



**INDIGENOUS
PEOPLES'
FORUM
AT IFAD**

Report

Pacific Regional Workshop in preparation for the second global meeting of the Indigenous Peoples' Forum at IFAD

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26-27 November 2014
Nadi, Fiji



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Background

In February 2013, the **First Global Meeting of the Indigenous Peoples Forum** took place at the IFAD headquarters in Rome, in conjunction with the 36th session of the Governing Council.

In attendance at this inaugural meeting were 31 indigenous people's representatives from 25 countries in Asia, Pacific, Latin America, Africa and the Caribbean regions. Of the 19 Asia-Pacific regional representatives, two were from the Pacific; Mr. Anthony Wale, the Executive Director Aoke Langalanga Constituency Apex Association (ALCAA), and Ms Rufina Peter, Senior Research Officer at the PNG Institute of National Affairs.

During the meeting the Pacific representatives highlighted the need for the Pacific to have a **“separate identity”** as per the outcomes of Asia Pacific regional preparatory workshop in Bangkok. The issue was one of visibility for the Pacific Region due to its unique, rich and diverse cultures and traditions, its significant land and sea area and its high biodiversity.

The Pacific Regional meeting proposed three action plans, of which the Pacific Regional Workshop in preparation of the Second Global Meeting of the Indigenous Peoples' Forum at IFAD is a direct result.

Introduction

The Pacific Regional Workshop in preparation of the Second Global meeting of the Indigenous Peoples' forum at IFAD was held on 26-27 November 2014. The event was co-organised by the International Fund for Agriculture and Development (IFAD), Tebtebba Foundation and the Pacific Island Farmers Organisation Network (PIFON), and was hosted by the South Sea Orchid.

The workshop brought together 21 participants from nine countries in the Pacific to discuss their indigenous¹ food systems and the ways in which they can relate to sustainable development.

The agenda of the first day included a series of presentations and roundtables, and a field trip to Natures Way Coperative and Aviva Farm. On the second day of the workshop the participants discussed the cultural indicators used to monitor the implementation of IFAD projects and made recommendations to IFAD, the governments and the Indigenous Peoples of the Pacific region.

¹ Participants in the Pacific Workshop feel that in the social and political context of the Pacific, the phrase 'traditional food systems' is the most appropriate way to describe indigenous food systems

The workshop's activities allowed participants to engage in open dialogue and share their own stories and experiences in relation to traditional food systems and the challenges they face in each country. The participants highlighted the common challenges that are being faced by their organisations and communities at the local, national and regional level.

Many of the participants gave positive feedback on the workshop. A common issue that was brought up was the importance of sharing information within the region on agriculture, nutrition and food systems.

Day One

Opening Ceremony



The opening ceremony included short welcome speeches by Ms. Chase Palmeri, IFAD representative, and Mr Afamasaga Toleafoa, Chairman of PIFON, and a traditional kava ceremony performed by a group of local young men to welcome the participants.

Ms. Chase Palmeri welcomed all the participants from the Pacific and thanked the people of Fiji for welcoming them on their land. She also thanked PIFON and the South Sea Orchids for hosting the event, and outlined the purpose of the workshop as a platform to bring the

input of the Pacific to the Global Forum. Chairman of PIFON, Mr Afamasaga Toleafoa introduced PIFON as an umbrella organisation of Pacific Farmer Organisations whose role is to represent the village farmers who are the subject of the discussions at this workshop.

Following the opening ceremony the participants all introduced themselves to each other and moved to the workshop room to commence the activities.

The workshop began with a review of the recommendations from the First Global Meeting of Indigenous Peoples Forum from 2013, and a video was shown to illustrate the significance of the 2013 meeting. Following the introduction to the Indigenous People's Forum the participants gave presentations and exchanged views to give insights into the indigenous food systems of the Pacific countries they represented. The presentations and experiences shared by the participants are summarized below.

Shared knowledge and experiences from the participants

Ms Jimaima Lako, University of South Pacific, Fiji

Island food system and sustainable livelihood of Totoyan communities in Lau archipelago

Lau is comprised of small islands which are threatened by climate change and human activities that have aggravated some of these changes. The island of Totoya occupies an area of 23sqkm, and most of the villages are located along the coast. The livelihood of the Totoyans is predominantly subsistence based, with their main income generation activity being copra, supplemented by weaving or kava farming. The main transport system is by boat. The community is quite isolated with only a small airstrip linking it to the mainland. Despite its isolation, Totoya is a fully organic island.

The main issue today in Totoya is that young people have forgotten how to weave and how to make traditional Fijian houses due to the concrete housing introduced by the government to minimise the impact of hurricanes. Traditional foods are very important on the islands. Jimaima's research has found that most Pacific foods are rich in phytochemicals and antioxidants. Some of the foods researched by the University of South Pacific have been found to be 8 times higher in antioxidants than what has been claimed for certain foods in the developed world, such as blueberries and strawberries. However these foods are only produced in home gardens, and are not sold in the market. The ministry of agriculture needs to work in order to make these foods readily available commercially to those people who are unable to grow them.

