



## Transforming our Food Systems with the **Golden Rule:** from Listening to Action



21st May 2021  
13.00-15.30 BST / 14.00-16.30 CEST



*A Food Systems Summit Dialogue convened by  
Reboot the Future and Listening Inspires*

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## INTRODUCTION

On the 21<sup>st</sup> May, [Reboot the Future](#) and [Listening Inspires](#) convened an Independent Dialogue on “**Transforming our Food Systems with the Golden Rule: from Listening to Action**”.

This dialogue was a contribution to the preparations of the Food Systems Summit convened by the Secretary General of the United Nations in the fall of 2021. The Food Systems Summit Dialogues provide an opportunity for diverse perspectives to come together and explore how to make our food systems sustainable and equitable, thereby accelerating the achievement of the Sustainable Development Goals.

Whilst an abundance of transformational technical, financial and functional solutions are in discussion as part of the Summit preparations, necessary change also requires being guided by fundamental cultural and spiritual values and an open attitude to change.

This dialogue brought together key players from the worlds of science, policy, business, academia, as well as farmers, representatives of indigenous peoples, youth organisations. Inspired by the “[Golden Rule](#)” (“treat others and the planet as you wish to be treated”), participants explored the values and attitudes needed to underpin the journey towards food systems change.

The event was curated by [Sara Roversi](#), Founder, Future Food Institute.

The discussion focused on the following questions:

- What are the values and principles that we need to drive the change in our food systems?
- What is the role of listening - to ourselves, others and Nature in applying these principles?
- How can we ensure that change is led by *all of us*

The following keynote speakers sparked a wider discussion with the diverse group change makers actively engaged in the food sector:

- [Kim Polman](#), Co-Founder and Chair, Reboot the Future
- [Ashwini Prabha](#), Co-Founder and Board Member, Listening Inspires
- [Jonathon Porritt](#), Founder and Director of Forum for the Future
- [Myra Jackson](#), Senior Advisor of the Earth Law Center, Founder of the Global Being Foundation, and expert in the UN Harmony with Nature Programme

## MAJOR FOCUS

This dialogue “**Transforming our Food Systems with the Golden Rule: from Listening to Action**” focused on the fundamental cultural and spiritual values and attitudes that should underpin and guide the technical, financial and functional solutions being discussed for the Summit if they are to genuinely lead to sustainable and equitable food systems. It was inspired by the “**Golden Rule**”: “treat others and the planet as you wish to be treated”.

The discussions focused on the following six topics which were guided by the following framing:

### **1. The role of compassion, care and listening in food systems transformation**

Since learning to control fire, the hearth has been at the heart of what has bound Homo sapiens together. The specialisations of cooking, hunting required new skills in our ancestors **cooperation, empathy, trust and communication**.

Where do these capacities for empathy reside in our food ecosystems today? Is there empathy between the consumer and producer? Between the seasonal fruit-picker and the supermarkets? Between the dairy farmer and the cow? Between the farmer and the land? How do we build a true empathy between these different nodes in our system in the next decade?

### **2. Reconnecting and Listening to the Earth to guide food systems transformation**

Since Descartes split mind from body, and human from nature, we have learned to see ourselves outside of the natural world, and absorbed the credo that our role is to dominate, control and exploit its resources. A technocratic analysis of food production has served us well in maximising yield every year- and yet now threatens to collapse the very ecosystems on which we depend.

How do we reshape our cultural connection with the natural world, and retain our sense of embedded- ness within nature, as part of its inherent cycle, rather than its master? Can we foster a sense of respect, wonder and the sacred into our relationship with food?

### **3. Drawing upon the voice of our elders and supporting the youth: Intergenerational solidarity**

In the Global North, our enhanced diets and healthcare are lengthening our lifespans and thereby transforming our societies where the elderly are in the majority. The Global South, by contrast, is overwhelmingly young. At the same time, our parents’ generation is consuming planetary resources at a rate which will bequeath our children with a badly damaged biosphere.

How can we acknowledge in our food systems solidarity between our ancestors and our descendants? How can we encourage our children to shape new, better habits, while acknowledging their rights to give them a chance of sustainable, nourishing ecosystem in ten years

#### **4. Education**

Education – whether in the home, in schools or society at large - is the process whereby we seed the practices of our next generation while adapting the current practices of all generations.

If we were to change the culture of food in our society, where would we start? What are the best habits to acquire as a child? How can education ascribe a deeper purpose to the food that we eat and prepare?

