



Co-envisioning more just, resilient, and sustainable futures in Canada

Workshop Report



A collaborative effort with



future
ecologies



Diversity of Nature

**COMMUNITY
CLIMATE
COUNCIL**

**La
vague**



August 09 to 11, 2024 | Saint-Hippolyte, Quebec



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*Everyone's contributions to this project are equally valuable, and they reserve the right to prioritize their names in the publication list on their respective CVs.

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Photo: Yu-Ting Tseng

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This report was written by people located across many diverse First Nations, and Métis Territories, but our workshop took place in the Territory of Algonquin, Anishinaabe and Mohawk Nations.. While honouring these Lands, we offer gratitude to the First Peoples who have stewarded them since time immemorial.

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ABOUT NSERC RESNET

NSERC ResNet is a pan-Canada Network of researchers, students, collaborators, and societal partners who work together to co-produce knowledge that will help us better understand the management, modeling, and monitoring of the natural benefits provided by key ecosystems in Canada.

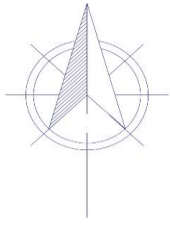


Photo: Yu-Ting Tseng

EXECUTIVE SUMMARY

How do young sustainability leaders and researchers across so-called Canada envision hopeful futures aka Good Anthropocenes? This question is at the heart of our years-long journey of knowledge co-production with young sustainability leaders and early-career researchers. In 2022, we launched a project to bring young people's energy and aspirations to co-envision hopeful and positive futures (or *Good Anthropocenes*) for the place we currently live in, the so-called Canada. This report synthesizes our project which spanned multiple virtual engagements and culminated in an in-person participatory workshop held from 09 to 11 August, 2025 at Station de biologie des Laurentides - Université de Montréal. We present our four-stage journey in our workshop: honoring the

past, understanding the present, moving into the future, and developing stories. Then, we present four storylines of Good Anthropocenes. Each storyline reflects the "seeds of Good Anthropocenes" (i.e., initiatives that contribute to more just and sustainable futures) that each of us has been passionately working on through our leadership or research. We hope that our knowledge co-production process can serve as a model for harnessing, centering, and amplifying the voices of young people who are too often sidelined in decisions that shape our futures. Finally, we hope the storylines we have co-produced fuel bold actions toward futures that are not only sustainable and resilient, but rooted in justice and equity.



Our Guiding Questions



How do **young sustainability leaders & researchers** across so-called Canada **envision the future?**

What would change if their innovative work became widespread and well-supported?

Introduction

This workshop is a product of a long labour of love that started three years ago by a group of early career researchers (master's students, PhD students, and postdoctoral fellows) working at universities across so-called Canada (we use this term to acknowledge that these lands were not always, and even now are not by everyone, understood as Canada). The kick-starters of this project were all part of a research network called NSERC ResNet, exploring concepts and approaches for more sustainable and resilient ecosystems throughout Canada. We felt

dissatisfied with how conventional research models often separate researchers from other people who are leading change toward more sustainable futures. This was our motivation to do a project directly in collaboration with early-career sustainability practitioners in a deeply co-developed process. This project was not solicited for credit for our degree programs or jobs. Instead, we were motivated by curiosity and a desire to learn from and dream with each other about alternative futures to inspire hope as young people from across the country.



Photo: Elson Galang

We wanted to share the visions of these futures with other people living in Canada to show what is possible and amplify the often marginalized voices of youth committing their time, energy, and passion toward building more sustainable, resilient, and equitable futures. We did this in a collective participatory process that took years of planning, reflecting, building trust, and mobilizing toward creating these narratives.

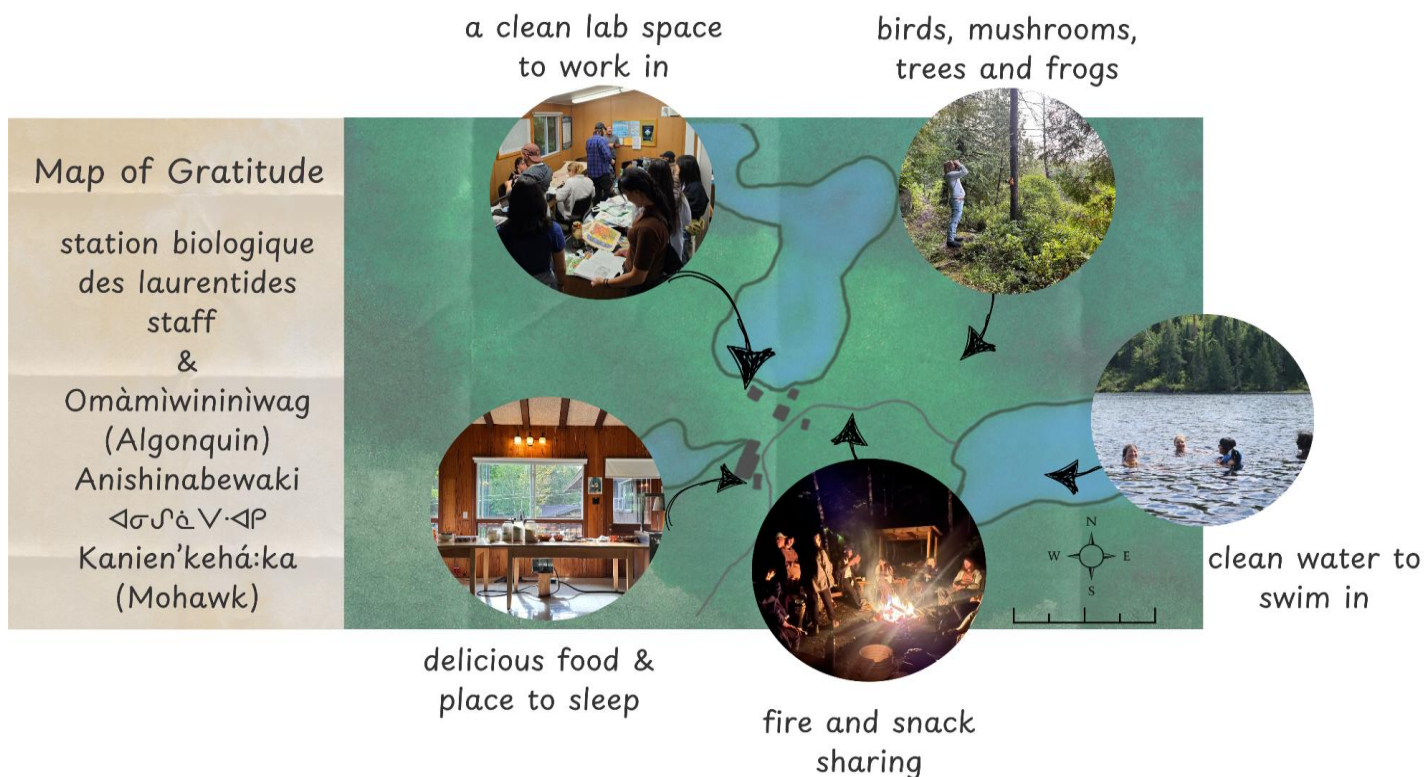
Who are we? We are a group of youth and early career researchers and practitioners. We self-identified as being in this category of youth or early career and most of us are 20-30 years old. We come from diverse backgrounds geographically, culturally, and disciplinarily. Thus, part of the process of this project was reflecting on who we were as a group and what we bring to this project. The process was highly collaborative in a way that few projects in academia can be because