According to Jimaima's research, about two thirds of the population are dependent on traditional foods and one third on store goods, indicating that the food system is changing. The shift from traditional to modern food systems is causing diets to become higher in fat and lower in fibers, resulting in an increase of Non Communicable Diseases (NCDs) such as diabetes, heart disease and cancer.

Jimaima also spoke about the loss of traditional knowledge, and of its impact on the resilience of the people of Totoya. For example, Jimaima's mother was a great fisher-woman

and who was really good at smoking fish, so that she did not need to fish every day. She stated that her mother used to go fishing once a month or every three weeks because of her skills in food preservation. Now these skills are being increasingly lost.

Jimaima also discussed the fact that the community traditionally used observations of natural phenomena as a strategy to predict disasters. For instance, the breadfruit was used as an indicator for hurricanes: when the breadfruit does not grow towards the sun it is interpreted as a sign that there is a hurricane coming. The tendency of bees to nest in the ground instead of in the trees was also considered as an indication of an approaching hurricane.

The project sites in which Jimaima works have implemented 8 major activities:

1. Addressing climate and human change on the island
2. Reforestation
3. Land use planning
4. Training applications
5. Developing farming training - model farms were established in two villages
6. Youth training on how to maintain their community
7. Helping women with downstream processing, solar drying and food preservation techniques in order to progressively replace what they were buying at the store with local alternatives.
8. Developing the use of coconut oil and local soap

Mr Laisenia Koto, Fiji

Food Security Farming Project

Mr. Koto presented a farming project aimed at achieving food security for Fiji and its people by reviving traditional coping mechanisms for natural disasters. Mr. Koto highlighted that the major problems that Fiji has been facing over recent years have been caused by cyclones and hurricanes. He stated that the burden on the government has been huge (totalling over \$70 million), the major cost being the purchase of food supplies.

The project which Mr. Koto proposed plans to foster the utilisation of traditional farming practices to sustain human lives before and after natural disasters. The project aims at preserving, maintaining and disseminating information about traditional farming practices as viable alternatives for food supply relief.

The objectives of the project are to:

- ✓ Provide the people of Fiji as well as Pacific Island Countries with high quality grown food by reviving and revitalising the cultivation of traditional crop varieties which are now disappearing, such as:
 - Dalo (45 varieties)
 - Yams (57 varieties)
 - Cassava (32 varieties)
 - Kumala (sweet potato) (12 varieties)

- Kawai (8 varieties)
- Dalo ni Tana (3 varieties)
- Via (6 varieties)
- ✓ Educate and train younger indigenous on how their forefathers have endured in time of natural disaster and;
- ✓ Offer an attractive program that will help keep the unemployed in their villages and reduce urban drift, by providing youth with rewarding income opportunities
- ✓ Improve the resilience of the local community by encouraging the production of nutritious home and locally grown food to complement imported food
- ✓ Assist government in reducing the cost of relief assistance by the elimination of peoples' heavy dependency on government before, during and after disaster and playing down the wrong perception of those who demand government assistance as their right.
- ✓ Establish a food and seed bank (Lololo)

Sashi Kiran, FRIEND, Fiji

Sashi described FRIEND's work in the field of social, economic and health development. FRIEND presents to the communities and allow the community to invite them back. FRIEND focuses on traditional skills and knowledge and self empowerment. It works in clusters and promotes the production of foods such as herbal teas, spices, but also traditional varieties of taro and yam, to then link these products on behalf of the farmers to hotels.

Sashi utilised a number of videos in her presentation to describe the work that FRIEND carries out in Fiji:

1. A health promotion video encouraging Fijians to take a pledge to stay away from unhealthy foods and habits such as drinking and smoking.
2. A poultry project and other success stories from people that FRIEND has worked with on improving village livelihoods.
3. A health program that FRIEND carries out through village visits and consultations with people affected by diabetes and other health problems related to non communicable diseases. The program assists people in the community to take responsibility and control over their health and to plant and eat healthier foods.

The last presentation highlighted the need for market links and supply chains in order to make traditional food available to the majority of the population. The presenter also identified the need to change the mindsets of hotel and supermarket managers for them to embrace local food in their outlets. The promotion and popularisation of local foods was said to be an essential way forward for the Pacific, considering the rise in non communicable diseases.

Sashi stressed that Pacific organisations need to take the lead in unifying the Pacific in order to preserve resources and to promote local foods. She stated that there is too much regionalism and that the Pacific should come together to trade as a block and produce traditional foods commercially to make them available to wider global markets.

Some responses to the statement made by Sashi were made by the chairman of PIFON, according to whom the diversity among Pacific states cannot and should not be denied, but rather needs to be embraced and turned into a source of strength.

Ms Natalie Kurishima, Hawaii University, Hawaii

I Ka Wā Ma Mua: Traditional Agricultural Systems in Hawai'i

Natalie spoke about the indigenous land system of Hawaii, stressing its similarities with that of Fiji. Since the 1800s, consistent immigration has brought about a rapid decline in the native population of Hawaii. The Hawaiian traditional land tenure system was quickly replaced by the contemporary Western system, where native Hawaiians hold less than 1 per cent of all available land.

Natalie stated that Hawaii is hugely dependent on imports for its food supply. Over ninety percent of the food consumed in Hawaii is imported, and Natalie estimated that if the barges stopped supplying the islands their population would be left with barely enough food for seven days. Natalie also stated that much of the prime farming land was situated where Waikiki Beach is.

