

# A SHARED Future

2022 Summer

Gathering:

Global

Interconnectedness

Sustainable

Futures



Exploring Relations, Experience, and Ways of Knowing in an Interdisciplinary Cross-Cultural Program of Research



Bras D'Or Lakes Collaborative Environmental Planning Initiative (CEPI)



Towards Energy Security in NunatuKavut



NRCAN: Working Towards Energy Security, Self-Determination, and Reconciliation



From the Ocean Floor



Gikindoo'amaagewin Wiigwan (Teaching Lodge)

## A SHARED FUTURE 2022 SUMMER GATHERING: GLOBAL INTERCONNECTEDNESS BEYOND AN ENERGY FUTURE

*Held on the unceded territories of the Mi'kmaq at Windhorse Farm, July 18-22, 2022*

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A SHARED FUTURE

Achieving Strength, Health, and Autonomy, through Renewable Energy Development for the Future



# ABOUT THE SUMMER GATHERING

The theme of the 2022 Summer Gathering of A SHARED FUTURE Program of Research, was 'Global Interconnectedness Beyond an Energy Future.' The Gathering aimed to generate synergistic opportunities for co-learning across projects, reflect upon the converging themes across the ASF projects, strengthen the connections between team members, and discuss the next steps of A SHARED Future.

The Summer Gathering's main discussions were proposed by the International Advisory Committee. These themes included: Ethical Space, Colonial Systems, Culturally Relevant Gender-based analysis (CRGBA), Co-Learning Journeys, and the ASF Declaration. In addition, there were opportunities to discuss other topics that attendees proposed.

The Summer Gathering took place at Windhorse Farm, in the traditional unceded territories of Mi'kmaq People in Nova Scotia, from July 18-22, 2022. Participants included members of the Programmatic Steering Committee, the International Advisory Committee, and the Executive Body, as well as co-leads and team members from all the projects of A SHARED future.

The Gathering catalyzed creative thinking, strengthened relationships, facilitated knowledge exchange, fostered wellness, and enhanced regional, national, and international networks. Programming included experiential learning, dialogues with peers, and focused conversations on the thematic links proposed by the International Advisory Committee.

*"It is important to understand where we come from and reflect on where we have been and where we are going. This is the story we are telling." <sup>1</sup>*

<sup>1</sup> Quoted statements in this report are drawn from notes taken during the dialogue session. Although notetakers were instructed to stay true to the language used by participants as much as possible, quotes do not necessarily represent verbatim statements from participants. Minor edits for syntax and clarity are indicated with brackets.

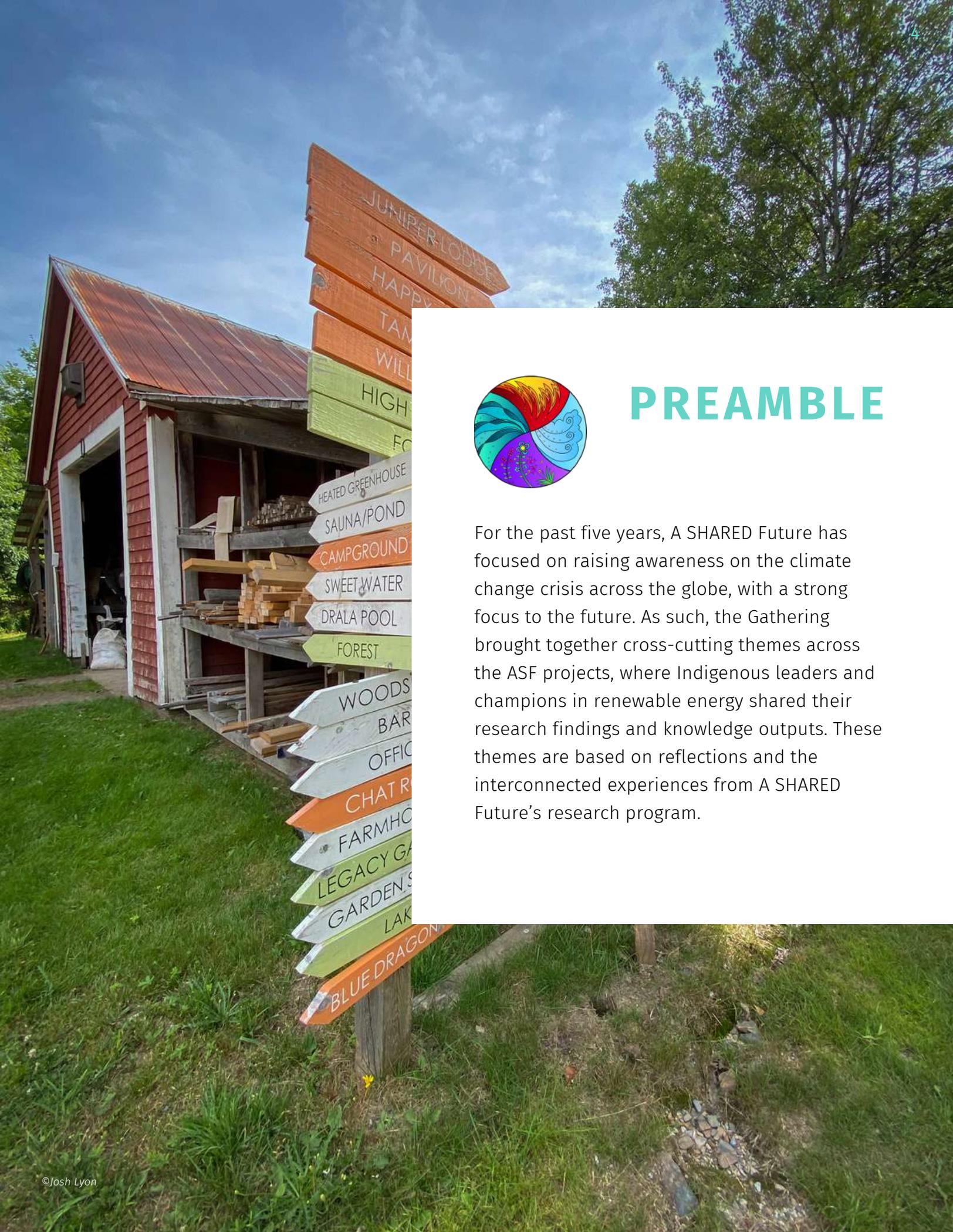




## A NOTE ON LANGUAGE

This report was produced by non-native English speakers. In all aspects of the report, we have been highly alert to choices of wording, but we know that language can carry tremendous power. If there are places in this document that strike you as problematic and that convey unintended biases or assumptions, please alert us. As we strive toward better and healthier allyship, we welcome your critical insights on anything that we have overlooked.

