous pouvez vous sentir gêné ou inconfortable de partager votre opinion ou vos expériences avec moi, ou d'être enregistré. Cependant, vous n'avez pas à répondre à aucune question si vous ne voulez pas et vous pouvez quitter l'entrevue à n'importe quel moment. Aussi, vous pouvez demander à ce que l'enregistreuse soit fermée à n'importe quel moment durant l'entrevue et cela sera fait.

Confidentialité et anonymat:

Les devoirs rattachés à la confidentialité incluent de protéger l'identité et les informations personnelles des participants. Les devoirs rattachés à la confidentialité incluent aussi de protéger l'accès, l'utilisation et le dévoilement des données concernant les participants qui n'ont pas été autorisées. L'anonymat réfère à la protection des informations qui peuvent identifier les participants comme leur nom ou leur apparence physique.

Tous les efforts raisonnables pour protéger votre confidentialité et votre anonymat seront faits. Cependant, les données obtenues dans ce projet de recherche seront publiées et présentées à des conférences. Je vais aussi rapporter des citations textuelles de l'entrevue. Comme vous êtes la directrice de l'*Association communautaire francophone de Saint-Jean*, des gens seront capables de vous identifier dans des rapports ou des articles qui seront publiés aux fins de cette étude. Vous pouvez choisir d'être identifiée par votre nom ou en tant que directrice de l'*Association communautaire francophone de Saint-Jean*.

Enregistrement des données:

L'entrevue sera enregistrée en audio. Je vais utiliser l'enregistrement audio pour transcrire textuellement ce que vous direz. Je vais utiliser des citations textuelles de ce

que vous aurez dit dans des présentations, des rapports, des articles de journaux et dans ma thèse.

Entreposage des données:

Les données informatisées seront dans mon ordinateur portable protégé par un mot de passe. Les documents seront conservés dans une armoire de classement fermé à clé, dans mon bureau de travail à la maison.

Votre formulaire de consentement sera entreposé séparément de votre entrevue. Ainsi il ne sera pas possible d'associer votre nom à votre entrevue.

Ma superviseur et moi-même sommes les seules personnes ayant accès à ces données. Les données seront gardées pour un minimum de cinq ans, tel que requis par les politiques de l'Université Memorial sur l'intégrité de la recherche. Cinq ans après la fin de l'étude, toutes les données seront détruites.

Communication des résultats:

Les données de cette étude seront publiées dans des articles de journaux et des conférences. Les données de cette étude seront aussi publiées dans un rapport soumis à l'*Association communautaire francophone de Saint-Jean*. Ma thèse de maîtrise sera disponible publiquement à la bibliothèque QEII à l'Université Memorial de Terre-Neuve (Memorial University of Newfoundland). Nous allons rapporter des citations textuelles de l'entrevue avec votre permission seulement.

Partage des résultats avec les participants:

Un sommaire des résultats de recherche vous sera envoyé par email ou par la poste. Je vais aussi présenter les résultats de l'étude aux membres de l'*Association communautaire francophone de Saint-Jean* dans une rencontre qui se tiendra au *Centre scolaire et communautaire des Grands-Vents*. Un rapport final vous sera également envoyé.

Questions:

Vous êtes bienvenue à poser des questions avant, pendant ou après votre participation dans cette étude. Si vous voulez plus d'information sur cette étude, contactez: Karine Bernard, numéro de téléphone: (709) 330-0057, email: kb5557@mun.ca ou Fern Brunger, numéro de téléphone: (709) 864-6677, email: fbrunger@mun.ca.

Cette proposition de recherche a été examinée par le comité interdisciplinaire sur l'éthique sur la recherche chez l'humain et elle est conforme aux politiques en matière d'éthique de l'Université Memorial. Si vous avez des questions à propos de la recherche, comme la façon dont vous avez été traité ou vos droits en tant que participant, vous

pouvez contacter le président de ICEHR à icehr@mun.ca ou par téléphone au 709-864-2861.

Consentement:

Votre signature sur ce formulaire signifie que:

- Vous avez lu les informations sur la recherche.
- Vous avez pu poser des questions sur l'étude.
- Vous êtes satisfait des réponses à toutes vos questions.
- Vous comprenez l'idée générale de l'étude et ce que vous ferez.
- Vous comprenez que vous êtes libre de vous retirer de l'étude, que vous n'avez pas à fournir de raisons et que si vous vous retirez cela ne vous affectera pas ni dans le présent ni dans le futur.
- Vous comprenez que si vous choisissez de vous retirer **après** que la collecte de données ait été faite, vos données pourront être retirées de l'étude jusqu'au 1er Juillet 2016.