#### **5. Partnerships and dialogue**

Food systems are often pyramidal and vertical, with engrained power imbalances and values distortions. The supply chain from farm to fork is a silent one, disconnected and silo'd.

How can we move our relationships in food from a one-way broadcast to a conversation? Who is excluded from this conversation? How do we listen to them? And if we were to treat the Earth as a partner rather than a supplicant, what would be the terms of engagement look like?

#### **6. *New citizenship and the Life Economy - valuing Nature, health, care***

John Perkins says that we need to enable A 'Life Economy', one in which we prioritise living, organic ecosystems; what we have now is the opposite, a 'Death' economy. A life economy is one that pays people to clean up pollution and regenerate destroyed environments. A life economy also develops new technologies that do not ravage the Earth.

What would a global citizens charter look like that had a life economy at its core? What role would food play in such a charter?

## MAIN FINDINGS

Two issues stood out as core challenges: the loss of connection essential for the well-being of people and planet, and the negative impacts of exploitative economic models.

But the conversations focused mostly on the solutions to reestablish connection and compassion to foster food systems that are regenerative, equitable and nourishing in all senses of the word.

### **Loss of connection and compassion**

Participants observed a loss of connection at several levels: "As food systems shift from local production through to larger industrial methods, there is often a disconnection with land and scaling down of compassion." "Food has been disconnected from story, people, and landscape." The culture of food is generally inherited from one's parents but today "this inheritance has been broken" as "food is just something on a supermarket shelf and has no story".

### **Destructive economic system and power imbalances**

“The pandemic revealed the limits of globalization and unrestricted capitalism.” “We take food from this food system that entails labor violation, soil exploitation, etc. This is destructive on so many levels, but it is sold to us like happy farms.” “Our current centralised distribution of food extinguishes dialogue (...) 90% of the retail economy belongs to dominant corporates leading to expensive and definitely not local food.”

The limits of this model were illustrated by an example from Senegal, where people used to produce their own organic food, share meals and assure more food security and less waste. The introduction of cash crops broke this equilibrium: today what used to be savanna is a desert. People living near the river can't drink the water because of pesticides or parasites.

Emphasis was given to the economic difficulties faced by the more vulnerable and less represented, especially agricultural workers and small farmers whose rights are seldom ensured, who lack livelihood security and have limited options, as well as poor consumers.

One group observed: “Until we decouple the food system from economic growth, it will be challenging to change things.”

### **The response: love, empathy and compassion**

These were the starting point and heart of all discussions: “The predicate for all those working in the food system must be one of empathy.” “We need to find ways of extending love and compassion across all levels of the food system”, from the farmer caring for the land to a cook preparing food with love.

Participants aspired to see “mechanisms of inter-relatedness and inter-connectedness” restored. They called for “community, reconciliation and healing.” How can this be done?

### **Reconnecting to Nature**

The importance of reconnecting to and valuing Nature was central. “Nature has its rules: if we understand them, we can implement a new, symbiotic economy” and “while dominant cultures sustain a sense that our species stands apart from the natural world, others have always nourished a deep sense of connection and harmony with Nature.” Bridging indigenous knowledge and science can help foster a “mindset reboot”, including one that “accords trees, water, soil the dignity and intelligence of living things”.

### **Education**

Education was seen as the key to changing mindsets and heart-sets. “With knowledge comes compassion so together we can collectively manage a more sustainable system.” Education is essential to understand where food comes from, to awaken one's sensitivity to Nature, to encourage youth to engage in agriculture, to understand the 9 planetary boundaries, and to transmit core values.

The following have a fundamental role to play: governments, schools, universities, parents and families, the private sector, NGOs, chefs, industry leaders, farmers, and indigenous peoples. “We also need to let food itself be the teacher.”

### **Communication and dialogue**

One group called for the need to “evolve a common language of empathy between ourselves and the Earth, and at every junction of the food chain.” It highlighted the opportunity of digital spaces as “open public infrastructure where we can connect as farmers and citizens.”

### **Appreciating true value**

We need to understand the true value of food and its true social and environmental cost. Some called for “food equity” supported by legal measures, investment, and policies. We require a “new economy” and “a more sophisticated and attuned understanding of financial flows, especially what we invest, and the necessity of seeing those investments flow into the hands of those who have their hands in the soil.”

Some observed that “there’s more money in circulation than ever but we are not happier” and called for the need to “redefine basic notions”, such as “health, wealth and happiness”.