-Ivana Medina & Brenda Jimenez, interns at the HEC Lab.



# PREAMBLE

For the past five years, A SHARED Future has focused on raising awareness on the climate change crisis across the globe, with a strong focus to the future. As such, the Gathering brought together cross-cutting themes across the ASF projects, where Indigenous leaders and champions in renewable energy shared their research findings and knowledge outputs. These themes are based on reflections and the interconnected experiences from A SHARED Future’s research program.



# ETHICAL SPACE

The discussion around ethical space was extensive and thorough, encompassing a day and a half of the Gathering. The attendees were particularly interested in the abstract and theoretical aspects of ethical space.

## What is "ethical space"?

The attendees considered the different ways of understanding "ethical space". The group concluded that an ethical space must increase understanding of people's lived realities and create culturally safe spaces. In addition, they agreed it's important to use a shared understandings of the language used. Ethical space was also perceived as a prerequisite to beginning a co-learning journey.

Participants noted ethical values are always there, even when they are not explicitly named. They agreed that it is critical to make ethics obvious, especially

where colonial systems are involved, and that there are different definitions of ethics in academia and in communities.

A problematic situation noted is that non-Indigenous scholars are defining ethics in Indigenous research, thereby taking control of knowledge production, without considering perspectives within communities.

## Ethical space or ethics of space?

Attendees concurred that there are no universal ethics: each space has its own ethics. Rather than a pan-Canadian-centered ethic, attendees agreed that a land-based ethical space would be more useful.

**"We have to spend time together on the land. That means that we are in the same space, that there is a common ground."**



## Operationalizing ethical space(s)

Attendees agreed that although relationship building helps to create ethical spaces, this is not the same as operationalizing ethical space. They also expressed frustration when dealing with governmental offices since they tend to have a strict timeline.

Ethical space was also considered as a way to achieve what the community wants through their chosen means. Attendees acknowledged there is a responsibility to be ethical about personal motivations when working with the community.

## Ethical space is a two-way street

Participants agreed that demanding rights implies the responsibility to listen with openness. Attendees acknowledged that disrespect toward legitimate allies happens, and violence and a lack of ethical consideration between Indigenous peoples exists. This was noted particularly when negotiating with the government.

*“Just demanding is not productive.”*

## Ethical space & safety

Ethical space was widely perceived by attendees as a safe space. In addition, participants noted that sometimes there is risk in the pursuit of ethical space.

*“It is important to make space for us to express ourselves, no matter where we come from, with no judgment.”*

*“[This] is a safe space but also super privileged. Maybe we need to work towards broadening that tent and making it more open and welcoming for people who traditionally don't occupy these spaces.”*

## Western underlying assumptions

Participants recognized that there are western underlying assumptions that permeate research and make it difficult to create an ethical space. In addition, attendees conceived the vision of a “pluriverse” of different knowledge systems and agreed that communication between those systems without an ethical space is extremely difficult.

Global  
connectedness  
for  
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# COLONIAL SYSTEMS

The discussion around colonial systems provoked key questions regarding ASF's role and impact, as well as a thorough analysis around the terms "best" and "wise" practices.

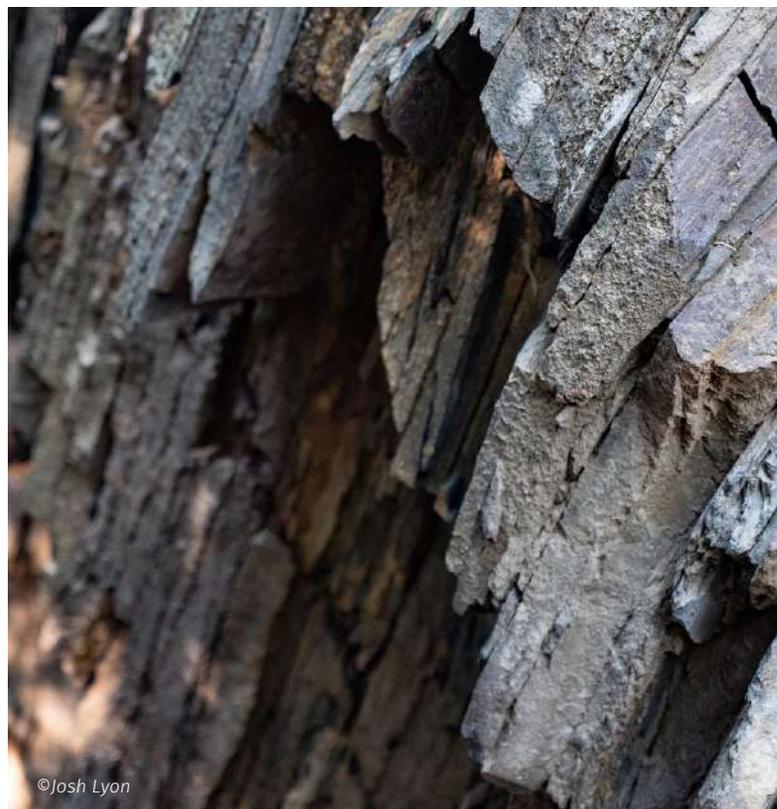
## ASF's role in dismantling colonial systems:

Some of the questions participants asked about this topic were:

- Are we impacting and transforming the colonial system?
- How do we assess the value of our projects in different circles?
- What are the successes thus far?

## "Metrics are narratives"

Participants expressed uncertainty about the extent to which ASF has impacted or transformed the pan-Canadian narrative. Attendees reflected that on one hand, academic papers can have an impact on most levels of state government, but they do not make an immediate difference on the ground, on a day-to-day basis. And although ASF interventions have had a positive impact in partner communities, they require a significant budget. It is also unclear whether these changes will be visible to governments. Participants recognized the international connections that ASF has built as a clear success.



## How to move forward?

Some of the questions participants asked about this topic were:

- How can we move forward when the colonial system refuses to change?

Attendees recognized that increasing the power of the community is ASF's primary goal. Participants commented that time scales must be considered when evaluating goals such as dismantling the colonial system - this will take time.

Some of the attendees mentioned the frustration and exhaustion they feel when facing uncertainty about whether they are 'making a difference.'

In addressing one of the key questions, some participants suggested international papers as one way to amplify Indigenous voices locally and internationally.

### Establishing wise practices

Discussions at the Gathering considered the terms "best" and "wise" practices\*. Indigenous community economic developers have chosen to use the language of "wise" instead of "best" practices. Although the intentions are similar, "wise" recognizes that there are many ways of doing things.

*"There are multiple wise ways of doing things that we can learn from."*

ASF can establish wise practices that the government can follow – this is a dynamic that is already taking place. This is a way ASF can influence government practices.