J'accepte d'être enregistrée en audio	<input type="checkbox"/> Yes	<input type="checkbox"/> No
J'accepte l'utilisation de citations textuelles	<input type="checkbox"/> Yes	<input type="checkbox"/> No
Je permets que mon nom soit utilisé dans des publications qui résulteront de cette étude	<input type="checkbox"/> Yes	<input type="checkbox"/> No
Je permets que mon titre "Directrice de l' <i>Association communautaire francophone de Saint-Jean</i> " soit utilisé dans des publications qui résulteront de cette étude	<input type="checkbox"/> Yes	<input type="checkbox"/> No
Je comprends que si je choisis de me retirer après la collecte de données, les données me concernant peuvent être retirées jusqu'au 1er Juillet 2016.	<input type="checkbox"/> Yes	<input type="checkbox"/> No

En signant ce consentement, vous ne reconcevez pas à vos droits légaux et vous ne libérez pas les chercheurs de leurs responsabilités professionnelles.

Votre signature confirme:

- ☐ J'ai lu l'idée générale du projet et je comprends les risques et les bénéfices. J'ai eu suffisamment de temps pour y penser and j'ai eu l'opportunité de poser des questions et mes questions ont été répondues.
- ☐ J'accepte de participer à ce projet de recherche en prenant en compte les risques et les contributions de ma participation, que ma participation est volontaire et que je peux mettre fin à ma participation.

☐ Une copie du consentement éclairé m'a été remise pour mes dossiers.

Signature du participant

Date

Signature du chercheur:

J'ai expliqué que cette étude au meilleur de ma connaissance. J'ai encouragé à poser des questions et j'ai donné des réponses. Je crois que le participant comprend tout ce qu'implique la participation à cette étude, les risques potentiels associés et qu'il ou elle a choisi librement de participer à cette étude.

Signature du chercheur principal

Date

Title: Impacts of a community kitchen and a school-based community garden on Francophones and Francophiles living in St. John's, Newfoundland

Researcher(s): Karine Bernard, Department of Community Health and Humanities, Memorial University of Newfoundland, telephone number: (709) 330-0057, email: kb5557@mun.ca.

Supervisor(s): Dr. Fern Brunger, Department of Community Health and Humanities, Memorial University of Newfoundland, telephone number: (709) 864-6677, email: fbrunger@mun.ca.

You are invited to take part in a research project entitled "*Impacts of a community kitchen and a school-based community garden on Francophones and Francophiles living in St. John's, Newfoundland*".

This form is part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. It also describes your right to withdraw from the study. In order to decide whether you wish to participate in this research study, you should understand enough about its risks and benefits to be able to make an informed decision. This is the informed consent process. Take time to read this carefully and to understand the information given to you. Please contact the researcher, Karine Bernard, if you have any questions about the study or would like more information before you consent.

It is entirely up to you to decide whether to take part in this research. If you choose not to take part in this research or if you decide to withdraw from the research once it has started, there will be no negative consequences for you, now or in the future.

Introduction:

My name is Karine Bernard. I am a Master's student in the Department of Community Health and Humanities at Memorial University of Newfoundland. As part of my Master's thesis, I am conducting research under the supervision of Dr. Fern Brunger.

Purpose of study:

As you already know, I am doing a study about the community kitchen and the school-based community garden that you have launched recently. This study will help to understand the impact of the community kitchen and the school-based community garden on the Francophone and Francophile minorities living in St. John's. It will help to understand the impact of these programmes on health and well-being. It will help to

understand their impact on cooking and gardening skills and practices. It will also help to understand their impact on sense of belonging and community building. Finally, it will help to understand their impact on identity of Francophones and Francophiles living in a minority situation.

What you will do in this study:

You will be invited to participate in an interview that will be audio recorded. The interview will be a discussion between you and me. During the discussion, I will ask you to share your thoughts and experiences about the community kitchen and the school-based community garden. I will be inviting you to discuss the reasons why you launched the community kitchen and the community garden. The conversation will focus on your thoughts and experiences about the impacts of the community kitchen and the school-based community garden on participants, on you, and on the Francophone and Francophile minority living in St. John's.

Length of time:

The interview will take about 2 hours.

