Insular knowledge: Building a community of islands through knowledge mobilization

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Abstract

The premise of this paper is that islands are an integral part of Canadian geography, history and identity, and that knowledge mobilization (KMb) on islands is too often overlooked or misunderstood. The paper provides an overview of the kinds, characteristics, flows and challenges associated with knowledge creation and dissemination on islands in and close to Canada. In so doing, it offers insights intended to spark a dialogue on how KMb on islands assists us in addressing the major challenges facing our islands and society in general. Findings suggest that much knowledge on and about islands is informal and undervalued, but critical to maintaining viable island communities. This informal, situational knowledge is often combined with formal, theoretical knowledge to build resilience in ways that may be applied more broadly across different contexts. The paper recommends that more effort must take place to expand and strengthen island networks to share resources and stories and improve training in the value of informal KMb, and that governments need to reduce islander transportation costs, strengthen local governance, and filter policies and programs through an island lens before they are adopted.

Background and objectives

Canada is a nation of islands. They are part of our economic, cultural and environmental past and present. Not only does Canada have more islands than any other nation, but it also has the longest coastline (Ronström, 2013; Suthren, 2009). This includes the thousands of islands along our Atlantic and Pacific coasts, the world's largest freshwater island (Manitoulin), tens of thousands of islands in the Great Lakes and St. Lawrence River system, one of the largest urban islands (Montreal), and over 36,000 islands in the Canadian Arctic (Sitwell, 2006). They are sites of vulnerability and resilience, despair and creativity (Hay, 2013). Although filtered by their geography, islanders often share a feeling that they are geographically and psychologically apart from mainlands, and that this separation affects their livelihoods, their institutions, their identity, their ability to access and communicate knowledge, and their islandness (Lowenthal, 2007).

In much the same way that islands are physically separated from mainlands, island knowledge may also be difficult to disseminate to other island communities and public, private, not-for-profit, academic and community users of that knowledge. This paper provides an overview of the kinds, characteristics and flows of knowledge produced on islands in and adjacent to Canada. It also provides a first-hand perspective on the challenges facing island communities and organizations in mobilizing that knowledge. The goal of the paper is to provide insights that spark a dialogue on how knowledge mobilization on islands assists us in addressing the major challenges facing our islands and lessons for society in general.

Overview of Knowledge Mobilization in the literature

Knowledge Mobilization in general

There are numerous and nuanced definitions of Knowledge Mobilization (KMb). At the heart of each is that research must be turned into actions within the community, and in so doing benefit the users of that knowledge and society in general (Bennet et al., 2007; Hall, Walsh, Greenwood & Vodden, 2016; Heisler, Beckie & Markey, 2019; Research Impact Canada, 2019; Social Sciences and Humanities Research Council, 2019). Although KMb may be the term most often used in Canada, the terminology of converting research into action varies considerably, including knowledge transfer, dissemination, translation, adaptation and exchange. There is also a trend towards increasingly reciprocal approaches that are a part of KMb, including community engagement, engaged scholarship, co-production and community-based research (Bennet et al., 2007; Hall et al., 2016; Heisler, Beckie & Markey, 2019; Schuetze & Inman, 2010; Research Impact, 2019). Heisler et al. (2019) differentiate engagement from mobilization, stating that engagement is focused on knowledge exchange while mobilization includes public participation, accessible language and the use of an array of communications strategies and tools including social media, infographics, brochures, pictures, stories, podcasts and more.

Knowledge Mobilization in the context of small islands

Small, rural and remote regions around the world have always been transformed by forces outside of their control such as globalization, neoliberalism and climate change (Vodden, Douglas, Markey, Minnes & Reimer, 2015).While all communities and nations are facing threats that arise due to unsustainable development, a body of literature suggests that small islands are relatively more vulnerable to these threats (Briguglio, 1995; Foley, 2018). As such, they are the victims of circumstances and have often been judged by what they lack (Baldacchino, 2007; Gough, Bayliss-Smith, Connell & Mertz, 2010). More recently, and guided by the seminal work by Epeli Hau'ofa (1998, 1994) in Oceania, a countervailing body of thought has emerged among researchers and islanders suggesting that, although they may have vulnerable characteristics, island(er)s have considerable knowledge and skills that leave them more resilient than dominant (colonial) discourse has led us to believe (Baldacchino, 2008; Malm, 2007; Ratter, 2018). These characteristics include an economic and political nimbleness; dense and cohesive social networks; a heightened sense of connection to place, the environment and the sea; and strong relationships with neighbouring places and peoples (Campbell, 2009; Kelman & Khan, 2013). This view sees islanders as knowledge producers and possessors rather than as research subjects. This paper argues that these characteristics are associated, both positively and negatively, with the types and characteristics of knowledge created and mobilized on islands.