many of us belonged to an existing network (i.e., ResNet) that supported us and provided us with a baseline of understanding, trust and resources. Invitations, workshop design, facilitation, and gathering of people across thousands of kilometres and dozens of cities were all achieved as a group. Everyone involved in this project participated voluntarily. Our collaborations culminated in an in-person workshop in August of 2024, co-creating storylines of the futures that express our desires for more hopeful and brighter futures*.

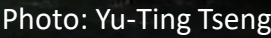
**Why do we say “futures” instead of just “future” in this report?: There is not one singular better future, but many diverse possibilities. In our workshop we set out to envision multiple possible futures that were more just and sustainable, not to predict the most likely or feasible one.*

The In-Person Workshop Process

Our workshop used a co-envisioning process based on the Seeds of Good Anthropocenes (SOGA) approach, which is a participatory process that imagines “seeds” or small-scale sustainability initiatives when they become more widespread and common. SOGA aims to provide more hopeful and optimistic visions of possible futures, challenging and providing alternatives to “dooms-day futures” that tend to dominate the media and many academic scenarios. We chose to use SOGA over other co-envisioning processes (e.g., exploratory scenarios, backcasting) because we believe it better reflects and harnesses our aspirational energy.



Our workshop was deeply enriched by the place in which we held it. It was not a passive space for workshopping but a place we engaged with throughout the weekend. We are grateful to the staff of Station de Biologie des Laurentides, and the Omàmìwininiwag (Algonquin) Anishinabewaki ᐱᐸᐸᐱ ᐱᐸᐸᐱ and Kanien'kehá:ka (Mohawk) who have stewarded these Territories since time immemorial and the more-than-humans we shared our time with.



Our workshop followed a four-part journey process where our group “walked through time,” recognizing the past before engaging with the future. We used a mix of large group discussions, small group collaborative exercises, and individual reflections. The succeeding sections present each of the phases of our SOGA process.

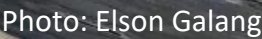
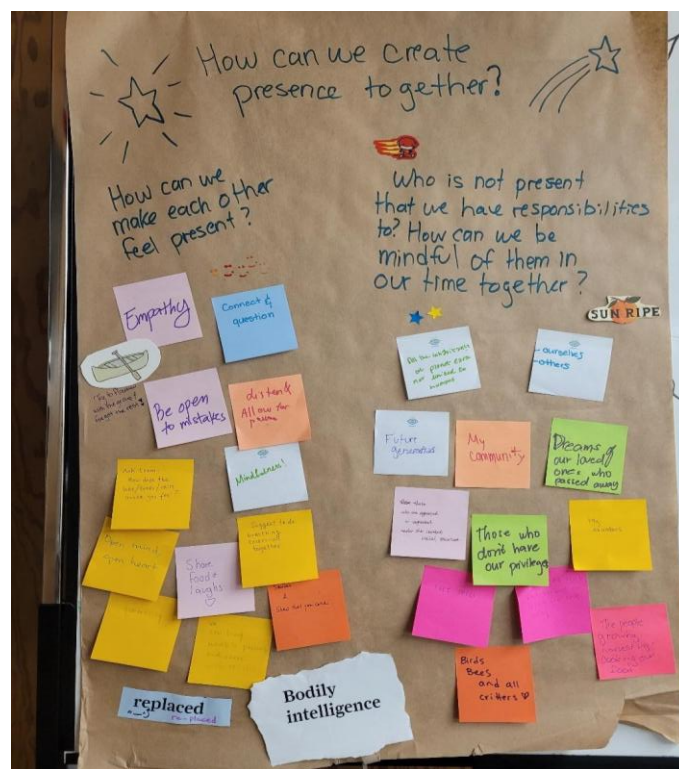