- How can Indigenous voices be raised locally and internationally?
- What goals do we see?
- What have we set in motion?

\*See Wesley-Esquimaux and Calliou (2010), to learn more about wise practices.



# CULTURALLY RELEVANT GENDER-BASED ANALYSIS

The discussion around CRGBA was divided in two main parts. In the first part, NWAC representative Tiffany Walsh made a concise presentation of NWAC's CRGBA framework. In the second part, attendees asked questions and had an enriching discussion around the framework.

## About the Native Women's Association of Canada (NWAC)'s culturally relevant gender-based analysis (CRGBA) framework

According to Tiffany Walsh, although the Canadian Government uses Gender-based Analysis Plus (GBA Plus) to approach women and gender equality in Canada, the system is lacking Indigenous knowledge systems and ways of knowing, as well as Indigenous women's experiences. As a result, NWAC\* has developed CRGBA as an evolving framework to implement intersectionality within different communities and correct the deficiencies of GBA Plus.

*"This framework encourages people to interrogate their own positionality throughout the whole process - to question our own position when we create policies and do research. Our experiences inform our positions."*

CRGBA has five pillars:

- *Distinctions-based approach.* CRGBA considers every single person and their lived experiences on the land and how different needs exist within different communities.
- *Trauma informed perspective.* CRGBA identifies the role that trauma plays in peoples lives. It acknowledges that policies and research can perpetuate Indigenous intergenerational trauma encouraging a sensitive and respectful perspective.

\*See Native Woman's Association of Canada (2022) website to learn more about the toolkits and worksheets on CRGBA

- *Intersectional approach.* CRGBA involves thinking about how different intersections of identity (gender, race, class, ethnicity, etc.) shape the way we exist in the world - it affects our needs, perspectives, and possibilities.
- *Gender diversity.* This aspect of CRGBA is about thinking beyond the gender binary. It considers gender diverse and non-binary persons, as well as the community perspectives on gender.
- *Indigenous knowledge.* Respecting Indigenous knowledge encourages people to engage with communities on the community's own terms and incorporate Indigenous knowledge in ways that make sense and are guided by communities.

## Discussion

The term “Indigenous knowledge’ created a debate. Attendees pointed out that the term “Indigenous knowledge” is not from

Native people and that it is also a “huge red flag”. The term does not recognize that different knowledge systems are embedded within distinct value systems and languages.

*“The way we [Indigenous peoples] conduct ourselves integrates everything and everyone. It changes between communities. We critique the term Indigenous knowledge - it is not the right term.”*

After the debate, attendees applauded the framework, particularly for how it is community-based and community-oriented, as well as inquiry-based and pragmatic from a policy perspective.

*“There is no Indigenous knowledge, there are Indigenous knowledges.”*





# CO-LEARNING JOURNEYS

The discussion around Co-Learning Journeys was a reflection exercise for the attendees, who highlighted key insights such as the importance of preserving knowledge systems, respecting diverse perspectives, and the use of language and decolonization for learning.

## *Etuaptmumk (Two-Eyed Seeing)\**

For the participants in this discussion, co-learning means ensuring that we speak the same language with a common understanding. It is about using the strengths of different knowledges and ways of knowing, for everyone's benefit.

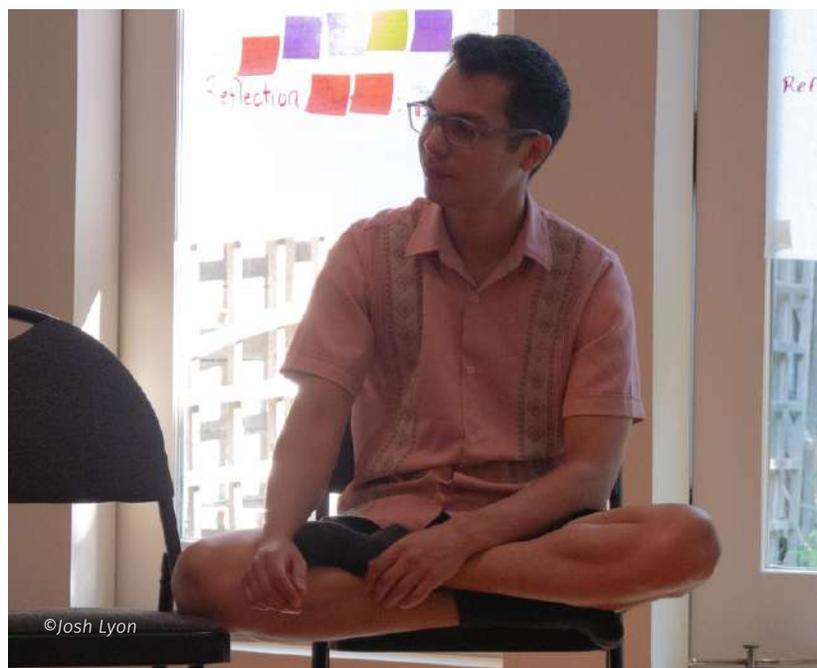
***"Co-learning is one of the principles of Two-Eyed Seeing. Everything should be equitable - no teacher, no receiver - it is a bidirectional way of learning."***

## Integrative and decolonial process

Participants suggested that co-learning involves bringing different perspectives together, as it is a constant integrative process that may not be achieved completely. However, they stated the importance of making continuous efforts

\*The gathering took place in Mi'kmaw'ki, which is also the place from which the concept of Etuaptmumk/Two-Eyed Seeing emerges.

and taking responsibility to decolonize our current knowledge as well. As a result, co-learning is a process that takes time, since for the participants it is not expected from the colonial system to understand Indigenous peoples' cultural meanings. For this reason, attendees put special emphasis on creating culturally safe spaces as well.



***"When we bring diverse perspectives together, it creates something new that would not be able to be generated if we were only to look solely from an Indigenous perspective, or solely from a Western perspective."***

***“Working at cross purposes is hard. There are going to be areas where there is no agreement.”***

***“You can’t be prescriptive about Two-Eyed Seeing. Integration is ongoing, it is constantly being worked upon.”***

### Collective knowledge

During the discussion, it was mentioned that co-learning offers opportunities to generate something new, and promotes a reciprocal exchange of information to generate a safe learning space for everyone.

***“It is a journey because a lot of it is about relationships and relationship building and [...] planting the seeds of knowledge.”***

### Sensemaking and sense-sensing

According to attendees at the Gathering, due to the constant use of sense-making, sense-sensing (the capacity to relate to the outside world through the body) has been underdeveloped. Activities such as land-based education, rituals, metaphors, and symbolism, which have an ambiguous relationship with reality are sometimes viewed as being less important, valid, or worthwhile.

