SELF-DETERMINATION AND PROCEDURAL JUSTICE IN A YUKON CLIMATE PLANNING PARTNERSHIP

by

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ABSTRACT

Planning for community resilience and climate change requires new forms of engagement that are accountable to Indigenous peoples and the social and cultural upheavals associated with colonial harm. This thesis shows that climate governance requires partnerships and policy actions that reflect needs and priorities of communities in specific geographic, political, and cultural contexts. As a case study, it examines the development of the 2020 *Our Clean Future* (OCF) strategy by Government of Yukon and Indigenous partners. Through semi-structured interviews and document studies, the research applies a theoretical lens of procedural justice and self-determination to the OCF process. Outcomes from this research offer a set of policy cycle considerations and recommendations for future environmental planning partnerships that include taking a rights-based approach, increasing capacity for collaboration in multiple areas, stronger integration of culturally diverse ways of knowing and doing, and targeted urban Indigenous engagement. Findings suggest OCF can serve as a useful procedural policy tool that supports Indigenous self-determination if lessons learned from the process are carried forward in future environmental planning partnerships.

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GLOSSARY

Co-governance or co-management	I distinguish co-governance from collaborative governance and planning here due to important considerations around self-determination and procedural justice in these forms of governance. Some collaborative governance arrangements may allow Indigenous Nations to express more voice and agency than other stakeholder consultations, but co-governance arrangements often imply a legal recognition of Indigenous Nations' jurisdiction and so require greater distribution of decision-making power between Indigenous Nations and colonial governments.
Consultation	I use the term consultation in this thesis to refer to the process in which colonial governments solicit feedback on a planning process, and particularly in this case regarding YG consultation with Yukon Indigenous Nations and groups. I distinguish consultation from other forms of engagement in that it is initiated by a colonial government and involves public or stakeholder feedback on information delivered by the government rather than a two-way exchange of information.
Engagement	I use the term engagement to refer to all colonial government processes that focus on involving citizens and stakeholders in policy development. I use this term in this thesis along the lines of Rowe and Frewer's (2005) definition of public participation as a public engagement mechanism. Here it mainly refers to YG's involvement of public participation in the OCF process, which allowed for dialogue and information exchange between the government and citizens to collect ideas and feedback for strategy development.
Indigenous	In this thesis, I refer to Indigenous peoples, Indigenous communities, First Nations, and Inuit peoples at various points. I want to acknowledge that in Canada and the Yukon, there is a huge diversity of distinct Indigenous peoples, including both First Nations and Inuit. As such, when discussing specific Nations, I refer to them by their Nation name, and I use the term Indigenous more generally to include both First Nations and Inuit peoples. I refer to Indigenous communities as groups of people who identify as distinct political identities rather than simply describing groups of people (Vowel, 2016). Where I use the terms Aboriginal or Indian, it is only with reference to current or historical policies (such as the Indian Act) that use this terminology.
Settler/settler-colonial	Throughout this thesis, I follow Vowel (2016) in my use of the term "settler" or "settler-colonial" to describe "the non-Indigenous peoples living in Canada who form the European-descended sociopolitical majority" (p. 16). In using this term, I am recognizing that to describe relationships between settler and Indigenous peoples in this country and how they have impacted or benefitted people, we need to be able to name the groups of people involved in these relationships.
State	I use the term "state" to refer to the Government of Canada and Government of Yukon as settler colonial political authorities. According to Hibbard et al. (2008, p. 137), "a 'settler state,' such as Canada, Australia, New Zealand, or the United States, is formed through colonial processes of 'discovery,' acquisition, subjugation of Indigenous inhabitants, and ultimately, claims of state sovereignty."

LIST OF ACRONYMS

AFNYT	Assembly of First Nations Yukon Region
CBA	Community Based Adaptation
CYFN	Council of Yukon First Nations
FPIC	Free, Prior, and Informed Consent
GC	Government of Canada
GHG	Greenhouse Gas
IK	Indigenous Knowledge – traditional and adapted forms
OCF	*Our Clean Future*
YFN Reconnection Plan	Yukon First Nations Reconnection and Vision Action Plan
UFA	Umbrella Final Agreement
UN	United Nations
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
WSK	Western Scientific Knowledge
YG	Government of Yukon
YFN	Yukon First Nations

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POSITIONALITY AND KEY METHODOLOGICAL INFLUENCES

I start by situating myself in this work. I am a white settler with Welsh, Norweigan, Scottish, and English roots. I spent a year of this project living and studying on Lheidli T'enneh territory, but I grew up and have returned to live and work on the territories of the Kwanlin Dün and Ta'an Kwäch'än peoples. My family has been in so-called Canada for multiple generations, and I have lived uninvited on these lands for my whole life. My attachment to these territories means that I often approach the issue of climate change with an urgency that I recognize is incompatible with many Indigenous or general government policy planning processes. I continue to strive to understand how collaborative planning processes can support Indigenous self-determination while acknowledging that my continued presence and occupation of Indigenous lands perpetuates land dispossession. I approached this work with an awareness that I need to continually reflect on the ways in which I contribute to and benefit from ongoing colonial processes, but with the hope that doing this work has better equipped me to contribute to social change and support the work of Indigenous peoples towards self-determination and resilience. I recognize that this research process has been a single step in what will be a lifelong learning process for me as I strive to learn new ways in which I can contribute to the reparation of past harms and the subversion of existing power imbalances. I state this because I recognize that my motivations bring subjectivity into my research, and because I want to continue to critically reflect on the ways in which my position as a white settler with immense privilege affects the ways in which I approach my research on state-Indigenous climate planning.

As a non-Indigenous person, I approached this work with the mindset that I am doing work on settler governance systems and asking how they can better support Indigenous self-determination. I am conscious of the fact that settler researchers have done great harm in

Indigenous communities, and I question my place as a non-Indigenous researcher doing this work. Additionally, as a non-Indigenous person doing a Master's project on a shorter timeline, I did not feel that I could fully take on Indigenous research methodologies and meet the requirements of designing my research with Indigenous communities. However, I aspire towards greater relationship-building and doing this work as respectfully as possible, and this research experience has allowed me to begin to form some relationships and connections that I hope to maintain going forward. To build these connections respectfully, I drew inspiration from Indigenous and anti-colonial methodologies, acknowledging that all knowledge is relational and recognizing that research does not happen in isolation and is instead built upon the work of others (Carlson, 2016). Throughout this thesis, I drew from the work of three scholars in particular: Smith's (2012) work on decolonizing research, Gaudry's (2015) work on insurgent research for everyone, and Carlson's (2016) work on anti-colonial methodologies. From these bodies of work, I gathered a set of guidelines at the outset of this research that I have followed throughout the process:

- I will be open to and respectful of different ways of thinking and knowing and not assume that my perspective is the only legitimate way of thinking (Gaudry, 2015; Smith, 2012)
- I will continue to critically reflect on the ways in which I am complicit in and have benefited from colonization, and the ways in which my own power might distort my research and research relationships (Carlson, 2016; Gaudry, 2015).
- I will be accountable to criticisms of my conduct or work and take them as valuable feedback to improve my methods and conduct (Carlson, 2016; Gaudry, 2015).
- I will be clear and honest about the intentions of my research and will remain flexible in my research design to be open to what may arise as important when I get out into the field and begin to have conversations with community leaders (Smith, 2012).
- I approach this work with the mindset that I am exploring a settler problem (Gaudry, 2015). This work will center the resilience and goals of Indigenous communities and will not contribute to the pathologizing narratives of colonial damages, but rather on strength, resilience, and self-determination (Smith, 2012).

1.0 INTRODUCTION

Climate change is a global justice issue, as people who have contributed least to the problem are often left to cope with a disproportionate share of its impacts. In the circumpolar north, climate is changing twice as fast as it is on global average resulting in decreased sea ice, shifting snow and precipitation patterns, increased risk of forest fires, and changing wildlife habitats, food sources, and population distributions (Intergovernmental Panel on Climate Change, 2018; Streicker, 2016). Floods and landslides have interrupted northern transportation pathways for importing food and goods to remote communities and have restricted travel to access care and services in larger community centres (Vogel & Bullock, 2020). Permafrost thaw has negatively affected the integrity of community buildings and infrastructure, which are often aging and require high human capacity to manage and maintain (Loring et al., 2016; Pearce et al., 2009). These changes illustrate the profound interconnectedness in social-ecological systems, and the clear ways in which climate change is affecting life across the north. Dealing with these impacts is a priority within regional governance systems, and is an area where climate policy, Indigenous sovereignty, and planning come together to address complex realities and futures.

Indigenous peoples in the circumpolar north are living on the frontlines of climate change and are having to develop adaptation strategies to cope with rapidly changing environments that impact their ways of life (Sawatzky et al., 2020). Resilience in these communities is not simply about preparing for and adapting to climate change but must also involve increased community capacity in areas that are considered non-climate stressors. These areas can include finance, community infrastructure, health, education, and culture (Ford et al., 2016; Loring et al., 2016; Pearce et al., 2009; Pearce et al., 2012).

In addition to facing climate change that strongly impacts cultures and ways of life, there is growing recent acknowledgement that Indigenous Knowledge (IK) and worldviews can play an important role in climate adaptation and informing shifts in human-environment relationships (Reed et al., 2021). Indigenous approaches to climate action often entail a more wholistic look at the climate crisis that combines goals for mitigation with critical examination of the changes in societal structures and systems that impact how different people experience the impacts of climate change (Reed et al., 2021). These approaches, combined with growing recognition of Indigenous legal rights in settler colonial states like Canada (Hibbard et al., 2008; Morton et al., 2011), mean Indigenous voices require increased recognition in effective climate planning and decision-making processes.

One technique that has been used in attempts to meet community needs and increase Indigenous participation in settler-colonial government-led climate planning is collaborative planning, which is a practice that involves public and stakeholder engagement and consensus building to undertake shared decision-making in a planning process (Margerum, 2008). There is potential for collaborative climate planning between settler institutions and Indigenous communities to promote mutual and shared objectives, but historical relationships have often perpetuated tokenistic engagement and colonial power imbalances in both the planning process and in research and policy outcomes (Ford et al., 2016). To address such failings, climate planning processes need to be designed and evaluated on a community-by-community basis if colonial institutions want to cooperatively develop partnerships and policy actions that are most appropriate for a specific community context and that contribute to goals of Indigenous self-determination, community resilience, and reconciliation (Corntassel, 2008; Ford et al., 2016).

The Government of Yukon (YG) recently undertook a three-year collaborative climate planning process with Indigenous and municipal partners. This process involved establishing strategy values and shared vision, co-developing priority areas for strategy focus, co-designing of public and community engagement processes, and a new shared decision-making process around which actions to include in the final strategy document. The planning process culminated in the September 2020 release of *Our Clean Future: A Yukon strategy for climate change, energy, and a green economy* (OCF). The strategy presents itself as a unique and timely case study to better understand settler-Indigenous relations in a changing climate and is at the center of analysis in this thesis.

1.1 Study context

> *"There must be a system set up where the Indian people have some control over the programs that affect us. This control must not be just in the Administration of the program- but in the planning*" (Council for Yukon Indians, 1973, p. 18).

Yukon Indigenous peoples have long been engaged in struggles with colonial powers over their communities, lives, cultures, and lands (Nadasdy, 2017). The main path that Yukon Indigenous peoples have taken towards autonomy and self-determination has involved negotiating land claims and self-government agreements that allow them to work with state-institutions on projects of co-governance over their settlement lands (Nadasdy, 2017, 2003; Natcher & Davis, 2007). In 1902, Chief Jim Boss wrote a letter detailing issues for hunting and subsistence that were arising for several Yukon First Nations (YFN) peoples with the influx of settlers during the Klondike Gold Rush (Kwanlin Dün First Nation [KDFN] et al., n.d.). In 1973, the Yukon Native Brotherhood, which would later become the Council for Yukon Indians and then the present-day Council of Yukon First Nations (CYFN), began Yukon land claims negotiation with their presentation of the document "Together Today for Our Children Tomorrow" to Prime Minister Pierre Elliott Trudeau (KDFN et al., n.d.). This

document provides a ‘statement of grievances’ for Yukon Indigenous peoples and provides a framework to work towards settlement with Government of Canada (GC). Organization around negotiating land claims was made more urgent by concerns over northern oil and gas development in the territory at this time (Coates, 1993). In 1993, the Council for Yukon Indians, YG, and GC signed the Umbrella Final Agreement (UFA; GC et al., 1993). This agreement was the result of a long struggle for sovereignty and self-determination by YFN peoples, and it contributed a framework to be followed in the future signing of final and self-government agreements (KDFN et al., n.d.).

Currently, 11 out of 14 YFNs have signed final and self-government agreements, which supersede the Indian Act for the Nations who have signed (KDFN et al., n.d.). Final agreements serve a land claim function in that they define Settlement Lands, outline management and rights structures on these lands and on traditional territory, and set up an agreement for financial compensation for activities on these territories and Settlement Lands (KDFN et al., n.d.). Self-government agreements are a framework to define the decision-making and legislative powers that self-governing First Nations have for their Settlement Lands and citizens (KDFN et al., n.d.). These agreements give YFNs a powerful place at the planning table with government and other stakeholders and set an important standard for how to engage with Nations in matters of environment, governance, economic development, and other matters that impact citizens and territories. I want to note that there remain three unsigned First Nations in the Yukon and that the Inuvialuit Settlement Agreement is different from the UFA process; these Nations play distinct and important roles in shaping negotiation and policy development due to their unceded rights and title over traditional territories (Low & Shaw, 2011; Wilson, 2020).

Nadasdy (2017) argues that a path towards self-determination that is situated within colonial systems can be disempowering. He argues that Indigenous Nations are forced to adapt to state institutions by taking on the form of smaller state governments themselves. Developing these state-like forms of governance and seeking to be recognized as competent in their own self-governance takes a high level of capacity for many small communities. This removes people from the land and draws hitherto culturally irrelevant boundaries as people are forced to work from within a worldview that is often incompatible with the cultural worldviews they are working to protect. Participation in co-governance and co-planning bodies can be tokenistic and disheartening when Indigenous peoples only have power to make recommendations rather than any power over final decision-making (Nadasdy, 2003). However, YFNs' achievements towards autonomy and self-government were hard fought over many years, and in many ways demonstrate successful assertion of power and self-determination in a colonial system that has traditionally been oppressive and assimilationist. Through this process, traditional forms of governance and law have also taken on new forms that influence the ways in which Indigenous peoples in the Yukon continue to engage with each other, the state, and the natural world (Nadasdy, 2017; Natcher & Davis, 2007).

The ways in which Indigenous peoples in the Yukon relate to state institutions today has an influence on the types of planning processes that are undertaken. The complex relationship between Yukon Indigenous Nations and YG has helped lead to an increase in government use of community engagement and collaborative methods in policy planning processes. In September 2020, YG released OCF. This climate, energy, and green economy strategy was developed through a collaborative planning partnership between YG, municipalities, and territorial and transboundary Indigenous Nations. This planning process followed a two-tiered model (Morton et al., 2011), in which public and stakeholder

engagement and input was heavily emphasized during one part of the process, and municipalities and Indigenous Nations were invited to be involved throughout the process as partners in strategy planning and decision-making. This two-tiered model has been used in land and environmental planning in British Columbia and can be useful in that it provides more opportunities for Indigenous participation and exercise of their unique rights and interests in planning and decision-making processes (Morton et al., 2011). In addition to the OCF, the Assembly of First Nations Yukon Region (AFNYT) and CYFN are working to coordinate the development of a YFN Climate Action and Vision Plan (*YFN Reconnection Plan*), which will be First Nations-led and take place separately from OCF.

1.2 Research objectives and guiding questions

While work has been done around collaborative climate planning processes that support reconciliation between colonial institutions and Indigenous communities (Cameron, 2012; Ford et al., 2016; Reed et al., 2021; Reid et al., 2014; Whitney et al., 2020; Wilson, 2014), there is a need to examine how these processes meet standards of procedural justice and Indigenous self-determination that are necessary aspects of the practice of Indigenous planning. As such, the contribution of this project is to examine the OCF process through the lenses of self-determination and procedural justice, and to understand perceptions of justice and self-determination in policymaking and implementation processes. Moreso, there is additional need for examination in an era of anthropogenic climate change, an urgent social-ecological issue that needs strategic and timely policy to support communities impacted. The engagement between YG and Indigenous partners is one of the first models of this type of territory-wide shared decision-making strategy for environmental planning in the Yukon. As such, it is important to understand the usefulness of this process in future Indigenous-state planning collaborations.

The objectives of this research were to: A) Document the partnership approach taken by YG, municipal, and Indigenous participants in the design of OCF; and B) to understand perceptions of the suitability and fairness of this state-Indigenous collaborative planning process in representing community voices and agency and supporting Indigenous goals for self-determination. This research is guided by three primary questions:

1. How do understandings of partnership compare among Indigenous and territorial government representatives, and how have these understandings evolved throughout the climate planning process?
2. Did the *Our Clean Future* process follow principles of procedural justice?
3. Did the *Our Clean Future* climate planning strategy reflect principles of self-determination and state-Indigenous reconciliation?

To answer these questions and meet these objectives, I followed a qualitative case study approach in which I conducted a document review and 18 semi-structured interviews with staff from YG and Indigenous governments who were involved in or had knowledge of the OCF planning and implementation process. My examination of procedural justice focused on the core principles of fairness, transparency, representation, and impartiality. In looking at self-determination, I focused on how the principles of both resurgence and reconciliation surfaced throughout the process and appeared in the final strategy document. These procedural justice and self-determination principles are thoroughly described in the theoretical framework in Chapter 2.

The targeted audiences of this work are government employees and planning practitioners who are working at the intersection of Indigenous-state climate planning. I have used information from my document and interview analysis to develop recommendations that I hope will serve as a tool for future climate and other collaborative environmental planning partnerships in the Yukon and across the north. These recommendations will be submitted to YG departments with whom I conducted interviews, as well as to interested Indigenous

governments and communities in keeping with First Nations principles of Ownership, Control, Access, and Possession (First Nations Information Governance Centre, 2022).

1.3 Thesis structure

I began this thesis with a statement of positionality. I have done this because I want readers to understand who is doing this work and whose voice is coming through in the presentation of this work, and because I want to be up front about how my positionality has informed how I have approached the research. Chapter 2 provides information on the main bodies of theory that have informed my research design and analysis. I first describe self-determination and procedural justice theories, and then apply them to the practices of climate adaptation and Indigenous planning. In Chapter 3, I detail the methodology and specific methods used in this study. I outline the ways that the methods I used in conducting this research align with important aspects of Indigenous research methodologies that have been developed by Indigenous scholars. Chapter 4 provides an in-depth presentation of findings from this research, including an outline of the OCF planning and implementation process, results from my analysis of the OCF strategy document, and a conversation-style presentation of my interview findings, grouped by major emergent themes. I then move to discussing these findings in relation to the theoretical framework in Chapter 5. Finally, I conclude the thesis in Chapter 6, where I outline key learnings and policy lessons from the thesis, recommendations for future collaborative work between colonial governments and northern Indigenous communities, and areas for future research.

2.0 LITERATURE REVIEW AND THEORETICAL FRAMEWORK

The theoretical framework for this research has been developed around a body of literature that integrates perspectives on procedural justice and Indigenous self-determination. In this chapter, I introduce these two core themes, and the ways in which they can be applied to the Yukon climate planning process due to the role of climate change in highlighting interdependencies of settlers, Indigenous peoples, and the environment. I review key literature on the practice of climate change adaptation planning within settler colonial contexts, and on Indigenous planning as a tool and practice that centers Indigenous self-determination, settler accountability for planning injustice, and procedurally just decision-making processes. The discussion of theory in this section has influenced my methodology and my analysis of the *Our Clean Future* (OCF) planning and implementation process.

2.1 Self-Determination

According to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP; United Nations [UN], 2007), self-determination is the ability of a people to freely determine their political status and pursue their own economic, social, and cultural development. This right to self-determination includes the right to autonomy or self-government around internal and local affairs, as well as to participate fully in state political life. Self-determination can also refer to rights of Indigenous peoples to freely pursue political, economic, social, ecological, and spiritual development, and often has implications for rights to land and territory required to exercise these rights (von der Porten, 2012).

Within much of the scholarship on Indigenous self-determination, there are two overarching bodies of thought: resurgence and reconciliation (Borrows & Tully, 2018). These are often placed in opposition to one another, with resurgence scholars advocating a turn away from relationships with the settler colonial state (Alfred, 2009; Corntassel, 2008;

Coulthard, 2007), and reconciliation scholars looking at transforming these relationships (Borrows, 2002; 2016). In this thesis, I argue that while both bodies of theory are important lenses through which to view self-determination, climate change is a policy issue that does not respect constructed boundaries between state and Indigenous Nations, or between settler and Indigenous peoples. I argue that it is instead an issue that emphasizes the interdependencies between settler and Indigenous peoples, cultures, and political systems, and requires some form of relationship to address due to all people's shared interdependencies with the land and environment.

In this section, I introduce the core concepts of reconciliation and resurgence in self-determination. In an effort to resolve some of the tensions that arise between the two areas in scholarship, I outline the value of examining the Yukon OCF climate planning partnership process through what Asch et al. (2018) term 'resurgence *and* reconciliation'. Bridging these two areas in the way that this 'resurgence *and* reconciliation' approach does has allowed me to examine the interdependencies of settler and Indigenous societies that are central to the issue of climate action, and this thesis takes the view that collaboration will be necessary to conduct effective climate planning practices.

2.1.1 Resurgence

It is important to acknowledge the complicated history of relationships between settler and Indigenous peoples in Canada and the Yukon to understand the reasons why some scholars advocate strongly for a turn away from these types of relationships. Many Indigenous scholars have discussed 'the politics of recognition' as it relates to Indigenous-state relationships in Canada (Alfred & Corntassel, 2005; Corntassel, 2012; Coulthard, 2007, 2014). This politics of recognition refers to the ways in which Indigenous rights and roles in political and co-governance processes are limited to those rights and roles that are recognized

and delegated by the Canadian colonial state, ultimately keeping the power in state hands (Coulthard, 2007). The roles that are granted to Indigenous Nations in the name of self-determination, such as land claims, self-government, and economic development initiatives, are often those that are unlikely to disrupt the colonial status quo built on access to and extraction from Indigenous lands (Corntassel, 2012; Daigle, 2016).

A focus on winning state-granted rights can leave Indigenous communities in danger of replicating the ways in which the state functions (structured by colonial logics) with little resemblance to complicated traditional and cultural relationships and responsibilities between peoples, social structures, legal systems, and territories (Corntassel & Bryce, 2012; Stark, 2012). This can occur when state-imposed framing of self-determination separates state-recognition of self-government from issues central to Indigenous political systems, such as access to land and cultural practices, and sovereignty over traditional territory (Corntassel, 2008). Hard fought modern Yukon Land Claims processes have led to the granting of territory-based jurisdictional authority in the forms of Self-Government and Final Agreements (Nadasdy, 2017). However, Nadasdy (2017) argues that these agreements have led to a bureaucratization of Indigenous governance and development of state-like governance structures in pursuit of recognition of competence by colonial officials.

Decolonial and resurgence scholars advocate instead for the role of Indigenous resurgence in shifting state-Indigenous power dynamics and in renewing sustainable lifestyle practices (Alfred, 2009; Corntassel, 2008; Daigle, 2016; Simpson, 2014; von der Porten et al., 2019). Indigenous resurgence in this view can be defined as a set of actions that aid in the re-establishment of responsibility-based relationships to family, community, land, and culture (Corntassel, 2008, 2012; Daigle, 2016). This inward community focus is emphasized in much decolonial work because of the belief that processes to dismantle colonial systems will not be

led by the colonial state but will occur along with resurgence of responsibility-based ways of being and learning (Simpson, 2014). Resurgence scholars advocate for everyday acts of resurgence, such as getting out on the land, preparing and sharing traditional foods, or engaging in traditional storytelling, as pieces of the larger regeneration of Indigenous communities, cultures, and political systems (Alfred, 2009; Corntassel et al., 2010). These everyday acts also offer a re-storying that does not centre colonialism as the defining factor in Indigenous history and lives (Corntassel et al., 2010).

Though this inward-turning system of thought around resurgence leaves little room for partnership and co-management planning approaches to sustainability and climate issues that involve multi-scalar decision-making and engagement with settler institutions, it is important to start by considering the reasons for rejection of Indigenous-state interaction and to keep these in mind when critically assessing collaborative planning processes. Reflecting on the resurgence literature, environmental planning and policy needs to consider the ways that Indigenous-state relationships continue to perpetuate harm and power imbalances, and how this impacts who chooses to engage for what reasons.

2.1.2 Reconciliation

In 2008, the Indian Residential Schools Truth and Reconciliation Commission of Canada (TRC) was established (TRC, 2015). The establishment of the TRC came out of GC settlements of lawsuits from survivors of the Indian Residential School system. The TRC defines reconciliation as "establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country" (TRC, 2015, p. 142), and the commission (as well as its final report) has been central to conversations about reconciliation between colonial governments and Indigenous peoples in Canada (Steritt, 2020). As a framework to guide to reconciliation in Canada going forward, the TRC (2015)

emphasized the importance of implementing UNDRIP at all levels of colonial government. UNDRIP affirms the rights of Indigenous peoples to self-determination, including the rights to strengthening of self-determined political, cultural, social, legal, and economic systems (UN, 2007). The declaration also recognizes the right of Indigenous peoples to Free, Prior, and Informed Consent (FPIC), which entitles Indigenous peoples the right to refuse or grant consent to projects that will impact their lives and lands (UN, 2007). Though represented by the UN as a Western institution, UNDRIP represents a growing shift towards Indigenous resurgence and self-determination at the global level that has implications for Canadian policy. Settler colonial government use of UNDRIP as a framework for reconciliation in Canada thus entails incorporation of support for Indigenous resurgence within reconciliation practices, as well as practicing principles of FPIC for projects on Indigenous lands.

Though definitions of reconciliation differ among Indigenous people (Hanna, 2019), the TRC (2015) states that to have hope of achieving any reconciliation, Canadian colonial governments and citizens need to learn about and acknowledge the history of harms against Indigenous peoples, atone for those harms, and show actions that demonstrate a change in behaviour. This aligns with Walters' (2008) discussion of reconciliation as relationship, which he describes as a two-sided process involving resolving or setting aside differences through atonement and forgiveness for wrongdoing to repair a mutually respectful relationship. Engagements between Indigenous Nations and state-institutions in Canada are often presented as opportunities to create changes in settler-Indigenous relationships, and there has been a recent increase in government commitments to reconciliation and more collaborative state-Indigenous relationships (GC, 2018; YG, 2019, 2020).

Many Indigenous people in Canada remain skeptical of reconciliation. As Simpson (2011) points out, the project of reconciliation is not new at all – Indigenous peoples have

been attempting to build relationships with settler peoples and governments that are based on mutual respect and reciprocity for hundreds of years through treaty making and negotiations. Treaty making and relationship building has long been an important way of establishing Nation-to-Nation cooperation, goodwill, and relationships of reciprocity between Indigenous peoples across North America, but treaties have not been upheld by settler peoples and governments (Ladner, 2010; Simpson, 2011; Walters, 2008). Reconciliation as it has been presented by settler colonial institutions often threatens to reproduce the imbalances in power between Indigenous peoples and these institutions. This approach serves to maintain the status quo of state-granted Indigenous rights and an economic system that further disconnects people from land and place (Corntassel, 2012).

One example of this disconnection can be found in the promotion of economic development in Canada's democratic neoliberal system. Investment in and economic reliance on resource projects on Indigenous lands can act as a barrier to land restitution, rights acknowledgement, and consultation practices that might contribute to a sense of reconciliation (Hanna, 2019). Though many Indigenous Nations in Canada support or are involved in management of natural resource projects and economic development on their territories, the issue is in being able to define which types of economic development will be most socially and culturally acceptable for each Nation on their territory; there are critical questions of control and consent to be answered. Without significant restitution (especially of land, water, and decision-making power), reconciliation continues a process of disconnection from land and culture, and thus can serve to legitimize and reinforce colonial sovereignty without holding the state accountable for ongoing injustices (Alfred, 2009; Corntassel, 2012; Corntassel et al., 2010; Tuck & Yang, 2012). I outline this view here because I wish to recognize the ways in which the push to achieve closure of past wrongdoing can perform the

function of legitimizing current power structures, and heed cautions put forward by others that this closure might serve to delegitimize Indigenous declarations of issues and sources of contention (Wyile, 2017; Simpson, 2011).

The discussion above does not mean that settler colonial institutions and peoples should not be working towards reconciliation. Indeed, Ladner (2010) argues that reconciliation and collaboration are necessary processes by which to achieve meaningful engagement and conversation that will help to resolve contested sovereignties while acknowledging Indigenous and settler peoples' interdependencies. Interdependencies between settler and Indigenous peoples and with the earth have become ever-more relevant in an era of climate and ecological change (Tully, 2018). Instead, I mean to say that these relationships are more complicated than simply having colonial governments delegate power and consult on planning processes with Indigenous peoples in this country; they must instead involve transformative change in the relationships between settler and Indigenous peoples and the way that governance is practiced (Ladner, 2018).

2.1.3 Self-determination through 'resurgence *and* reconciliation'

In many ways, the work of resurgence and reconciliation scholars are in opposition, with resurgence scholars advocating for a turn away from settler society to focus on cultural healing and relationships, and reconciliation scholars seeking ways to reform and improve the relationship between Indigenous and settler peoples. Yet, this thesis makes an effort to navigate these tensions. In doing so, I follow Asch et al. (2018) in their presentation of 'resurgence *and* reconciliation' as a theory of self-determination that can be applied to the Yukon climate planning process, due to its focus on bringing together elements of both reconciliatory and resurgent practices.

Colonial government policies and programs continue to impact Indigenous communities, and settler and Indigenous communities remain interdependent in economic, environmental, and social systems in many ways. Due to these interdependencies, some scholars suggest that Indigenous peoples should strive for self-determination through every available course of action (Borrows, 2002, 2016; Mills, 2018; Murphy, 2019). Engagement with the state in co-management or consultation processes can serve to exert some Indigenous influence over decision-making processes and seeking recognition of Indigenous rights through pursuit of self-government or constitutional rights can allow Indigenous Nations to exert some control over their local needs and priorities (Murphy, 2019).

Indigenous Nations and people have unique rights as recognized in the Canadian constitution due to the circumstances of settler colonialism that distinguish them from settler citizens (Borrows, 2002). In his description of relational forms of self-determination, Borrows (2002) argues that Indigenous people should take on positions of power (including elected positions) in colonial systems not to assimilate, but instead to enable Indigenous peoples to exert power and gain some control over the structures that impact their communities, lands, and daily lives. He emphasizes that all of Canada is Indigenous traditional territory, and so Indigenous and settler peoples and institutions will necessarily have to engage with each other in the management of these territories if Indigenous peoples want to exert influence over decisions to support their objectives and values for all of their lands. An important piece of Borrows' (2016) relational definition of self-determination also involves the rights of Indigenous peoples to organize their societies and governance systems according to their traditional customs and laws. This self-determination involves a combination of resurgence of cultures, relationships, and ways of life, and engagement with colonial systems of government to push for changes in policies and practices.

In following Borrows and Tully (2018), I want to note that there is no singular definition of either resurgence or reconciliation that can be applied in all cases and contexts. Rather, applying these terms together refers to the complex set of relationships and interdependencies that Indigenous and settler peoples have with each other and with the earth. In this thesis, I often refer to resurgence when I discuss the ways in which Yukon Indigenous peoples are reclaiming governance or cultural practices and relationships to traditional territory. This is consistent with the definition advanced by Borrows and Tully (2018), which describes resurgence as a practice that is "deployed by communities as a force for reclaiming and reconnecting with traditional territories by means of governance, Indigenous legal systems and languages, economic and social self-reliance, and sustainable relationships with ecosystems that co-sustain all life and well-being" (p. 4). This definition allows for a resurgence that can be practiced in tandem with building better relationships between settler and Indigenous peoples and institutions.

I use resurgence in this way because it is more consistent with the YFN course towards self-determination, which has followed a pathway through settler legal systems and land claims processes to carve out a place at decision-making tables to practice governance on their traditional territories. Yukon Self-Government Agreements, co-management boards and committees, and First Nations inclusion in decision-making have been priorities in the modern treaty negotiations undertaken by YFNs (KDFN et al., n.d.). This context is key to this thesis, because I am focussed on the ways that environmental and climate governance can be strengthened by more collaborative approaches that recognize these Indigenous-settler interdependencies and the reality of working through complicated shared histories and planning for shared futures. 'Resurgence *and* reconciliation' acknowledges the deep connections that settler and Indigenous peoples have with each other, and recognizes that

change is required in these relationships, as well as in legal, political, and social systems. Meaningful change must also involve changes in the relationships that all people have with the earth so that we can live in more sustainable and connected ways that will support current and future generations (Tully, 2018).

2.1.4 A path forward to 'resurgence *and* reconciliation'

Transformation in Indigenous-settler relationships requires stepping away from the default assumption of Canadian settler colonial state sovereignty and starting to base Indigenous-state interactions on mutual recognition of sovereignty and rights, rather than on one-sided recognition of Indigenous rights that keeps systems of power asymmetrically distributed (Ladner, 2010). Scholars such as Whyte (2019), argue that this kind of systemic transformation in the relationships between settler and Indigenous peoples is precursor for strong and just climate action. I agree with the view that systemic, decolonial change needs to be an ongoing goal and that climate solutions need to be evaluated on their potential to further self-determination or to reinforce inequities and injustices. However, because of the deep interconnectedness of Indigenous and settler societies, and the urgent need to create healthier lives and relationships, I am of the view that we do not have the luxury to wait to take climate action until after realizing an ideal vision of resurgence and reconciliation, in which land is repatriated, sovereignty is subject to mutual recognition, and power is redistributed (Mills, 2018; Murphy, 2019). Instead, I see an immediate need to pursue change through all currently available avenues while simultaneously continuing to push for these systemic transformations in relationships between peoples and with the earth. These avenues include Indigenous-state collaborative processes, but we must also recognize the leadership that is being shown in Indigenous-led climate action and policy work that chooses not to

function within colonial frameworks in the Yukon and Canada as a whole (e.g., Indigenous Climate Action, 2021; YFN Climate Action Fellowship, n.d.).

As discussed previously, resurgence of cultural relationships, languages, and knowledge, and legal and governance systems are important pieces of self-determination. These types of resurgence can aid in a process of reconciliation that is markedly different from the promotion of unifying and assimilating Nations that has previously been presented by the Canadian state (Ladner, 2018). Instead, reconciliation should be an ongoing relationship based on mutual responsibility, benefit, and respect (Ladner, 2018). Several 'resurgence *and* reconciliation' scholars have looked to treaty relationships to understand what transformative relationships might look like (Borrows, 2018; Darnell, 2018; Ladner, 2018; Starblanket & Stark, 2018; Tully, 2018). Hanna (2019) offers relationality as an Indigenous approach to reconciliation that guides conflict resolution and respectful relationships between people, language, spirituality, and the natural world. This relationality requires a genuine interest in working through differences in worldview, values, and priorities, and is built around Indigenous legal relationships of obligation and reciprocity.

