

OFFICIAL FEEDBACK FORM

DIALOGUE DATE	Thursday, 15 April 2021 14:00 GMT -06:00
DIALOGUE TITLE	Turtle Island Dialogue: Transforming Isolation
CONVENED BY	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)
DIALOGUE EVENT PAGE	https://summitdialogues.org/dialogue/10198/
DIALOGUE TYPE	Independent
GEOGRAPHICAL FOCUS	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

17

PARTICIPATION BY AGE RANGE

1 0-18 19-30 9 31-50 5 51-65 1 66-80 1 80+

PARTICIPATION BY GENDER

8 Male 9 Female Prefer not to say or Other

NUMBER OF PARTICIPANTS IN EACH SECTOR

11	Agriculture/crops	14	Education		Health care
2	Fish and aquaculture	11	Communication	16	Nutrition
3	Livestock	11	Food processing		National or local government
4	Agro-forestry	5	Food retail, markets	3	Utilities
17	Environment and ecology	8	Food industry	2	Industrial
9	Trade and commerce	2	Financial Services	2	Other

NUMBER OF PARTICIPANTS FROM EACH STAKEHOLDER GROUP

2	Small/medium enterprise/artisan	1	Workers and trade union
	Large national business		Member of Parliament
	Multi-national corporation	1	Local authority
5	Small-scale farmer	1	Government and national institution
2	Medium-scale farmer		Regional economic community
	Large-scale farmer	3	United Nations
8	Local Non-Governmental Organization		International financial institution
1	International Non-Governmental Organization		Private Foundation / Partnership / Alliance
14	Indigenous People		Consumer group
11	Science and academia		Other

2. PRINCIPLES OF ENGAGEMENT

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

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 the April 15th Dialogue was about how Indigenous Peoples of North America and the Hawaiian Islands are Transforming Isolation in their communities and food systems. Denisa Livingston (Diné Nation), Appointed Member of the Champions Network of the UN Food Systems Summit, and Jane Lokomaika'ikeakua Au (Kanaka 'Ōiwi, Native Hawaiian) Program Director at 'Āina Momona and Pacific representative and vice co-chair of the Local Communities and Indigenous Peoples Platform (LCIPP), Facilitative Working Group, with Mikaila Way, Indigenous Peoples' Liaison for North America with United Nations Food and Agriculture Organization, hosted and co-moderated the dialogue.

This dialogue's topic, "transforming isolation", examined the diverse ways communities face isolation, particularly in connection to food, and the ways we are or would like to transform that separation and remoteness to abundance, autonomy, and accessibility. Isolation as a topic included geographic isolation we face in rural and remote areas, the forms of isolation posed by COVID-19 and other historical illnesses, an isolation of resources and inaccessibility to traditional practices and diets, as well as the political isolation and the drastic repercussions it has on our lands, waters, food systems, and our people.

Jane Au introduced the topic in direct relation to the ways current food systems in Hawaii are ruled by our geographic isolation. In her community, there is a huge overdependence on barge shipments for their needed goods. Currently 85% of food in Hawai'i is shipped in, and there are very few resources on the island to ensure their food security in the event of disaster. And yet, in light of this alarming fact, there is a firm belief amongst power holders and decision makers that our traditional food ways, which were once able to feed well over 1 million people in their islands, without causing harm or imbalance to the surrounding natural environment, and with no dependence on outside shipping, are unrealistic. Despite the frailty of relying on shipments for over 80% of needed food, there is an unwillingness by the so called "State" to invest in and commit to traditional food systems, leaving us isolated in numerous ways.

With the finite space on their islands continually going to foreign development and tourism rather than local food production, and the climate crisis impacting shipments and access to resources worldwide, her communities are in a constant state of vulnerability, and still, our Indigenous technologies and solutions, our traditional practices, and systems, are ignored and deemed unviable. In holding our [Indigenous] worldviews and systems as impractical, we as a people, are cast away, unconsidered, unprotected, and isolated in our own homes.

Two of the action tracks connected to this talk are AT4- Advancing Equitable Livelihoods and AT2 - Shifting to Sustainable Consumption Patterns. In addition to the various isolations we face connected to food, we must also consider the isolation caused by our lack of human rights. By our continued colonization and marginalization on our own lands. How do these forms of isolation impact our food systems and land use specifically, and how do we create lasting abundance after generations of scarcity and solitude?

Looking at the ways we are conditioned into solitude, into isolation, is necessary for change. It is even more crucial that we look at the ways we have overcome these types of isolation, how we gather and create abundance in our communities, and how we resist the constant pull towards erasure.

In dialogue, we explored the topic of isolation with two questions: (1) what challenges and experiences with isolation does your community face? In thinking of food systems specifically, what ways do you face isolation? (2) what must be done to transform current isolations into abundance, liberation, and accessibility? How do we create momentum around these goals?