However, during the conversation on co-learning, participants concluded that co-learning is a process that needs sense-making and sense-sensing to underline the value of both perspectives on the world.

***“I put both sense-making and sense-sensing to emphasize that both ways of relating to the world are useful. Sometimes the issue is that, within Western context, sense-making is the only thing that is possible.”***

### International community

Attendees also discussed the importance of co-learning as a tool to learn from international perspectives. Since the relationships with national and local governments can be one-sided, an international perspective allows for diversity and promotes the presence of different outlooks.

***“International Indigenous co-learning’. It is nice having an opportunity to learn from international perspectives, [as] communities take inspiration from international movements.”***



## OTHER THEMES

Following discussion of the main topics proposed by the International Advisory Committee, other themes emerged in response to participant's concerns and ideas.

Several questions were raised, including:

- What is the future of A SHARED Future?
- Where is ASF going and where are we going as individuals?

### Social sustainability

Some participants raised the need for creating social sustainability in communities through human and non-human relations. During the Gathering, attendees emphasized that in order to survive, we need to take all beings into account. New solutions create new problems when nature is not considered. This awareness spawned further questions:

- *What consequences do our actions have?*
- *Are we doing things just for survival?*
- *Is it okay to make decisions based only on a fear of climate change?*
- *Are we considering the whole community and its members?*



***"Whenever anything happens, it's going to have an impact on community members. But oftentimes, if the decisions are made in boardrooms, they don't consider community members. When you do not consider the community, it ends up affecting it."***

### Health and wellness

During the ASF Summer Gathering, there was a concern not only for the health of the environment, but also for the mental, physical and emotional aspects of the participants. After two years into the pandemic, the attendees emphasized the importance of having healthier lifestyles and taking care of their overall health even during busy days.

In addition, the heat wave that was experienced while at the gathering,



challenged everyone to re-think and adapt the schedule. Likewise, attendees were exhausted and burnt-out, since it was the first time they had travelled for work and gathered in a large group since the start of the pandemic.

### Controlling vs Managing Energy Flows

Attendees at the Gathering also meditated on how we control the forms of energy (hydroelectric, thermal, solar, etc) but also our own energy on a personal level. They concluded that further efforts are needed and reflect if it is unnatural to control the energy's flow.

**"Controlling the energy causes harm instead of working with the flow."**

### ASF Declaration

Although there was some interest among participants in knowing about the ASF Declaration, no deep discussions were developed. However, some suggested that the ASF Declaration should be developed as a metaphor of the work done by ASF and based on different perspectives, to balance and create an ethical space for all.

### Knowledge translation, sharing and evaluation

This discussion emerged from the previous aspect, as attendees mentioned the positive outcomes of their work and the lessons learned. However, they also stated the intention of sharing this knowledge in the future and some questions emerged such as:

- What are we going to create next? For whom?
- How big is the impact that we have made?

It was also suggested to make partnerships with more experienced community researches to evaluate ASF performance during the last few years.

**"We need to evaluate what we have done overall."**



# PROJECT UPDATES

After two years of a global pandemic, most attendees were not aware of the various new initiatives, results, and outcomes of everyone's projects. Offering project updates was a way for participants to share the challenges they faced, as well as the strengths, weaknesses, and future opportunities of each one. Participants also considered the possible closure of some projects, discussed future plans from project co-leads, and shared other upcoming events.

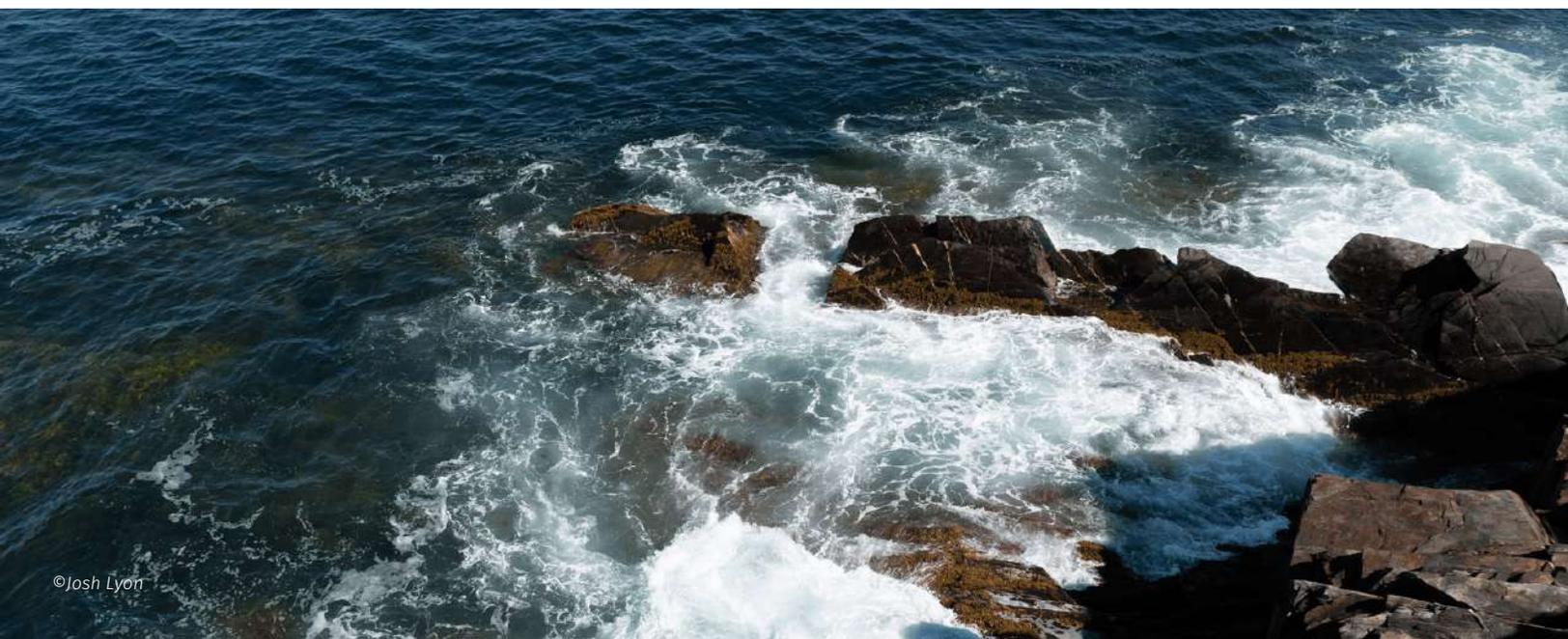
This space also provided a moment of relaxation, motivation, sharing, and support for those at the Gathering, as people reflected about the status of their emotional and learning journeys over the last two years.

