



THE UNIVERSITY OF BRITISH COLUMBIA  
School of Public Policy and Global Affairs

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**INSPIRATIONS FOR  
THE CITY OF VANCOUVER:**

**ENGAGEMENT,  
CLIMATE POLICY &  
RECONCILIATION**

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# Acknowledgements

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## Message from the research team

We hope to provide inspiration for the City to take a step back and focus on building meaningful and impactful relationships in order to move forward with comprehensive climate policy that is able to incorporate local First Nations and Urban Indigenous knowledge in tackling climate change.



**"STEPPING BACK  
TO MOVE FORWARD"**

# Definitions

Our team ran into definitional challenges when conducting our research as the words “reconciliation,” “decolonization” and “indigenization” have fluid definitions that vary between the various sources we consulted. While we recognize the importance of these terms remaining fluid, we used the definitions below to guide our understanding of the terms during our research. Our definitions have been directly taken from Ta7talíya Nahanee’s “Decolonize First” workbook.

01

## Reconciliation

“Repairing harms and realizing balanced benefit for Indigenous and non-Indigenous peoples”<sup>i</sup>

02

## Decolonization

“Undoing of colonial impacts including surfacing our assumptions and beliefs as well as the ways we learned them. Decolonization must begin with the self. There are no clear beginnings and end points with decolonization.”<sup>ii</sup>

03

## Indigenization

“Centering the ways of Indigenous peoples, beyond tokenism and commodification, to connect with the land and be better ancestors”<sup>iii</sup>

04

## Rightsholder

A person or group with asserted or established rights as referred to under Section 35 of the Constitution and Nation-specific Treaties.<sup>iv</sup>

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# Executive Summary

Reconciliation and climate change are two of the most important issues of the current times. The City of Vancouver has struggled to effectively combine reconciliation and climate in creating comprehensive policy. Therefore, it is seeking inspiration to develop meaningful engagement practices with local First Nations and urban Indigenous people to advance reconciliation with its climate policies.

The report includes a literature review, the findings from 12 interviews with subject matter experts and a jurisdictional scan of various governments to construct our analysis. The report highlights emerging practices from Australia & New Zealand at the national level, and Auckland, Edmonton, and Saskatoon, among others at the municipal level. This report consists of analyses and key findings culminating in four "Inspirations" for the City to progress its work moving forward. Three core themes are focused on:

- Trust and Relationship-Building
- Collaborative Engagement
- Funded Capacity and Timelines

The inspirations consist of the creation of neutral spaces for policy dialogue between rightsholders and the City, renewed and solidified definitions of free, prior, and informed consent, establishing an Environmental Indigenous Technical Advisory group to incorporate Indigenous perspectives in the City's climate policy, and rethinking the City's Climate Adaptation Strategy to co-create non-linear policies with local First Nations.

To move forwards with its climate policy planning, the City should take a step back and re-evaluate its engagement approaches to build meaningful relationships with local First Nations and urban Indigenous communities. Therefore, how the City approaches the inspirations is as the inspirations themselves. The report concludes by offering some possible next steps for the City as it considers the inspirations.

# Introduction

The City of Vancouver has been creating climate policies for over 30 years, longer than any other Canadian city. The City first started its work on climate in 1991 with the Clouds of Change report, concentrated its efforts on addressing climate change in its Greenest City policy in 2011 and most recently adopted a Climate Emergency Action Plan (CEAP) in 2020. The City is not a stranger to reconciliation initiatives. The City established June 2013- June 2014 as the Year of Reconciliation, followed by their first framework in progressing a City of Reconciliation in July 2014. Unfortunately, the city has struggled to effectively marry climate and reconciliation in creating comprehensive policy.

This gap in policy integration is the purpose of our team's research. Specifically, the following report seeks to analyze ways in which the City can pursue policies that advance reconciliation through climate policy. With global climate projections estimating an average increase in temperature of approximately 3°C in the Lower Mainland by the 2050s,<sup>v</sup> the City has actively been pursuing policies that tackle the emerging climate crisis.<sup>vi</sup> Most recently, the CEAP was adopted by City Council in November of 2020, with the intended purpose of accelerating the timeline for reducing carbon pollution and further contributing to the effort to limit global warming to 1.5C, pursuing what was deemed the "6 Big Moves."