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

Indigenous Peoples endure isolation in our lived realities: The numerous ways we face isolation in connection to food and wellness in Hawai'i is a predicament that leads us to realize what is perhaps the most pressing isolation we all face, and that is the isolation of our lived realities. The people that we are outside of books, conferences and papers, so often the real struggles we face, the real isolation we feel, is having no viable means to assert our realities - our systems and ways of being, as truth - as something real. As Indigenous People, we continue to face isolation in the constant pressure to assimilate to a colonizing view - of food, of health, of all types of governance. Of all ways of being.

Roots of isolation stemming from colonization: While Kanaka 'Ōiwi (Native Hawaiian) are not typically connected to Turtle Island geographically, when it comes to shared traditions, food, cultures, and language we have more connections to communities in the Pacific. Though when it comes to colonization we [Kanaka 'Ōiwi] share the government of the United States as a colonizer and as such share many of the same challenges as our siblings on Turtle Island. The present realities of isolation in its different forms and impacts are a modern struggle for us. The seek and conquer, individualistic, and resource division mentalities of colonization have deeply disrupted and caused destruction of our Indigenous approaches and values of collective, shared resources, collective stewardship, shared responsibilities, ruling for the collective wellness, and relational connections with our surroundings and non-human relatives. Isolation was a foreign concept in systems of interconnectedness and international systems of existence. A form of isolation is colonization, there is colonial agriculture of monocropping of pineapple and sugar only with depleted water sources transforming our entire landscapes with land devastation.

We have become dependent on unsustainable practices: As an effect and outcome of isolation from our lands, waters, traditional lifeways and diets, knowledge systems, languages, communities, etc. - we have become dependent on unsustainable practices and ways of life engrossed in the current individual-focused and dominant culture society. Oftentimes the foods we eat, the ways we live, the places we live, the jobs we work, the ways we earn money and exist in the present day are reliant on the extractive economies, industrialized food systems, and non-representative political institutes. Our dependence on unsustainable practices has been for survival and default.

Indigenous Peoples face isolation in dominant-culture knowledge systems: With colonialism and processes of assimilation, our Indigenous Peoples' knowledge systems have been dismissed as inferior, uncivilized, unscientific, folklore, and illegitimate. And yet, our generational systems of knowledge and sophisticated methods of observation, systemic approach, and adaptations have sustained our societies since time immemorial while sustaining and expanding the ecological health and biodiversity of the planet. While there is growing awareness and interest in higher education institutes and research centers to better include and integrate Indigenous Peoples' knowledge systems, there is still a wide and deep gap in the recognition, representation, and inclusion of Indigenous Peoples' knowledge, research, and innovation in dominant-culture knowledge systems.

Urban Native communities deal with many forms of isolation: Many urban Indigenous/Native communities are facing isolation from resources to traditional practices and diets, as well as the political isolation of not being represented or having the legal autonomy that tribal governments have on a reservation (USA) or reserve (Canada). As urban Indigenous peoples, many of us lose our access to lands, waters, and natural resources for hunting, fishing, growing, generating and harvesting our traditional foods. We do not have political representation or coverage by the same institutions and government support as relatives are on reservations. Urban centers, like Detroit, are also facing a new colonial process of gentrification concentrating development in the downtown and ignoring neighborhoods where there are larger populations of People of Color, further exacerbating isolation from resources and safe, healthy neighborhoods.

Indigenous communities are facing higher risks of resource isolation from extreme weather events: For rural, reservation and island communities, large storms and extreme weather events have caused resource and political isolation as a result of their geographic isolation. For Hawai'i, large storms have caused delays of barge deliveries of food and water supplies leading to extreme food and resources shortages. For reservations, large storms have caused long power outages, sometimes leading to massive loss of frozen meats and traditional foods put up. Power outages can cause huge food loss that happens swiftly and is difficult for some communities to recover from.

Isolation from Indigenous cultures, stories, communities and non-human relatives: Isolation or undesired disconnection from their elders, the teachings and stories of their cultures, their non-human relatives from lands and waters, and separation from traditional seeds. These forms of social and cultural isolation are leading to the loss and erosion of our Indigenous knowledge, languages, intergenerational connections and our cultural ways of life. It leaves deep, unresolved longing and emotion.

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OUTCOMES FOR EACH DISCUSSION TOPIC - 1/2

Our dialogue centered around two sets of questions: (1) what challenges and experiences with isolation does your community face? In thinking of food systems specifically, what ways do you face isolation? (2) what must be done to transform current isolations into abundance, liberation, and accessibility? How do we create momentum around these goals? As noted in the main findings, isolation is not something we have felt before as Indigenous Peoples. We must reframe and transform our isolation before it becomes trauma, we must build a network to support each other. Some specific ideas and urgent actions generated from the conversation include:

Build our food sovereignty initiatives: urban, rural and intertribally, continue to design and promote programming and support for Indigenous Peoples living in urban and rural landscapes to transform our food landscapes.