As described above, climate change is not an issue that will be solved in isolation, and instead we must look towards just policy solutions that are sensitive to local contexts and priorities. There are many changes in relationships between settler and Indigenous peoples that need to be made to support more fair, collaborative planning practices and we are far from reaching an ideal form of these relationships. Yet, the work on 'reconciliation *and* resurgence' presented above can help us to understand some of the realistic steps that are currently and can be taken towards changing this. The literature presents a framing of 'reconciliation *and* resurgence' that helps me understand self-determination as it is applied in

the Yukon climate planning partnership process, and there are three reasons why I find this approach to be most relevant to this case.

First, I see how resurgence of traditional legal, knowledge, and political systems might position Yukon Indigenous peoples to offer valuable insight in regenerating sustainable relationships with the earth, which is a goal for the Yukon climate strategy. Rebuilding trust and relationships will be a lengthy process that requires honourable engagement between colonial institutions and Indigenous Nations, and support for resurgence of Indigenous cultures, languages, traditional relationships, land-based practices, and legal and political systems (Corntassel et al., 2010; Simpson, 2011; TRC, 2015). As I describe later, this resurgence may help regenerate cultural cohesiveness, knowledge-sharing networks, and social systems that support community capacity to engage in decision-making processes with the settler state and community resilience to environmental change.

Second, I see the many ways in which settler peoples and institutions need to engage in more meaningful reconciliation practices that have the goal of eventual systemic transformation. These practices need to honour our individual and institutional commitments and promises under the original treaty negotiations with Indigenous peoples in Canada. I see this as involving a commitment to engage in shared decision-making processes on Indigenous lands that try to balance Indigenous sovereignty and knowledge with Crown sovereignty and Western knowledge, a centering of mutual responsibility to each other and all people's well-being, and education that emphasizes the history of treaties and colonization, as well as an understanding of people's differences and interconnectedness.

Finally, 'resurgence *and* reconciliation' centers questions of intergenerational, environmental, and procedural justice, and the need for policy and decision-making to incorporate Western and Indigenous systems of knowledge and perspectives for people to

learn to live sustainably together. As an alternative to Canadian legal processes that have perpetuated Indigenous-state power imbalances and allowed for purposeful exclusion of Indigenous peoples from decision-making, Borrows (2002, 2016) argues for a more fully democratic process in which Indigenous peoples can participate, and which considers Indigenous laws, ideas, and institutions on their own terms. It is in this area that we can start to see how a climate planning process that leverages the strengths, resources, and cooperation of Indigenous and settler peoples and institutions might include partnership and meaningful engagement from the initial planning to final decision-making in policy development.

2.2 Procedural Justice

The environmental justice movement grew out of predominantly African American struggles for racial justice and grassroots opposition to unjust environmental and industrial practices that disproportionately impact already vulnerable or disadvantaged populations (Bullard & Johnson, 2000). Injustices in this case are often found to be systemic, with roots in historical and current discriminatory policies (Bullard & Johnson, 2000). This means that Indigenous communities or communities of colour are less likely to have higher income and education levels that are strong predictors of successful resistance against environmental injustices (Bullard & Johnson, 2000; Mohai et al., 2009). For Indigenous communities in Canada, racist historical policies have led to widespread social, economic, health, and cultural issues, which in turn impact future community wealth, education levels, and capacity to engage in decisions that impact local environments and communities (TRC, 2015).

The environmental justice movement demands "fair treatment and meaningful involvement of all people regardless of race, colour, national origin, or income with respect to the development, implementation, and enforcement of environmental laws, regulations, and policies" (Bullard & Johnson, 2000, p. 558). This fair treatment entails equal distribution

of benefits and negative impacts associated with programs and practices and includes procedural justice provisions for community empowerment and for members of the public to be engaged in planning and decision-making practices that impact their communities.

Climate justice rose out of environmental justice as a movement that emphasizes the injustices that are a result of and have contributed to the climate crisis. Climate change is a justice issue because those who have contributed least to the problem often experience the greatest impacts (Mohai et al., 2009; Schlosberg & Collins, 2014). Climate change exacerbates current inequities when those who have been made most vulnerable through systemic exclusion from political decision-making, such as communities of colour, Indigenous people, poor people, and developing countries, are forced to deploy already lower capacity and resources to deal with its impacts (Mohai et al., 2009; Schlosberg & Collins, 2014). Despite international recognition of climate change as a justice and equity issue, provisions for wealthy countries to assume higher levels of responsibility to reduce these issues at a global and local scale are often conspicuously absent from climate action and strategy (Klinsky et al., 2017). Though international negotiations have resulted in promises of climate financing to support climate adaptation, many of these promises have not been fulfilled (Timperley, 2021). Where money has been transferred, it can be insufficient and require less wealthy countries to be dependent on inconsistent climate financing (Sovacool et al., 2017). In addition, economic disparities in Indigenous and other racialized communities within Canada bring attention to inequitable domestic distribution of adaptation resources and there is a need for financial resources in these communities to deal with climate change impacts (Centre for Indigenous Environmental Resources [CIER], 2006a).

The climate justice movement considers issues of justice and equity to be inseparable from the climate crisis and posits that they should be central in the development of strong

climate policy and action (Klinsky et al., 2017). It focusses on transformative change in social and economic systems, and addresses issues such as inequality, housing, culture, education, and health, which impact how the climate crisis is experienced by individuals and communities (Schlosberg & Collins, 2014). The movement is concerned with justice issues including inclusion, autonomy, transparency, and compensation, which it emphasizes should be dealt with through a governance process that is open, transparent, and procedurally just (Schlosberg & Collins, 2014). As such, the climate justice movement has focussed in a large part on affirming the rights of Indigenous peoples to self-determination, and to procedural justice through fair participation in decision-making processes (Schlosberg & Collins, 2014).

In this thesis, I use the term procedural justice to refer to fairness, transparency, representation, and impartiality in political institutions and the environmental policy-making process. I begin here with a brief account of John Rawls' (2001) work because of the far-reaching influence of his theory of justice as fairness. Rawls' theory of justice posits that in a fair society, rational individuals take steps to ensure that all individuals hold the same basic rights and have access to the same opportunities, and that these steps benefit the least advantaged members of society. This work can be considered a procedural theory of justice in that it views the distribution of resources, benefits, and burdens in society as an outcome of a fair decision-making procedure. Rawls' highly individualistic conception of justice assumes the legitimacy of a state democratic system that fairly distributes benefits and burdens to individual citizens. It does not, however, account for the settler colonial context in which Indigenous peoples might reject assumed legitimacy of the settler democratic system.

It is here that I draw upon the work of Iris Young (1990) to provide a conception of justice that expands on and critiques Rawls' (2001) work in a way that is relevant to the context of this thesis. Young (1990) agrees with Rawls that examining the distribution of

resources, benefits, and burdens is an important consideration for a more just society. However, her presentation of justice builds on this distribution-focused model to include a critical examination of structural determinants of domination and oppression that impact inequitable distribution issues faced by more marginalized communities. She also discusses the need to understand how taken for granted norms around the organization of government institutions and decision-making processes impact the ways in which power is enacted, concentrated, and experienced by different social groups. Young (1990) emphasizes an approach to recognizing and supporting differences between groups that is rooted in social and historical context. She argues that social justice requires a democratic process in which distinct groups can participate and express agency in state-led decision-making processes, and in which they have the ability to express culturally specific forms of planning and decision-making.

One critique of Young's (1990) earlier work is that she does not distinguish Indigenous peoples from other marginalized social groups in her ideas about including these groups in decision-making and political processes. In her later work on justice, she outlines a theory of self-determination that is predicated on distinct political groups (such as Indigenous peoples) having the right to seek self-determination and the ability to practice self-governance from within their own institutions, as well as to participate in the wider political affairs of the state (Young, 2000). This is relevant to an examination of procedural justice in the settler-colonial context that takes a critical look at the processes that maintain state power, including representation of Indigenous voice, agency, and identity in planning and decision-making. This interdependence-oriented conception of justice and the ideas about voice, agency, and participation in public policy are key to my understanding of what it means to conduct procedurally just decision-making processes in the context of this research.

Finally, one approach to climate justice that is relevant to Indigenous climate planning is the capabilities approach. Nussbaum's (in Holland, 2008) capabilities approach to justice centers the idea that justice should be understood as the capabilities (often in terms of rights and resources) that people have to live lives that are in alignment with their values. This work originally focused on the ways that societal gender inequality impacts the ability of women to pursue their own values and lives, and was mainly focused on material capabilities (e.g., ability to own land, to freely move; Holland, 2008). Applying an environmental justice lens to a capabilities approach allows for an examination of the ways in which environmental change impacts the functioning of people and communities through impacting their capabilities (Walker, 2009). Holland (2008, 2017) has extended the capabilities approach to justice beyond material capabilities and towards a more procedural justice-based examination of political capabilities that people have to exercise influence over decisions that impact their environments.

Procedural and distributional justice are visible in environmental justice, climate justice, and Indigenous rights movements. Indigenous peoples around the world have built these movements by emphasizing cultural practices and traditional knowledge, sovereignty and self-determination, and protection of environments (Schlosberg & Collins, 2014). These movements seek recognition of and reparations for past harms, as well as transformation of economic and social systems that continue to perpetuate inequities, unfairly distribute benefits and burdens, and ignore the voices of those communities who are most affected by environmental and climate change.

From the above literature, I highlight four core principles of procedural justice that I have applied to my examination of the OCF process: fairness, transparency, representation, and impartiality. I understand fairness to refer to the ways in which decision-making is

structured to share power. I see transparency in the ways that collaboration and governance practices are structured around open and ongoing communication and access to information. I refer to representation as the opportunity for communities to assert voice and agency in a political process. Finally, in this context, I understand impartiality to refer to the willingness and ability of those involved in a planning and implementation practice to step outside of conventional settler-colonial methods and work within alternative structures, such as those of Indigenous planning.

Indigenous peoples in Canada and the Yukon are faced with dealing with climate impacts on their lands, livelihoods, and cultures. Communities must often meet these climate challenges without adequate resources or representation in wider decision-making processes that impact their communities. The collaborative approach to planning taken by YG in the development of OCF emphasizes partnership with Indigenous Nations and organizations in planning and decision-making, as well as extensive public and stakeholder engagement in policy development. As such, there is potential for this process to meet ideals of procedural justice. This thesis seeks to examine whether the OCF process focus on engagement and partnership allowed it to better incorporate principles of procedural justice through its design, engagement, decision-making, and final policy outcomes.

2.3 Indigenous and climate change adaptation planning: Theory to practice

The theories of self-determination and procedural justice presented above can be applied to the practices of Indigenous and climate change adaptation planning. In this section, I outline ways in which these theories show up in key scholarship in these two fields of practice. I also identify aspects of these bodies of work that are relevant to my analysis of the OCF planning and implementation process through the theoretical lens of this thesis.

2.3.1 Climate change adaptation planning

The Intergovernmental Panel on Climate Change (2007) defines adaptation as the ways in which ecological or human systems change to deal with current or predicted impacts of climate change, and how these changes can serve to reduce potential harm or increase benefits from climate impacts. While mitigation of climate change through the reduction of greenhouse gas (GHG) emissions remains a key part of many climate planning strategies, there has been a policy shift towards prioritization of adaptation actions to deal with climate related impacts in many communities in the north (Cameron, 2012; Cameron et al., 2014; Labbe et al., 2017). This shift towards prioritization of adaptation action is a deeply political one, as it puts the onus on communities to take responsibility for dealing with climate impacts to which they contributed little, but to which their ways of life are most vulnerable (Cameron, 2012; Crump, 2008; Wilson, 2014).

A critique of the adaptation discourse is that it frames climate change as an apolitical issue to be solved and managed at the community level, which steers policy discussions away from questions of justice (Cameron, 2012). While the climate has already changed to the point where adaptation actions are required, these critiques highlight questions of justice and equity in examinations of the political nature of the climate problem (Mikulewicz, 2019). Here, I take the view that adaptation actions need to meet the self-determined needs and priorities of northern communities, but that these actions cannot be separated from wider justice and political concerns regarding the need to mitigate global GHG emissions and the responsibility of colonial governments to support community adaptation. In this section, I examine adaptation discourse around systemic injustice and inequity that seeks to support societal transformation (Mikulewicz, 2019).

The history of adaptation planning contains multiple conceptual approaches. Here I explore some of these perspectives to clarify the ways in which they have contributed to the development of a resilience approach to adaptation that I find appropriate to the Yukon context. The following discussion explores the concepts of vulnerability and resilience and offers some critiques of these approaches. Ultimately, I conclude by describing how a resilience approach to climate change adaptation is most consistent with planning approaches that aim to further the pursuit of Indigenous self-determination.

Vulnerability

In climate adaptation literature, risk assessment is used to understand the extent of detriment or benefit to some object or form of asset (Adger et al., 2018). This often involves an attempt to predict the likelihood and extent of risk to the object of value, and in the case of climate change, to try to analyze the extent of impacts (Adger et al., 2018). The Intergovernmental Panel on Climate Change defines climate change impacts as "consequences of climate change on natural and human systems" (McCarthy et al., 2001, p. 989). These consequences can be negative or positive for a given social-ecological system. A risk-based approach to climate change adaptation is commonly taken by governments to evaluate, understand, and manage predicted risks to infrastructure, social, and other systems (Black et al., 2010).

A vulnerability approach to environmental hazards arose out of concern that much of the previous risk-based environmental hazards research failed to account for the ways in which different aspects of human systems influence who is most at risk of what hazards (Cutter, 2016). The vulnerability approach to climate adaptation has been critiqued for several reasons. First, an early critique is that the approach overemphasized biophysical factors and did not account for structural factors that influence vulnerability of groups or

societies to impacts of climate change (Adger, 2006). Second, this approach often presents marginalized communities or 'developing countries' as inherently vulnerable (Adger, 2006). Failure to account for community strengths can serve to further marginalize groups of people when they are presented as powerless. As I describe later in this chapter, this vulnerability framing can be particularly damaging for Indigenous communities as this marginalization can trigger harmful outside policy interventions into lives and communities (Cameron, 2012). Third, vulnerability has been described both as an outcome of climate impacts, and as a pre-existing condition that amplifies how impacts are felt (O'Brien et al., 2004). These different applications have implications for how the concept is applied in climate policy.

Cutter's (1996) model of vulnerability incorporates biophysical and social vulnerability (how prone a group or society is to a given loss from a hazardous event) to understand how hazards affect place. In this thesis, I adhere to the view of vulnerability to climate change for a given social-ecological system as a combination of ways that these systems are exposed and sensitive to climate stressors and their capacity to cope with and respond to those stressors (Adger, 2006; Ford & Smit, 2004; Smit & Wandel, 2006). Adaptive capacity is the ability of a social-ecological system to withstand stressors and undergo changes that allow it to function within a range of conditions of stress (Adger, 2006). An examination of adaptive capacity can include individual actions, often influenced by social structures, as well as formal and informal institutional actions that can serve to support or constrain adaptive action (Adger & Kelly, 1999). Relevant to the context of this thesis, northern Indigenous peoples have lived in harsh and variable environments for thousands of years and have developed high levels of adaptive capacity and resilience to changing conditions (Herman-Mercer et al., 2019; Pearce et al., 2015; Wilson, 2014).

Resilience

Combined with the concept of vulnerability, a prominent approach to adaptation planning in northern Indigenous communities is resilience (Berkes & Jolly, 2001; Cameron et al., 2014; Herman-Mercer et al., 2016, 2019; Pearce et al., 2009; Pearce et al., 2012; Wilson, 2014). Like vulnerability, the term resilience has a variety of definitions within climate change and planning literature, and these definitions impact how researchers and planners approach climate change adaptation (Fünfgeld & McEvoy, 2012). Some definitions of resilience emphasize the ability of systems to bounce back after a disturbance (Intergovernmental Panel on Climate Change, 2007). These definitions have been critiqued as idealizing the return to status quo functioning that is not ideal for many people or for social-ecological system sustainability (Caverly, 2012; Fünfgeld & McEvoy, 2012). Other definitions emphasize the idea of evolutionary resilience, which Davoudi (2012) describes as the ability for systems to transform in the face of disturbance, rather than simply to bounce back to pre-disturbance functioning. This definition of evolutionary resilience considers change and transformation to be an unavoidable part of system functioning over time.

An emphasis on the concept of transformability can help supply an understanding of how climate change adaptation and resilience might take the form of intentional social-ecological system transformation, rather than maintenance of a status quo that does not maintain or increase resilience in these systems (Folke et al., 2010). For example, resilience may be supported in adaptation planning through systemic transformation for increased community or social network connectivity, more equitable distribution of political or economic power, and strengthening of knowledge and information sharing pathways (Caverly, 2012). Approached in this way, climate change adaptation can be an opportunity for systemic change towards more just and equitable societies (Schlosberg & Collins, 2014).

For the purposes of this thesis, which focuses heavily on the resilience of Indigenous communities, I will adhere to the Arctic Council (2016, p. 8) definition of resilience as "the capacity of people to learn, share, and make use of their knowledge of social and ecological interactions and feedbacks, to deliberately and effectively engage in sharing adaptive or transformative social-ecological change." This definition emphasizes the importance of social capital and social-ecological connectivity and connects with Indigenous resurgence literature that highlights how this connectivity can help maintain or regain community resilience in the face of social-ecological change. This is important for climate adaptation planning in Indigenous communities, where systemic change is required to achieve self-determination and state-Indigenous reconciliation. Creating that change requires asking questions of procedural justice around who resilience is for, who will lose in the necessary structural changes, and who is making decisions about what changes need to be made.

Approaches to adaptation planning with Indigenous peoples

There is a perception in climate adaptation work that local, place-based knowledge can aid in the identification of actions to adapt to climatic change, and to gain community acceptance for climate adaptation strategies (Reid et al., 2014). However, this drive to include Indigenous perspectives and knowledge has been used to legitimize climate planning processes and policies that don't necessarily align with community needs and priorities (Reid et al., 2014). Alternative approaches to adaptation planning with Indigenous communities have attempted to support community needs and priorities; the approaches I describe here build off the concept of resilience and centre values and relationships to place.

A values-based approach to adaptation planning examines the ways in which values influence worldviews and how people perceive climate change impacts and strategies to adapt to them (O'Brien & Wolf, 2010). Place-based approaches examine the ways in which

values, identity, and beliefs are connected to place, and how they influence adaptive capacity, community engagement in climate adaptation planning, and community acceptance of final plans (Fresque-Baxter & Armitage, 2012). Finally, much climate adaptation work in northern Indigenous communities emphasizes community-based adaptation (CBA) approaches.

CBA represents an alternative to climate adaptation work that takes a more traditional approach to identifying impact or risk, evaluating policy or action alternatives, and creating a strategy for action (Moss et al., 2013). This kind of approach can be seen as following the rational comprehensive model of planning as it represents adaptation planning as having a set of possible solutions which may be evaluated in order to find the optimal one. As an alternative approach that accounts for the inherent complexities of decision-making for adaptation, CBA emphasizes planning that is place-based, centres local values, voices and needs, and integrates Indigenous knowledge (IK) with Western scientific knowledge (WSK; Ford et al., 2016; Westoby et al., 2020). It allows the planning approach to be focussed locally where the impacts are being experienced, for actions to be culturally appropriate, and potentially for greater community participation in and acceptance of adaptation planning practices (Ford et al., 2016; O'Brien & Wolf, 2010; Westoby et al., 2020).

Participatory and community-based research also has many benefits in that it focuses on integrating IK and WSK in ways that are culturally and contextually appropriate (Berkes & Jolly 2001). For example, Berkes and Jolly (2001) undertook a participatory research study to look at community responses to climate change in Sachs Harbour, and they integrated Western empirical observations with local community knowledge. The study found that working with the community from the outset in this participatory approach allowed researchers to identify areas of research that the community defined as important, and that it

facilitated the integration of knowledge and local observations and experiences in a way the community found appropriate.

One critique of CBA is that its local focus can exclude analyses of wider societal and systemic power structures that impact how communities are able to exercise resilience and that impede adaptive capacity (Cameron, 2012; Ford et al., 2016; Westoby et al., 2020). CBA risks tokenistic engagement with Indigenous people if it does not account for wider structures that influence capacity or desire to participate, planning or consultation fatigue, and an imbalance in how types of knowledge are considered (Ford et al., 2016). Any examination of Indigenous adaptive capacity and resilience in the face of climate change in northern Canada would not be complete without a critical look at how adaptation processes interact with the wider social and political landscape of colonialism.

In Indigenous communities, climate impacts are often compounded by socio-economic realities resulting from colonial disruptions (Cameron, 2012; Herman-Mercer et al., 2019). Indigenous communities in Canada often face challenges around high cost of living, low-income employment or unemployment, housing insecurity, food insecurity, and physical and mental health (Kral & Idlout, 2009; Ross & Mason, 2020). Colonial interventions into Indigenous social, legal, governance, cultural, and knowledge systems increase vulnerability to climate change because these systems have supported community resilience to changing environmental conditions for thousands of years (Cameron, 2012).

To evaluate the adaptive capacity of Indigenous communities without examining the ways in which colonial systems structurally determine this capacity is to ignore root causes of vulnerability to climate change. Focussing on adaptation strategies that rely on outside intervention due to a depiction of Indigenous communities as inherently vulnerable and lacking in self-efficacy, autonomy, and agency is also highly problematic (Cameron, 2012;

Ford et al., 2016; Li, 2007 in Cameron, 2012; Westoby et al., 2020). In addition, discussions of adaptation that focus on incorporating IK and frame Indigenous peoples as inherently place-based and traditional peoples perpetuate colonial narratives that legitimize dispossession and that leave little room for engagement in wider discussions of systemic change and policy development (Cameron, 2012). Colonialism needs to be addressed in climate planning practices to open a wider discussion around how systemic and structural inequities should be addressed, and how systems need to change to support increased resilience and adaptive capacity in Indigenous communities.

2.3.2 Indigenous planning

The practice of planning is used to define the ways in which humans organize space, practice governance, and make decisions about the future. To begin, there is a need to distinguish Indigenous planning from state-led planning because the latter has been called out by Indigenous peoples for its contributing role in cultural marginalization and dispossession of land (Hibbard et al., 2008; Matunga, 2017). Dominant approaches to planning by settler-colonial states have kept the power to determine Indigenous futures in the hands of the colonial governments through exclusion of Indigenous voices and agency in planning and decision-making processes (Matunga, 2013). This state-led planning has served the colonial project as a tool through which to organize and assert control over land, territory, resources, and people (Matunga, 2013). For example, the creation of the reserve system in Canada allowed the colonial government to move Indigenous peoples from their historically vast traditional territories to typically smaller and less desirable pieces of land, leaving traditional territories open to occupation by settler peoples for habitation or the pursuit of economic interests in resources (Hibbard et al., 2008; Harris, 2004). Limiting Indigenous communities to small reserves served the dual purpose of opening land up for development and driving

Indigenous peoples towards assimilation in an industrial economy when the land they were given was no longer sufficient to sustain them (Harris, 2004).

In more recent efforts to meet Indigenous assertion of political and cultural rights to territory and governance, state-led planning processes have turned to collaborative planning in attempts to include Indigenous peoples at the planning table to navigate the legal issues that rights claims pose to land and resource planning (Hibbard et al., 2008; Morton, 2011). Collaborative planning is a specific practice that has varying definitions and uses in planning literature, but at its base it involves extensive public and stakeholder engagement in the building of consensus and shared decision-making (Margerum, 2008). This practice has been used in attempts to build more consensus in highly divisive environmental planning contexts where many stakeholders have very different views and priorities, such as land management practices in British Columbia that have involved stakeholders from industry and First Nations with distinct territorial rights (Morton, 2011).

As an example, British Columbia has used a two-tiered collaborative planning model, in which a second planning table comprising only First Nations rightsholders and provincial government representatives allowed First Nations further opportunities to participate and have their voices heard as unique rightsholders (Morton, 2011). This approach is similar to the OCF process, in which public and stakeholder engagement and input was heavily emphasized during part of the process, and municipalities and Indigenous Nations were invited to be involved throughout the process as partners at the strategy planning and decision-making table. The two-tiered model has been lauded as a way to reduce conflict between competing interests in complex environmental planning, develop further support for the plan from stakeholders who were heavily involved, and develop stronger connections between stakeholders (Cullen et al., 2010). However, critics of this two-tier collaborative

process note that its success depends on all stakeholders having the capacity to fully engage in the planning and that consensus building between deeply divided interests can be difficult and result in compromises around actions that are not seen as fully satisfactory by any group (Cullen et al., 2010).

This capacity to engage is particularly key with regards to Indigenous organizations, which often lack the human and financial resources necessary to be fully involved in collaborative planning processes. This can render engagements tokenistic when state-led planning proceeds regardless of levels of involvement from Indigenous partners (Lane, 2006). When this lack of capacity to engage is encountered, planning for Indigenous communities is often done by government-employed or contracted planners from outside of those communities, and can serve to impose external priorities (Lane, 2006). Planning and decision-making approaches are often taken while failing to support community-defined needs, priorities, and interests (Hibbard et al., 2008). With the rise of Indigenous planning as a distinct tool and practice, many consider it no longer enough for state-led planning processes to be declared just and fair due to involvement of or consultation with Indigenous peoples (Hibbard et al., 2008). Instead, Indigenous organizations need to be supported in developing their own, self-defined forms of capacity that allow them to be involved in planning to the extent that they would like and that further community-defined needs, priorities, and preferred futures.

With the relatively recent growth and success of Indigenous claims to rights that challenge settler-colonial institutional structures of land and resource management, there is a growing recognition that new forms of planning that are accountable to Indigenous peoples and histories of colonial harm are required (Porter, 2017; Matunga, 2013). I outline Indigenous planning here as a tool and practice that can be viewed through the theoretical

framework of self-determination and procedural justice introduced above. Perspectives from Indigenous planning scholarship are highly relevant to this thesis; they provide insights into how we might improve institutional planning processes and are useful in describing and critiquing climate policies that are initiated and administered by colonial governments.

Planning is not a new practice in Indigenous communities; Indigenous peoples have been planning and making decisions about their lives, environments, and futures long before settlers arrived in places such as Canada (Matunga, 2013). Matunga (2017, p.642) defines Indigenous planning as: "Indigenous people making decisions about their place (whether in the built or natural environment) using their knowledge (and other knowledges), values, and principles to define and progress their present and future social, cultural, environmental and economic aspirations." IK in this case refers to traditional and adapted forms of knowledge, which might include new knowledge, community-based knowledge, and knowledge developed from multiple influences (Matunga, 2013). It is important to include adapted knowledge here to avoid confining IK and Indigenous cultures to the past; Indigenous cultures and knowledge evolve over time, and Indigenous peoples need the ability to exercise any forms of knowledge that they deem appropriate in a specific context.

Indigenous planning is a tool and practice that supports individuals and communities in creating the changes and programs that they want to see in their communities and allows for long-term proactive planning rather than short-term reactive planning (Jolly & Thompson-Fawcett, 2021). For example, the growing trend towards comprehensive community plans (CCPs) in Indigenous communities centers Indigenous planning as a tool to assert community control for preferred futures and increases community capacity to undertake and carry out their own planning and governance processes (Cook, 2008). In contrast to state-led planning processes that require Indigenous governments to engage in

piecemeal, fragmented consultations (e.g., land claim and treaty processes, environmental impact assessments, legal processes, and other political demands), these CCPs take a wholistic and community driven approach to proactive planning that integrates plans for self-determined futures in social, cultural, environmental, and economic systems (Cook, 2008).

Indigenous planning will look different for each community, as it should incorporate culturally appropriate and community-accepted methods, institutions, and knowledge. It is an ongoing process that seeks political change, reclamation of traditional planning and decision-making practices, and use of both traditional and Western knowledge (Jojola, 2008; Jolly & Thompson-Fawcett, 2021; Matunga, 2013; Porter, 2017). In this thesis, an important area of examination is around if and how these principles appear in the OCF partnership process in a way that is consistent with the pursuit of Indigenous self-determination.

2.3.3 Resilience, resurgence, and reconciliation

Due to Indigenous community experiences of social and cultural upheaval from colonization, resilience in these communities is not simply about preparing for and adapting to the impacts of climate change but must also involve increased capacity around non-climate stressors, such as finance, community infrastructure, health, education, and culture (Ford et al., 2016; Loring et al., 2016; Pearce et al., 2009; Pearce et al., 2012). Enhanced capacity in these areas can help communities adapt to current and projected climate impacts. An examination of strengths that contribute to community resilience and healthy functioning allows for further understanding of how abilities and assets might increase adaptive capacity by strengthening knowledge exchange, developing active and supportive social networks, and working towards cultural resurgence (Caverly, 2012). Colonization and its impacts are not the only stories to tell about and within Indigenous communities, and a strength and

resilience framed representation may serve to re-establish relationships, cultural practices, and community connectedness that serve as community capital (Corntassel et al., 2010).

Links between culture, access to land-based activities, and physical and mental health are well-documented in northern Indigenous communities (Cunsolo Willox et al., 2015). Corntassel (2008) argues for 'sustainable self-determination', or a return to responsibility-based relationships with family, community, culture, and the natural world that emphasize stewardship of land and water for future generations. Actions of resurgence in Indigenous land-based education, and other cultural systems are critical steps towards sustainable self-determination, and can build interconnectivity, leadership, community agency in decision-making, and community resilience (Corntassel, 2008; Simpson, 2014). Resurgence of traditional knowledge systems, storytelling practices, governance, legal systems, and relationships can play a key role in the transfer of knowledge and practices that have previously made Indigenous communities so resilient (Daigle et al., 2019).

Returning to the concept of 'resurgence *and* reconciliation', climate change is an issue that reveals interconnectivity of settler and Indigenous communities. Development of local climate and sustainability policies that reflect the needs and priorities of communities can have many benefits, as outlined above. Planning that supports resurgence of traditional values and relationships may increase adaptive capacity of northern Indigenous communities (Ross & Mason, 2020). However, climate change is not an issue that will be solved at the purely local level, and as such it also requires an examination of how settler institutions and Indigenous communities might work together towards adaptation and resilience.

This perspective is relevant to the Yukon climate change planning process in the development of OCF, because it demonstrates the ways in which agency and autonomy in collaborative planning and decision-making processes can contribute to increasing

community resilience (Arctic Council, 2016; Folke et al., 2005). For example, Caverly (2012) found that community resilience to changing environmental conditions in the South Selkirks was enhanced through a combination of community-level strategies (e.g., enhancing social networks, knowledge sharing, economic self-sufficiency) and participation in broader adaptation decision-making. Support for adaptation and resilience in these communities might thus happen through a combination of actions that reduce physical climate risks as well as actions that support capacity development, cultural resurgence, community-connectivity, and a changed state-Indigenous relationship around decision-making and planning processes (Arctic Council, 2016; Caverly, 2012; Corntassel & Hardbarger, 2019).

2.3.4 Procedural justice and self-determination in climate planning

A failure to recognize the systemic and underlying processes that contribute to inequality allows for the perpetuation of power imbalances and demonstrates failure to address the systemic roots of the climate crisis (Meerow et al., 2019). Procedural justice will need to be considered to address issues of social justice in climate change in a wholistic and transformative way, and to address the issue of just climate planning processes between Indigenous communities and settler state institutions. Procedural justice can aid in identifying underlying assumptions and processes that impact the distribution of benefits, burdens, and power over decision-making in government or collaborative climate planning.

Here I return to Young's (2000) work on procedural justice and self-determination that centers the participation of distinct groups of society in governance and decision-making processes as well as the right to practice governance from within their own institutions. This conception of the right to self-determination is relational, just as Borrows' (2002) conception is: it recognizes that groups will necessarily be interdependent in society, and that the self-determination requires negotiation and conflict resolution between them. I have argued that

climate change exposes settler-Indigenous interdependencies, and this view requires self-determining peoples to interact in decision-making processes that will impact how they experience climate change.

Holland (2017) argues that adaptation planning can be evaluated through the lens of procedural justice by asking questions about who has the ability to influence decisions that impact their current or future environment, who benefits from climate change adaptation actions, and who has the political power to make the final decisions about which actions are implemented. Looking at these questions allows us to examine how power imbalances and inequities create and maintain vulnerability to climate change, as well as create barriers to actions around adaptation and social justice (Holland, 2017).

As described above, a capabilities approach to procedurally just planning examines individual, group, and institutional capabilities that are required for a healthy and functioning community, and then examines how those capabilities can be established or re-established (Walker, 2009). This approach contrasts with a focus on vulnerability because it allows for identification of community strengths and flexibility in planning that supports healthy community functioning. For example, Freitag et al. (2014) found that a proactive focus on assets (i.e., built, natural, and social capitals) served to build community resilience in the face of disturbances such as natural disasters. This was particularly found to be the case for social capital, which helped to increase adaptive capacity through development of strong social networks, ability to self-organize, and enhanced connection to and knowledge of place. Increasing community capabilities requires systemic transformation, flexibility, and procedurally just decision-making procedures that amplify marginalized communities' voices and agency in decision-making processes (Holland, 2017; Schlosberg & Carruthers, 2010).

Establishment of the Indian Act in 1876 limited ways Indigenous peoples in Canada were able to confront environmental and other injustices (Borrows, 2002). Systemic exclusion from decision-making and planning processes around environmental challenges has led to a lack of voice in project and strategy development, as well as misrepresentation or lack of representation of Indigenous peoples (Borrows, 2002; Mills, 1994). This is procedural exclusion and may be addressed through transforming ways in which Indigenous peoples are engaged and collaborated with on projects or plans that impact their communities and futures, such as climate change planning.

In addition, meaningful reconciliation requires regenerating sustainable relationships with the earth (Borrows, 2018). Borrows (2002) and Mills (1994) note an opportunity for Indigenous legal and governance systems to be seen as equal to Western institutions, and to support self-determination through procedurally just planning and decision-making processes that allow Indigenous peoples to engage on their own terms. For this to be possible, settler and state institutions need to be willing to cooperate with Indigenous peoples not only in colonial political and legal processes, but also to address internalized colonial assumptions and to participate in and respect Indigenous systems and processes (Mills, 1994).

Meerow et al. (2019) discuss the different ways historical or ongoing injustices influence identity, vulnerability, capacity to participate in decision-making processes, and adaptive capacity. Colonial, capitalist, and imperial systems have fueled climate change that most impacts Indigenous people who have contributed least to global emissions, while also disrupting cultural, legal, and governance systems that increase community adaptive capacity (McGregor et al., 2020). To understand this is to recognize the need for more procedurally just decision-making processes that amplify the voices of Indigenous peoples in Canada, transform their relationship with the state, and support their goals for self-determination. In

the Yukon context, I examine whether the OCF process served as an effective procedural policy tool to meet this need for representation and agency in decision-making, and whether it served to support self-determination for Yukon Indigenous Nations.

2.4 Synthesis and conclusion

Climate change is an issue of justice for northern Indigenous peoples who have contributed the least to the problem while experiencing a disproportionate share of impacts. Indigenous community resilience for climatic change will likely involve resurgence of cultural practices that build community strength, and reconciliation with state institutions that includes opportunities for meaningful collaboration and partnership in climate planning processes. In this chapter, I have outlined the elements of self-determination and procedural justice theory that shape my understanding of the OCF strategy. I have also presented the ways that I see these bodies of work as applicable to the context of northern climate change adaptation. As a way of circling back to my theoretical commitments, I have pointed to practices and tools from Indigenous planning that strongly emphasize the pursuit of Indigenous self-determination and procedural justice.