Indigenous scholars in the field suggest that the climate crisis is a unique product of settler colonialism which has dispossessed Indigenous peoples from their ancestral lands and waters while disrupting the relationship between humans and nature.<sup>vii</sup> Their research also discussed the long history of Indigenous communities adapting to seasonal or annual changes in nature <sup>viii</sup> and suggested that Indigenous perspectives can provide a more comprehensive way to address the current climate crisis.

Climate change solutions are often case-specific. An approach that works in one city might look different in another. Collaborative engagement with the Indigenous communities in climate change related policy making has been identified as the key to climate reconciliation by academics, Indigenous and non-Indigenous subject matter experts, governments, NGOs, and legal and non-legal entities. It also came as a major theme in the interviews we conducted for this project. All of them mentioned that City is an excellent candidate to take leadership in this area.

# Research Overview

## Opportunity Statement

The City is seeking inspiration to develop meaningful and impactful engagement practices with local First Nations and urban Indigenous peoples to advance reconciliation with its climate policies.

## Research Questions

01

What are other governments doing to incorporate reconciliation into their climate policies?

02

What are the emerging practices for rightsholder engagement in climate policy design?

## Methodology

Our research methodology relied on a mixed approach, combining primary and secondary data through 12 interviews, literature review and jurisdictional scans. We chose to interview stakeholders and rightsholders who had direct experience with reconciliation and climate change. To capture as broad of an audience as possible, we interviewed staff from various municipalities, multiple NGOs that primarily worked in the climate and reconciliation space, and Indigenous subject matter experts and leaders in various organizations, including the local First Nations.

Furthermore, our literature review consisted of peer-reviewed research into the intersection of climate change and reconciliation. Lastly, our jurisdictional scan allowed us to scope out how other governments were tackling this issue. Specifically, we focused on various areas in Canada, New Zealand, and Australia. This enabled us to get a broad scope of perspectives, diagnosing the various problems that exist and learning about best practices across numerous sources to address the problems found.

# Analysis & Key Findings

## Chapter 1. Trust and Relationship building

### Introduction

When local governments interact with First Nations and urban Indigenous communities, it is easy to skip the relationship-building process and immediately enter the working stage. Many interviewees emphasized that the trust-building between First Nations and urban Indigenous communities and the City should precede the practical working processes. Meaningful collaboration only works from pre-existing trusting relationships.

### Why is Trust-Building Important?

Trust is an essential foundation of a meaningful relationship. There are several definitions of trust including a positive expectation about other people's goodwill.<sup>ix</sup> Also, trust is categorized as a determinant of human behaviour and the glue of society.<sup>x</sup> This means that if the City wants to make a change or move forward together with First Nations and urban Indigenous communities, building trust-based relationship is essential.

The level of trust between parties varies with context and past experiences.<sup>xi</sup> There is a significant distrust between Indigenous communities and colonial governments due to historical and ongoing exploitation.

**“ We move at the speed of trust. ”**

-Interviewee



## Principles of a Meaningful Relationship: 5Rs

The Five R's, respect, reciprocity, relevance, responsibility, and relationships, originally attributed to enhancing the proper engagement of Indigenous people in the higher education system, articulates principles that governments should bear in mind for building and maintaining meaningful relationships.<sup>xii</sup> Our team applied these five Rs to the relationship between the City and First Nations and urban Indigenous communities and derived the following tailored principles.

### RESPECT

The City should lead with cultural humility and acknowledge that prior conventional solutions have not always been the best approach. The city should respect the norms and values of First Nations and urban Indigenous communities as at least equal and potentially better than those of the City.

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### RECIPROCITY

The City should build a relationship that is mutually beneficial for the City and First Nations and urban Indigenous communities. One-sided extraction should be avoided.

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### RELEVANT

The relationship should be relevant to First Nations and urban Indigenous communities' worldview, culture, and their self-identified needs and goals.