Compensation:

If you decide to participate in this study, to thank you for your time you will have the chance to win one of the three purchase vouchers of \$50 to shop at the Avalon Mall.

Withdrawal from the study:

If you decide to withdraw from the study at any time, just let me know. For example, if you decide to withdraw during or after the interview, I will remove all information that you will have shared with me. I can remove any information until July 1, 2016. After July 1, it may not be possible to remove the information that you will have shared with me because by then my analysis will be completed and I will be writing my thesis.

If you withdraw from the study at any time, you will still have the chance to win one of the three purchase vouchers of \$50 to shop at the Avalon Mall.

Possible benefits:

It is not known whether this study will benefit you. However, this study may help to understand the impact of the community kitchen and the community garden on the Francophone and Francophile minorities living in St. John's. It may help to understand the impact of these programmes on health and well-being. It may help to understand their impact on cooking and gardening skills and practices. It may also help to understand their impact on sense of belonging and community building. Finally, it may help to understand their impact on identity of Francophones and Francophiles living in a minority situation.

Possible risks:

There is minimal risk in participating in this study. You might feel shy or uncomfortable about sharing your thoughts and experiences with me, or about being audio recorded. However, you don't have to answer any questions if you don't want to, and you can leave the interview whenever you want. As well, you can ask to have the tape recorder turned off at any point of the interview and this will be done.

Confidentiality:

The ethical duty of confidentiality includes safeguarding participants' identities, personal information, and data from unauthorized access, use, or disclosure.

Protecting your privacy and confidentiality is an important part of this study. Every effort to protect your privacy will be made. I will keep your name and contact information secure. It will not be shared with others without your permission. Information collected and used by me and my supervisor will be stored at my home office in a locked filing cabinet. I am the person responsible for keeping it secure.

However, as you are the Director of the *Association communautaire francophone de Saint-Jean*, people will be able to identify you in any report or articles published as a result of this study.

Anonymity:

Anonymity refers to protecting participants' identifying characteristics, such as name or description of physical appearance.

Every reasonable effort will be made to ensure your anonymity. However, data from this research project will be published and presented at conferences. I will report direct quotations from the interview. As you are the Director of the *Association communautaire francophone de Saint-Jean*, people will be able to identify you in any report or articles published as a result of this study. You have the choice of being identified by your name or as the Director of the *Association communautaire francophone de Saint-Jean*.

Recording of Data:

The interview will be audio recorded. I will use audio recording to transcribe verbatim what you will say. I may use direct quotations of what you will say in presentations, reports, journal articles and my thesis.

Storage of Data:

Electronic data will be stored on my laptop which is password-protected. Files will be kept at my home office in a secure, locked filing cabinet. Your consent form will be stored separately from your interview, so that it will not be possible to associate your name with your interview.

My supervisor and I are the only person who will have access to it. Data will be kept for a minimum of five years, as required by Memorial University's policy on Integrity in Scholarly Research. Five years after the end of the study, all data will be destroyed.

Reporting of Results:

Data from this study will be published in journal articles and conference presentations. Data from this study will also be published in a report submitted to the *Association communautaire francophone de Saint-Jean*. My master's thesis will be publically available at the QEII library at Memorial University of Newfoundland. We will report direct quotations from the interview, with your permission only. You will have the choice of being identified by your name or as the Director of the *Association communautaire francophone de Saint-Jean*.

Sharing of Results with Participants:

A summary of study findings will be sent to you by email or mail. I will also present the study findings to members of the *Association communautaire francophone de Saint-Jean* in a meeting which will be held at the *Centre scolaire et communautaire des Grands-Vents*. A report will be sent to you as well.

Questions:

You are welcome to ask questions at any time before, during, or after your participation in this research. If you would like more information about this study, please contact: Karine Bernard, telephone number: (709) 330-0057, email: kb5557@mun.ca or Dr. Fern Brunger, telephone number: (709) 864-6677, email: fbrunger@mun.ca.

The proposal for this research has been reviewed by the Interdisciplinary Committee on Ethics in Human Research and found to be in compliance with Memorial University's ethics policy. If you have ethical concerns about the research, such as the way you have been treated or your rights as a participant, you may contact the Chairperson of the ICEHR at icehr@mun.ca or by telephone at 709-864-2861.

