We need to talk about climate change: bringing farmers and cities round the same table

The Fork to Farm Global Dialogue at COP26

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Contents

Introduction

The Fork to Farm Dialogues process has been about building relationships of trust between two sets of food systems actors, namely farmers and local policymakers. This process was born out of a desire to bring the voices of diverse farmers and local communities around the world close to the United Nations climate negotiations at COP26 in Glasgow, to support the decolonisation and democratisation of global food and climate polices[1].

Many food systems do not produce healthy food, they do not reward producers equitably and they destroy the environment, currently accounting for one third of global greenhouse gas emissions[2]. It is becoming clear that the Paris Agreement cannot be met without rethinking food systems. Farmers, processors, traders, retailers, consumers, and local government are the ones who make change happen.

Food matters to our health, our families, our schools, our hospitals and is a core ingredient to forging community. It matters to local government, producers, businesses, and consumers. Food touches on multiple sectors: environment, agriculture, health, labour, trade, industry, etc. In short, food is a thread linking people with each other and helping join up disparate policy strands.

Dandelion
Johannesburg, South-Africa

The dandelion has a crucial role in restoring healthy soils from those that have been heavily compacted, thanks to their strong root structure. The dandelion is a welcome plant in our garden and is never removed.

Object brought by participants to represent something that they are proud of in their food systems.

At COP26 our aim was to begin a conversation between those who think about change and those who make it happen, between those who produce and those who consume food, between those who seek reliable food production for now and those who worry about the future. By promoting this dialogue between those engaged in agriculture, livestock raising, fishing, pastoralism, and forestry along with subnational governments, and empowering them to act, more sustainable food systems will emerge. Only then we will be able to develop coherent policies that successfully deliver food systems transformation and address environmental and nutritional challenges.

We acknowledge that global and national policies are necessary to create the right conditions for food systems transformation. Our emphasis on dialogues seeks to accentuate the essential role of farmers and cities[3] within the policy making process — not just in implementing top-down policy, but in shaping such policies, finding new solutions together and co-creating their futures[4]. In international policy spaces, including at the first UN Food Systems Summit in 2021, policies are being designed to define what needs to be done to decarbonise food practice, yet food producers and local governments are rarely meaningfully involved in these conversations[5].

The name 'Fork to Farm' does not refer to the well-known idea of tracing food from farm to table; 'Farm to Fork'. In 'Fork to Farm', the 'Fork' (recognising that not everyone eats with a fork) represents those who are not involved in food production such as decision-makers and consumers. It is the 'Fork' that needs to go to the 'Farm', representing food producers. This reflects the idea that decision-makers, consumers, and other food-system actors, need to make the effort to reconnect, through conversations, with the places where their food comes from, the ecological systems that produce food, and the people who steward these resources.

The Fork to Farm Dialogue process tried a new approach, following our Guiding Principles, co-written by the Fork to Farm Steering Group[6].

Guiding Principles

Just transition and respect for human rights

The Fork to Farm process is guided by the aim of achieving a just transition for farmers and cities to sustainable and resilient food systems that ensure access to fair and secure livelihoods and healthy and culturally appropriate diets for all.

Diversity

The Fork to Farm process is inclusive and will be grounded in the understanding that it is necessary to ensure diverse participation across age, gender, geography, ethnicity and farming and knowledge systems to build and support resilient and life-affirming food systems.

Equity and equal participation

Equity must be at the heart of the Fork to Farm process provides a safe space where horizontal dialogue between farmers and cities can take place and where all contributions are respected and carry equal weight.

Respect for different farming and knowledge systems

Equitable and inclusive participation must build on respect for the diverse farming and knowledge systems including Indigenous, traditional, and mainstream systems existing in the region. Dialogue hosts ad facilitators work to ensure that these are represented and equally respected in the Fork to Farm process.

Sustainability and resilience

The Fork to Farm Process aims to contribute to sustainable and resilient food systems based on practices that respect and support the natural and social resources they rely on. This means that the Fork to Farm Dialogues support integrated food systems approaches to climate change adaptation and mitigation that enable relationships of reciprocity within the food system. These relationships include those between social and cultural food practices, farming practices and natural resources, land, soil, water, and biodiversity.

Local-led and context-specific

The Fork to Farm methodology is adaptable to local context and intended to be co-designed by people and place. Recognising that the impact of the challenges faced vary between communities and that just and effective approaches to the climate and nature emergency must be grounded in local realities and experiences.

Connecting the Fork to Farm Dialogue process to COP26 was a way to link global policy with the practical experience of farmers and cities seeking to support and protect local food systems in accordance with the principles of the right to food and food sovereignty.

In preparation for COP26 we developed the Fork to Farm Local Dialogue by partnering with people in Ecuador, Scotland, Wales, South Africa, Kenya, Nigeria, México, Tanzania, the Philippines, Peru, and Belgium [7].

The defining feature of these Local Dialogues was to bring primary producers into a relationship-building process with actors who have decision-making power in the food system.

Each Fork to Farm Local Dialogue was shaped by its specific context and driven by the desire of communities to come together to reflect on the impacts and resilience of their food systems in the context of health, economic, and ecological crises. Throughout 2021 dialogues ran simultaneously across the world, with dialogue facilitators coming together as a Community of Practice, as part of a global movement of concerned farmers and cities.This Community of Practice was coordinated by Nourish Scotland and Go Deep Scotland.

This report on the Fork to Farm Global Dialogue presents the conversations which took place at this event. Snippets from the conversations exemplify how, **if we want a just transition where healthier food systems secure sustainable food for cities and sustainable futures for farmers, these local actors need to be key agents in the policy-making process.**

Theory of change

The climate crisis is driven by years of urbanisation, marginalisation of native foodways, and promotion of industrial agriculture and fishing.

Many food producers now feel singled out as part of the problem despite being incentivised for years to industrialise to feed the world. They are being left behind to carry the burden of the worst impacts of climate change.

In cities, nutrition insecurity is on the rise, exacerbated by the Covid-19 pandemic which has been deepening inequalities. In many places, rifts between urban and rural populations prevent the two actors from connecting[8]. Yet both urban and rural residents are demanding action on climate change. With the knowledge, expertise, and existing relationships of decision-makers and farmers with residents, land, water, and animals, these actors have the potential to build resilient food systems that are nourishing for all, but they need to work together.

At the heart of the Fork to Farm Dialogues process, is the theory that change happens locally and is driven by unique local knowledge, circumstances, and relationships.

Food producers and their communities around the world hold place-specific knowledge. Local governments are closer to their residents and garner a sense of local identity. As a result, these local actors are best informed about what can and cannot be done in their locale and are able to establish participatory and democratic ways to govern their local food system.

How do we work together?

At its heart, collaboration is about relationships, shared visions, and solidarity. However, trustworthy relationships take time to build. What is needed then, is a deep social process.

Guided by skilled facilitators, the Fork to Farm Dialogue process begins with the lived experiences of the participants. The conversation starts with emotions, personal experiences of food and climate change, and with participants' hopes and concerns for the future. Everyone is invited to share and deeply listen.

We believe this to be a decolonial process. This is because colonisation, was and continues to be a process of severing relationships both between and within ourselves and with everything around us. Coloniality can be understood as a process in which a person or group of people posit their ways of being and doing things as the only right way to do so[9]. Coloniality denies that there are multiple ways of being and doing things, emerging from relationships with local places, and possible 'worlds' which can coexist. If we view this in the context of relationship building, a colonial approach is one where a person or group of people is resistant to transforming themselves through meaningful relationships with others.

Thus, a decolonial approach is one where we are open to experiencing a deep and meaningful relationship-building process where we are openly transformed through our interactions with others (human and non-human).

Led by farmer and city participants, the dialogues do not begin with the technical concepts of climate change 'mitigation' and 'adaptation'. Instead, they begin with loss and loyalties, with stories and worries, with pride in place and engagement with local foodways. This whole-systems thinking reflects bottom-up approaches to building resilience that are guided by community needs, aspirations, and knowledge and complements the top-down policy-driven approach.

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Sheep Wool
The Borders, Scotland

Sheep's wool goes to waste on sheep that are produced for meat, wool is worth nothing. Cost of shearing costs more than the value of the wool, there are some sheep that cast their own coats. Some have hair but not wool. We are quite high up, so sheep will shed. There are a lot of technologies around sheep. Sometimes we milk sheep. You use special breeds – British milk sheep. People are eating less sheep meat. It is not as convenient as something like chicken and is stronger tasting, once upon a time it was only sheep and beef.

Object brought by participants to represent something that they are proud of in their food systems.

The Fork to Farm Global Dialogue at COP26

The Choreography

Women, men, young people, first generation farmers, farmers with years of experience, Indigenous Peoples and policymakers, came to speak together in the Fork to Farm Global Dialogue at COP26. This Global Dialogue gathered over 20 groups made up of diverse farmers, policymakers, and facilitators from different regions in Scotland, England, Indonesia, the Philippines, Laos, Nigeria, Kenya, South Africa, Peru, Brazil, México, and Canada.

The hybrid event was divided into two sessions, a morning one and an afternoon one. This was done to ensure that people calling in online from other parts of the world could do so at a comfortable time. Participants were invited to join as part of regional groups ranging from 5 to 8 people depending on whether they were joining online or in person. Both sessions followed the same pattern: each group was paired with one other group for an hour-long conversation. This was followed by a one-hour break and reflection session before they were paired with the next group. To pair groups, we asked participants to fill in a survey saying what they would be passionate to talk about with another group. Within the practical constraints such as the time people were joining at, and the number of people in the group, we matched groups with similar passions (see Dialogue Pairings table).