### RESPONSIBILITY

The City should take responsibility for the harm it caused and continues to cause and take steps to find a new pathway forward. During the process, the City should make sure to equally share the decision-making authority.

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### RESPONSIBILITY

The importance of relationships among community members, culture, land, waters and nature should be recognized during the relationship building between the City and First Nations and urban Indigenous communities.

**“ Municipalities are risk averse. However, to be in partnership is to make some level of decision about when and where you are willing and able to take risk. ”**

- Interviewee



## EDMONTON INDIGENOUS FRAMEWORK - A LIVING INITIATIVE THAT WILL CHANGE AND ADAPT

The overall purpose of this framework is to provide the City's staff guidance on their pursuit of reconciliation and was co-created through several rounds of community engagement.

The guiding concept to this framework comes from the Alethka Nakoda word Wahigicicobi - meaning kinship relationships. Kinship in this context is the idea of relationships being interconnected and that all individuals have a responsibility to maintain a mutual relationship, always exhibiting honour and respect.<sup>xiv</sup>



### A point of application: Learning about each other

The first step of relationship-building is a learning process to better understand each other, creating a foundation of respect and mutual understanding. First Nations have their ways of co-existing peacefully with the land and water. Also, they have already established policies on climate change ecological preservation. Learning about First Nations' climate plans and the philosophies underpinning them would assist the city in navigating relationships with First Nations and foster collaboration in a respectful manner.

**“ Part of building respectful and equitable relationships is recognizing how different they are. From there only can you then understand how to build a more equitable relationship together. ”** -Interviewee



## VICTORIA COMMUNITY DIALOGUE- CITY FAMILY

In bringing different actors together in one setting, the dialogues provide an opportunity for the City Family to work with an Indigenous Speaker who recounts the ideas brought forward by the City Family for the consideration of the Witnesses (as part of the Witness Reconciliation Program). Specifically, these Witnesses are part of a longstanding cultural protocol among the Nations. The need to follow proper protocol is essential to avoiding appropriation. After each Witness Ceremony is complete, and the advice of the Witnesses is offered and heard, the City Family facilitates the actions needed to realize the ideas endorsed by the Witnesses. Subsequent Witness Ceremonies provide an opportunity to reflect on the actions taken and look forward to future actions.<sup>xv</sup>



## A point of application: Generating benefits to all groups involved

Trust and relationships will be sustained when the parties realize that they might benefit from the relationship.<sup>xvi</sup>

Due to extractive and exploitative colonial legacies, Indigenous communities may have apprehensions about the intentions and impacts of the City's engagement approaches. Therefore, the City should try to provide prior information about the tangible benefit to First Nations and urban Indigenous communities related to them participating in a relationship with the City.

The major focus of the City's CEAP is on transportation and buildings (Big Move 2, 3, 4 and 5). This is highly related to the people's living. However, the City's conventional transportation and buildings policies has been intruding on First Nations' land and waters. Also, urban Indigenous communities are also in danger because they have not been protected by the City's housing policies. Therefore, the City should look after it to avoid causing more harm and to find a way to enhance their lives through future climate policies.

Furthermore, Big Move 6, which includes nature-based strategies, have been accused of imposing a high risk of violating First Nation's land rights and undermining their livelihoods.<sup>xvii</sup> As the City's Climate Emergency Action Plan includes nature-based solutions such as restoring coasts and forests for carbon capture, the City should particularly make sure to respect First Nation's rights and enhance their overall well-being.

**“ Climate policy doesn't emphasize enough on how you would build climate policies in a way that actually benefit or change material conditions or needs of the people. ”**

-Interviewee

# Analysis & Key Findings

## Chapter 2. Collaborative Engagement

### Introduction

When climate policy is designed in partnership with First Nations and urban Indigenous communities, it will yield the highest benefit for the rightsholders. This benefit also extends to the City as the shared knowledge would enhance the existing climate policy by the additions brought in with Indigenous knowledge.<sup>xix</sup>

“ Indigenous research works best when the community asks for the research. ”