Consent:

Your signature on this form means that:

- You have read the information about the research.
- You have been able to ask questions about this study.
- You are satisfied with the answers to all your questions.
- You understand what the study is about and what you will be doing.
- You understand that you are free to withdraw participation in the study without having to give a reason, and that doing so will not affect you now or in the future.

- You understand that if you choose to withdraw **after** data collection has ended, your data can be removed from the study up to July 1, 2016.

I agree to be audio-recorded	<input type="checkbox"/> Yes	<input type="checkbox"/> No
I agree to the use of direct quotations	<input type="checkbox"/> Yes	<input type="checkbox"/> No
I allow my name to be identified in any publications resulting from this study	<input type="checkbox"/> Yes	<input type="checkbox"/> No
I allow my title “Director of the <i>Association communautaire francophone de Saint-Jean</i> ” to be identified in any publications resulting from this study	<input type="checkbox"/> Yes	<input type="checkbox"/> No
I understand that if I choose to withdraw after data collection has ended, my data can be removed from the study up to July 1, 2016	<input type="checkbox"/> Yes	<input type="checkbox"/> No

By signing this form, you do not give up your legal rights and do not release the researchers from their professional responsibilities.

Your signature confirms:

- ☐ I have read what this study is about and understood the risks and benefits. I have had adequate time to think about this and had the opportunity to ask questions and my questions have been answered.
- ☐ I agree to participate in the research project understanding the risks and contributions of my participation, that my participation is voluntary, and that I may end my participation.
- ☐ A copy of this Informed Consent Form has been given to me for my records.

Signature of participant

Date

Researcher's Signature:

I have explained this study to the best of my ability. I invited questions and gave answers. I believe that the participant fully understands what is involved in being in the study, any potential risks of the study and that he or she has freely chosen to be in the study.

Signature of Principal Investigator

Date

Appendix M. Informed Consent Form for Facilitators, Participants, and Non

Participants

- Titre: Impacts des ateliers de cuisine et d'un jardin communautaire scolaire sur les francophones et francophiles habitant à Saint-Jean, Terre-Neuve
- Chercheur(s): Karine Bernard, Département de santé communautaire et de sciences humaines (Community Health and Humanities), Université Memorial de Terre-Neuve (Memorial University of Newfoundland), numéro de téléphone: 709-330-0057, email: kb5557@mun.ca.
- Superviseur(s): Dr. Fern Brunger, Département de santé communautaire et de sciences humaines, Université Memorial de Terre-Neuve (Memorial University of Newfoundland), numéro de téléphone: 709-864-6677, email: fbrunger@mun.ca.

Vous êtes invité à prendre part à un projet de recherche intitulé "Impacts des ateliers de cuisine et d'un jardin communautaire scolaire sur les francophones et francophiles habitant à Saint-Jean, Terre-Neuve".

Ce formulaire fait parti du processus de consentement éclairé. Il devrait vous donner une idée générale sur le projet de recherche et sur ce qu'impliquera votre participation. Il décrit aussi votre droit à vous retirer de l'étude. Afin de décider si vous désirez participer à ce projet de recherche, vous devez comprendre les risques et les bénéfices associés. Cela vous permettra de prendre une décision éclairée. Ceci est le processus de consentement éclairé. Prenez votre temps pour lire attentivement et comprendre les informations qui vous sont présentées. Contactez la chercheure, Karine Bernard si vous avez des questions sur l'étude ou si vous voulez avoir plus d'information avant de donner votre consentement.

La décision de prendre part à cette étude dépend uniquement de vous. Si vous choisissez de ne pas prendre part à cette recherche ou si vous décidez de vous retirer du projet de recherche une fois qu'il aura débuté, il n'y aura aucune conséquence négative sur vous, ni maintenant ni dans le futur.

Introduction:

Mon nom est Karine Bernard. Je suis étudiante à la maîtrise dans la Faculté de Médecine, division santé communautaire et de sciences humaines (Community Health and Humanities). Pour ma thèse de maîtrise, je fais un projet de recherche sous la supervision de Dr. Fern Brunger.

But de l'étude:

Je fais une étude sur les ateliers de cuisine et le jardin communautaire scolaire initiés par l'*Association communautaire francophone de Saint-Jean*. Cette étude va aider à mieux comprendre l'impact des ateliers de cuisine/jardin communautaire scolaire sur les minorités francophones et francophiles qui habitent à Saint-Jean. Cette étude va aider à comprendre l'impact de ces programmes sur la santé et le bien-être. Elle va aider à comprendre leurs impacts sur les aptitudes et les pratiques culinaires et de jardinage. Elle va aussi aider à comprendre leurs impacts sur le sentiment d'appartenance et le développement de la communauté. Finalement, cette étude va aider à comprendre leurs impacts sur l'identité des francophones et des francophiles vivant en situation minoritaire.