Hawaiians traditionally used a flooding system for taro farming and Natalie's research has mapped the grounds on which traditional agricultural farms would have been practiced in the past. She also used environmental parameters and Geographical Information Systems to map where traditional farms most likely would have existed by identifying where watersheds with suitable elevation and soil type were located. Through her research she was able to calculate that 100,000 ha of traditional land is likely to have been farmed in the past, and how much food was produced on such an area. Based on this calculation, Natalie maintains that theoretically Hawaii should be able to support a population of 1.3 million. In conclusion, according to Natalie's study Hawaii actually has the theoretical capacity to feed its population; however it depends on foreign imports for 90% of its food supplies.

Discussions following the first three presentations

Mr Lottie Vaisekavea, RDPPI, Solomon Islands

Lottie noted that the societies of the Pacific region are beginning to recognise traditional and indigenous knowledge or systems as vital to the survival of our sustainable livelihoods. Yet, as Pacific Islanders try to integrate into a modern world, important knowledge systems that used to ensure food security for local communities and Pacific nations are getting lost. He said that all the meals in the traditional village used to be nutritious meals, while nowadays children are no longer interested in traditional and healthy foods. He made the following statement: "We have to pick up the technology that is relevant to today. If we eat rice we will be unhealthy, but if we eat yam and taro we will be healthy". He recommended that the Pacific community finds a method to mainstream traditional and healthy diets.

Jennifer Baing Waiko, Save PNG, Papua New Guinea

When children refuse to eat traditional food and say that they want white rice, at the end of the day it comes down to how their parents educate them: if we want our children to eat traditional food we need to cook traditional food for them and we need to tell them why it is good for them. Jennifer stated that her children prefer to eat taro and sweet banana cooked in coconut cream because they have been educated about the food then they will

eat it on a regular basis. If you succumb to child wishes and desires instead, and continue to buy white rice and cook it for them, your children will be likely to contract diabetes. We need to stop looking at external causes and start looking at ourselves and once we start doing that we can start sharing the lessons learned with friends and relatives in our communities.

Afternoon Exercise

The participants were divided into groups of four and four presenters were placed at four different tables around the workshop area. Each of the groups then moved from one table to another and listened to each of the presenters sharing experiences about their traditional food systems, after which the groups all engaged in dialogue with the presenters and each other.

The following paragraphs are summaries of each of the discussions presented by each of the speakers.

Mr Soane Patolo, Tongan Rural Innovations Project (TRIP), Tonga

Mr Soane Patolo spoke of the significance of yam to Tongan society. He stated that yam is central to Tongan society, in a similar way to Samoa and Papua New Guinea. The yams in Tongan society are so central that the Tongan calendar is based on the cycle of yam cultivation, which is composed of a thirteen month cycle from planting to harvesting. The calendar is so ancient that many of the younger generations find it difficult to understand some of the words; also some of the dates and seasons in the calendar (e.g. the rainy season) have changed with time, making it less relevant today.

Yams in Tongan culture mirror the Tongan hierarchy: for example, in the yam culture there were kingly yams and common yams. The kingly yam, called the Kahuka yam, is of particular importance and is used for special occasions, such as birthdays or church ceremonies, but especially it is offered to the King. This yam is special because it is the most difficult yam to grow: it is a sensitive yam and requires the right time of planting according to the lunar cycle and the right amount of sunlight and rain to yield a good harvest. In

In the Tongan agricultural system, yams are the first crop to be planted into land that has been freshly cleared for gardening, followed by taro, giant taro, sweet potato, corn, beans, bananas and other crops. Yams are so significant in Tongan culture that if you do not plant yams then you are not considered a man by the community. Men must plant a variety of yams and have knowledge on how to cultivate these yams, as each variety is unique and requires its own special care.

Attempts have been made to modify and commercialise yam planting, however the yams are extremely sensitive and the yields of the yams have not been profitable. The harvest times for yam have also been attempted by locals to be reduced; however, when the yams are harvested earlier the shelf life of the yam is significantly reduced.

Mr Lottie Vaisekavea, RDPPI, Solomon Islands

Mr Lottie Vaisekavea spoke on agroforestry and the use of storey plants in the Temotu Province of the Solomon Islands. The agroforestry system utilised by the Temotu people reflects the natural system of a forest. The locals utilise the differing characteristics of agricultural plants to mimic that of a forest with differing levels of growth. Root crops and vegetables are grown at the lower levels of the agricultural forest system, while other common food trees such as the bread fruit are grown at the next level of the forest system. The locals harvest and eat the food from the agroforestry system according to the seasonality of the produce. Around the mid-90s the locals working in partnership with the government improved Temotu agriculture through soil improvement methods such as increasing the use of legumes as cover crops. Agricultural support has been brought into the area in the form of a taro farming improvement program. This program has greatly improved income generating opportunities for the locals by opening up markets for them in Honiara and by improving their production capabilities by introducing a taro beetle management program. The challenges with the increase in taro production are the increase in land utilisation caused by the shift from an agroforestry system to a mono cropping system.