Islands have sometimes been viewed as insular living laboratories, where natural and social phenomena can be analysed within a closed, scaled-down version of larger environments and where islanders are specimens rather than actors or agents (Gillespie, 2007). Although appealing in its simplicity, this trope is conceptually and empirically flawed. Regardless of their location, islands may be among the most connected places in the world, linked in multiple ways to the outside world and a defining feature of island societies (Baldacchino, 2007; Gaini & Neilson, 2020; Stratford, 2003). In addition, although there is an incredible and sometimes bewildering diversity of societies and ecosystems across the world's islands (Gillis & Lowenthal, 2007; Hay, 2013), those living on small islands often share a common set of experiences, values, and connections to their surrounding environments. The adjective 'small' is intentionally being defined subjectively; as Péron (2004) states, an island is "…small enough to render its inhabitants the permanent consciousness of being on an island" (p. 114). This 'islandness' may transcend local culture, time and space (Conkling, 2007). If places are the collections of stories within the broader power geometries of space (Massey, 2005), and all knowledge is spatial (Turnbull, 1997), then islanders' knowledge is affected by the presence and role of water in their lives and the perception of the boundary between water and land. Islands may indeed be the repositories of new things and sites of agency (Baldacchino, 2007), characteristics that have specific implications for KMb (Baldacchino & Veenendaal, 2018).

Traditional and Indigenous knowledge is often significant in defining island communities and maintaining resilience in response to external events. The ability of islanders to anticipate and reduce risk, withstand natural hazards and extreme events, and live sustainably by employing traditional knowledge in the face of globalization and modernization has been extensively documented, especially on islands in Oceania (Campbell, 2009; Clarke, 1990; Cohen & Foale, 2011; Malm 2001; Weir, Dovey & Orcherton 2016). The same mechanisms exist for islanders facing weather and climate change impacts (Lefale, 2010). Research has also shown that islanders in some regions integrate traditional and local knowledge and practices with Western science and technology to become more sustainable (Finucane & Keener, 2015; Hiwasaki, Luna & Shaw, 2014; Kelman & Khan, 2013; Lauer et al., 2013). There are many other examples where traditional knowledge, customary resource management, capable leadership and social institutions combine with scientific observation and modelling to create greater resilience to the impacts of climate change and the maintenance of biodiversity (McMillen et al., 2014). The implication that you can learn from local contexts, and that space, spatial relations and power structures are integrated in producing knowledge, may make islands especially important for all places facing ecological, social and economic challenges (Petzold & Ratter, 2019).

Methodology

Led by the Institute of Island Studies at the University of Prince Edward Island (UPEI), this thought leadership paper employed a mixed methods approach (Cresswell & Clark, 2017; Tashakkori & Teddlie, 2010). As noted above, we summarized the peer-reviewed literature on knowledge mobilization in general, as well as KMb on small islands. This latter research was contextualized by the characteristics often associated with small islands. Then, using the network of practitioners and scholars associated with the production and dissemination of Island Studies knowledge, including those affiliated with non-profit and government organizations and those at universities, we held a series of one-on-one interviews and three virtual focus groups. The focus groups roughly represented the Atlantic coast (including New England), fresh-water islands within the Great Lakes and St. Lawrence Seaway, and Pacific coast islands. Several participants from adjacent American jurisdictions joined the focus groups. Given the tight time constraints, we were unable to incorporate Arctic islanders in this project. This is a limitation that will need to be addressed in future engagement and research. Focus group participants were asked the following broad questions: 1) What kinds of knowledge about your island do you or your organization produce and how is it mobilized or disseminated?; 2) Who are the audiences for that knowledge?; and 3) What challenges do you face in communicating this knowledge to your intended audience(s)? Finally, the draft paper was circulated to a much larger international audience, and was revised based on the input from 52 participants.