Ce que vous ferez dans cette étude:

Vous serez invité à participer à une entrevue qui sera enregistrée en audio. L'entrevue sera une discussion entre vous et moi. Pendant la discussion, je vais vous demander de partager vos opinions et vos expériences sur les ateliers de cuisine/jardin communautaire scolaire. La conversation se concentrera sur vos opinions et vos expériences sur l'impact des ateliers de cuisine/jardin communautaire scolaire sur les participants, et sur la minorité francophone et francophile qui habitent à Saint-Jean.

Temps de l'entrevue:

L'entrevue prendra environ 1 à 2 heures.

Compensation:

Si vous décidez de participer à cette étude, pour vous remercier d'avoir pris de votre temps, vous aurez la chance de gagner un des trois prix d'une valeur de 50\$ pour magasiner au Avalon Mall.

Se retirer de l'étude:

Si vous décidez de vous retirer de cette étude, faites-le moi savoir. Si par exemple vous décidez de vous retirer pendant ou après l'entrevue, je vais enlever toutes les informations que vous m'avez communiquées. Je peux enlever ces informations jusqu'au 1er Juillet 2016. Après le 1er Juillet, ça ne sera pas possible d'enlever les informations que vous aurez partagées avec moi puisque mon analyse sera complétée et je serai en train d'écrire ma thèse.

Si vous vous retirez de l'étude, peu importe le moment, vous aurez la chance de gagner un des trois prix d'une valeur de 50\$ pour magasiner au Avalon Mall.

Possibles bénéfices:

Ce n'est pas connu si cette étude aura des bénéfices pour vous. Cependant cette étude va peut-être aider à mieux comprendre l'impact des ateliers de cuisine et du jardin communautaire sur les minorités francophones et francophiles qui habitent à Saint-Jean. Cette étude va peut-être aider à comprendre l'impact de ces programmes sur la santé et le bien-être. Elle va peut-être aider à comprendre leur impact sur les aptitudes et les pratiques culinaires et de jardinage. Elle va aussi peut-être aider à comprendre leurs impacts sur le sentiment d'appartenance et le développement de la communauté. Finalement, cette étude va peut-être aider à comprendre leur impact sur l'identité des francophones et des francophiles vivant en situation minoritaire.

Possible risques:

Il y a des risques minimes à participer à cette étude. Vous pouvez vous sentir gêné ou inconfortable de partager votre opinion ou vos expériences avec moi, ou d'être enregistré. Cependant, vous n'avez pas à répondre à aucune question si vous ne voulez pas et vous pouvez quitter l'entrevue à n'importe quel moment. Aussi, vous pouvez demander à ce que l'enregistreuse soit fermée à n'importe quel moment durant l'entrevue et cela sera fait.

Confidentialité:

Les devoirs rattachés à la confidentialité incluent de protéger l'identité et les informations personnelles des participants. Les devoirs rattachés à la confidentialité incluent aussi de protéger l'accès, l'utilisation et le dévoilement des données concernant les participants qui n'ont pas été autorisées.

Protéger votre vie privée est une composante important de cette étude. Tous les efforts pour protéger votre vie privée seront faits. Je vais conserver votre nom et vos coordonnées en sécurité. Ces informations ne seront pas partagées avec d'autres personnes sans votre permission. Les informations collectées et utilisées par moi et ma superviseure seront conservées chez moi dans un classeur fermé à clé. Je suis la personne qui est responsable de garder ces documents en sécurité.

Anonymat:

L'anonymat réfère à la protection des informations qui peuvent identifier les participants, comme leur nom ou leur apparence physique.

Tous les efforts raisonnables pour protéger votre anonymat seront faits. Les données obtenues dans ce projet de recherche seront publiées et présentées dans des conférences. Je vais aussi rapporter des citations textuelles de l'entrevue. Cependant votre identité sera gardée confidentielle. Bien que nous allons rapporter des citations textuelles de

l'entrevue, vous serez identifié par un pseudonyme. Votre nom n'apparaîtra dans aucun rapport ou article qui sera publiés aux fins de cette étude.