Mr. Anthony Wale, ALCAA, Solomon Islands

IFAD has supported a project on Malaitan man-made islands of the Solomons. Due to increasing human populations on the islands and high competition for fisheries resources, the locals have resorted to dynamite fishing. This practice was very dangerous and destructive to the environment. Anthony applied for IFAD funding to install Fish Aggregation Devices (FADs) with the assistance of WorldFish, an international research organization.

The FADs are secured with cement anchors and submerged floaters which attract debris, which in turn attract smaller fish and ultimately the larger fish, which are the target species that are fished by the locals. As the Malaitians are unable to plant their own food on the islands, due to lack of space and suitable soils, Malaitians have been traditionally bartering fish for local root crops and other vegetables. The fish which is caught is usually smoked by the locals in order to preserve it, and any surplus fish is taken away to be sold at the market or bartered. Today Malaitians are struggling to maintain this traditional system of livelihood.

The island on which Anthony works holds a population of 30 households and the challenge is that in 20 years the population will increase. To solve this issue IFAD has been assisting by funding a land restoration program on some of the islands. The community is also planting corals in the lagoon and had undertaken a small seaweed farming project, which was soon abandoned when the community realised that they would receive less than \$3 per kilogram for their crop.

The main fisheries that sustain the islanders are yellow fin tuna, rainbow runner and reef fish and the main method of fishing is with the use of longlines (hook and line fishing). Due to temperature changes in the seawater the locals no longer have availability of seashells and corals. This has reduced the diversity of food sources available to the islanders. The

fishery is also dependent on the season and the currents. Changes that are also being observed by the locals are that in certain areas where a particular fish could be found previously, different types of fish are now being found.

Ms. Ruiti Uriano Aretaake, Foundation of the Peoples of the South Pacific, Kiribati

On the Kiribati Islands there are not many trees and the people are affected by the low-lying level of the islands and by population increase. The islands of Kiribati are heavily affected by sea level rise, as the highest point on the island is only three metres above sea level. There is also a major issue of food security as most of the food is imported and a boat is chartered to buy rice from Fiji.

The main traditional foods in Kiribati are breadfruit, coconut, giant taro, small fig trees and bananas. Due to overcrowding on the island, most of the land suitable for small scale farming is used for housing, resulting in a lack of space for planting food. Kiribati also has issues with water: there is little or no fresh water to garden with, especially on the outer islands, hence the islanders are trying to maintain the ground water for the plants and for drinking.

Some of the programs that work on improving the technologies from the garden to the kitchen have worked and others have failed. Some failures have been encountered as the communities are unsure of the uses of the plants which are introduced - for example cucumbers and eggplants. The islanders need more training on the use of introduced food plants and on composting methods, but more importantly they also need to be encouraged to maintain their local varieties of food plants. Ruiti stated that they need a soil improvement program and a method to encourage the breadfruit to fruit again.

Ruiti also stated that the elder have traditional knowledge on planting and care of local plants, but that these important information were not being transferred to the younger generations. For Ruiti it is necessary to find a way for the elder to share this valuable knowledge with the youth. This could be achieved by inviting them to be resource people on the projects. However these valuable information is considered as part of the family inheritance, and as such can only be shared between family members. The only way the elders would share the information is if they were helped and assisted with their work: then the elder would reciprocate the gesture of help by sharing their sacred knowledge on food production.

One such examples of traditional farming knowledge is the cultivation of giant taro. The giant taro must be cared for in a particular manner: for instance, there is a special and unique method in which the grower wraps compost made from dried leaves around the base of the plant. This infuses a very unique and special flavour into the taro, which emerges when it is cooked.

Mr. Tevita Ravumaidama, PCDF-PHVA, Fiji

Taro, Yangona (Kava), Cassava

The traditional food system that Mr. Ravumaidama chose to describe was the taro, yangona (kava) and cassava planting system. In Fiji as in Tonga, when a piece of land is first cleared the first crop that is planted is the taro, which is followed by the yangona cuttings approximately 5 to 6 months after. There are 3 to 5 cutting of yangona planted at the base of each taro, as the leaves of the taro provide shade for the yangona. 8 months after planting, the taro reaches maturity and its leaves begin to die back, thus allowing for the yangona to receive sunlight. The taro is then harvested between 10 to 12 months, depending on the type of taro. At this stage the yangona has reached 4 to 6 months of age and will continue to grow for another three years. Once the yangona has been harvested, the cassava is planted into the soil. The full cycle of land-usage of this planting and harvesting system is between 3-4 years. The land may be used again after 3-4 years if there are indicators that land is fertile and ready to be replanted.

The taro, yangona and cassava traditional agricultural system is closely linked to the cultural requirements of the community members to their chiefs. The chief from the Tevitas province and district is believed to be unable to produce any crops, as nothing he plants will grow. Therefore the chief is honored for his wisdom in governing by the offering of the first bundle of taro, yangona and cassava.

Today, however the culture is changing and the system of honoring the chief is disappearing: the food which usually should be reserved for the chief is now being taken off to the market for sale. Tevita stated that he still practices this tradition.

Mr Peni Nagata, PCDF-PHVA

Mr. Peni Nagata stated that their food culture and system was also based around important crops such as taro and yams. The people from his area have agreed that it is too time consuming to plant yams as it requires a very long and labourious cultivation process, and are therefore progressively abandoning taro farming.