Gathering attendees also discussed a major project in the development stage that involves several ASF co-leads: the Archipelagos of Indigenous Led Resurgence for Planetary Health. The latter was the first project update addressed on the agenda of July 21st.

## [Archipelagos of Indigenous Led Resurgence for Planetary Health<sup>2</sup>](#)

[Melissa Quesnelle](#)

The project title is inspired by the way that physical archipelagos are interrelated as a group of islands. Despite their differences, these islands are joined beneath the surface by other supporting structures. Since climate change in many ways is the global human crisis of our times, there is a great need for resurgence-based spaces, as well as community-based land projects to tackle this issue.



The Archipelagos of Indigenous-Led Resurgence for Planetary Health has emerged as a response to the several problems that we are facing, with a special focus on promoting projects for water, energy, food, and climate change action. The project will unite ten Indigenous PIs on a collective research team, who will help guide the distinct communities to develop projects based on their needs and rooted in their particular Indigenous knowledge systems.

Each project will rely on a governance structure led by artists, activists, community knowledge keepers and academics. The overarching purpose of this governance structure is collaborative meaning-making through practice and knowledge translation, community involvement, and sovereignty movements. As an international project, the Archipelagos of Indigenous-Led Resurgence for Planetary Health also attempts to connect Indigenous internationalism, democratic and diplomatic Indigenous relations.

**"Archipelagos are an interrelated group of islands. In this way, archipelagos as a physical or geographical manifestation guides the way that we understand how we are connected and will work together."**

## ASF PROJECT UPDATES

### Initiative for Home Energy Retrofit Program in Labrador

Siobhan Slade

This project focuses on doing home energy audits, and is conducted by Siobhan Slade and a specialized team. The team is evaluating the current state of housing in Labrador, what will most benefit residents and make improvements to community mental well-being and quality of life.

### Towards Energy Security in NunatuKavut

Debbie Martin & Nick Mercer

The initial project was based on community energy planning and to get the community's perspectives on energy priorities. As a result, the objective of the project was to identify how to make an immediate impact, and tackle the main issue in the community, which was heat insecurity in homes. The project is now doing community engagement sessions in Black Tickle, which was identified as the most insecure area of southern Labrador, to get residents' feedback on how to implement a high efficiency woodstove project.

<sup>2</sup> The Archipelagos project is not directly related to ASF. However, due to the interest of many attendees in the project and its indirect relation to ASF, a general explanation about the project was provided by Melissa Quesnelle, PI in the Archipelagos project.

Other related projects in the developing stages:

1. Addressing issues in the centralization of diesel plants in NunatuKavut
2. Tackling the privatization of hydro facilities and solar batteries
3. Creating an energy efficiency program

**Bras d'Or Lakes Collaborative  
Environmental Planning Initiative**  
Mary Beth Doucette & Lisa Young

The Collaborative Environmental Planning Initiatives project started in 1994 and is based on the governance structures that overlap in the water-based spaces of Bras D'Or lakes. Over the last two years, the project has focused on understanding the diverse positionality of people within the community. Since the COVID pandemic, the project has offered online presentations and feedback sessions to evaluate the different definitions of what 'collaboration' meant to the community, as well as 'environmental planning' and 'initiative'.



## We Lived This Way Before: Tobique First Nation

Diana Lewis

The project examines energy policy, whether or not it is inclusive. During the COVID pandemic, the project and discussions with First Nations were delayed until April 2022, when a work plan for the next year could be developed. One of the goals is to work with First Nations to request utilities from the government and publish project findings. Another goal is to conduct an Environmental Health Survey in the community to determine a diagnostic based on health data for the community, and use it for several purposes, including internal programming. This will also help determine whether autonomy over health decisions, energy efficiency, and control paths impact on health outcomes. Finally, data analysis will be translated into a report, and a community members will be trained to take the data set and learn how to produce reports for other purposes.

## Gikino'amaagewin Wiigwaam (Teaching Lodge)

Carlos Sánchez Pimienta

The project situated in Owen Sound/Saugeen Ojibway Territory, has faced multiple challenges during the pandemic. However, it has also received help from new members who joined the project, such as Erica Shardlow. During the last few months, the project has focused on restoring relationships with the land, as well as setting and discussing contrasting views on land status and governance. For this, the project has considered traditional Indigenous knowledge to create reciprocal relationships between the nations living in the territory. In addition, the project's main office has recently changed to a new building, however they have not been able to restart in-person research due the COVID-19 pandemic. Thus, there is a lot of relational work that needs to happen internally before a research process can take place soon.

## From the Ocean Floor to the Mountain Top

Hannah Tait Neufeld

Since 2018, the project has focused on research to further knowledge about food sovereignty practices with the community of T'Sou-ke First Nation to support the community needs and infrastructure for their food sovereignty efforts. During the last few years, the project has collected