### **Going local**

The group exploring partnerships emphasized the importance of going local: “The ecology of the future will be place-based with energy and action resting with local authorities. This will lead to better governance, and engagement with people and authorities.” “Any platform through which people can communicate, must bring voices from the ground to obviate restrictive hierarchies.”

### **Inclusivity, respect and dignity**

All groups called for inclusivity, respect and dignity, recognizing the need to hear the voice and empower farmers, women, youth, indigenous peoples and minorities. Participants advocated for nonconventional partnerships and open dialogue that fosters creativity.

In brief: “We can support reconnection by asking ourselves: ‘is this choice going to cause harm to people or nature?’ And realise that these are both the same thing.”

That is the Golden Rule in practice.

## DISCUSSION TOPIC OUTCOMES

### 1. CARE AND COMPASSION

*Vision : Care and compassion for ourselves, others and Nature, inherent to the way food is produced, processed, sold and consumed.*

a) We need to see love and compassion at all stages of the food system and across all actors, from farmers, through to production, processing, packaging, distribution, consumption and disposal.

- Love and compassion is most commonly associated with the production level of the food system, particularly small farmers, who are so connected to the ebbs and flows of the land through their daily work.
- But love can be experienced at all levels of the food system, including consumers, it all depends on the individual actors. For example, mothers cooking for their families or chefs cooking display love.
- As food systems shift from local production through to larger industrial methods, there is often a disconnection with land and scaling down of compassion. We need to find ways of extending love and compassion across all levels of the food system, possibly through fostering a greater connection to the land. Also, by learning from the other elements in the food system, we can raise awareness of how one's own behaviour can be influential. With knowledge comes compassion so together we can collectively manage a more sustainable system.

b) We need to find ways of supporting and engaging small farmers. It's a difficult career which young people aren't attracted to, partly because the conditions are tough and there is limited legal protection. This is creating uncertainty in the long-term and farmers could disappear. By engaging universities and academics more, we could connect young people more to farming/the land, and create a different vision.

c) We need love and compassion for those actors in the food system who are more vulnerable and less represented. In particular, attention is not being paid to agricultural workers including their rights and compensation. They are often not recognised and lack livelihood security and assets such as land ownership. They are not represented by Trade Unions. We need to find ways of protecting these actors.

d) Anywhere in the world there are conditions and constraints that need to be considered, and which are being impacted by climate change:

- The constraints and conditions are so problematic in our current food system that farmers don't have any options. They have so much feeling for the land, but the constraints are uncontrolled. A farmer needs to be incentivised by owning the land, so they can apply sustainable practices. We need to support them to adapt with sustainable practices.

e) Until we decouple the food system from economic growth, it will be challenging to change things.

## 2. CONNECTING AND LISTENING TO NATURE

*Vision: A renewed and deepened connection to the natural world, nourished by respect, wonder and a state of listening, guides the transformation of our food systems towards restoration and equity.*

In places like Senegal where people used to produce their own organic food, share meals and thus assure more food security and less waste, the introduction of cash crops broke this equilibrium. Today what used to be savanna is a desert, nature is becoming poorer. People living near the river can't drink the water because of pesticides or parasites.

Nature has its rules: if we understand them, we can implement a new, symbiotic economy. As a society we are part of a whole, bigger macrobiotic which embeds nature: we must realize that our well-being and survival depends on Earth, and viceversa. While dominant cultures sustain a sense that our species stands apart from the natural world, others have always nourished a deep sense of connection and harmony with Nature.

We can integrate indigenous people into academy, master classes, where they can support reconnection with nature. Education is the key of future generations; building bridges between indigenous knowledge and sciences may lead to a mindset reboot.

Paradoxically, business people who contribute to the disruption of the ecosystem may seek restoration of nature in their free time. Can we help people drop this mask, bearing in mind that actions should be coherent with values, and deepen our connection with nature in business and negotiations?

Be *curious* about how food arrives on our tables. When we use chemicals on food, we have to be aware that we are consuming them.

The pandemic revealed the limits of globalization and unrestricted capitalism, we have a chance to pursue the few big companies who control the food industry. Policy makers must seize this by encouraging regenerative approaches and pushing action more toward the SDGs. We need to drive the the global food system in regenerative agriculture and redefine profitability. We need to redefine basic notions: what are health, wealth, happiness? There's more money in circulation than ever but we are not happier.

We must find ways to connect with nature while feeding everyone. We need to consult everyone in order to solve these challenges: divisions will not work in terms of food security and nature regeneration, efforts to restore Nature must be participatory.