In his community the government has undertaken a pine tree and mahogany reforestation project which has brought many disadvantages to the community, including soil erosion and changes in the ecosystem due to the leaf litter of the mahogany staining the waterways. Also, the pine trees and mahogany have replaced the native trees, and the birds that once were plentiful no longer come to the forest, as the pine trees are too difficult for them to roost in. The leaves of the pine trees also take many years to decompose in comparison to the native leaf litter, making soil regeneration much slower. The locals have also made observations that when the pine is cut down the stump takes two years to rot, and once it has rotted it makes a hole into the soil in which water flows and erodes the soil, which all flows into the river. This causes heavy sedimentation to take place and the river level to rise resulting in flooding of the community gardens in the vicinity of the river.

The impact that this forestry project has had on the local food system in the past 10 years has resulted in a loss of local prawns and other fresh water fisheries due to the heavy siltation of the river system. The island community also produces power and has the two biggest dams in Fiji, but the locals still have no water supply.

Mr. Nagata is happy because IFAD is helping his community to plant lots of taro and yam which they sell to raise money for their childrens' school fees. Selling food seedlings such as chinese cabbage, tomatoes and eggplants, for local consumption and for farmers to use and sell at the local market, has really contributed to local income generation. There are also local ferns which fetch a lot of money in the market, along with other fruits such as mango and mandarins which are seasonal.

Mr Stephen Hazelman, POETCom, Fiji

Mr. Hazelman has been working with the organic movement supported by IFAD since 2005. This project is available to support any interested parties throughtout the Pacific and is housed within SPC. The organic project has over 30 members in 14 countries. This project benefits all Pacific countries, as the governments of the region have no capacity to assist with organic certification.

“Organic farming is nothing new to the Pacific, what is new is the certification” stated Mr. Hazelman. Organic certification, composed of a yearly licencing and renewal process, are too expensive to be accessible to small-holder farmers in the Pacific region. In this context, an IFAD-funded project employed Mr. Hazelman to look at the feasibilty of low cost certification. Through the IFAD funding, the project has made it possible for farmers to certify themselves. This farmer to farmer certification system, called Participatory Gurantee System (PGS), was developed by IFOAM during a meeting in Brazil to help small farmers who could not access the current yearly certification and renewal system. PGS is used basically by the farmer to self-certify its crops, where the documentation and soil testing is done as the organic certification system requires.

Currently the project is working in three sites. Among these, since June 2013 the project is working on virgin coconut oil in 5 villages in Cicia Island. This island was a particularly good area to work in as the elders had made a decision in 2006 to ban chemicals and fertilisers. When the project was designed this group of elders expressed its interest to be involved in the project. The ban on chemicals and fertilsers made it is easy to undertake the PGS systems as the organisational structure of the community was prepared for organic farming. The coconut oil is now exported to Korea and to the Sofitel spas and has brought in a good income increase.

POETCom has also been implenting the PGS system of certifcation for the Sabeto papaya growers. Despite the novelty of the system, a New Zealand buyer was very impressed with the certification's paper work and is willing to import the papaya into New Zealand.

In the Pacific one more principle has been added to the organic certification process, which is the respect of cultural value.

Mr Adelino Lorens, Island Food Community of Pohnpei, Federated States of Micronesia

Mr Adelino Lorens stated that their Pohnpei traditional food system is based on bread-fruit, yams, banana and different types of taro and swamp taro. He said that the island was gifted with different varieties of crops: for example, 170 yam, 133 varieties of bread-fruit and 55 types of banana. The traditional chief system in Pohnpei helps the island to promote sustainability: the obligation to give the first harvest to the paramount chief is still a very strong custom and the locals believe that it is an important part of continuing to plant these crops. In 2004, with the help of Lois Engleberger and certain members of the community, the Island Food Community was established. Its main goal is to promote the production and utilisation of local food crops by ensuring benefits in all CHEEF areas (Culture, Health, Economic, Environment and Food Security).

Based on the research that Lois undertook, she found that the local food crops were very high in nutritional factors. On this basis, Adelino concluded that the recent decline in the health of the native population of the Federated States of Micronesia, which has led to a huge increase in Non Communicable Diseases, is due to the shift away from the traditional diet that started immediately after the world war. There are opportunities for the Pohnpei Island Food System to partner with IFAD to continue the great work started by Lois Engleberger in FSM. Adelino eventually thanked IFAD for the opportunity to be present at this meeting, as it was his first time he attended workshops of this kind. The final message that Adelino gave was that "we are all created to eat our own local foods".

Field Trip

Following the presentations and the sharing of experiences on the first day the group of participants were taken on a field trip to Nature's Way Cooperative and to Aviva Farm.

Nature's Way Cooperative: Breadfruit Intercropping Project

Kaitu Arasitu, a technical officer for the Pacific breadfruit project, took the participants on a tour around a trial breadfruit project. The tour took place on the farm of one of the leading breadfruit farmers. The breadfruit project on the farm has 432 breadfruit trees of two varieties. Altogether there are a total of 2650 trees planted, and each farmer in the cooperative has a total of 50 trees and above planted on their farm. We were shown an example of a breadfruit block of 1 acre where the trees were planted with 9m by 9m spacing. In this integrated farming system, pineapple was also introduced along with kumalau (sweet potato) and cassava. The pineapple had already been harvested once and was fruiting for the second time at the time of the visit. Kaitu explained that the farmer of the farm we visited was increasing the number of pineapples he was growing as he was getting a very good market for them.

