



# 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







# 4. DIALOGUE FOCUS & OUTCOMES

## MAJOR FOCUS

Guest Speakers share:

1. Significance of traditional food of ethnic minorities for the transformation of China's food system
2. The importance of Indigenous nutrition and traditional food systems and their worldwide research and Application
3. Study on traditional food of ethnic minorities in Yunnan Province
4. Research status of nutrition and traditional food of ethnic minorities in China
5. Kazak traditional food and use
6. Uygur traditional food and use
7. Blang traditional food and use

Panel discussion:

8. How to combine ethnic minority food with commerce to achieve sustainable economic development?
9. Problems and solutions in using traditional food?
10. How to collect, record and develop the traditional diet of ethnic minorities?

### 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

### Overall research status in China

□At present, the research on nutrition and food of ethnic minorities in China is mainly concentrated in schools, including primary and secondary schools; Focus on BMI, undernutrition, and overnutrition; in general, the undernutrition rate has been decreasing and the overnutrition rate has been increasing; There are few studies on the factors affecting diet; Lack of interdisciplinary research, lack of combination with traditional medicine and behavior.

□In general, ethnic minority groups with more population tend to have more related publications; ethnic minority groups only living in a specific region are perceived as unique ethnic groups and can gain more attention on research; ten ethnic groups lack research: Tajik, Xibo, Tatar, Hezhe, Uzbek, Gelao, Menba, Lhoba, Russian, and Gaoshan.

□Nutrients are generally lacking; Nutrition status has improved significantly in recent years. The obesity rate of Han majority nationality is generally higher than that of ethnic minorities, and the malnutrition rate of Han nationality is generally lower than that of ethnic minorities.

□Ethnic minorities mainly have three dietary structures: fishing and hunting food: Hezhe, Oroqen, Jino, Dulong, etc; Animal husbandry: Tibetan, Mongolian, Kazak, Yugur, etc; Mainly agricultural rice: Dong, Miao, Dai, Yao, etc.

### Yunnan characteristic food (academic discovery)

□Ethnic minorities in Yunnan have the custom of eating flowers, including rose, plantain flower, Canary flower, azalea, bitter thorn flower, seaweed flower, Tangli flower, etc. Flowers are rich in amino acids, a variety of micronutrients, and vitamins, as well as active proteases, nucleic acids, flavonoids, and other active substances.

□There are more than 250 kinds of wild edible fungi in Yunnan, accounting for half of the world. Wild fungi contain fat, protein, carbohydrates, crude fiber, a variety of minerals, and vitamins, which have high nutritional and health care value. Such as Boletus, ganba, chicken fir, Tricholoma matsutake, etc.

□Ethnic minorities in Yunnan eat a large number of insects. It can supplement nutrients such as high protein and micronutrients. Most edible insects contain 28 kinds of free amino acids and 8 kinds of amino acids necessary for the human body. It is also rich in Vitamin A, D, E, B1, B2, B12, and other vitamins; Calcium, potassium, phosphorus, zinc, iron, magnesium, manganese, selenium, and other trace elements. It also contains high-energy phosphorus-containing compounds ATP, cytochrome c, coenzyme Q, and a variety of hormone substances. Including bamboo insects, grasshoppers, acid ants, silkworm pupae, etc.

### Other findings

□Not just the ethnic minorities, the impact of fast food culture on the diet of ethnic minorities is also an impact on the diet culture of the Han majority. The Han nationality is also in the process of modernization, and the cooking environment is disappearing. There are no conditions for traditional cooking, and great changes are taking place. With the process of commercialization, many things are changing, and the culture itself is being impacted by modern civilization and gradually disappearing.

□At present, a kind of adventure exploration has gradually made the minority food materials in remote areas appear in people's vision, and began to explore the sales and profits in the broader Chinese market. It is better to use the novelty and public interest of most people to broaden the market than only to protect and develop the traditional food and food culture.

□Because moving from rural areas to cities, moving from pastoral areas, and the change of national policies, the change of ethnic minorities' eating habits is far more than that of the Han nationality. Ethnic minorities' youth can accept the traditional diet at home. After going out of his hometown, the traditional diet of ethnic minorities was lost.

### Minority guests share

□Kazak people eat a lot of dairy products and meat products. Dairy products include milk, milk tea, milk yogurt, yogurt picles, butter, milk skin, horse milk, horse milk wine, etc. Dairy products are rich in vitamins and micronutrients. It can improve intestinal colonies, strengthen the stomach and spleen and prevent enteritis, diabetes, and so on. Meat products include beef, horse meat, mutton, etc. The cooking method is stewing or air drying (it can be eaten the next year). There are also some characteristic foods with cultural value. For example, wurezi porridge. There are seven kinds of raw materials, including flour, bone, and meat, rice, millet, milk pimple/yogurt, water, and salt. The porridge represents the longing for a better life.

