



World Meeting on Human Fraternity #BeHuman

CONCEPT NOTE

TABLE

“Food Systems Transformation: Allied Intelligences. Fraternity, Food, Technology and Regeneration for a New Social Pact”

The Future of Food Security: A Fraternal Approach

In the era of digital and ecological transition, the food system emerges as a strategic and symbolic junction where major contemporary crises converge: geopolitical instability masked as balance, increasing economic and food inequalities, erosion of local sovereignties, migrations and abandonment, shrinking living spaces, intensifying conflicts between rural and urban areas, ecological crises, and the rise of new forms of cognitive and computational power like artificial intelligence. Food is no longer just nourishment; it has become an epistemic, cultural, and political battlefield. It is the space where the possibility of a new alliance between humans, nature, and technologies is played out.

In a time of crisis of meaning and connections, food must return to being a relational language, an act of care and memory. We need to recognize the centrality of food culture, local knowledge, and community practices as foundational elements of a regenerative system. It is through nourishment—understood as caring for the living—that we can build a new pact between land, technology, and humanity. A food system based on fraternity must also be an educational, cultural, and democratic system.

The table *“Food Systems Transformation: Allied Intelligences. Fraternity, Food, Technology and Regeneration for a New Social Pact”* was created to reflect on how to steer the future of the agri-food system towards a paradigm that, drawing from the principles outlined in the encyclicals *Laudato si* and *Fratelli Tutti*, is capable of integrating and harmonizing the multiple forms of intelligence (natural, artificial, spiritual, collective) within a vision grounded in the protection of our common home and fraternity. This is not just about proposing technical solutions, but about redefining the ontological and cultural foundations of the food system, with the aim of fostering a civilization of connection and limitation.

The Future Food System from the Perspective of Fraternity

The global food system, in its current configuration, reflects an extractive, colonial, and technocratic rationality. Food has been reduced to a commodity, separated from the land, the body, time, and relationships. While artificial intelligence holds the promise of efficiency and optimization, it risks reinforcing this logic if not guided by strong ethical, communal, and relational principles. Its potentials—predictive analysis, automation, yield control, traceability—can either become tools for justice or new forms of algorithmic landholding, leading to the expropriation of knowledge and resources.





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Therefore, it is urgent to articulate a new ontology of the food system: not just a simple change in management paradigm, but a profound transformation of the ethos that underlies it. We must think of food as a **relational good, an expression of reciprocity, gift, and care**, capable of embodying a fraternity that is not abstract but daily and concrete.

The fraternity proposed in the encyclical *Fratelli Tutti* becomes, in this perspective, not only a relational ethic but also a systemic practice. Food is not just a “relational good” or a symbol of communion; it is also a **tool for regenerating the planet, a catalyst for new economies, a cultural ambassador, an educational interface, a diplomatic vehicle, and an indicator of shared prosperity**.

In the framework provided by *Fratelli Tutti* and the models expressed in FoodSystem 5.0 and the Food for Earth Manifesto, translating fraternity into a new alphabet of food means operating through key concepts that act as symbolic and performative matrices:

1. Spirituality

In the contemporary food context, spirituality is a fundamental category to counteract the radical secularization of the act of eating. Recovering the sacredness of food means recognizing it as an act of connection between humans, creation, and the transcendent dimension. In this perspective, food is not limited to a biological function; it takes on symbolic, emotional, and spiritual significance, engaging with memory, collective intelligence, and a shared sense of living. To nourish means to build connections, generate shared well-being, and cultivate lives.

2. Desire

Reconfiguring the ecology of food desire means freeing it from the logic of compulsive consumption and steering it towards sustainable forms of conviviality and reciprocity. Desire thus becomes a space for subjective and collective regeneration, where generosity, tenderness, and storytelling converge as tools to transform the imagination, rebuild relational practices based on listening and sharing, and introduce institutional practices inspired by care, proximity, and the delicacy of relationships.