The planting of the breadfruit tree is a long process. The breadfruits are collected from the wild root stock site and taken to the nurseries where they are hardened for 2 months. Intercropping has been encouraged by the farmers to ensure that the farmer is able to harvest pineapple and other crops while waiting the two years required for the breadfruit to come to bearing age.

The project managers have chosen to plant those breadfruit trees that are early bearing. These breadfruit trees were chosen according to local Fijian knowledge. Therefore out of 70 varieties of breadfruit the Balakana was chosen, as it fruits all year round, and the Utondina variety, which fruits when the Balakana variety slows down on production. The breadfruit takes two years to bear fruit when planted this way.

Avivia Farm

Aviva means "new beginning" in Hebrew. This name refers to the fact that the land on which the diversified farming takes place was originally a sugar cane farm. When the sugarcane farming became unprofitable the family decided to diversify the farm with cut flowers, landscaping, papaya and tobacco. This project was supported by ACIAR, Nature's Way, SPC and the Ministry of Agriculture.

The operations Pacific breadfruit and native ornamental project begin in the potting shed, where soil sterilisation takes place. The success rate for the breadfruit nursery has been very low to date (around 30-40%) due to the long distance that separates the nursery from the District of Nateva from where the germplasm is supplied.

We were taken for a tour around the nursery where native food and ornamental plants were propagated; then through the tobacco farm and to the papaya trial site. The papaya trial was taking place due to the large demand for organic papaya in Japan and New Zealand.

Following the tour of the farm we were introduced to the Sabeto Organic Papaya certification manager, who had laid out the folders used by each farmer for the PGS systems of organic certification. The manager explained the process to the participants.

The tour was closed with traditional Lovo (Fijian earth oven), music and dances.

Day Two

Jennifer Baing Waiko, Save PNG, Papua New Guinea

Jennifer presented on the work her work with Save PNG, the organisation of which she is Director with her husband Bao Waiko, and on how they have been contributing towards the protection and revival of traditional food systems in Papua New Guinea.

Jennifer presented the trailer for an 11 part television series developed by Save PNG on the traditional food and food systems of Papua New Guinea. Save PNG had worked with over 25 communities from 9 provinces and 11 Districts. The television series follows small-holder farmers from different cultures in PNG from the garden to the plate. It extensively reports how local foods are produced and processed for consumption by families. This television program was produced by Save PNG to promote traditional foods and food systems and to generate a movement in PNG in favor of a revival of traditional foods. The Café Niugini Television Series was also developed into an education resource guide for highschools to educate students on traditional food systems, food sovereignty, food security and nutrition. This project was supported by the Christensen Fund, Australian International Aid, the United Nations Indigenous Permanent Forum and CPL (City Pharmacy Limited) a national business in PNG.

At the local level Save PNG has been funded by The Christensen Fund to host the annual Markham Banana Festival, of which three editions have taken place in the past three years. The festival's motto is "Food is Life" and it showcases the cultures and food traditions of the Markham District in the Morobe Province. It is an important festival that encourages locals to continue their traditional farming systems and to protect their local seeds.

The participants congratulated Save PNG on the series. Some of them pointed at the fact that Fiji spends 380 million per year on imported foods and that most of the chefs in the local tourist industry are from overseas and do not know how to cook local foods. They discussed how can traditional food enter the tourism industry and influence the type of food that hotels buy and cook.

Others discussed Indigenous Peoples's organisations' need to compile all the work that has been done on local foods, whether it be recipes books, nutritional information and so on, and create a forum to share the information with each other.

The chairman of PIFON also stated that the commercial food industry utilised media and television heavily to influence consumer food choices and that film was an excellent medium to get the message of local foods and their health benefits out to the Pacific communities. He stated that we need to protect our children from being exploited in industrial food advertising, especially since many other developed nations banned the use of children in junk food adverts. Jennifer concluded that all Pacific communities have an obligation to protect the rights of their children in relation to their rights to food.

Identification of key challenges and opportunities faced by indigenous people with respect to their food systems

The participants identified many challenges to their traditional food systems, and opportunities for IFAD and others to assist in strengthening these systems.