Photo: Elson Galang

Journey 1: Honoring the Past

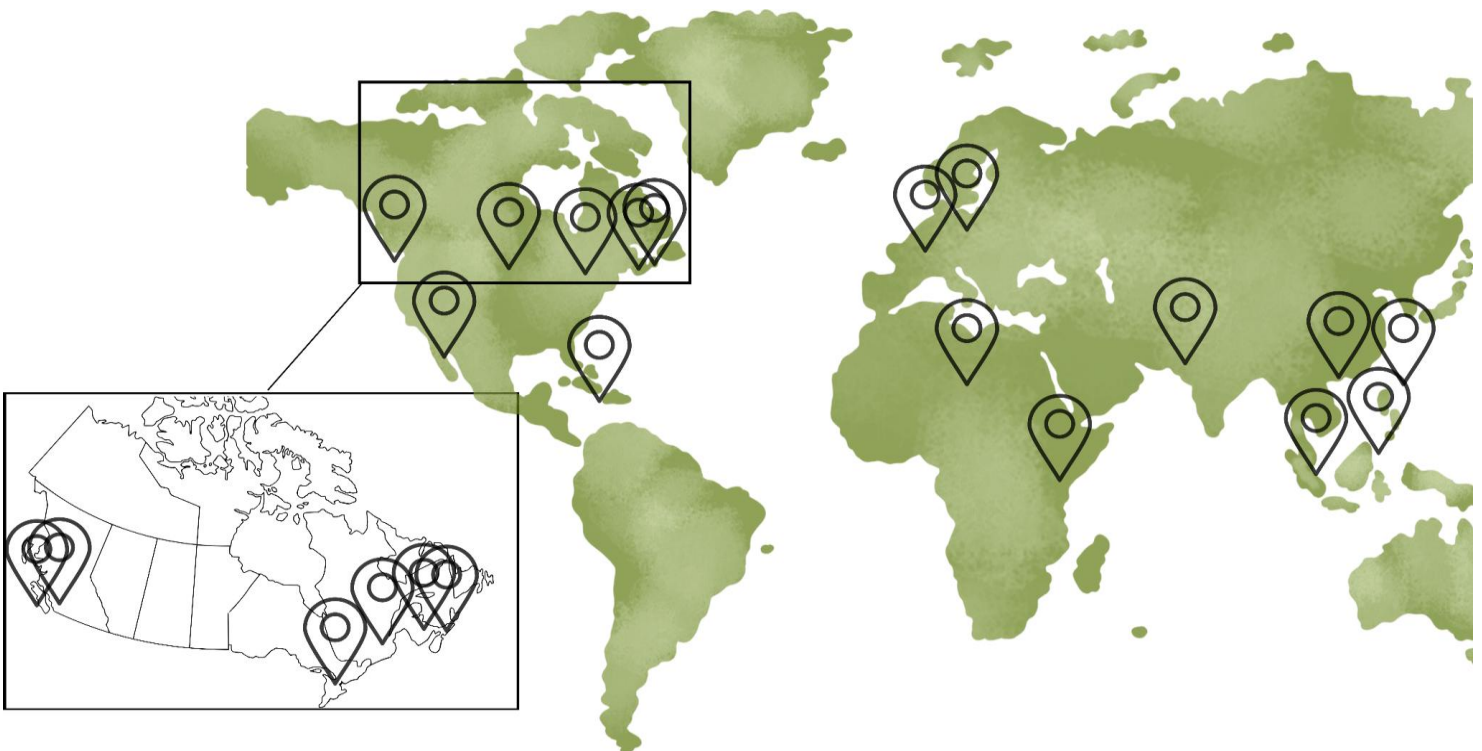
Upon arrival at the venue, we engaged in a collaborative mural activity where each one of us placed visual elements that reflected our individual desires for the future. The goal of this activity is to set the tone that creativity is at the heart of our workshop and that imagining futures should not be constrained by the present. Specifically, we aimed to acknowledge but move beyond our feelings of hopelessness about the state of the world toward radically re-imagining futures. Moreover, this activity is also a reminder and a celebration of our pluralistic personal desires for the future.



While doing the mural, we encouraged each other to reflect and recognize whose voices were and were not represented in our process. This was a reminder for us to think about and share our personal concerns about voices left out of the room and our responsibilities to them. In particular,, we acknowledged the Lands we were doing our workshop on, including the more-than-human communities that live on them. We also encouraged each other to think about how we can make each other feel present during our time together. This exercise was a moment to share our needs as well as a moment of public commitment to help each other feel present. These exercises of humility and vulnerability set the stage for the rest of our workshop.

Each of us then introduced ourselves and shared the places and communities we strongly identify with. Doing so allowed us to see the rich diversity of individual and socio-cultural perspectives that each of us brings. While most of us are currently residing in Canada, many of us come from or are connected to other places around the world.

The map below illustrates the places we are connected to, including places we came from, currently live, or have a strong connection to. Most of us are currently residing in Canada across five provinces (British Columbia, Ontario, Quebec, New Brunswick and Nova Scotia) as shown in the bottom left.



After our initial introductions, the co-leads of this project took some time to set the tone and expectations for the workshop. Elson Galang shared the history of this visioning workshop initiative with the rest of us. He underscored his observations from his research on collaborative futuring processes, which he shared have been strongly presided over and/or influenced by older generations of decision-makers. And yet, the outcomes of these decisions about the future impact young people and succeeding generations the most. Since then, the idea for this project has grown and emerged with a group that strongly shares the vision of elevating the voices of young people.

After Elson's sharing, Jackie Hamilton presented the "community agreement" which was a synthesis of the earlier exercise about creating presence and our responsibilities to those not in the room. This allowed us a moment to hear and reflect on our group expectations of each other. Kiirsti Owen presented the workshop agenda and opened the floor for questions.



For the last formal activity of Day 1, we each quietly reflected on the following prompts (figure below).

In a large circle, we shared our individual hopes for things to keep (or bring back) from our histories into our futures.

"What's one thing in the past or present that you want to see again or be preserved into the future?"





Photo: Kiirsti Owens

Journey 2: Understanding the Present

We started the second day by quietly reflecting on our organization's or individual contributions to good Anthropocenes. We intentionally left open the interpretation of what a “good Anthropocene” is, recognizing the plurality of desirable futures. We reflected on the sustainability initiatives or sustainability research that we are doing and completed the following sentence:

“We contribute to sustainable, resilient, and equitable futures by _____”



Each of these sentences served as the “seed” of the Good Anthropocenes that we kept in mind for the succeeding workshop activities. After sharing to the whole group what we each wrote, we then divided ourselves into small groups of four people each (table on page 12).



Photos: David Ferguson

Group 1 (top left photo)	Group 2 (bottom right photo)	Group 3 (top right photo)	Group 4 (bottom left photo)
Ting Tseng (Ecole Project)	Lara Cornejo (Dalhousie)	Kiirsti Owen (UNB and Acadia)	Elson Galang (McGill)
Amanda Page (New Brunswick Environmental Network)	Olivia St-Laurent (McGill, La Vague)	David Ferguson (McGill)	Dylan Hillis (UVic)
Jacqueline Hamilton (McGill)	Mendel Skulski (Future Ecologies)	Jesse Mihevc (Freelance Ecologist)	Sophie Weider (Zine for Hope)
Yiyi Zhang (McGill)	Suchinta Arif (Diversity of Nature)	Rooha Imran (Community Climate Council)	Aish Mann (Threading Change)

After our individual reflections, we came back together in our small groups. We shared and elaborated on the actual practices or research that each of us are doing. At the end of this session, each small group had four seeds to build from (table in next page).

