

# OFFICIAL FEEDBACK FORM

<b>DIALOGUE DATE</b>	Thursday, 8 April 2021 14:00 GMT -06:00
<b>DIALOGUE TITLE</b>	Turtle Island Dialogue: Traditional Harvesting
<b>CONVENED BY</b>	Denisa Livingston - Appointed Member of the Champions Network of the UN Food Systems Summit; Mikaila Way - Indigenous Peoples' Liaison for North America Food and Agriculture Organization of the United Nations (FAO)
<b>DIALOGUE EVENT PAGE</b>	<a href="https://summitdialogues.org/dialogue/10195/">https://summitdialogues.org/dialogue/10195/</a>
<b>DIALOGUE TYPE</b>	Independent
<b>GEOGRAPHICAL FOCUS</b>	Canada, Mexico, United States of America

The outcomes from a Food Systems Summit Dialogue will be of use in developing the pathway to sustainable food systems within the locality in which they take place. They will be a valuable contribution to the national pathways and also of interest to the different workstreams preparing for the Summit: the Action Tracks, Scientific Groups and Champions as well as for other Dialogues.

# 1. PARTICIPATION

## TOTAL NUMBER OF PARTICIPANTS

32

## PARTICIPATION BY AGE RANGE

0-18

1

19-30

22

31-50

4

51-65

4

66-80

1

80+

## PARTICIPATION BY GENDER

14 Male

16 Female

2 Prefer not to say or Other

## NUMBER OF PARTICIPANTS IN EACH SECTOR

13 Agriculture/crops

9 Fish and aquaculture

1 Livestock

8 Agro-forestry

32 Environment and ecology

13 Trade and commerce

8 Education

12 Communication

14 Food processing

6 Food retail, markets

4 Food industry

Financial Services

1 Health care

16 Nutrition

3 National or local government

5 Utilities

2 Industrial

2 Other

## NUMBER OF PARTICIPANTS FROM EACH STAKEHOLDER GROUP

7 Small/medium enterprise/artisan

Large national business

Multi-national corporation

5 Small-scale farmer

Medium-scale farmer

Large-scale farmer

12 Local Non-Governmental Organization

2 International Non-Governmental Organization

29 Indigenous People

10 Science and academia

1 Workers and trade union

Member of Parliament

3 Local authority

2 Government and national institution

Regional economic community

3 United Nations

International financial institution

Private Foundation / Partnership / Alliance

Consumer group

0 Other

## 2. PRINCIPLES OF ENGAGEMENT

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### HOW DID YOU ORGANIZE THE DIALOGUE SO THAT THE PRINCIPLES WERE INCORPORATED, REINFORCED AND ENHANCED?

The dialogue was organized with the Principles of Engagement in mind, and the moderators shared the Principles as part of the beginning of the Dialogue.

### HOW DID YOUR DIALOGUE REFLECT SPECIFIC ASPECTS OF THE PRINCIPLES?

All participants were very respectful, recognizing the complexity of the topics, embraced inclusive dialogue, and worked to build trust through our conversations by building understanding and appreciating each other's presence.

### DO YOU HAVE ADVICE FOR OTHER DIALOGUE CONVENORS ABOUT APPRECIATING THE PRINCIPLES OF ENGAGEMENT?

It is important to share these Principles for every dialogue to help set the space and remind participants of the diversity and need for inclusion with respect and honor.

# 3. METHOD

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The outcomes of a Dialogue are influenced by the method that is used.

**DID YOU USE THE SAME METHOD AS RECOMMENDED BY THE CONVENORS REFERENCE MANUAL?**

**Yes**

**No**

# 4. DIALOGUE FOCUS & OUTCOMES

## MAJOR FOCUS

The focus of our April 8th Dialogue was on the centrality of Traditional Harvesting in Indigenous Peoples' food systems of North America, and some of the related challenges and priorities that Indigenous Peoples' communities are facing with their traditional harvesting. Denisa Livingston, (Diné Nation), UNFSS Appointed Member of the Champions Network, and Mikaila Way, Indigenous Peoples' Liaison for North America with the United Nations Food and Agriculture Organization, hosted this dialogue and co-moderated with Ken Paul from the Wolastoqey First Nation of New Brunswick, Canada. Ken Paul is the lead negotiator and researcher for his First Nation's fisheries. Denisa and Ken were joined by guest speakers, Chef Justin Pioche (Navajo), Kerry Prosper (Mi'kmaq First Nation), and Lorraine Netro (Gwich'in Nation). Chef Justin Pioche recently joined the network of UN Food Systems Summit Food Heroes, he is the executive chef and founder of Pioche Food Group, a Navajo owned and operated food service company. Kerry Prosper, of the Mi'kmaq Nation (in Nova Scotia, Canada) spoke about fish harvesting including the American eels and moose hunting along the Atlantic coastal areas. Lorraine Netro, Gwich'in Nation (in Old Crow, Yukon, Canada) spoke about caribou harvesting, salmon fishing, wild plant harvesting and the Arctic National Wildlife Refuge (ANWR).