-Kovach (2021) xviii

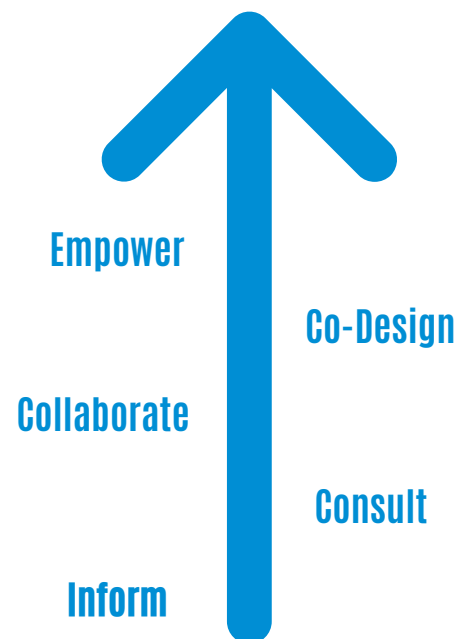
### Engagement as a Spectrum

Engagement exists as a spectrum from its lowest point of informing that can be a one-sided extractive practice, the highest form of empowerment which involves the government adhering to the decisions made by First Nations.<sup>xx</sup>

### Exploring Collaborative Engagement

It was noted in several interviews that City staff appear to be hesitant to engage with First Nations and urban Indigenous communities due to the fear of doing harm.

This creates additional barriers as the relationships between the City and the local First Nations and urban Indigenous communities lack trust due to historical and ongoing marginalization. As discussed in Chapter 1, respect is fundamental in developing meaningful relationships, and respect must underpin collaborative engagement process.



## Guiding Principles for Collaborative Policy Design:

1. Complete Transparency.
2. Methodology & research are co-constructed.
3. Project design is collaboratively negotiated and constructed.
4. Analysis is co-constructed.
5. Final products are dynamic, interactive, and prepared in collaboration.[xxi](#)



### ENGAGEMENT FRAMEWORKS - AOTEAROA (NEW ZEALAND) ENGAGE EARLY, BE INCLUSIVE, THINK BROADLY

#### Māori-Crown Engagement Framework:[xxii](#)

The Government has developed the Māori-Crown Engagement Framework and Partnership Guidelines to ensure Māori have full involvement in all phases of policy design, implementation, and evaluation to support agencies to develop true partnerships with Māori.

According to this framework, if engagement is not early, inclusive, or broad, there may be reduced opportunities to develop meaningful future relationships and the development of effective policy options may be compromised. If the agencies can establish networks and ongoing relationships with the Māori through which ideas can be tested as a routine process, then the cost of engagement will also be reduced.

#### **Kaupapa:**

Kaupapa in this context means the policy, purpose, or matter for which one intends to engage. The framework prompts consideration of Kaupapa across sectors – a) *cultural*, b) *environmental*, c) *social* and d) *economic* - to assist in the next step of determining the target audience. Different sectors have different audiences. It is important to remember that issues can be complex, multi-faceted and overlapping. Aligning Kaupapa within sectors will ensure considerations where there are intersecting interests that need to be addressed.

#### **How to engage:**

Assessing the level of significance of the Kaupapa to the Indigenous communities will help select an appropriate engagement method. Generally, the more significant a Kaupapa is to them, the more intensive their involvement should be. There will be times when different methods of engagement are appropriate for different audiences and for various stages of the process. Engagement is not a one size fits all model.



## SASKATOON - CLIMATE COMMITMENT AND CALLS TO ACTION

The City of Saskatoon has implemented an approach to climate action that would enable the local government to protect the rights of the most vulnerable, share the burden of climate change, and manage the resources required to address its impacts fairly. One of the most intriguing aspects of this policy was a specific reference to Reconciliation, Decolonization, and Indigenization as part of a climate action commitment and calls to action. While still in its early stages of implementation, this shift in language is a step forward for reconciliation through climate policy.<sup>xxiii</sup>

Furthermore, among several other calls to action, the commitment includes the following acknowledgements

- Collaboration - actively seek out opportunities for the University of Saskatchewan and the City of Saskatoon to work together to advance equitable climate action goals
- Reconciliation, Decolonization, and Indigenization - Work together with Indigenous Elders and Knowledge Keepers to weave Indigenous concepts, languages, teachings, and philosophies into our mutual approach to climate change

