

# OFFICIAL FEEDBACK FORM

<b>DIALOGUE DATE</b>	Thursday, 6 May 2021 10:00 GMT -04:00
<b>DIALOGUE TITLE</b>	Faith + Food: Food Security, Access, and Justice
<b>CONVENED BY</b>	Andrew Schwartz, Center for Earth Ethics
<b>DIALOGUE EVENT PAGE</b>	<a href="https://summitdialogues.org/dialogue/12769/">https://summitdialogues.org/dialogue/12769/</a>
<b>DIALOGUE TYPE</b>	Independent
<b>GEOGRAPHICAL FOCUS</b>	India, Kenya, South Africa, 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

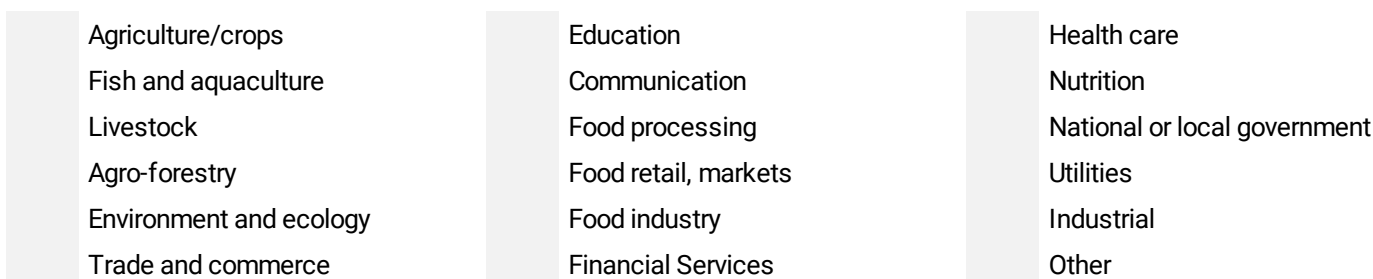
## PARTICIPATION BY AGE RANGE



## PARTICIPATION BY GENDER



## NUMBER OF PARTICIPANTS IN EACH SECTOR



## NUMBER OF PARTICIPANTS FROM EACH STAKEHOLDER GROUP



## 2. PRINCIPLES OF ENGAGEMENT

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

We consciously chose speakers committed to community development and principles of justice and equity in their work. We committed to multi-stakeholder inclusivity and highlighting the complexity of problems and the solutions. Our dialogues are globally diverse, bring together multiple stakeholders, have multi-faith representation, feature Indigenous voices throughout, and privilege the voices of front line communities.

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

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

# 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

We created a hybrid dialogue that took the core elements of multi- stakeholder, global participants and thought provoking questions and scaled it down . Rather than focus on a single action track, we created dialogues for each of the 5 Action Tracks. The scaled down dialogues allowed for robust conversation amongst the participants. We designed them so that there would be opportunities for different points of view, points of divergence and of course emergence. We, in our way, hopefully created a platform for dialogue where people come from different traditions, religious belongings, countries, industries, and ultimately points of view for how the food system needs to transform. There was no disagreement that things must change but the why and how of that change differed for all of the participants. This we believe to be the most important part - that there is no single solution and that any solutions that are created must be culturally and geographically appropriate, and meet people as people rather than as commodities or numbers on a page. True change happens in a society due to shifts in values and worldview. The world is on a precipice of such a shift as more and more are becoming acutely aware of the climate crisis and the impacts of adding another 3 billion people by 2050. Tensions are rising and violence is happening but so too are efforts for collaboration and peacemaking. Our discussion groups are much smaller but we have created spaces for the grassroots to be in conversation with the grasstops. Change can only happen when we listen and learn from one another in spaces that are egalitarian and democratic so we have tried to create such a space in our dialogues.

# 4. DIALOGUE FOCUS & OUTCOMES

## MAJOR FOCUS

The focus of this dialogue was an exploration of Action Track 1, Ensure access to safe and nutritious food for all, building on the religious and moral values of faith traditions. Through the theme “Food Security, Access and Justice,” the dialogue explored the barriers faced by Black, Indigenous and People of Color (BIPOC) farmers in different parts of the world (with speakers from the United States, Kenya, South Africa, and India).

Due to historical class disparities and colonization, the food industry and government have allowed unhealthy, ultra-processed foods to become ubiquitously available at the expense of traditional and indigenous foods that have been staples for hundreds and thousands of years. This has contributed to a global health crisis wherein food producers primarily struggle with having enough food to eat, while the principal consumers of that food struggle with overnutrition, NDCs, and other diet related health conditions not present until the introduction of processed foods.

The ultra-processed foods have contributed to “nutritional trauma” as the spiritual values underlying indigenous and faith communities, of the holiness of food and the bodies of human beings, are disregarded. The commodification and corporatization of food and food systems has slowly winnowed down the diversity of foods that are eaten globally. Streamlined food and food systems are a burden to growing lands and have deleterious impacts on health overall

Policy, governance, education, and finance systems need to shift so BIPOC and farmers from the Global South can innovate and create business models for themselves. BIPOC and traditional agriculture need to be uplifted through research and academia which influences policy. Models should also shift to empower women and girls.