Global Dialogue participants dance a traditional Scottish ceilidh

MORNING 1

In Glasgow: Room 1 (in-person dialogue)	**KENYA: COASTAL, MEXICO: MEXICO CITY, NIGERIA: OYO STATE** Passion: indigenous food systems	**SCOTLAND: SOUTH LANARKSHIRE** Passion: link between urban and rural, access to local food for urban sustainability esp, dairy and livestock
In Glasgow: Room 2 (hybrid dialogue)	**CANADA: NFU, SCOTLAND: SOUTH WEST** rural livelihoods, land use tensions especially forestry and livestock, decolonising food systems	**PHILLIPPINES: VARIOUS REGIONS** Passion: indigenous food systems
In Glasgow: Room 3	**KENYA: MOLOW** Passions: women's rigths, community, sustainable farming	**SCOTLAND: UIST**
Online Breakout Room 1	**SOUTH AFRICA: JOHANNESBURG** Passion: support services, infrastructure, access to markets, value chain development	**INDONESIA: VARIOUS REGIONS** Passion: seasonal harvest. Supplying staples to local markets
Online Breakout Room 2	**LAOS: VARIOUS REGIONS** Passion: youth and agriculture	**SOUTH AFRICA: STELLENBOSCH**
Online Breakout Room 3	**KENYA: RABAI COMMUNITY** Passion: indigenous food systems	**INDONESIA: SURAKARTA** Passion: role of urban farming
Online Breakout Room 4	**INDONESIA: BANDUNG** Passion: role of urban farming	**NIGERIA: OYO STATE** Passion: agricultre and climate, farmers voices in decision-making, conflict and insecurity, market access, challenges and opportunities in adopting agricultural best practices

MORNING 2

n Glasgow: Room 1 (in-person dialogue)	**CANADA: NFU, SCOTLAND: SOUTH WEST** Passion: rural livelihoods, land use tensions, forestry and livestock, decolonising food systems	**SCOTLAND: SOUTH LANARKSHIRE** Passion: link between urban and rural, access to local food for urban sustainability esp, dairy and livestock
In Glasgow: Room 2 (hybrid dialogue)	**INDONESIA: VARIOUS REGIONS** Passion: seasonal harvest. Supplying staples to local market	**KENYA: MOLOW** Passions: women's rigths, community, sustainable farming
In Glasgow: Room 3	**KENYA: COASTAL, MEXICO: MILPA ALTA, NIGERIA: OYO STATE** Passion: indigenous food systems	**INDONESIA: BANDUNG**
Online Breakout Room 1	**INDONESIA: SURAKARTA** Passion: role of urban farming	**SOUTH AFRICA: STELLENBOSCH**
Online Breakout Room 2	**LAOS: VARIOUS REGIONS** Passion: youth and agriculture	**SCOTLAND: UIST**
Online Breakout Room 3	**NIGERIA: OYO STATE**	**SOUTH AFRICA: JOHANNESBURG** Passion: support services, infrastructure, access to markets, value chain development
Online Breakout Room 4	**KENYA: RABAI COMMUNITY** Passion: indigenous food systems	**PHILLIPPINES: VARIOUS REGIONS** Passion: indigenous food systems

AFTERNOON 1

In Glasgow: Room 1 (in-person dialogue)	**SCOTLAND: BORDERS** Passion: livestock	**CANADA: NFU**	
In Glasgow: Room 2 (hybrid dialogue)	**SCOTLAND: SOUTH WEST** Passion: rural livelihoods, land use tensions especially forestry and Livestock	**KENYA: MOLOW** Passions: women's rigths, community, sustainable farming	
In Glasgow: Room 3	**SCOTLAND: SOUTH LANARKSHIRE** Passion: link between urban and rural, access to local food for urban sustainability esp, dairy and livestock	**SCOTLAND: FIFE** Passion: new markets, alternatives to supermarkets, climate friendly food production, alternative measures of success	**KENYA: COASTAL, MEXICO: MEXICO CITY, NIGERIA: OYO STATE** Passion: indigenous food systems
Online Breakout Room 1	**BRASIL: SAU PAULO**	**SCOTLAND: HIGHLANDS**	
Online Breakout Room 2	**SOUTH AFRICA: JOHANNESBURG** Passion: support services, infrastructure, access to markets, value chain development	**MEXICO: MILPA ALTA** Passion: people's self determination, defense of territoty through care-taking, traditional growning and cooking as identity and resistance	

AFTERNOON 2

In Glasgow: Room 1 (in-person dialogue)	In person Mixed Dialogue Scotland , Kenya, Canada. Mexico , Nigeria	
Online Breakout Room 1	**SOUTH AFRICA: JOHANNESBURG** Passion: support services, infrastructure, access to markets, value chain development	**BRASIL: SAU PAULO** Passion: urbanization, indigenous knowledge, territory
Online Breakout Room 2	**MEXICO: MILPA ALTA** Passion: people's self determination, defense of territoty through care-taking, traditional growning and cooking as identity and resistance	**SCOTLAND: HIGHLANDS**

Dialogue Pairings
Note 1: not all groups chose to identify a passion.
Note 2: for the last session (afternoon 2) we did not have enough groups joining in online, so we had a session with people breaking up from their regional groups and going through a range of activities.

Nourish Scotland was present in Glasgow where we were able to welcome in-person participants from México, Nigeria, Kenya, Canada, and Scotland. The rest of the participants joined online. This hybrid format meant that the groups in Glasgow were able to have both online and in-person conversations. Groups online were put into breakout rooms. Each group had a facilitator; the facilitator from each group was responsible for holding the space for a back-and-forth conversation between the two groups for thirty minutes respectively. As a 'Day Without Speeches' the aim of the conversations was for participants to talk about what was important to them as opposed to following a pre-set agenda. Nourish Scotland and Go Deep Scotland developed a set of prompts and 'back-pocket' questions to support and guide the conversations that facilitators had the option of using. We also provided a set of reflection questions for the in-group reflection.

For the Fork to Farm Global Dialogue at COP26 we need you to bring with you:

An object – representing something that you are proud of about your current local food systems.

A passion – something that you are passionate about changing to reach your dream local food systems.

A quest – something that you are searching for. This might be a journey that you want to take or a question that you have, related to working towards your dream local food systems.

The Fork to Farm Global Dialogue

A worry – something that worries you about the future of your local food systems.

Nourish Scotland asked facilitators to get each member of their group to respond to the four prompts in preparation for the Global Dialogue. It was then up to each facilitator to decide whether they wanted to share these with the other group or not.

Back-Pocket Questions:

- What are the changes that you have seen in your lifetime in your area in relation to food systems and climate change?
- What does looking after / caring for look like in relation to eating and growing food for you?
- What is the relationship between gender and eating / growing food for you?
- What is the relationship between age and eating / growing food?
- What is the relationship between ethnicity and eating / growing food for you?
- What is the relationship between colonialism and eating / growing food for you?

Reflection Questions

- What is similar and / or different between your group and the one you just talked with?
- What did the atmosphere feel like?
- Did anything surprise you?
- What do you hope to get out of the next Dialogue?

In between the morning and the afternoon sessions we had an overlap so that all participants, from whichever time zone they were calling from, could see and feel that they were part of a global group of concerned and passionate farmers and decision-makers. In Glasgow we ate lunch together made by Steve Brown, a Scottish chef specialising in sustainable and local dishes. Many of the groups joining in online were calling in from the same physical space and had lunch together. After the food, we were honoured with a ceremony and the sharing of food practices by the Rabai Community in Kenya, one of the groups which was involved in the Fork to Farm Local Dialogue process from the beginning of the project. The ceremony was followed by a ceilidh10 run by the 7 Hills Ceilidh Band.

In Glasgow, we shared some Chishombo and Mole which were prepared using the recipes provided by the groups from Coastal Kenya and México, respectively. The event ended with a communal meal hosted by Landworkers Alliance. To see what we ate go to Appendix 1.

Participation

Making participation as equitable as possible was a guiding principle for the event design. Recognising the power dynamics associated with the English language and with translation sometimes being a secondary thought, we made sure to get funding for live translation. This enabled groups with different mother-tongues to speak with one another. This principle was also behind the design choice of dividing the day into a morning and an afternoon session. Still, we recognise that while groups present in Glasgow or calling in from countries in Africa or Europe were able to attend the whole day, for groups in Asia and Abya Yala-Cemanahuac-Latin America[11] this was practically impossible. Further, there was a compromise in which groups from Asia and Abya Yala-Cemanahuac-Latin America were not able to speak with each other due to time difference. Nevertheless, a contact group has been created to enable people to connect.

Participants calling in from outside Glasgow

Milpa Alta, México

Rabai Cultural Village, Coastal Kenya, Kenya

Oyo State, Nigeria

Manolo Fortich, Don Carlos, Marabal, Lamud, Decabobo, Son Carlos, Cagayan de Oro, Baungon, Philippines

Salavanh, Vientiane, Xiengkhuang, Champasack provinces and Vientiane capital, Laos

Johannesburg, South Africa

Stellenbosch, South Africa

São Paulo, Brasil

North Uist, Scotland

The Highlands, Scotland

Bandung, Indonesia

Surakarta, Indonesia

West Kalimantan, South Sulawesi, Papua, West Java, East Nusa Tenggara provinces, Indonesia

Participants present in Glasgow

México City and Milpa Alta, México

Coastal Kenya

Molow, Kenya

Oyo State, Nigeria

Fife, Scotland

South Lanarkshire, Scotland

South West, Scotland

The Borders, Scotland

National Farmers Union (NFU), Canada

Fork to Farm Global Dialogue Participants

Maps structure the ideas we have of the world. We have chosen to present ours like this to challenge 'North'/'South' connotations and help us open ourselves to multiple ways of knowing and seeing the world.

Recording

Notetakers recording conversations.

Jem Milton, a Glasgow-based illustrator, joined each of the conversations remotely to record the conversations graphically

A participant from Molow Kenya and a participant from Mexico City, Mexico discuss their hopes for food systems

The Global Dialogue's Emerging Conversations

Farmers' lived experiences of climate change

"The rainy seasons have changed, making it harder to grow crops. They have changed their times and they are shorter."

Global Dialogue Participant

For many participants, climate change is already seen to be having impacts. The conversation between participants in Johannesburg and in many provinces in Indonesia agreed that the effects of climate change are increasing and threatening food production in each region. The group from Johannesburg saw floods, soil degradation, heat, and lack of water as climate change impacts. Similar conversations involving participants from Coastal Kenya, the Philippines, Molow, Milpa Alta, México City, México; Bandung, and North Uist took place, particularly mentioning a change in the time and duration of seasons.

Participants also highlighted the impacts of climate change on traditional food systems. Groups from Molow, Coastal Kenya, and the Philippines[12] agreed that the seasons changing has made it "harder to plant and grow traditional crops." Groups from Johannesburg and Indonesia[13] saw the negative effects of climate change as having the potential to put at risk valuable knowledge:

Climate change and food lived experience Exchange: North Uist, Scotland and Molow, Kenya

In a conversation between North Uist in Scotland and Molow in Kenya, participants found a sense of shared experience of the similar challenges they face due to climate change. Both groups spoke about unpredictable weather with longer periods of dry and wet spells and the impact of this on the growing season.

In Molow, crops are planted at the usual time of year "but due to the increased dry season, the rain doesn't come in time and the crops dry up." When this happens, people do not have enough means to access seeds and try again. Further, the dry season dries the rivers and farmers' "livestock often die". When there is an excess of rain, "it can be so wet that crops are also spoiled", putting farmers' livelihoods at risk.

North Uist responded with their own experience of crop failures "due to longer wet spells, crop diseases have increased. Potato crops, which are a staple in the country, are particularly impacted by this, leading to crop failure".

Both groups felt connected by the fear of sea levels rising. North Uist, an island with parts of land below sea "can already see the rising sea level and fear what this is going to mean for us in the future". A fisherfolk from Molow on Lake Baringo "can already see the effects of rising sea levels and fish populations disappearing as a result".

Yet, North Uist reflected that for them, the effects of climate change resulting in seasonal variability were less extreme than those that were being recounted by the Molow group in Kenya.

"Indigenous knowledge, techniques and approaches are being threatened by climate change, which in turn threatens food security. These approaches and knowledges also provide important lessons for more sustainable production and must be protected and valued."