□Uyghurs eat a lot of coarse grains, such as corn. Coarse grains contain more unsaturated fatty acids, which have therapeutic effects on the normal metabolism of fat and cholesterol, coronary heart disease, arteriosclerosis, and reducing hyperlipidemia. At the same time, Uyghurs like to eat pilaf. Pilaf is a very nutritious food. Mutton oil, onion, carrot, and rice are multi-vitamin supplements, especially carrot, which is called "little ginseng". Characteristic foods include fennel, which has the effects of promoting Qi, relieving pain, strengthening the stomach, and dispersing cold (Chinese Medicine). It is mainly used for stomach cold pain, abdominal cold pain, dysmenorrhea, hypochondriac pain, colic pain, testicular hydrocele, schistosomiasis, etc. Turnip has the effects of appetizing Qi (Chinese Medicine), promoting dampness and detoxification. It is mainly used to treat food accumulatio

## ACTION TRACKS

<input type="checkbox"/>	Action Track 1: Ensure access to safe and nutritious food for all
<input checked="" type="checkbox"/>	Action Track 2: Shift to sustainable consumption patterns
<input checked="" type="checkbox"/>	Action Track 3: Boost nature-positive production
<input type="checkbox"/>	Action Track 4: Advance equitable livelihoods
<input type="checkbox"/>	Action Track 5: Build resilience to vulnerabilities, shocks and stress

## KEYWORDS

<input type="checkbox"/>	Finance	<input checked="" type="checkbox"/>	Policy
<input checked="" type="checkbox"/>	Innovation	<input type="checkbox"/>	Data & Evidence
<input type="checkbox"/>	Human rights	<input type="checkbox"/>	Governance
<input type="checkbox"/>	Women & Youth Empowerment	<input checked="" type="checkbox"/>	Trade-offs
<input type="checkbox"/>		<input type="checkbox"/>	Environment and Climate





## AREAS OF DIVERGENCE

### Possible measures and limitations

□Traditional food is mainly distributed in a certain area, which is not well-known and widely used. For the promotion of traditional food, we should break the nationality with communication, use the developed logistics economy to overcome regional restrictions, and form a regional characteristic business network. Specific methods include:

1. Carry out relevant activities in universities to publicize traditional diet and promote young groups to share traditional food among friends
2. Set up a national chain of traditional ethnic food restaurants
3. use new media, live by voice, and TikTok.
4. Make a documentary about traditional food
5. Emphasizing the efficacy of food may not be beneficial to the protection of traditional culture in the long run. Traditional food can be promoted from the taste of food or other aspects.

□In the process of mass production of ethnic minority traditional food, we need to find the most acceptable, the most representative of national culture, find the most distinctive, and export cultural image by relying on differentiation. Why people buy special products in a place is to experience the local culture.

□For areas with serious desertification in Northwest China, residents of big cities have more opportunities for green plants and medical services. In rural areas, there are mainly beef and mutton, less vegetable intake, less medical treatment, high blood pressure, hyperglycemia, tooth loss, and the physical condition is not as good as that in rural areas. Need to change? How to change? Need government policies? Strengthen the supermarket medical system? Or tourism? Business?

□After the commercialization of local food, such as Yunhai Cuisine, a Yunnan food chain, the food you can eat is similar in appearance but different in reality. Optimized and improved. How can it be accepted by the public and ensure its authenticity? How to balance?

□The promotion of an ethnic minority diet can be combined with local tourism culture. However, at present, tourist groups combined with ethnic minority food culture in the market are positioned as high-quality products, and the audience is also middle and high-end income groups that can accept the price. If we want to go in this direction, the audience who can publicize food culture is very limited.

□Very localized food, going out also needs to overcome the physiological and physical differences of people. For example, people will be poisoned by wild fungicides. Use them with caution.

□In the process of promoting traditional food, we also need to consider the limitations of traditional food. Many traditional foods are rooted in local culture and customs. They are not necessarily suitable for all other people. The unprocessed traditional food of ethnic minorities is unacceptable to most tourists. Now the air-dried yak meat on the market caters to the market through other cooking methods and added seasonings. Only by changing it can it have popularization value. At the same time, changes in lifestyle and taste will bring changes in people's demand for food. Therefore, we should innovatively use traditional food materials to make traditional cooking methods keep pace with the times so that the promotion of traditional food can make people's diet more rich, diverse, and balanced.

### Controversial topic

□What is a sustainable food system? Is it the same in different regions? Further discussion and definition are needed. According to the current popular viewpoint of sustainable development, most of the food of ethnic minorities living on animal husbandry is meat, without vegetable dishes, which is unsustainable and contrary to the concept of plant-based recipes. But in fact, the carbon emission of Tibetan areas dominated by animal husbandry is not high. Natural animal husbandry and industrial intensification are actually much worse. Since Tibet is located on the plateau, it is difficult to determine the extent of environmental damage from an environmental point of view by forcibly planting and promoting the concept of a plant-based diet that is not suitable for cultivation in Tibet, or transporting vegetables to them. For meat transported from far away, excessive meat consumption should be replaced by a plant-based diet. We should have different attitudes towards different nationalities and different lifestyles. It cannot be absolute.

□It is overbearing to judge what food is sustainable by the value of mainstream nutrition. Behind this, we need to consider the debate of nutritional reductionism, genetic differences, public acceptance, and the rationality of nutrition as all standards. Whether to accept the standard of judging nutrition and whether to accept the mainstream green concept is essentially a problem of the cognitive system. For example, Tibetans, focusing on animal husbandry, are group factors rather than individual choices. There are historical factors and a strong locality. Moreover, in ethnic medicine, such as Chinese medicine and Tibetan medicine, both of them have their own way to define how to eat food in a healthy way and have diet-based treatment. We need to consider it rather than adopt Nutrition which is from the western cognitive system.