Creating urban food sovereignty Initiatives and collectives: to address the many forms of isolation that urban Native/Indigenous communities face, participates spoke to the initiatives they are leading in Detroit to build food sovereignty initiatives focused on education, alliance and capacity building, community decision making bodies, public park and urban land use for food growing spaces, and looking at how land resources can be stewarded collectively in urban landscapes.

Establish local food sovereignty alliances as a decision-making body for community decisions: A community body for decision-making is a model that has been created and applied by urban Native communities to facilitate community decision making processes. This idea was brought forward as a way to build community capacity and collaborations towards food systems/community transformations.

Improve the thought and design behind land and water use: Many participants shared that where they live, land is not being used effectively to improve their communities health or safety. Instead, many expressed the opposite. Our dialogue stimulated ideas and thoughts of how collaborations could be developed in urban and rural communities to transform land and water use so that communities are better cared for, safer, and promote health. In some areas, this may require the cooperation of many municipalities and different stakeholder groups. One such example is approaching city governments for community garden spaces in city parks, this is working in some cities.

Focus on local capacity building for growing food and decision-making to produce and preserve food ways: Similar to other urgent actions recommended, in Hawai'i there are strong examples of locally-led, Indigenous initiatives dedicated to achieving environmental health and sustainability through restoring social justice and to de-occupying Hawaiian lands. Teams in Hawai'i are currently working to restore traditional food systems on the island Molokai, where we are also engaged in a number of land back and land restoration initiatives, working to get our aina and resources back into community hands, under the care of our Indigenous stewards.

Create Indigenous innovation tracks in higher education institutes: University of Hawai'i - West Oahu has an Indigenous Studies track that includes Sustainable Communities Food Systems course - where students, many who are Native Hawaiian students, are learning foundational practices and values, working with Indigenous Science and transforming their educational experience; there is an entire degree focused on Indigenous led restoration work. These tracks of study are opening up opportunities for Indigenous and non-indigenous students alike to build capacity, be supported in their advancement and give rightful validation to their knowledge base and innovations.

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OUTCOMES FOR EACH DISCUSSION TOPIC - 2/2

continued - Our dialogue centered around two sets of questions: (1) what challenges and experiences with isolation does your community face? In thinking of food systems specifically, what ways do you face isolation? (2) what must be done to transform current isolations into abundance, liberation, and accessibility? How do we create momentum around these goals? As noted in the main findings, isolation is not something we have felt before as Indigenous Peoples. We must reframe and transform our isolation before it becomes trauma, we must build a network to support each other. Some specific ideas and urgent actions generated from the conversation include:

Connect to our environment and teach Youth cultural ways to stay connected: We have to be connected to our environment. We do that by teaching our Youth to do that, by teaching the prayers and ceremonies to provide them with the additional understanding. Indigenous elders on the call are committed to making sure they do their part in teaching the children, the language, the roots of their language, and emphasizing the importance of knowing the traditional words. This is all part of revitalizing our cultural practices and agriculture practices. The teachings include the seeds, the soils, how to care for the space and themselves. The learning goes beyond the land. We need to get knowledgeable to be aware of what our environment is, everyday using this knowledge like an instrument with value to be deeply rooted in our traditional ways.

Revitalizing connections to Indigenous Seeds: Indigenous networks across the region are helping connect the seeds with communities of origin; so many places where the seeds are isolated from the people where they are from. There are stories connected to the heirloom and Indigenous seeds, that tell about where the plants are from and how our ancestors migrated with the seeds from different regions to where they are now. These stories of origin are part of the knowledge that needs to be revived in our communities and our youth.

Sustain intergenerational connections and teachings: Growing Together is a program in New Mexico that brings youth and elders together to grow food together. The program has been very successful in building strong relationships and honoring ancient knowledge. Elders and youth in this program feel it is so important to have these relationships. It has been difficult to sustain the program through the pandemic. In this opportunity, the elders share sacred knowledge with youth, and youth give their agility and strength to plant, and do the physical work that is hard for the elders. The youth also help to teach the elders about technology and new information. This program is working to ensure the intergenerational relationships and knowledge is kept.

Work with allies to amplify stories and advance advocacy: It is important to work with advocates and allies to the federal and local governments that can advance the priorities of Indigenous communities. Some non-indigenous participants share that there is receptivity in allies to make the changes. Allies can help to amplify the stories and priorities from Indigenous Peoples to further propel the needed change. Such cross-cultural and interagency collaborations are important for building relationships with allies and one another.

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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 transforming the many forms of isolation in their communities. Most of the dialogue was held in solidarity and support of contributions made and shared. So while there were no areas of divergence in our dialogue, we discussed topics such as imported foods, political isolation, water and land usage, school programming and curriculum, and knowledge systems that might surface areas of divergence with a larger audience with different stakeholders. We exposed areas of divergence which have led to forms of isolation for Indigenous Peoples' communities and their food systems. Transforming isolation will require engaging with these interrelated areas of divergence.

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