Similarly, on farmers' knowledge, a participant stressed the importance of understanding farmers' lived experience as valuable knowledge:

"There is no argument from this side that producers have real knowledge of plants, animals, soil. They have fewer meteorological stations, fewer than there are farmers. But their information is real."

What are some of the food and farming based solutions for climate change, and who is involved in the decision-making process?

Groups shared specific actions that they were involved in taking in relation to climate change. In Molow the group spoke about the change to using biogas to reduce pressure on forested areas. In North Uist the group shared that they have started repurposing disused fishing gear such as nets in their food growing projects. The group from Bandung shared that they have 26 varieties of rice and that they are:

"Trying to have rice varieties that are suitable for both the rainy and dry season, to fight global warming, this will help us to grow our food better. With technology and education, we could have more productivity."

At the same time participants from South West Scotland and the NFU Canada were concerned that calling some actions 'climate change solutions' was problematic:

"Agro-industrial developments, dams, deforestation and burning of fossil fuels" are affecting local and traditional food systems, while simultaneously these activities drive climate change which, again, impact local and traditional food systems:

"It is problematic that some of these causes, like hydropower, are even referred to as climate solutions...Large-scale wind energy likewise competes with land use for food production in Scotland and elsewhere. This "global north" agenda is all well and good but not when it sacrifices people, land and water and promotes a transition to a green future that leaves behind the people who are most affected by climate change and fails to question who benefits most from solutions."

For many farmers present, climate change is already impacting their livelihoods. At the same time many are taking actions in their daily practice to mitigate these. The call to take these lived experiences seriously highlights uncomfortable questions regarding the sources and types of knowledge that are being valued and included in responses to climate change.

Guaje
Milpa Alta, México

Huaje a kind of pumpkin, you take out all its seeds and the shell becomes really hard. We use this to carry water and store things. It is a beautiful and useful thing that we use in our country.

Object brought by participants to represent something that they are proud of in their food systems.

Chemuku Wekesa introduces Rabai community group to share dance and food ceremony with Global Dialogue participants

Re-regionalising food systems

"Even if you have a crop, getting it to market is a challenge with flooding and road erosion."

Global Dialogue Participant

Participants shared several examples of the challenges in re-regionalising food systems, from cultural perceptions to lack of infrastructure. Often, these challenges followed reflections on how long and complex supply chains produce high emissions and hinder local food sovereignty. For example, the group from North Uist shared with the group from Laos14 how "trucks come on to the island to supply food to locals through the supermarkets, it could come from the island instead."

The group from NFU Canada shared how most of the soy grown in Canada is exported for feed, fuel, or other purposes, instead of being consumed locally as a plant-based protein source. For them, this demonstrated one element of a fragile and unjust food system. Export crop production often relies on exploited labour with migrant workers usually coming from México, Jamaica, or the Philippines. The current temporary farm worker programmes pay poor wages and do not respect workers' rights such as health care. Further, they do not offer any route into permanent legal settlement, even if people work the land for years. As an alternative, the group envisioned regionalised food systems where farmers and farm workers are valued and are supported to contribute to local food sovereignty and nourishment.

Coconut fruit
Coastal Kenya

Everything revolves around the coconut fruit, every meal, ceremonies, the shell is used to make traditional cups, for drinking water. It is biodegradable and goes back to the soil to improve soil fertility, that is the centre of the food system and culture. It is very significant and symbolic for the community.

Object brought by participants to represent something that they are proud of in their food systems.

How can farmers and communities re-regionalise food systems?

One participant from Scotland shared their long-standing co-operative food model which links ten producers to ten restaurants to establish direct markets. Other UK farmers are taking a similar approach to Community Supported Agriculture by delivering 'veg boxes' (boxes of fresh produce from their farm) to people's homes. The participants agreed that it is important to capture the processing and distribution stage between the (super)market and the farm, as this is where much of the value is added, but often without benefiting farmers. However, participants also recognised that poverty is prevalent in the UK and it is often middle-class households that buy directly from farmers. To regionalise food systems, participants agreed that it is important to address this gap and recognise that people do not always have the financial (or other) means, time, skills, and facilities to cook with fresh produce.

In Surakarta, NGOs and companies are working to promote urban farming to counter a system where almost all the food produced in the city comes from elsewhere. Urban farming in Surakarta is done mostly by hydroponics, where fish farming is integrated with crop growing, as there is little land for cultivation. Another way in which the group spoke about re-regionalising food systems was through the production of a healthy herb mix where most of the ingredients can be grown on windowsills. This practice was something that many people living in the have city adopted.

These exchanges demonstrate what farmers can do to connect with consumers and re-regionalise food systems to shift away from long supply chains. To the dialogue

participants, long supply chains are understood not as inherently bad, but as problematic due to the way power is allocated so that farmers, farm workers, and consumers lose. These conversations tie into a broader dialogue about urban and rural disconnect and the questions of what local governments can do to support re-regionalisation of food systems.

Connecting with consumers Exchange: South Lanarkshire, Scotland, Coastal Kenya, and Oyo State, Nigeria

In an exchange between farmers in South Lanarkshire and Coastal Kenya, a Scottish farmer shared the challenges facing his family dairy farm: "we are forced to accept low prices offered by the supermarkets, or by the processors taking milk to the supermarket." Low prices were a problem for many of the participating farmers. The participants from the UK shared how local markets are not particularly common in the UK, "and when they do exist there is often some limitation on the number of producers who can sell a certain type of produce there". The Scottish farmer and his family are trying to deal with customers directly by installing processing facilities on the farm and doing home milk deliveries.

Some participants raised the suggestion that companies or governments adopting a minimum price model could help to ensure that farmers are always paid a fair price. A participant from Kenya shared that this minimum price model is applied where they work by a parastatal cooperative. The situation there is very different though, as local markets are very popular, and people prefer to buy directly from producers, or from a cluster of producers: "supermarkets are expensive and seen as less fresh. Even expensive hotels and restaurants come directly to a cluster of farmers and buy the produce from there."

In the case of milk, in Kenya many people come directly to the farm and prefer to buy unpasteurised milk. They think it is healthier and it is cheaper than pasteurised milk from the supermarket. Farmers from the UK shared that this is prevented by regulations. In contrast, participants from Kenya said that regulation is not so important there as people have a direct relationship with the producer whom they trust. They see the food in the market and can assess the quality themselves. The participants agreed that consumers need to learn how to assess quality for themselves, rather than trusting external regulations or supermarkets.

In contrast, farmers participating from Nigeria mentioned how consumers do not always recognise the value of food and can be forced by poverty and lack of information to buy large quantity of low-quality food at low costs, rather than high quality, nutritious food. At the same time, farmers are often paid a low price by hotels, who then charge their customers much more. Even when farmers attempt to add value by processing (e.g. smoking fish), they don't manage to make much more money. This echoes with a Laos farmers' comment that farmers must uphold standards and quality to promote themselves and their produce, while aiming to keep cost at a price that makes their food accessible to most.

Global Dialogue Participants
dancing a Scottish Ceilidh

Connecting urban and rural people and policies

"Although farming is intimately connected with urban areas as everyone needs to eat, there is a sense of disconnection between rural and urban areas."

Global Dialogue Participant

Many of the groups discussed a disconnection between rural and urban areas, the farmers, and the cities. This disconnection occurs in policy through a lack of support, poor integration of urban and rural priorities and in culture and relationships with the observation that urban consumers rarely know where their food comes from, and what is produced in their local area. For example, farmers in South West Scotland and the Borders were worried about urban people's perception of beef and meat lacking nuance and called for a better understanding of the industry.

Closely linked to this is a perception of lack of trust. In one group, the participants from NFU Canada commented that due to little trust between farmers and local and national authorities, farmers are not represented in Canadian food policies even though these aim to be multi-sectoral. For example, Toronto Food Policy Council is a well-known grassroot-led food policy project, but despite its civil society roots it is poorly connected with growers around the city and is instead focused more on food security. Similarly, groups gave examples of how the food produced in the areas surrounding different cities (up to 5 hours away) is mostly for export; a system that is perceived to facilitate waste and high emissions and disconnection between city residents and farmers. Representatives from South Lanarkshire council shared that they feel a lack of connection with their farmers in Lanarkshire but understood that as climate change is a remit of the council, it is important to include farmers in this.

For several groups, the lack of connection between growers in and around the cities with policies aiming to tackle urban food insecurity is seen as a missed opportunity. For example, the council could facilitate community supported agriculture (CSA). It could also help coordinate and connect solidarity share schemes

7 Hills Ceilidh Band lead a traditional Scottish Ceilidh

Cassava
Coastal Kenya

There's many varieties of cassava, and it's a common staple food. It performs well even in times of drought.

Object brought by participants to represent something that they are proud of in their food systems.

where the produce is priced in a way that pays farmers fairly, and where those with higher incomes subsidise produce for those who cannot otherwise afford it. To one group, schemes like this could help change the current two-tiered food systems where local and sustainable (e.g. organic) produce sold at farmers markets is only affordable and accessible to middle and upper class residents.

There are other practical ways in which cities can support farmers and local food security. Groups from Oyo State and Johannesburg shared how cities could help farmers by supporting them with training, equipment, and innovation to grow sustainable food for local markets. "Our challenges include finding solutions to irrigation issues, support and training for farmers, access to appropriate farm equipment and machinery and engaging youth in food production by making farming a viable livelihood." They shared how small-scale farmers can find it difficult to afford and access necessary farm equipment on their own. "Collaboration, for example: shared use of machinery, and city-level support can be a critical way of overcoming these challenges."

Urban farming roots Exchange: Milpa Alta, México and Johannesburg, South Africa

The group from Milpa Alta were proud that their communities still cultivate and supply nopal, a type of cacti which is part of México's City's staple diet and is intimately tied to the tradition and way of living of its residents. The annual production of nopal in Tlalnepantla is 45-60 tonnes. The young urban farmers in México City see their role beyond the production of a staple food to understanding themselves as stewards of green spaces that are trapped within a large city and are at risk from enclosure though urban expansion.

A group from Johannesburg, South Africa, reflecting on the contribution by the Mexican group, stated that they have very little urban agriculture in comparison. While the urban and peri-urban farmers in Johannesburg receive seeds and equipment from the government and are encouraged to form community groups, they do not believe that the government truly recognises the economic value of local farmers. The Johannesburg participants felt the respect that people in their area have for urban and peri-urban land and for where food comes is simply not enough. Nonetheless, they are trying to promote urban agriculture to increase access to fresh food for people experiencing food insecurity and to provide job opportunities. The group had even coined a term for urban agriculture in their area: 'Agritropolis'.

However, things are changing. In Johannesburg organisations are attempting to add more value to products and focus on farmers businesses, not only their production. For example, one person in the group shared that they are starting to make chilli jam to sell locally. Another shared that they are producing poultry but would like to also be able to grow their own feed as it is expensive to buy. The University of Johannesburg also has a centre for entrepreneurship that provides training and business skills, which is available to small-scale producers to help them become economically viable.

Global Dialogue participant
in a hybrid conversation

How is food valued, and who decides?

"Each time you go to the supermarket you are consenting to be lied to."