Through the dialogues, we incorporated traditional harvesting into the stated goals and priorities of these Action Tracks:  
Action Track 1: Ensure access to safe and nutritious food for all by including traditional and safe food products as part of the goal to increase availability of nutritious, traditional food harvests (such as hunting, fishing and gathering), making food more affordable and reducing inequalities in access to food.

Action Track 3: Boost nature-positive production to optimize environmental resources use to include Indigenous Peoples' traditional harvesting and stewardship/natural resource management; by addressing constraints facing Indigenous hunters, fishers, and gatherers, along with smallholder farmers and small-scale enterprises; to also support food system governance that realigns connections and regenerative use of traditional lands and waters.

Treaties do not give us our rights as Indigenous Peoples, they identify them in legal documents and legally binding agreements between sovereign nations. They are the supreme law of the land, and need to be upheld as such. Indigenous Peoples have and continue to lead long fought political battles for protection: Internationally and domestically, we [Indigenous Peoples] have and continue to lead long, hard fights for protection for the lands, waters, territories, and habitats of the plants and animals central to their food systems and cultures. To open this event, Lorraine Netro of the Gwich'in Nation shared the story of their over 40 year dedication to advocating for the protection of the Arctic National Wildlife Refuge (ANWR) in Alaska for permanent protection from oil and gas development. The areas within the ANWR are called the "Place where Life Begins" in the Gwich'in language is they are the calving grounds for the Porcupine Caribou Herd that have sustained their People since time immemorial. The Gwich'in Nation's make their homes along the migratory routes of the Porcupine caribou herd, their traditional territory spans what is now known as Northwest Territories and Yukon Territory in Canada and northeast Alaska in the United States. The recent commitments from the Biden Administration and Trudeau Administration to protect the ANWR and ban any oil and gas development there is a huge victory for the Gwich'in Nation. Elder Lorraine Netro expressed that the Elders and People feel they have finally been heard, and have so much work still to do.

### ACTION TRACKS

- ✓ Action Track 1: Ensure access to safe and nutritious food for all
- ✓ Action Track 2: Shift to sustainable consumption patterns
- ✓ Action Track 3: Boost nature-positive production
- ✓ Action Track 4: Advance equitable livelihoods
- ✓ Action Track 5: Build resilience to vulnerabilities, shocks and stress

### KEYWORDS

- ✓ Finance
- ✓ Innovation
- ✓ Human rights
- ✓ Women & Youth Empowerment
- ✓ Policy
- ✓ Data & Evidence
- ✓ Governance
- ✓ Trade-offs
- ✓ Environment and Climate

## MAIN FINDINGS

Realities of extreme food insecurity and altered lives from climate change: Lorraine Netro and participants accounted experiences of facing extreme food shortages and insecurities, with some instances directly correlated with the impacts of climate change. Within Indigenous Nations, the hunters, fishers and trappers are the field experts. They have seen dramatic changes in the landscapes, waters, migration patterns, fish runs, and decline in species as climate change impacts of melting permafrost, warmer waters, less ice pack, fires, more extreme storms, more extreme droughts and other environmental conditions change at increasing rates. These changes and challenges impact every aspect of our [Indigenous Peoples'] lives - our health, well-being, spirituality, emotional health, etc.

Traditional Harvesting grounds and waters are disappearing as are the animals: For many of our communities, we can no longer hunt and fish on the lands and in the waters where we have been stewarding and harvesting for generations. In some instances, this is because the salmon no longer return to the rivers where they used to run in plenty. In other rivers, due to large clear cuts and deforestation, the rivers have become too warm to sustain fish populations native to the rivers. In the case of migratory species, like the caribou, their migrational patterns have changed because the permafrost is melting and they can no longer cross their historical migration routes. Some of the inland lakes in the far north have dried up, and the animals are no longer in areas that have been traditional hunting grounds for generations. Also related to climate change and changing conditions, the changes and lessening of ice packs is affecting fishers ability to harvest species during the winter such as the American Eels on the Atlantic coast. Where ice packs usually form in November, ice packs did not form until February during Winter 2021. In areas of massive clear cuts, it has altered the species composition of the forest ecosystems leading to disease and massive die off of keystone species like the moose. These are hunting grounds and fishing rivers where we have gone for generations, we can no longer bring our children and grandchildren to these places and teach them the ways of harvesting and sustaining our people with our traditional harvests. This affects all aspects of our lives.