Our Seeds of Good Anthropocenes

Group 1	Group 2	Group 3	Group 4
(SEED 1) Engaging communities of all ages and backgrounds to discuss and build capacity around social justice issues. To make New Brunswick more sustainable, resilient and equitable today and tomorrow	(SEED 1) Generating new information and knowledge about complex coastal landscapes to support decision-makers achieve climate adaptation	(SEED 1) Building a community of youth that wants to inspire and organize for change as well as challenge current decision-making	(SEED 1) Creating participatory spaces and mechanisms in environmental decision-making where diverse voices are genuinely engaged throughout the process
(SEED 2) Creating open space for exchanging ideas and experimenting with big/small movements	(SEED 2) Providing BIPOC led and barrier-free spaces where underrepresented youth can explore through science	(SEED 2) Trying to better understand the needs of birds and local people, and by finding spaces where they overlap to help drive conservation for birds & people	(SEED 2) Learning from the past by coupling archaeology and Indigenous knowledges to understand environmental and social change to inform future management
(SEED 3) Putting people and their diverse relationships and experiences of nature on the map	(SEED 3) Inviting and equipping people to exercise their power to create and sustain positive change within their spheres of influence	(SEED 3) Taking a critical and practical look at what information is used (and what often isn't) to make decisions that shape physical space and the wellbeing of nature and people within it	(SEED 3) Cultivate a creative platform for youth to voice their perspectives on climate change and their hopes for more sustainable and just futures
(SEED 4) Illuminating some of the overlooked ways in which people and trees care for each other	(SEED 4) Naming conventions as social constructs	(SEED 4) Assisting on research projects and informing stakeholders, so that decisions that benefit the overall health of the landscape can be made.	(SEED 4) Educating and engaging youth and communities and advocating for an ethical fair, fossil-free fashion future

What is a “seed” & how do we position ourselves in this work?

Seeds are likely not widespread nor well-known. They can be social initiatives, new technologies, economic tools, or social-ecological projects, or organisations, movements or new ways of acting that appear to be contributing to the creation of a future that is just, prosperous, and sustainable. We gather seeds from diverse research disciplines, communities of practice, and individuals that have different world-views, values, and problems. This diversity means that not everyone will agree on the importance or value of every seed. - Seeds of Good Anthropocenes, 2024 (<https://goodanthropocenes.net/>)

We initially aimed to bring together early career researchers and practitioners in sustainability, hoping to learn about respective “worlds.” However, throughout this process, we came into a collective realization that most of us navigate both academic and practical “worlds” toward just and sustainable futures. Beyond our understandings of ourselves as academics or practitioners, we recognize all aspects of our self-identities influenced our participation, and these identities are diverse, and not fixed but contextual. This means our perspectives are shaped by our ethnicities, places of origin, gender

identities, socioeconomic and educational backgrounds, abilities, religious beliefs, languages, and cultural traditions. These intersecting dimensions of how we think and do things inform how we approach our conversations and collaborations. Thus, while each of us came into the workshop with specific sustainability-oriented research or practice initiatives, our knowledge and experiences extend beyond them. The following pages outline just some of the roles we play followed by the seeds we decided to focus on.



Photo: Elson Galang

Journey 3: Moving into the future with Future Wheels

After lunch, we moved from the present to the future in an exercise called “Future Wheels”. We first quietly and individually imagined a future in 50 years (i.e., 2074) where our respective seeds were thriving across Canada. Everyone was encouraged to think broadly about these impacts, considering the social, technological, ecological, economic, or policy impacts of these seeds. We encouraged everyone to be as creative as possible and to let go of constraining factors of the past and present situations. Each imagined impact was written on post-its and was placed around the core center, forming “wheels”. At the end of this session, each small group had wheels of various designs. Small groups then displayed these to the larger group for a gallery walk. A summary of the key themes and points from this session is presented in the table in the next pages.



Photo: Jackie Hamilton

“Thinking about the efforts toward sustainable futures that you described yourself as doing - imagine this practice or knowledge became more common and thrived across so-called Canada. What would the impacts of this be?”.



Perceived Future Impacts of Our Seeds



Group 1	Group 2	Group 3	Group 4
Learning & Knowledge Exchange			
<ul style="list-style-type: none"> • Skill sharing • Learning together • Innovation hub • Idea incubator • Open creativity 	<ul style="list-style-type: none"> • Public library events and programs • Book clubs and guided activities • Knowledge sharing initiatives • Training sessions • Educational programs • Collaborative projects • Encourage excitement and curiosity • Active participation • Community involvement 	<ul style="list-style-type: none"> • Decentralized access to knowledge • Climate adaptation strategies • Infrastructure planning 	<ul style="list-style-type: none"> • Mechanisms for intergenerational knowledge sharing • Widespread understanding of local and Indigenous cultures • New comprehensive, non-colonial, participatorily produced
Community & Social Infrastructure			
<ul style="list-style-type: none"> • Free community (accessible) space • More conversations between different groups • Community access to greenspaces • Bring community together 	<ul style="list-style-type: none"> • Communal/shared spaces • Different types of spaces for gathering • Focus on building and maintaining relationships • Connection between different groups • Trust building • Value-based connections • Community building practices 	<ul style="list-style-type: none"> • Less violence toward underrepresented youth • Promoting critical thinking • Contributing to collective growth • Acknowledge the present and process the grief • Modeling joy 	<ul style="list-style-type: none"> • Community art mural spaces and infrastructure for collective action • Embracing heirloom products
Ecology			
<ul style="list-style-type: none"> • Green spaces • Eco city • Circular economy • More sustainable/ environmentally conscious communities 	<ul style="list-style-type: none"> • Respect for Earth • Environmental consciousness • Sustainable practices • Bird protection measures 	<ul style="list-style-type: none"> • Need for food to reconnect with the natural world • Healthy coasts • Environmental impact considerations 	<ul style="list-style-type: none"> • Recognition of past Indigenous management systems in creating biodiverse and resilient ecosystems • Nature is reconceptualized as inseparable to humans