Global Dialogue Participant

Packet of mixed dried herbs and spices
Bandung, Indonesia

A packet of mixed dried herbs and spices is used to make a healthy tea. This product kicked off during Covid-19 when the community was looking for natural ways to boost their immune systems. The herb mix includes ginger and other plants that are well known to help your immunity.

Object brought by participants to represent something that they are proud of in their food systems.

When discussing disconnections between rural and urban communities, and between food producers and consumers, many groups talked about how we value food and the power disparity in the food system: who decides and influences our food choices – both as growers and consumers?

One group discussed how cheap food has become prevalent in places like the UK, where the consumers of organic food (for which farmers are paid a decent price) tend to be wealthier residents, or tourists. UK households spend proportionately very little of their income on food, and this is interpreted among the participants as people not valuing food enough – or being forced not to by competing expenses. At the same time, cheap food is not evaluated in terms of its interrelated impacts on the health of humans, animals, and the planet. The group discussed their concern for people buying cheap food that is addictive and bad for their health as the result of both having little income to spend on food and aggressive marketing by brands and supermarkets. Groups expressed concern over how industrial food corporations can accumulate profits and market power in this manner, while remaining unaccountable for the global industrialised food systems' impact on climate change, pollution, health, and livelihoods.

To some, change is elusive as "the people who are in power in the food system are not willing to let it go, the industrial food, fake bread, and other fake food. It is violence that is done by those companies." Another participant commented that "the people who are in power in my country are not conscious about the way health and food is connected. The cost is enormous. We must start ending this perverted cycle of health, food, and power."

Groups discussed what another reality could look like, considering whether we could instead value food in terms of care. This could then lead us to value land differently too, eventually changing the city landscape: instead of taking over land, cities can integrate land and food growing into its planning and development. The city could care for land instead of taking over it.

Integrating agroecological family farms in São Paulo's policy and planning

In São Paulo, Brasil agroecological family farmers are supported by the city government which provides training, business support, help to add value to products, and with developing rural tourism. The local government representatives joining the Global Dialogue from São Paulo explained how they recognise the importance of local producers for food in the city and support farmers to provide food for the local open markets. In turn, food waste from markets is returned to farmers as compost and the entire project protects the city's green spaces and water sources from uncontrolled urban development.

Participants from NFU Canada and South Lanarkshire discussed that another way in which city and local governments can help shift the value of food is through public procurement (the city council's food purchasing policies). The farmers in the group argued that small producers often find it hard to respond to and compete with tenders that come from local councils because of bureaucracy; they saw it as a simplistic value system that undervalues small sustainable producers. "We need to take a value shift in public procurement; we cannot just compete on price, but contracts need to value the environmental benefits of the tenders, as well as the social benefits."

"What would you want your local government to do?"
Exchange: South Lanarkshire, Scotland and NFU, Canada

The groups called for their local governments to:

- Focus more on equitability and less on profit;
- Support people who wish to establish local food hubs;
- Improve links between farmers and town councils by building relationships;
- Better integrate ideas from the farming community;
- Support local processing which is very important for local food economies – farmers need somewhere to process wheat and many other crops and products to sell locally;
- Encourage farmers to run for government and be in positions of authority where they are empowered to make decisions.

Across the groups, reflections on steps that individuals can take, with structural support from local governments, were also shared. These included following circular economy principles and reducing reliance on non-recyclable and polluting inputs and materials, such as plastic. "A simple thing that we can do is use less plastic in our daily lives and try not to waste food especially leftover food so that we don't throw it in into the landfill, because this increases global warming with methane."

National government support and multilevel governance

The discussions at the Global Fork to Farm Dialogue are testimony that local and sub-national governments can support farmers and engender structural change. However, they can only go so far on their own. Across conversations, participants compared the levels of support they received from national governments. Many recognised that although small scale farmers feed much of the world, national governments and international agreements and policies are not supportive enough. Further, Levels of state support vary greatly across and within countries.

The group from the Philippines[15] shared grave examples of national governments not only failing to support, but also obstructing farmers and local communities' food sovereignty. This has been done by engaging in polluting or destructive projects or by permitting private companies such as electric power or agro-industrial corporations to carry out activities that damage fertile and ancestral lands and waterways. Still, limiting corporate powers over the food system and resources

Metate
Milpa Alta, Mexico

Metate - Mexican stone tool for grinding the corn, making the dough, we used to get minerals from the rock, but now you don't and people get depressed.

Object brought by participants to represent something that they are proud of in their food systems.

Differing levels of support Exchange: São Paulo, Brasil and The Highlands, Scotland

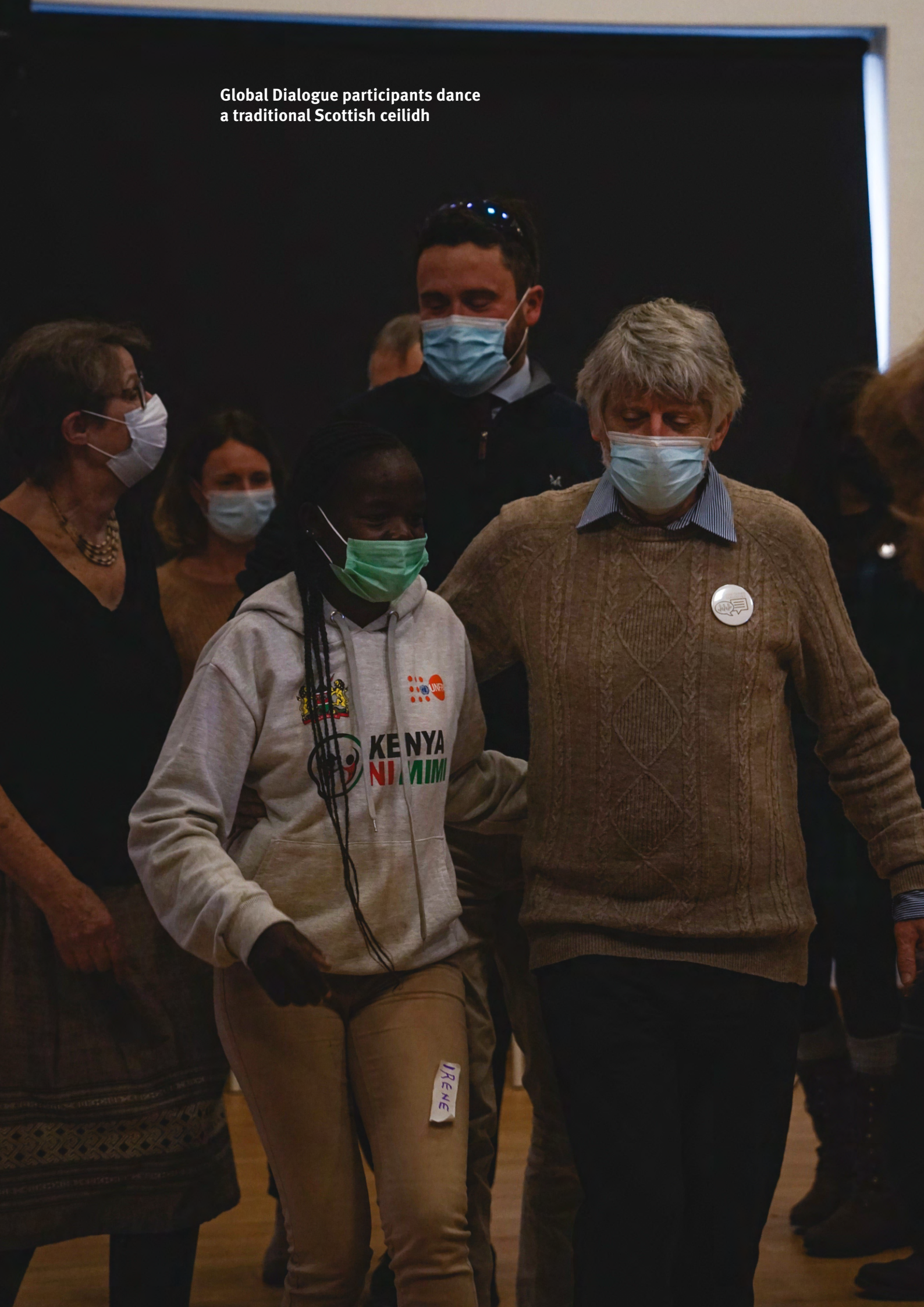
The group from São Paolo, Ligue os Pontos (Connect the dots), a government funded and supported organisation which set out to bring forth and strengthen connections between peoples, culture, and ecosystems through organically grown local foods, spoke about their project. A big part of this is the encouragement, and support, offered to the 500 farmers across the region to adopt and sustain their organic methods of growing, while ensuring their direct access to consumers through an established platform. This has created better relations between farmers and consumers, as well as made healthy food more accessible to citizens. It has also led to the revival of some traditional foods, for instance making usually wildly grown foods commercially viable, enhancing locally based subsistence options and strengthening ties between food and culture. The group from the Highlands reflected that "to hear the government support that these regional groups received really hit home how little support there is currently for small-scale farmers in the UK."

When they asked if small-scale organic farmers in the Highlands received government support, the São Paolo team were stunned to hear that this was not the case. Ultimately, across the UK, it's mainly larger farms that receive government subsidies and support, for practices that many say are simply not compatible with ecological values, and thus are not sustainable. A key message coming out of the exchange was that, regardless of the impressive innovations happening at the local level, including push from community groups to increase demand for sustainable food, government support must prioritise ecologically sustainable practices for this to be upscaled across the country. Without this support, these innovations and efforts will only continue to happen in a piece-meal fashion, rather than on the wider geographical and temporal scale that it must for an organic and locally supported food system to become viable, sustainable, and accessible to all.

is something that neither cities nor farmers can control. In a group from Coastal Kenya, participants were clear:

"If governments want farmers to champion climate change and work towards addressing some of the problems we face, they need to step up and start actually working on the drivers of climate change. They must stop doing what corporations want and listen to their people. Currently politicians do not do this."

The groups from the Philippines, the Borders and NFU Canada discussed the existence of legal protection of Indigenous Peoples and small-scale food producers in different countries. In the Philippines, there are local laws that protect indigenous food systems, although these are not always enforced effectively. This is not the case in Canada, apart from some protection of agricultural land from land grabbing for developments. The groups discussed how countries should do more to implement and protect the rights inscribed in the UN Declaration on the Right



Global Dialogue participants dance a traditional Scottish ceilidh

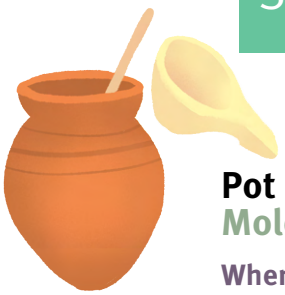
of Peasant (UNDROP). Howard, a Scottish farmer, shared how local Scottish laws protect 'crofters', a particular type of small-scale farmer, but noted that this law is complex and difficult to navigate. The same groups also discussed the pressure placed on local food systems and food sovereignty by international trade policies that favour profit driven exports. They raised the question "how can trade support food systems transformation? We need transnational trade, but how can it be producer-centred?"