Analysis

Kinds of knowledge

There is a broad range of knowledge produced, depending on who is doing it, and where. The first kind of knowledge is more theoretical or conceptual. For example, academic institutions produce studies based on research, or they might collect and interpret data that is accessible through an analytics lab (e.g., the Regional Analytics Lab at Memorial University, or Maine's Island Institute's collection of Annual Statistical Data interpreted at the scale of specific islands). The products of the knowledge are reports, books, audiovisual materials, podcasts or blog posts. Studies might take the form of formal values or asset-mapping exercises to identify and establish spatially specific priorities. Alternatively, knowledge may be summarized in the form of inventories: of species, ecosystems, hydrology or climate knowledge.

Then there is procedural knowledge, such as how communities function or the kinds of policies that might be needed. For example, the Bay of Islands Community Association on Manitoulin Island produces the online "Resilient Manitoulin" newsletter to inform people about progressive issues. The weekly digital and print "Manitoulin Expositor," with the banner "Published weekly on the largest freshwater island in the world," offers essential critical local news, including most recently public health announcements on the state of the COVID-19 pandemic on the island. The Pelee Islanders Facebook page is used to gather information from residents and visitors on their ferry service, music festivals, and tourism in general, which may then be used to seek funding or develop policy.

Finally, there is situational, informal or tacit knowledge that is generated within the community; the type of knowledge we live with and use in our day-to-day lives. This knowledge is most often passed along verbally, based on shared experiences or just taken for granted. One participant noted that it is “the kind of knowledge that is often hidden, like how to fix a net or do lobster cages, which passes from generation to generation,” or finding ways to “repurpose things” driven by practicality, but demonstrating islander creativity and artistry. This includes cultural and artistic knowledge shared at the community or family level; for instance, passing down fiddling traditions or quilting patterns from generation to generation. Although often marginalized by academics and central government decision-makers, this may be the most common and important form of knowledge shaping island life.

How is knowledge transmitted?

For researchers and academics, knowledge is communicated in the classrooms through teaching -- face-to-face, online or through other learning platforms. Researchers generally rely on publishing to disseminate their findings, either through scholarly journals or books, or through trade publishers or magazines. For example, Island Studies Press at UPEI’s Institute of Island Studies publishes scholarly books for a popular audience. Academics may present their work at conferences, traditionally to other academics but more frequently to mixed audiences of policy-makers, practitioners, NGOs, community groups and the general public. One participant stated that, rather than a ‘Call for Papers’, conference organizers will circulate a ‘Call for Stories’, so that policy-makers, practitioners, NGOs and community groups, as well as the general public, will know that their knowledge is just as valid as the knowledge produced by academics. As a result, these meetings become a two-way (or more) exchange of knowledge. Peer learning is also important. As one participant put it, “People are far more receptive to peer-to-peer learning, not necessarily academics telling them how to do things.” Even using the phrase ‘knowledge mobilization’ creates a divide that intentionally or unintentionally marginalizes those living in the communities. One of the Pacific coast participants noted that students at their institution are exposed to both traditional Indigenous knowledge and scientific knowledge to give voice to all communities and perspectives. The Islands Revival Blog (see islandsrevival.org) in Scotland is a good example of where stories of population turnaround on small islands proved to be more accurate and influential than national demographic data.

Island institutions also disseminate their findings in a number of ways, including:

- policy sessions with government;
- public forums for policy-makers and the general public;
- lecture series;
- traditional media (print and broadcast) or publishing their own newspapers or newsletters; websites, podcasts and blogs;
- social media (e.g., Facebook, Twitter, Instagram);
- teleconferences, annual face-to-face meetings, e-mail, through Zoom or Slack;
- webinars;
- training sessions; and

- through collaborative networks where they serve as a ‘connector and a voice’.

Informal channels for the transmission of knowledge on small islands are exceptionally important. Several participants spoke to the importance of the ferry as a space and time to exchange day-to-day ‘need-to-know’ tacit knowledge among residents while also serving as a gatekeeping function to convey information to tourists in the form of brochures and advertisements. Others mentioned the significance of interactions at the arena or the local diner, posts on bulletin boards in the local grocery store or farmers’ markets, print and digital newsletters, social media and websites, as well as oral histories captured at home, by chance or in regular encounters within the community, or at storytelling festivals. Still others spoke to the importance of informal community leaders (not necessarily the elected leaders) who always seemed to know what was going on in the community and were the conduits for the transmission of this knowledge: ranging from when a funeral might be held to who needs a ride for a medical appointment.