Perceived Future Impacts of Our Seeds



Governance			
<ul style="list-style-type: none">• Consensus-based decision making• Participatory governance• Build trust• Urban planning• Architecture that inspires connection• Ethical space	<ul style="list-style-type: none">• Collaborative decision-making• Shared values• Cultural exchange• Building trust• Architecture that promotes connection	<ul style="list-style-type: none">• Decision-making processes• Hospicing old ways of life• Community engagement• Youth and Elder led change in dialogue• Collaboration is the default (time and space enables)	<ul style="list-style-type: none">• Contextualize and adapted environmental decisions• Accountability and responsibility among environmental decision-makers• Community townhalls• “Sustainability” certification for environmental leaders• Regularly revisiting environmental policies• Youth leadership in decision-making• Anticolonial practices to support Indigenous (re)surgence and reconciliation
New Economics & Resilience			
<ul style="list-style-type: none">• Local economy• Donut economics• Work-life balance• Better quality of life• Resilient communities• Community gardens, food forests• Less consumerism• Liveable housing• Access to healthcare (including mental health)		<ul style="list-style-type: none">• Seeing value in all people, places and things, valuing the whole• Diversifying economic activities• A new standard of being, doing and thinking that fosters resilience	<ul style="list-style-type: none">• Social accountability• End of corporate lobbying• Embracing arts and creativity in all forms• Better job security for workers in the arts and creative industries• Dismantled exploitative and colonial systems• Centering planetary health in production practices• Community-centered production practices• Tax and tariff-free on all green products
Interconnection, Diversity, and Ethics			
<ul style="list-style-type: none">• Interconnectivity interdependence• Mapping/ exploring connections• Multicultural• Diversity• Trees are relations, not resources	<ul style="list-style-type: none">• Respect for diversity	<ul style="list-style-type: none">• Opportunity for relational ways of being• Rethinking who we have responsibility to	<ul style="list-style-type: none">• Opportunities for better risk-taking and innovations• Less climate anxiety and more personal agency• Respect, reciprocity, and accountability to the land• Reconciliation of human and nature grounded in Indigenous knowledge and wisdom• No fear for self-expression



Photo: Olivia St-Laurent

Within each small group, we discussed the commonalities and differences among the seeds' imagined future impacts. We reflected on this prompt, "Which of the impacts are common across all or most seeds? Which are unique in one or few seeds?" We then drew connections to those impacts that we believe reinforced one another or have potential trade-offs of one another. Each small group then displayed this output to the large group with a gallery walk.



Photo: Elson Galang

Journey 4: Developing Stories of Good Anthropocenes



We developed storylines about potential futures by putting our seeds' impacts, synergies, and trade-offs into a narrative form to develop a plausible Good Anthropocene future.

"What do you think will happen to the so-called Canada in 50 years given the future impacts of your collective efforts including synergies and trade-offs?"

Each group prepared a "creative storyline of this future" by imagining characters living in this future and asking "what would a day or a week in this future look like"? Each group prepared a creative piece that represents these storylines from drawings, skits, poems, etc. Each group then presented these creative pieces to the large group. Each storyline is presented in the succeeding pages.



STORYLINE of Group 1

“Bike to the future”

In this future, we travel together as a collective. Instead of focusing on an individual journey, we're imagining our future selves spending this week together. In the morning we rise in secure housing, the same sun on our faces powers our electricity. This week, we are commuting to another community. We are no longer a society that elevates rushing or busyness; we have the time to commute in a sustainable way, so we take our bikes along a long and well maintained bike path. The ride will take us all week, but that is okay because the journey is part of the process. At a slower pace, we have opportunities to engage with more people and other species. There are bike mending stations, communal kitchens and shelters that we can use along the way, meeting and learning from diverse people while reducing our material consumption.



Photo: Elson Galang



In 50 years, a land reborn. Where rivers flow and forests mourn no more, for nature's hand is strong. In the green we belong. The cities hum with life, with towers kissed by morning dew. Walls of glass reflect the skies, where solar wins and gas dies.

The streets a blend of earth and light, where beneath the feet of those who tread on trails where ancient whispers led.

The ocean greets the shore with care, their depths a world beyond compare, teeming with life, untouched by fear. A sanctuary pure and clear.

The children play, their laughter free. In meadows vast when elders tell of days gone by. Where dreams of green touched every eye.

Now Canada a beacon bright a land where day embraces night. Where future's hands and present's care have woven life beyond compare.

In fifty years, the dream's alive. A land where all things green survive, and in each heart a silent plea to keep this gift eternally.



We help someone mend their guitar and in the night they return the favour by playing us a song about dreams. In our future the night plays an important role, the animals that only come out at night are thriving – the wolves and owls are not pushed out of communities, but respectful space is made for them. The same is true of the whales in the ocean where more time-taking, but lighter-impact fishing practices have been revived. When we reach our destination, we can access different gardens and markets with diverse local foods. Access to food from the land is diverse and we have learned about how to grow and make food from a young age. We recognize and respect the Indigenous stewards of the Land who helped lead this transition. Everything is greener, and the air is less polluted by noise or emissions.

Themes:

- Emphasis on care: for each other by recognizing healthcare, food and housing as rights, and for the environment through connecting to nature from a young age as relations to tend to, not resources
- New relationships with time and work: more time for leisure and care, time and knowledge to mend things, grow and prepare foods is widespread
- Shift off oil: sustainable transportation and energy has become widespread and roads no longer dominate our living spaces, so there is more room for gardens and gathering places
- Community gathering and respect for diverse knowledges: knowledge about plants, cooking together, using ethical two-eyed seeing Indigenous and non-Indigenous knowledge weaving
- Radically new decision-making: decision-making is more distributed and consensus-based, mutual flourishing of people and planet is the ultimate economic goal not growth

STORYLINE of Group 2

“Dialoguing toward
knowledge equity”

In this version of so-called Canada's future, nobody is left behind. Inclusivity is the norm, as is tolerance of different worldviews and opinions. There is compassion towards the cause of intergenerational adaptation to this new way of living, and an acknowledgement that proper hospicing of current ways of living is required.

To get to this future, we have acknowledged the crisis we faced and have processed the grief we feel for the lifestyles left behind. Each of us has a moral circle: in building this future, we were forced to rethink who we have responsibility towards and extend our energy in these directions.



Photo: Elson Galang

Oppressive power dynamics no longer exist and access to knowledge has been democratized. People who feel they have been left behind have open access to therapy to adjust to the changes taking place around them. The triangulation of knowledge sources (intuition, traditional knowledge, and modern science) allows for responsible and inclusive decision-making.

A turn to renewable resources allows us to live more sustainably. For example, we make clothing from seaweed, an abundant renewable resource accessible to coastal communities. Everyone has the choice to do the work they prefer, so long as it contributes to the community (ex: gardening, clothes-making) and according to their unique capacity (a basic income enables this).

Themes:

- Equitable capacity
- We will bring people along by modeling joy and opportunity in relational ways of being
- Technologies that facilitate human-nature relationships and connection are subsidized
- Youth-led and elder-led change are in dialogue
- Solutions are research-led
- Economic activities are diversified
- We are attentive to the umwelt (other species' ways of experiencing and sensing the world around them)
- We promote critical thinking, which contributes to collective growth

STORYLINE of Group 3

“Recipe of the Good Anthropocene”

Sam wakes up to the sun on Monday pouring in their bird safe glass window. Outside is a variety of structures, among them: heritage buildings, sustainable architecture sited to the environment, libraries, wildflower gardens, and local health care centers. They make a breakfast of oats, from the community garden, that they got yesterday along with fresh raspberries that they picked from a local drainage garden.