Another way participants suggested national governments can support farmers is through progressive land reforms. Many noted how difficult it can be for farmers to access arable land. The representatives from NFU Canada raised the distinction between owning and using land, and how many 'farmers' are landowners who earn rent from those who work the land. At the same time, the land from which farmers and landowners profit belongs in many ways to the Indigenous Peoples who were stewards of the land long before European settlers arrived. According to the participants, these complex factors should be considered in fair land reforms.

Some groups discussed how national-level direction on food sustainability can help overcome policy fragmentation at the local level. For example, levels of support for local food depend on local political parties' policies and where these vary across different councils within one area. This was the experience of participants from NFU Canada and from Lanarkshire and Ayrshire, where local party politics can lead to progressive policies being blocked locally.

Supporting home-grown food Exchange: Surakarta, Indonesia and South Lanarkshire, Scotland

The group participating from the Indonesian city, Surakarta, shared that they receive important support from their government toward their food sustainability programmes. This is especially directed towards promoting healthy school meals. The national government of Indonesia and local Surakarta government recognise that young people eat most of their meals in school, so this is an important intervention. One Scottish participant shared that the Scottish government is working on a new plan for farming, supporting nature, and creating thriving communities and beautiful landscapes. This plan will also support local food economies, creating decent jobs, and bring peoples' health into focus.



Pot Ladle and Kaihuri

Molow, Kenya

When a woman is to get married she is given some objects which include: a Kiondo, used for shopping and going to the market and to carry some shopping for the mother- in- law and her own mother when visiting each other. A Nyungu (earthen cooking pot), a Muiko (ladle) and a kaihuri (calabash), this sends the message that the girl will now be a mother who should know how to cook and serve food to her family. A packet of salt, to make tasty food for her acquaintances. A sieve to represent that she should choose her words, her friends and be able to make sound decisions.

Object brought by participants to represent something that they are proud of in their food systems.

Food Sovereignty and Seed Sovereignty

"Corporations grow food in the lab and sell it to us and we can't produce our own food anymore. I am worried that that side will win."

Global Dialogue Participant

Global Dialogue participants expressed their desire to have control of their own food systems. Both participants from Coastal Kenya and the Philippines said that land-use planning tends to exclude communities. Groups from the Philippines and South West Scotland saw corporations as one of the actors taking food systems control away from them: "in communities across the Philippines people are suffering from ancestral land being taken with no consultation. Corporations need to work with communities, not ignore them."

This same lack of control and its consequences were seen by other participants in relation to seed sovereignty. A member from the Oyo State group said: "it baffles me that we don't have a local seedbank in Nigeria, that we don't have the ability pass these down is my major worry." Groups from Oyo State, Coastal Kenya, Molow and México City, agreed that "sustainable seeds are key to food systems, where everyone can get everything from their own land."

The groups from São Paulo and Stellenbosch also believed that seed saving was important and had started practices like seed banks and saving small plants for the next seasons. Participants from São Paulo worked specifically with heritage seeds as they were seen to be good for the market and help with pest control.

Controlling our food systems Exchange: Philippines and Canada

Groups from the Philippines and Canada shared a strong desire to regain control of their food systems. The group from the Philippines, spoke about this by presenting the Baliti Tree (Huge Tree) as a symbol for their dream:

"Ancestors of Manobo, Kerintikin catch fish in rivers under the Baliti Tree, Baliti also symbolizes prosperity of the clan. Before there were also birds called Kalaw living in the Baliti Tree which they dream to restore it back and help mother nature so that they can win back and continue to harvest the bounty of nature and in the future, they will no longer buy products in the market because the community themselves have enough food to supply themselves."

The group from Canada responded by sharing their passion for food and seed sovereignty, particularly: "fighting for the autonomy to create a less wasteful food system without overconsumption and energy loss through food waste and long supply chains." As well as their dream of food systems where:

"both farmers and consumers are reconnected with the meaning and real value of food and where food producers have more power and where good, agroecologically produced food is accessible to people in cities and also supports farmers' livelihoods."

Many participants felt themselves to have little decision-making power within food systems. Further, some of them stressed that having this power could enable them to support more socially and environmentally just food systems.

Participants from Milpa Alta, Mexico wave hello to participants in Glasgow

Women and Gender Roles in Food Systems

"Something I want to see change is engagement of youth and women, we have decisions being made by men."

Global Dialogue Participant

The role of women and gender in relation to food systems emerged across conversations.

Similarly, in Molow a participant described how she works with women, in an area where they tend to be the primary household workers, yet because they have no ownership over the land and men dominate decision-making spaces they have little influence. Yet, "the introduction of biogas is allowing women more free time to socialise and work with other women in their community and provide a reliable fuel source to feed their families."

In Coastal Kenya, participants shared how outside pressures were influencing gender dynamics.

"Yields are going down, farming is getting harder and men are having to look for additional sources of income, which places an additional burden [on top of already existing farm work and food preparation which is mainly done by women] on the women to produce food."

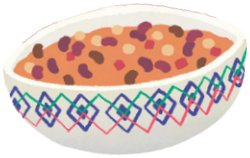
For the participants from México City and Milpa Alta women play a critical role in food production. This is a result of a strong relationship with the land for some of them, yet this relationship is threatened by structural violence.

"Women are producing 50 percent of the food but only have one percent of the land. They need the land to survive and take care of life. In México they are killing women."

Similarly, participants from Molow shared that women are given four objects as symbols that they are moving away from their family life to get married.

"A bag with all the bedding, cooking stick and cooking pot, because you are a woman you are to feed the nation, there is the basket that we carry on the back. We use the bag so you do not pollute the environment."

For many participants gender roles are embedded within food systems. At the same time, within these gender roles, farming is still an activity which continues to provide opportunities for empowerment by taking care of people and land



Githeri

Molow, Kenya

The maize and beans githeri is the most commonly consumed food in Kenya being served as one of the meals in schools every day. Cowpeas are mainly cooked for special occasions such as weddings, while black beans are believed to be very strong foods for newly delivered mothers and during the groom home visitation. Mix at a ratio of 2 parts of maize to 1 part of beans 2:1.

Object brought by participants to represent something that they are proud of in their food systems.

Farming, a viable way of life: youth and a multi-generational approach

"My son doesn't want to work on farm, but we want to keep it for a younger farmer to come in, but it is so hard to make a living, there is nothing for young people to grow into."

Global Dialogue Participant

Groups from North Uist, South West Scotland, the Borders, Fife, South Lanarkshire, the Highlands, Oyo State, Milpa Alta, Mexico City, Johannesburg, Stellenbosch, Molow, Coastal Kenya, the Philippines, Indonesia[16] and Laos all spoke about their concerns over the lack of young people involved in farming, and consequently the long-term sustainability of this livelihood.

The groups discussed their concerns over factors that make farming an undesirable and financially unviable livelihood for younger generations. These include changes in land-use away from agriculture, a narrative of farming as 'backward', and a contrast between the intensity of labour required and financial returns.

The groups from South Lanarkshire and Oyo State emphasised how land-use change driven by carbon-offset and profit-driven policies make farmers' jobs more precarious:

"We are going down a road where small farms are gotten rid of, where land is bought for trees; there is a big push to buy land to grow trees. You can get more money for it. Farms are displaced and then there is nothing for young people to grow into."

Participants from Oyo State said that land-use change away from agriculture and towards other industries made farmers less likely to want their children become farmers themselves. Similarly, older generations of farmers shared a concern for what climate change will mean for the continuation of the livelihood.

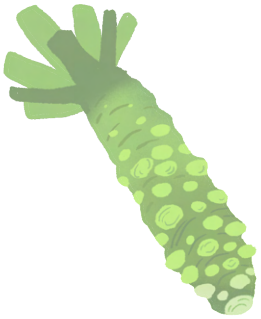
The idea of 'backwardness', that farming is not being considered a modern way of life, was echoed across conversations. Yet, how people understood the idea in practice differed.

For one Scottish participant the idea of 'backwardness' was tied to the practicalities of the job: "a lot of people think farming is backward. The idea you work seven days a week and you don't have holiday." They emphasised how this view of farming was concurrent with an approach where in a rush towards modernity, labour is being stripped off in favour of mechanisation making farming "a lonely business."

For people in Oyo State and Bandung, 'backwardness' was linked to engaging in local food practices and to differences between rural and urban places. In Nigeria, this is seen in the younger generations' preference for "modern maize" as opposed to Millet porridge, a practice picked up through migration to urban areas. The group from Indonesia shared the same concern in addition to young people not wanting to stay in rural areas.

Finally, some participants highlighted how in their contexts, farming is labour-intensive with little returns, making it even less likely for young people to want to become farmers.

Groups from Johannesburg and Oyo State agreed that "farmers and food producers find it difficult to encourage young people to take farming seriously as a viable and valued occupation. Youth often see farming as hard work with little economic reward, especially when there are other jobs available in the cities."



Mazuma
Coastal Kenya

Mazuma is a vegetable high in Iron used to treat measles.

Object brought by participants to represent something that they are proud of in their food systems.

Scottish participants similarly highlighted how "Our children don't want to be farmers. They saw us work our socks off. They inherited passion but not the desire to do this work."

Overall, as stated by the group from the Philippines, participants from many places shared a worry of how the current generational gap will lead to a lack of farmers in the future.

How can youth be engaged in farming?

"Youth is a super important theme to talk about, we are killing their future, we have to make them part of decision making, how do we share the purpose of caring for life through growing food and working the land?"

Global Dialogue Participant

Most groups also shared ways in which they were working to engage younger generations as well as work in a multi-generational approach.

To (re)engage youth in farming, the groups from Coastal Kenya, Indonesia[17], North Uist, and Oyo State have focused on sharing local, Indigenous sustainable farming methods as a tool to work across generations.

The group from Coastal Kenya focuses on sharing Traditional Knowledge on indigenous food systems, particularly best traditional practices on crop wild relatives, indigenous vegetables, herbal medicine and bee-keeping. They have also developed educational programs which have been incorporated into schools where Kaya Elders speak with students about the social, cultural, and environmental importance of indigenous foods. These approaches have enabled them to see an increase in the number of young people involved with conservation of sacred Kaya forests and the rich agrobiodiversity within the landscape, about 20-30% of members of the group are youth.

The group from Bandung is focusing on engaging youth to be farmers, eat local food and live in rural areas. To do this, they specifically focus on working with multiple generations simultaneously so that young people learn about indigenous plants and food production from their elders. To make the process more engaging and viable they support demand for the products through social media marketing and creating direct links between consumers and producers.

Global Dialogue Participants share their hopes and concerns for our food systems

The group from North Uist shared how they have been encouraging youth to move back to the islands and take part in crofting, a traditional small-scale farming system used across Scotland. By involving young people they hope to bring fresh ideas into long-standing practices. Further, this small-scale food production method is better adapted to geographical challenges like poor soil fertility and weather conditions.