Town hall meetings were also important ways of imparting knowledge, as were concerts and ceilidhs, art exhibits of local artists and artisans and book launches of locally published books, music and culinary festivals, and experiential activities such as clam-digging, deep sea fishing or turkey and pheasant hunts. Wakes, fundraising events and community dinners were important cultural and geographical sites of knowledge transmission. Although many of these traditional modes of transmitting knowledge remain critical on small islands, internet search engines such as Google and social media platforms such as Facebook have become increasingly important as means to access and share knowledge. Said one participant, “The quality of islandness has been transformed by ease of access – islanders have become more mainstream.”

Audiences for knowledge

Audiences for the knowledge again depend on who is producing the knowledge and where it is being produced. Audiences include government policy-makers and decision-makers, elected officials, town managers, industry partners, NGOs, students and the general public both on – islanders themselves – and off the islands – “those who have that dream of being an islander.” Audiences also include visitors to the islands, as so many of these islands are dependent on tourism.

We must also remember that there is a mutual exchange between university and community, and that co-creation of knowledge is often a goal when carrying out research or knowledge generation. The goal of one island institution is “to bring university knowledge out and community knowledge in” by serving as a conduit rather than as a generator (i.e., two-way versus one-way). The mandate of another institution is “to serve as a bridge between the university and the community.” Then there are the consumers of the products created, such as book-buyers both on and off the islands, recipients of newsletters, readers, watchers, listeners and social media participants, where it is often two-way communication.

Knowledge Mobilization challenges

Lack of resources was often cited as a challenge to KMb in island communities. These resources can be monetary; e.g., some islands do not collect their own taxes and it can be difficult to convince mainland agencies or seasonal residents to provide money or infrastructure for a smaller island population base. Even those islands that were formerly rich in social and cultural capital are finding the supply of this human resource is not infinite. This is especially the case as younger islanders seek education or employment opportunities elsewhere and the island population ages. Therefore, there are fewer individuals left to do the paid work, and even fewer who will volunteer, resulting in those who are left wearing many hats and eventually burning out from overwork.

On many islands, a small group of people may take on multiple roles, while many others may contribute little to the social well-being of the community (e.g., visitors and seasonal cottage-owners who leave houses vacant for much of the year). Indeed, the seasonality of audiences (summer tourists, second-home owners, year-round residents) leads to different expectations and tensions between groups, i.e., the islander/outsider tension. Noted one participant, “In a small community where everybody knows everybody, there are always a couple who don’t agree and are hard to work with. This is the way it is in most small communities, but when you put them on an island, it’s more contained.” Tight-knit communities can be places of gossip; and sometimes misinformation gets circulated locally. This islander-outsider tension has been magnified during the current COVID-19 pandemic.

The idea of whose knowledge it is, who participates in the knowledge process, and who has access to it, can also be a challenge. This might be especially relevant with Indigenous knowledge, or with the knowledge and expectations of permanent versus seasonal residents. As one participant stated, “Long-term islanders have different knowledge than newcomers, who might want to change the island to what they want it to be.” Another noted that knowledge is so often experiential, being grounded in local community and environment, that conveying this knowledge online and using social media may not provide a complete, place-based understanding, especially given lack of access to high-speed internet. The challenge then becomes mobilizing knowledge effectively and efficiently to support islander’s priorities, many of which are overlooked in favour of the competing priorities of visitors.

In some instances, language and culture can be an issue, with minorities and Indigenous communities perceiving that they are being marginalized on their own island. Lack of communication between the groups can be challenging, particularly when it comes to building and maintaining social cohesion or competing over limited resources.

Challenges to KMb on islands includes trying to convince mainland decision-makers of the value and legitimacy of informal knowledge, especially when there is an island-mainland or rural-urban power dynamic. Informal, situational knowledge is often perceived by policy-makers as lacking credibility in comparison to quantifiable data. Within the island community, there can be skepticism of outsiders or outside experts. Said one participant, “I’m very sensitive that the minute you start becoming the ‘mainland expert from government’ you are no longer going to be invited back. Our informal motto is ‘for islanders, by islanders.’” At the same time, adapting outside knowledge to address island issues (such as climate change or affordable housing) may not work; scale is different on an island. One islander noted, “We are on the cutting edge, so much of it is exhausting. Ready examples aren’t there for us to pull from for an island audience.” With respect to tourism planning, Stoddart et al. (2020) refer to some of these challenges as “collaboration gaps.”