Development entities need to focus on supporting bioregionally specific foods and local farmers to produce robust, diverse, and healthy diet that are culturally appropriate.

### 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

There is a need for those with power to support expansion of efforts that are intergenerational and build a connection between past, present and future, in order to restore a food system that honors ancestral wisdom and knowledge.

Participants acknowledged that all faith traditions of goodwill can contribute to a more equitable and sustainable food system, and that people practicing these faith traditions should consider how these values are reflected in the food system. People of faith should do more than just pray that wars over food will end, but put faith into practice through action and believe that activism will improve government accountability to creating equitable food systems.

Institutionalized religions such as the Catholic Church should have more collaboration with the UN Food and Agriculture Organization, which both have their offices within Rome, in order to create more sustainable, healthy and equitable food systems. Religious institutions which own real estate can also grow food on land, and more houses of worship can have culinary ministries.

There was acknowledgement that change starts from within and we need values-based leadership, and that ministry work should align faith where the fork is. One participant quoted Rabbi Joshua Abraham Heschel: "Very few are guilty, but all are responsible."

There was also an acknowledgement that in a patriarchal society, in a world where women and girls are primarily the people growing and harvesting the food eaten by the majority of the world's population, as well as the people who are hungry, stakeholders should embrace the divine feminine, providing more opportunities to women and girls as well as indigenous cultures. The faith community recognizes that truth must lie in the communities who are the most oppressed in order for powers and principalities to oppress them.

Hunger and diet-related disease are almost always due to economic inequality, those in power need to be re-humanized and see all lives as valuable and that food is a human right. All human beings are holy, and food is holy. All people should have the right to safe, healthy and culturally appropriate food.

Indigenous peoples are leading the way in food policy yet do not feel they have a seat at most decision making tables regarding food systems. The indigenous in North America previously had no term for unhealthy food; they had to coin a term which means "beyond food" to describe highly processed foods. They also use the acronym "CRAP" to describe "Carbonated, refined, artificial, reprocessed foods." Community, faith and religious leaders should use the message of One Health to communicate that the health of the environment and the health of humanity are tied together.

There is a need to acknowledge the historical connection between hierarchy and diet-related diseases. Diseases, once common only among the rich who had their servants prepare extravagant food for them, became common among the lower classes when foods high in sugar, salt and fat became more accessible for them.

Decolonizing the food system to shift supply and demand towards traditional, nutritious foods would allow for BIPOC (and all) people to consume healthier diets. In order to do this, those with power and financial capital should invest in farmers and educational curricula should be decolonized. In addition, there should be improved access to nutritious foods (of local varieties) in communities that continue to experience the disparities caused by colonization and apartheid.

There is a need to support more BIPOC and people from the Global South in research and academia, to contribute to the papers that make their way into policy proposals. Too many governments favor corporations, and there is too much reliance on pesticides and antibiotics in the food supply, while not enough traditional practices are supported.

In particular there should be more agricultural research on traditional varieties. Innovations should emphasize ways of maintaining healthy traditional diets (vs highly processed versions of various traditional foods) and reducing the cooking footprint while relieving the burden on low-income communities.

The longer the list of ingredients, the less that consumers know what's in it. Consumers send market signals by what we purchase. There is a need for more consumer literacy and following guidance of the World Health Organization such as on salt content.

There is a need to invest in low-cost solutions such as kitchen gardens and backyard gardens, as home gardens can supply non-staple foods.

There is a need to produce food that supports regenerative growth and holistic biodiversity support. Equitable food production includes equity for plant and animal kingdoms

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## KEYWORDS

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## OUTCOMES FOR EACH DISCUSSION TOPIC

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Policy, governance, education, and finance systems need to shift so BIPOC and farmers from the Global South can innovate and create business models for themselves. BIPOC and traditional agriculture need to be uplifted through research and academia which influences policy. Models should also shift to empower women and girls.

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### KEYWORDS

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



## AREAS OF DIVERGENCE

The largest and most important point of divergence was between making the existing food system structure - which relies on agro-corporations, major farms, heavy reliance on animal proteins, and processed foods that require huge amounts of plastics, shipping, refrigeration, and preservatives - more just, accessible, and equitable versus relying more on localized modes of food production that put finance and development towards smaller farmers, Indigenous practices, and reclamation and rewilding of lands.

What was recognized by all of the speakers was that there will need to be continued reliance on a global food system and processed foods to meet the demands of people, especially those living in parts of the world such as mountain communities and desert communities that cannot grow enough food to meet their needs. The question really came down to how much food can be grown by local farmers vs how much must be produced and shipped globally.

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# ATTACHMENTS AND RELEVANT LINKS

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## RELEVANT LINKS

- **Faith and Food - AT 1 Dialogue**  
<https://www.youtube.com/watch?v=l7H9YJt2n5E&t=2151s>