In Oyo State they are following a biocultural heritage mode and setting up community seed banks with the aim of "empowering the community" to care for these local varieties and to change the youth's approach to local foods.

Involving young people and the multiple kinds of knowledge Exchange: Milpa Alta, México and Highlands, Scotland

The group from the Highlands was keen to find out if food growing education in school was the reason behind the success behind the group of young producers from Milpa Alta. The members from the Milpa Alta group said that their farming knowledge did not come from school but rather was passed on through family generations. One person said that their reason for growing food is driven by their connection to Milpa Alta, having been born there, and having "a collective and ancestral call for the land and the products, and to keep them alive." Milpa Alta group members compared the knowledge they hold to other kinds of knowledge "out there" which are not about how to produce food agroecologically but instead encourage the use of agrochemicals.

Farming as a financially viable and empowering livelihood

While the groups from Stellenbosch Laos and Milpa Alta also spoke about the importance of traditional Indigenous local food systems, their contributions focused on changing the narrative around the value and financial viability of farming, to one where farming is seen as an empowering activity. To do so, the group from Stellenbosch works on communicating how local farmers are creating sustainable jobs for themselves, while growing food for their families and the local community.

The group from Laos had focused on promoting farming as a good source of income for young students alongside their studies. The group organises workshops on planting, storing, and selling food at markets to support farmers to be self-sufficient. A young farmer taking part in the dialogue shared that youth unemployment was a significant issue in their country. Yet she has found that engaging with this group, where farming techniques are passed on through family relationships, has provided her with favourable working conditions: **"I enjoy the autonomy that came with deciding what to grow, eat, and sell."** The fact that resources were used circularly on the farm and that she could still live close to her home made the work even more attractive.

The Milpa Alta group, made up of young producers, shared how for them producing food in sustainable ways driven by Indigenous practices was part of a broader socio-political movement to reclaim their territory. This made them see their work as intrinsically valuable.

Groups also spoke about broader approaches that should accompany the work to engage younger generations. The group from South Lanarkshire saw the role of government investment as critical. They highlighted that this investment should equal those being made in renewable energy sources. In the dialogue between México City, Milpa Alta, Coastal Kenya, Oyo State, and South Lanarkshire, participants agreed that when farming is discussed in schools it needs to be presented as a "serious, viable, and desirable way of living, rather than a leisure activity". Similarly, groups from the Philippines and Molow thought it crucial for young people to "learn the skills and recognise it as vital for their future", to ensure that farming is seen as inherently contemporary.

Thus, for many Global Dialogue participants the engagement of youth is vital to ensure that this livelihood continues and is seen as a sustainable and valuable profession and way of life.

Hoe

Oyo State, Nigeria

Hoes have been passed down from generation to generation, to ensure food security. The challenge of using this cannot be overemphasized. This is what we have and what we are still using. This is connection to our tradition.

Object brought by participants to represent something that they are proud of in their food systems.

Farmers Agency: Consciously changing traditions

“We are exploring new methods that can become new traditions”

The Stellenbosch group

In the dialogue between Stellenbosch and Surakarta, participants coalesced around the need to question traditions. The Surakarta group shared that they were working on “encouraging their community to look beyond traditional meals which typically include rice three times a day, to find their carbohydrates in other foods that might be more sustainably grown.”

The group from Milpa Alta put emphasis on “exploring new methods that can become new traditions”. The group connected this to how they combine ancestral and ‘scientific’ knowledge in their agroecological methods.

Thus, participants shared the desire to revise traditions in line with an aim to support socially and environmentally sustainable food systems.

Groups also spoke about the introduction of new species into their local traditional food systems and their impacts. Milpa Alta and Highlands participants empathised with each other. For Milpa Alta, a political decision made by the state created a crisis where farmers were forced to switch from corn to nopal production. This resonated with the group from the Highlands as “300 years ago the people from the Highlands were cleared from their land and their ways of life to make way for new farming systems, namely sheep farming.”

The migrating potato: politics of a root vegetable

Exchange: Milpa Alta, México and Uist, Scotland

For Uist Islanders, the potato, which originates from South America and was brought to Europe through colonial relations, has become a “symbol for the challenging conditions facing farmers on the islands, while the circular approach to its planting, harvesting, and the fertilisation of the soils, signified the community ties strengthened through organic and sustainable farming.” From this perspective, it appears that the potato became part of a foreign system, in a way that has been beneficial for people and the environment, and ultimately became traditional.

At the same time, the potato played different role in Kenya. The group from Molow spoke about the ‘Irish’ potatoes displacing the sweet potato: “Because of colonialism the sweet potato is for the poor.”

The group from Molow also emphasised how through colonialism the best agricultural land was taken by the colonisers. Colonialism also had a great impact on traditional food: “We received exotic breeds, which displaced the local breeds which were disease and pest resistant but produced less.”

The introduction of other foods and the narratives accompanying these, which qualify them as 'modern' or 'backward', also impacted cooking and eating practices:

"Most people now would not like to have mokmo, they would have chips instead. The type of foods we made did not need cooking oil and could last a long time in the granary. We used to have maize breeds that grew without fertilizers, but today we rely on the hybrid. So, in two, three days the food is spoiled, and the weevils and pests destroy the food. So, colonialism affects our food and our soils. Today we use pesticide to treat the maize we are storing. The type of food we used to have was good for us."

However, the group also shared how some legacies of colonialism are being unravelled:

"Today people in Kenya are going back to local breeds like the naked neck chicken. Because they are realising the quality they are receiving through free range, it is sweet meat, and it is tolerant to diseases. It's a local breed that can brood and produce meat. It doesn't require a lot of initial capital to start."

Similarly, the group from Oyo State emphasised how "the introduction of outside seeds decontextualises farming in a way that cultural values are taken away."

These contributions illustrate the importance participants placed on traditions, both by reinventing them critically or supporting them when appropriate.

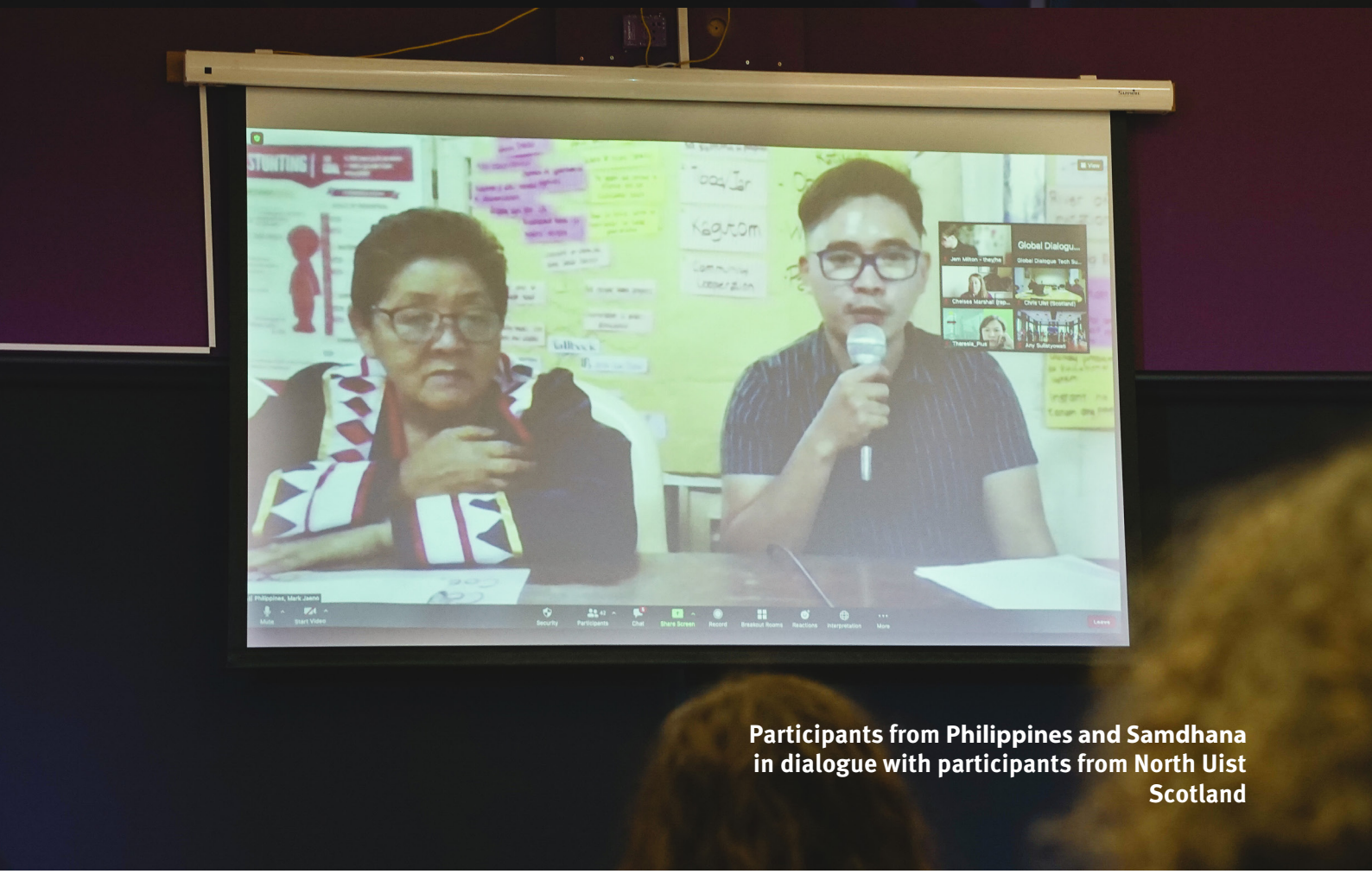
Kiondo

Molow, Kenya

When a woman is to get married she is given some objects which include: a Kiondo, used for shopping and going to the market and to carry some shopping for the mother- in- law and her own mother when visiting each other. A Nyungu (earthen cooking pot), a Muiko (ladle) and a kaihuri (calabash), this sends the message that the girl will now be a mother who should know how to cook and serve food to her family. A packet of salt, to make tasty food for her acquaintances. A sieve to represent that she should choose her words, her friends and be able to make sound decisions.

Object brought by participants to represent something that they are proud of in their food systems.

Global Dialogue organisers welcome participants



Participants from Philippines and Samdhana in dialogue with participants from North Uist Scotland

Technology

“I am worried about the technological approach that is so powerful. We are going down a road where small farms are gotten rid of... Growing food indoors, and in labs – this is seen as the future, and we continue to disconnect food from nature.”

Scottish Global Dialogue Participant

Participants expressed a wariness of technologies that increase the distance between food growing and farmers. The group from NFU Canada was concerned over technological solutions implemented by outsiders. The group discussed how “climate smart agriculture” was being promoted by their government at COP26 as a “false climate solution.” They talked about how their government was supporting large companies to go into rural areas offering one-off compensation to farmers to build “green industrial infrastructure” on their land. The group saw this as a “re-commodification of food systems by carbon markets, carbon offsets and carbon dollars.” They also perceived it as a way in which farmers continue to lose power and control over food systems.