On Tuesday, Sam meets with ten of their neighbors for tea and to check-in on community developments and discuss community issues. The tea is from a variety of herbs, plants, and trees that were sustainably foraged from a local forest. The foraging happened last Spring with a local elder. The tea has still lasted to the Fall. Sam and their neighbors discuss a plan for local turtle conservation efforts along the river.

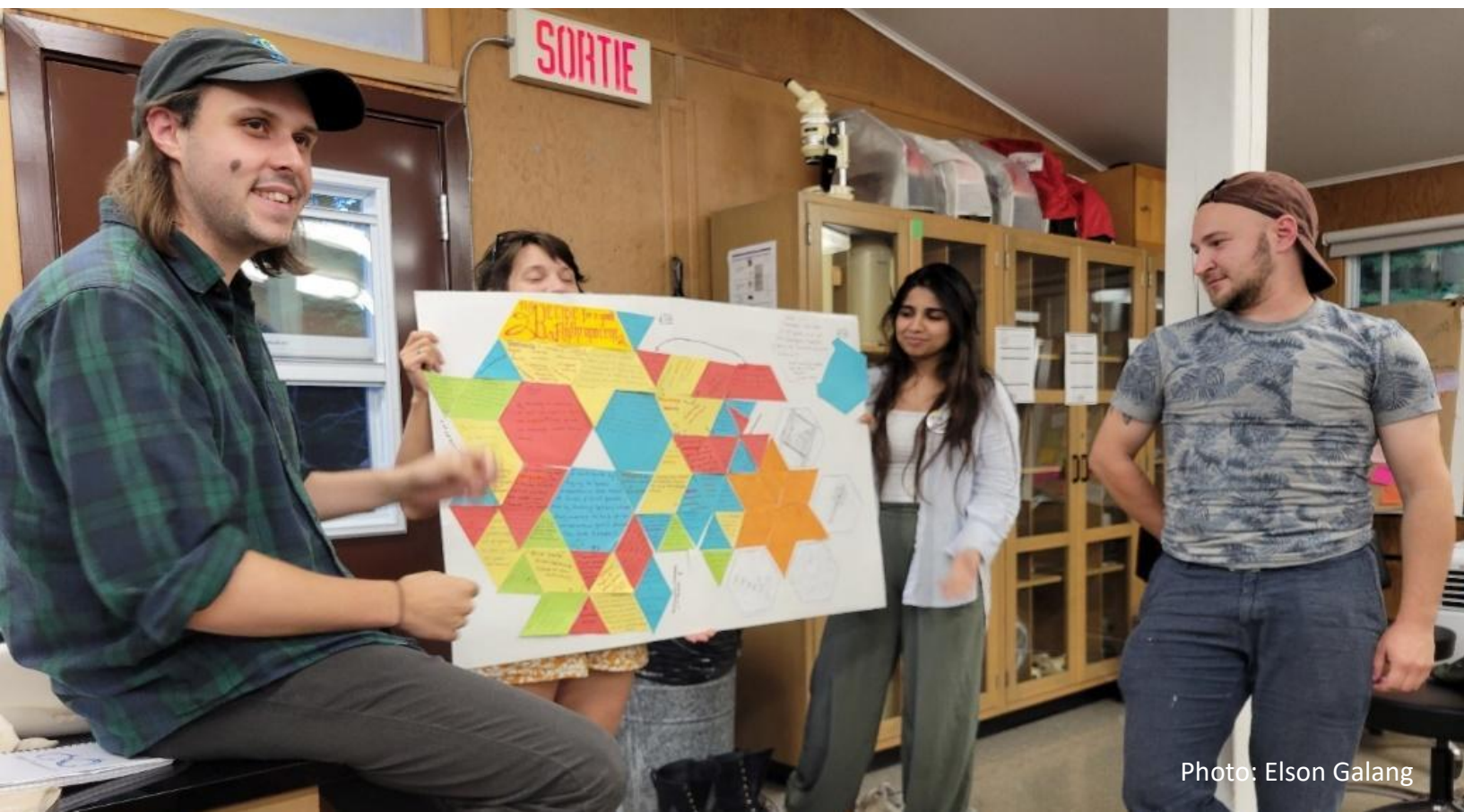


Photo: Elson Galang

On Wednesday, Sam heads to the local school. Twice a week they teach children about woodworking, carpentry, and other crafts. On the way to school, they pick up some extra screwdrivers from the tool library. After a long morning of building turtle nest protectors with the children, for lunch they all sit down for a potato stew. The potatoes were harvested by the children earlier in the week from the school garden.

On Thursday, Sam bikes along a conservation trail with a group of friends. Along the way, Sam fixes a beam of the boardwalk that has worn down. For a picnic they eat some apples from a community fruit tree. One friend has brought goat cheese from their farm and the other has brought sourdough bread.

After a day working at the school on Friday, Sam heads to a book launch at their local library for “Big Tech? Big Mistake, ” which details the implosion of the tech industry in the early 21st century and the new sustainable technologies that emerged from the collapse.

After the book launch, there is a potluck. Sam brings beet hummus and enjoys a variety of soups, salads, and snacks while enjoying conversation and knowledge sharing with the visiting author.

On Saturday, Sam drops off a gift for their new neighbor before their big trip. They give their neighbor a beautiful birdhouse for a pair of nesting bluebirds that occupy the tree in their front yard. As a thank you, Sam's neighbor invites them in for freshly squeezed juice. Sam then heads off to the high-speed solar-powered train station to visit their parents for the Fall Harvest Festival.

After sharing meals during the SOGA workshop, our group decided that you can get a good idea of what life is like by just looking at what someone is eating and who they are sharing those meals with during the week; thus, our story started to take shape. We entitled our storyline “A Recipe for a Good Anthropocene,” in which we follow one future person (Sam) through a week (Mon-Sat) of their life 50 years into the future.