3. Hospitality

Hospitality, in the agro-food context, calls for the urgent need to build inclusive food systems capable of integrating marginalized subjects—migrants, the poor, and those from peripheral areas—within fair food supply chains. It presupposes recognizing difference as a political value, where food becomes a tool for international diplomacy, capable of building bridges between territories, cultures, and governance, realized through institutional practices oriented towards redistributive justice and founded on compassion, trust, and inter-territorial diplomacy.





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4. Freedom

Ensuring food freedom means affirming the autonomy of communities in relation to monopolistic systems and extractive technological platforms. This freedom is based on promoting circular models that value every waste as a resource, ensuring democratic access to knowledge, and fostering ecological, cultural, and social responsibility in the production and consumption of food.

5. Gift

The paradigm of the gift, in contrast to pure economic equivalence, invites us to recognize the generative dimension of food. Cultivating circuits based on reciprocity, shared abundance, and non-monetary exchange means restoring centrality to solidarity practices that bridge the gap between production and relationship, between care and justice.

6. Dignity

Food dignity presupposes recognizing the right to food as a foundational element of global justice, not as a concession. It is realized through the substantive equality of individuals, supported by policies that promote alliances among institutions, territories, and citizens, and through overcoming marginalization via participatory and redistributive processes.

7. Care

Care is configured as an ethical and political principle capable of informing the entire food system. It involves taking responsibility for oneself, for others, and for the land through daily practices of proximity, listening, and regeneration of life, moving beyond a purely technical approach to embrace a relational and transformative logic.

8. Territory

Food, as a situated expression of cultures, landscapes, and traditions to be preserved and passed down, finds its epistemic and material roots in territory. Valuing local economies and traditional knowledge means promoting biodiversity, cultural identity, and community cohesion, thus becoming a driver of ecological justice.

9. Regeneration

Going beyond the notion of sustainability requires a focus on the regeneration of agro-food systems,





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understood as the ability to repair and revitalize life cycles. Regenerating implies a profound transformation of productive logics through circularity, community cohesion, and promoting multi-dimensional prosperity centered on physical, mental, spiritual health, and environmental regeneration.

10. Meaning

Restoring meaning to the act of eating is an act of awareness and transformation. Meaning emerges from the ability to reconnect nourishment to a holistic vision of life, where food becomes a vehicle for connection, symbolic revelation, and collective transformation. In this sense, food narratives shape desires, policies, and communities.

1. Practices

“Good, like love, justice, and solidarity, cannot be achieved once and for all; they must be conquered every day.” (*Fratelli Tutti*, 11)

“It is not enough to think of different species only as exploitable resources, forgetting that they have value in themselves.” (*Laudato sì*)

Curator: Carmelo Troccoli

We are not starting from scratch. All over the world, experiences are emerging that embody—a lot of the time without proclaiming it—a fraternal vision of food: community gardens, cooperative supply chains, civic agriculture, solidarity blockchains, open-source technologies for agroecology, interreligious alliances for food sovereignty. This table will gather and analyze these practices as **living laboratories of fraternity** and regeneration of creation, capable of generating models, imaginations, and policies. A Narrative and Analytical Atlas will be created to function as an archive and seedbed, a pedagogical resource, and a basis for international alliances.





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2. Metrics

“A society is noble and respectable also for its ability to care for the fragile sowing of fraternity.” (*Fratelli Tutti*, 194)

Curator: Sara Roversi

If we want to transform the food system, we also need to transform the way we measure it. The dominant metrics—efficiency, productivity, export, growth—reflect a technocratic rationality that excludes lived experience, connection, and justice. This area will propose a reflection to restore visibility and value to what is currently invisible in monitoring systems: relationships, trust, spirituality, inclusion. Experiences of **relational metrics, indicators of care, ethical data traceability**, and participatory evaluation models will be explored. Efforts will be made to shape a **Food Fraternity Index** that can guide public policies, territorial innovations, and financial instruments aligned with a regenerative food system.