Yet, other technologies perceived as beneficial were also discussed.

One Laos farmer has been using digital and social media to support producers’ livelihoods and build trust: “online markets like Facebook are a very useful way to engage and build relationships directly with customers and consumers.”

Mexican participants spoke about the metate (Mexican grinding stone) and traditional baskets as other forms of technology which are embedded in and emerge from more sustainable food systems.

Global Dialogue participants from Oyo State, Nigeria and South Lanarkshire, Scotland in conversation

What does being a farmer mean?

Throughout conversations, farmers shared knowledge illustrating the intimate connections they have with food systems they work in:

Thanks to the flock I knew how to reconnect to the territory, I was interconnected to the space, I could see what the plants were doing, and I was connected to them through the sheep.

Mexican participant

We under-sow oats with grass. Chicory has a deep root; chicory helps break up the soil and [is] also really good for the animals to eat. It's nice to see a crop that is really alive and the soil is alive under it.

Scottish Participant

The dandelion's strong root structure, has a crucial role in restoring soils that have been heavily compacted. The dandelion is a welcome part in our garden and is never removed.

South African Participant

Sheep convert plants into protein, and are important in terms of biodiversity, they are more than just for food production.

Scottish Participant

I am proud of the herbs that grow around the milpa. If the Milpa does not have pesticides, herbs grow around it. Most of them are also good for eating.

Mexican participant

Participant from the
Molow, Kenya group

Global Dialogue particpants dance
a traditional Scottish ceilidh

Farmers as caretakers of food systems

"The way Indigenous Peoples manage and protect our ancestral lands is because our lives depend on them". Philippines Calamianes Group

Many participants emphasised that food systems, many of which tend to be Indigenous, where relationships of reciprocity between humans and non-humans are maintained, have the power to address the climate and environmental crisis.

The group from the Philippines composed of Indigenous fisherfolk shared a song about reclaiming their Tagbanwa ancestral lands and waters, and how their knowledge and way of relating with these lands can protect them from industrial systems:

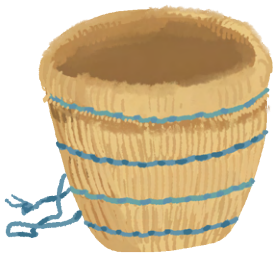
"There are no more fishes, because of trash that abounds, until the deep floor, even the land and the mountains, are also in the same state, we have our traditional food, and we also have rights to our ancestral domain, that is what we ask for support for, that we and our children be safe, even the next generations of the Tagbanwa's in the Calamianes too."

The group from Coastal Kenya spoke about their sacred places are a way in which social and cultural practices ground relationships of respect with the environment. Through honouring these sacred places, people receive guidance on how to live and are provided with food and health. However, many sacred places have been destroyed, like a place where hunters used to ask big stones for permission to hunt, or waterways that are now polluted or diverted, where people would ask the goddess of water for permission to fish. This group asked other participants:

"Do you have traditional leaders, like our Council of Elders who are custodians of the sacred forest, who do this? What are the sacred places for you?"

The group from México City and Milpa Alta spoke of a Maya practice to institutionalise relationships of care. The practice consists of placing Mayan clay in a field where beans are sowed. A pact is made with the clay asking for protection to your crops. The level of protection that you ask for is the level of commitment you must give, establishing a two-way relationship with benefits and responsibilities.

The group from Milpa Alta emphasised their belief that with recognition of our spiritual and cultural connection with the land we can develop the respect that we need to address the environmental challenges we face. For the group, this recognition was embodied in the use of ancestral agroecological practices which result in high quality produce and in turn support local markets. The group from Johannesburg agreed with this approach and spoke about how their communication with the Earth is sacred "how she shares with us signs of drought through ants coming out of the ground, and how the moon tells us when to harvest." The Johannesburg and the São Paulo groups were interested to learn that in both places primary producers plant and harvest according to the moon.



Kishie
The Highlands, Scotland

"Mostly women used kishie to carry salt fish into the hills to trade for butter, grain, they had a complete diet because of this"

Object brought by participants to represent something that they are proud of in their food systems.

Farmers hold critical knowledge of the food systems which they are embedded in. As local actors, this knowledge enables them to understand what can and cannot be done. For many participants speaking about their Indigenous food systems, sustaining social and cultural practices is integral to sustainable food systems. Thus, the role of the farmer goes beyond 'food production' to one that takes care of the very food systems that allow us to live.

On hope and knowledge sharing

"The dream is for communities across the world to show solidarity, and to support each other." Global Dialogue Participant

The Global Dialogue became an opportunity for participants to share practical knowledge with each other.

Participants expressed the importance of connecting with others across the world working on similar things. The Indonesia[18] group shared that "the emergence of global-local collaboration" gives them hope. Similarly, the group from Canada shared that they got hope from "having met the Philippines group in the other side of the world and promise to amplify their struggles at COP26."

Exchanges within the Global Dialogue also gave participants ideas of what could come after the event.

Milpa Alta, Coastal Kenya and Scottish participants spoke about the importance of "having networks and connecting with others to scale up" and to work together on sharing messages like "declarations about why Indigenous food systems are good for people and for nature."

Local agroecological practices Exchange: Milpa Alta, Mexico and Highlands, Scotland

One of the producers from the Highland group looking to plant corn on his own farm was really interested to "get tips from the experts in corn production in México". The group from México gave practical advice to the Highland group, sharing how they use a traditional planting method called 'milpa' where cintli (maize in Nahuatl) is planted with other crops that are mutually beneficial for each other. The Highland grower shared a very similar system that they call 'Companion Planting'. However, they reflected that 'Companion Planting' in Scotland is much less common as it is "less efficient at a larger scale", whereas in Mexico, the 'milpa' exists across the country, and the crops that compose it are the staple ingredients of the Mexican diet.

The group from Milpa Alta emphasised: "It is very important to us that the knowledge we have of how to produce crops is not kept only for ourselves; we want to share it in order to create food sovereignty."

Groups Stellenbosch, Johannesburg and Bandung agreed that having the opportunity to share their own examples and hear about other strategies and projects from around the world "helps people feel more connected and less alone in their struggles, particularly in the face of climate change." It also inspired them to implement different methods.

Establishing Support Networks Exchange: Johannesburg South Africa and Oyo State, Nigeria

Participants in Johannesburg and Oyo State found that they faced similar challenges and opportunities and that working together could be mutually beneficial:

"There is strong rationale for establishing a platform to enable the sharing of knowledge, solutions and skills between grassroots and small-scale, sustainable farmers in different regions of Africa by looking at how food that is currently imported from other regions of Africa could be grown locally."

To put this in practice they spoke about the possibility of a farmer from Nigeria visiting Johannesburg to train and support local farmers to grow a crop that has previously only been imported from Nigeria. The same farmer could learn about a crop that is typically imported from Johannesburg. This could reduce food miles, support sustainable farming in both regions and increase local employment and resilience.

Furthermore, the group from Johannesburg stressed the importance of having a space where they could speak with others about water management:

"Irrigation cannot be left out if we are going to have enough water to produce food production... We are located very close to a river, but we are failing to draw water from the river sustainably."

Many participants found knowledge sharing across geographies as a source of hope, a way to learn from each other and a pathway to support food systems in becoming more resilient and sustainable.

7 Hills Ceilidh Band leads traditional Scottish dance

Ending Comments

The Fork to Farm Global Dialogue was a day filled with laughter, dance, food, technological miracles, and technological glitches.

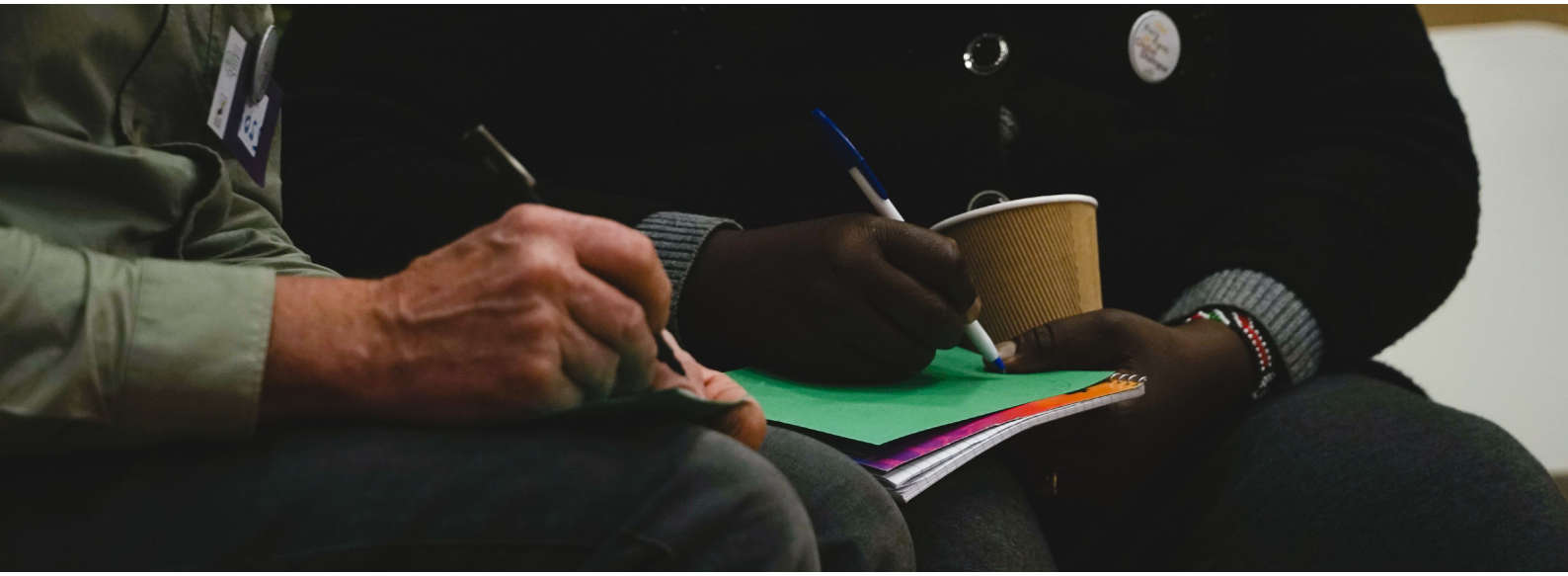
We were honoured to be in a space where farmers from the Philippines sang a song for farmers from Molow, where Mexican producers taught Scottish farmers a method to produce cintli[19] sustainably and where farmers and policy makers from Johannesburg and São Paulo shared how the moon guides their food production cycles.

There were many conversations where people learned things, found commonalities, and felt inspired. And there were also many difficult conversations that probably raised more questions than answers. Yet, this was the spirit of the event: to come together in conversation and learn from the things that emerged. The themes in this report reflect what participants felt important to discuss.