### Gaps in the Current Approaches

**“ Meaningful engagement is often overlooked in city planning processes because it’s seen as too cumbersome. ”**

**-Interviewee**

One interviewee promoted Article 19 from UNDRIP, citing the need for free, prior and informed consent when approaching engagement strategies as the current strategies lack sufficient definitions and accountability. This entailed accounting for differences in capacities and ensuring First Nations can join the engagement process without any cost to the First Nations. The collaborative engagement process needs to begin prior to policy ideation through until policy implementation to incorporate First Nations and urban Indigenous communities' perspectives and positions to move forwards with reconciliation and climate policy planning.



## POINT OF APPLICATION: BIG MOVE 6

As the City continues to progress on its climate policies regarding nature-based solutions in meeting Big Move 6 from the Climate Emergency Action Plan, collaborative engagement needs to be at the forefront.<sup>xxiv</sup> As the City sets forward to work with other governments in the region and First Nations to develop sequestration targets outside of the city boundary, they need to ensure this is pursued using collaborative engagement approaches.<sup>xxv</sup> This approach can also be expanded to include both First Nations and urban Indigenous communities to collaborate on sequestration initiatives within the City's boundaries.

This would include ensuring that collaboration takes place at the inception of the initiative and is carried out through its design, implementation, and evaluation to capture the perspectives of First Nations and urban Indigenous communities and erect ways to further collaborate with and support them in conducting climate action.

# Analysis & Key Findings

## Chapter 3. Funded Capacity & Timelines

### Introduction

*“ The City is able to move quicker and take on more work [...] but we are responding at the level of capacity that we have. So, there is a huge capacity gap which means that we are not able to get as much done as quickly.”* -Interviewee

The lack of funded capacity and de-prioritization of reconciliation has been cited as major barriers toward meaningful and impactful engagement by both the interviewees and the literature. Some of the ways these issues are felt are a lack of robust funding, lower rates of Indigenous employees, misaligned timelines, and an inadequate level of Indigenous knowledge amongst City staff. The City has an approximate annual budget of \$1.9 billion, which means that each individual initiative is spearheaded by a team of practitioners experienced in that subject.<sup>xxvi</sup> However, as an example, the Squamish First Nation has an annual budget of approximately \$100 million, forcing most initiatives to be undertaken by one individual who may not have all the expertise needed to complete the initiative.

Capacity is an issue on both sides of collaboration, being seen as a problem by both the City and First Nations and urban Indigenous communities in designing climate policy. However, First Nations and urban Indigenous communities currently don't have capacity partially due to a lack of direct access to funding and fiscal tools available to other governments to engage outside parties. However, it is important to note that First Nations have been continually marginalized and their resources have been appropriated, rendering them incapable of tending to their needs due to a lack of funds. This prevents them from acquiring and mobilizing the necessary resources to be able to not only focus on their own priorities but also to engage with other groups.



## First Nations: Exhausted Capacity

The difference in capacity prevents First Nations from being able to analyze the implications of projects other governments are undertaking which could significantly impact their communities.<sup>xxvii</sup> Therefore, this leads to nations not having a completely informed understanding to then give prior consent, which is a right they hold under the Declaration on the Rights of Indigenous Peoples Act (DRIPA). As was mentioned multiple times during the interviews, the governments of First Nations are often busy governing over their own jurisdictions and ensuring they are meeting the needs of their own people while also progressing on environmental initiatives, leaving little capacity for other engagements. In order to best conduct collaborative engagement, local governments should understand the priorities of the First Nations and work to support them in achieving their goals.

However, it is often expected of the First Nations to expend their limited resources to engage with other governments. This practice neglects to recognize that the First Nations are separate and independent governments, with no explicit duty to engage outside stakeholders. Therefore, when other governments attempt to engage the First Nations to set up partnerships or get their input on an initiative, the Nations are often preoccupied doing the work they've identified as their priorities, lacking the capacity to also work on the priorities of other governments.