3.0 RESEARCH METHODOLOGY

This thesis uses a case study methodology to take an in-depth look at climate policy development in the Yukon as illustrated in the *Our Clean Future* (OCF) climate strategy planning process. Specifically, it examines self-determination and procedural justice in this process from the perspectives of YG and Indigenous organization staff involved in the strategy's design and implementation. This section introduces the methodological framework of this study, including epistemological perspectives, case study methodology, methods, data collection, and analytical approach. I also describe how the study met requirements of research rigour and challenges encountered in the research process.

3.1 Case study design and methodology

In this research, I take the view that there are multiple truths as experienced subjectively, and therefore I follow a constructivist approach in assuming that knowledge and truth is contextual and based on these subjective experiences (Waitt, 2016). This constructivist epistemology is compatible with the Indigenous research paradigm developed by Wilson (2008), which examines reality and knowledge as systems and ongoing processes that are built out of relationships between people, places, and things. This is relevant to my research as I aim to convey fully contextualized planning and policy insights from OCF, and to understand how self-determination and procedural justice are being applied and subjectively understood in this particular instance of environmental governance. These subjective experiences are also influenced by relationships that organization staff have with one another and with this type of strategy development and implementation process.

A case study can be defined as an in-depth exploration of a complex phenomenon in a particular spatially or temporally bounded context and is often used to understand a larger group of cases (Baxter, 2016; Gerring, 2004; Stake, 2008). Case studies offer a useful

approach for research about phenomena that cannot be easily separated from their context (Baxter & Jack, 2008). Context is also key to an Indigenous research paradigm, as Western researchers have historically conducted research that has harmed Indigenous communities when findings presented out of context perpetuated harmful biases and colonial ideologies about Indigenous peoples (Smith, 2012). I follow a qualitative case study approach here because it is consistent with the epistemological stance I present above: through offering an opportunity to present detailed and highly contextual descriptions of social phenomena and human experiences, case studies are useful in furthering understanding of social issues that are by nature grounded in complex and differing perspectives (Stake, 2008). The case study format has allowed me to present perspectives of the OCF process while retaining the context of interviewee voice in order that readers may understand how I came to my conclusions and draw their own conclusions about the work presented.

The case study format has some noted critiques. It can be difficult to generalize findings with instances outside of the case and case-specific findings are not repeatable due to influences of the researcher and participant subjectivity on research results (Baxter, 2016; Schofield, 2002). The intention of this case study is different. It aims to contribute insights to the field of Indigenous-state environmental planning through presentation of an in-depth description of the OCF policy development and implementation phenomenon. Conducting a thorough examination of the unique contributions that subjective perspectives bring to research on the phenomenon is an analytical approach that can be useful in different contexts (Schofield, 2002). To produce this in-depth description, case study research uses triangulation of multiple methods and information sources, such as interviews, focus groups, or content analysis, to answer research questions (VanWynsberghe & Khan, 2007). Detailed description of phenomena can allow for aspects of a case to be compared to other cases and

situations; while some conclusions may not be generalizable, the path of exploration may be comparable in similar situations (Baxter, 2016; Schofield, 2002; Stake, 2008).

Despite Yin's positivist leanings (Yazan, 2015), as a novice researcher I find tools in his detailed work on case study design to be helpful in describing the generalizability aspect of research design. Because this thesis applies a unique combination of theories, it follows an analytic generalization process, in which a case is described in depth through a theoretical lens. The aim is for this work to be used to expand and apply the theoretical thinking in this case and in other similar cases (Yin, 2010).

It is important to note here that some scholars reject the notion that the value of a case study necessarily relies on its generalizability, instead preferring to focus on the value of examining the particulars of single cases (Stake, 2008). Scholars such as Yin and Stake, who are often seen to have somewhat divergent epistemic leanings (positivism and constructivism respectively), agree that case studies that focus on rich descriptions of a particular phenomenon or event can offer important insights about a particular spatially bounded context (Yazan, 2015). These insights can serve as important communication tools for presenting findings to wider audiences and raising awareness about particular topics (Yin, 2002), and they can serve to present multiple perspectives in a case (Stake, 1995). Offering analytical insights about certain phenomena can be useful in helping to create change within the specific study context. This is relevant to this study, because I seek to offer an analysis of how this climate planning process might serve as a model for future processes, and to examine the particular relationships at play and how they might be improved.

Case Selection

In bringing together a new and unestablished set of theoretical insights to understand the OCF strategy planning process, I undertook an exploratory case study. This type of case

study allows for further understanding of a phenomenon in which there are no clear outcomes or specified hypotheses (Baxter & Jack, 2008; Streb, 2010; Yin, 2002). The methodology in this thesis draws on the work of Indigenous researchers and Indigenous research paradigms, and as such, it seeks to include multiple perspectives, ways of knowing, and knowledge systems. Though the OCF strategy remained at the center of my research, this case study methodology allowed me to be flexible in my approach and created space for me to be open to further investigating the multiple and sometimes unexpected perspectives on the strategy process brought to my attention by research interviewees.

This case study follows a single-case design with multiple embedded units of analysis (Yin, 2002). As represented in Figure 1, the wider context of this case study is Indigenous-state planning and environmental policy, and the spatially and temporally bounded system of the Yukon OCF climate planning process is the case under examination. Associated units of analysis are YG and Indigenous Nation staff experiences of the process, as well as a strategy document review.

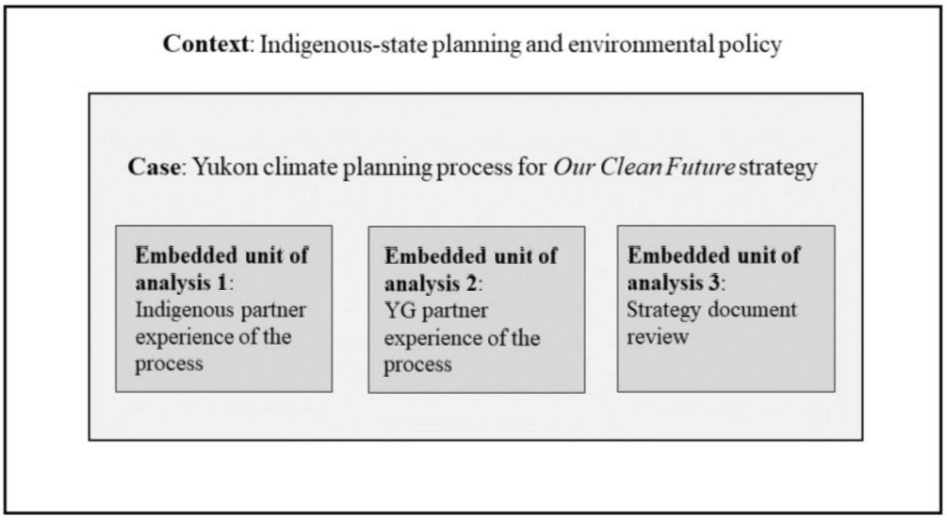

Figure 1. *Case study design for this thesis, including context, case, and multiple units of analysis. Figure adapted from Yin, 2002.*

I selected this design because I am seeking to describe a single phenomenon (the OCF

planning and implementation process) from multiple sources and perspectives, which serve as the embedded units of analysis. The OCF planning partnership process was a novel approach to collaborative planning between different governments in the Yukon. This makes the rationale for this single case a revelatory case, because it has allowed me to analyze a collaborative environmental planning process that has not previously been described and analyzed due to its novelty (Yin, 2002).

To compare findings to other contexts, a case study should be richly described using multiple methods (Baxter, 2016). In this study, I triangulated information from multiple perspectives and data sources to build a more complete picture of the Yukon OCF partnership process and how it was experienced by those involved. Though findings reflect subjective views of interviewees, an in-depth look at this process can offer insight for other issues that require Indigenous-state planning and policymaking. These might include planning in areas such as land use, food systems, or economic development in the Yukon and other regions of the circumpolar north. The key contribution here is the positioning of self-determination and procedural justice as central to these planning processes.

3.2 Collection of findings

Findings were collected using two specific methods: (1) a study of relevant strategy documents, and (2) semi-structured interviews with those involved in the process. These are described as follows:

Document study

a) Review of strategy planning documents: Documents can serve to provide important context and background for research, and information collected from a document review can aid in contextualization of findings collected by way of other methods (Bowen, 2009). In this research, I reviewed YG strategy development documents that provided

important insights into the partnership and engagement, and that informed my documentation of the strategy process. I reviewed publicly available documents from strategy development on the YG 'Engage Yukon' webpage, which included 'What We Heard' (WWH) reports from the 2019 and 2020 public engagement sessions, and the draft strategy document released for public review during the second round of engagement in 2019. The WWH reports detail feedback from community meetings and stakeholders during the first and second rounds of engagement from the strategy planning process and how feedback was incorporated in the draft and final strategies. They also detail the strategy process and decision-making criteria. As such, these reports have been reviewed to aid in documenting the collaborative planning process from the strategy. Reviewed documents were key engagement materials from the strategy development and were examined as part of a wider document review used to help develop context for the strategy development and to document the partnership process. Though other internal documents and policy briefs are typically developed in the making of policy and may have been accessible by request, only publicly available documents were reviewed because of their relevance to an examination of the transparency around public presentation of the process and due to the scope of this research.

b) Review of OCF strategy document: The final OCF strategy document was released in September 2020 and is the result of the collaborative climate planning process examined in this study. The document details priorities for Yukon climate action over the next 10 years developed from feedback and input from Indigenous and municipal partners, stakeholders, and members of the public. It outlines the partner vision and values for climate change, energy, and green economy and provides a set of YG and individual partner commitments in these action areas. The four focus areas in the strategy are

reducing territory GHG emissions, ensuring access to reliable, affordable, and renewable energy, adapting to climate change, and building a green economy. The six broad action categories include transportation, homes and buildings, energy production, people and the environment, communities, and innovation. The purpose of the strategy is to guide the development of policy that helps to achieve these goals and targets. The document is available for public viewing on the YG website Yukon.ca.

Semi-structured interviews

Semi-structured interviews were used to gather perspectives from people involved in OCF planning and implementation. This collection method involved the development and use of an interview guide, which provided a set of open-ended questions that were used to guide interview conversations (Given, 2008). Though unstructured interviews may allow for a more open collection of interviewee perspectives (Given, 2008) and thus may align better with an Indigenous research paradigm, they require more time and experience to collect high quality findings. As a novice researcher, I chose to conduct semi-structured interviews to provide focus while allowing for some flexibility in conversations. I developed my guide in collaboration with my supervisor, and included both large, open-ended questions, as well as potential prompt ideas that could be asked to provoke further information sharing and conversation. Using this guide (included as Appendix D) and a semi-structured interview style allowed respondents to guide interviews to areas they found most important and that surfaced naturally, while also allowing me to address my research questions (Dunn, 2016).

Due to changing COVID-19 restrictions and the remote nature of some of the communities in which some interviewees lived, I offered interview respondents the option of conducting interviews in-person or virtually with the use of Zoom videoconferencing software. I conducted 14 out of 17 interviews using Zoom, and three interviewees in person.

Conversations lasted between 25 minutes and one-hour, with most conversations taking approximately 45 minutes. With the permission of interviewees, all interviews were recorded and transcribed for analysis purposes, and an initial summary of key themes was created from each transcript as close to the time of interview as possible to preserve narrative context. These summaries were returned to interviewees for member-checking within two weeks of the interview. Interviews were key in understanding the diverse perspectives and realities of individuals and organizations involved in the process (Stake, 2008).

3.3 Sample selection

Purposive sampling is a method that is commonly used in qualitative research. It is a technique that focuses on sample selection of specific units, rather than randomly selected samples (Teddlie & Yu, 2007). Due to this study's focus on a specific climate planning process, I employed the purposive sampling strategy in which I selected interviewees who were involved in or had knowledge of the OCF partnership process (Teddlie & Yu, 2007). I began by approaching the Lands Department for each Yukon and transboundary Indigenous Nation. An initial scoping letter was sent to the Lands Department of each Nation to ask if a representative wanted to participate in the interview process. Nations were asked about interest in participating in the research whether or not they were involved in the climate planning process; this was done with the objective of asking non-partner Nations why they had not participated as partners. However, only one 'non-partner' Nation representative agreed to participate in an interview.

To identify YG interviewees, I started by contacting the Climate Change Secretariat and took a snowball approach to identifying key government departments and employees who were involved in the collaborative planning process and the implementation of strategy actions. This snowball technique was used because the information about which departments

and government actors were involved in the strategy planning process is not publicly available. This approach allowed me to access other potential interviewees through identification by key actors or facilitated introductions (Lewis-Beck et al., 2004). All research respondents received an outline of the proposed research, its design, and my intentions for the results so that they were fully informed about any potential risks and benefits of participating in the research and were able to freely consent to being involved (Dowling, 2016). Interviews were conducted with representatives from YG and Indigenous governments involved in the planning process, and YG staff involved in the implementation of strategy actions (Table 1).

Table 1. Interview respondent table coded by respondent type and number of interviews.

Interview Respondent Type	Interviewee codes	Number of interviews
Indigenous Nation/Organization representative	IO1-IO8	7
Government of Yukon strategy planning representative	YGP1-YGP4	4
Government of Yukon strategy implementation representative	YGI1-YGI6	6
	Total	**17**

3.4 Analysis

The research design for this case study involved the use of mixed methods for data analysis. In this section, I present the Western coding for thematic analysis approach that I used when analyzing the OCF final strategy document, as well as the more synthesis-based analysis approach adapted from Wilson (2008) that I took to analyzing interview transcripts. The synthesis-based analysis was used for interview analysis in an attempt to remain more consistent with an Indigenous research paradigm, which seeks to avoid fragmenting and decontextualizing the voice of research respondents. This mixed methods approach was taken to analyze the two very different forms of findings collected in the research process (i.e., the settler colonial government strategy and communications documents and the semi-structured

interview transcripts) in ways that were deemed appropriate for each type of findings. These different analytical methods are described more fully in the following section.

3.4.1 Document Study

a) Review of strategy planning documents: In undertaking this part of the analysis, I viewed documents as information materials from which to draw information about the process context (Bowen, 2009). I determined that the WWH and draft strategy documents could not be coded consistently with the final strategy document due to the documents' different content types and purposes, so I did not code or thematically analyze them for content. Instead, I used them to inform my understanding of how the partnership and engagement process for the strategy worked. This document review was key in understanding the partnership and collaborative approach that had been taken in the strategy process and allowed me to gain the context necessary to undertake a deeper thematic analysis of the final strategy document that was the culmination of this process.

b) Coding and thematic analysis of OCF strategy document: An interpretivist approach to policy analysis is concerned with social and historical contexts that create the values and norms that impact how policies are created and experienced (Fischer, 2016) and assumes that the creation and interpretation of policy is subjective (Yanow, 2000). In this research, this critical interpretivist approach is necessary because of the context in which climate policy is being developed. First, Indigenous knowledge and political systems are inherently contextual, and second, an understanding of the current and historical colonial context of governance and partnerships in the Yukon is needed to gain a full picture of the dynamics that are at play in this type of collaborative practice. This research seeks to understand how different political and knowledge systems have come together as partnerships in the development of a climate strategy. I sought to undertake a form of document analysis that

would allow me to embed and reflect on not only my own analytical subjectivity, but also my understanding of the wider contexts of the process, rather than fragmenting the strategy from the social and political context in which it was developed.

The qualitative approach to coding that I applied in my review of the OCF document was guided by this interpretivist approach. This approach is consistent with the thematic analysis method that was used because it rests on the assumption that the analyst brings their subjective experience to finding patterns and themes in the data they are analyzing (Braun & Clarke, 2006). Thematic analysis often focusses on either latent or manifest meaning in the text (Braun & Clarke, 2006). In my coding, I sought manifest content meaning in the strategy document. However, I also followed a qualitative content analysis approach in that I completed a latent analysis after each round of coding to identify key themes drawn from the theoretical framework that were not visible or explicit in the text (Cho & Lee, 2014). These analysis methods were used to complement each other and draw further information from the strategy, allowing me to identify patterns and themes in the data through the lens of my theoretical framework.

Coding is an important analytical tool for organizing and interpreting data (Saldaña, 2009) and I deemed Western coding methods appropriate to apply to the final OCF strategy document because I was not concerned with how this approach might fragment the voice and context of this colonial government communications product in the same way the I was concerned with fragmentation of individual interviewee stories. The OCF document analysis steps detailed in Figure 2 stand in contrast to my interview analysis methods (detailed in Section 3.4.2), in which I applied an approach that sought to understand relationships, narratives, and perspectives (Wilson, 2008) to the best of my ability.

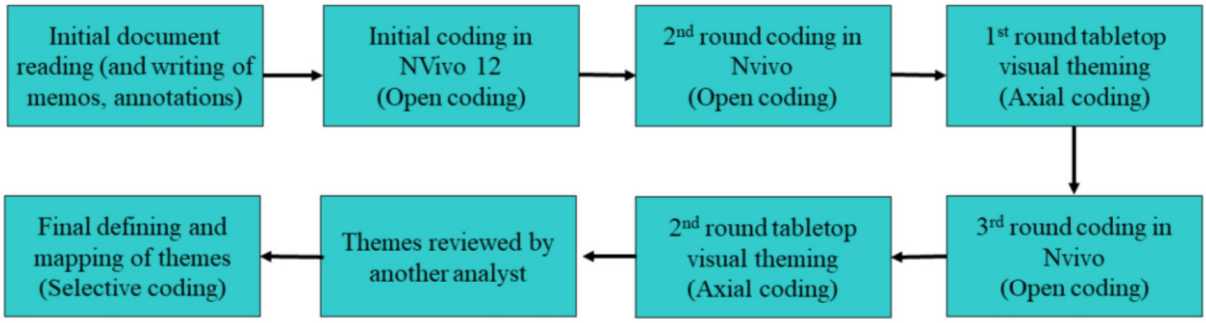

Figure 2. Coding and theming steps applied to OCF final strategy document. Modified from Braun & Clarke, 2006; Maher et al., 2018; Williams & Moser, 2019).

I took a basic open, axial, and selective coding approach to my document analysis, but followed an iterative and cyclical approach to these steps, which means that they were not necessarily completed in a linear, sequential way (Williams & Moser, 2019). After an initial reading of the OCF document, I conducted a first round of open coding using Nvivo 12. In this step I coded OCF contents according to main ideas or concepts. I took an inductive approach to be open to finding patterns and information in the data without having preconceived notions of what I would find from literature review and background research.

After two rounds of open, inductive coding, I took a tabletop visual approach to theming the data by manually arranging codes on sticky notes to help identify groupings, patterns, and relationships in the data (Maher et al., 2018). This categorizing and grouping of codes can be seen as the second step of the coding process and is referred to as axial coding (Williams & Moser, 2019). During this theming, I deductively grouped codes in ways that were cognizant of my theoretical exploration of procedural justice and self-determination theories to identify main themes in the data. This process of tabletop theming was repeated after a third round of open inductive coding to refine the data organization.

I then compared results from all three rounds of coding and theming to condense codes and categories into final themes for review by my research supervisor. This third level of coding for final themes is referred to as selective coding, and it is here that I refined final

themes for presentation as research findings (Williams & Moser, 2019). Throughout this analytical process, I kept memos and annotations to help with the defining of themes and recorded journal entries to remain reflexive about my interactions with the findings.

3.4.2 Interview Analysis

In the analysis of research interviews, I used a combination of Western coding and more synthesis-based methods to reduce the fragmentation and decontextualization of stories and experiences that were shared in interviews (Kovach, 2000; Lavallée, 2009; Wilson, 2008). This is consistent with an Indigenous research paradigm, which seeks to maintain the voice of interview respondents and the context of the knowledges that are shared. A combined Western and Indigenous narrative approach to analysis is often used by Indigenous researchers seeking to maintain voice and context in analysis, while also presenting findings in a condensed form that is more consistent with the requirements of Western academic institutions (Kovach, 2000). In this case, my combined approach involved presenting interview findings in a way that maintained as much interviewee voice and context as possible, as well as also doing some higher-level theming to aid in organization of findings and meaning making. It was important to me to keep as much context as possible to the excerpts selected to include in this thesis, though I also acknowledge that the condensed form in which I presented findings necessarily means that some context and voice is lost. Interview analysis methods are detailed in Figure 3.

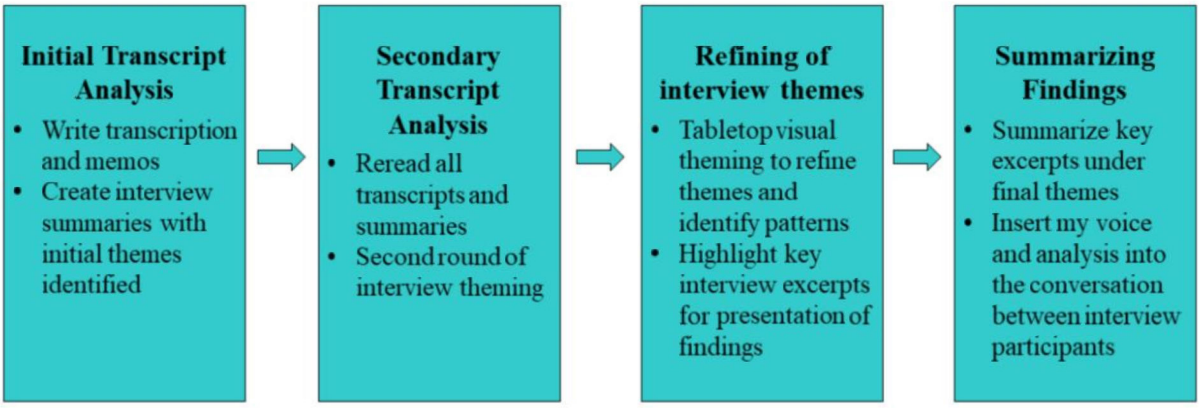

***Figure 3**. Initial analysis, summary, and theming methods used in interview analysis.*

Interviews were first transcribed verbatim, with initial analysis for each interview taking place as close to the time of interviewing as possible to allow for most thorough reflection and memo writing. To begin my mixed methods analysis, I condensed interview transcripts into summary stories, keeping the original voice of interviewees as much as possible (Kovach, 2000). Transcripts and summaries were sent back to interviewees for them to verify intent and accuracy, and additions or changes were made with the interviewees' input. Only 4 of 18 interviewees requested that minor changes or clarifications be made while all other interviewees replied that the summaries were accurate and acceptable to use going forward with analysis. This 'member checking' was completed as close to the time of interview as possible so that interviewees would be more likely to remember what was said and meant during the conversation (Gesch-Karamanlidis, 2015; Dunn, 2016).

Throughout the writing of interview summaries, I used thematic coding to identify overarching themes in the interviews (Dunn, 2016). Major themes were drawn deductively from my research questions around self-determination and procedural justice (theory-driven), as well as inductively from the transcripts themselves (data-driven). The theming process was repeated three times to refine and define main themes. I then worked with my supervisor to finalize selection of interview excerpts to present in Chapter 4.

A key aspect of Wilson's (2008) Indigenous research paradigm is relational accountability, which requires that researchers be accountable to the relationships with knowledge and people involved in the research. In Wilson's (2008) Indigenous methodology, it is particularly key to maintain accountability by maintaining context and content of the knowledge shared with the researcher. Wilson and other researchers have sought to preserve content and context through presentation of condensed stories, which present larger block quotations as standalone findings or in conversation with other findings (Kovach, 2021; Lavallée, 2009). This presentation style allows for the researcher to be transparent in their interpretation of findings, while also allowing the reader to come to their own conclusions about what they see in the quotations and stories (Lavallée, 2009).

I attempted to meet this criterion in my presentation of findings in Chapter 4 by using identified themes to bring connected ideas into conversation with each other in a way that better preserves the voice and context of each interview (Wilson, 2008). In this way, portions of each interview that speak to major themes have been presented in conversation with one another, with my voice and reflections in these conversations representing my synthesis of the key themes from interviews (Wilson, 2008). Wilson refers to this process as cumulative analysis, and argues that the incorporation of authorial reflexivity, learnings, and reflections cannot easily be separated from the rest of the conversations that led to these insights. Conversations presented in Chapter 4 did not occur in interviews but are a product of my attempt to put different perspectives into conversation with one another in interviewees' own words. This has allowed me to understand how opinions, perspectives, and experiences differ and relate among and between Indigenous Nation and YG staff involved in the OCF process. The presentation style also allows readers to interpret conversations from within their own situated knowledge and experience.

3.5 Research rigour and challenges

In a case study, the number of units to sample is less important than the methods used to identify interviewees, carry out data collection, and interpret findings (Stratford & Bradshaw, 2016). To maintain rigour in this research process, I used triangulation of multiple methods (content analysis and interviews), and I checked my analysis and interpretation of findings with my supervisor and the interview respondents themselves (Dunn, 2016; Stratford & Bradshaw, 2016). This held me accountable during my interpretation of findings and should allow the readers to follow the reasoning and subjectivity in my analysis.

I planned to complete many of my interviews virtually due to COVID-19 restrictions and the remote nature of many Yukon communities. In this instance, I found Zoom to be a useful platform for conducting my interviews, as it allowed me to reach interviewees in communities that I otherwise would not have been able to talk to due to research timelines and funding. Other benefits of Zoom interviewing that have been found in recent studies (also experienced in this research) are flexibility of scheduling, no need for travel, ability to reach interviewees comfortably at home or in personal office settings, and transcription features of the software (Archibald et al., 2019; Oliffe et al., 2021). I was able to complete interviews with minimal internet connectivity issues and found that most interviewees were experienced using the software and thus had no difficulty in joining the video calls. There were times when poor audio quality might have impacted the interview flow and transcription, but I was able to clarify misheard pieces later in the conversations or through my member-checking process. One noted downside of the Zoom interview format for qualitative research is that it can impact rapport with interviewees (Oliffe et al., 2021). I did find that the three interviews I conducted in person began with slightly more socializing, but I did not find that the quality of the conversations or the willingness to share information

differed much between Zoom and in-person style interviews. I felt that interviewees were comfortable talking from their own offices or homes, and that this interview style was less intrusive to their time than if I had conducted in-person interviews, benefits echoed in the literature on Zoom interview methods (Archibald et al., 2019; Oliffe et al., 2021).

A challenge that I underestimated in this research was related to capacity. Going into this project, I was conscious of my position as a relatively well-resourced researcher from a settler academic institution. This means that I had time and capacity that the communities I wanted to hear from did not have. I came across this issue in several instances. Most Nations that I got in touch with expressed that climate change is a priority issue for them, however, several had limited or no participation in the strategy process due to not having the personnel-capacity to engage on the partnership level.

These capacity limitations also surfaced during my interviews where my interview request was often obscured by other community priorities: important day-to-day issues, challenges arising from the COVID-19 pandemic, high volumes of consultation work coming across their desks, and in 2021, the strong focus on healing and awareness around the discovery of the residential school mass graves. I gathered as much contextual knowledge as I could before approaching each community, but I recognize that as an outsider I did not have the benefit of knowing all the intricacies of what was happening on the ground in these communities. To deal with this challenge, I was persistent with some interview requests, though remained respectful of staff time and resources. I have learned through this process that if a community does not respond right away, it does not necessarily mean that they are not interested. This experience allowed me to better understand the cross-cultural and collaborative challenges that arise when relatively well-resourced governments (e.g., YG) try to work in partnership with Indigenous communities that have less capacity in these colonial

governance systems that are not set up to work with Indigenous governance structures or to accommodate the lower capacities for personnel, time, and financial resources.

3.5 Ethical considerations

An ethics review for this project was submitted to the UNBC Research Ethics Board (REB) in May 2021. The reviewers determined that this research involved 'minimal risk' because it involved interviewing Indigenous government and YG representatives about evaluation of the collaborative climate planning process from a professional standpoint and questions did not differ substantially from questions that respondents are accustomed to dealing with in regular program evaluation. Personal questions were not asked, and there was no aim to collect sensitive information or traditional knowledge. Due to the small population size of people involved in the climate planning process, I could not guarantee anonymity to interviewees. However, I transcribed all interviews myself, kept interviewees unnamed in the thesis presentation, created identification numbers for files to avoid attaching names to individual items, and stored all recordings and data on a password protected computer and the UNBC 365 OneDrive account. During Zoom meetings, I followed the UNBC Information Technology Services Zoom Best Practices around meeting security and privacy.

Finally, a key piece of doing research consistent with an Indigenous research methodology is the dissemination of results back to research respondents. Research respondents were asked about the format in which they would like to receive results (e.g., pamphlet, policy recommendations document, video, online presentation). Project findings will be shared with interviewees and other interested parties in the formats that they determined to be most helpful. These include a summary report, the full thesis, and a short presentation, all of which were offered to all interviewees.

4.0 FINDINGS

In this section, I present case study results derived from document review and interviews. First, I outline the *Our Clean Future* (OCF) planning and implementation process as documented through interviews and a close review of strategy planning documents.[1] Second, I outline themes from the OCF document analysis. Finally, I present perspectives on the strategy partnership gathered from interviews. Themes from the documents and interviews are presented separately (in series) to reflect the different coding and theming methods used for each. I integrate themes from both the document study and the interviews in Chapter 5.

4.1 Documenting the process

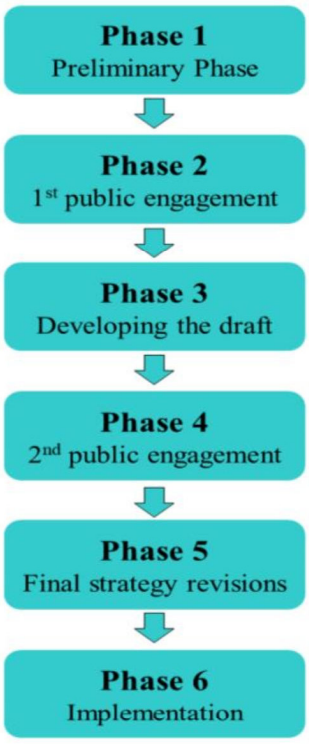

***Figure 4**. OCF planning and implementation process.*

OCF had six phases from planning through to implementation (Figure 4). Information about each phase has been drawn from interviews and OCF public engagement materials, including What We Heard (WWH) reports from public engagement sessions and the 2019 draft strategy. Here, I pay particular attention to partnership activities from the process. The OCF process can be characterized as adhering to the rational comprehensive model of planning, further explored in the discussion (Chapter 5) and conclusion (Chapter 6). I then describe the Yukon First Nations Reconnection Vision and Action Plan (*YFN Reconnection Plan*). The *YFN Reconnection*

[1] Interview respondent codes: Indigenous Nation/organization representatives IO1-IO8; YG strategy planning representatives YGP1-YGP4; YG strategy implementation representatives YGI1-YGI6.

plan is important as a parallel planning process representing a notable departure from the YG-led process towards Indigenous-led climate action.

Phase 1: Preliminary Phase

In 2016, the Yukon elected a Liberal territorial government. Alignment with Federal Liberal government goals and funding programs for climate and Indigenous rights led to planning for a new Yukon-wide climate change strategy. A White Paper written by YG staff and approved by Ministers was the original concept document for OCF. Phase 1 of this process emphasized establishing relationships with YFNs, Transboundary Indigenous groups, and Yukon municipalities. Three municipalities submitted partner actions for the strategy, but I focus on the partnership with Indigenous Nations and organizations.

Table 2. List of Indigenous partners who submitted actions to OCF final strategy document.

Indigenous strategy partners
• Acho Dene Koe First Nation • Inuvialuit Regional Corporation • Gwich'in Tribal Council • Vuntut Gwitchin Government • White River First Nation • Council of Yukon First Nations • Assembly of First Nations, Yukon Region

Letters to Chief and Council for all Yukon and Transboundary Indigenous Nations and CYFN issued an invitation to partner on strategy development. Potential partners were invited to meet to discuss shared climate change priorities and concerns, strategy timelines, and the planning process itself. Indigenous partners were asked how they wanted to be involved and how YG could facilitate their involvement in the process by way of honoraria, meeting format, meeting frequency, or other requirements. At least one Nation asked for capacity funding support to be involved, but only support for travel and accommodation was offered (IO1).

Indigenous Nations and organizations with capacity to be involved assigned a representative of their choosing to the strategy partner working group. During this time, there was no formal definition of partnership guiding engagement. Instead, activities involved conducting preliminary engagements around needs and preferences for resources and

capacity. Where organizations did not respond, YG staff were instructed to "respectfully re-engage at regular, important intervals" (YGP3). Though OCF makes vague references to working with Indigenous partners, it is very difficult to figure out which organizations and governments were able to participate as full partners. Aside from opening comments from a few Nations and municipal governments, a list of strategy commitments from several Indigenous and municipal strategy partners, and some feedback outlined in the WWH reports, there is no defined list of participants.

YG staff and organizations that accepted the partnership invitation formed a working group. Capacity differed between partners, so the process was made flexible to accommodate varying levels of participation. Even where not all partners could attend each meeting, there were typically representatives from at least three Indigenous organizations in attendance. Partnership invitations to Nations also specified that they could get involved at any time.

Phase 2: Public engagement

Phase 2 of the strategy was an information-gathering process built around contracting research and conducting public engagement meetings and online surveys with stakeholders and community members. Strategy partners were asked about how best to engage with each community in ways that followed local protocols and preferences. Notification of events and stakeholder meeting opportunities were done via word of mouth, direct letters to organizations, and advertising on social and local news media.

Community meetings were held in fourteen Yukon communities. These meetings involved attending an existing community event or organizing a meeting where this was not possible. Meals were provided at meetings and community members were asked prompting questions written with feedback from partners about priorities for climate change, energy,

and green economy. Facilitators guided meeting discussions and collected feedback and ideas, which were shared publicly on engageyukon.ca in the 2019 WWH report.

YG staff designed a youth-specific engagement plan, which included holding youth-specific engagements in five communities. Staff attempted to attend existing youth events where possible, but youth engagement was not as extensive as was hoped. In some cases, partners indicated that YG should engage specifically with Elders in the community and honoraria were offered where this was indicated to be appropriate.

Phase 3: Developing a strategy draft

Phase 3 of the OCF planning process saw the creation of a collaborative decision-making process between YG and Indigenous government partners. In this phase, information gathered in Phase 2 was compiled and presented to partners and YG staff. A collaborative method used here was presenting commissioned studies to all partners at the same place and time to ensure that they arrived at planning tables equipped with the same information.

In this phase, a facilitator helped partners collaboratively create and articulate a vision and values for the strategy despite the lack of partnership definition. In-person partner meetings were held to share ideas and create decision-making criteria around priority actions. To ease capacity requirements for partner organizations, YG staff took on the role of applying these criteria to ideas and feedback collected in Phase 2 to develop a list of priority actions that aligned with the established strategy vision and values. After checking these actions with partners, a high-level draft strategy was created and shared with partners. Transparency was heavily emphasized in this process, with partner meetings focussed on communicating areas where key feedback had been incorporated, how concerns were being considered, and any changes or decisions made in drafting the strategy document.

