

## **Presentation takeaways**

Searching on if and how our energy systems are racialized shows that there is a need for redefinition of multiple concepts. Front and center is the image of what a typical energy user looks like, what are the needs and practices related to energy and the way energy systems make decisions based on these concepts. Furthermore, any further research in this topic must understand how dynamic and fluid identities are, how they interact and interconnect with each other and the agency of the people the research is working with.

Regarding the relation of disability and energy poverty there is a systematic presence of lower access to electricity for people with disabilities in almost every country where data is available. In addition, lower access to electricity to the overall population widens this gap. Another factor to take into consideration is the urban and rural divide where people with disabilities have higher rates of connectivity in urban contexts. This shows a need to deepen the integration of disability into research and public policy, to identify specific needs and to improve the data and integration of lived experiences for better decision making.

The existing and well documented gender inequalities can also influence who experiences energy poverty and how. The limitations for women and girls in their access to economic resources, information or public services, coupled with their assigned role as the main or sole person responsible for domestic work and caregiving impacts the energy resources they can access. Consequently, most single-parent homes that find themselves in arrears with their energy bills are headed by women and they suffer more frequently of negative health impacts related to dangerous fuels used in cooking.

Moving into how the consideration of these identity characteristics look when applied to specific projects like the Baja California Energy Access Project we see the findings that can come up. Creating the profiles of the energy user there are big differences that come to light. There are those that don't suffer from any other kind of poverty beyond the energetic kind while others experienced compounded poverty across different dimensions. The needs also could go from the ability to use wi-fi to the refrigeration of medicines for people with disabilities. This helps to identify the public and private stakeholders that need to be included for a successful implementation of the project.

Another practical case is the Ejido Solar project. The project takes into account existing community relations, in this case the communally owned land scheme that exists in Mexico, the ejido. This makes the main target rural communities addressing the stark contrast between urban and rural contexts when it comes to access to electricity and the overall presence of inequalities. The project aims to have the community take ownership and control of the project as well as develop a relationship with suppliers and government actors. All of this while addressing potential inequalities in the decision making processes of the community like the absence of women's participation.

## **Round table discussion takeaways**

Context is key. Since the first round of presentations it was clear that when it comes to integrating identity and lived experiences into how we design our energy systems that there

is no one size fits all solution. However many of the speakers are developing general frameworks to approach race, disability and gender and its relation to energy poverty. The question is then how much of these frameworks can be replicated across different contexts.

There is a need for more and better data and methodologies. One thing that was remarked upon was how recent the inclusion of elements like gender, racial identity or disability have been included in the collection of data at all levels. Despite corrections being made in recent years the information gap limits the scope of the work that can be done and there is a need to account for the costs of filling the missing data. Furthermore, this systemic invisibilization needs to be countered with research methodologies that account for how the way we do things like approach communities or ask questions in surveys might be different depending on the characteristics of our sample. One example that was shown was the use of pictures and support material for people with disabilities that might have a hard time answering questions without them.

Find a balance of top down and bottom up strategies. When talking about all the factors needed to take into consideration for effective action against energy poverty for everyone it seems to be addressed mainly to public actors. There was widespread agreement among the speakers of the need of the national and local governments to take a look at how they incorporate personal experiences and identity into their public policy and legislation. However, there was also an emphasis in not assuming the general citizenry as passive actors. Active work on the ground as well as grass-roots efforts are already being made for the inclusion of wider approaches to energy poverty along the lines of disability, gender and racial identity. The improvements on data, methodologies and practices need to be able to empower these bottom up efforts too and allow the ability of deliberation and cooperation with public institutions or powerful stakeholders in general.

Cooperation and communication will have to be increased. Identity is built in collectivity. There is no way to understand gender, race or disability in isolation, it is an inherently relational effort. There is a need for more espaces for experiences, practices, methodologies to be discussed and shared in order to reproduce, improve and build on what has been done.

There is no way to isolate one characteristic from the rest of people's identity. The issue of intersectionality needs to be forever present on how we understand the way personal experiences need to be taken into account in our approaches to energy poverty. At the center of this there needs to be an understanding that the different elements that make up our identity do not operate as layers being added on with all the potential privileges or inequalities being added on with them. The way these elements intersect create distinct and different experiences that need to be taken into account and understood.