Challenges	Opportunities
<p>The decline of traditional diets and the rise of unhealthy diets.</p> <ul style="list-style-type: none"> • Increase in Non-Communicable Diseases • Lack of recognition from National governments on the importance of traditional food systems in sustainable livelihoods, particularly in food security and climate change policies. 	<ul style="list-style-type: none"> • Mainstreaming traditional and healthy diets through the promotion and popularization of local foods • Changing the mindsets of hotel and supermarket managers for them to embrace local food in their outlets. • Festivals that encourages locals to maintain their traditional farming systems and to protect their local seeds (such as the Markham Banana Festival in PNG) • Television Series can be developed into an education resource guide for high schools to educate students on traditional food systems, food sovereignty, food security and nutrition. • More funding into the health benefits and nutritional content of Pacific foods and documentation of the cultural and customary links to certain significant foods and their links to food security and food production.
<p>Traditional organic certifications are out of reach for most farmers.</p>	<p>PGS low-cost self-certification can be up-scaled through IFAD funding.</p>
<p>Increased dependency on external support</p> <ul style="list-style-type: none"> • Food security is an issue, as most of the food is imported. 	<p>Cultivation of food for home consumption</p>
<p>The islands of Kiribati are heavily affected by sea level rise due to climate change.</p>	
<p>Some islands are overcrowded and little land is left for agricultural purposes.</p>	<p>Land restoration programs</p>
<p>Children are no longer interested in traditional foods</p> <ul style="list-style-type: none"> • Lack of integration of materials on traditional agricultural systems and traditional food crops into the curriculum of primary and secondary schools. 	<p>Parents can mainstream local food.</p>

<p>Natural disasters, such as cyclones and hurricanes.</p> <ul style="list-style-type: none"> • Lack of appropriate resilience mechanisms 	<p>Preserving, maintaining and disseminating traditional farming practices as viable alternatives for food supply relief.</p>
<p>Loss of traditional knowledge</p> <ul style="list-style-type: none"> • Poor knowledge of traditional environment • Loss of knowledge of famine and wild forest foods • Loss of knowledge of resilient crops • Poor knowledge of traditional agricultural practices of producing surpluses • Loss of traditional food preservation techniques • Lack of collection and sharing of existing information on traditional agricultural systems. 	<p>To research and compile important information into a freely accessible forum or database or library of online resources from the Pacific Motivate the elder to share their traditional knowledge</p>
<p>Lack of access to market chains</p> <ul style="list-style-type: none"> • The need for market links and supply chains in order to make traditional food available to the majority of the population. 	<p>At the regional level, to fund the establishment of downstream processing and the research and establishments of market chains for dried local fruits, nuts gluten free flour, teas and medicines.</p>
<p>Over-exploitation of resources</p> <ul style="list-style-type: none"> • Food systems are overstretched due to increased population • Land degradation • Biodiversity loss • Over-exploitation of fisheries 	
<p>Lack of allocation of resources for training, technology transfer, infrastructure and value chain outputs from traditional systems from National governments.</p>	
<p>Excessive regionalism</p>	<p>The Pacific should come together to trade as a block and produce traditional foods commercially to make them available to</p>

	wider global markets.
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Key Recommendations on Indigenous Food Systems

Agreed Recommendations

The recommendations given by the participants were listed and participants were given three votes to select the recommendations that they thought were of highest priority. The recommendations were then grouped into recommendations to IFAD, the governments of the Pacific region and the participants. The participants agreed upon the following list of recommendations.

Recommendations to IFAD

1. IFAD should fund the collection and sharing of existing information on traditional agricultural systems.
2. IFAD should fund research and other activities to fill gaps in the documentation of traditional knowledge with priority to the use of researchers and farmers from the areas and systems concerned
3. IFAD should visit countries, governments and sites where traditional agriculture is practiced to raise awareness of national leaders on the importance of traditional agricultural systems in country strategies and frameworks for food security, climate change resilience, nutrition and local culture.

Recommendations to Governments

1. National governments should recognize the importance of traditional food systems in sustainable livelihoods, particularly in food security and climate change policies.
2. National governments should allocate resources for training, technology transfer, and infrastructure and value chain development for outputs from traditional food systems.
3. National governments should incorporate materials on traditional agricultural systems and traditional food crops in the curriculum and activities of primary and secondary schools.

Recommendations to the people of the Pacific region

1. We people from the Pacific should work with IFAD to help compile existing information/resources on traditional agriculture.
2. We should raise the issue of traditional agriculture systems with our own governments for inclusion in national development plans and sector strategies.

3. We should work together with groups that are already working on issues related to traditional agricultural systems, such as the Slow Food movement and the Pacific Organic and Ethical Trade Community.
4. We who have attended the Workshop for the preparation of the Pacific contribution to the IFAD Global Forum on Indigenous People 2015 should continue to be a group that stays in touch and work together in the Pacific.

Specific indicators on Indigenous Food Systems and Sustainable Livelihoods to be proposed to IFAD for adoption in IFAD - funded projects

The indicators were reviewed after Jennifer Baing Waiko delivered a presentation on indicators and Lottie and Soane from the Solomon Islands and Tonga facilitated the group work on the indicators. These participants were chosen due to their experience with IFAD funded projects and their familiarity with the monitoring and evaluation processes of IFAD. The indicators are guided by the nine fundamental principles of the IFAD Policy of Engagement with Indigenous Peoples.

The participants were split into two groups with one facilitator per group. The following table is the result of the discussions and input from the Pacific participants during the workshop.

Some of the participants felt that more time was needed to complete this task and that more time should have been allocated to this activity.

PACIFIC WORKSHOP 1: Identifying *specific Indicators related to Indigenous Peoples Food Systems and Sustainable Livelihoods.*

Core Theme	Target	Indicator	Recommendations
Land, Territories and Resources: Access to, security for and integrity of traditional lands, territories, natural resources, sacred sites and ceremonial areas used for traditional food production, harvesting and/or gathering and related cultural and ceremonial purposes	100% real access to natural and cultural resources- land and	Number of Indigenous Pacific People that have access to land Number of people that do not have access to land The area of the land and the quality Lower risk of interference with native people with	The indicators should be culturally sensitive.