By according trees, water, soil the dignity and intelligence of living things, we can support reconnection by asking ourselves "is this choice going to cause harm to people or nature?" And realise that these are both the same thing.

### 3. INTERGENERATIONAL SOLIDARITY

*Vision : Our food systems are grounded in and foster solidarity between generations. They provide opportunities for the youth, build on the experience of our elders, and meet the needs for nutritious of all generations.*

Food has been disconnected from story, people, and landscape. Connection with food is generally inherited from parents but, generally speaking, today “inheritance has been broken”. There is little to inherit in a world where “food is just something on a supermarket shelf and has no story”.

Our parents encouraged good practices at home, but these are lost once we start school and emerge into the wider world. The food system we in the West inherit from our parents is the 40-50’s food system of convenience and which was supported by an emerging advertising sector which focused on the spectacularizing of food.

In Michigan, speakers mentioned “Taste the Local Distance”, an organisation whose core idea is “taking the small holder farms and making them more mainstream.”, specifying that it is not just about artisanal food, but also about building ties with **education**: “a real change can be made when children go get food and see and know how that food was made and who made it”.

“We need A 10 year program and should take national funding to do that”.

Another participant agreed on the “broken connection in this intergenerational food transition”, reflecting upon the fact that in multicultural societies all of the beautiful food traditions have been subsumed by the industrial food production and processed foods.

An interesting aspect that he brought up was the perception people have of the background of the food they consume: “we take food from this food system that entails labor violation, soil exploitations etc. This is destructive on so many levels, but it is sold to us like happy farms.” What he would wish were done for the next generation is thinking more about local food and labelling and focusing attention on understanding where our food comes from, eliciting more interest in indigenous food systems.

The role of “indigenous knowledge in food systems” was commonly stressed.

#### 4. EDUCATION

*Vision : The education and cultural values shared with children and all consumers empowers them to make healthy food choices for them, the planet, and for all members of society.*

The group identified 8 areas where education on food and nutrition needs to happen.

First, governments have an important role to play in guiding the public and private sector towards healthy food through taxes, policies, funding, etc.

Second, schools should ensure that education on healthy food and nutrition is included in curricula and that healthy diets are promoted in school meals. Food is vital for children to be able to learn. However, education on food and nutrition is so much more than just memorizing facts. Education on food and education should be needs-based and experiential for children.

Third, parents and families at home also have a role to play in teaching children about the value of food, especially through important cultural experiences, such as cooking or farming. In this context, ancestral knowledge on food and nutrition should be promoted.

Fourth, the private sector can also leverage its marketing and advertising for good and help educate children through labels or packaging. This is especially vital as children do not only learn in school but also in supermarkets when they see food advertised and marketed.

Fifth, NGOs and other stakeholders in the area of food and nutrition need to use synergies and collaborate more often rather than working independently.

Sixth, chefs and other thought or industry leaders can also help with education on food and nutrition by making it fun.

Seventh, farmers can bring us the production side of food closer to us and educate us on how to farm.

And lastly, we need to learn from food and let food be the teacher itself.

## 5. PARTNERSHIPS AND DIALOGUE

*Vision : Cooperation, empathy, trust and communication establish the foundations for partnerships that enable food systems to provide nutritious foods and social, cultural and economic opportunities for all.*

The empowerment and the voice of local, indigenous farmers and their networks is key.

A sustainable food system of partnerships will be a movement at the local level, and that of the town, city, public institutions. The ecology of the future will be place-based with energy and action resting with local authorities. This in turn will lead to better governance, and engagement with people and authorities.

Our current centralised distribution of food extinguishes dialogue. Very few farmers can perhaps manage more than 3 partnerships, and 90% of the retail economy belongs to dominant corporates such as Tesco or Walmart, leading to very expensive (and definitely not local) food.

The priority must be absolutely all about getting the value of the food trade really reaching where it's needed.

If Via Campesina - the practising farmers working with nature- is boycotting the Food Summit, we need to engage them and why they feel it's not listening to them and their needs. We therefore need practical actions involving key stakeholders - farmers, workers, etc- that will work with real practical legal, investment, policy, and other solutions

We recognise we live in challenging times. Promoting biodiversity will only proceed in dialogue with policy makers. But the wrong governance emerges when we exclude women's voices, minorities and indigenous peoples

Any platform through which people can communicate, must bring voices from the ground to an obviate restrictive hierarchies. The predicate for all those working in the food system must be one of empathy, in which nonconventional partnerships are allowed to emerge, inc National representatives from the local farmers. Discussions must remain open, formulated around an action plan with a necessary creativity with whom you engaged, bringing those who really know the food system, giving people a voice, actors that live there, maintaining the environment, visions together.