Mobilizing people to act on the knowledge produced can be a challenge – particularly if apathy has set in. A representative of one island organization said, “Presenting the data and findings in the right way, so that it resonates with people, so they see some benefit for themselves, can be a challenge.” This is especially important when the knowledge is informal. Said one participant, “We tend to marginalize the transient nature of knowledge. It is just as important to have those conversations over coffee at Tim Hortons – they are sometimes more powerful than academic ways of communicating.”

Discussion

Knowledge produced on islands by islanders is often marginalized because so much of it is informal and verbal, or not intended to be disseminated to external audiences. This does not make that knowledge any more or less valuable than formal ‘mainstream’ knowledge published by academics or converted into policy by government departments. In fact, because it is grounded in local context while still using modern technology where appropriate, over the centuries island knowledge has enabled these island communities to become even more resilient to external pressures. Examples on various islands have demonstrated that local knowledge has historically been critical to better understand how to maintain healthy ecosystems and social networks, adapt to climate change, create economic opportunities and foster well-being. Losing, overlooking or denigrating this knowledge not only makes these communities more vulnerable but also ignores critical lessons and strategies that hold value for other communities.

From the perspective of the outsider, KMb on islands may be seen as more time-consuming, and difficult to decipher (Young & Waterhouse, 2015). However, from the perspective of an islander, it is not difficult at all to gather local knowledge – it exists all around us. Conversely, mainland knowledge is not always applicable to small island contexts. Generic or prescriptive approaches are generally found to be ineffective in small island contexts (Lowe, 2015). Governments, policy-makers and newcomers who think that they are able to transfer their strategies, policies and expectations to an island environment and achieve the same outcomes are usually uninformed or misguided. Even if they have access to locally based information, it may be discounted as irrelevant.

As noted above, KMb on islands is also hampered because of a lack of resources. This is more than just an absence of money. Information and communications technology (ICT) is often inadequate to meet the economic and social needs of communities on sparsely populated, remote islands with small economies of scale. This is often compounded by the nature of transportation links to the mainland, including ferry service, where non-local decision-making leads to sporadic and costly service that does not reflect local needs. All of these features of island life make it difficult to attract and retain businesses and a skilled labour force, and disseminate information that allows for the provision of efficient and effective services for locals and visitors. There are often too few paid staff and volunteers available to pitch in and provide the public and social services that most communities need to sustain themselves. It is a source of pride that island residents have among the highest levels of volunteerism and civic participation. However, if the same people are called upon constantly to volunteer, it leads to burnout and tension. This situation is worsened in communities with a small year-round population, where summer residents and tourists may have expectations that exceed the capacity of the volunteer and paid sector to provide.

The nature of island economies and mobilities shapes the dissemination of knowledge. While some knowledge finds its way to external stakeholders in the form of conferences, published research and social media platforms, the vector of much of the transmission of knowledge occurs in the following forms: 1) the tourists and summer residents who visit the islands; 2) newcomers or ‘come from aways’ who settle on the islands; and 3) the islanders who move away and then return with new ideas, skills and money. All of these groups may be viewed with ambivalence if not suspicion by those who have always lived on the island. Although some islanders may value the economic benefits that outsiders bring, they are still concerned about how these new ideas and values may change their own and their children’s way of life. Therefore, the central goals of island institutions should be to educate visitors on the local island culture and geography, and on newcomers to an island way of life, but also to inform islanders regarding the value of exogenous knowledge, especially the knowledge from other islands. Not to be forgotten in this discussion are those residents who move to islands later in life, embracing and appreciating elements of island life in ways not expressed by island-born residents.

Recommendations and next steps

Knowledge mobilization takes different forms on different islands. Therefore, not all of the following recommendations will be equally applicable to all islands and to all stakeholders. However, this represents a starting point for further engagement and discussion.