Puisque les participants pour cette recherche ont été sélectionnés à partir d'un petit groupe d'individus, dont plusieurs se connaissent les uns les autres, il est possible que vous soyez identifiable par d'autres personnes sur la base de ce que vous direz.

Enregistrement des données:

L'entrevue sera enregistrée en audio. Je vais utiliser l'enregistrement audio pour transcrire textuellement ce que vous direz. Je vais utiliser des citations textuelles de ce que vous aurez dit dans des présentations, des rapports, des articles de journaux et dans ma thèse.

Entreposage des données:

Les données informatisées seront dans mon ordinateur portable protégé par un mot de passe. Les documents papiers seront conservés dans un classeur fermé à clé, dans mon bureau de travail à la maison.

Votre formulaire de consentement sera entreposé séparément de votre entrevue. Ainsi il ne sera pas possible d'associer votre nom à votre entrevue.

Ma superviseur et moi sommes les seules personnes ayant accès à ces données. Les données seront gardées pour un minimum de cinq ans, tel que requis par les politiques de l'Université Memorial sur l'intégrité de la recherche. Cinq ans après la fin de l'étude, toutes les données seront détruites.

Communication des résultats:

Les données de cette étude seront publiées dans des articles de journaux et des conférences. Les données de cette étude seront aussi publiées dans un rapport soumis à l'*Association communautaire francophone de Saint-Jean*. Ma thèse de maîtrise sera disponible publiquement à la bibliothèque QEII à l'Université Memorial de Terre-Neuve (Memorial University of Newfoundland). Bien que nous allons utiliser des citations textuelles de l'entrevue vous serez identifié par un pseudonyme et l'utilisation des citations textuelles sera faites avec votre permission seulement.

Partage des résultats avec les participants:

Si vous êtes intéressé, un sommaire des résultats de recherche vous sera envoyé par email ou par la poste. Je vais aussi présenter les résultats de l'étude aux membres de l'*Association communautaire francophone de Saint-Jean* dans une rencontre qui se tiendra au *Centre scolaire et communautaire des Grands-Vents*. Avant la rencontre, le moment et l'endroit seront annoncés par un email envoyé par l'*Association*

communautaire francophone de Saint-Jean à ses membres et par l'entremise de sa page Facebook.

Questions:

Vous êtes bienvenue à poser des questions avant, pendant ou après votre participation dans cette étude. Si vous voulez plus d'information sur cette étude, contactez: Karine Bernard, numéro de téléphone: 709-330-0057, email: kb5557@mun.ca ou Dr. Fern Brunger, numéro de téléphone: 709-864-6677, email: fbrunger@mun.ca.

Cette proposition de recherche a été examinée par le comité interdisciplinaire sur l'éthique de la recherche chez l'humain et elle est conforme aux politiques en matière d'éthique de l'Université Memorial. Si vous avez des questions à propos de la recherche, comme la façon dont vous avez été traité ou vos droits en tant que participant, vous pouvez contacter le président de ICEHR à icehr@mun.ca ou par téléphone au 709-864-2861.

Consentement:

Votre signature sur ce formulaire signifie que:

- Vous avez lu les informations sur la recherche.
- Vous avez pu poser des questions sur l'étude.
- Vous êtes satisfait des réponses à toutes vos questions.
- Vous comprenez l'idée générale de l'étude et ce que vous ferez.
- Vous comprenez que vous êtes libre de vous retirer de l'étude, que vous n'avez pas à fournir de raisons et que si vous vous retirez cela ne vous affectera pas ni dans le présent ni dans le futur.
- Vous comprenez que si vous choisissez de vous retirer **après** que la collecte de données ait été faite, vos données pourront être retirées de l'étude jusqu'au 1er Juillet 2016.

J'accepte d'être enregistré en audio	<input type="checkbox"/> Yes	<input type="checkbox"/> No
J'accepte l'utilisation de citations textuelles	<input type="checkbox"/> Yes	<input type="checkbox"/> No
Je comprends que si je choisis de me retirer après la collecte de données, les données me concernant peuvent être retirées jusqu'au 1er Juillet 2016.	<input type="checkbox"/> Yes	<input type="checkbox"/> No

En signant ce consentement, vous ne reconcevez pas à vos droits légaux et vous ne libérez pas les chercheurs de leurs responsabilités professionnelles.