Stop the world: People have the right to negotiate

The food system in the future will embed values and principles

- Community and reconciliation
- A healing, almost medicinal resiliency
- Dialogue and engagement

- Our energy, supply, network, dominated by large companies, will be reconfigured more equitably from centralized to people, and especially more representative of women

Food equity will include increasing income for small farmers; favouring farmers more as participants, and consumers less so, with more accessible financing and easing capital flows to farmers directly.

## 6. LIFE ECONOMY

*Vision : Citizens actively engage in the construction of a “Life Economy” which recognizes, protects and nurtures life - namely health, Nature, social and personal well-being and creativity.*

By 2030, we want to re-establish a regenerative relationship with the soil based on traditional practices, but which also facilitates transitional systems to bring food producers and consumers into a new economy.

We need to establish a common understanding of essential baseline markers and substances, such as the wellbeing of our soil and the watershed.

Simultaneously, we require a more sophisticated and attuned understanding of financial flows, especially on what we invest, and the necessity on seeing those investments flow into the hands of those who have their hands in soil.

We need a better and more commonplace understanding of the 9 planetary boundaries and learn best the language of the wellness of the earth and how it correlates to the wellness of the beings.

We need to see the climate crisis in terms of crisis management and use learnings from how we deal with man-made conflicts- and realise that we are indeed at war- and get smart fast.

We need to see the mechanisms of interrelatedness and interconnectedness, equal to complexity, restoring our sense of complexity and learning from nature.

Policy makers need to look at the true value of food, not just look at its cost but also its impact on people and health

We require a design that supports living systems, where humans are understood as interlopers, all we need to do is allow earth to do what it knows best.

Value is currently distributed, and captured at retail level. if you want to change, you have to act on consumers, not just production and producers. Poor people can't afford to buy food for a healthy diet, so they cannot make that choice.

We need to think how we empower those two groups, think about how policies are set, as both voters and consumers. Many of the dialogues are dominated by public sectors and large NGOs and we need to think about how to bring these other voices into the decision making process.

Business is increasingly looking at the necessity of having a *systems* approach. On this level, we need to understand the true value of food, and also the true cost associated with it: the social and environmental cost.

Science, data and innovation are key, reflecting the hidden cost of land use, and who bears this cost.

We need to evolve a common language of empathy, between ourselves and the earth, and at every junction of the food chain, where we have accord respect and dignity to every vendor, consumer, retailer, farmer, butcher, restaurateur and even to the animals and soil itself.

We require a language of equity, working with natural bio-markers such as soil and watersheds, to create a common language amongst all stakeholders.

We need to bring all parties with us, using digital spaces as open public infrastructure where we can connect as both farmers and citizens.

## Participants

### Description of group diversity

53 participants took part in the dialogue discussion groups, including 24 nationalities from across all continents (Africa, North and Latin America, Central and Southern Asia, Africa, Europe and the Pacific).

The breakdown according to categories used in Food Systems Summit Dialogues is given below.

Age group	Nb	Gender	Nb
19-30	8	Female	31
31-50	28	Male	22
51-65	14		
66-80	3		

Number of participants in each sector					
Agriculture/crops*	4	Education	7	Health care	1
Fish and aquaculture		Communication	7	National or local government	1
Livestock		Food processing		Nutrition*	7
Agroforestry	1	Food retail		Utilities	
Environment and ecology	14	Food industry	1	Industrial	
Trade and commerce		Financial services		Other	10

Number of participants from each stakeholder group			
Small/medium enterprise/artisan	4	Workers and Trade Union	
Large national business		Member of Parliament	
Multinational corporation	1	Local authority	
Small-scale farmer		Government and national institution	1
Medium-scale farmer		Regional Economic Community	1
Large-scale farmer	1	United Nations	7
Local Non-Governmental Organization	6	International financial institution	
International NGO	16	Private Foundation / Partnership / Alliance	4
Indigenous people	2	Consumer Group	1
Science and academia	8	Other	1

## List of participants

(This list includes those who took part in the discussion groups)