The focus of Phase 3 was on figuring out which aspects of the strategy could be co-decided and on how to apply and respect varied partners' decision-making processes. The first draft of the strategy contained only commitments under YG's responsibility, which were developed with feedback from partners, the public, and stakeholders. This draft was released for public engagement in November 2019.

Phase 4: 2nd Public engagement

In Phase 4, YG undertook a second round of engagement with partners, stakeholders, community members, and the public to gather input on the draft strategy. Meetings were held in thirteen communities, and a second WWH report (2020) was released to the public outlining how feedback on strategy actions would be addressed in the final strategy. During this phase, partners were also invited to give feedback on the draft and submit their own strategy action commitments. AFNYT was invited to participate as a partner during this phase, and they worked with CYFN to provide comprehensive feedback on the draft strategy.

Phase 5: Final strategy revisions

Based on feedback from Phase 4, YG created a final strategy document. Partners were invited to discuss the input from Phase 4 and learn about how their feedback had influenced the final document. No concerns were raised about the document at this point (YGP1), and the final document "*Our Clean Future: a Yukon strategy for climate change, energy, and a green economy*" was released in September 2020. The final strategy release involved a YG website news release as well as a press conference in Whitehorse.

Phase 6: Implementation

Near the final stages of the strategy development, several ideas were put together around how to continue the participatory, collaborative partnership from the strategy development forward. However, the cohesive partnership approach has not so far been

carried forward into the implementation phase, which has a more "decentralized" form of partnership that puts responsibility on individual YG branches to partner on strategy commitments (YGI1). Branch leads for OCF action implementation have instead continued to follow their established approaches to collaboration with Indigenous groups with more central organization offered by the YG Climate Change Secretariat in the form of action tracking and reporting and connecting staff with resources to support implementation.

This approach was taken to increase flexibility for branches to determine resources and partnership actions required for implementation of each action. However, the more decentralized approach was unclear for several Indigenous strategy partners. One interviewee noted: "the partnership group kind of dissolved after the plan we developed. [I] don't know what the plans are to resurrect it looking at the implementation and advising on the implementation. Hopefully there is gonna be that coming together at some point here, […] I would have expected to have heard something by now" (IO3). Another interviewee noted that aside from the annual reporting, they had not seen follow up regarding implementation.

A final piece of implementation that I describe here concerns youth voice, which was an important consideration early in the planning process. Though YG staff tried to specifically engage youth and collect their feedback in the public engagement process, they ended up having fewer youth specific meetings and participants than initially hoped (YGP2,3). OCF committed to form a Youth Panel on Climate Change, which was formed November 2020. The panel released a report in September 2021 and YG is currently examining the report's recommendations to determine how different branches might implement them. A second iteration of the Youth panel was formed in February 2022 to continue advising YG on youth climate perspectives. This youth panel has met with the youth cohort that is developing the new *YFN Reconnection Plan*.

Yukon First Nations Reconnection Vision and Action Plan

The *YFN Reconnection Plan* was initiated out of the emergency declaration on climate change signed in February 2020 at the YFN Climate Action Gathering by 12 out of 14 YFN chiefs. At this gathering, First Nations leadership identified the need for a planning process that better aligns with Indigenous worldviews and perspectives. Indigenous planning has been practiced for a long time and creating a First Nations specific climate plan was not a new idea. YFN leadership determined that this plan would be beneficial in increasing community resilience by supporting new and existing climate action and connecting communities to share knowledge and experiences (YFN Climate Action Fellowship, n.d.). They tasked AFNYT and CYFN with coordinating the development of a separate climate strategy outside of the YG led OCF process in addition to having these organizations continue to communicate to bridge the gap between plans.

The *YFN Reconnection Plan* is being led by 13 First Nations youth and intends to "promote reconciliation, engage and empower youth, include Traditional Knowledge, and promote the implementation of the Paris Accord" (IO3). The plan is referred to as a reconnection plan because of its emphasis on connections and relationships (IO5). The *YFN Reconnection Plan* is following a flexible approach due to COVID-19 challenges and attempts to create a more decolonial planning process. A draft plan including feedback on youth and First Nation partner priority areas for climate action will be released in 2022.

4.2 *Our Clean Future* document analysis

In this section I describe themes and subthemes from my analysis of the OCF strategy (Figure 5). I found resilience and collaboration to be main themes, which I have presented as forming separate yet related portions of the same circle due to the many connections between themes and subthemes.

Figure 5. *Summary of main themes and subthemes from OCF document analysis.*

4.2.1 Resilience

As described in Chapter 2, I use the term resilience to refer to people's ability to undertake social-ecological changes with the aid of social capital and social-ecological connectivity. Though the term is never defined in the strategy, OCF makes reference to resilience as a goal for energy, economic, and social systems. OCF commits to working with partners to define current and future resilience. Actions for increasing resilience are also linked to adaptation, vulnerability, and risk, which are referred to in relation to physical impacts of climate change in the territory. However, considerations are also given to socio-economic influences on resilience.

> *"[…] resilience to climate change is affected by the condition of our homes, whether we rent or own, our ability to afford insurance, the health conditions we live with, and the presence of friends, family and community to support us and provide comfort during difficult times" (p. 23).*

OCF emphasizes the importance of actions that meet local needs and priorities of rural and northern communities. It also presents the importance of long-term actions and actions that empower youth as leaders in building resilience and self-sufficiency through both adaptation and mitigation. The strategy acknowledges that an inter- and multi-generational perspective is characteristic of many Indigenous worldviews.

Capacity Building

A subtheme that emerged here is building capacity to support resilience. This subtheme encompasses actions and statements relating to education, research and monitoring, and ways of knowing. Actions regarding education emphasize spreading climate change awareness, as well as technical skill development for working in a green economy. Several

mentions of education are specific to educating youth about Indigenous perspectives on climate change and ways of knowing. For example, "Our approach to empowering and educating youth will respect and reflect Indigenous ways of knowing, doing and being" (p.64). Only one action focusses on land-based programming for youth.

OCF emphasizes the importance of the relationships that Indigenous peoples have with their traditional territories, and the ways in which these relationships have contributed to development of knowledge and skills. In nine instances, OCF refers to the ways in which sharing knowledge and undertaking decision-making processes that incorporate Indigenous ways of knowing with Western and local knowledge can support resilience and adaptation. For example, "We will make informed decisions that respectfully bring together traditional, scientific and local knowledge and Indigenous ways of knowing, doing, and being" (p.9). The strategy does not specify how different ways of knowing will be integrated across different organizations, businesses, stakeholders, governments, and individuals.

Most adaptation commitments are built around the assertion that more information about current and long-term impacts is required to select a course of action. Research and monitoring are the most common tangible commitments for adaptation action.

Equity

In Chapter 2, I define climate change as an equity issue, whereby marginalized and less wealthy people experience a disproportionate share of environmental change while lacking the resources to deal with impacts. The equity subtheme encompasses actions that make specific reference to social or economic structures and consider the spread of impacts, costs, and burdens among different groups of society. OCF makes many references to both accessibility and inclusivity of programs, funding, actions, and services. Actions focussed on accessibility and inclusivity include those aimed at reducing costs for individuals, families,

and businesses to remove the cost barrier to participating in programs and services. I flagged actions relating to clean transportation, housing retrofits, energy efficient appliances, and zero emissions vehicles due to the unaddressed question of how they would be made accessible to lower-income populations. In one instance, the strategy addresses the need to make heating and electricity upgrades to buildings accessible to both tenants and homeowners. OCF also considers several non-climate stressors that influence people's ability to express resilience to climate change.

> *"[…] Our ability to adjust to changing conditions, reduce potential damages and take advantage of new opportunities differs from person to person and community to community. […] As a result, climate change can amplify socioeconomic stresses that individuals, households and communities are already facing" (p. 23).*

Land and Environment

A final subtheme that I identified in discussions of resilience is land and environment, which pertains directly to statements about climate change impacts on physical landscapes and ecosystems, and how human systems are tied to physical landscapes. The integration of social-ecological systems surfaces through descriptions of close ties between culture and identity and environment, and in discussions about the responsibility of Yukoners as environmental stewards. This consideration is applied generally to Yukon settler and Indigenous culture, as well as specifically to the ties Indigenous peoples have to the land.

This recognition of the ties between culture, identity, and environment also appears in statements relating to the relationship between mental health and climate change. Descriptions of health and wellbeing are applied to spiritual wellbeing resulting from access to traditional or culturally significant activities. For example, "Because of the intimate relationship between people and the environment, particularly the relationships nurtured by Indigenous people over generations, climate change has significant ripple effects on ways of

life, cultural identities and physical and mental health" (p. 50).

4.2.2 Collaborative planning

A second core theme that I drew out of the OCF strategy is collaboration in the strategy and in climate action implementation. This theme includes statements and actions relating to the strategy partnership and collaboration process, public and stakeholder voice and engagement, and decision-making processes. The terms 'partnership' and 'collaboration' are used frequently in reference to both the strategy planning process and the final action commitments. These terms are never explicitly defined and are used somewhat interchangeably to reference working with First Nations and Indigenous groups in terms of general information and worldview sharing, specific co-management type agreements, developing shared priorities, and creating shared plans. They are also used to refer to YG collaborations with the Federal government, businesses, and industry.

> *"Community leadership and successful partnerships are key to addressing climate change. In Yukon, many impactful climate change and energy projects have been driven by community champions and supported by collaborative partnerships between governments, organizations, businesses and individuals" (p.29).*

The strategy outlines criteria that went into the partnership's selection of commitments. In relation to collaboration and partnership, there is only one mention each of 'reconciliation' and 'self-determination' in the strategy, which are addressed together as a strategy value. This vague and undefined reference is not carried forward in the rest of the strategy. The document does not mention colonial history, Indigenous rights, or Self- or Final-Agreements that position Indigenous peoples as unique rights holders on their traditional territories.

> *"We will support reconciliation by protecting the unique spiritual relationship that Indigenous people have with the land through strong action on climate change. We will also support self-determination and strengthen relationships between Indigenous and non-Indigenous governments, organizations and individuals through open communication and partnerships" (p.9).*

Finally, OCF notes the importance of in-person connections in forming relationships despite commitments towards increasing virtual meetings for travel GHG emission reduction. As OCF does not offer a definition of the term 'partnership', I instead found that my interviews offered more insight into my initial research question about how different partners understood the term and how this understanding evolved through the process.

Leadership and Responsibility

I identified leadership and responsibility as a subtheme of collaboration and use it to delineate statements regarding levels of responsibility for the different strategy priorities and commitments. OCF outlines different ways in which leadership on climate action is being taken. Several times, the strategy emphasizes that Yukoners need to 'do our part', which is a call to individuals, businesses, organizations, and governments to take responsibility for reducing GHG emissions. This sense of shared responsibility is addressing the territory's need to reduce GHG emissions despite a low total contribution to global emissions. Adaptive management is emphasized as important for updating decision-making practices and climate action commitments as more information becomes available and situations change. Due to the 'partnership' focus of this research, I have included findings that I have broadly classified under either partner or YG leadership.

Partner leadership: This category refers to actions that fall under the responsibility of Indigenous and municipal strategy partners. Most actions in this category are energy projects that support shifts away from fossil fuel dependencies, or actions around knowledge sharing and development of capacity for climate governance. Though there is no recognition of varying capacities Indigenous Nations might have to undertake climate action or engage in

strategy development and implementation programs, other statements included in this category reference climate leadership shown by Indigenous Nations.

> *"In February 2020, Yukon First Nations declared a climate emergency due to the threat that climate change poses to the culture and way of life of First Nations people. In the declaration, Yukon First Nations call on all governments, corporations and individuals to act in the best interests of the planet and future generations as they come together to address climate change" (p.6).*

YG Leadership: This category refers to OCF action commitments under YG responsibility and to commitments around accountability and transparency to partners and the public. Aside from internal actions, YG is supporting climate action through investment, funding, and financial support programs for Indigenous Nations, businesses, organizations, and individuals. They also commit to support these groups through technical and other unspecified non-monetary means and to working with the mining industry to establish GHG reduction targets and plans to achieve emissions targets.

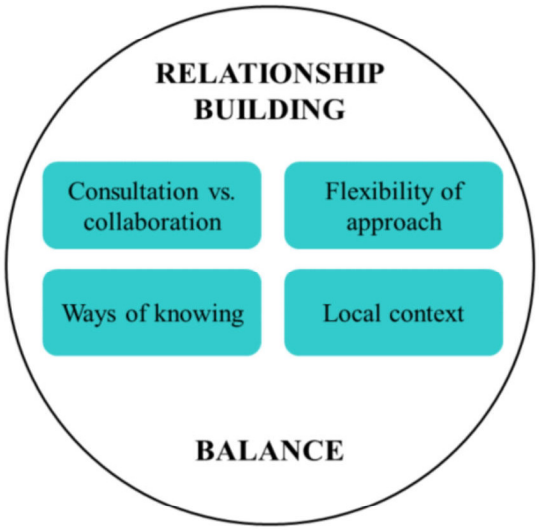

***Figure 6**. Summary of themes from interviews.*

4.3 Interviews as conversation

In this section, I present the four themes that I have drawn from the interviews, as well as the overarching theme of relationship building and balance that appeared throughout all conversations (Figure 6). I conducted 17 interviews and have organized findings under each theme according to interview type: Indigenous organization, YG planning, and YG implementation representatives.[2]

[2] Interview respondent codes: Indigenous Nation/organization representatives IO1-IO8; YG strategy planning representatives YGP1-YGP4; YG strategy implementation representatives YGI1-YGI6.

I conclude the chapter by bringing perspectives from all interview types together in discussion around the overarching theme of relationship building and balance.

My understanding of 'conversations' follows Wilson's (2008) style of putting relationality into practice; I have compiled responses from separate interviews, bringing them into dialogue with each other (as described in Section 3.4.2). I reserve my in-depth analysis for the discussion in Chapter 5 but acknowledge the analytical work that has gone into selection of quotes and identification of key themes. The emboldened text (led by the code "Aven") represents my voice as researcher. These are not direct quotations and are instead places where I have used my voice to synthesize, highlight themes, and provide flow to the conversations by making connections and transitions between different interviews. Regularly formatted text are verbatim quotations from interviewees, which I have left to speak for themselves. From this point through the end of the chapter, I present conversations for the reader to examine and draw their own conclusions.

4.3.1 Consultation vs. Collaboration

4.3.1a In Conversation with Indigenous Organization Representatives

Aven: Can you tell me about the partnership in this collaborative process?

(IO4): […] for this [strategy] specifically, you know climate change is important to our community. Being in the north, we're disproportionately impacted by climate change. So, certainly it's something that we want to have our voices heard.

(IO7): The strategy was developed with the participation of Yukon First Nations, transboundary Indigenous groups, I will say Yukon municipalities as well. But it is important to note that it was a Yukon government led initiative that has seen the participation of First Nation governments as well as Indigenous transboundary groups. So, I would say it is a hybrid approach consultation/partnership because there are commitments and actions that First Nation governments have identified and they are leading in the strategy.

(IO5): I think being funded to be involved as a partner is really important. […] touching on the capacity piece, a lot of Nations have varying capacity, financial, human that sort of thing, so they don't actually have someone that would be able to review [the document]. And maybe they wouldn't, showing "Oh, they didn't respond they're not interested," but that's not it.

(IO1): From our perspective, collaboration can only be sort of collaborative based on the resources that you have.

(IO6): We would be looking to work with the government to go after some funding sources, whether that be from the Feds or whether we need to raise the funds in some other way. That's kind of the general approach that we would expect for something like this. And this is one of the challenges that almost every First Nation government sees is having the time to be proactive in the management and administration of even just the settlement lands.

Aven: I am hearing that capacity is a main barrier to being involved to the extent that you would like and being able to undertake more proactive work. These types of capacity issues are prevalent in work that I have been reading on Indigenous planning and have also come up as hindrances to collaboration in my other conversations with YG representatives. What could YG do to help create a more collaborative process?

(IO6): […] I think one thing that really doesn't jive well with First Nation governments is a situation when either the Yukon government or the Federal government comes in and tries to impose their own ideas or approaches on how things should be done […] saying "This is our idea, this is all the work that needs to be done, you just simply need to agree to participate and we'll do all the legwork for you."

(IO1): [YG needs] to go back a step and come to ask if this is even something we want to happen versus asking how we want to be engaged in a process that will happen with or without our input. It's that consent piece of partnering, rather than coming to someone and saying, "we're doing this, you're in or you're out."

(IO5): [Exactly], there's a great analogy that my colleague shared with me: it's like the stage that we are invited in at, the house had already been built and we were essentially just being invited to decorate one room.

Aven: Initial engagements in planning are key for setting the tone of the whole engagement as a collaboration versus a consultation. If planners and partners are to be open to undertaking a novel form of process outside of the usual consultative model, this needs to be supported from the very outset of agenda-setting and process design to avoid setting up a default process. It sounds like much of the process had already been designed when Indigenous partners came on board even if YG was open to suggestions and changes after the fact. What other elements are key in establishing better relationships for collaboration on a government-to-government level?

(IO5): We say "a right approach is a rights-based approach" - that would be all partners supported equally to be at the table to lay the start, do the blueprints together, lay the foundation. […] And really recognizing self-governing agreements, and that Yukon First Nations have been showcasing leadership for a long, long time.

(IO7): Climate change is affecting all of us, and I think Yukon government in developing this strategy needs to make sure that Indigenous participation in planning processes and in developing climate solutions is not just a tick in the box exercise, that "we've consulted, it is done." It must be in the spirit of the land claim agreements that the First Nations have signed.

(IO5): […] I think the ideal relationship? It's a process. There's a lot of pivoting that needs to happen, and I think it needs to be an emergent process […] The government needs to listen and learn from First Nations and sort of take those steps together but have First Nations lead the way and show what that could look like for them.

Aven: I see the desire here for a rights-based approach to planning that recognizes the unique legal, political, and social situation that we have here in the Yukon. The suggestion that we need to be following the lead of First Nations who have been doing this work for a long time echoes the work of scholars who describe traditional Indigenous treaty negotiations as models to inform reconciliation built around principles of reciprocity and mutual respect. What elements of this partnership process have done well or need to be changed for continued collaboration?

(IO8): [The *Our Clean Future* process is] a good news story for sure. It's awesome that Yukon government has done this work and is continuing to do the work. So, all around I think we applaud it and really support it going forward. […] as we build initiatives with Yukon government we can report on [those].

(IO3): Hopefully they will continue a partnership group that we can advise. I guess we're just still seeing how we'll play out - actions written down mean one thing, but whether and how they're actually implemented is a totally other thing. I would have continued the partner group, and check-ins with the Nations.

Aven: Right, so you're saying that the partnership process from strategy planning should be carried through implementation, but that it is only a first step towards long-term collaboration in climate action. It is important that those involved in this collaboration take an adaptive approach to partnership, allowing it to shift and change as new experiences and relationships are formed and new knowledge is developed.

4.3.1b In conversation with YG planning representatives

Aven: What was the approach to creating the partnership at the outset of this collaborative strategy process for OCF?

(YGP4): To be honest I don't know that we ever really settled on a clear definition of what we were going for, and I think there were differing perspectives amongst the team as to how to define partnership. I think ultimately what we landed on was based more on the pragmatism of the time we had to get the strategy completed. And some would define it as extensive and comprehensive engagement, as opposed to partnership. I think we leaned into the partnership piece. I think it was very consensus focused, and [there] was significant effort made to build consensus. But I think, again we didn't go to that space where we were looking to ensure everyone was happy with all decisions. I know that there were members of the team that felt that how they would define this partnership was compromised a bit over time.

(YGP3): Early days of the project, we hired a project manager for [YG] and I […] very much said to them, "We need to have preliminary conversations." Engagement doesn't mean you go out and say "Here's the idea, what do you think?" It means, "Here's a concept, what would it look like if you were participating in it? What resources would you need? What are the things you're most interested in to start us rolling in the right direction together?"

(YGP4): […] the concept right off the bat was to come to the table with a blank sheet right? Rather than say "This is our strategy, what do you think about it?" It was "Okay, we don't know what this is, let's work together to figure it out."

Aven: So, I'm understanding that this novel partnership process set out to try to be as collaborative as possible, though there were challenges even internally around how YG staff envisioned collaboration. Pre-engagement and initial conversations were held to understand how Indigenous organizations wanted to come to the table, however deadlines meant having YG staff do some legwork outside of the partner group. It sounds like some individual staff wanted a more consensus-based process and equitable workload distribution, but I wonder if some of these more internal challenges arise due to differences in established branch cultures of collaboration with Indigenous Nations, as well as individual staff comfort levels and beliefs. What were some of the challenges that arose in trying to develop the partnership itself?

(YGP1): It's not really something that I can change per se, but capacity is just a big challenge. And it would have been nice [if] other governments could have participated more fully […] if they'd had people and resources to do so.

(YGP4): We had lots of discussions about [compensation for engaging/partnering]. It was an interesting process, cause typically we wouldn't offer resources to engage in government consultation processes, but this was unique and there is examples. And so I think ultimately we landed on offering support for travel and accommodation, and things like that, but falling short of offering resources to hire staff.

Aven: Right. So, capacity challenges arise in these types of partnerships or engagements. Most Indigenous representatives I've heard from have also described capacity as a hinderance to effective collaboration. Lack of capacity supports meant some representatives viewed the process as more of a typical consultation engagement than a collaboration. Despite not offering this form of support, what were some of the things that you found helpful for developing trust and relationships in the partnership?

(YGP1): […] the ideal relationship may depend on each government's level of interest and expertise in whatever topic is on the table, as well as capacity. To have clearly defined the decision-making processes [was helpful]. And one that came up for me fairly often in [OCF] is that the relationship in some ways may need to reflect the urgency of the issue.

(YGP1): I think we've set a foundation to continue working together on climate action, because the vision of the strategy and the objectives of the strategy were co-developed, and so we now have this foundation where you can say "Okay, we both agreed that area X is a priority, and we can work together to take actions that were suited to work towards that."

Aven: So, efforts to increase trust in collaboration involved coming to the table on equal footing with regards to getting information to make decisions, as well as keeping pathways of communication transparent and accountable to what partners had provided in terms of input. I've seen this need for transparency and accountability in readings I've done around climate adaptation planning, many of which critique the consult and depart model that has often been used in Indigenous communities. Where can YG improve its approaches to this type of partnership or collaboration?

(YGP2): I think that whenever that opportunity presents itself it'd be good if it became part of Yukon government's culture to [apply a reconciliation lens]. […] I think we really need to hear Deputy ministers and Assistant Deputy Ministers and everybody else, as much as they want to look at things through the climate lens, they've got to also have a reconciliation lens

on it at the same time so the average worker bee like me gets the message that, for every single project we're working on, that's another language that we're using. We need to say "okay, so who's missing right now, whose input don't we have? How are we being inclusive? How are we making it possible to include everyone who needs to be?"

(YGP4): [I would agree], taking [the conversation about consensus-based policymaking] out of my world and into a government-to-government, corporate dialogue space. To define like what does this mean, how do we want to make this work?

(YGP2): If you had capacity, ideally [these processes] would be not driven by the Yukon government, it would be driven by the First Nations. And the First Nations would or wouldn't invite the Yukon government, depending on what they needed, right? They may decide let's form a partnership of several First Nations, but don't necessarily have the Yukon government right away, unless we see them as a useful resource and will involve them.

Aven: What I am understanding from your experiences is that within YG, there is a need for senior leadership to supply more guidance around what is expected in terms of applying reconciliation mandates to the collaborative actions that are being carried out at the bureaucratic level. Part of reconciliation moving forward might involve supporting Indigenous-led climate action practices, and having YG play more of a supporting role. In this, I see some tensions with the earlier discussion. First, though I recognize the aspirational nature of this desire to support Indigenous-led climate action, this approach is at odds with the aforementioned stretched capacity. I am left with questions around how capacity could be increased for Nations to undertake this type of process, and around how much responsibility Indigenous Nations want to take on regarding this issue. Answers to these questions likely differ among communities. Second, this approach seems to separate Indigenous and settler climate action, which is contrary to OCF's otherwise relational approach to climate change as an issue that connects settler and Indigenous peoples. I question how these two different leadership styles might be brought together to meet needs for different communities, and whether the need for a separate process arises due to perceived failings of the OCF process.

4.3.1c In conversation with YG implementation representatives

Aven: So, right now partnership is in the hands of individual branches for action implementation. How do different branches define partnership?

(YGI4): To be honest there's not a clear definition of a partnership means for government. […] partnership implies more shared decision-making than collaboration, say, but they're still not a consistent […] frame that people can look at and say that's partnership that's not.

(YGI3): I think how I conceive of a partnership approach in our work is I think it's the difference between like informing somebody or a group of people or an organization or a government […] of like what we're planning to do versus […] coming to the table and then asking for the same like "do you have ideas that you'd like to see or do you have a different way that you would approach this?" […] And then, finally, like on the implementation side, making efforts to do those things collaboratively. And in the case of a lot of our work, it by its very nature has to be [collaborative] because, on settlement land, the First Nation government is going to be the proponent.

Aven: Right. So, we have a range of branch partnership types from those that appear in formal and less formal agreements. It also sounds like there are some different views on what it means to undertake traditional consultation through informing communities about a project and asking consent versus practicing collaboration as a process that involves shared ideas and approaches to designing the project itself. What are some challenges in approaching this kind of collaborative work?

(YGI4): I mean capacity is definitely an issue.

(YGI1): I've been thinking more about that and how to make resources accessible, and reflective of capacity. Like, right now, a lot of resources, not just YG ones, but at the federal level, are like tied to fiscal year, and they have to spend it all within that fiscal year. And so, they're sort of often these constraints […] that are like hindering processes or progress.

Aven: So, I am hearing that there is a range of capacity on both YG and Indigenous organization sides to be involved in these kinds of projects, and part of that is related to funding structures. Several Indigenous organizations have called for more flexible and predictable funding structures in climate action specifically, as well as for self-determination in governance more generally. How is partnership approached in branch collaborations for OCF or other projects?

(YGI5): A couple years ago, [our] Branch underwent an initiative to enhance relationships and understanding of Indigenous ways of knowing. And so, as part of that we kind of, hired a contractor to, kind of do an internal look at the way that we operate and our partnerships and how we can improve.

(YGI2): Another [important consideration for us] is to make sure that peoples' Rights and Titles aren't violated through [our] work, right? So […] when we do these community engagements, and the purpose of trying to [get] people to agree on how they want something managed is to an extent to make sure that we're not violating you know, possibly their rights. And that could be rights that haven't been defined yet, and their titles.

(YGI3): One more thing that comes to mind is reporting back and not leaving people in the lurch.

Aven: So, there is a wide range of branch partnership practices, meaning that there is no YG-wide model of what is required in a collaborative approach. Evaluating branch practices to understand how to create better relationships, a rights-based view of management actions, and open and ongoing communication are key parts of different branch strategies for partnership. It sounds like a lot of this is up to individual branches or staff, who may have differing interests and levels of comfort doing the work. Are there any specific steps in partnerships that support the broader relationship-building?

(YGI5): One of the kind of actions are doing is we're meeting monthly to have check-ins […] about building relationships and what's worked and not worked for people. And you know […] showing up in people's communities, and you know just being there and ready to listen, people found that really good for building trust and having that in-person connection.

(YGI1): […] I would like to see more training, more awareness building, more understanding of how modern land claim agreements can be and should be recognized in various actions and processes beyond the actions. And sort of that knowledge transfer, knowledge

mobilization piece, yeah just understanding what specific First Nations governments are interested in, what sort of the broader organizations like AFN and CYFN are interested in.

Aven: I've seen the need for settlers and planners working with Indigenous people to receive education and training in Indigenous planning work. Training in areas such as colonial and Indigenous history and ways of knowing, and in cultural competency is seen as key to stronger colonial institution capacity for collaboration with Indigenous peoples. It sounds like in your experience with YG partnerships in general, a lot of this work is happening or needs to happen internally to explore different possibilities for collaboration. How might OCF partnerships be carried forward?

(YGI3): For these plans, and just for our program generally to be successful, we need to be looking at issues on a relatively larger time scale than I think is natural for humans. […] And I think that like that's where the success will be is if we're able to consistently show up and work together towards those goals. […] discussions and opportunities for regular cyclical feedback and input I think is really important.

(YGI6): By all means [OCF project] is meant to continue if we get buy-in from people, much longer than the than just development of a research agenda. […] So, it's an iterative process.

(YGI4): I think, in part, like [the *YFN Reconnection Plan*] will be really important in informing how we can work together. Because I think in establishing a way for us to have a shared mechanism to inform policy we need, you know not only YG to come to the table and say we can work together, we also need to hear from First Nations how they would like to work with us and what makes sense for them.

Aven: The importance of long-term collaboration also came up in several of my conversations with Indigenous representatives and in climate adaptation planning literature, which emphasizes the long-term nature of climate impacts and the necessity of an adaptive approach to action over time. I see that OCF has provisions for some projects to be continued and there is an acknowledgement that partnership processes will evolve over time, partly based on leadership from Indigenous organizations.

4.3.2 Flexibility of Approach

4.3.2a In conversation with Indigenous organization representatives

Aven: We touched on a few issues with regards to capacity constraints and more urgent priorities around engaging in collaborative approaches. How could collaborative processes better deal with some of these challenges?

(IO3): Communities are so stretched, so I can totally see how this could fall as a side of the desk thing unless some of them are really personally interested. […] So, it's really at the discretion of the community and who they want to [represent them] and what they have the time and resources for.

(IO8): I think where the success in building those partnerships is going to come is when the First Nation says, "this is what we've identified we can do today." So, you know, maybe they are better just to sit and wait until someone reaches out, but I don't know, I still think we have some ways to go to figure out how to make those relationships work.

(IO4): [It comes down to] recognizing that some of these strategy development [or] legislative development can be either less urgent or less of a priority for us. [It] doesn't mean that we don't want to participate in it. It's more just like, how they out of necessity have to take a bit of a backburner to some of the more pressing issues that we face on our territory. But the best experiences that we have are ones that have leaders that understand those pressures that we face and are able to nudge us as to when they need information, but also provide us enough time that we're able to review documents and provide insight in a way that fits our schedule. Basically [they] are willing to work with us to participate, rather than imposing sort of rigid framework for participation.

(IO8): Like I can think of a handful of initiatives […] and there'd just be some YG staff who really stood out, because they adapted to working with the First Nation and how it was different from working within Yukon government. […] You know, and just seem to have infinite patience and understanding and compassion for that kind of irregularity.

Aven: So, you have these fluctuating capacities to be involved in policy processes, and YG needs to be flexible and willing to work within these fluctuations and acknowledge that competing priorities will often arise that impact ability to be involved. In other conversations, I have discussed the need for education and training for YG staff to increase YG capacity for collaboration with Indigenous organizations. Perhaps this is a particular area for staff training that emphasizes patience, flexibility, and awareness of community issues. What else could YG do to facilitate collaboration?

(IO5): [We need] more kind of whole of government approach. Something you see a lot of is government kind of operates in silos […] there has been a lot of work done, I think, in government, but it's like they're not communicating to each other. You keep saying the same thing over and over and over again.

(IO8): [For us], [community] is so difficult to get to and be in. I guess I have supported the "Now we're here let's talk about everything." I think I've even fostered that. And it hasn't really been successful because it's just skimming the surface on too much. But I guess I see it too as an opportunity for people to get to know one another. And so, if people you know from Energy Branch are in [community] on one project and they say, "let's carve out a morning and sit down with Government Services or whoever, to talk about other initiatives." That meeting in itself may help in building the relationship between individuals and with other departments with the [Nation] government. But I mean maybe a more formal structured table where [Nation] and Yukon government meet and strategize on how to move forward would be something that we would be looking forward to, in the future.

Aven: You have really highlighted the challenges here in trying to coordinate within YG to streamline the asks of Indigenous communities so that they come from one place, while also recognizing that this may not always be the best approach. This seems to be a big challenge of this type of work – figuring out what works is so context and case dependent. Being more flexible in how these needs are met for coordination of approaches might be helpful in cases where there is not capacity to collaborate fully.

4.3.2b In conversation with YG planning representatives

Aven: How did the OCF process seek to accommodate partner participation levels?

(YGP1): Throughout the process, we maintained a flexible and what we're calling "open door" approach to collaborating with Indigenous and municipal partners. And in particular, this included enabling partners to choose who they would like to participate in the project. […] And it was really like you can participate as much or as little as you would like, and it's fine to vary your participation level at different times of the process.

(YGP3): The planning process was a lot of, "okay! Let's take one step forward and we learned this thing. Adjust course. One step forward and adjust course."

(YGP2): To sort of meld between ideal and realistic [relationship between government and First Nations] would be a really flexible approach. So, for example Yukon government […] we should have programs where we listen and […] find out what's working, what isn't working. And then when grant programs or rebate programs or loan programs get created [you can] be super flexible with how you administer those.

(YGP4): I think that the ambition on creating a new relationship is so clearly valuable, and everyone agrees. I think what's challenging as an operator, as a person who's just in the trenches trying to make all that work is it's not really clear how to make it work. And so, we're kind of making it up as we go along. I think that, given the time we had, given the ambition and desire to have a strong product and get implementing it, I think we did a pretty good job. But, if the goal through reconciliation is to have a truly consensus-based policymaking process, I don't think we're there yet.

Aven: I really see some of the challenges in wanting to undertake a process that emphasizes consensus and really involved collaboration while also dealing with the hard reality that many Indigenous organizations simply cannot currently undertake this level of collaboration due to the amount of capacity required. OCF dealt with this challenge by being flexible and adaptable in working with different capacities. From this conversation and my conversation with Indigenous representatives, I see how taking a flexible approach that incorporates partner feedback can help with building stronger relationships of collaboration between YG and Indigenous groups.

4.3.2c In conversation with YG Implementation representatives

Aven: What is the approach in implementation to continuing OCF partnerships that were developed during the strategy planning process?

(YGI5): As far as I know we've kind of been taking our partner approach to that. Kind of just, you know how we're defining ourselves as a Branch in our all of our work instead of doing things differently with [OCF] actions.

(YGI6): I don't know really what the case is for others, but I think I have quite a bit discretion in in the research I do personally as a government employee. There is obviously a very strong expectation, that we are communicating with First Nations and [RRCs].

(YGI2): […] what would be ideal is more centralization. […] So, what [one Indigenous group] decided to do is every year is [for] people that wanted to meet with them about science-related things, they decided [to turn] the whole thing into a week-long research conference where any researchers working in set amount of area there, what they considered their territory or area of interest, all had to do their proposals and present on previous research in this one week period.

Aven: Right, so it's up to those doing the work to decide what works best for their personal style and the needs of the project being implemented. However, there are capacity challenges that might be helped with a more coordinated government approach to stop pulling communities and staff in so many directions.

(YGI6): I certainly wouldn't have a problem with something that's more codified. But at the same time, […] I've been working with you know the First Nations here in the Yukon - not all of them, of course - but several and RRCs for quite a while, so I'm pretty comfortable with it. So, I don't mind doing it kind of learning by doing, in fact, a lot of the work I do is learning by doing that's just the nature of the job.

(YGI4): I think [the approach to partnership] depends on the branch. in some cases, maybe flexibility is good because, because […] you know YG is not one branch, it has so many different teams. Likewise, you know there's really a diversity in the First Nations governments and how some Nations prefer to work, and the capacity that they have. So, we do need some flexibility where if we have to rigid a definition, then you'll never meet a standard because it doesn't quite fit.