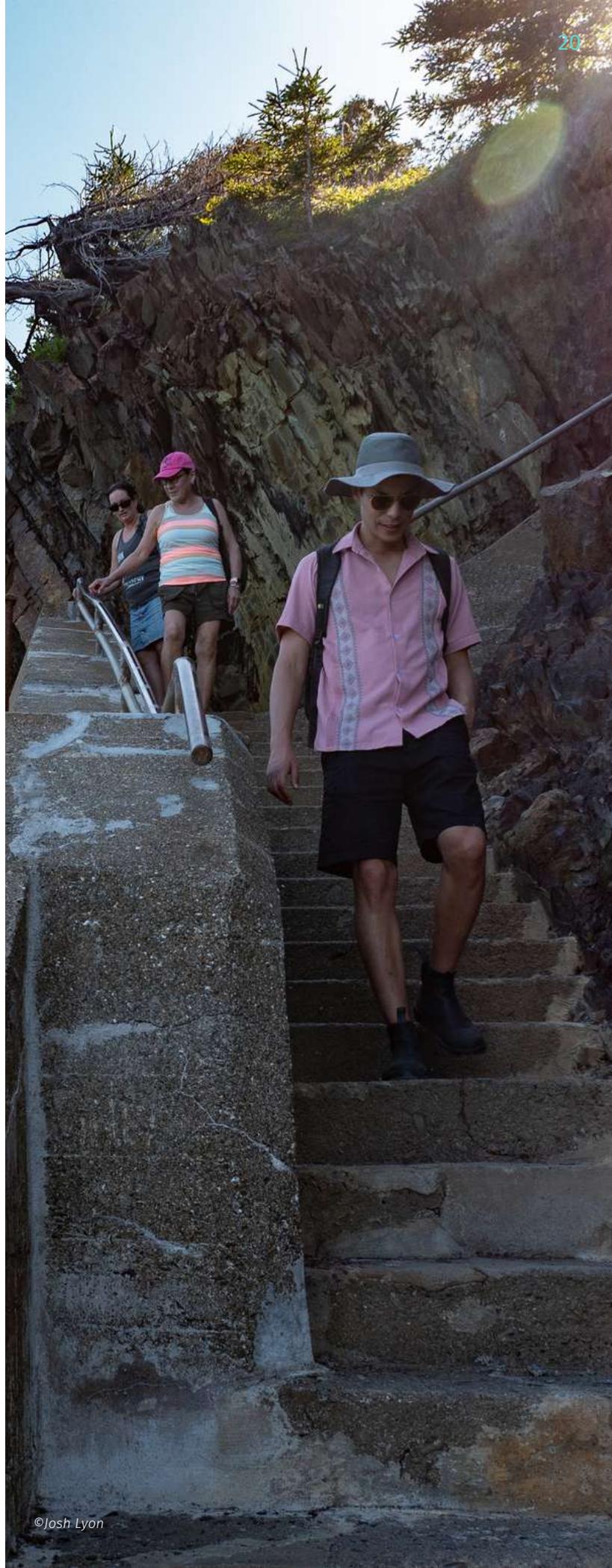


data on energy and food sovereignty visioning along with supporting the transitioning of greenhouses to support community food provisioning. The project is currently working on finalizing two papers for publication and is nearing its end stages. However, food sovereignty efforts have been strengthened through this project with the support of dedicated community champions.

## Indigenous Women in Renewable Energy (I-WIRE)

Melissa Quesnelle

I-WIRE emerged as a response from Indigenous women who had expressed interest in working with renewable energy as a means to benefit their community. Since 2018, there were discussions related to promoting renewable energy, food security, and the opportunity to produce a film based on these topics. However, due to the COVID-19 pandemic, the project has moved towards the creation of a Solar Camp for repatriating the grasslands, conceptualizing camp in Indigenous territories, and promoting intergenerational knowledge translation. More importantly, the project is about gender complementarity, rather than gender equality. The next steps for the project are focused on creating film footage to tell a story from a macro-community perspective on a specific land-based practice.





# POTENTIAL NEXT STEPS & COMMITMENTS

During the final day of the 2022 ASF Gathering, participants convened to examine concepts that had been raised throughout the week, and to outline tangible commitments for the following two years at their institutions and throughout the many sectors people work from. The intense enthusiasm and desire for cooperation that pervaded the whole Gathering led to discussion groups. The "next steps" that came up most frequently were:

- **Stay centred.** We recognize that our own health and wellbeing is needed if we are to continue to act in support of healthy lands, water, and air around us.
- **Develop a children's book through a Two-Eyed Seeing approach,** comprising topics related to planetary health and wellness that can be used for educational projects related to renewable energy and conservation. It was also mentioned the need to identify a project lead, however the attendees agreed to organize a series of virtual meetings in the fall related to this.
- **Create case studies from the A SHARED FUTURE projects\*** to share relevant outputs and lessons learned.

This will involve writing about each project to share the obtained knowledge with the community, and engage youth and students to understand these issues.

- **Influence policy** by writing peer-reviewed academic papers and policy briefs.
- **Mentor other teams** like the Archipelagos project and others. ASF could share all the knowledge and learnings achieved from being such a ground breaking project.
- **Another Gathering** to evaluate the achievements, impact, decisions and issues within the ASF community, especially the governance structure, the future of the organization and the agenda.
- **Focus on CRGBA and ethical spaces** by considering all the perspectives involved, experiences of violence, what communities feel comfortable with, gender identity, health and wellness, as well as relationships to lands and waters for further renewable energy research.

**“What role does gender balance play in creating ethical space? Women bring different skills to the table than men.”**



# APENDIX A: SUMMER GATHERING AGENDA



A SHARED Future Summer Gathering

Global Interconnectedness Beyond an Energy Future

*Held on the unceded territories of the Mi'kmaq @  
Windhorse Farm, 129 Sarty Road, Wentzells Lake, Nova Scotia  
July 18-22, 2022*

## **Folks Arriving by Air: Getting to/from Windhorse Farm**

We have several large vans booked for airport pickups on July 18 at the Halifax Stanfield International Airport. Your ASF Summer Gathering Coordinating Committee (Mary Beth Doucette, Heather Castleden, Debbie Martin, Megan Harvey) are organizing arrivals on July 18<sup>th</sup> and departures on July 22<sup>nd</sup>/23<sup>rd</sup>. For those arriving by air, the shuttle assignments are included at the end of the agenda.

## **COVID-19 Protocol While at Windhorse Farm**

COVID-19 is still very much present in Canada and so we are asking everyone to take a COVID Rapid Test before getting into vans and/or upon arrival to Windhorse Farm; we will have these tests available for everyone. We are asking people to take a second COVID Rapid Test 24 hours after arrival; again, we will have these tests available for everyone. We are also asking people to please use masks during our group meetings and in public indoor spaces, frequent hand washing and hand sanitizing; we will have these supplies available at Windhorse Farm,

<b>Monday, July 18</b>	<b>Day 1: Opening Day Wind Horse Farm</b>
3:00 pm - 5:00 pm	Various Arrival Times, Room Assignments
5:00 pm– 6:00 pm	Informal Introductions with Light Reception
6:00 pm – 7:00 pm	Welcome to the Territory and Land Acknowledgement from A SHARED Future Welcome to the ASF Summer Gathering
7:15 pm – 8:30 pm	Dinner



## A SHARED Future Summer Gathering

### Global Interconnectedness Beyond an Energy Future

Tuesday, July 19	Day 2: Setting Intentions, Strengthening Connections
6:00 am - 7:00 am	Sunrise Walk and Stretch: Self-Guided
7:00 am - 8:30 am	Breakfast
8:30 am - 12:00 pm	<p>First Circle: Introductions</p> <p>Second Circle: Sharing Our Gifts of Intentions</p> <p>*food and bev in the room, step out as you need to</p>
12:00 pm - 1:30 pm	Lunch
1:30 pm - 5:30 pm  (~30-45 minutes per theme, with natural breaks; dot-mocracy)	<p style="text-align: center;">Afternoon Brainstorming Conversations on Thematic Links Between Projects</p> <p style="text-align: center;">Five Themes +/- Additional Themes Arising</p> <ol style="list-style-type: none"> <li>1. Ethical spaces within and across ASF projects: Ethical, relational, and procedural challenges and opportunities to create positive change</li> <li>2. Culturally-relevant gender-based analysis: Lessons learned</li> <li>3. Reflecting on our co-learning journeys within projects/across program and how did/does/will COVID influence our processes</li> <li>4. Barriers and challenges arising from colonial systems, structures, and infrastructure while trying to operationalize Indigenous-led renewable energy projects</li> <li>5. ASF Declaration: Committing to action and identifying opportunities to enact positive change in academia, policy, governance</li> <li>6. Additional themes...</li> </ol> <p>Each theme will have a discussion lead, tentatively assigned below. Once we speak to the various themes, we will revisit the themes proposed for the following day.</p>
6:00 pm - late	<p>Dinner and Kitchen Party*</p> <p>(singalong, sing in your language, instrumental - everyone participates)*KITCHEN PARTY. NOUN. Canadian, especially in Newfoundland and the Maritime Provinces, an informal social gathering with music and dancing, typically held in a person's home.</p>