Amin	Emadi	Consultant agriculture & environment	FAO	Iran
Ann Kristin	Rothe		FAO	Germany
Ashwini	Prabha	Communications Manager / Board member	Global Gas and Oil Network/ Listening Inspires	Fiji
Bente Hessellund	Andersen	Research and campaign, climate and agriculture	NOAH-Friends of the Earth Denmark	Danmark
Bhanumathi	Kalluri	Director	Dhaatri Resource Center	India
Birgitte	Diget	Activist	Global Aktion	Denmark
Carolina	Alzate Gouzy	Directora	Low Carbon City	Colombia
Céline	Basset	Founder	Blue Soil Farm	France
Clea	Kaske-Kuck	Director of Policy and Advocacy, Food and Nature	World Business Council for Sustainable Development	Switzerland
Dadji Stephane Serge	Bonny	Founder and President of Hadassah Nutrition	NGO Hadassah Nutrition	Cote d'Ivoire
Darren	Brown	Strategic Learning and Facilitation	Freelance	Canada
Denise	Rotondo	Sustainability Consultant	Future Food Institute	Italy
Emily	N'Dombaxe Dola	Storytelling Programme Director	Youth4Nature	Spain/Africa
Florence	Egal	Consultant	UN HABITAT	France
Holly	Grimm	Software Developer	Sustia LLC	United States
Hudson Nzawo	Ndudl	Global Nutrition and Health Student	Copenhagen University College	Denmark
J. Carl	Ganter	Managing Director	Circle of Blue	USA
John	Ssendagire	Lecturer	MakerereUniversity	Uganda
Jonathon	Porritt	Founder	Forum	UK
Joshua	Basofin	Director of Climate Action	Parliament of the World's Religions	United States
Karel	Callens	Manager FIRST Programme	FAO	Italy
Dr Karin	Rotem- Wildeman	Chief Scientific Officer	Livekindly Collective	USA

Kwami	Williams	Co-founder & CEO	MoringaConnect (DBA True Moringa)	USA & Ghana
Lasse	Bruun	CEO	50by40	Canada
Lissia	Amach	Professor and relaxation specialist	Listening Inspires	France
Marine	Chaille	Student		France
Mateusz	Ciasnocha	CEO	European Carbon Farmers	Poland
Monica	Guerra Rocha	director	Instituto Comida do Amanhã	Brasil
Myra	Jackson	Founder	Global Being Foundation	US
Namukolo	Covic	Senior Research Coordinator	IFPRI	Zambia
Ousmane	Pame	Dr	REDES	Senegal
Pio	Wennubust	Ambassador, PR to the Swiss Mission to UN, Rome	Swiss Mission to the UN, Rome	Switzerland
Rainer	Baritz	Soil Expert	European Environment Agency	Germany
Rebecca	Beland	Student	Københavns professionshøjskole	Germany
Rita	Babatunde	Farmer	Economy of Francesco	Nigeria
Roy	Steiner	Senior Vice President	Rockefeller Foundation	United States
Serpil	Tascioglu	Director Foods Innovation & Transformation	Unilever	Netherlands
Suzi	Steer		TreeSisters	UK
Tina	Karme	Co-founder and CEO	Sustory Sustainability Story NGO	Finland
Vicki	hird	Head of Farming	Sustain: the alliance for better food and farming	United Kingdom
Yenory	Hernandez	Nutrition Specialist	FAO	Costa Rica
<b>Curator</b>				
Sara	Roversi	Founder	Future Food Institute	
<b>Speakers</b>				
Jonathan	Porrit	Founder and Director	Forum for the Future	UK
Myra	Jackson	Founder	Global Being Foundation	USA
<b>Facilitators</b>				

Vanmala	Hiranandani	Associate Professor / Advisory Committee Member	Copenhagen University College / Listening Inspires	India
Abigail	Robinson	Advisory Committee Member	Listening Inspires	USA
Kim	Polman	Co-Founder and Chair	Reboot the Future	USA
Holly	Everett	Education manager	Reboot the Future	UK
Chris	Hegadorn	Secretary	Committee for World Food Security	USA
Anthony Bennet	Bennett	Chief Executive Officer	Reboot the Future	UK
<b>Note-takers</b>				
Rebecca	Dove	Programme Director	Reboot the Future	UK
Nicolo		Institutional Relations Department	Future Food Institute	Italy
Federica	Rossi			Italy
Martin	Schunk	Communications specialist	Committee for World Food Security	Germany
Melsame	Damandaman	Student Nutrition	Copenhagen University College	
Francesca	Massoni		Future Food Institute	Italy