3. Thought

“We need to establish ourselves as a ‘we’ that inhabits the common home.” (*Fratelli Tutti*, 17)

Curator: Alex Giordano

Rethinking the ontology of food requires an exercise in semantic and conceptual decolonization. It is about moving away from a mechanistic and functional view to embrace an understanding of food as a place of ontological revelation: the threshold between body and world, between bios and ethos, between matter and spirit. The table will address, with an interdisciplinary approach, the philosophical, anthropological, and theological implications of agro-food fraternity, questioning dominant epistemologies and building new narratives capable of guiding public action, technological innovation, and collective education.

Intelligences, if not oriented, can fragment and dominate. But if they enter into alliance—with each other and with the principles of fraternity—they become engines of regeneration. This table aims to be a space of convergence between thought, measurement, and action, to generate a new social pact centered on food as the foundation of life and coexistence. Spirituality, truth, generosity, desire, respect, hospitality, compassion, alliance, freedom, gift, dignity: these are not just words, but moral and political architectures, tools to redesign how we inhabit the earth and nourish each other. Only a food system oriented towards fraternity can be just, sustainable, and profoundly humane.





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World Summit on Human Fraternity

***“Food Systems Transformation: Allied Intelligences. Fraternity, Food,
Technology and Regeneration for a New Social Pact”***

12 September 2025, 15:00–17:30

Green Room, FAO Headquarters, Viale delle Terme di Caracalla, Rome

Agenda

Greetings:

Fr. Francesco Occhetta, Secretary General, Fratelli tutti Foundation

Opening session:

Dongyu, Director-General, FAO (tbc)

Vincenzo Gesmundo, Secretary-General, Coldiretti

His Eminence Cardinal Fabio Baggio, Undersecretary of the Dicastery for the Promotion of Integral Human Development

Stefano Gatti, Director General of Development Cooperation, Italian Ministry of Foreign Affairs and International Cooperation

Nosipho Nausca-Jean Jezile, Chair of the Committee on Food Security

Nadia Murad, Nobel Peace Prize Laureate and Human Rights Advocate

I – Practices

Moderator:

Carmelo Troccoli, Director, Campagna Amica Foundation

Keynote speaker:

Herbert Tilg, Director of the Department of Internal Medicine, Medical University Innsbruck.





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Introduction

Richard McCarthy, President World Farmers Markets Coalition

Testimonies:

Lucy Nthenya Kivindyo, Kenyan farmer

Ana Maria Huaita Alfaro, Peruvian local food activist

II – Metrics

Moderator:

Sara Roversi, Founder, Future Food Institute

Introduction:

Taina Marajoara, Activist for the Protection of Indigenous Peoples

Keynote speaker:

Sara J. Scherr, President, EcoAgriculture Partners (alt.)

Testimonies:

Ryan Edwards, CEO, Naked Innovations

Stefano Pisani, Mayor of Pollica and Coordinator of the Cilento Sud Masterplan

III – Thought and vision

Moderator:

Alex Giordano, Associate Professor of Business Economics and Management at the Giustino Fortunato University, and Lecturer in Social Innovation and Digital Transformation at the University of Naples Federico II

Keynote Speaker:

Kerry Kennedy, President of the Robert F. Kennedy for Human Rights (to be confirmed)

Testimonies:

Alberta Akosua Agyekum, Founder, Agrihouse Foundation (Ghana)

Maria Venditti, sociologist and disability rights advocate





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Special presentation

The Fraternity Village – A new ecosystem for coexistence and food systems transformation

Speakers:

JB Cordaro, Senior Advisor for Faith and Development, St. Peter for Humanity Foundation

Closing remarks

H.E. Mons. Fernando Chica Arellano, Permanent Observer of the Holy See to FAO, IFAD and WFP

Dr. Ettore Prandini, President of Coldiretti

Hosted by: Food and Agriculture Organization of the United Nations (FAO)

Organized by: Fratelli tutti Foundation, Coldiretti

In collaboration with: Future Food Institute, Rural Hack

Working languages: Italian and English. Simultaneous interpretation will be provided.