## A SHARED Future Summer Gathering

### Global Interconnectedness Beyond an Energy Future

Wednesday, July 20	Day 3: Discussing Thematic Links, Exploring Lessons
6:00 am - 7:00 am	Sunrise Walk and Stretch: Self-Guided
7:00 am - 8:30 am	Breakfast
9:00 am - 10:30 am	Thematic Link #1: Ethical spaces within and across ASF projects Ethical, relational, and procedural challenges; opportunities to create positive change
10:30 am- 11:00 am	Nutrition and Fitness Break
11:00 am - 12:30 pm	Thematic Link #2: Culturally-relevant gender-based analysis Lessons learned
12:30 pm - 1:30 pm	Lunch
1:30 pm - 3:00 pm	Thematic Link #3: Reflecting on our co-learning journeys within projects/across program; COVID influences on our processes
3:00 pm - 6:00 pm	Tour of Windhorse Farm and Extended Break
6:00 pm - Late	Dinner and Games Night

Thursday, July 21	Day 4a: Continuing to Discuss Thematic Links, Exploring Lessons
6:00 am - 7:00 am	Sunrise Walk and Stretch: Self-Guided
7:00 am - 8:30 am	Breakfast
8:30 am - 10:00 am	Thematic Link #4: Systemic and Structure Barriers and challenges arising from colonial systems, structures, and infrastructure implications for Indigenous-led renewable energy projects
10:00 am - 10:30 am	Nutrition and Fitness Break
10:30 am - 12:00 pm	Thematic Link #5: ASF Declaration Committing to action and identifying opportunities to enact positive change in academia, policy, governance



## A SHARED Future Summer Gathering

### Global Interconnectedness Beyond an Energy Future

12:00 pm - 1:30 pm	Lunch
<b>Thursday, July 21</b>	<b>Day 4 b: Synthesis, Breakout Sessions</b>
1:30 pm - 3:00pm	Synthesis conversation around outputs: Paper #1-5: Breakout Sessions Video: Interviews with Individuals and Project Teams
3:00 pm - 3:30 pm	Break
3:30 pm - 4:30 pm	Synthesis conversation around outputs: Paper #1-5: Breakout Sessions Video: Interviews with Individuals and Project Teams
6:00 - Late	Dinner and Talent Show/Charades

<b>Friday, July 22</b>	<b>Day 5: Closing the Circle, Travel Day</b>
6:00 am - 7:00 am	Sunrise Walk and Stretch: Self-Guided
7:00 am - 8:30 am	Breakfast
8:30 am – 9:45 am	What we heard/what we did/what we are going to do/when we are going to do it: Book vs Edited Journal Issue - and Writing Process
9:45 am - 10:00 am	Nutrition and Stretch Break
1030 am - 12:30 pm	Gifts of Intentions for the Gathering Closing Circle
12:30 - 1:30	Lunch
1:30	Depart Windhorse Farm

# APPENDIX B: SUMMER GATHERING PARTICIPANTS

## A SHARED Future: Achieving Strength, and Autonomy through Renewable Energy Development for the Future

### RENEWING OUR SHARED ENERGY IN EASTERN CANADA

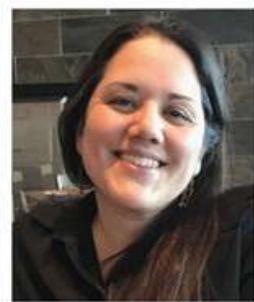
#### PARTICIPANT BIOS



*Heather Castleden*

Absent due to family illness

Heather is a white settler scholar and at the University of Victoria, British Columbia where she holds the President's Impact Chair for Transformative Governance for Planetary Health. Her research is community-based and participatory, in collaboration with Indigenous peoples, communities, organizations, and governments on topics important to them, focusing on the politics of knowledge production in environment and health justice. Heather is the Co-Director for A SHARED Future and co-leads two ASF projects. Heather has a super supportive family, allowing her to spend a lot of her time doing community-engaged research.



*Mary Beth Doucette*

Mary Beth is a Mi'kmaw who has excelled as a scholar, obtaining a SSHRC Canada graduate scholarship during her graduate studies at CBU. Her graduate research in the MBA focused on community economic development in First Nations, examining the role of cultural tourism. She engaged in primary research with Elders and band administrators at Membertou in regards to a proposed Heritage Park. She is a dedicated community volunteer which, combined with her background in industrial engineering and community economic development, made her a strong addition to the management group at Membertou as Director, Quality Assurance and ISO Compliance.



*Brenda Gonzalez*

Brenda studies International Relations at the Monterrey Institute of Technology and Higher Education in Querétaro, Mexico. She currently is a Mitacs intern, working with Dr. Heather Castleden. She is very interested in several aspects of the social sciences, but especially on learning about cultural diversity, identity and postcolonialism. As an intern, Brenda wants to contribute with the HEC Lab on their mission for the reconciliation between knowledge systems and achieving a more sustainable future. Beside doing research she enjoys listening to music, going hiking, watching movies, and performing arts.




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## *Diana Lewis*

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Diana is Mi'kmaq from Sipekne'katik First Nation in Nova Scotia and holds a Master of Resource and Environmental Management degree. Diana has worked with multiple First Nations directly, as well as many Indigenous political organizations, federal government agencies, and program delivery organizations in Canada over 30 years. Her PhD research focuses on resource development, and the impacts of resource development on the health of Indigenous peoples, using a methodology that combines both Indigenous and western-based sciences. She holds a Canada Research Chair in Indigenous Environmental Health Governance at the University of Guelph.




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## *Josh Lyon*

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Josh Lyon is a multi-disciplinary artist, musician, animator and filmmaker based in Kingston, Ontario, who has worked extensively in documentary, music videos, immersive music visualizations, puppetry and large-scale multi-arts events and installations. Josh will be our on-site film-maker. Don't be afraid of his mic!