Aven: I see a couple different views here of how to deal with some of the capacity challenges. First, a more coordinated government approach might help reduce the burdens of multiple consultations that pull communities and staff in many directions. Second, having individual approaches to collaboration allows flexibility for each given project around requirements for capacity-intensive partnership or consensus-building activities. Though I have concerns that in some cases this might mean that Indigenous voice and agency might not be included to a large extent if it is seen as costly or difficult to engage people and Nations, I also see that Nations themselves might have varying levels of interest in partnering on different projects. What do you think can make a flexible approach to partnership more successful overall?

(YGI4): […] We need to have space for people to work together, in a bit more of a flexible way where - sometimes like First Nations don't always – and government either - like sometimes we don't have the capacity to come together and work in a really meaningful way, or there's not funding for that engagement or for that project. So, sometimes it's good to have a partnership that's, you know, maybe less comprehensive and less supportive of self-determination as a whole, but it's sort of starting to create a pathway to work together more meaningfully and that's important too. […] I [also] have not gotten a clear direction from our senior management, and likewise the leadership at CYFN and AFN. […] But, that's also really important, you know, because at the working level, we can only go so far, it has to kind of move up the chain, and there has to be support for it.

Aven: So, partnership requires direction from senior Indigenous and colonial government leadership about the general expectations for collaboration, as well as some flexibility on an individual level to form the types of partnership that work for the specific project and context.

4.3.3 Local Context

4.3.3a In conversation with Indigenous Organization representatives

Aven: How do engagements and partnerships differ in different communities?

(IO5): I think the community focus is important. The sort of communities piece and building on the different realities in communities, like things are very different in Dawson than they are in Carcross, than they are in Ross River or Watson lake.

(IO6): This process for *Our Clean Future* was very respectful. There was awareness of the sensitivities of the communities and it was even great that they were willing to allocate time to sit down and meet with Lands Department staff, just so that we could give them a bit of an idea of the current pulse in the community, was it a positive or negative one, things to look for, things to be mindful of. So, it was a really good exercise to have a pre-meeting.

Aven: You're saying an important start is having YG acknowledge different community contexts. Indigenous planning by definition requires planning to occur within specific local contexts. In the Yukon, the territorial government is mainly based in the capital city of Whitehorse, and so much of the planning for rural and Indigenous communities is conducted from within this urban context. I see how an awareness of the on-the-ground realities of different communities and engagement with organizations in those communities is important for those undertaking this work.

(IO6): I think the best way to engage with [Nation] I would say would be for [YG] first and foremost to start having dialogue with the Heritage, Lands and Resources Department, and then from there, committing to joint engagement with the community.

(IO7): [Yes for us too]. The community have their voice and they have their concerns. We relay their concerns, but it is always good to hear directly from the community members.

(IO3): I do think it was good that [YG] didn't just try to do a one style template necessarily in each community. I think they tried to be flexible and see like what worked best for the community in terms of, whether they wanted a presentation, or whether they wanted an open house, or what they thought would work best for the community.

(IO5): Understanding a lot of the realities on the ground are different for communities and I would say, for the most part, it was a pretty status quo engagement process. Hosting community meetings, people show up they don't show up sort of thing. [at the Whitehorse meeting] there's no First Nations people, no representation, no Indigenous leadership.

Aven: Right, there is a need to recognize the community context in terms of how to get folks out and engaged to actually listen to and include their voices.

(IO1): I would say the number one issue we hear from the community is mining and how it impacts the community and how it benefits the community. And the mine is good for the greater global economy for batteries and things like that, but the impacts are so localized to the community. I think if you had asked us, we would have said we want mining to be addressed in this strategy.

(IO5): I think [for] a lot of people, that inclusion piece is so important. If it's just a one-off thing, if someone couldn't attend, it's like they kind of missed their chance. So, like I think there could have been more inclusive and targeted opportunities to engage with First Nations, that were maybe specific. […] There's [also] different ways you can have engagements, like you can have breakouts, you can have something that's a little bit less intimidating, you can have multiple presenters, facilitators. Something that's a bit more engaging rather than just

standing there, having like a boring old slideshow that you're showing someone. Being outside, being on the land to whatever extent you can do that.

Aven: So, I'm hearing that the process for gathering community feedback needs to be adapted to each particular context and have multiple means of gathering that feedback. I have heard from YG staff that the intention of the OCF planning process was to work with individual communities and organizations to design engagement and partnership processes to increase the presence of voices from those communities in the strategy planning. However, it seems that there were still places such as governance of industry where the process did not meet community needs and priorities.

(IO5): Like at the ground level, if you're a community member that's just attending this meeting, people come, they give the presentation, they hand some stuff out. You say something that is really important to you, but there may be no follow up, like how was what you said included in this work? […] and so the government listening, learning, reflecting, and doing what are they doing. […] the follow-up and continuity piece is really important as part of the relationship building and connection piece.

Aven: Right, it is important to make the effort to follow through with each community after the engagement period. Understanding how individual community members feel about YG in terms of trust is key in informing approaches to engagement with individual communities that encourage community members to share their voices and ideas. In terms of relationship building and connection, what else can YG staff do to build trust to work with communities to meet their needs and priorities?

(IO8): I struggle with that a bit because, although I firmly believe that yes, these projects need to be led by the communities, owned by the communities, and the communities need to move at their own pace to get these things happening, I think there's a link that's missing there. […] But you have a community that just has issues with governance, or social issues, or whatever else their priorities are, and so for the ten years it takes for them to muster the capacity to develop [for example] a clean drinking water project, they go without, clean drinking water. You know and I just think there's something there that needs to be bridged.

(IO5): […] I think Whitehorse for sure [could have used more targeted engagement], because Whitehorse is so big. Like you want First Nations involvement, you need to go to leadership. […] I think a lot of communities are really guarded too when it comes to government coming and wanting their opinions and their feedback on stuff - there's a certain level of trust, that can be missing in communities.

(IO2): It can be really challenging to approach a community. The perception in the communities still for most people is that the government is the enemy of the First Nation. These are the Indian agents coming in again like they have for the past hundred years to take kids away or now to take information away for their own purposes with no real benefit to the community. I think it's maybe not that difficult of an exercise to break down these barriers – just spend a bit of time talking informally with people so they are actually comfortable.

(IO5): [YG staff need to] come to communities with a bit more of an idea of what people are dealing with on the ground, and be less insensitive to gathering their feedback.

Aven: It makes sense that historical and current relationships mean there is a lack of trust in colonial governments in Yukon communities. There is a need to work with

community leadership to understand how best to engage each community in ways that build trust through personal connections and that meet local needs and priorities. Additionally, support for capacity needs to occur on a case-by-case basis, and in a way aligns with self-determined desires for support.

4.3.3b In conversation with YG planning representatives

Aven: Why was it important for the OCF engagement process to be locally driven?

(YGP1): From a climate action perspective, the planning process of the collaborative process we followed made sure that *Our Clean Future* was representing the priorities of governments and people or citizens across the territory, not just the priorities of the Yukon government, which we felt was really important for it to really reflect a broader perspective across the territory and it sets the foundation for continued collaboration.

Aven: What was done to do to get more voices involved in the process engagement?

(YGP2): [Initially it] was basically doing the phone calls and emails and follow up phone calls to see who had capacity to be involved, at what level, and who they could appoint. And then have them tell us what would be the best way to get involved with the community, whether that was to go crash a Chief and Council meeting or an existing community meeting, or hold a special one. So there was no one size fits all [procedure]. Every single community was different. […] The key was asking "what's appropriate here?"

Aven: YG asked local organizations what works best in each community, attempting to conduct engagement that maximized community input in the strategy development. I learned from Indigenous representatives and work on Indigenous planning about the importance of working with trusted community organizations to design engagement, and it sounds like an effort was made here. What were some of the community-specific challenges that arose in engagement, and what worked to overcome them?

(YGP1): […] we found that traveling to communities in person, rather than just having an online survey, or maybe some other methods of gathering input, resulted in much higher participation from Indigenous Yukoners and members of remote communities. […] We also worked with the local First Nation and/or municipality to advertise and promote the event.

(YGP2): We relied on mail outs, on the internet, and I'm not sure if we ever ran any radio ads or not to talk about us coming. But we already knew that what's gold in the Yukon is word of mouth, because we all know how connected we all are. And then aligning things with community events was quite helpful, and just figuring out when regular meetings were.

(YGP1): During the first community meetings we provided meals. It was generally dinner […] it also really kind of changes the dynamic to all of a sudden we're sitting down and sharing a meal together and that's kind of a sign of respect and a sign of a willingness to listen and sort of be at the same level as opposed to what can really be seen as a give and take like we're going to take your knowledge and walk away with it.

Aven: This has mostly been regarding engagement with the wider citizenship of communities. Each individual Indigenous Nation and organization will also have different needs and priorities for collaboration, and so approaches to collaboration

should take these locally specific needs into account. What might the ideal relationship between YG and individual Indigenous Nations look like?

(YGP2): [I think] the break between [realistic or ideal relationships] basically comes to our very small population. So, when you've got 14 First Nations, and most of them self-governing, then each government has all these same responsibilities that the Yukon government has. And [even] with Yukon government, we find that we don't have enough people to do everything that the citizenry wants us to do. […] Climate change is a priority, housing is a priority, health is a priority, getting groceries is a priority, taking care of Elders and getting them to the hospital is a priority. I guess what I'm saying is, [an ideal partnership] would be equally resourced, and it would be driven by the needs of people in their regions.

4.3.3c In conversation with YG implementation representatives

Aven: How do approaches to OCF implementation vary in different local contexts?

(YGI1): Adaptation is often a lot more on the ground and more localized, community based, and it needs to be reflective of community circumstances. Whereas a lot of mitigation policy and strategy is more on a policy scale or more on an economic incentives or economy scale?

(YGI2): […] [A] challenge with engaging in any group that you want to consult with [during COVID] is they're already under the impression that field work is extremely unlikely […] [you're] trying to get people to agree to spend time on something they see as a pipedream.

Aven: There is a need for YG to strike a balance between plans that guide the territory-wide direction for climate policy and the need to develop plans at those local levels. Gathering local feedback and being oriented to local needs for engagement requires high levels of capacity on the community side however, and it is difficult to engage to this full extent when communities have stretched capacity. How can projects meet local needs and priorities to make participation worthwhile for communities?

(YGI6): [regarding a climate research project] we're [working] with the [Indigenous peoples] right from the start, so that scientists, researchers, biologists don't go off on our own and just start measuring things, and then we come back to the community and they say "you're measuring the wrong thing. That's really not what we're interested in."

(YGI3): I think it's helpful and important to ask, "is there something that we don't know that we should know?" Like one question that I saw it asked in a meeting with [Nation] maybe like two months ago that I thought was really great it was like "how would you like to be communicated with?" […] And it was interesting because, the answer was like "oh we're going to give you like these phone numbers and can you just text them when it's happening?" So, it was like that's not you know what I think an institution like Yukon government would ever trend towards right? […] And I think that one is just like asking like, "how do you want to be engaged?"

(YGI2): […] And sometimes [engagement] looks like, "We want to hire air monitors. We want youth to be involved, we want youth and Elders involved at the same time, etc. We want all this work to be translated into some sort of education component."

(YGI3): And then finally […] I don't know how I would ask for this, but is there something that we can help with that would make the process go more smoothly? And in the case of like again at that meeting with [Nation], […] they asked for [a particular] document to be

essentially kind of revamped with like imagery that reflects the First Nations community. And trying to […] make [the information] more accessible essentially like to a very particular audience. […] And I think that goes a long way. Like those like relatively small asks are really good steppingstones to building stronger partnerships with people. And that's I think the key to calling it a partnership versus something else is that you're giving back something when it's asked for.

Aven: So, it's important to undertake projects that benefit the community and to do work that they find useful. In this I see links to Indigenous planning and climate adaptation readings I've done, as well as Indigenous research methodologies, which all emphasize that projects and collaborations should have tangible benefits for the community being asked to participate. These are important parts of partnership, and YG needs to first understand community needs in order to meet them.

4.3.4 Ways of Knowing

4.3.4a In conversation with Indigenous organization representatives

Aven: What approaches do different Indigenous Nations or organizations take to climate change work?

(IO2): Climate influences everything we do, but we don't work on climate issues in the same way that Yukon government would; instead, it is wholistically integrated into most of our day-to-day projects.

(IO4): One of the key areas of interest [for Nation] is in environmental stewardship and working on projects and engaging with other external parties on various initiatives, committees, projects and that sort of thing, which would include climate change. So […], we're relatively limited in our capacity to sort of proactively work on climate change specific projects. More sort of indirectly we keep [climate change] within our focus.

(IO7): And also, bringing into the process traditional knowledge with consideration of it as equal value to Western knowledge.

Aven: Right. Climate change is an issue that cannot be neatly separated out from other governance issues and projects. An Indigenous approach is thus a more integrated approach that considers knowledge systems and environmental stewardship more broadly. In what ways did the YG process align with Indigenous worldviews?

(IO5): The good things that [YG] highlighted [in OCF] that I've earmarked here [are] the relationships between the people and the environment and highlighting [the] working together piece, Indigenous leadership, the acknowledgement of that I think is huge. […] And definitely [from the AFN/CYFN joint feedback we saw] a bit of language shift. Seeing things like worldviews being included in a government strategy, you don't really see that. […] I think the plan did change significantly throughout the drafting process and it's definitely a good starting point. But, the overall sort of direction for our work is that, the government doesn't know how to do this work from a First Nations worldview or approach to climate. That work needs to be done by First Nations I think [that] sort of a common understanding and iteration of that is really important.

Aven: I'm hearing that even the way that language is used can be hugely meaningful. This speaks a little bit to the need to respect Indigenous ontological perspectives that

view social-ecological systems as intertwined and stewardship as upholding the reciprocity of human-environment relationships. Informing stronger social-ecological relationships is a place where OCF indicates that Indigenous Knowledge can offer insight. How was IK integrated into the OCF process?

(IO7): I think that is one of the downsides of the strategy: It could have done better incorporating Traditional and local knowledge.

(IO6): The YG folks that attended were very mindful of the information they were receiving from Members - there was some storytelling and some Members even disclosed some traditional teachings through their sharing of information on things that related to climate change, so I think it worked out very well. [The YG team] did provide some disclaimers on how the information would be used at the beginning of the meeting, [and] they did also indicate that they would not be using any Indigenous Knowledge without permission.

(IO3): [I would suggest for future processes to] include more of a ceremony and cultural component to the in-person gatherings themselves and to look to decolonize as much as they're able to - as we're all figuring out what that actually means you know? […] But in terms of implementing those [cultural] procedures within the actual gatherings, I didn't see that come through at all. But I think it's sort of an emerging thing from what I've witnessed in the Yukon - it's starting to become more part of hopefully the way we do things

(IO2): I think that if there were certain protocols or something that we would have given [the YG team] they would have adhered to them, but I don't think that was ever really presented.

Aven: So, OCF could have improved incorporation of IK in the plan. However, IK is all about relationships to place, to people, and to the knowledge itself. That means it requires special consideration in the process of gathering and sharing it. How might the gathering of this knowledge be done appropriately in this type of process?

(IO2): Typically I would say it would be important protocol to talk to Elders specifically. I mean it's also one of those things where it's very much assumed that just a group of community members sitting in a meeting are providing Indigenous knowledge because they're Indigenous people. I think there is just a bit more to gathering [IK] than that.

(IO1): It can be more useful to do breakout groups, and to work with the Lands Department to determine which people work best together. For example, certain Elders will remember stories together or things like that. Another idea that we came up with was having an on the land component. So having Yukon government come out to [community] and taking the bus out so the Elders or younger people can show them real life examples. They can feel proud to show people what they know, and are more comfortable when they're not sitting in a community hall being presented to and asked for information. You can't expect people to think outside the box when you literally put them in the box. People don't respond all that well to the super formal process, which they very much see as consultation.

(IO2): [And like I said before], I think it's actually maybe not that difficult of an exercise to break down these barriers – just spend a bit of time talking informally with people so they are actually comfortable. Having those people come in and interview knowledge holders and having those relationship [allows people to] feel comfortable sharing that with you in smaller groups and one-on-one on the land.

Aven: Right, YG needs to be more careful about how this information and knowledge is gathered, received, and presented. The relational nature of IK means it is crucial that trust is developed to support a strong knowledge-sharing process. I am interested in the ideas about how YG staff might be able to learn from community members through a more experiential and on-the-land approach that is more consistent with the way that IK is taught than the regular meeting format for community engagement. What motivated development of a separate First Nations climate planning process?

(IO3): [The *YFN Reconnection Plan* is] focused on healing, reconnection, and reconciliation and other pieces. […] A big part of that [youth fellowship] training so far has focused on spiritual and emotional wellness, and then it has built more into the policy world as it's gone on. […] So there seems to be a tendency so far to go more towards this idea of reconnection – like reconnection with yourself, and your culture, and your family. [Reconnection] as a way of probably building resilience.

Aven: So, values and goals are not simply about GHG targets and specific policy action but instead also consider individual and community healing and wellness as important outcomes and aspects of resilience. The definition of resilience that I apply in this thesis strongly incorporates these needs for reconnection. How is the YFN process different?

(IO3): The draw to participate [in the *YFN Reconnection Plan*] I think would be that the Nations would know that it's First Nations specific. So, they would know that it will align more with the values of the First Nation and that that there would be more credibility that their ideas would be a part of the plan. […] [Also] the thinking was that we wanted to empower the youth – like really focus on <u>that</u> piece and have <u>them</u> play a central role in helping create the plan. […] [Another] thing that we've been really trying to do as part of our planning is to try to kind of decolonize the planning process. So, our leads have been really focused on having a more emergent process. I guess the idea is not necessarily setting out everything right from the onset and kind of letting things unfold a bit more gradually and slowly and as they reveal themselves. So, it's really new for me and it's really different and sometimes it's really uncomfortable. But, from what I'm learning, uncomfortableness can be a really good place to be. It fits with an Indigenous way of doing things.

Aven: I find the prominence of the youth voice and agency to be particularly unique to this process. In the OCF process, youth have a more advisory role, and there is no commitment for YG to act on their recommendations. Training youth to lead these processes around issues like climate change that strongly impact their futures strikes me as an important capacity building and justice mechanism.

<u>4.3.4b In conversation with YG planning representatives</u>

Aven: How did the OCF process try to incorporate Indigenous Knowledge?

(YGP1): So it's probably an area for improvement going forward, but in terms of the community meetings across the territory, during the first and second public engagement periods, we had a facilitator that we'd hired for both of those engagement sessions. And that was, I think, really great because they brought a lot of knowledge and expertise around some of these cultural practices that I wouldn't have been aware of, or maybe just wouldn't have known how to approach. […] Trying to create space for sharing these forms of knowledge.

(YGP2): Most people really want to share their culture, and so if you show that you're open about it, they're really eager to welcome you and show you the way. […] And then just being in the communities as well you really start to see stuff that's going on. Like it's one thing to have an Elder tell you the routes that they used to be able to take, and another thing to accidentally run into someone in [community] who is going for a walk in the same direction who takes you to a permafrost-induced slump that has gone right across the road.

Aven: So, there was an effort made by individual staff to listen to and learn about other ways of knowing. However, it sounds like the process was not designed to specifically include IK, and it doesn't really come across strongly in the final strategy product. How might the YFN-led climate planning process differ from OCF?

(YGP3): Somewhere along the path there was a real push on the First Nation side to develop their own strategy. […] what I understand, at least from the initial introduction to the ideas from [IO3], is that the two documents were meant to […] point to each other.

(YGP1): […] they've empowered First Nations youth to lead the process of developing that vision and action plan through their fellowship process. […] my understanding is that they wanted a process that was led by First Nations - so just kind of flipping the rules around where they're taking the pen, they're leading the process, and they might send something to us for review, or ask for our input on something as opposed to the other way around.

Aven: It sounds like there is an understanding that this parallel process was motivated by the desire for different leadership. From what I gather from Indigenous representatives, it also sounds like the YFN-led process arose because the YG-led OCF process was not representing Indigenous worldviews and priorities as well as it could have. Perhaps developing an understanding of where these parallel processes diverge would be beneficial in identifying changes that could be made to a collaborative process that would allow for stronger representation of needs and priorities on both sides.

4.3.4c In conversation with YG Implementation representatives

Aven: How do branches incorporate different knowledges into project implementation?

(YGI3): I think that [community events] are great opportunities, like one to get information out, but also in that case we came away from [events] better informed of the local context than we showed up with, and that's hugely valuable.

(YGI6): [A] number one source of information [for our projects] is the local the [Indigenous people] hunters. So, me and the regional biologist [colleague] in [community], we always speak to those folks first, you know, like "what are you seeing? Is this a big deal?"

(YGI5): One of the outcomes of the evaluation of [program] was like okay wow, how do we make space for learning about, you know when we're out in the field and we're maybe out there with some Monitors or Guardians or folks from the First Nation we might be partnering with like, how do we help create a forum for if they're you know imparting knowledge on us about that place, how do we bring that in, and you know value it in terms of our knowledge building?

(YGI4): Over the last year I lead a Climate Risk Assessment that looked at how climate change is affecting the territory and trying to bring in a more, I guess diverse, view of resilience. So, we really tried to bring Indigenous worldviews into that project and to broaden

out how we understand, risk and resilience. […] What we tried to do was to build on that standard, but then create a framework that created opportunities for Indigenous worldviews and Western and scientific worldviews, to come together. […] And I think the difference in worldviews is still quite strong, and there has not been an effort to bring them together in the governance of *Our Clean Future*.

(YGI3): I think that there's opportunities in the planning process for Indigenous Knowledge to be incorporated, where it's offered to right? Like it's entirely possible it's someone's going to say "No we're not like going to share information" or like something that might be contentious. There is another project […] it's the Southern Lakes Wildfire Risk Analysis, which is actually led by [Nations]. [...] But the really cool thing that's spinning out of this project is discussion around where it might be desirable to potentially use prescribed fire or managed fire […] [to] achieve like habitat goals. So, maybe they want to increase moose habitat in this area or sheep habitat or where they want to create firewood access? I think that that's a really cool example of partnership, where it's like they're the ones driving the project too, I should say.

Aven: It's important to develop pathways to share understanding and collaboratively define things like "success" or resilience. And there needs to be more recognition of the different people but often complementary knowledge that people hold, and that YG can learn from. I think the recognition of the knowledge that different people bring to the table is an important consideration for YG capacity to engage in collaborative work. I see a need for YG to continually evaluate the ways in which they work with partners, being open to adjusting course and incorporating new ways of knowing and doing as new information informed by partners and experiences becomes available.

4.3.5 Balance and relationship building

In conversation with all interview groups[3]

Aven: What are important elements of building relationships in the Yukon context of government-to-government or YG-community relationships?

(YGP3): I hope that Yukon government has come a really long way since the early days of this project. As I mentioned earlier, I found it was new to some people, the concept that there's different worldviews and concepts of busy-ness, and this whole "if they don't get back to me within two weeks they're not interested" idea – it took a lot of work to get the YG folks to really understand what patience meant in order to build trust.

(IO5): I do think it takes time to build trust and build relationships. And I think that more work has taken place, we're starting to see more like inclusive spaces and that sort of thing, but there is a lot of deep-rooted history. And we've seen that this summer, with everything that's happened with the children being discovered, and I think that has brought back a lot of in-our-face that there's so much more work that needs to be done for reconciliation, like we've barely even scratched the surface.

(IO4): A lot of [increasing trust in community engagement] comes down to the relationship that is built between the Territory representative and the Nation. Obviously there's a ton of

[3] These overarching themes connect responses from all interview groups. I have presented them together to show how this combination of perspectives can offer insights for future collaborative work.

history, both positive and negative in any sort of Crown-Indigenous relationship. So, with our experience, often it comes down to the personal relationship that either the Secretariat or whoever the liaison is with the Territory builds with our Nation basically prior and during the process. So, I can think of some good examples where it's very much that link that we're making and it's the relationship that I have with that person really influences how interested I am in responding to what they need and those sort of things.

(IO8): Oh [developing personal relationships is] a game changer. It's the difference between projects advancing and projects not advancing.

(IO1): I think the people that are doing these jobs often really care and they want to do a good job, they really have the best intentions. I just wanted to say that so it doesn't come off like the specific people who did the strategy were problematic, but it's more just how we do planning processes in general in the Yukon.

Aven: Right, so those personal connections are key in developing trust and relationships on a wider government-to-government scale. This hearkens back to the discussion above about undertaking staff training that emphasizes patience for working with communities. I saw this need for strong interpersonal skills that might help in relationship building in community-based adaptation literature as well. What might YG staff be able to do to improve these personal connections and community relationships?

(IO5): […] I think it's hard with government because there's so much turnover too, right? But it's like, working with community liaisons to sort of bring them into that space. And sort of building those relationships more organically. Like if they get an invite to participate in a GA or community event, take those opportunities to actually build those relationships, instead of having them be few and far between. And I think, just having those opportunities [to] get to know [community members] and just have them be a bit more organic rather than, they can be a bit strange sometimes when it's presenter-presentee, there's sort of this hierarchy of knowledge.

(IO3): [Yes, I agree]. The ideal relationship I think [would involve] to the extent possible, meeting in person. And frequent meetings would be good […] They don't necessarily have to be long meetings, but just kind of having those check-ins to continually foster that relationship is really important. And [I also think] for YG to be going to the community when they can. And actually being in person and seeing the surroundings and having a cup of tea in-person and actually really truly getting a sense of the community instead of just kind of assuming what it's like there. So that would be ideal as well.

(YGP2): I think that, for the Yukon government, the lesson is that we really need to be doing a lot more getting out. […] We need to keep those doors open and not just outside of Whitehorse. I mean within Whitehorse as well there's lots of Indigenous organizations that we need to be more plugged into. […] You can't build a relationship by being separate. […] And, you have to actually meet people. […] And be kind like they say, be gentle. And lots of patience. Reconciliation takes lots of patience.

Aven: There is no substitute for the in-person work that needs to happen here. On one hand here we have the importance of developing strong personal connections of trust, and on the other we have a high rate of turnover. An important aspect to consider in future work might be around how people with existing collaborative relationships can

facilitate development of relationships between new staff or partners. What are some ways to increase trust and build better relationships in partnership work generally?

(YGI6): [Building trust] is always a battle. Battle's the wrong word, but it's always a challenge. Because […] it does take a lot of work to build those relationships and that's what it's all about in it. You know […] the famous saying I'm going to paraphrase I can't remember exactly but "takes years to build trust, but only a second to lose it" apply. So, you know just maintaining those relationships is an ongoing process.

(YGI3): […] in some cases, we've had like projects with local First Nation governments for like 25 years almost. […] from the absolutely entry level of wildfire management in the Yukon you kind of just like go through all those steps building relationships and being like alongside these crews. And I think that that like probably translates when you get into like more management level positions, and relationships that like, it's been that way all the way through, and so like why wouldn't it naturally be a partnership onward?

Aven: So, these cultures of cooperation and non-hierarchical management have been built into some branches from the entry level up. That makes me think of the interaction between the youth cohorts for OCF and *YFN Reconnection Plan*, and the ways that establishing these relationships early on might be capacity for stronger collaboration later on. What challenges arise in trying to incorporate relationship-building activities into programs and collaborative processes?

(YGP1): I would say generally speaking, the more you collaborate, the longer things take. Because getting one entity to make a decision, is much faster than getting say 14 to make a decision and agree on the same decision, cause everyone's going to want some alterations and modifications and so on. And *Our Clean Future* as an example, took three years with the level of collaboration that we had. And we definitely heard from some people "climate change is incredibly urgent, you need to hurry up this process, you need to just start taking action, stop all of the planning and all of the talking."

(YGP2): […] When it came down to it, from a practical level, we realized we're also handed a job as Yukon government employees, which was to develop a strategy. And we had timelines that we had to meet and that kind of thing.

(YGP4): I would love to see some really difficult conversations about […] what it means to make policy together, what we'd like to see. And then talk about how we can meet each other's needs. From a Yukon government perspective to get things done in timely manner, from a First Nation's government perspective to ensure that they are getting what they need out of that process. Cause […] *Our Clean Future* was such a perfect example of something where I think we would absolutely have been open to anything that a First Nation government was interested in pursuing. What we couldn't do is […] spend a year talking about it, we needed to kind of get there.

Aven: Right, so there is a need to balance the urgency of the climate change issue with the slow nature of building relationships. There is no single path forward, and in some cases, processes might need to move forward urgently without putting as much effort as staff might like into this relationship building.

(YGP3): [Exactly.] At one point, the representative from [a Yukon First Nation] said something really important. […] Some of the municipalities are like "We're moving too

slowly, this process is." And then a few others, and the woman from [Nation] spoke up and said "It had to go this slowly because we're building trust with each other and maybe next time it can grow faster, but right now, I and my Nation of really appreciated this."

(YGI1): And to me, I think reconciliation is a lot about relationships, a lot about collective values and goals and then listening, and hearing, and like actually hearing and incorporating, those needs. So, I guess ideal relationships or an ideal partnership would be balanced and really respectful and reciprocal.

Aven: It is difficult to balance relationship building with the requirements for government policy development in terms of deadlines and cultures of engagement. I see the ways that this push and pull of different priorities and desires for collaboration might rush the relationship building aspect of partnership. I also see how in processes such as these, individual staff members have asserted their agency in carving out spaces for developing stronger collaboration and relationship building. If the goal is to strengthen representation of Indigenous voices in this and future collaborations, YG structures of collaboration need to incorporate these relationship building elements and make sure that they are showing reciprocity by meeting community-defined needs.

5.0 DISCUSSION

The purpose of this research was to examine *Our Clean Future* (OCF) development and implementation as a case study to better understand settler-Indigenous relations in a changing climate. I focussed on adaptation planning because of its relevance to Indigenous communities who are already experiencing climate impacts, and examined procedural justice and self-determination as key elements of climate planning processes that support resilience in northern communities. As indicated in my research questions and objectives in Chapter 1, I set out to document the OCF partnership process, to assess how the process incorporated fairness, transparency, representation of community voices and agency, and impartiality, and to examine how it supported Indigenous Nations' goals for self-determination.

The impacts of climate change on Yukon Indigenous communities, cultural activities, and territories were discussed in conversations with Indigenous and territorial representatives and are recognized in the final strategy document itself. Territorial government representatives recognized that climate action is also a priority for Indigenous Nations, and Indigenous partner representatives described the impacts of climate change as a motivation to work with the territorial government on planning processes. Both groups held a relational view of the climate problem, with a desire for resurgence of cultural practices, connection with the land, and Indigenous forms of governance, and for Indigenous participation in state-led planning processes that impact Indigenous lives, livelihoods, and lands.

This view of climate change as an issue that will impact and need action from both settler and Indigenous peoples and governments is strongly in alignment with the acknowledgement of settler-Indigenous interdependencies and a relational view of self-

determination that is described by Borrows (2002, 2016) and Asch et al. (2018). [4] The final OCF strategy document clearly emphasizes the relationship that all Yukoners have with the land and emphasizes that Indigenous peoples' relationships with and stewardship of the land have allowed them to develop unique knowledge. OCF expresses the importance of having Indigenous voices and knowledge present in climate conversations to provide lessons in environmental stewardship for all Yukoners.

This relational approach brings together principles from self-determination and procedural justice theories as outlined in Chapter 2. As such, I have organized this discussion around main themes that tie together findings from the document review and interview portions of this research: resilience, collaboration, and relationship building. Bringing together coding and analysis frameworks from interview and document analysis has allowed me to discuss all findings in relation to each other and the literature. I first present key findings from the research in relation to literature on resilience, and then move on to discuss findings under the theme of collaboration. Finally, I examine how relationship building appears in this research throughout both themes as a way to increase community resilience through stronger collaborative Indigenous-state and Indigenous-settler relationships.

It is important to note that procedural justice and self-determination theories have some significant overlap when applied to climate adaptation and Indigenous planning practices and so were difficult to neatly separate in this chapter. Instead, sections point to and build off each other. In this way, procedural justice can be seen as an important piece of a relational self-determination that includes support for resurgence of Indigenous cultural,

[4] In this chapter, I refer to 'reconciliation *and* resurgence' in a way that is consistent with how Asch et al. (2018) present these two areas as components of a relational strategy for self-determination, and not as mutually exclusive pathways to self-determination.

legal, and political practices, as well as fair representation of Indigenous voices and agency in collaborative planning processes that impact their lives and lands.

5.1 Resilience

Resilience emerged as a theme in my document analysis, and ties strongly into the themes of local context and ways of knowing from interview analysis. I continue to adhere to the Arctic Council's (2016, p.8) definition of resilience as "the capacity of people to learn, share, and make use of their knowledge of social and ecological interactions and feedbacks, to deliberately and effectively engage in sharing adaptive or transformative social-ecological change." Much of this section discusses resurgence in the OCF planning and implementation process as it relates to knowledge, governance, and social systems and their importance in building capacity and supporting resilience in northern Indigenous communities (Corntassel, 2008; Daigle et al., 2019; Simpson, 2014). What resilience and self-determination looks like differs for each community, and so there is a need to ensure that climate planning is contextually appropriate and incorporates different ways of knowing if it is to support different strategies for resilience. I discuss research findings around structural elements of resilience, alignment with community needs and priorities, integrated ways of knowing and doing, incorporation of diverse community voices, urban Indigenous engagement, and Indigenous leadership. Many of these ideas pertain directly to my second and third research questions, which prompted me to explore what a more procedurally just process and greater support for self-determination in the OCF process would look like.

Structural elements of resilience

Climate change is experienced in Indigenous communities in ways that are tied to socio-economic realities resulting from current and historical colonial policies (Cameron, 2012; Hermann-Mercer et al., 2019). As outlined in Chapter 2, community resilience is

impacted by non-climate stressors such as finance, culture, and education, which may influence the choices available to communities in adapting to climate change (Ford et al., 2016; Loring et al., 2016; Pearce et al., 2012). In addressing questions of equity, OCF acknowledges that not all residents are impacted by climate change in the same ways. However, though inclusivity and equity are main strategy values, there are few concrete actions that indicate how programs and services will be made more accessible.

One interviewee discussed the need for a more wholistic and justice-based view of climate change in pursuit of climate solutions that account for how non-climate stressors amplify the impacts of climate change faced by Indigenous communities (IO5). As described in Chapter 2, adaptive capacity is influenced by non-climate stressors, such as infrastructure and social stressors. As I discuss later, this means that adaptation and mitigation actions can be combined with more general community planning and development policy that aims to increase sustainability and reduce non-climate stressors. Some research has examined the need for successful adaptation planning with Indigenous communities to explicitly acknowledge the ways that colonization and wider societal and system power structures have impacted and continue to impact communities' adaptive capacity and resilience (Ford et al., 2016; Nursey-Bray & Palmer, 2018). Going further, organizations such as Indigenous Climate Action (ICA; 2021) call for decolonial climate policies that dismantle colonial, extractive systems that they describe as the root of the climate crisis.

Instead of delving into the structural roots of climate change impacts, the final OCF strategy mainly focuses on the strengths that are held in northern Indigenous communities. I see several possible reasons for not explicitly acknowledging systemic inequities and their influence on resilience. First, OCF is a YG communications product. Communications can support strategic policy directions for governments, and as such can function to manage the

way that information is passed from government to its intended audience (e.g., stakeholders or the public) in a way that increases public trust in government (GC, 2019; Glenn, 2014). This means that there is often a political element to these communications products that serves to represent a given government and its policy goals favourably.