Themes:

- New relationships with time and work: more time for leisure and care, time and knowledge to mend things, growing and preparing foods is widespread.
- Importance of both relationship building and maintenance: being inviting and open to new ideas and people, while having healthy check-ins, shared understandings of values, and space for challenging conversations that are necessary to sustain/maintain relationships.
- Shifting away from big tech: moving toward technologies that facilitate a greater connection to people, local economies, and sustainable practices, as opposed to technologies that can disconnect us from (or take attention away from) the people and places around us.
- Intergenerational knowledge transfer: respect for knowledge of elders and youth, with emphasis on passing down knowledge and ways of doing to the youth, while also retaining curiosity to continue learning as we age.
- The importance of communal and shared spaces: to gather and organize as a community, share resources, and spend time together. Heterogeneous or mixed-use spaces, along with public spaces such as libraries and bike trails, were repeatedly brought up in our discussions. It's an added bonus if the architecture and design are bird-safe!
- Localizing food systems: for healthier bodies and minds, while ingraining a deeper connection to place/nature/the seasons.

STORYLINE of Group 4

(Re)turn to the Future

Our future centers on the idea of “re”—meaning to look back. Our future embraces four “re”s: (re)connect, (re)lationship, (re)learning, and (re)membering.

It's Tuesday—the first day of the week. A mom wakes their child up and asks them to get ready for elementary school! The child excitedly jumped out of bed, took a shower, and got dressed! While brushing their teeth, they can't stop thinking about what's in store for their class that day! Tuesdays are their favourite day of their 4-day class/work week because it's all about intergenerational outdoor learning. They get to go outside and learn with the elderly of their community! In last week's Tuesday class, they learned about native trees in their community and how these are important not only to keep birds and other animals happy, but also how they are important for the culture and heritage of their Indigenous friends.

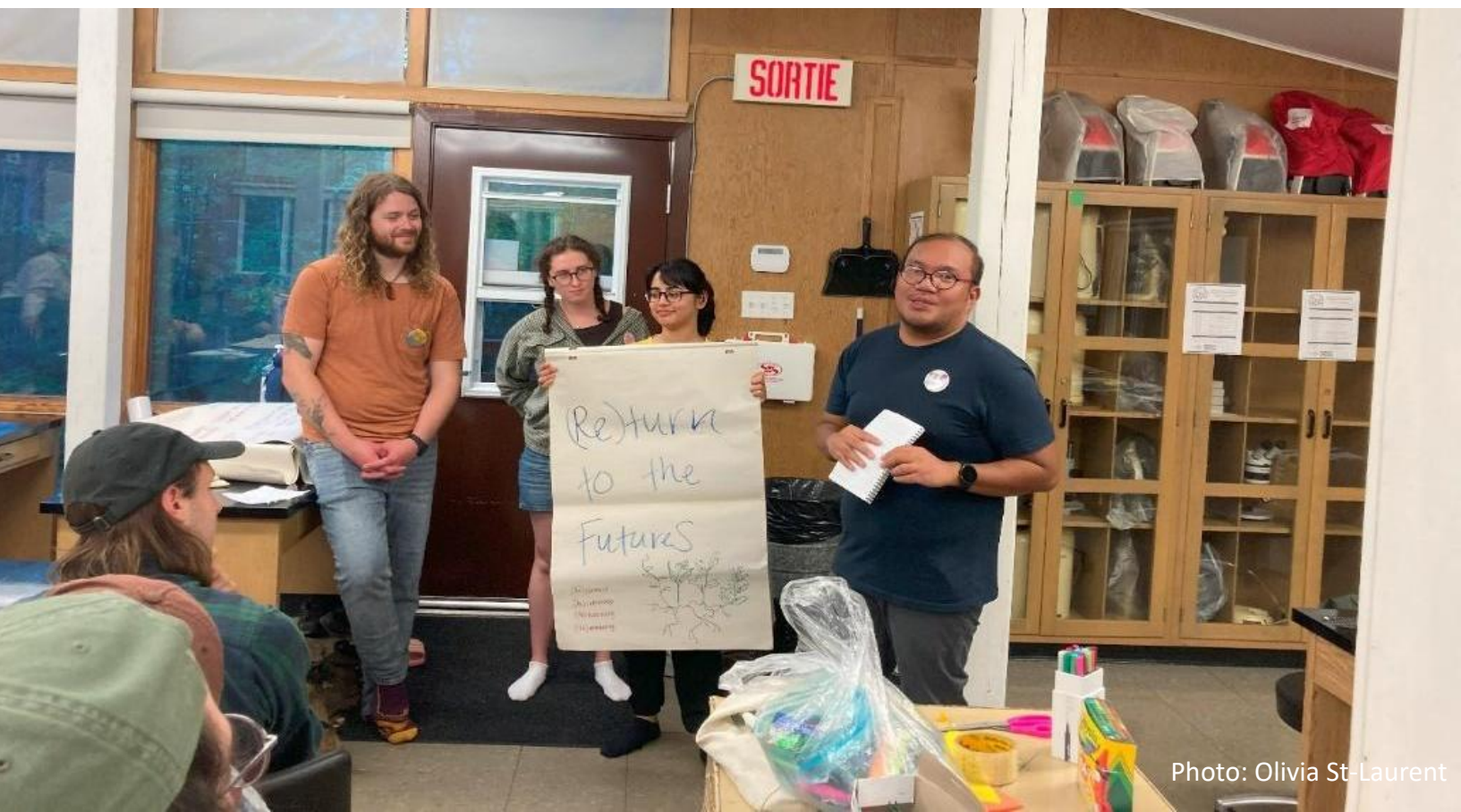


Photo: Olivia St-Laurent

Once ready, the child went to the kitchen for breakfast with their mother. For today's breakfast, they had organic almond milk and oatmeal that the local family farms around their town produces. They also had salad from their sustainable cooperative housing building's rooftop garden and greenhouses.

Before leaving, their mother ensured they had all their school materials ready for today's outdoor learning. The mother checked the child's bag—one that is made of recycled materials. True enough, the child almost forgot to bring their (non-colonial) history book, one that the community co-developed a decade ago and reflects the rich perspectives of Indigenous, settlers, and immigrants alike. Kissing their mother goodbye, the child left the place and biked to their meeting place in School.

Once at School, the teacher first asks how they spent their Monday. Mondays in the town are a "Community Day." It's a day of booths with local produce and crafts, outdoor music and performances from local artists, and other creative activities! Every Community Day is hosted by a building/street because one of the highlights of the Day is a collaborative mural event, in which community members transform building facades and streets into colorful and creative murals! On Community Day, they also hold town halls to discuss, review, and vote on policies for the town. For example, last Monday, the town had to review their policy on regulating the population of a weed species given new research data that were co-produced by the local University and their community knowledge holders.