High price of food in fly-in communities contributing to food insecurity: For many far North Indigenous communities, they are fly-in communities meaning they have no access roads for supplies delivery, only by plane. Historically and traditionally, these communities' food security has come from their hunting, fishing, trapping, and gathering. As climate change and commercial industries alter the health and availability of plants and animals to harvest, their communities' food security is directly impacted. As a consequence they have to rely more on food supplies flown into the community, which are often too expensive for families to buy. Examples include, in Gwich'in communities such as Old Crow, Yukon a bag of apples can cost \$17 USD and two liters of milk can be \$8 USD. For Gwich'in communities and other Indigenous communities of the far North, caribou meat, salmon, and harvested plants are critical to their food security.

Food systems have been hijacked by convenience (drive-thrus and gas stations on reservations), dominance of unhealthy foods: While some areas are dealing with high prices and low supplies, other Indigenous communities in the United States and Canada, are dealing with a dominance of unhealthy foods in their food environment, where gas stations and fast food drive-thru restaurants are the only nearby options. This is especially true for Indigenous communities on the reservations in the United States. We are experiencing a dominance of unhealthy foods. This adversely affects our individual and collective health.

Shared resources and collective efforts are fragmented in urban settings that are dominated by "individualist" lifestyles: Our cultural practices and traditions of shared resources, collective rights, and collective stewardship of lands and waters is disrupted by the fragmented landscapes and resources in urban settings. We are not able to conduct our collective territorial management practices, nor share our resources in our traditional ways. Instead, for those of us living in urban settings, our lifestyles have become more "individualistic" and less collective.

Shrinking Populations of Keystone Species: Participants in the dialogue illustrated many examples of keystone species in their food systems that are in decline and facing health issues. From the shallow, warm rivers affecting fish runs to clear cuts affecting forest animals and plants to coastline development for tourism, and the compounding impacts of climate change - our food systems [Indigenous Peoples'] and our health, food security and cultures are directly impacted by the decline in these keystone species; as are the surrounding ecosystems of our territories.

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## OUTCOMES FOR EACH DISCUSSION TOPIC - 1/2

In dialogue, we discussed two main questions: (1) what are the challenges and experiences that need to be shared about your communities regarding traditional harvesting?, and (2) as we strive to reduce food losses and improve access to our own foods, what are some strategies to improve this? The following discussion outcomes are a summary of the participants' views on actions that are urgently needed for the protection and preservation of traditional harvesting.

**Create protected areas:** Under the leadership of Indigenous Nations, governments, private landowners, commercial and recreational industries need to create protected areas and agreements that uphold the rights of Indigenous Peoples' rights to self-determination, traditional hunting and sustaining their lifeways.

**Opportunities for Indigenous Youth:** We agreed that Indigenous-led initiatives to educate our youth is a priority to pass down these teachings, language in schools, teachings from the elders. Participants agreed it is of utmost importance that Elders continue to gather to teach the younger generations, and increase these types of programs in other Indigenous communities. Some participants noted that for some elders, traumas are holding them back from teaching their grandchildren. It was agreed that if the elders are willing, these traumas need to be healed for their health and for their ability to share with the grandchildren.

**Unwavering commitment to future generations:** Elders who participated in the dialogue expressed their unwavering commitment and responsibility to teach the younger generations. Lorraine Netro and Kerry Prosper both expressed their personal dedication to teaching and training the younger members of their communities to hunt, fish, gather, and carry forward their traditional harvesting methods, Indigenous languages, and traditional knowledge. They carry forward this dedication despite the challenges and diminishing resources holding onto the beacon that, "when the fish return their children will still know how to fish".

**Transmission of Traditional Knowledge and Skills to Younger Generations is being compromised:** The changes and challenges to our ways of life from climate change, environmental degradation, and economic hardship are affecting how elders are able to pass on teachings and skills to their children and grandchildren. Grandmothers and grandfathers in the dialogue expressed, "it is my responsibility today to teach my grandchildren, and yet we are challenged in so many ways. To teach our young hunters how to harvest, and our young women our responsibilities." Further expressing that some of the knowledge and skills cannot be passed on because the places of harvest no longer exist, like fish camps and hunting grounds.