Second, a focus on community strengths could be a preference for Indigenous communities who do not want to see colonization as the only story of Indigenous lives. Freitag et al. (2014) found that focussing on community strengths and assets served to increase community resilience and adaptive capacity in the face of social or environmental disruptions. I see a more strength-based framing as countering some of the vulnerability discourse that frames Indigenous communities as inherently vulnerable and in need of outside policy intervention into their lives and lands (Adger, 2006; Cameron, 2012).

Third, acknowledging systemic issues that impact how climate is experienced by Indigenous communities in the strategy (and the ways in which colonial governments have helped to create these issues), might be seen to imply government responsibility for dealing with these issues. Taking steps towards meaningful reconciliation requires structural changes in society, including changes in distribution of land, resources, and power (Napoleon, 2004). Fear of admitting responsibility and the potential for legal consequences has been a barrier to acts of reconciliation such as public apologies (Ombudsman for British Columbia, 2006). The enormity of the task and the possible financial or legal commitments required to begin to repair some of the structural inequities experienced by Indigenous communities may serve as barriers to making this type of acknowledgement in government communications.

Alignment with community needs and priorities

An important component of partnership that emerged in the interview process under the theme of local context was the need for planning processes to meet community needs and

priorities. This aligns with Indigenous planning work that requires processes to support community-defined needs for resurgence and capacity of cultural, legal, political, and social systems (Ugarte, 2014; Jolly & Thompson-Fawcett, 2021). The need for community leadership extends to the goals of a planning process: communities should define planning objectives and any definitions of wellness and success (Hibbard & Adkins, 2013; Howitt et al., 2013; Porter, 2013). Indigenous planning considers the local context of people, community, and place (Matunga, 2013), and Indigenous partner interviewees specifically indicated the different contextual considerations that need to be taken to distinguish actions that will work in Whitehorse as compared to more rural communities (IO5,8).

Designing plans around community-defined needs and priorities requires an understanding of and willingness to recognize and work in specific local contexts (Nursey-Bray & Palmer, 2018). In the OCF process, YG attempted to do engagement and partnership work that was grounded in local context through asking community representatives about their needs and priorities for a climate strategy planning process. Implementation staff from YG explained that partnering only works when projects align with community needs and values (YGI2,3,6) and Indigenous strategy representatives also described alignment of goals and priorities as a motivator for working together with YG (IO4,6,8). A project is not likely to be supported by a community if it is not seen as meaningful or in alignment with the community's self-defined needs, priorities, and preferred futures. This is a necessary element of reciprocity that has also been described in reconciliation and Indigenous planning work (Ladner, 2018; Nursey-Bray & Palmer, 2018; Thompson-Fawcett et al., 2017). The OCF approach to collaboratively developing decision-making criteria and engagement strategies is a strong place to begin work that has the potential to support individual community goals for resurgence. The final strategy also commits to collaboratively defining what resilience (as a

possible measure of success) looks like to communities, and this commitment can be seen as aligning with the procedural justice principle of fairness.

Integrating ways of knowing and doing

Another key aspect of Indigenous planning relevant to resurgence is the incorporation of traditional and adapted Indigenous knowledge (IK; Thompson-Fawcett et al., 2017; Matunga, 2013). Literature identifies integration of IK with Western Scientific Knowledge (WSK) as an important need for climate planning that supports more wholistic approaches to mitigation and adaptation action and accounts for systemic oppressions (British Columbia Assembly of First Nations (BCAFN), 2020; ICA, 2021; Reed et al., 2021). The importance of bridging ways of knowing is something that was found in several interviews (IO3,5,6,7) and the OCF document. However, though I found OCF recognizes the need to incorporate different ways of knowing in governance and decision-making, I did not see IK heavily emphasized or represented in the document itself. As several interviewees pointed out, this might be due to the complex considerations that are required to share IK, the need for trust and relationships to be built to support knowledge-sharing, and the desire not to fragment IK and WSK in the strategy (IO1,2,3,6). Only the community can determine which knowledge is appropriate to share (YGI3; Matunga, 2013).

Jojola (2008) offers a view of Indigenous planning as necessarily incorporating traditional and contemporary IK, which requires an acknowledgement of Indigenous worldviews. In their feedback on the draft strategy document, AFNYT and CYFN (2020) stated that the draft strategy and its development methods did not adequately represent the worldviews of Yukon First Nations (YFN) peoples in that it did not consider a wholistic view of relationships or value systems. This was echoed by Indigenous partner interviewees, who expressed that their approaches to climate action could not be separated from wider

stewardship and cultural considerations, and that a wholistic approach to planning for environmental and social change would be more consistent with their Nation's worldview (IO1,3,4,5). I delve into several considerations for more wholistic approaches to climate planning and the ways that OCF continues the process of separating adaptation, mitigation, and more general planning in Section 3 of this chapter. However, one interviewee noted that they were pleased with the language shifts in the final strategy (IO5), and the strategy explicitly acknowledges some of the mental health and spiritual impacts of climate change.

Several interviewees also indicated that to integrate IK and WSK in the plan, a different approach to gathering information would be required to make community members feel comfortable sharing their views, ideas, and knowledge (IO1,2,5). Suggestions for improved integration included working with community liaisons, and consulting and getting out on the land with knowledge holders (especially Elders in the community) to understand the contextual nature of IK and increase comfort for knowledge-sharing. The necessity of developing stronger relationships and trust to increase comfort in knowledge-sharing is found throughout literature on both Indigenous and CBA planning and is discussed later in this chapter (Castleden et al., 2012; Patrick, 2017; Wolfe et al., 2007).

Regarding my second and third research questions, another recommendation for planning that supports self-determination and the procedural justice principle of impartiality is the incorporation of Indigenous planning tools and procedures (Matunga, 2013; Porter, 2013; Thompson-Fawcett et al., 2017). Indigenous government representatives expressed the importance of having YG staff participate in their governance procedures (e.g., attending gatherings, AGMs, or other community events) with the goals of listening to priorities of and forming relationships with Indigenous communities and governments (IO2,5). Participation in these kinds of structures is an important aspect to integrate into mainstream planning that

supports resurgence of Indigenous planning practices (Matunga, 2013). However, while YG interviewees also discussed the importance of participating in these procedures when invited, I did not see the incorporation of these alternative governance structures as strongly supported in the strategy planning process.

This might be for several reasons. First, state-driven planning processes have sought to include Indigenous voices within established decision-making and planning structures, rather than seeking to fully transform their own bureaucratic structures to work within Indigenous traditional or adapted structures (Barry & Porter, 2012). Second, there has been a slow bureaucratization of Indigenous governance as modern treaties have pushed YFNs to take on political forms that are recognized by the colonial state (Nadasdy, 2017). This bureaucratization has contributed to a lack of push to incorporate more culturally appropriate governance structures in these types of processes as communities become accustomed to working within typical colonial state engagement and consultation structures. This all means that though self-determination is recognized generally between YG and Indigenous Nation staff working collaboratively, support for self-determination is not a built-in element of policy or the policymaking process more generally.

Thompson-Fawcett et al. (2017) discuss the expectation for Indigenous communities to participate in planning approaches that rely on colonial, bureaucratic methods as presenting a barrier to more respectful and reciprocal engagement and collaboration. YG representatives noted that they asked each Nation about community protocols and best practices for engaging and collaborating before beginning either public or partner engagement processes. Different communities had different recommendations for needs around engaging Elders and Youth, and suggestions for attending existing meetings or hosting separate community meetings (YGP1,2). One Indigenous representative felt that YG

planning staff would have been open to incorporating suggested protocols for engagement, but they were unable to provide protocol ideas due to lack of capacity (IO2). YG representatives attended events such as Elders' lunches, Chief and Council Meetings, community meetings, and youth nights when possible (YGP1,2,3). Hosting community meals as public engagement events allowed YG planning staff to connect with community members in less formal and more culturally appropriate ways. However, from interviews with Indigenous government representatives, I gathered that process impartiality could be augmented by having YG staff participate in Indigenous planning and governance procedures (e.g., meetings, gatherings) with more basic goals of listening and forming relationships (IO1,2,3,5). This need for relationships that support integration of Western and Indigenous planning tools and approaches echoes the above calls for more relational considerations around knowledge sharing (i.e., on the land learning) for integration of IK and WSK.

The links between resurgence (e.g., participation in cultural or land-based activities) and mental and physical health have been documented (Cunsolo-Willox et al., 2015). These acts of resurgence can be steps towards self-determination that help to build interconnectivity, leadership, and community agency in decision-making (Corntassel, 2008, Simpson, 2014), and that allow for increased adaptive capacity (Caverly, 2012). Capacity building as part of resilience is expressed in strategy actions around education about Indigenous ways of knowing, knowledge transfer pathways, and support for land-based programming for youth. However, I found OCF lacks provisions for specific actions to achieve capacity building goals. As I discuss in section 5.2, it also did not acknowledge staff, funding, and resource challenges as key considerations for a procedurally just process.

Incorporation of diverse community voices

An important element of Indigenous planning is the inclusion of a diverse proportion of community voices, including those of youth and Elders' (Mannell, 2013; Sloan Morgan, 2020). In the OCF process, this need was partially met with dedicated youth engagement events, while Elders were engaged with when community partners suggested it would be best protocol to do so. Youth engagement led to the creation of the Yukon Youth Climate Change Panel and their subsequent report on youth priorities for Yukon climate action. Interviewees indicated that youth engagement for strategy development was not as extensive as they had desired (YP2,3), and this is a key difference between the OCF plan and the *YFN Reconnection Plan*, which centres youth voice and leadership.

While there have been calls for youth involvement in climate and environmental planning more generally (UN, 2003), incorporation of those voices in more Western planning practices has not often resulted in expression of youth voices and agency in decision-making (Sloan Morgan, 2020). Non-tokenistic integration of youth voices and providing knowledge transfer and co-creation pathways between youth and Elders are seen as key principles of Indigenous planning (Mannell, 2013). In their draft strategy feedback, CYFN and AFNYT (2020) expressed that meaningful and empowering youth engagement is a key climate action need for YFNs. The different strategies for youth engagement undertaken in OCF and the *YFN Reconnection Plan* are indicative of the strong value that Indigenous cultures place on youth voices as compared to Western cultures. OCF sought to include some youth voice in planning and YG has established a Youth Panel, but it is unclear exactly how youth voice will impact decisions and overall climate action. The *YFN Reconnection Plan* is steered by a youth cohort with the goals of mentoring youth to take on climate leadership roles and integrating their knowledge and perspectives (IO3,5).

Local context was heavily emphasized in OCF for increasing community voice. Understanding local context can help planners identify ways to engage with a community to overcome barriers to participation such as trust, willingness to engage, and project relevance (Mannell et al., 2013). YG planning representatives indicated that they first asked community leadership how best to engage community members (YGP1,2,3,4), which is an important element of designing inclusive engagement that meets local needs and priorities (Government of Ontario, 2018). I see the OCF process as having done well in this regard because YG planning staff visited communities in person to hold a meal or event as a way of breaking down some trust and relationship barriers, and the process included feedback mechanisms (e.g., online survey) to overcome geographic or time barriers to participation. Indigenous government interviewees also highlighted the importance of having multiple and flexible modes of engagement to increase participation in communities (IO3,5,8).

Urban Indigenous engagement

A specific finding around community engagement that I discuss here is urban Indigenous engagement. Planning needs to include the diverse voices of Indigenous peoples, including those people living in urban areas (Government of Ontario, 2018). As of 2011, more than half of Yukon's Indigenous population resided in the capital city of Whitehorse, representing 16% of the total resident population (Statistics Canada, 2016). As indicated by two interviewees, engaging with Indigenous citizens thus does not simply mean visiting communities, as many members do not live in the more rural communities (IO1,2).

Larger urban Indigenous populations are growing more typical in Canada, where the act of self-government is complicated by the fact that many peoples live together on territories that may not be their own traditional territory (Walker & Peters, 2005). Resurgence may look different in cities, with a focus on governance, language, and culture that can be

practiced in urban environments, rather than the stereotypical picture of resurgence as predominantly focused on land-based activities (Howard-Wagner, 2020). Additionally, cities are often seen by settlers as non-Indigenous places, and there is a myth that Indigenous people who move to urban centres have chosen to assimilate into mainstream Canadian culture and abandon their culture (Porter, 2013; 2017; Warry, 2008). This myth speaks to some of the politics of Indigenous identity: colonialism has divided people into groups such as settler and Indigenous, status and non-status Indian, and on and off-reserve Indian, and these imposed identities have political implications for access to services and state-granted rights (Warry, 2008). Who is and is not seen as Indigenous, as well as the need to specifically recognize specific Indigenous political communities have implications for how Indigenous-state engagement is practiced in cities.

Extending to the issue of Indigenous-state engagement in cities, engagement with urban Indigenous peoples is often not given the same considerations as in more rural communities. Procedurally just climate planning needs to account for impacts faced by Indigenous people in urban environments as well as on their traditional territories, and Indigenous voices need to be present in defining actions in all contexts (ICA, 2021). One interviewee indicated that they saw a difference in Indigenous participation at remote community meetings (where a larger proportion of the population is Indigenous) as compared to the Whitehorse meetings (IO5). Because most of the Yukon's Indigenous population resides in Whitehorse but there was little Indigenous representation at Whitehorse community meetings, there is an important set of voices missing from these conversations.

This brings up important questions about how to better work with Indigenous people in urban areas, where there are usually people from many distinct Nations living. Several organizations have found that Indigenous engagement in urban areas needs to be designed

with Indigenous organizations and leadership and combined with measures to increase capacity for engagement (Government of Ontario, 2018; Ontario Professional Planners Institute, 2019). In the OCF process, YG worked with Nations and organizations in Yukon communities to ask how people wanted to be engaged. However, one interviewee specified that more effort needs to be made specifically in Whitehorse to engage the First Nations' (Kwanlin Dün First Nation (KDFN) and Ta'an Kwäch'än Council (TKC) leadership and practice targeted engagement to increase citizen turnout (IO5).

The difficulty of engaging with urban Indigenous people, despite efforts to prioritize this kind of engagement, is not unique to the Yukon context. Indeed, work by Nejad et al. (2019) found that separation between Indigenous and settler peoples in the city is a barrier to meaningful collaboration that is structurally embedded in the social and physical spaces of Winnipeg as a result of colonial history. One prevalent indicator of this spatial division is seen between areas of contrasting socio-economic status and social dependency in the city, where Indigenous neighbourhoods are more likely to have higher levels of poverty and lower quality of housing (Nejad et al., 2019).

Increasing fairness and representation in collaborations with Indigenous peoples in the urban planning context should involve extending the concept of Indigenous peoples as self-determining Nations with unique legal rights, not simply as stakeholders living in the city (Barry & Agyeman, 2020; Fawcett et al., 2015; Nejad et al., 2019; Porter & Barry, 2016 in Bouvier & Walker, 2018). Fawcett et al. (2015) found a need for inclusion of urban Indigenous peoples as "autonomous political communities", and "that meaningful inclusion would mean Indigenous representatives controlling their own community consultations, having decision-making power at every stage of the planning process, and contributing in full partnership from agenda setting through implementation" (p. 164).

This was part of the goal of the OCF partnership process for YG, but the unique circumstances of urban Indigenous populations suggest that different considerations are required to navigate this kind of collaboration than might be required in remote Yukon communities. This may require a targeted pan-Indigenous approach to engaging with people who do not live on their traditional territories, as well as undertaking political partnerships with KDFN and TKC as the self-determining Nations on traditional territories in and around Whitehorse. I do not claim to present a solution to the issue of urban Indigenous engagement in Whitehorse, but the literature above leads me to consider the need to institutionalize these more collaborative governance relationships specifically in the Whitehorse context, to involve Indigenous people as rightsholders outside of the regular community meeting and stakeholder context, and to involve the leadership from KDFN, TKC, and other Indigenous Nations who wish to facilitate the participation of their Whitehorse citizens.

Indigenous leadership

The last piece of resilience that I discuss here is Indigenous leadership for climate action. Indigenous planning literature focusses on a mixture of strategies for resurgence, with emphasis on planning by and for Indigenous people (Matunga, 2013). An emphasis on different forms of leadership appeared in several places: document analysis found that partner and YG leadership were distinct themes in the OCF final strategy, and differences between YG- and Indigenous-led planning came up repeatedly in interviews.

One element that I draw attention to here is the tensions between calls for Indigenous leadership, and the prevalent recognition of stretched capacity for Indigenous Nations. How much of the work around climate planning does it make sense for a community to take on if they are dealing with the reality of capacity challenges? This will be an area to be examined on a case-by-case basis, as different Nations have different priorities and strategies for taking

on climate action. While I see a need for YG to take responsibility in some areas (as was done in this process and as one interviewee suggested was necessary (IO8)), I also see the need for modifications to funding programs that will allow Nations to choose their own paths forward in climate change governance, whether that be through support for developing their own climate governance structures, involvement in YG or federal processes, or embarking on partnerships with other Nations and groups. I describe some of the needs for capacity and funding in Section 5.2.

Indigenous-led climate action was presented as an alternative or parallel approach to OCF that can significantly change environmental and climate governance. For example, First Nations wildfire management defines values and assets in different ways than YG wildfire risk analysis, and therefore has implications for areas to let burn or to practice controlled burning in for habitat management goals (YGI3). Different priorities pursued by different forms of leadership are well illustrated in the *YFN Reconnection Plan* process.

In trying to answer my third research question, I see several important aspects of resurgence in the *YFN Reconnection Plan* process. First, the process is Indigenous-led, with support from YG where requested. The need for Indigenous leadership is heavily emphasized in discussions around decolonizing climate and environmental policy by groups like Indigenous Climate Action (ICA, 2021; Jolly & Thompson-Fawcett, 2021; Porter, 2017; Reed et al., 2021). This leadership can help to support planning practices that are contextually relevant for Indigenous communities, and that support resurgence of traditional and adapted governance and decision-making practices more consistent with Indigenous worldviews and values that take a more interconnected view of human-environment relationships (Jolly & Thompson-Fawcett, 2021; Reed et al., 2021). This can be related back to the Chapter 2 presentation of social-ecological systems in which human and environment

system connectivity is emphasized as a key piece of resilience. As found in this work, an approach consistent with an Indigenous worldview incorporates and emphasizes the relationships of reciprocity between these systems.

As indicated by interview participants, the need to do climate work from within an Indigenous worldview was a major motivation for developing the alternative process (IO3,5). According to interviews, several YFNs want to establish their own staff positions to manage growing climate governance needs in accordance with their own worldviews (IO3,8), but one interviewee specified that some environmental governance issues (e.g., mitigation and waste management) should remain YG's responsibility (IO8). Several YG representatives noted that they see a role for YG in supporting Indigenous-led climate action where asked, as opposed to always leading these processes (YGP2,3). I see some tensions around the support for Indigenous-led action with regards to capacity and resourcing for Indigenous Nations to implement their own climate governance structures and to engage fully in collaborative processes. I discuss this issue with regards to procedural justice considerations in the context of collaboration in section 5.2.

A second aspect of resurgence in the *YFN Reconnection Plan* can be seen in the process' alignment with Indigenous worldviews by way of taking an emergent and adaptive approach. This has allowed Indigenous planners to take a more decolonial approach instead of following more rigid colonial methods of planning. The discomfort of engaging in an emergent and less structured process was noted by interviewees to be a strength of the process, rather than a weakness (IO3,5). This is consistent with decolonial scholarship, which suggests that decolonization will be an uncomfortable process that requires fundamental changes in the way that society is structured (Tuck & Yang, 2012).

Creating new processes for collaboration and supporting resurgence is key to a transformative vision of resilience in social-ecological systems described in Chapter 2. A noted strength of the *YFN Reconnection Plan* process is its focus on a First Nations worldview that centres healing and reconnection through resurgence of relationships with people and the environment. This is an important quality that is reflected in much resurgence literature, as resurgence is defined as the actions to re-establish responsibility-based relationship with family, community, culture, and land (Corntassel, 2008; Daigle, 2016). This serves an important aspect of Indigenous planning, which is that communities define wellbeing, social, cultural, and political goals (Howitt et al., 2013; Jolly & Thompson-Fawcett, 2021; Lane & Hibbard, 2005; Porter, 2013). Though one interviewee indicated that YG-led adaptation planning currently underway has incorporated discussions about the meanings of resilience and wellbeing (YGI4), this Indigenous-led process might serve to better support community-defined preferred futures. There was also a recognition from YG representatives that, moving forward, the *YFN Reconnection Plan* may help guide government-to-government relationships in collaborative climate planning that allows for a combination of the two plans to align with Indigenous worldviews (YGI1,4). Resurgence and stronger collaborative engagements that allow communities to define their needs can support resilience by building stronger community networks, redistributing political and economic power, and strengthening information sharing pathways (Caverly, 2012).

5.2 Collaboration

An important piece of reconciliation is addressing historical and current procedural exclusion by transforming processes of engagement or collaboration within planning that impacts Indigenous communities and futures (Borrows & Tully, 2018). This requires procedurally just planning and decision-making that allow Indigenous peoples to engage in

processes on their own terms and with increased capacity to participate in decision-making processes (Borrows, 2016). In this section, I examine how procedural justice and reconciliation was incorporated in OCF as a collaborative process. In particular, I discuss findings from interview subthemes of flexibility and consultation versus collaboration that are relevant to my first and second research questions in that they focus on process fairness, transparency, representation, and impartiality in the partnership. These examine redistribution of power, rights-based approaches to collaborative planning, building capacity at the Indigenous, colonial government, and collaborative levels, and resource extraction governance.

Defining partnership

Due to the novelty of this collaborative approach, I indicate in my first research question that I want to understand how different partners defined the term 'partnership' initially and throughout the planning process. Here I detail any explicit definitions or applications of the term, and in Chapter 6 I bring together different aspects of partnership that emerged as important in this research. The terms 'collaboration' and 'partnership' were used somewhat vaguely and interchangeably in both interviews and the final strategy document, and there was no single definition or application of 'partnership' employed by anyone involved in this collaboration. The lack of clear definition of partnership was indicated by interviewees to be both a help and an impediment to collaboration (YGP1,2,3,4). Difficulties in deciding what 'partnership' should entail proved to be a barrier in moving forward in the process, so partners moved forward in strategy development without a clear definition. This allowed them to be open to new decision-making tactics. While YG planning staff found flexibility to be helpful, I found the power of the term partnership for reconciliation purposes was diluted by its overuse. Partnership was used to describe the OCF partnership as well as

funding agreements or projects done in collaboration with the Federal government, and work with industry and local businesses.

Redistribution of power

I return to Young's (1990) idea of justice as including institutional norms and social structures that influence how domination and oppression are experienced by different groups. This view of justice requires that distinct groups such as self-determining Indigenous Nations have voice and agency in processes that affect them. This idea is also found in Indigenous and climate adaptation planning literature, much of which posits that a just planning practice requires power to be redistributed structurally so that Indigenous Nations have control and voice in agenda setting and decision-making throughout planning processes that consider their unique rights and responsibilities (Barry, 2012; ICA, 2021; Jolly & Thompson-Fawcett, 2021; Nursey-Bray & Palmer, 2018; Ugarte, 2014; Walker, 2017).

In the OCF process, redistributions of power can be seen in several ways. First, Indigenous Nations were invited to the planning table as self-determining Nations, rather than as stakeholders. Indigenous Nations as rightsholders as opposed to stakeholders is an important distinction to make in any planning process; Indigenous peoples have unique rights recognized in the Canadian constitution, whereas stakeholders include other groups that have an interest (predominantly financial) in a planning process. This a distinction that is seen in other environmental governance areas, such as collaborative water governance, where Indigenous peoples have in some cases asserted these legal rights and declared the need for governance practices that consider them as self-determining Nations instead of stakeholders (von der Porten & de Loë, 2013). This is not to negate economic interests that Indigenous organizations might have in planning processes, but to note that they have legally protected rights that separate them from other stakeholders. ICA (2021) describes this recognition of

Indigenous Nations as separate from stakeholders as a requirement for decolonizing climate policy in Canada. It also upholds principles of self-determination for distinct peoples as rightsholders asserting decision-making power over their territory, rather than as another group to be included in engagement (Porter, 2006).

Second, partners worked with a facilitator to establish shared vision and values for the strategy, and to articulate decision-making criteria for strategy actions. Third, information from research contracts and studies was shared with all partners at the same time and place in efforts to reduce the hierarchy of information transfer. I see these elements as important first steps in the redistribution of power in decision-making for procedurally just climate adaptation, because it created space for shared visioning of preferred futures and for voice in decisions that impact Indigenous lives and lands (Holland, 2017).

Rights-based approaches to collaborative planning

Considerations of Indigenous rights are important to discuss here due to their relevance in how strategy partners viewed collaborative versus consultative processes. I want to acknowledge here that several scholars have examined the need for planning and collaboration with Indigenous peoples to extend beyond the rights-based approach. For example, Ugarte (2014) argues that an ethics-based approach that emphasizes individual responsibility to educate oneself and critically challenge assumptions and power relations is required in addition to a rights-based approach that supports institutional and structural transformation towards Indigenous self-determination and power in decision-making. Here I focus on rights-based approaches due to their prevalence in interviews.

A rights-based approach to planning and collaboration was advocated for by several Indigenous government representatives (IO5,7). In the OCF final document, there is no mention of the unique rights held by Yukon Indigenous peoples. Rights-based approaches

came up in conversations with Indigenous partner and YG implementation representatives. The latter mainly discussed these rights in relation to considerations for project implementation that meets legal obligations for co-management and consultation practices (YGI2,3). These are defined in Final and Self-government Agreements, which set out Settlement Lands and Traditional Territory, decision-making and legislative powers over lands and citizens, and obligations for how to engage and consult with Nations on their territories. These implementation representatives discussed the importance of collaboration that meets the higher bar, and one discussed the need for consultation practices that make sure that projects don't violate as-of-yet defined rights and title (YGI2). Another YG interviewee expressed the importance of having senior YG leadership offer guidance and a more standardized approach to applying a reconciliation lens to all projects (YGP2).

For planning processes to support self-determination, they should collaboratively develop paths for institutionalizing new models for shared decision-making, negotiation, and consensus building that support Indigenous sovereignty and Indigenous-state cooperation (Barry, 2012; Lane & Hibbard, 2005). This is relevant to my second and third research questions on OCF's incorporation of procedural justice (here regarding process fairness and impartiality) and support for self-determination. Barry (2012) discusses how institutionalizing new models for collaborative planning practices might support stronger government-to-government relationships. In these planning processes, Indigenous peoples hold a role beyond that of other stakeholders (Barry, 2012; Walker, 2017), which is the path that YG took in inviting Indigenous governments to the planning table as partners and rights-holders while industry and other organizations were considered stakeholders.

Another important part of a procedurally just planning process for Indigenous peoples is that it collaboratively develops new procedures for negotiation and consensus building that

support Indigenous sovereignty and Indigenous-state cooperation (Lane & Hibbard, 2005). In the OCF process, attempting to create a shared decision-making process was an exploratory and at times challenging process (YGP1,3). Collaborative planning practices have been critiqued for difficulties in building consensus between deeply divided interests and their potential to result in compromises that don't fully satisfy any partner (Cullen et al., 2010). One interviewee from YG indicated that while there was an effort to build consensus, the goal was to try to instead be as collaborative as possible while continuing to meet the timelines for the process that were mandated by YG leadership (YGP4).

Instead of pursuing complete consensus, OCF sought to increase fairness in the planning process through implementing a hybrid decision-making process that allowed for shared visioning and collaborative creation of decision-making criteria. YG and Indigenous governments could submit actions that upheld their own government's priorities for climate action. This approach was received in a mixed way. Several interviewees found it to be a useful way to support collaboration that did not require partners to come to consensus and that showed partner leadership (YGP1, IO3,7). However, some others found it to be a way of avoiding coming to consensus over actions to take in the strategy, making the final strategy commitments a list of separate actions rather than a collaboratively developed and cohesive strategy (IO1,2). Besides this, the adaptable and exploratory nature of this approach was emphasized in several interviews (YGP1,2,3), and I see it as a potential first step in developing and institutionalizing procedures for negotiation and consensus building.

Rights-based approaches that distinguish Indigenous peoples according to their legally protected constitutional rights are found in several existing collaborative decision-making approaches in the Yukon. I note that these are more formal partnership arrangements, and as mentioned by several implementation interviewees, not all projects require this formal

type of collaborative arrangement (YGI1,4,5,6). Co-management practices have been institutionalized in Yukon land claims processes through the form of Renewable Resources Councils, which serve to represent the interests of First Nation and other community members in natural resource management (Natcher et al., 2005).

Another example of this more institutionalized collaboration can be seen in the development of the Yukon Forum, which was established as a forum for regular meetings (four times yearly) between YFNs, CYFN, and YG leadership (YG, 2022a). This forum gives government leaders opportunities to discuss and collaborate on joint priorities in several areas and advance government-to-government relations more generally (YG, 2022a). There have been critiques of the structure and effectiveness of co-management boards in the Yukon (Natcher et al., 2005; Nadasdy, 2005), and one interviewee mentioned that climate change has not yet been on the Yukon Forum agenda (YGI4). However, these approaches present two ways in which colonial and Indigenous governments in the Yukon have already begun to institutionalize shared decision-making and collaboration practices in a way that positions Indigenous Nations as unique rights holders.

Several interviewees felt that the OCF process created opportunities to continue to work together in government-to-government collaboration moving forward, and that the exploratory nature of the process allowed for a flexible and adjustable approach to this novel process around developing stronger relationships (YGP1, IO8, YGI1,4). I see the lack of centralization in the implementation phase as compared to the planning phase as impeding some opportunities for ongoing, cohesive collaboration and partnership. However, the OCF process may provide a model on which to build future collaborative processes if the work behind establishing partnerships, collaborative visioning, and developing shared decision-making is shared with other government and partner actors and continued in the long-term.

Building capacity for collaboration

Aside from taking a rights-based approach to partnership, I found that there were several key aspects of partnership that distinguished a traditional consultation approach from a collaborative approach. These included provisions for transparency by way of strong initial engagement with Indigenous Nations, incorporation of open and ongoing communication at all stages, and having partnerships set up to continue in the long-term.

A first aspect of partnership that I will discuss here as key for collaboration is around initial engagement in planning. Indigenous and CBA planning best practices require planners to establish early and ongoing communication with communities or partners that can be carried through all stages of the process and that allow communities to offer feedback on the process at any stage (Ford et al., 2016; Pearce et al., 2012). These practices also emphasize partnering with Indigenous communities in the design, visioning, and decision-making for planning processes that will impact their lives and communities (Castleden et al., 2012; Ford et al., 2016; Pearce et al., 2012; Ross & Mason, 2020).

I found that the importance of initial engagement came up more frequently in interviews than it did in the literature. Indigenous government representatives focused on the idea that for a process to be truly collaborative, YG needs to reach out to them at the very initial idea conception to find out if and how they want to be involved, and if they want the process to go ahead (IO1,2,4,6). This ability to grant or withhold consent for climate policies that will impact Indigenous communities has been identified as an important aspect of decolonial climate planning that is consistent with the Free, Prior, and Informed Consent (FPIC) article of UNDRIP (ICA, 2021). There was a feeling among several interviewees that despite attempts to co-create a vision, collaboratively develop decision-making criteria, and

be open to partner needs and wants for the planning process, YG already had a structure for this process, which made it more of a consultation and less of an equal partnership (IO1,5,7).

I found the emphasis on the importance of initial engagement to be important in considering my second research question on how OCF followed principles of procedural justice. Though the process sought to be open to new models of partnership, planning, and decision-making, it essentially followed a rational comprehensive model of planning, as indicated in Section 4.1. The rational comprehensive model takes a planning approach more akin to the scientific method. This approach follows a positivist epistemology that assumes that rational decision-making through weighing of options will allow planners or policymakers to find optimal policy solutions and then proceed to implement them, taking each step in a linear fashion (Friedmann, 1987 in Legacy, 2010). Critics of this method refer to the inherent subjectivity of policymakers and the complexity of influences on the policy process (Everett, 2003).

Overall, OCF aligns with this more traditional and linear policymaking approach, but it leaves me to consider how much room the process had to be designed differently if the basic approach to planning was created before Indigenous Nations came to the planning table as partners. Perhaps this was the desired model for both YG and Indigenous Nations, or perhaps this is an indication that stronger adherence to the procedural justice principle of impartiality might have allowed for a less colonial process had Indigenous Nations been involved earlier in the agenda-setting. As indicated by YG implementation and Indigenous Nation representatives, there is a desire for co-creation and figuring out how to partner by learning by doing that might more strongly incorporate this element of initial engagement.

In terms of a government-to-government relationship, Indigenous and YG partners indicated a desire to come to the table for respectful engagement and collaboration (IO6,7,

YGP1,3, YGI1,6). However, respectful or meaningful engagement may look different for each government, department, branch, or employee. Though employees indicated a desire to form better relationships, a lack of centralization in the form of more cohesive whole-government approaches to collaborative or consultation work does not contribute to institutionalizing an approach to relationships at a government-to-government level. In Ugarte's (2014) work on decolonizing planning, she emphasizes that these institutional relationships need to be based on respect for jurisdiction and cooperation between Indigenous and settler interests in planning. One Indigenous government interviewee did note that they felt that the respect that state governments afford each other at the international level is quite different from the respect afforded to Indigenous Nations in government-to-government negotiations, and that more formal recognition of these Nations is required (IO7).

YG and Indigenous government representatives also stressed the importance of transparency through open and ongoing communication at all stages of a collaborative process (YGI2,3, YGP1,3, IO5). This is a common finding in academic community-based research work: communication should start early and be ongoing (Inuit Tapiriit Kanatami & Nunavut Research Institute, 2007; Pearce et al., 2009; Wolfe et al., 2007). YG partners focused on communicating all information to Indigenous partners in a transparent way as part of an effort to foster trust in the partnership relationships (YGP1,3, YGI3). It is important that two-way pathways of communication are created in support of ongoing relationships that foster trust, rather than a simple consultation and departure model that has often been used in both research and planning processes with Indigenous communities (Ford et al., 2016; Ross & Mason, 2020, Sawatzky et al., 2020).

YG implementation representatives emphasized the importance of maintaining communication pathways with communities to be open about how information is being used,

and to allow for regular, cyclical feedback to inform more flexible and adaptive actions that meet emergent community needs and priorities (YGI2,3). I found that the WWH reports filled this role of transparency well for public communication about strategy development. These reports outlined feedback from public and stakeholder engagements and detailed how feedback was incorporated in draft and final strategy documents. Annual public reports on strategy progress are meant to fulfill the commitment for transparency going forward through OCF implementation. Aside from the collaboratively designed vision and decision-making criteria for strategy action, detailed partner feedback on any phase on the strategy development and information about how it was integrated is not publicly available.