### POINT OF APPLICATION: FUNDED LIAISONS

To drive more robust collaboration on climate policy, the Sustainability team at the City can increase the consistency at which it employs and funds a liaison between itself and the First Nations and urban Indigenous communities it wants to engage. This is a simple and efficient strategy to decrease the many knowledge and capacity gaps between the City and the groups it engages, making it worthwhile to be implemented with each engagement. The Liaison needs to have a deep understanding of Indigenous worldviews and should have experience leading complex rightsholder engagement.

## Insufficient Indigenous Knowledge Amongst City Staff

Multiple interviewees mentioned that the most pivotal limitation to capacity on behalf of the City is the sense that there is a lack of staff who are knowledgeable about Indigenous worldviews, culture, engagement practices, governance, and rights. This creates problems in almost all aspects of the City's climate work when dealing with initiatives that impact First Nations and urban Indigenous communities, with activities like planning, policy design, and policy implementation being done inadequately due to a lack of employees with an understanding of Indigenous worldviews.

There have been very few Indigenous planners employed at the City, with none officially being a part of the Sustainability team. The few Indigenous planners that are working at the City are overloaded, as they must take care of an enormous number of different teams' requests to help with rightsholder engagement. This puts the sustainability teams that are looking to incorporate Indigenous knowledge into their practices or engage with First Nations and urban Indigenous communities at a disadvantage, as they have limited access to the City's staff that have the knowledge they require. These shortcomings lead to fewer Indigenous-focused climate initiatives and less benefit to Indigenous communities.



### SASKATOON-INDIGENOUS TECHNICAL ADVISORY GROUP (ITAG)

To better engage and incorporate local Indigenous populations and knowledge, the City of Saskatoon created the Indigenous Technical Advisory Group (ITAG).<sup>xxviii</sup> The Group is a new structure through which members of local First Nations and Métis communities would participate in the design of City of Saskatoon initiatives to help ensure that the unique interests and perspectives of local First Nations and Métis communities are acknowledged, affirmed, and implemented.

Within ITAG is the Environmental Management team, which provides resources that promote healthy lands and waters both on and off reserve. These resources include environmental management and planning services as well as training and outreach programs. The team also offers courses in solid waste management and geographic systems, while facilitating training in water monitoring, and providing support for water protection. They engage local First Nations and Métis community members in environmental learning to promote ecological stewardship and careers in science and technology.

## Timelines

The speed and urgency at which municipal staff are expected to produce comprehensive climate policy may not align with the timelines of the impacted Indigenous communities. This was brought up in numerous interviews, citing the differences between the short turnarounds in municipal policy design that follow election cycles, versus the balance of community needs and cultural practices amongst First Nations. These discrepancies have lowered the political will for meaningful and impactful engagement with the local First Nations as cities are operating on shorter timelines that require more rapid responses and deliverables.



### AUCKLAND-DYNAMIC ADAPTIVE POLICY PATHWAYS (DAPP)

The City of Auckland has adopted a non-linear timeline and collaborative approach to their climate plan. The Dynamic Adaptive Policy Pathways (DAPP)<sup>xxix</sup> approach allows for flexibility in the timelines of policies when responding to the real-time events of climate change. As conditions change and before severe damage occurs, policy options for decision-makers allow for quick changes to existing programs, as opposed to linear policy decision-making.

The approach uses a series of triggers to identify when a change to a pathway is needed and enabled. “As the sea level rises, the frequency of hazard events exceeds an agreed trigger. At this point, the municipality would need to take additional or different actions, and an alternative pathway to avoid reaching the threshold at which damage occurs.”