In the Community Day, there's also seed exchanges, book exchanges, and community

cooking! There is also a fixing spot where people with skills can help those in need, such as sewing clothes and ... "I had my bike repaired there yesterday, Teacher!", the child exclaims.

Their outdoor learning went great, and today was about learning the history of their river. They learned the Indigenous peoples history of living on the land and all the ways the community has worked over decades to restore the lands ecological integrity. Tomorrow, the teacher reminded them that they will have the Town's councillor for food production coming in as part of their weekly "Let the kids be judge" class activity. It's an activity where the schoolchildren can ask questions directly with the town's managers and environmental decision-makers, and tell them how they feel about the town.

After school, the child was fetched by their mother to go together to the local market to buy locally and sustainably produced ingredients for a welcome dinner for the international student they are hosting! Every year, the town hosts dozens of international students for experiential knowledge exchange and cultural learning. After, they went to their elderly grandmother neighbor to thank her for the t-shirt she gifted to her child. She created a beautiful shirt which she sewed from her old curtains. To reciprocate, the mother gifted her with a personally baked vegan pizza which is her family's heirloom recipe.

And before going back to her apartment, her phone rang with a notification that her monthly universal basic income has just arrived in her account at the community-driven/led bank.

Themes:

- Youth and Art: using art to create a more dialogic, empathetic, and engaged education
- Participatory decision-making- everyone has an equal opportunity to shape decisions and actions
- Ethical Fashion and Production- when other humans are not enslaved and the natural world is not sacrificed to create products (e.g., a shirt to wear once for a party!)
- Accountable systems- there is social license that are in reciprocal relationships with local communities, people, and places
- Engaged education and removing barriers to access spaces and processes for youths, newcomers, and Indigenous peoples
- Universal Basic Income allows community members to take risks and be more creative
- There is greater transparency through policy
- Centers on equity and affordability through more localized and sustainable production
- Communities become central to make the change they need.
- Resetting expectations to make living “easier” and “more enjoyable”



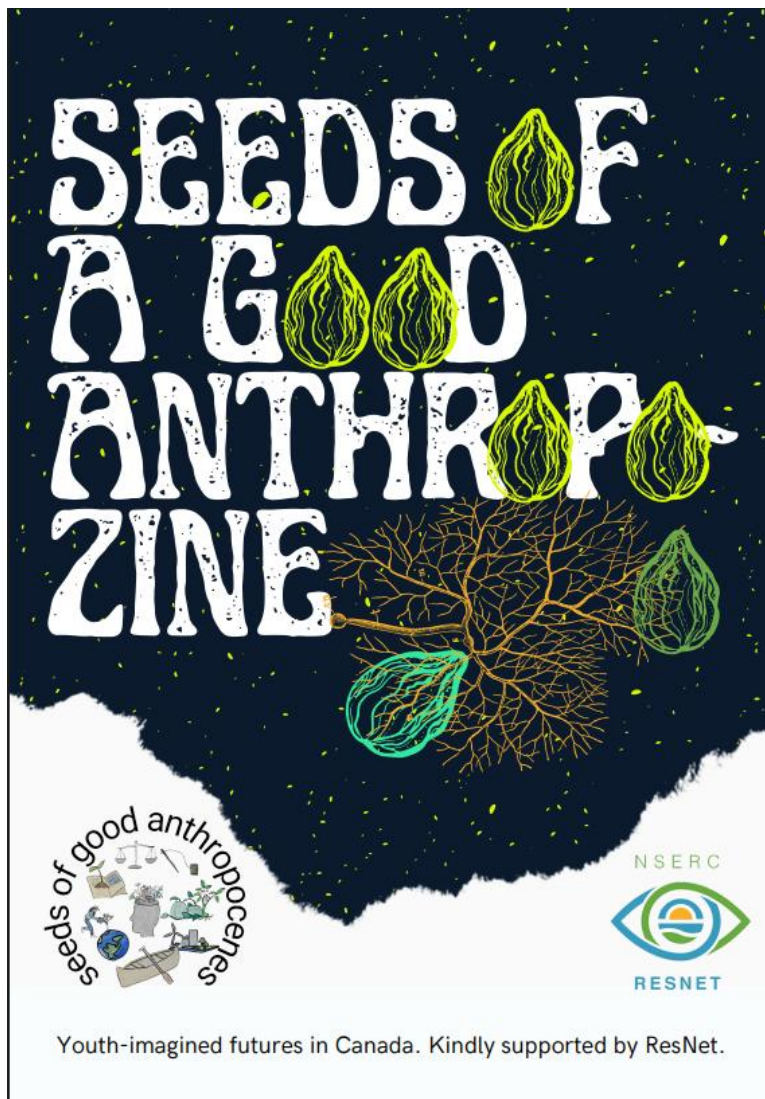
Final Messages

This workshop underscored the power of collective, youth-driven initiatives in shaping hopeful, sustainable futures. Participants showcased a wide range of grassroots and scholarly actions aimed at fostering equity, resilience, and environmental stewardship, demonstrating how diverse, community-based approaches can contribute to long-term positive societal change.

Imagined futures in so-called Canada were wonderfully diverse, showing that the pathways towards a prosperous Anthropocene are multiple, and abundant. There is not one way to bring about a better tomorrow, there are many! Different imagined futures can be in alignment, or contradictory, demonstrating the complexity of driving radical change through a collaborative process.

Before we can build a better future, we must first be able to imagine it. In this workshop, participants were provided the opportunity to boldly reimagine and re-envision what our world could look like in the future, a future that is more resilient and equitable, for everyone. This process of radical imagination helped us to clarify our values, articulate our needs, and envision how we can transform the world we live in to better serve our communities—human and non-human alike.

Coming together to dream alternative ways of being and living amongst one another and the more-than-human communities that we coexist with was a powerful exercise in challenging assumptions about how the world should be. Too often, we are told to conform, to not stand out, and not resist. This opportunity to be vulnerable through sharing our dreams and visions of how things could be was an act of resistance. Sharing this story, we hope we will inspire others to be radical, to dare to dream, and in so doing, we will make the world a better place than we found it.



Visit this link or scan this QR code to check out our **Seeds of a Good AnthroPoZine**, our creative way of capturing our experiences and reflections of our knowledge co-production journey:

<https://sites.google.com/view/resnetseedsofgoodanthropocenes/zine>



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