Votre signature confirme:

- ☐ J'ai lu l'idée générale du projet et je comprends les risques et les bénéfices. J'ai eu suffisamment de temps pour y penser and j'ai eu l'opportunité de poser des questions et mes questions ont été répondues.
- ☐ J'accepte de participer à ce projet de recherche en prenant en compte les risques et les contributions de ma participation, que ma participation est volontaire et que je peux mettre fin à ma participation.
- ☐ Une copie du consentement éclairé m'a été remise pour mes dossiers.

Signature du participant

Date

Signature du chercheur:

J'ai expliqué que cette étude au meilleur de ma connaissance. J'ai encouragé à poser des questions et j'ai donné des réponses. Je crois que le participant comprend tout ce qu'implique la participation à cette étude, les risques potentiels associés et qu'il ou elle a choisi librement de participer à cette étude.

Signature du chercheur principal

Date

Title: Impacts of a community kitchen and a school-based community garden on Francophones and Francophiles living in St. John's, Newfoundland

Researcher(s): Karine Bernard, Department of Community Health and Humanities, Memorial University of Newfoundland, telephone number: 709-330-0057, email: kb5557@mun.ca.

Supervisor(s): Dr. Fern Brunger, Department of Community Health and Humanities, Memorial University of Newfoundland, telephone number: 709-864-6677, email: fbrunger@mun.ca.

You are invited to take part in a research project entitled "*Impacts of a community kitchen and a school-based community garden on Francophones and Francophiles living in St. John's, Newfoundland*".

This form is part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. It also describes your right to withdraw from the study. In order to decide whether you wish to participate in this research study, you should understand enough about its risks and benefits to be able to make an informed decision. This is the informed consent process. Take time to read this carefully and to understand the information given to you. Please contact the researcher, Karine Bernard, if you have any questions about the study or would like more information before you consent.

It is entirely up to you to decide whether to take part in this research. If you choose not to take part in this research or if you decide to withdraw from the research once it has started, there will be no negative consequences for you, now or in the future.

Introduction:

My name is Karine Bernard. I am a Master's student in the Faculty of Medicine, Division of Community Health and Humanities at Memorial University of Newfoundland. As part of my Master's thesis, I am conducting research under the supervision of Dr. Fern Brunger.

Purpose of study:

I am doing a study about the community kitchen and the school-based community garden launched by the *Association communautaire francophone de Saint-Jean*. This study will help to understand the impact of the community kitchen/community garden on the

Francophone and Francophile minorities living in St. John's. It will help to understand the impact of these programmes on health and well-being. It will help to understand their impact on cooking and gardening skills and practices. It will also help to understand their impact on sense of belonging and community building. Finally, it will help to understand their impact on identity of Francophones and Francophiles living in a minority situation.

What you will do in this study:

You will be invited to participate in an interview that will be audio recorded. The interview will be a discussion between you and me. During the discussion, I will ask you to share your thoughts and experiences about the community kitchen/community garden. I will be inviting you to discuss the reasons why you participate in the community kitchen/community garden. The conversation will focus on your thoughts and experiences about the impacts of the community kitchen/community garden on the participants, on you, and on the Francophone and Francophile minority living in St. John's.

Length of time:

The interview will take about 1 to 2 hours.

Compensation:

If you decide to participate in this study, to thank you for your time you will have the chance to win one of the three purchase vouchers of \$50 to shop at the Avalon Mall.

Withdrawal from the study:

If you decide to withdraw from the study at any time, just let me know. For example, if you decide to withdraw during or after the interview, I will remove all information that you will have shared with me. I can remove any information until July 1, 2016. After July 1, it may not be possible to remove the information that you will have shared with me because by then my analysis will be completed and I will be writing my thesis.

If you withdraw from the study at any time, you will still have the chance to win one of the three purchase vouchers of \$50 to shop at the Avalon Mall.

Possible benefits:

It is not known whether this study will benefit you. However, this study may help to understand the impact of the community kitchen and the community garden on the Francophone and Francophile minorities living in St. John's. It may help to understand the impact of these programmes on health and well-being. It may help to understand their impact on cooking and gardening skills and practices. It may also help to understand their impact on sense of belonging and community building. Finally, it may help to understand their impact on identity of Francophones and Francophiles living in a minority situation.

Possible risks:

There is minimal risk in participating in this study. You might feel shy or uncomfortable about sharing your thoughts and experiences with me, or about being audio recorded. However, you don't have to answer any questions if you don't want to, and you can leave the interview whenever you want. As well, you can ask to have the tape recorder turned off at any point of the interview and this will be done.

