

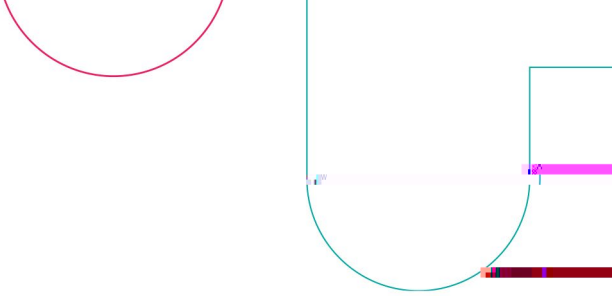


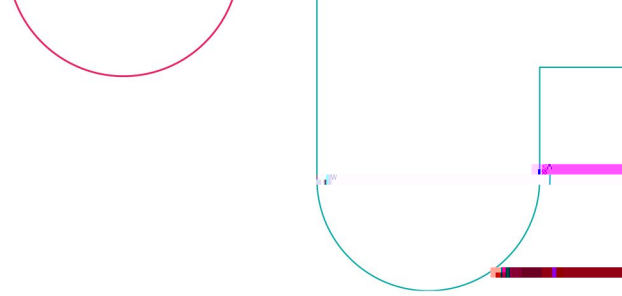
## Transcript of Interview with Mariette Sutherland

[00:04]

[Greeting in traditional language] I'm Mariette Sutherland, and I come from Whitefish River First Nation in Ojibwe territory in Northern Ontario. And I've been really fortunate to be a part of the PLT Collaborative in a number of different capacities. I think I came on board in the very early phase one relationshipbuilding- stages and have done some work with the project throughout its implementation, on through to evaluation, and then now in the knowledge sharing process. So, I've been involved as a support to the guidance group and to the Northern and Indigenous health teams, and have worked at, for example, supporting them with an evaluation workshop for the teams when they initially came together, and have developed or supported the process of developing the knowledge sharing protocol. And so it had a bird's eye view throughout the learning journey that the collaborative has taken and have been really gratified to be part of that.

[01:24]





[07:29]

I think the Northern and Indigenous Health Team and the guidance group were really thoughtful about the way that they would share and disseminate knowledge about the PLT Collaborative for a couple of really important reasons. One, there's some, you know, working in the area and the space of life promotion and suicide prevention is, one, you want to think about it very carefully. The second, as I mentioned earlier, is that there is specific approaches and premises based on Indigenous knowledge woven into the PLT Collaborative. And the third is that there isn't any, there's no handy checklist that can be created from the information and the knowledge generated. Much of it, as I've relayed earlier, is highly dependent and really an outcome of the process by which they chose to work together. And so some of those steps, though they may be instructive to others, might look quite different in their setting or context, and the way that they take those actions will look somewhat different. But the story behind it and the idea of being relational and using process to learn together and to co-create new knowledge and to find a new path forward within that ethical space of Indigenous people working with non-Indigenous entities is really exciting to learn about, and it's also challenging to learn about. It requires that in knowledge sharing, you put aside any kind of biases or notions. It involves being self-reflective. It involves understanding and situating stories and then linking them to behaviours, attitudes, practices and even systems. So, it's more than just a simple recipe that can be taken up by others.

[09:36]

So for that reason, it was really helpful to situate the KDE strategy, if you want to call it that, within a more formalized knowledge sharing protocol. And I'm not aware that too many organizations take that step necessarily. A lot of times they might just really just, you know, rush out the products out the door or, you know, just take it as a perfunctory step. But I think in this case we would lose the lesson of process if we didn't follow the development of the knowledge sharing protocol in the way that the organization was willing to do, and to dedicate the time to do that, just as they did with every other process and learning journey throughout. So, just a little bit about why knowledge sharing protocol is helpful in this instance.

[10:34]

Yeah, I want



at. And so I really have valued being– and felt privileged to be part of the work, because I got to