Finally, long-term partnership through strategy action implementation and beyond was seen as important in a truly collaborative process, particularly around issues such as climate change that will have impacts far beyond the usual political timelines (YGI3, IO3,6,8). Both YG and Indigenous partners mentioned that the OCF partnership presents opportunities to continue to work together on climate change issues at the government-to-government level through actions such as forming individual staff contact points and developing collaborative visioning and decision-making processes. However, the issue of changing priorities of political leadership and fluctuating commitments to climate action plays out at all levels of government in the Canadian Federalist system (Jordaan et al., 2019). AFNYT and CYFN (2020) feedback on the OCF draft indicated that it risks being ineffective due to changes in political leadership, and so OCF should have bipartisan support to promote continued partnership on climate action into the future.

Building Indigenous organization capacity

Not all Nations accepted YG's invitation to partner on the development and implementation of OCF. Though I do not have an answer as to why some Nations did not

participate, interviewees gave me the impression that the largest barrier to partnership was a result of inadequate capacity on the part of Indigenous Nations and not a result of disinterest or lack of desire to collaborate. Indigenous communities have long engaged in their own forms of environmental planning that worked within their own knowledge, political, and legal systems (Matunga, 2013). Current state-led planning processes are typically built around WSK and colonial decision-making structures, and so the types of capacity required for Indigenous communities to engage in these processes are quite different from more traditional systems of governance (Simms et al., 2016).

In addition to the challenges of engaging with epistemologically different types of planning and governance, communities often lack the type of personnel, time, and financial resources required to engage in these processes effectively or at all. This relates back to the discussion of a capabilities approach from Chapter 2: being invited to the table as rightsholders does not allow Indigenous communities to make and influence decisions that align with their values unless they also have the resources to participate and the ability to evaluate and make informed choices. YG staff acknowledged that Indigenous organizations had lower capacity to participate, resulting in YG taking the lead on some of the more labour and time-intensive aspects of the project (YGP1,2). However, Indigenous partners emphasized the importance of partner capacity to participate (IO1,2,4,5,6). One interviewee noted that their Nation would not be involved in a process without doing a significant portion of the work; they would not want to sign onto something without meaningfully contributing to it (IO6). These are important considerations when seeking to make space for representation of Indigenous voices and agency in engagement and decision-making, as Nations may not participate in processes if they cannot be equal partners.

Planning processes need to be set up to overcome barriers to participation in ways that Indigenous communities define as appropriate (Lane, 2006; Mannell, 2013). In the OCF process, these barriers can clearly be seen in challenges that YG has in engaging with Indigenous communities; it is difficult to represent Nation or community voices and agency when they do not have the capacity to come to the planning table. Overcoming these barriers might entail measures to help with building personnel, resource, and knowledge capacity in Indigenous communities (Lane, 2006; Mannell, 2013).

Indigenous partner representatives saw a lack of funding for participation as a barrier to partnership when they could not be involved in conducting the work to the extent that they would have liked (IO1,2,3,4,5,6). There is a need for financial resources to support Indigenous climate action, whether Indigenous-led or to support involvement in collaborative action (BCAFN et al., 2020; CIER, 2006b). Particularly, having funding to conduct planning on their own terms is seen as a way for Indigenous communities to engage in more proactive and culturally appropriate climate planning that is not limited to reactive planning for consultations or restricted to colonial government funding timelines and action requirements (BCAFN et al., 2020; CIER, 2006b). Though the OCF process provided some financial resources in terms of Honoria for Elders or travel and accommodation budget, it did not supply financial resources for staff labour or hiring of additional staff that might have allowed Indigenous organizations more capacity to participate in the process.

While it was noted that offering financial resources for staff time is not a typical YG practice, the prevalent recognition of these funding needs in literature and interviews speak to its importance in creating more procedurally just planning practices. Capacity funding would contribute to goals of self-determination by supporting Indigenous communities in making their own decisions about who to involve in a process and would fund staff time to undertake

intensive collaborative planning practices. Three interviewees noted the benefits of being able to practice proactive environmental management and governance (IO4,6, YGI2), and one non-partner representative indicated that their Nation would expect to work with YG to access funding sources to support their involvement in processes such as OCF (IO6). Current CYFN programs coordinate access to funding for individual climate change projects (CYFN, 2022), but more options are required if colonial governments expect to engage and collaborate effectively with Indigenous communities.

Another method to deal with differences in capacity and increase participation found in literature and in the OCF process is a flexible approach. Porter (2017) emphasized that when non-Indigenous planners are working with Indigenous communities, there is a need for engagement to happen on the terms of Indigenous communities and institutions, with flexible timelines that accommodate the community's self-determined agenda. In my interviews, Indigenous representatives expressed that the best engagement processes in the past have been those that allow for a flexible timeline for reviewing documents and decisions, accommodate for changing priorities that arise during the process, and allow Nations to come to the table on their terms to find a method of partnering that works best for them rather than trying to have them work within an imposed, rigid framework (IO4,8).

The OCF process incorporated flexibility in many aspects of the planning process: there was no rigid time requirement for Nations to be involved as partners, the process had an open-door approach that allowed Nations to participate when capacity and other priorities allowed, and partners were asked about the best ways to engage and conduct collaborative activities. YG planning staff were also instructed to repeatedly re-engage with Nations if they had not received a response to invitations to partner. In my own research experience, I was

told that this is a helpful strategy in working with Indigenous government staff who may not be able to respond to all requests immediately despite interest in projects such as OCF.

Several interesting possibilities for flexible future collaboration were brought up in interviews with both YG and Indigenous government partners to deal with the issue of capacity. One Indigenous representative noted the capacity burdens of having different YG departments and staff members repeatedly ask the same questions about how to engage Indigenous Nations (IO5). They instead suggested a more coordinated, whole government approach to engagement could be taken to replace the fragmented, project-by-project model. One interviewee noted this as a strategy employed by some Indigenous groups in other jurisdictions to deal with capacity demands for consultation and engagement with researchers and government (YGI2). Coordinated approaches are one way that Indigenous peoples are dealing with consultation fatigue and lack of resources for a high number of settler-led engagements (Porter, 2017). However, other YG staff emphasized that flexibility is key in dealing with capacity challenges for both territorial and Indigenous governments, as not all projects will be equally prioritized or require the same level of collaboration (YGI1,4,5,6).

Building colonial government capacity

Capacity challenges are commonly noted in literature related to collaborative governance practices between colonial governments and Indigenous communities (Simms et al., 2016), and have been noted in the Yukon context as well (Natcher & Davis, 2007; Nadasdy, 2017). However, from a reconciliation and Indigenous planning perspective, examining capacity deficits also means examining the ways in which colonial governments need to develop settler institutional and staff capacity to engage respectfully with Indigenous communities in support of collaborative forms of governance (Lane, 2006; Howitt et al., 2013). This capacity may be developed be through actions such as education about the

legacies of colonialism and the ongoing impacts of planning on Indigenous communities, training to increase communicative competence for negotiation, or cross-cultural competency and inter-epistemological training that emphasizes respect for different types of knowledge, systems of thinking, and cultures (Barry & Porter, 2012; Ford et al., 2016; Nursey-Bray & Palmer, 2018; Porter, 2013; Simms et al., 2016; Ugarte, 2014; Wilson, 2008). The need for cultural competency training and education around Yukon settler-Indigenous and the modern treaty context was emphasized by several interviewees (YGI1,4, IO5). Several YG staff also noted that levels of familiarity and comfort in working collaboratively with Indigenous communities differ across departments and staff members (YGP1, YGI1,4,5,6), perhaps indicating a need for a government-wide approach to educating staff about best practices to engage with communities. Currently, training programs in areas such as anti-racism, cultural safety, and First Nations history are offered to YG staff but are not required trainings for all (YG, 2022b).

One place in which I saw this effort to undertake education to improve collaborative relationships is in one branch's initiative to enhance relationships and knowledge sharing within collaborations with Indigenous partners (YGI5). This initiative applied a reconciliation lens with the aid of an external evaluator to examine opportunities to shift cultures of engagement and partnership. This kind of evaluation of internal processes and how they contribute to solving issues around capacity constraints and partnerships might help inform decision-makers and planners about how approaches to collaboration influence capacity or desire to participate, planning or consultation fatigue, and imbalance in types of knowledge that are considered (Ford et al., 2016). The branch initiative did exactly this: it provided a review of branch cultures of engagement and collaboration that served to inform staff about where changes need to be made in how they engage with communities and

Nations to deal with capacity imbalances and incorporate different ways of knowing. I see this as strongly contributing to meeting the procedural justice principle of impartiality, as it encourages staff to be open to alternative planning and collaborative structures, rather than to continue working within typical colonial structures.

Governance of resource extraction

The last piece that I discuss with regards to reconciliation is around resource extraction. As I mentioned in Chapter 2, economic systems that are built on access to and industrial activity on Indigenous lands mean that resource extraction is often prioritized over reconciliation (Hanna, 2019). Several Indigenous government representatives discussed the ways in which governance of the mining industry did not consider their community members' voices and concerns (IO1,2,6). Though these interviewees expressed an awareness of the important role that the mining industry plays in the Yukon economy and on the world stage in terms of providing minerals for green technology, there was a feeling that YG should work more with Indigenous Nations to regulate the industry, rather than working with industry as partners in regulating emissions reductions from their own activities. One interviewee expressed the view that in these cases, First Nations are treated as stakeholders in providing input and feedback on regulations, while industry is engaged as a partner in final decision-making (IO1). This critique was echoed in the AFNYT and CYFN (2020) joint feedback on the draft strategy, in which they expressed the need for YG to hold the mining industry accountable for emissions and efficiency standards, and for operations to be held to a standard of sustainability that is supported by YFNs (AFNYT & CYFN, 2020).

Transforming the ways that colonial governments such as YG engage and collaborate with Indigenous Nations and communities is an important step for reconciliation. The discussion above delves into some of the ways that I saw a shift towards collaborative

planning practices appear in this research. I now move to a final discussion that integrates collaboration and resilience under the wider theme of relationship building.

5.3 'It really comes down to the relationship that is built'

When prompted with questions about trust and quality of engagement, one interviewee summed up most other perspectives in saying, "[it] really comes down to the relationship that is built" (IO7). Relationship building and maintenance in some form or another is a main theme of this research, and touches on every aspect of the planning process and theoretical framework. Relationships are central to self-determination and procedural justice and are key aspects of Indigenous and CBA planning practices that account for Indigenous-settler interdependence around the climate crisis.

When looking at the OCF process, I see the importance of relationships between YG and Indigenous Nations and communities, between settlers and Indigenous peoples living in shared environments, and between all people and the environment. Desire to build stronger relationships has also influenced my research methodology in terms of my approach to engaging with interviewees, the way I have presented interviewees' perspectives in their own voices, and my commitment to returning research findings to interviewees in a form of their choosing. In this section, I examine aspects of relationship building in the context of Yukon climate planning that supports community resilience, including trust in Indigenous-state relationships, treaties as guidance for reconciliation, and relationships with the earth.

Building trust in Indigenous-state relationships

Much of the above discussion on both resilience and collaboration can be related back to reconciliation by way of relationship building. As defined in the TRC (2015, p.142), reconciliation is "establishing and maintaining a mutually respectful relationship between Indigenous and non-Indigenous peoples in this country." A lack of trust in relationships can

hinder any collaborative environmental planning and management practice (Berkes, 2009; Whitney et al., 2020). Trust is also very relevant to the Yukon context: relationship building for increased trust at multiple levels of government is seen as a key reason for what many see as successful negotiation in the relatively recent Yukon land claims processes (Klein, 2021).

For climate adaptation planning practices with Indigenous communities to be successful, it is important that partners work towards building or rebuilding relationships and trust with partners through ongoing efforts to maintain relationships, communication, and collaboration (Ford et al., 2016; Nursey-Bray & Palmer, 2018; Ross & Mason, 2020; Sawatzky et al., 2020). I previously discussed the need for open and ongoing communication, but the notion of trust came up repeatedly in interviews with regards to how YG officials engage with community members and Indigenous partners.

In their work on community-based participatory research, Castleden et al. (2012) found that "relationship building and relationship nurturing" are important activities for researchers to undertake with communities. However, the structure of academic research and government-led planning or consultation practices limits the time available for researchers or planners to engage in often time intensive relationship-building activities (Castleden et al., 2012; Simms et al., 2016). There was an acknowledgement in interviews that colonial government cultures of consultation and engagement are not set up to contribute to these goals due to strict timelines and funding requirements (YGP1,2,3,4, IO1,8, YGI1). Interviewees noted difficulties that arise in dealing with an urgent issue, such as climate change, that is already impacting northern communities while also attempting to take the necessary time to build relationships and trust.

Several Indigenous partner representatives noted the difficulties that well-meaning YG staff encounter when trying to approach a community that maintains a negative

perception of government officials (IO1,2,5). These same representatives suggested that trust needs to be grown slowly by having YG staff spend more time in communities, getting out on the land, and having conversations with community members. Relationship building was seen as a slow process by most interviewees (YGP2,3, IO5, YGI3,6). Indeed, building or rebuilding relationships between colonial governments and Indigenous peoples is a long-term project that requires capacity to engage on both sides (Patrick, 2017). The importance of personal connections to support collaborative work can be seen in literature on CBA, which emphasizes the need for researcher skills such as listening, patience, and flexibility (Ford et al., 2016). One interviewee identified the best working relationships with government staff as those that center patience, compassion, and understanding (IO8).

There was a strong emphasis on the importance of personal connections as valuable in building trust with government staff and community members that supports collaborative work. However, it was noted that maintaining personal connections is challenged by high levels of staff turnover on both sides (YGI3, IO1,2,3,4,5,7,8), often due to competition for employees between governments and with the private sector, and an aging population moving towards retirement (YG, 2019). It was also noted that the quality of collaboration and likelihood of projects being implemented came down to the quality of the relationship between individual YG staff and Indigenous organization or community members.

The importance of these relationships can be seen in modern Yukon treaty agreements, which though initially bolstered by strong personal and organizational relationships, have faltered in implementation partly due to staff turnover that resulted in a lack of continuity in these relationships and in contextual knowledge between the planning and implementation phases of treaty processes (Klein, 2021). Attempting to offer recommendations around the issue of staff turnover at all levels of government is beyond the

scope of this research, but these findings suggest that more work is required on both sides to undertake transition planning. Orientation of new staff to project contexts and partnerships is needed to carry stronger collaboration forward in the continued cultivation of relationships.

A general commitment to working with Indigenous Nations at a government-to-government level has been made at the Federal (ICA, 2021; GC, 2020) and territorial levels (YG, 2022a). Weak government-to-government relationships and lack of meaningful engagement have been identified as barriers to strong responses to climate change in British Columbia (BCAFN et al., 2020). The individual relationships discussed above in this section can help build relationships at the government-to-government level. One interviewee described the institutionalization of collaboration between YG and Indigenous governments for wildfire management (a requirement under modern Yukon treaty agreements) that has led to a very strong culture of partnership and collaboration between governments (YGI3). This interviewee noted that because staff usually enter the organization as crew members working in coordination with First Nations Wildland fire crews, this collaborative relationship typically continues as staff move to different positions in wildfire management. These personal connections have engrained collaboration into wildfire management in the Yukon in a way that continues through to upper management levels. I see this as a strong example of the ways in which institutionalizing processes of collaboration can have trickle down effects that serve to strengthen relationships at all levels.

Reconciliation through treaty guidance

Relationality is a key component of many Indigenous worldviews. As Wilson (2008, p. 80) says, "identity for Indigenous peoples is grounded in their relationships with the land, with their ancestors who have returned to the land and with future generations who will come into being on the land. Rather than viewing ourselves as *in* relationship with other people or

things, we *are* the relationships that we hold and are part of." The concept of relationality denotes interconnectedness between humans, and between humans and the environment (Borrows & Tully, 2018). Resurgence of Indigenous ways of knowing and doing can model transformative relationships between peoples and the earth that center ongoing reciprocity and respect (Borrows & Tully, 2018).

Starblanket and Stark (2018) discuss the importance of building a different relationship between settlers and Indigenous Nations, and the ways that colonial government approaches to Indigenous relations and treaties can shift these relationships towards reconciliation. One interviewee indicated that YG should follow Indigenous leadership for reconciliation, and that Indigenous peoples are well positioned to demonstrate what better relationships look like moving forward in the Yukon's unique legal, political, and social situation (IO5). Several reconciliation scholars offer Indigenous law and treaty-making practices as a model for better relationships based on respect and reciprocity (Asch, 2018; Hanna, 2019; Simpson, 2011). Embracing a rights-based approach and working within the spirit and intent of original treaty negotiation may offer one pathway to transforming our relationship and the way that governance is practiced (Ladner, 2018). This was echoed by several interviewees, who noted that modern treaties can serve to inform relationships in planning and collaboration, recognizing and respecting Indigenous Nations as equals and important rights-holders at the decision-making table (IO5,7, YGI2,3). The need to uphold Indigenous rights as central to strong climate policy is also a finding in research on Canadian climate policy (BCAFN et al., 2020; CIER, 2006b; ICA, 2021).

A final place that I saw relationships emerge in this thesis is around the idea of the relationships between all people and the earth. Tully (2018) discusses the ways that treaties require constant renewal and are adaptive to new learning, which is relevant to how settlers

and Indigenous peoples approach relationships with each other and with the earth. He particularly emphasizes that relationships with the earth are a central part of reconciliation. In the OCF strategy, sustainable relationships are emphasized by way of recognizing the interconnectedness of Indigenous cultures and the environment, the inherent value of the natural environment, and the recognition that climate change affects health, wellbeing, and livelihoods. Despite some of the ontological language shifts around worldview and inherent environmental value, OCF mainly takes a self-proclaimed "human-centred" (p. 23) view: language around conservation and ecosystem services is common throughout discussions about mitigation and adaptation. Indigenous partner representatives indicated that a more wholistic approach to climate change planning built around changing how we see all people's relationships with the earth is more consistent with an Indigenous worldview and is a needed component of a strategy that will address more of the root causes of climate change.

A wholistic approach to climate action can also be found in approaches that laud the benefits of integrating mitigation, adaptation, and community planning. As indicated by one representative from YG, mitigation is often seen to involve actions implemented at larger and longer time scales than adaptation, which is often seen as taking place at a more local level (YGI1). However, there is a growing recognition that to respond to the impacts of climate change, integration of both mitigation and adaptation action, as well as the integration of climate policy with other development policy more generally, may allow for stronger responses to the climate problem (Swart & Raes, 2007). Embedding mitigation and adaptation action with each other and with other forms of sustainable development can be more efficient, convenient, and effective (Harford & Raftis, 2018; Swart et al., 2003). Undertaking development using a wholistic sustainability approach has potential to align mitigation and adaptation policy with existing government priorities and policy in a way that

increases synergies and reduces trade-offs between development, mitigation, and adaptation action (Shaw et al., 2014). Relevant to Indigenous representative calls for a more wholistic climate planning process, co-benefits of an integrated sustainability approach to climate action might include more sustainable resource management and healthier human and ecological systems (Munasinghe & Swart, 2005 in Shaw et al., 2014). For example, this approach is taken in eco-health, which takes a whole system approach to social-ecological health and assumes the actions that create more just and equitable social systems can have benefits for wider ecosystem health (Bunch et al., 2011). Planning for resilience in these systems thus combines human health with ecosystem management practices, which was indicated as an important need for YFNs (IO5).

Perspectives and literature outlined here provide guidance towards more transformative relationship building between settler and Indigenous peoples and with the earth. Outcomes of this research have focussed on structural elements of northern community resilience, which can be supported through meeting self-defined needs and priorities, integrating different ways of knowing and doing, incorporating diverse voices into planning conversations, and following Indigenous leadership. I have also examined how collaborative planning practices can contribute to reconciliation and resilience. This can be through redistribution of political and decision-making power, following a rights-based approach to partnership, and building capacity for collaboration and leadership across Indigenous and colonial governments. All of these can be examined through the lens of relationship building, which ties together themes that have emerged throughout the research. The goal of contributing to more transformative relationships that uphold community resilience and support stronger collaboration has guided me throughout this research and continues to motivate me going forward.

6.0 CONCLUSIONS AND RECOMMENDATIONS

In this chapter, I review important findings and contributions found in this thesis research. I begin by outlining the main findings as they relate to the research questions posed at the beginning of the thesis. I then go over key policy lessons that I have gleaned from this research before providing a list of recommendations for future collaborations between colonial governments and northern Indigenous communities with regards to environmental planning. Finally, I summarize the limitations of this study, discuss my reflexivity during the research process, and provide suggestions for future research.

6.1 Research overview

The purpose of this research was to examine the *Our Clean Future* (OCF) strategy development and implementation as a case study to better understand settler-Indigenous relations in a changing climate. I set out to document the OCF process, assess perceptions of process fairness in representing community voices and agency, and understand how the strategy supported Indigenous Nations' goals for self-determination. In this section, I answer my initial research questions:

1. How do understandings of partnership compare among Indigenous and territorial government representatives, and how have these understandings evolved throughout the climate planning process?
2. Did the *Our Clean Future* process follow principles of procedural justice?
3. Did the *Our Clean Future* climate planning strategy reflect principles of self-determination and state-Indigenous reconciliation?

I took a case study approach to examine and document the OCF process in answering these questions: I conducted a document review and semi-structured interviews with Indigenous and YG partner representatives, and then analyzed this information using a mix of Western-style coding practices in the document review and a more synthesis-based analysis method inspired by Indigenous research methodologies for interviews.

6.1.1 Understanding partnership

I was surprised by the lack of common definition of partnership employed in the OCF planning and implementation process. Partners were clear about the desire for 'respectful' collaboration, but what this meant was inconsistent in that some referred to respect for rights and title, while others more generally referred to respectful interactions between individuals. The terms 'partnership' and 'collaboration' were used interchangeably in OCF, and I found that the varied contexts in which both terms were used (i.e., referring to partnerships with federal government, industry, businesses) diluted the strength of the term in referring to a changed Indigenous-state relationship. There was also a lack of transparency around which Nations engaged as partners in strategy planning. This was noted by some interviewees who felt that the use of 'partnering' as a phrase to describe relations with Indigenous Nations and transboundary Indigenous groups was misleading. To rectify this, a list of strategy partners (aside from the list of partners who contributed their own actions to the strategy) would be a transparent way to display who was able to participate, while acknowledging that many Nations did not participate as partners in this process.

There was no single definition of the term partnership applied throughout the strategy process, but the interviews revealed more. Interviewees provided input on what a partnership process should include for them to want to participate. First, initial engagement needs to be early and thorough, and needs to allow Indigenous Nations to exercise FPIC. This stage of the process should allow Indigenous partners to be present during the initial agenda-setting phase of policy development, as well as to determine whether the process and potential outcomes align with self-defined needs and priorities. Though the OCF process sought to gather and incorporate community organization feedback on how best to involve partners and community members and to be flexible in process design, there was a feeling among

Indigenous representatives that much of the process had already been designed before Nations were invited to the table. This is a consultative method, as opposed to co-creation, that leaves the policy process largely entrenched within colonial systems of governance and so limits genuine reconciliatory efforts with Indigenous communities.

Second, all partners should be supported in terms of capacity to come to the table as equal contributors if this is what they desire. This applies to funding arrangements that support the additional staff time required to participate in the partnership, as well as taking a flexible approach to planning by allowing participation levels to fluctuate and change as was done in OCF. The amount of responsibility and legwork that Nations want to take on in a given process will likely differ among Indigenous partners based on their prioritization of the issue at hand. The goal of funding or support for capacity to be involved is to allow Nations to make decisions about whether they want to take on the workload and about the extent of their involvement that are not constrained by these capacity challenges. Third, open and ongoing communication is required at all stages of the planning and implementation process. This transparency is a key principle of procedural justice examined in the thesis. Regular meetings and cyclical feedback strengthen relationships between partners and allow for a more adaptive planning and management style. Finally, partnerships should be designed to continue long-term. Relationships between partners can support current and future collaboration, and continuing relationships through implementation builds trust and shows accountability to the planning process.

6.1.2 Procedural justice in OCF

In looking at procedural justice in the OCF planning and implementation process, I focused on examining fairness, representation, and impartiality. I examined fairness in how the process sought to create a new model for decision-making in a territory-wide strategy

development process. This involved extensive public engagement as well as the creation of a partner group of Indigenous Nations and organizations, and municipalities. This partner group was distinguished from other stakeholder groups and was created to bring Indigenous and community-member voices into the strategy visioning, development, and implementation process. Findings from this work suggest that capacity should be developed in three areas: collaboration, Indigenous organizations, and settler colonial government.

Regarding impartiality, I focussed on how OCF tried to move away from colonial methods of planning and implementation. I found that capacity for collaboration may be strengthened by incorporating the elements of partnership described in section 6.1.1. Capacity of Indigenous organizations has potential to be developed further as processes incorporate Indigenous planning and political structures. Each Indigenous community will have different priorities for areas in which they want to develop capacity, and these may include areas such as personnel, resource, and knowledge. As described above, the process fell short in its lack of capacity funding for some Indigenous partner organizations to be involved in the process to the extent they desired. I offer a general recommendation for capacity funding below but note that this is not an easy problem to solve and overcoming this barrier in future collaborative processes requires further contextual considerations.

As part of procedural justice, I have focused on the representation of Indigenous Nation and community voices and agency in the strategy and implementation process. I found that the OCF process showed strong flexibility in the way that YG engaged with community partners and in community engagements. This flexibility was key in overcoming some challenges around urgent competing priorities and stretched capacity, as well as in providing communities and organizations with multiple ways to have their voices heard.

Aside from flexibility, procedurally just policymaking must involve some element of power redistribution. I saw attempts at power sharing in the ways that the agenda setting and decision-making processes were designed to be collaborative, but I still see this as an attempt to increase voice in the process rather than a structural overhaul of power relations in this collaborative planning format. This process might be strengthened by having increased training for YG staff conducting collaborative work, and by conducting external evaluations of partnership practices that identify strengths and areas for improvement in YG whole government and individual branch approaches. This type of external evaluation is also an important aspect of transparency as a principle of procedural justice.

Overall, partners seemed to find this process to be a useful procedural policy tool, despite it not having achieved all partner or YG goals for reorganization of government policy planning around collaboration with Indigenous peoples. Further institutionalization of these types of collaboration across government can be supported by processes like OCF, which can serve to supply valuable lessons for future collaborative or partnership structures that seek to redistribute power in policymaking.

6.1.3 Supporting self-determination

Overall, I saw a relational form of self-determination present in the strategy. Important to supporting self-determination is that YG invited Indigenous Nations to the planning table as partners, rather than stakeholders. Further, the process sought to support Indigenous sovereignty through undertaking a collaborative model for decision-making and negotiation and attempting to come to the table on more equal footing than in previous processes. It remains to be seen whether lessons from this process will be applied going forward in ways that institutionalize these elements of partnership in planning.

Resurgence of traditional planning or governance practices was not incorporated as much as it could have been in terms of recognizing or supporting Indigenous communities' rights to organize societies and governance systems according to traditional and adapted cultures and laws (Borrows, 2016). In terms of reconciliation, I see this process as a step forward in advancing more collaborative government-to-government relationships. Though efforts were made to support collaborative decision-making, the roles that were created in this process are those that are unlikely to disrupt the status quo, which can be seen in the rational comprehensive model taken in the process design, as well as some hesitation on the part of government to give up too much decision-making power. The idea that this process serves only as a step towards reconciliation was acknowledged by YG staff, and most interviewees noted that more needs to be done if government-to-government collaboration is to move towards greater consensus-building in future policymaking.

A final important element to 'reconciliation *and* resurgence' can be found in the relationship that all humans have with the earth (Tully, 2018). In OCF, sustainable relationships are emphasized, and there is a strong focus on GHG mitigation. However, Indigenous partner representatives indicated the need for a more wholistic approach to climate planning that changes the way people interact with the earth. This is more consistent with an Indigenous worldview and is a needed component of a strategy that will address the root causes of climate change. Though working within Indigenous laws and ways of knowing does not mean that climate change will be solved, Indigenous peoples have occupied their traditional territories for millennia and Indigenous leadership can provide valuable information for the creation of climate policy in terms of understanding how humans can repair and rebalance relationships with the earth (Reed et al., 2021). Taking this guidance means recognizing the unique relationships of reciprocity and responsibility that have been

built into Indigenous cultures and environmental management practices. There is a recognition of the importance of Indigenous leadership in OCF, but whether the process will support development of more sustainable relationships in this aspect of reconciliation remains to be seen in how targets are met or missed, and how collaboration carries forward.

The ways in which OCF did not align with principles of self-determination is most clearly seen in the development of the *YFN Reconnection Plan* process. This parallel process was initiated in February 2020, whereas OCF was released in September 2020. At this point partway through the OCF planning process, First Nations leadership identified the need for an Indigenous-led process that would better align with Indigenous worldviews and needs for climate action. I see the *YFN Reconnection Plan* as doing this in several ways. First, the process is being led by a youth cohort, which is a strong point of departure from the OCF process, in which youth are being consulted with after the fact and there is no firm plan for how their feedback will be used. The youth leadership element is a strong element of an Indigenous worldview that emphasizes intergenerational learning and places strong value on youth voice and agency. Second, the *YFN Reconnection Plan* takes a more wholistic approach by examining the climate problem through the lens of healing and reconnection. This centers human-environment relationships in a way that is not present in OCF despite changes in language resulting from CYFN and AFNYT (2020) feedback. Finally, the planning approach for the *YFN Reconnection Plan* makes use of Indigenous cultural planning practices such as ceremony and learning by storytelling. This is very different from the predominantly rational comprehensive planning model of OCF.

6.2 Policy lessons and recommendations

In this thesis, I have presented the ways that resilience in northern communities may be supported through alignment of planning and policy. This will come from a foundation of

self-defined community needs and priorities, integrating different ways of knowing and diverse voices in planning conversations, and following Indigenous leadership. A key contribution of this work is in the application of procedural justice and self-determination theories to climate change planning and implementation, and my examination of the Yukon OCF process has led to the emergence of relationship building as a key theme at the intersection of these theoretical frameworks. As such, many of the key learnings, policy lessons, and recommendations from this work focus on how relationships between YG and Indigenous organizations might be improved for ongoing collaboration around climate and other environmental policy issues. In this section, I outline the conventional policy cycle commonly used by government agencies and provide some considerations that might influence alternative iterations. I then provide specific recommendations to guide future collaborative environmental work between YG and Indigenous Nations and organizations.

6.2.1 Considerations for the policy-cycle

The policy cycle as outlined by Howlett et al. (2009) is seen as having five stages which are often illustrated as forming a linear but iterative cycle: agenda-setting, policy formulation, decision-making, policy implementation, and policy evaluation. As documented in Section 4.1, the OCF process can be seen to generally follow the traditional Western linear policymaking approach, which bares similar theoretical commitments within the rational comprehensive model of planning; both embrace scientific rationality and technocratic expertise, and work to reveal objective knowledge as central to policy analysis. The process began with setting an agenda and moved to gathering information from public, stakeholders, and partners for policy formulation, to undertaking collaborative decision-making with partners. The strategy is now in the implementation and evaluation phase and is being seen as iterative.

The questions that I am left with after undertaking this research are: How much did the process depart from the traditional, consultative, rational comprehensive model? Would stronger integration of Indigenous voices in the initial (agenda setting) phases of the project have resulted in the same approach? Is the rational comprehensive policy cycle model entrenched as status quo for both YG and Indigenous organizations in a way that limits imagination and undertaking of a novel form of process? The establishment of the *YFN Reconnection Plan* as a parallel process leads me to conclude that there is some desire for a different way forward. In Figure 7, I outline a set of considerations to be made at each stage of a policymaking process that better supports self-determination and represents diverse and marginalized voices. I have emboldened the agenda setting phase due to its relevance to my research, which found that initial approach sets the tone for collaboration throughout.

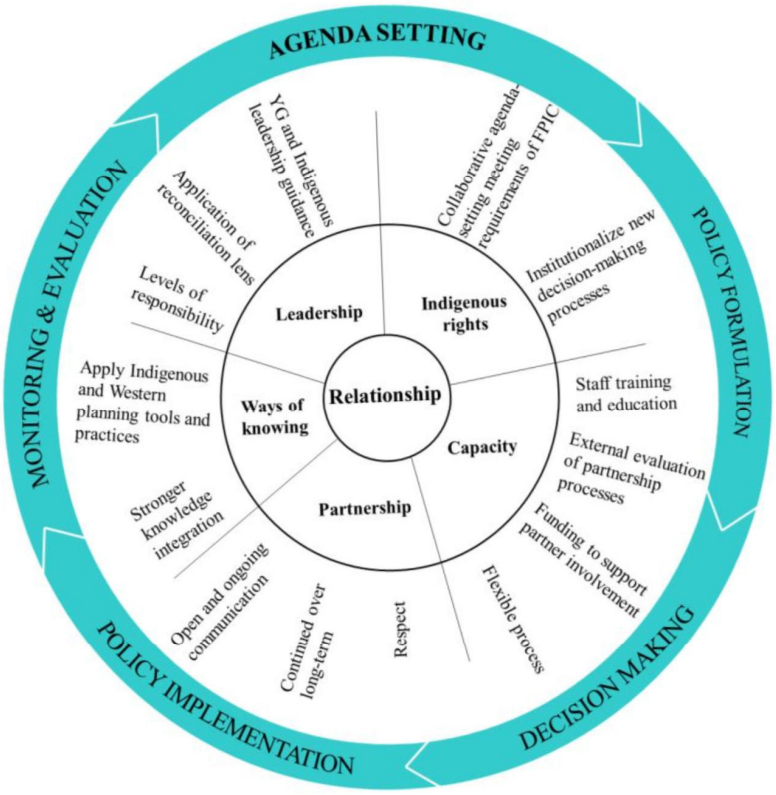

***Figure** 7. Considerations to be made at every stage of the policy cycle for policymaking in collaborative environmental planning.*

Rather than a linear or cyclical process to guide neat and tidy decision-making, what I have presented here is a more integrated approach, incorporating many of the considerations that were taken in OCF or brought to my attention in the research process. This model, with relationships at its centre, leaves room for flexibility in the steps to be taken and the order to take them in. Instead of a prescriptive set of steps, it provides guidance for considerations that cross over all stages of policymaking for a more wholistic and iterative process that considers all elements in Figure 7 in each phase.

The policy cycle model can be helpful in developing a deeper understanding of how policy is created, as well as in providing a set of suggested steps and supporting tools to inform policy analysis and decision-making (Bridgman & Davis, 2003). There are some limitations to the policy cycle model in that it provides only a basic understanding of what is a complex and many-layered process influenced by a wide range of actors and decisions (Bridgman & Davis, 2003). In contrast to the rational comprehensive model that has largely been followed in the OCF process, I stated in section 3.4 that I take an interpretivist approach to policy analysis that considers the influences that historical and social contexts, such as colonialism, have on policy. In this section I argue for a policymaking process that recognizes and seeks to openly work with the values, emotions, and subjectivity that are inherent in the way government and partner actors form relationships and make policy. I expand on this model and the considerations contained within it my following recommendations for future collaborations.

6.2.2 Recommendations for future collaborations

In this section, I build off the model presented in Figure 7 to provide a set of recommendations for the continuation of the OCF partnership as well as for future environmental planning collaborations between YG and Indigenous partners in the Yukon.

These are summarized in Table 3 and further described below. I want to acknowledge that there are many areas of the OCF planning and implementation process that were seen to support more procedurally just climate planning and self-determination, and that this novel process may serve as an important steppingstone towards reconciliation, resurgence, and procedural justice in the territory.