Confidentiality:

The ethical duty of confidentiality includes safeguarding participants' identities, personal information, and data from unauthorized access, use, or disclosure.

Protecting your privacy and confidentiality is an important part of this study. Every effort to protect your privacy will be made. I will keep your name and contact information secure. It will not be shared with others without your permission. Information collected and used by me and my supervisor will be stored at my home office in a locked filing cabinet. I am the person responsible for keeping it secure.

Anonymity:

Anonymity refers to protecting participants' identifying characteristics, such as name or description of physical appearance.

Every reasonable effort will be made to ensure your anonymity. Data from this research project will be published and presented at conferences; however, your identity will be kept confidential. Although we will report direct quotations from the interview, you will be given a pseudonym. Your name will not appear in any report or article published as a result of this study.

Because the participants for this research project have been selected from a small group of people, most of whom are known to each other, it is possible that you may be identifiable to other people on the basis of what you have said.

Recording of Data:

The interview will be audio recorded. I will use audio recording to transcribe verbatim what you will say. I may use direct quotations of what you will say in presentations, reports, journal articles and my thesis.

Storage of Data:

Electronic data will be stored on my laptop which is password-protected. Files will be kept at my home office in a secure, locked filing cabinet.

Your consent form will be stored separately from your interview, so that it will not be possible to associate your name with your interview.

My supervisor and I are the only person who will have access to it. Data will be kept for a minimum of five years, as required by Memorial University's policy on Integrity in Scholarly Research. Five years after the end of the study, all data will be destroyed.

Reporting of Results:

Data from this study will be published in journal articles and conference presentations. Data from this study will also be published in a report submitted to the *Association communautaire francophone de Saint-Jean*. My master's thesis will be publically available at the QEII library at Memorial University of Newfoundland. Although we will report direct quotations from the interview, you will be given a pseudonym and we will report with your permission only.

Sharing of Results with Participants:

If you are interested, a summary of study findings will be sent to you by email or mail. I will also present the study findings in a meeting which will be held at the *Centre scolaire et communautaire des Grands-Vents*. Prior to the meeting, the time and location will be advertised through regular emails sent by the *Association communautaire francophone de Saint-Jean* to its members and through its Facebook page.

Questions:

You are welcome to ask questions at any time before, during, or after your participation in this research. If you would like more information about this study, please contact: Karine Bernard, telephone number: 709-330-0057, email: kb5557@mun.ca or Fern Brunger, telephone number: 709-864-6677, email: fbrunger@mun.ca.

The proposal for this research has been reviewed by the Interdisciplinary Committee on Ethics in Human Research and found to be in compliance with Memorial University's ethics policy. If you have ethical concerns about the research, such as the way you have been treated or your rights as a participant, you may contact the Chairperson of the ICEHR at icehr@mun.ca or by telephone at 709-864-2861.

Consent:

Your signature on this form means that:

- You have read the information about the research.
- You have been able to ask questions about this study.
- You are satisfied with the answers to all your questions.
- You understand what the study is about and what you will be doing.
- You understand that you are free to withdraw participation in the study without having to give a reason, and that doing so will not affect you now or in the future.

- You understand that if you choose to withdraw **after** data collection has ended, your data can be removed from the study up to July 1, 2016.

I agree to be audio-recorded	<input type="checkbox"/> Yes	<input type="checkbox"/> No
I agree to the use of direct quotations	<input type="checkbox"/> Yes	<input type="checkbox"/> No
I understand that if I choose to withdraw after data collection has ended, my data can be removed from the study up to July 1, 2016	<input type="checkbox"/> Yes	<input type="checkbox"/> No

By signing this form, you do not give up your legal rights and do not release the researchers from their professional responsibilities.

Your signature confirms:

- ☐ I have read what this study is about and understood the risks and benefits. I have had adequate time to think about this and had the opportunity to ask questions and my questions have been answered.
- ☐ I agree to participate in the research project understanding the risks and contributions of my participation, that my participation is voluntary, and that I may end my participation.
- ☐ A copy of this Informed Consent Form has been given to me for my records.

Signature of participant

Date

Researcher's Signature:

I have explained this study to the best of my ability. I invited questions and gave answers. I believe that the participant fully understands what is involved in being in the study, any potential risks of the study and that he or she has freely chosen to be in the study.

Signature of Principal Investigator

Date