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## *Hannah Tait Neufeld*

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Hannah has worked with Indigenous families and communities for the past twenty years on the revitalization of Indigenous food systems and supporting land-based practices within southern and urban settings across Canada. She is currently an Associate Professor at the University of Waterloo in the School of Public Health Sciences and holds a Tier 2 Canada Research Chair in Indigenous Health, Wellbeing and Food Environments. Her current research interests focus on health inequalities, taking into consideration socio-ecological environments influencing maternal and child health, along with urban Indigenous land governance and food systems globally.




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## *Siobhan Slade*

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Siobhan is a single mom from St. Lewis, NL. She has worked with Conservation Corporation of Newfoundland and Labrador, in collaboration with NunatuKavut and the University of Waterloo and Dalhousie as a research assistant for the project "Pursing Energy Education, Awareness and Sustainability In Nunatukavut Communities". She is also an active mentor who encourages young girls to work in non-traditional occupations. Siobhan is also a National Representative for Canada's Building Trades Union, Build Together, a national program that promotes, supports and mentors women in the skilled construction trades.




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### *Debbie Martin*

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Debbie has received national recognition for her research with NunatuKavut communities around issues of oral health, water security, food sovereignty, and health needs assessment. She has worked extensively with Mi'kmaq communities, as well as Indigenous organizations at the local, regional, national, and international level.




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### *Ivana Medina*

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Ivana is a Mexican International Relations student at Anahuac University in Mexico City. She is currently an intern at the HEC Lab for the Mitacs Globalink program, which connects outstanding international students with research laboratories in Canada. She was raised as a *mestiza* (non-Indigenous Mexican with Indigenous and European ancestry). Ivana has a great passion for various disciplines of International Relations, particularly environmental studies. She is interested in exploring interdisciplinary studies and discovering how Indigenous Peoples implement nature and community-based solutions to combat the environmental hazards caused by the Anthropocene. In her free time, she enjoys dancing, playing boardgames, drinking wine and hiking.




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### *Nick Mercer*

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Nick Mercer has a PhD in Geography and Environmental Management by the University of Waterloo and is a Postdoctoral Research Fellow within Dalhousie University's School for Resource and Environmental Studies. Nick is working in collaboration with 'A SHARED Future' and the NunatuKavut Community Council in the southern Inuit territory of Labrador. The SSHRC Engage funded research project is assessing the sustainability impacts of diesel-generation and home heating sources in isolated communities, as well as carrying out community-level energy planning processes in Black Tickle, Norman Bay, and St. Lewis. Nick is attending the Summer Institute to co-learn about renewable energies and community sustainability with research partners, to collaborate with A SHARED Future affiliates, and to gain a greater understanding and appreciation for decolonized research methods appropriate for renewable energy research.




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### *Ken Paul*

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Ken is the Lead Fisheries Negotiator and Fisheries Research Coordinator at the Atlantic Policy Congress of First Nations Chiefs. He holds a Bachelor of Science degree and a Master of Business Administration degree from St. Mary's University. Ken has worked with Heather for more than 10 years, including numerous iterations of her Field School in Nova Scotia as an educator. Ken is an active member of A SHARED Future's Executive Body and participates in A SHARED Future decision-making and events.




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### *Margaretha Uttjek*

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Margaretha is Sámi, born and grew up close to mountains, in Northern Sweden. She participates in voluntary activities in my community and is a traditional hand crafter. She is a PhD and Associated Professor, Department of Social Work, Umeå University. Margaretha's areas of interest and research are Sámi research issues; Decolonial issues; Indigenous research ethics; Indigenous methodologies. Participating in indigenous researchers' network; collaborating with colleagues in Australia, Aotearoa/New Zealand, Canada, and US. Margaretha has also been a social worker in social work practice for more than 30 years.




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### *Melissa Quesnelle*

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Melissa Quesnelle is a citizen of the Kainai Nation in southern Alberta, a Fellow of the Energy Futures Lab; a 2017 Indigenous Clean Energy 20/20 Catalyst, and Lead Designer of the 2018 Indigenous Clean Energy (ICE) Gathering in Banff, Alberta. Melissa is actively engaged in the renewable energy sector wherein a significant portion of her work is with the evolving concepts of community engagement, social & collaborative enterprise, and Indigenous entrepreneurialism. Her industry experience with stakeholder facilitation and multi-employer management systems in the energy, construction, and remote community sectors has given her the opportunity to consult on a wide range of intersectoral projects in western, northern, and arctic Canada.




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### *Carlos Sánchez Pimienta*

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Carlos is a team member in the Gikinoo'amaagewin Wiigwaam project. He is currently finishing his first year of doctoral studies at the Social and Behavioural Health Sciences program of the Dalla Lana School of Public Health, University of Toronto. Originally from Mexico, Carlos was raised as a *mestizo* (non-Indigenous Mexican with Indigenous and European ancestry). Since early year, Carlos participated in environmental defense collectives in defense of the Santiago River and the living communities around its shores. Carlos' academic work draws on postcolonial theory and Indigenous ways of knowing to unsettle mainstream understandings of ecological public health education. In his free time, Carlos enjoys dancing, playing music, hiking, and spending time with friends and family.

	<hr/> <p style="text-align: center;"><i>Tiffany Walsh</i></p> <hr/> <p>Tiffany Walsh (she/her) is a first generation, mixed-race, neurodivergent, able-bodied, queer ciswoman with lived experience of multigenerational trauma and gender-based violence. A daughter to newcomers, Tiffany was born and raised in amiskwaciwâskahikan (Edmonton) on Treaty 6 Territory in Turtle Island and Inuit Nunangat (Canada). Her father is a migrant from Ireland and her mother, a member of the Chakma tribe, migrated from the Chittagong Hill Tracts in what is now known as Bangladesh. Informed by her own lived and professional experience, Tiffany is passionate about making space for marginalized perspectives within public policy and organizational leadership, and supporting those in her community experiencing trauma, homelessness, and gender-based violence. In her free time she can be found gallivanting in the mountains, tending to her and her partner's many four-to-no legged creatures and plants, or in her home studio being cheered on by her many cats as she pursues both her advocacy and visual art endeavours. She will be attending as the representative of the Native Women's Association of Canada.</p>
	<hr/> <p style="text-align: center;"><i>Lisa Young</i></p> <hr/> <p>Lisa is a trained biologist that graduated from York University and spent the early part of her career working for the Federal and Provincial governments until taking a position at Unama'ki Institute of Natural Resources (UINR). For six years, Lisa was UINR's General Manager and Director of Administration before becoming Executive Director in 2006. As Executive Director, Lisa's job includes assisting staff in project development and management, as well as participating in developing UINR's overall objectives and direction.</p>