Table 3. *Summary of recommendations for future collaborative environmental planning and implementation.*

Follow Indigenous peoples in learning to build sustainable, just relationships.
Institutionalize a rights-based and reconciliation lens approach.
Incorporate capacity supports into process for Indigenous partners.
Support Indigenous-led planning and projects.
Increase government capacity for collaboration.
Change knowledge sharing practices to strengthen integration of IK and WSK.
Increase support for Indigenous resurgence activities.
Include provisions for continuing partnerships and collaboration in the long-term.
Incorporate relationship building activities into all collaborative initiatives.
Conduct targeted public engagement with urban Indigenous people.

Working towards reconciliation will be ongoing and planning should be adaptable and flexible to best align with the unique needs, priorities, and preferred futures of the communities in which climate action is taking place. The intention is that the recommendations here will be useful to planners and government staff seeking to undertake environmental planning processes and government-to-government relationships in the Yukon, and that they provide ideas to those working in collaborative environmental planning with Indigenous peoples across northern Canada.

Recommendations

Follow Indigenous peoples in learning to build sustainable, just relationships.
Indigenous principles of stewardship and responsibility to all relations, human and

ecological, offer transformative alternatives to colonial ways of knowing and doing. Seek to support transformational change in all relationships through learning from Indigenous ways of knowing and doing, and through unlearning harmful colonial assumptions and power structures. Work towards stronger co-learning and collaborative practices, while understanding and supporting communities choosing to focus on resurgent activities or non-collaborative approaches to climate action.

Institutionalize a rights-based and reconciliation lens approach to environmental planning for YG. Planning processes should recognize Indigenous Nations as equals to YG and important rightsholders (distinguished from stakeholders) at decision-making tables.

a. Centrally gather feedback from YG and partner organization staff on what worked best in the OCF partnership and use this information to develop suggestions for approaches to collaboration across all of YG that might be applied through initiatives such as the Yukon Forum or other existing institutionalized structures such as RRCs. OCF was an adaptive process, and lessons can be used to support a 'learning by doing' approach to reconciliation for YG in discovering what works for collaboration.

b. Planning processes should follow principles of FPIC, in which consent is an important precursor to collaboration or consultation. Indigenous Nations should be involved as fully consenting partners in planning from initial idea conception before money is set aside and general plans for engagement made.

c. Rather than mandate an inflexible, rigid definition of partnership and its necessary components, a reconciliation lens could be applied by developing a set of questions to evaluate each project to determine the best reconciliation practices to apply in each specific context.

d. Senior leadership should mandate the application of a reconciliation lens to all projects and demonstrate their commitment to reconciliation through political leadership and how they engage with Indigenous leadership.

Incorporate capacity supports into process for Indigenous partners into planning processes through funding and continuation of the open-door approach taken in OCF. Access to financial resources could include providing funding sources for staff time to engage in the process or providing YG support in helping Nations access this funding from other sources. Funding should allow Nations to select the representative that they find most appropriate. Access to funding combined with the open-door approach to participation as a planning partner (ability to vary intensity of participation around other competing priorities and timelines) may help to reduce some of the capacity issues that arise in this type of collaborative work.

Support Indigenous-led planning and projects for climate action (such as the *YFN Reconnection Plan*) that are more consistent with Indigenous worldviews and a strength-based framing of resilience that does not require outside policy intervention unless requested. This support should vary based on self-determined goals for climate action. It may involve funding or support for access to funding for climate action projects or climate change coordinator positions within Nations, as well as continuing to build connections between YG and Indigenous government staff to support ongoing collaboration and integration of different strategies.

Increase government capacity for collaboration with Indigenous governments and communities. This might include mandatory YG staff cultural competency training and education around Yukon settler-Indigenous relationships and Indigenous rights in the Yukon. Individual branches have taken steps to evaluate the way that they engage and partner with Indigenous peoples, and other YG programming could follow the lead of these types of initiatives as a first step in developing stronger collaborative practices that respect Indigenous resurgence and incorporation of different ways of knowing and doing into regular projects.

Change knowledge sharing practices to strengthen integration of IK and WSK in the strategy document. Integrating IK and WSK requires different practices for how IK is gathered and used. Integrating IK in climate and environmental planning should be done only where communities suggest it would be desirable to do so and working to gather this knowledge should be done in ways that are more consistent with Indigenous knowledge sharing practices. Like recommendation #6, this involves increasing YG staff and institutional capacity to work with different ways of knowing. Similar to initiatives that focus on evaluating branch or departmental engagement practices, internal evaluations of capacity to integrate different ways of knowing might help staff to begin to consider ways in which they can start to better integrate different forms of knowledge. Making space for different knowledge sharing might involve activities such as having YG staff specifically consult with community knowledge holders and go out on the land with knowledge holders.

Increase support for Indigenous resurgence activities in ways that are asked for by communities. This should follow community-defined priorities but could involve working within Indigenous planning structures (e.g., councils, gatherings), including more ceremony in meetings and engagements, or broadening a view of community resilience in the face of climate change to include the importance of cultural resurgence. Though YG asked communities about best procedures and protocols, this recommendation needs to be considered in conjunction with capacity-building and funding supports to overcome structural barriers to community resurgence activities.

Include provisions for continuing partnerships and collaboration in the long-term. Establish clear communication that supports ongoing partnership throughout and beyond development and implementation stages of environmental planning. With regards to OCF, communicate with strategy partners to continue the partner working group in a cohesive way as well as through individual branch actions and partnerships. Partnership activities should develop provisions for transition planning that accounts for staff turnover in Indigenous and territorial governments during planning and implementation stages.

Incorporate relationship building activities into all collaborative initiatives, such as regular departmental initiatives and planning processes, over the long and short term. Where possible and appropriate, have staff attend community meetings, gatherings, and events with the goal of forming stronger relationships with Indigenous communities and governments. This relationship building should be done at multiple staff levels to build a culture of collaboration and partnership between YG and Indigenous governments and communities. In addition, where it is possible, staff turnover should be accompanied by robust transition planning that orients new staff to the specific context of collaborative projects, and that allows for facilitated introductions to existing relationships.

Conduct targeted public engagement with urban Indigenous people. Efforts for Indigenous engagement need to be improved specifically in Whitehorse. Work with local leadership to host engagement events that are specifically designed to solicit feedback from Indigenous people who live in urban areas or outside of their traditional territories. More research around engagement strategies for this portion of the population may be required.

6.3 Reflexivity and research limitations

Throughout this research, I have continued to question my place as a non-Indigenous person doing this work. However, feedback from interviewees has reminded me of the importance of critically examining governance structures in this type of process. I hope that I can use the information gathered in this research to do better in the future. My motivations for conducting this work have not changed, and I found I was able to remain grounded by the guidance from Indigenous and anti-colonial methodologies:

- Throughout the process, my thinking changed according to new perspectives from the literature and those I worked with.
- I remained cognizant of my positionality when conducting interviews, analysis, and writing of the thesis, and have tried to be explicit about my assumptions and intentions. I believe that my position as a researcher might have had the most impact during the initial outreach phases of my research, during which time I sent formal documents to interviewees to request participation. It is my perception from this work that oftentimes, those formal introductions do not well serve to set up the personal connections and relationships that I have found so necessary in this type of work. To improve on this, it would be helpful to spend more time in communities and conducting relationship building activities.
- I did not receive any criticisms about my conduct or work, but I remain open to receiving feedback about my thesis work as I return my findings and recommendations to interviewees and government departments. I will continue to strive to improve my conduct in my future work and career.
- In being flexible in this work, I was able to follow an unexpected line of inquiry towards the implementation of OCF where it was indicated by interviewees that this was important.
- I have continued to approach this work with the mindset that I am exploring a settler problem and have brought into my analysis a critical view of the ways in which some research narratives have presented Indigenous peoples as inherently vulnerable and in need of outside intervention. Instead, I have strengthened my examination of a more resilience-oriented climate adaptation that focuses on improving processes and relationships to support and grow existing community strengths.

I was particularly challenged by the novel presentation of findings in this thesis. Due to the restrictions of thesis length and need for succinctness, I could not present all the pieces of interviews that I wanted to, and I was placed in the uncomfortable position of deciding which voices to present to the audience. I attempted to keep statements rooted in context as much as possible, but in presenting those I found to best illustrate themes emerging from my analysis, some context was inevitably lost. I acknowledge that my background and subjectivity influenced my choice of statements to include. I hope that in presenting them verbatim I have still allowed for interviewees to speak directly to thesis readers in some way.

There are several things that I would have done differently in this work had I had more time and had I the perspective that I do now. First, though it is not very well supported in the structure of a Master's degree, I would have liked to follow community-based research principles to determine research questions and design that align better with community-defined needs and priorities for Yukon Indigenous communities. Second, the perspectives in this thesis from non-strategy partners are limited in large part likely due to capacity challenges to engage, which was part of the reason for not engaging as partners in the OCF process as well. Though I do not have an answer to the question of how to increase these voices in the conversation, I would have liked more time for relationship building through this project to increase the likelihood of developing a project that met these communities' needs and encouraged more participation.

6.4 Research contributions and future directions

One of the main academic contributions from this thesis can be found in the theoretical framework. Much work has been done around collaboration and reconciliation in climate and environmental planning processes between colonial institutions and Indigenous communities (e.g., Ford et al., 2016; Vogel & Bullock, 2020), but this work does not

typically integrate concerns for both procedural justice and Indigenous self-determination. In this thesis, I have integrated work on self-determination and procedural justice theories and examined the fields of Indigenous and climate adaptation planning through this lens. Applying this theoretical framework to OCF as a case study has allowed me to examine the strengths and weaknesses of the OCF process and to identify some ways it may be useful in future collaborations. I would argue that future studies seeking to navigate the political and social complexities of settler-Indigenous relationships with regards to climate planning can make use of this theoretical framework to deepen understandings of how climate justice intersects with political considerations for Indigenous self-determination.

Future research in this area could focus on several areas. First, given the unique circumstances surrounding urban Indigenous people, one important area of research is on specific needs for more effective urban engagement in collaborative planning processes between Indigenous peoples and settler institutions. As a growing number of Indigenous people move to urban centres in the Yukon and across Canada, there is a need to reconsider how engagement happens with Nations whose membership do not necessarily all live in the community, and with people who do not live on their traditional territories. If the community meeting structure is no longer adequate in reaching all Indigenous citizens of a community, how can planning processes be better designed to facilitate representation of diverse voices and agency of an increasingly urban Indigenous population?

A second possible area for future research is in examining how a reconciliation lens might be applied to government collaborative (and other) processes. A challenge here is in developing a lens that is flexible enough to work within different needs, priorities, and definitions of reconciliation for the communities being partnered with or engaged in a given project. Developing a framework through which to evaluate the needs of a project for

collaboration and its alignment with a rights-based approach could offer a useful tool for government actors engaging in these types of collaborative processes.

Finally, though I touched on the question of how to deal with capacity challenges in collaborative processes, I do not claim to be able to answer it. There are many challenges surrounding the structure of and access to funding programs for this type of work, and specifically around how they can meet Nations' needs for self-determination. It would be useful to delve deeper into possible funding models that may be applied in this type of work.

6.4 Closing

I want to acknowledge that this research only presents a small window of insight into what it takes to undertake procedurally just environmental planning that upholds Indigenous peoples' goals for self-determination. I do not seek to be overly critical of the intentions of individual actors who were involved in the creation and implementation of this strategy, but instead to contribute to this complex and important area of research and policy development by documenting a unique approach to collaborative climate planning. Yukon Indigenous Nations have varied approaches and priorities associated with self-determination and climate action, as with any views from a diverse set of peoples. Overall, most interviewees have recognized the necessity of working together on issues such as climate change that emphasize Indigenous-settler interconnectedness, while also noting that changes still need to be made in collaborative relationships. As noted by Reed et al. (2021, p. 10) in their pledge to Indigenizing Canadian climate policy:

> "Deep and meaningful engagement with Indigenous peoples and Nations is required to breathe life into these components in a way that reflects each Nations' individual history, culture, jurisdiction and legal systems. These considerations are central to the development of Indigenous climate futures that not only support but advance the flourishing of future generations."

I found the OCF process to be an aspirational attempt to move towards stronger collaboration and reconciliation; it was not a structural attempt to change political and power structures. The structure of the process was designed with funding and roles somewhat defined at the outset of engagement with Indigenous Nations and organizations. The process represents a step towards stronger collaborative relationships built around mutual respect, recognition and support of Indigenous rights, and support for increased capacity for Indigenous and territorial governments to work together. If lessons from this process and case study are applied to future policymaking, OCF and the relationships that have been built in its development and implementation may provide a useful model for future collaborative climate and environmental planning and policy development.

Throughout this process, I have found that many elements of climate planning to support community resilience can be applied to other planning areas that seek to undertake stronger collaborative practices between Indigenous Nations and settler colonial governments. This can be seen in the way that that resilience is supported by stronger relationships between all people and with the environment, the ways that better collaboration can support self-determination, including reconciliation, and the need for wholistic climate planning that integrates non-climate stressors and structural equity concerns more generally. In this way, good climate adaptation planning can be seen simply as good planning. I hope that the findings and recommendations from this work can offer considerations for stronger collaborative planning processes moving forward.

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[5] To learn more about this feedback document, please directly contact AFNYT or CYFN.

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APPENDIX A: REB APPROVAL

UNBC UNIVERSITY OF NORTHERN BRITISH COLUMBIA

RESEARCH ETHICS BOARD

MEMORANDUM

To: Aven Knutson
CC: Earley Sinead

From: Davina Banner-Lukaris, Chair
Research Ethics Board

Date: June 10, 2021

Re: **E2021.0512.017.00**
Indigenous self-determination and procedural justice in a Yukon climate planning partnership

Thank you for submitting revisions to the Research Ethics Board (REB) regarding the above-noted proposal. You addressed the provisos really well and your response regarding TCPS2 Chapter 9 considerations were excellent and thoughtful. Your revisions have been approved.

We are pleased to issue approval for the above named study for a period of 12 months from the date of this letter. Continuation beyond that date will require further review and renewal of REB approval. Any changes or amendments to the protocol or consent form must be approved by the REB.

During the COVID-19 pandemic, no *in-person* interactions with participants are permitted without an approved Safe Research Plan and the protocol mitigations for COVID-19 being submitted as an amendment and approved by the REB. Please refer to the Chair Bulletins found on the REB webpage for further details. If questions remain, please do not hesitate to email reb@unbc.ca.

We wish you well with your research.

Sincerely,

Dr. Davina Banner-Lukaris
Chair, Research Ethics Board

3333 University Way, Prince George, BC, V2N 4Z9, Telephone (250) 960-6735

UNBC UNIVERSITY OF NORTHERN BRITISH COLUMBIA

RESEARCH ETHICS BOARD

MEMORANDUM

To: Aven Knutson
CC: Sinead Earley

From: Davina Banner-Lukaris, Chair
Research Ethics Board

Date: July 29, 2021

Re: **E2021.0512.017.00(a)**
Indigenous self-determination and procedural justice in a Yukon climate planning partnership

Thank you for submitting a request for amendment and Safe Research Plan to the Research Ethics Board (REB) to now include in-person research regarding the above-noted proposal. The Safe Research Plan has been forwarded to the Safety Department for their approval.

Your amendment has been approved by the REB until the date as provided in the original protocol approval for this project (i.e. June 9, 2022). Please note that you may not commence any in-person research activities until you have received the approved Safe Research Plan from the Safety Department and have forwarded same by email to reb@unbc.ca to be included with your file. Continuation beyond June 9, 2022, will require further review and renewal of REB approval and any further changes or amendments to the protocol or consent form must be approved by the REB.

Good luck with continuation of your research.

Sincerely,

Davina Banner-Lukaris
Chair, Research Ethics Board

3333 University Way, Prince George, BC, V2N 4Z9, Telephone (250) 960-6735

UNBC UNIVERSITY OF NORTHERN BRITISH COLUMBIA

Information Letter / Consent Form

DATE: June 2021
PROJECT TITLE: Self-determination and procedural justice in a Yukon climate planning partnership

I. STUDY TEAM

Principal Researcher:
Aven Knutson, Masters Candidate
Faculty of Environment
University of Northern British Columbia
3333 University Way
Prince George, BC V2N 4Z9
aknutson@unbc.ca
867-335-0408

Supervisor:
Dr. Sinead Earley, Assistant Professor
250-253-1548
Sinead.Earley@unbc.ca

This research is for a Master of Arts Degree in Natural Resources and Environmental Studies. It will be part of a graduate thesis, which is a public document.

II. PROJECT SPONSOR

This study is being funded by the SSHRC Canada Graduate Masters Scholarship and UNBC Entrance Awards program.

III. INVITATION AND STUDY PURPOSE

You are being invited to take part in this research study because of your involvement with the Our Clean Future strategy planning process or your experience related to climate change and environmental policy in the Yukon.

We are doing this study to learn more about collaborative climate planning between Indigenous nations and Government of Yukon in the development of the *Our Clean Future* strategy. The research looks at the partnership approach taken in the new strategy, and how definitions of partnership differed or changed among collaborators. It also examines how the project met the goals for self-determination for nations who participated (or why nations chose not to be involved) and how it contributed to the Government of Yukon's reconciliation mandate. The objectives of the project are to examine the planning process according to how different nations felt their voices and agency were represented in the process, and to develop recommendations for future collaborative planning processes.

Participation in this study is entirely voluntary; you are in no way obligated to participate in this research. You are also free not to answer any questions that make you feel uncomfortable.

You are free to withdraw from this study at any time. If you withdraw from the study, any information you have provided up to that point will be withdrawn and securely destroyed unless you explicitly consent to your information being retained and analyzed.

IV. STUDY PROCEDURES

If you say 'Yes', here is how the study will be conducted:

- We will ask you about your experiences with the *Our Clean Future* planning process.
- This will be a single interview session that will take approximately 1 hour.
- If in-person interviewing is not possible due to COVID concerns, interviews will take place virtually or by telephone, depending on individual preference.
- Interviews will be recorded with your consent (See section VII Anonymity and Confidentiality)
- Interview transcripts and summaries will be returned for you to verify the content and intent of your statements. Changes and additions may be made if needed.

V. POTENTIAL RISKS OF THE STUDY

We do not think there is anything in this study that could harm you. Questions will focus on your professional involvement with the *Our Clean Future* planning process and will not differ significantly from regular program evaluation questions.

Some of the questions we ask about climate change and Indigenous-state relations may be of a sensitive nature. You do not have to answer any question if you do not want to, or if your professional position within your organization limits your response. Please let the researcher know if you have any concerns.

If, at any point in the study, you feel uncomfortable or upset and wish to end your participation, please notify the researcher immediately and your wishes will be respected.

Please find attached a list of contact information for Yukon counselling services.

Please find attached a notice of COVID-related risks during research.

VI. POTENTIAL BENEFITS OF THE STUDY

Taking part in this study will not directly benefit you as an individual but will result in indirect benefits related to climate planning and policy. Results and conclusions of this study will be shared with you in a form of your choosing. We hope that this engagement will contribute recommendations for future collaborative planning processes and efforts to plan for climate change adaptation in Yukon communities. It is our intention that the results of this work should help increase capacity for collaboration and dialogue between settler institutions and Indigenous nations that support self-determination and climate adaptation.

VII. ANONYMITY AND CONFIDENTIALITY

Your anonymity will be respected. Information that discloses your identity will not be released without your consent. All documents will be identified only by code number and kept in a security protected computer. Subjects will not be identified by name in any reports of the completed study unless requested otherwise.

We will do everything possible to protect your identity, but due to the small size of the study population, confidentiality cannot be guaranteed.

The information gathered from this study will be kept for a period of 5 years. After this time, it will be securely destroyed by deleting digital files.

VIII. COMPENSATION

Honorariums will be provided to participants who are affiliated with organizations or communities where it is customary practice to do so. This will be discussed and agreed upon before consent for participation is confirmed.

IX. STUDY RESULTS

The results of this study will be reported in a graduate thesis and may also be published in journal articles and books. They will also be returned to you in a form of your choosing (summary report, infographic, short video, presentation, or graduate thesis).

X. CONTACT FOR INFORMATION ABOUT THE STUDY

If you have any questions about what we are asking of you, please contact the Principal Investigator and/or the Supervisor.

Principal Investigator: Aven Knutson, 867-335-0408, aknutson@unbc.ca
Supervisor: Dr. Sinead Earley, 250-253-1548, Sinead.Earley@unbc.ca

XI. CONTACT FOR CONCERNS OR COMPLAINTS

If you have any concerns or complaints about your rights as a research participant and/or your experiences while participating in this study, contact the UNBC Office of Research at 250-960-6735 or by email at reb@unbc.ca.

XII. PARTICIPANT CONSENT

Taking part in this study is entirely up to you. You have the right to refuse to participate in this study. If you decide to take part, you may choose to pull out of the study at any time without giving a reason and without any negative impact on your employment or organizational affiliation.

I have read or been described the information presented in the information letter about the project:
YES NO

I have had the opportunity to ask questions about my involvement in this project and to receive additional details I requested.
YES NO

I understand that if I agree to participate in this project, I may withdraw from the project at any time up until the report completion, with no consequences of any kind.
YES NO

I have been given a copy of this form.
YES NO

I agree to be recorded.
YES NO

I would like my name to be used in reports for this research.
YES NO

Follow-up information (e.g. transcription) can be sent to me at the following e-mail or mailing address:
YES NO

Signature (**or note of verbal consent**): _____

Name of Participant (Printed): _____

Date: _____

APPENDIX C: INTERVIEW RECRUITMENT LETTERS

Email to a Government of Yukon employee

Dear [Name],

My name is Aven Knutson and I am a Yukon graduate student at the University of Northern British Columbia. I am getting in touch because I am doing research on collaborative climate change planning, and I am wondering if anyone from [Department] might consider doing an interview about [department's] involvement in the development of the Our Clean Future climate, energy and green economy strategy.

My research looks at the partnership approach taken in the development of new strategy and looks into the questions of how the project met (or did not meet) the goals of self-determination for nations who participated (or why nations chose not to be involved). The objectives of this project are to examine the planning process according to how different nations felt their voices and agency were represented in the process, and to develop recommendations for future planning processes.

If you are interested in participating or would be able to pass this along to someone else in your department who was involved, I will be conducting my research starting this summer and would be able to send you a formal introduction and consent letter for the project. Please note that I plan to keep interviewees unnamed in my thesis for the purposes of anonymity. If you or your colleagues indicate that you may be interested, it will not be taken as a commitment to participating in the project and you can always change your mind at a later date.

Please let me know if you have any questions and if this is something that you might be able to participate in.

Thank-you,

Aven Knutson

aknutson@unbc.ca

Natural Resources and Environmental Studies Program

University of Northern BC

Email to an Indigenous government or organization staff member

Dear [Name],

My name is Aven Knutson and I am a Yukon graduate student at the University of Northern British Columbia. I am getting in touch because I am doing research on collaborative climate change planning, and I am wondering if anyone from [Nation/Organization] might consider doing an interview about [Nation's] involvement in the development of the Our Clean Future climate, energy and green economy strategy.

My research looks at the partnership approach taken in the development of new strategy and investigates the questions of how the project met (or did not meet) the goals of self-determination for nations who participated (or why nations chose not to be involved). The objectives of this project are to examine the planning process according to how different nations felt their voices and agency were represented in the process, and to develop recommendations for future planning processes.

If you are interested in participating or can pass this along to someone else at [nation] who was involved, I will be conducting my research starting this summer and would be able to

send you a formal introduction and consent letter for the project. Please note that I plan to keep interviewees unnamed in my thesis for the purposes of anonymity. If you indicate that you may be interested, it will not be taken as a commitment to participating in the project and you can always change your mind later.

Please let me know if you have any questions at all.

Thank-you,

Aven Knutson
aknutson@unbc.ca
Natural Resources and Environmental Studies Program
University of Northern BC

APPENDIX D: SEMI-STRUCTURED INTERVIEW GUIDE

This guide outlines the main themes that were discussed with interview participants. It includes ideas for prompts, but these are not exhaustive. Other general prompts were sometimes used to clarify and expand on responses throughout the interview.

Introduction (for all interviews)

Thank-you for agreeing to participate in this interview. I am interviewing you to document and better understand the planning partnership process that took place in the design of *Our Clean Future*. I am interested in understanding your own experiences with the process, as well as the views that [nation] had of the process. There are no right or wrong answers to any of these interview questions.

I would like to reiterate that participation in this interview is voluntary, and you can decide to stop participating or not to answer a question at any time and for any reason. With your permission I would like to audio record the interview so that I can later transcribe it without missing anything. All responses will be kept confidential, and I will make sure that you will not be identified in any information included in the final thesis or communications materials unless you request it. your name will not be attached to data drawn from this interview unless you request it. Do you have any questions about this? May I turn on the digital recorder now?

1.0 INDIGENOUS NATION AND ORGANIZATION PARTNERS

Before we begin, can you tell me a little bit about your role with [nation/organization]?

1. **Documenting the process**
   Can you explain to me how the collaborative process for this strategy worked?
   Prompts:
   - How did Government of Yukon approach [nation/organization]?
   - What about the process made [nation/organization] want to participate?
   - What resources were used to support the partnership?
   - What activities were involved?
   - What were your desired outcomes of the partnership?
2. **Defining partnership**
   How was the term "partnership" defined in this strategy?
   Prompts:
   - How did the term "partnership" apply to the initial engagement, public engagement, strategy drafting, stakeholder consultation, and decision-making processes?
   - Did [nation's/organization's] definition of partnership differ from those you were collaborating with? If so, how?
   - How did your definition of partnership change over the course of the strategy planning process?
3. **Procedural Justice: Voice**
   Did the process involve opportunities to represent community voices?
   Prompts:
   - Were there any barriers to participating in the engagement process?
   - Did the process do anything to overcome those barriers?
   - How did you feel the process did in representing the voices of youth and elders?
4. **Procedural justice: Agency**
   Did you find that the *Our Clean Future* planning process provided avenues to translate community wants and needs into actions in the final strategy?

Prompts

- Did you find that final strategy actions reflected your voice and participation in planning?
- Did you find that the final strategy actions reflected climate action goals and priorities for your community?

5. **Self-determination: Reconciliation**
   What does [nation/organization] think that ideal relationships might look like in Indigenous-state collaborative planning processes?
   Prompts
   - What might Government of Yukon do to increase trust and improve relationships in collaborative planning?
   - Where do you find that changes need to be made?
6. **Self-determination: Resurgence**
   How did [nation/organization] feel that the planning process incorporated or considered cultural procedures (e.g., gatherings, councils, cultural protocols) and Indigenous knowledge?
   Prompts:
   - Do you feel that the process supported [nation's/organization's] cultural or community needs and priorities?
   - How were those needs and priorities defined?
7. **Governance**
   What do you know about the upcoming Yukon First Nations climate action planning process?
   Prompts
   - How do you think the Yukon government-led *Our Clean Future* planning process compares to the upcoming Yukon First Nations climate action planning process in serving [nation's/organization's] goals for climate planning?
   - Who holds the agenda-setting and decision-making power in each of these forums?
   - What advantages or disadvantages were there to participating in either of these processes?
8. **Overall views of the process**
   How did [nation] feel that the *Our Clean Future* planning process did in in supporting what you and your community need within the contexts of climate change?
   Prompts:
   - To what extent did the process achieve the outcomes you were expecting?
   - What would you change in this planning process? In future planning processes?
9. **Last thoughts**
   Is there anything that you would like to add that was not brought up already?
10. **Preferred data usage etc.**
    In what form would you like to receive the information that is gathered in this research (summary report, infographic, short video, presentation, other?)?
    Would you like to remain anonymous in the data presentation?

Conclusions

I will be creating a transcript of this interview to share back with you for any corrections or changes that you would like to make. I will then also create a short summary of this interview

to share with you to check for accuracy. Thank-you very much for your time and the information that you shared today.

2.0 QUESTION VARIATION FOR YG STRATEGY PLANNING STAFF

Before we begin, can you tell me a little bit about your role in the *Our Clean Future* planning process?

1. **Documenting the process**
   Can you explain to me how the collaborative process for this strategy worked?
   Prompts:
   - How did the partnership process arise?
   - How did you approach Yukon and transboundary Indigenous nations to ask them to partner?
   - Who participated as a full partner?
   - What resources were used to support the partnership?
   - What activities were involved?
   - What were the desired outcomes of the partnership?
2. **Defining partnership**
   How was the term "partnership" defined in this strategy?
   Prompts:
   - How did the term "partnership" apply to the initial engagement, public engagement, strategy drafting, stakeholder consultation, and decision-making processes?
   - Did you find that definitions of partnership differed amongst Yukon government staff involved in the process? From Indigenous partners?
   - How did your definition of partnership change over the course of the strategy planning process?
3. **Procedural Justice: Voice**
   How did the process seek to incorporate opportunities for representing community voices?
   Prompts:
   - Were there any barriers to participating in the engagement process?
   - What did Yukon government do to overcome those barriers?
   - How did you feel the engagement did in representing the voices of youth and elders?
4. **Procedural justice: Agency**
   How did you find that the *Our Clean Future* planning process provided avenues to translate community wants and needs into actions in the final strategy?
   Prompts
   - Did you find that the final strategy actions reflected community voice and participation in planning?
   - Did you find that the final strategy actions reflected needs and priorities for climate action for different communities?
5. **Self-determination: Reconciliation**
   What do you think that ideal relationships might look like in Indigenous-state collaborative planning processes?
   Prompts
   - What might Government of Yukon do to increase trust and improve relationships in collaborative planning?

- Where do you find that changes need to be made?

6. **Self-determination: Resurgence**
   What did Government of Yukon do to try to incorporate of consider cultural procedures (e.g., gatherings, councils, cultural protocols) and Indigenous knowledge into the planning process?
   Prompts:
   - How do you feel that the process supported community or cultural goals and priorities for partners involved?
   - How did you define these needs and priorities?
7. **Governance**
   What do you know about the upcoming Yukon First Nations climate action planning process?
   Prompts:
   - How do you think that the Yukon government-led Our Clean Future planning process compares to the upcoming Yukon First Nations climate action planning process in serving Indigenous goals for climate planning?
   - Who holds the agenda-setting and decision-making power in each of these forums?
   - What advantages and disadvantages are there to participating in either of these processes?
8. **Overall views of the process**
   How did you feel that the *Our Clean Future* planning process supported Government of Yukon goals for reconciliation and climate action?
   Prompts:
   - What would you change in this planning process? In future planning processes?

3.0 QUESTION VARIATION FOR NON-PARTNER INDIGENOUS NATIONS

1. **Documenting the process**
   Can you explain to me how you were approached to partner on the *Our Clean Future* strategy?
   Prompts:
   - How did Government of Yukon approach [nation]?
   - What about the process made [nation] decide not to participate?
   - What resources were offered to support the partnership?
   - What activities were to be involved?
   - What were the desired outcomes of the partnership?
2. **Defining partnership**
   How was the term "partnership" defined in Yukon governments initial invitation to participate?
   Prompts:
   - Did [nation's] definition of partnership differ from the Yukon government version presented in the partnership offer?
   - Was the partnership process a draw to participate in the strategy for [nation]?
3. **Procedural Justice: Voice**
   What are some of the reasons you did not participate in the *Our Clean Future* process?
   Prompts:

- Did past engagement experiences impact your decision not to participate in the process?
- Did the process do anything to try to overcome your barriers to participating?
- Did you feel the process involved opportunities for you to represent voices from your community as a non-partner nation?

4. **Procedural justice: Agency**
   Did you find that the *Our Clean Future* planning process provided avenues to translate community wants and needs into actions in the final strategy? As a non-partner?
   Prompts:
   - Did you find that the final strategy actions reflected voices and participation from your community?
   - Did you find that final strategy actions reflected climate action goals and priorities for your community?
   - What kinds of activities and/or organizations do you feel will translate your community's needs into meaningful change?
5. **Self-determination: Reconciliation**
   What does [nation] think that ideal relationships might look like in Indigenous-state collaborative planning processes?
   Prompts
   - What might Government of Yukon do to increase trust and improve relationships in collaborative planning?
   - Where do you find that changes need to be made?
6. **Self-determination: Resurgence**
   Did [nation] feel that the planning process would incorporate or consider cultural procedures (e.g., gatherings, councils, cultural protocols) and Indigenous knowledge?
   Prompts:
   - How might the process support [nation's] cultural or community needs and priorities?
   - How would you like to see those needs and priorities defined in future planning processes?
7. **Governance**
   What do you know about the upcoming Yukon First Nations climate action planning process?
   Prompts:
   - How do you think the Yukon government-led *Our Clean Future* planning process compares to the upcoming Yukon First Nations climate action planning process in serving [nation's/organization's] goals for climate planning?
   - Will you participate in this process?
   - If yes, what leads you to want to participate in this process but not the *Our Clean Future* process?

4.0 QUESTION VARIATIONS FOR YG STRATEGY IMPLEMENTATION STAFF

1. **Documenting the process**
   Can you explain to me your branch's responsibilities and roles in implementing the commitments outlined in *Our Clean Future*?
   Prompts:
   - Who are you working with as partners on the implementations of these actions?

- What resources are being used to support continued partnership or partner actions in implementation?
- What activities are involved in ongoing partnership?
- How is communication between partners working?

2. **Defining partnership**
   How is the term "partnership" being applied in the context of the actions that you are responsible for?
   Prompts:
   - How would you define partnership as it is being practiced in this context? Is there much flexibility for individual branch staff to define the types of partnership that will be practiced?
   - Do you find that definitions of what partnership means have differed amongst YG or Indigenous Nation staff you have worked with in this implementation process?
   - How is the partnership approach being planned for on a long-term timeline?
3. **Procedural justice: Voice and Agency**
   What opportunities are there for community voices to be represented in the implementation process?
   Prompts:
   - Will there be an opportunity for communities to offer feedback on your specific actions?
   - Have you heard from any communities/community members about how the implementation is meeting their needs and priorities?
4. **Self-determination: Reconciliation**
   What do you think that ideal relationships might look like in Indigenous-state collaborative partnerships for action implementation?
   Prompts:
   - What might government of Yukon do to increase trust and improve relationships in collaborative partnerships?
   - Where (if anywhere) do you find that changes need to be made?
5. **Self-determination: Resurgence**
   What is Government of Yukon doing to try to incorporate or consider cultural procedures (e.g., gatherings, councils, cultural protocols) and Indigenous knowledge into the strategy implementation and partnership processes going forwards?
   Prompts:
   - How are needs and priorities for implementation being defined?
   - How is feedback being incorporated as you go along in the implementation (a flexible/adaptive management approach was emphasized in the strategy)?
6. **Overall views of the process**
   How do you feel that the *Our Clean Future* implementation is supporting YG goals for reconciliation and climate action?
   Prompts:
   - Is there anything that you would change in this process or in future processes?

APPENDIX E: TCPS 2 - CORE CERTIFICATE OF COMPLETION

PANEL ON RESEARCH ETHICS
Navigating the ethics of human research

TCPS 2: CORE

Certificate of Completion

This document certifies that

Aven Knutson

has completed the Tri-Council Policy Statement:
Ethical Conduct for Research Involving Humans
Course on Research Ethics (TCPS 2: CORE)

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