The Fork to Farm Global Dialogue brought the expertise of food producers and local-decision-makers from around the world to show that food policy needs to be designed with farmers and local governments if it is going to be successful. Local actors are experts of their own situations, they know what can and cannot be done but they need to be involved in decision-making and they need to have the right structural support to nurture many of their already sustainable practices. These actors hold a wealth of knowledge which has the potential to help countries across the world not only meet climate change targets but also address the convergent health, nature, and economic crises.

While there is always room for improvement and we have a lot to learn from participants' feedback, we know that the event created a space where people learned from others across the world, shifted preconceptions and felt connected, inspired and part of the bigger movement towards just, sustainable, and resilient food systems.

You can find out more about the project on our Fork to Farm website.



Thoughts From Participants

What did you enjoy the most from the Global Dialogue?

Sharing the challenges faced by other farmers from other parts of the world and noting that the challenges are mostly very similar.

The very positive energy and proximity to the COP, which gave it all quite a buzz.

Making new friends and hearing inspiring stories from across the world.

Interacting with groups that carry out actions to care for the land, preserve traditional cultivation techniques and promote a sustainable agri-food system.

The ceremonies plus the varieties of indigenous food systems from other countries who shared.

To see all participant feedback go to Appendix 2

Do you have any feedback for the organisers?

Smaller groups in the dialogues allow more participation and engagement in the limited time. While larger groups ended up with only a few engaging properly while others tended to become observers due to limited times. Need to decide on balance of engagement and observer depending on primary purpose.

Greatly appreciated experience based on good intentions. Need for strengthening and expansion of initiatives of the sort.

The lunch time activities were probably best enjoyed by those physically participating. As observers they were interesting initially, but the feelings expressed was that they went on for too long.

Congratulations - overall the experience was very special, the logistics of the event alone was quite amazing. Yes, technical issues and different dialogue styles prohibited deep, meaningful dialogue somewhat, but I think the event was insightful and inspiring.

It was a wonderful exercise, in which experiences and visions about food systems could be exchanged.

What is one thing that has stayed with you from the Global Dialogue?

Footnotes

[1] Global Alliance for the Future of Food, 2021

[2] Schneider et al., 2021 and Shukla et al., 2019

[3] The terms Cities and Farmers in this report are used as short hand for a range of actors at subnational government level (city, county/district/commune, devolved authority/province/state, etc.) and food producers, including small and large-scale crop and animal producers, irrespective of their current approach to producing food

[4] Glasgow Food and Climate Declaration, 2021; FIAN, 2020; Nicolini et al., 2020

[5] FOLU, 2020; Sumane et al., 2018; Soubry et al., 2019

[6] The Project Steering Group included individuals and members from organisations which were running Fork to Farm Local Dialogues as well as Nourish Scotland

[7] You can read our Fork to Farm Local Dialogues Case studies on our website

[8] FIAN, 2020

[9] Escobar, 2018

[10] A traditional form of Scottish folk music and dancing

[11] Abya Yala and Cemanahuac are two of the names used by local people to refer to their land before European colonization

[12] Manolo Fortich, Don Carlos, Marabal, Lamud, Decabobo, Son Carlos, Cagayan de Oro, Baungon

[13] West Kalimantan, South Sulawesi, Papua, West Java, East Nusa Tenggara Provinces

[14] Salavanh, Vientiane, Xiengkhuang, Champasack provinces and Vientiane capital

[15] Manolo Fortich, Don Carlos, Marabal, Lamud, Decabobo, Son Carlos, Cagayan de Oro, Baungon

[16] West Kalimantan, South Sulawesi, Papua, West Java, East Nusa Tenggara provinces

[17] West Kalimantan, South Sulawesi, Papua, West Java, East Nusa Tenggara provinces

[18] West Kalimantan, South Sulawesi, Papua, West Java, East Nusa Tenggara provinces

[19] Maiz in Nahuatl

Appendix 1
What We Ate

Scottish locally-sourced and sustainably produced lunch cooked by Chef Steve Brown

Chishombo Preparation Images

1. Preparation of ingredients

2. Washing of peeled cassava

3. Extraction of coconut milk

4. Mixing of coconut milk with vegetables

5. Mashing of both boiled cassava and peas

6. Mixing of mashed peas and cassava

7. Ready to serve vegetables

8. Ready to serve Chishombo

As an afternoon snack, we ate Chishombo cooked with the recipe shared by the Rabai Community Coastal Kenya group.

9. Chishombo served with vegetables

Find the full recipe here.

Mole de mamá-Lena, Salto de Eyipantla Veracruz
Aurelina Paz

Es la receta de mi abuela, ella era partera y curandera y aunque no supiera escribir ni leer se sabía el nombre de todas las plantas y sus usos. Ella no cobraba por compartir su conocimiento, pero nunca le faltó nada; la gente a cambio le daba lo que podía: frijoles, pescado, maíz, fruta, pollos, huevos y muchas cosas más. Las otras parteras se enojaban con ella, le preguntaban, de qué vamos a vivir si no cobramos, a lo que ella respondía: ¿cuándo han visto que los pájaros se mueran de hambre?

Ingredientes
30 personas

200 g	de chile guajillo
200 g	de chile mulato
200 g	de chile pasilla
200 g	de chile ancho
2	chiles pasillas mixe
2	chiles jalapeños criollos ahumados
100 g	de cacahuate
100 g	de almendra
100 g	de ajonjolí
100 g	de cacao (o una barra de chocolate)
250 g	de tomate
1	cebolla entera
5	dientes de ajo
1	rebanada de pan
1	tortilla
3	plátanos machos
½	kilo de manteca (o aceite)
1	cucharada de comino
½	barra de canela
1	cucharada de clavo
1	cucharada de pimienta negra
1	cucharada de pirul (opcional)
4	cucharadas soperas de miel
	Sal al gusto

Mole Recipe shared by Colectivo Amasijo who ran the Fork to Farm Local Dialogue I Milpa Alta.

Mole de mamá-Lena, Salto de Eyipantla Veracruz
Aurelina Paz

This is my grandmother's recipe, she was a midwife and a healer and even though she did not know how to read or write, she knew the name and uses of every single plant. She did not charge for sharing her wisdom but she never went without. In exchange for her knowledge, people gave her what they could; beans, fish, maiz, chicken, eggs, and many other things. The other midwives would get angry with her. They would ask: how are we going to make a living if we do not charge people? To this, my mother answered: When have you ever seen birds starve?

Ingredients

30 people

200 g	guajillo chilli
200 g	mulato chilli
200 g	pasilla chilli
200 g	ancho chilli
2	pasillas mixe chilli
2	jalapeños criollos smoked chilli
100 g	peanut
100 g	almond
100 g	sesame
100 g	cacao (or a dark chocolate bar)
250 g	tomatoe
1	whole onion
5	cloves of garlic
1	slice of bread
1	tortilla
3	plantains
½ kg	lard (or oil)
1 tsp	cumin
½	stick of cinnamon
1 tsp	cloves
1 tsp	black pepper
1 tsp	pirul (optional)
4 tbp	honey
	Salt to taste

We also had Mole, cooked with the recipe shared by the group from Milpa Alta and Mexico City, Mexico.

Appendix 2
Thoughts From Participants

What did you enjoy the most from the Global Dialogue?

- Learning from various practical experiences globally.
- Hearing from people in different countries.
- Being part of a group with NECOFA Kenya delegates and meeting other groups.
- Sharing with people from different states helped me realise that we are one.
- Talking to farmers in the Philippines and spending time with our facilitators and amazing volunteers like Sarah and Ana!
- Learning experience, sharing.
- The honesty and clarity.
- Hearing about the things people have in common across countries and also the richness of the conversations that took place.
- Sharing and learning from experiences from diverse regions of the global including the recipes.
- Hearing about examples of grassroots/community action from different countries.
- Sharing of experiences from different parts of the world.
- The interesting interaction and active exchange among the groups.
- Meeting other community groups.
- Opportunity to share and discuss with others.
- Hearing from colleagues around the world.
- Sharing with people from different states…learning about different feeding habits.
- Learning and sharing experience.
- The commitment to openness.
- Sharing experience from other countries.
- Connecting with farmers internationally.

Do you have any feedback for the organisers?

- The dialogues were well though and executed, the format was great.
- I was disappointed that we didn't have a second group to talk with. The lunch session was too long - I started getting nervous and checking my watch to see if we'd ever have enough time for meaningful interactions in the afternoon. The last session (involving the whole group) didn't work well for me. I would have preferred to get an opportunity for another group meet.
- It would have been good to have more time with some groups, when communication was interrupted, and we lost time.
- I wish to congratulate them for the hard work which was exemplarily organised keep it up.
- Continue and scale the dialogues.
- To congratulate you.
- I thought the Nourish team pulled together an amazing event and were infinitely welcoming to people in person and online.
- The format for the dialogue was great, and well executed.
- More of these dialogues to be organised for sharing and networking to other people in the world who also have similar programs that we do.
- The dialogues were very well organised and very informative.
- Please update how the global dialogues are documented, how the results will be used and promoted. thanks!
- It was a wonderful experience and I look forward to participating in more such forums.
- Thank you and well done.
- I am congratulating them for exemplary organisation of the events. Keep it up.
- Continue and expand the dialogue.
- To congratulate the team.
- The organisation was really excellence.
- Well done to all involved. I really appreciate the opportunity to participate and gained a lot from the communication skills shared.
- Increase the number of farmers participating in the dialogue for more diverse ideas and experiences.
- Suggestion to an in-person participation possibly financed by the organisation.
- Difficult to predict or provide assurance for global connectivity via internet, but provide that technical check and support as much as possible. Prioritise community-to-community interaction first.
- Considering peoples' different backgrounds, sharing of experiences could have been allowed a bit more time.
- For those who online meeting let them have a pre-test of the networks prior to the meeting.
- Tech sometimes is a problem but was very good.
- Watershed as spatial framework. Nested by food systems dimension.
- The time of the sessions was very short, it would be convenient to carry out more than one session with the different participating groups.
- Exposing more urban farming practicing from several countries.

What is one thing that has stayed with you from the Global Dialogue?

- The issue of youth not willing to take up farming as an economic activity.
- The sheer diversity of backgrounds from the participants.
- Perspective after talking to person from Kenya.
- Watching Kenyan delegates engage with other groups, especially the Crofters from Uist.
- That we were able to meet in person folks like Samuel and Irene from Kenya.
- Holistic nature of our problems and similarity of challenges.
- The future possibilities.
- Importance of our Indigenous food systems.
- The importance of collaboration - it's empowering and creates greater abundance.
- Let community voices be heard; support community to have capacity to document and generate (scientific) evidence for their work that contributes to climate adaptation and environmental protection.
- Realising that we are not alone in suffering and campaigning against from climate change.
- Scotland needs to (and can do) more in the push towards a sustainable food system. I felt shocked at how 'bad' we are doing in a global context.
- Despite having been from different cultural backgrounds they are the same and need to be appreciated.
- Holistic nature of our challenges and how common they are.
- Same world, different contexts.
- The future is traditional agriculture and there are many of us in different parts of the world who are looking for the same.
- Strengthening commitment to environment.
- We have so much to share and learn from each other.

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Report design Julie Barclay