**Teaching and respecting rights of treaties, change the culture of priorities:** Treaty Rights, histories and current arrangements need to be taught at all levels with Indigenous communities. There is a need for a broader understanding and knowledge of the Treaty Rights that Indigenous Peoples hold across the United States, Mexico, and Canada. The teaching and respecting of the treaties, can also be taught in combination with teaching/shifting cultural values towards respect, reciprocity, balance, harmony and relational values. Such teachings and values can be taught in schools, on up through government municipalities, private sector, civil society and conservation organizations, development sector etc.

**Indigenous Peoples need to come together to form coalitions to exercise their rights:** We agreed that too often tribal nations are operating in silos and leading fragmented efforts. Many participants felt that tribal nations, tribal governments, and Indigenous-led initiatives need to break down the tribal silos and start working together, creating more intertribal work. It's going to take creativity to address these issues, to reactivate our lifeways.

**How do we adapt to climate change in harvesting food? In all aspects of life?** This is an urgent and unanswered question raised by elders in the dialogue, and suggested as one we all need to ask ourselves.

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## OUTCOMES FOR EACH DISCUSSION TOPIC - 2/2

continued - In dialogue, we discussed two main questions: (1) what are the challenges and experiences that need to be shared about your communities regarding traditional harvesting?, and (2) as we strive to reduce food losses and improve access to our own foods, what are some strategies to improve this? The following discussion outcomes are a summary of the participants' views on actions that are urgently needed for the protection and preservation of traditional harvesting.

Importance of community gardens in rural and urban areas: We agreed that community gardens are an important step towards creating the collective resources and food growing spaces we need going forward. These community gardens are important in urban areas as well as rural areas alike. They create opportunities for intergenerational knowledge sharing, learning, while improving the access and quality of local food sources.

To carry ourselves with the idea of hope. It took many generations to get to this point of destruction, it may take many generations to recover. In closing, this was important advice shared by some of our speakers. The stories and experiences shared during our dialogue were heavy and disheartening in many ways. The reminder to carry ourselves with hope and a long term vision was an important way to close.

The values in our traditions is what the world needs to hear today, our traditional values: there was a common theme through the dialogue and actionable next steps about the importance of our [Indigenous Peoples'] traditional values. This speaks to the core of the issues the world is facing. Our traditional values have sustained our lifeways and relationships of reciprocity with the ecosystems we are a part of, these traditional values are central to our survival and they have much to teach the rest of the world.

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## AREAS OF DIVERGENCE

Many of the participants in attendance had shared experiences and perspectives on the challenges and ways forward for traditional harvesting practices in their communities. Most of the dialogue was held in solidarity and support of contributions made and shared. So while there were not areas of divergence in our dialogue, we touched upon topics such as commercial industries, recreational fishing, pulp mills, coastal developments for tourism, and private landowner access issues that might raise points of divergence with a larger audience with different stakeholders.

Private landowners have revoked access to lands and waters of traditional harvesting sites: An additional challenge that many Indigenous Peoples' communities are facing is reduced and diminishing access to harvesting grounds, fishing rivers and coastal areas due to private property owners revoking our [Indigenous] historical access, and more development that destroys harvesting areas or limits our access.

Fishermen and fisherwomen are facing violent attacks when exercising their treaty rights: Some of our brothers and sisters who fish and catch lobster, especially along the Atlantic coast of Canada, are facing violent attacks and targeted destruction of their fishing equipment and warehouses for exercising our treaty rights. They are being attacked by non-Indigenous fishers who are not able to fish at the same times as Indigenous fishers due to the differences and rights stated in our treaties. This conflict has caused great danger and destruction for the Indigenous fishers of the Atlantic coast of Canada.

Impacts of commercial industries and government endorsed activity on traditional harvesting: Indigenous food/subsistence fisheries are seeing the impact of commercial fisheries on their food fisheries and rivers. According to Indigenous fishers from Canada in the dialogue, there are a number of court cases endorsed by the Canadian government that continue to mitigate and entice commercial and recreational fishing. This also goes for government leased lands that are permitting the clear cuts of forests for pulp mills. The clear cut areas are affecting the ecosystems of the forests and health of the wildlife, including the moose that Indigenous communities traditionally harvest in the area as a main source of protein.

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