	<p>sea (i.e. every indigenous person is registered)</p>	<p>reference to their native land: culturally appropriate land use at governmental and village levels</p> <p>Number of prior approval and consensus of landowners to use land in projects (not just government approval).</p> <p>Respect of local land systems and structures</p>	
<p>FPIC: Ability of Indigenous Peoples to exercise and implement their rights: to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programs affecting them and, as far as possible; to administer such programs through their own institutions. Article 23 UNDRIP</p>		<p>Proof of participatory consultation and consent (signed document)</p> <p>Consultation of indigenous people- at all levels and at every step throughout the project</p> <p>Participatory development of projects at every level.</p>	<p>Documentation of meetings (example given of Australia-evidence based in newspaper, meetings, etc.)</p> <p>Need to have an established protocol</p> <p>Keep the individuals involved throughout the project, constant reporting back.</p> <p>Need to have effective institutions and policies to implement this reporting.</p>
<p>Traditional Knowledge, Seeds, Medicine: Ability of Indigenous Peoples to exercise and implement their rights including self-determination and free, prior informed consent as well as their self-government</p>		<p>Percentage of people who signed, who were consulted for consent, who participated in design phase of project</p> <p>Number of consultations with</p>	<p>Sometimes participatory projects can mean different things in different context (i.e., just consulting with chief)</p>

<p>structures, to promote and defend their food sovereignty and related aspects of their development</p>		<p>people.</p> <p>Number of island states signing to conventions and having ratifications in local laws consistent with traditional laws</p>	
<p>Use and transmission of methods, knowledge, language, ceremonies, dances, prayers, oral histories, stories and songs related to traditional foods and subsistence practices, and the continued use of traditional foods in the daily diet as well as in relevant cultural/ceremonial practices</p>		<p>Number of local events organized by the communities and the types of benefits the communities are getting from these events</p> <p>Number of local food alternatives available and current youth initiatives that are available and encouraged</p> <p>Number of youth involved in traditional agriculture practices</p> <p>Number of training materials for local food initiatives</p>	
<p>Resilience: Capacity by Indigenous Peoples for adaptability, resilience and/or restoration of traditional food use and production in response to changing conditions including migration, displacement, urbanization and environmental changes</p>		<p>Number of natural environments that Indigenous Pacific People have accesses to for their nutrition e.g. Hillsides, marine resources, forested areas, agricultural lands</p> <p>Number of Indigenous Pacific</p>	

		<p><i>People that have above average diversified income e.g. traditional farming, fishing, hunting and gathering</i></p> <p><i>Number of traditional practices associated with food production</i></p> <p><i>Number of indigenous or traditional varieties of crops that are maintained by an ethnic group</i></p> <p><i>Number of projects that empower youth to continue traditional food use and production</i></p> <p><i>Appropriate readiness of government for disaster recovery (e.g. government in Fiji allocate land to be used in disaster)</i></p> <p><i>Ensuring that infrastructures and common structures are resilient (e.g. cyclone resistant shelters that meet building standards)</i></p> <p><i>Government emergency care available for disaster</i></p> <p><i>Number of income generating</i></p>	
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		<i>resources from project</i>	
Others: Indicators that cut across the above concerns and are related to IPs' wellbeing (e.g. data disaggregation for IPs, Sustainable Development Goals, etc.)			

Participants from the Pacific region (2 people) who will attend the second global meeting of the Indigenous Peoples' Forum at IFAD in Rome from the 12th -13th February 2015

As one of the last activities of the workshop, IFAD asked the participants to select two representatives of the group to attend the Indigenous Peoples Forum in Rome from the 12-13th of February. IFAD asked that one representative be a woman and one be a man. IFAD also indicated that the two representatives should not both be from the same country. The group decided that one representative should be a young person.

The group expressed their appreciation for the participation of Mr Tony Wale and Ms Rufina Peter on behalf of the Pacific in the previous Indigenous Peoples Forum in Rome in 2013.

The participants selected Ms. Jennifer Baing-Waiko from Save PNG, Papua New Guinea and Mr Ulaiasi Baya from Macuata Province, Fiji as their representatives to the IFAD Global Forum.

The participants were pleased with the outcome but some felt that we should have had more of a formal voting process for the attendees, so as to have fairer nominations and representatives' election.

Conclusion

The workshop for the Pacific participants was a success. It was a workshop where the participants felt open to discuss their local and regional issues in relation to traditional agriculture and nutrition, food security, market links, organic farming and certification and their own local projects. The participants shared knowledge on their local traditional farming systems and the challenges facing Pacific communities both at the local and regional level. The participants agreed that this was a useful workshop and highlighted the need for the pacific region to identify what sort of work has already been done in relation to traditional food systems, traditional agriculture, organic certification, traditional cook books,

nutritional information, food preservation, disaster survival and planning cultural customs related to food production; and to share and make available throughout the region all relevant information.

ANNEX: PARTICIPANT LIST

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