For funding agencies and island organizations:

1. *Develop island networks to share knowledge*: An ‘islands approach’ to sustainable development needs to be embraced by decision-makers. Therefore, rather than foisting mainland strategies on islands without regard for the local cultural context, the governance

structures, ICT and research networking mechanisms need to be created and promoted that link island decision-makers together to share ‘made on the islands’ solutions to similar challenges. Although there is no guarantee that a strategy developed on one island will automatically succeed on other islands, island-sharing networks must be more robust and comprehensive. Two examples in Europe may serve as useful templates: the Conference of Peripheral Maritime Regions (CPMR) Islands Commission, and the European Small Islands Federation (ESIN). In Hawai’i, the University of Hawai’i-affiliated Marine Climate Corps (MCC) have developed local knowledge networks that build trust between communities and research institutions.

2. *Support informal mechanisms for knowledge mobilization*: Recognize, embrace and operationalize the role and value of informal, traditional and Indigenous knowledge that have always been critical to the well-being of islanders, pairing it where appropriate with modern technology to amplify this dissemination. The importance of informal KMb and place-based learning in sustaining island communities needs to be taught in schools, universities and government departments, and be reflected in the criteria for assessment of research grants and government contracts. For the research agenda, more work needs to be undertaken on the access that policy-makers and funders have to island situational knowledge. If informal, traditional and Indigenous situational knowledge improves the lives of islanders, then how do we overcome the barriers to value and operationalize this knowledge in the form of programs and services to best serve the communities?

For governments

1. *Reduce islander travel and communications costs*: Islanders often face higher costs to travel, placing them at a disadvantage compared to similar mainland communities and creating a barrier to knowledge dissemination. For example, Prince Edward Island is the only Canadian province where all people must pay to leave. As a result, a growing number of governments have offered reduced rates for islanders travelling by ferry, bridge or air between islands or to and from the mainlands (e.g., Orkney and Shetland archipelagos in Scotland, Croatian islands, Canary Islands of Spain, Swedish islands, Road Equivalent Tariffs to the Danish Islands). In Canada, federal and provincial governments seem to be reluctant to adopt similar policies. More research needs to be undertaken on the impacts of high transportation and communications costs on small island communities, and local governments should examine the models used elsewhere and lobby more senior levels of government to adopt similar policies.

2. *Strengthen local governance*: Communities are wary of external experts coming in and telling them what to do. However, they often do need technical and human capital support so that their priorities can be heard and acted upon, and to build capacity at the local level. They also appreciate experts who are sensitive to island needs and contexts. One of the tenets of

community-based KMb is that the community leads the research agenda. This means that more senior levels of government should provide these supports but then step back and allow the will of the local community to be expressed. Small amounts of seed funding, combined with access to training and the paid and unpaid efforts by islanders, can go a long way to solving local issues and providing models for other communities to follow. The Leslie Harris Centre at Memorial University of Newfoundland serves as an excellent example of an island organization that follows this approach. The Fragile Communities program in Iceland also gives local communities more decision-making power (Kokorsch & Benediktsson, 2018).

3. *Adopt an islands policy lens*: Many of the lessons for small-island empowerment come from the European Union. For example, Scotland and Croatia have formally adopted an 'island lens' approach to all policy and legislation. Their 'Islands Acts' mean that before any piece of new legislation is enacted, it must be reviewed in terms of the impact it will have on the islands in their respective jurisdictions. On the Greek Aegean Islands, the national government recognized the special situation of islands and developed the ASTERIAS program to improve island public services (Karkatsoulis & Moustakatou, 2002). They established Citizens Bureaux on every island, staffed by local islanders, to be one-stop points of service for all islander public service needs. They also provided free internet service to islanders. Although we have to be cautious about over-bureaucratizing this process, jurisdictions in North America may wish to adopt the spirit, if not the wording and structure, of these Acts and policies. It is important that this island-centric approach be linked to the previous recommendation to strengthen local governance. An island lens approach implemented by policy analysts from the centre/mainland perpetuates the problem of policy being done *to* island(er)s, rather than *with* or *by* them.

Last Thoughts

Islands may only be important to most people when it comes time to retire or decide on a possible destination for the next annual vacation. Even then, perceptions of idealized islands and islanders are filtered by the images portrayed by the tourism industry. In the same way, because a lot of island knowledge is informal, it can be marginalized in policy and training. By giving an equal voice to island knowledge as we do to other forms of knowledge, we may come to a better understanding of island people and places.

This paper benefited from the input of 52 participants and reviewers from Canada and around the globe, exhibiting the spirit so often associated with islanders: a willingness to contribute and share their own knowledge despite the challenges associated with the current COVID-19 pandemic within their homes, their places of employment and their communities. We thank them for their contributions.

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