DAPP provides knowledge through the co-production of adaptation pathways in several ways, highlighted by the literature cited below:

1. “It provides effective methods for knowledge co-production, based on deeply respectful partnerships, cultural governance, and working together through five co-production tasks - prepare, communicate, discuss, bring together and apply”
2. “It allows for Indigenous people to have an ongoing connection to their traditional territories and ensures that they are maintaining their Indigenous knowledge”
3. “The relationship between the Indigenous people and the nation-state empowers local decision-making and learning, which requires and creates consent, trust, accountability, reciprocity, and resurgence of Indigenous culture, knowledge, and practices”<sup>xxx</sup>



## POINT OF APPLICATION: BUILDING UPON THE CITY'S CLIMATE ADAPTATION STRATEGY

In 2012, Vancouver City Council adopted the Climate Change Adaptation Strategy. The focus of this strategy was to propose new actions that “benefit the community regardless of the extent of climate change we eventually experience.”<sup>xxxi</sup> This included following the Changing Climate, Changing Communities guide, with the first step of acquiring a step-by-step understanding of potential changes in the regional climate. With these predictions, ways in which this could have an impact on the City were identified through interviews with government staff members. Finally, the Adaptation Steering Committee provided the final review.

Given this framework, the City could look to revisit this implementation strategy to include local First Nation input and knowledge in understanding the potential changes in climate, and the potential benefits that could be accrued by the Nations from the Climate Change Adaptation Strategy. As the Strategy is a “living document” this could be a practical and meaningful way to include reconciliation into climate policy.

# Inspirations Overview

In its original brief, the City has asked for inspiration on how to better collaborate with First Nations and urban Indigenous communities on climate policy. In this section, a brief overview of the inspirations is laid out and then a more detailed chart explains each inspiration in-depth.

INSPIRATIONS	OVERVIEWS	IMPLEMENTATION	OUTCOME
<b>Building Trust Based Relationships</b>	Neutral space dialogue and specific investment on learning about each other	Third party facilitation & the City's long-term investments	Accelerate engagement and focus on mutual benefits
<b>Free, Prior, &amp; Informed Consent</b>	Create a detailed definition of FPIC to increase accountability and transparency	City council legislation required	Collaborative engagement
<b>Environmental Indigenous Technical Advisory Group</b>	Working group, consisting of Indigenous subject matter experts on the environment	Co-created with local First Nations & funded by the City	Review of the CEAP to integrate local Indigenous knowledge
<b>First Nation Knowledge &amp; the Climate Change Adaptation Strategy</b>	Create policies with non-linear approaches, setting triggers to change course when needed, integrating local Indigenous knowledge	Co-production with local First Nations	Review of the CEAP to find ways to adopt a less linear approach to timeline management

# Inspiration 1

## Building Trust-based Relationships

This inspiration is derived from the key findings found in the trust and relationship building section.

### Overview

Trust-based relationship comes from continuous and consistent investments based on mutual respect. Arranging neutral spaces to communicate would help to setup equal and respectful relationships. Also, specific investments on learning about each other would enhance understanding and respecting each other's values and interests.

### Implementation

#### Short-term

Trust-based relationship building takes time. A third-party facilitation could be helpful at the beginning stage. A third-party organization trusted by Indigenous communities could facilitate dialogues between the City and the communities, providing a neutral space to build relationships. In this neutral space, First Nations, urban Indigenous communities, and the City would have equal authority, and it will be helpful to develop respectful relationship.

#### Long-term

The City's long-term investment on trust-based relationship building is also encouraged. This investment would be implemented in a continuous, consistent, and regular manner to rehabilitate broken relationships and build up trust. This investment would include learning about each other and specifically trying to learn the First Nations' knowledge and perspective on the climate crisis. Also, this investment would include figuring out mutually relevant values and interests to apply those in the City's climate policies, preventing more harm to First Nations and urban Indigenous communities

### Potential outcome

Trust-based relationships would act as the foundation of meaningful and impactful engagement. It would accelerate engagement processes and contribute to enhancing mutual benefits.

# Inspiration 2

## Implement Conditions of Free, Prior & Informed Consent

This inspiration is derived from the key findings found in the collaborative engagement section.

### Overview

The City has recognized FPIC but requires clear actionable definitions. The City follows the clear set definitions of the conditions of free, prior, and informed consent:

Free - Consultation with Indigenous peoples must include payment for their participation directly.

Prior - Engagement with First Nations and urban Indigenous peoples should happen at the very start, with ample time to deliberate on the matter before formal consultation begins.

Informed - The City should provide all relevant information when approaching local First Nations. Good and timely distribution of information is critical for local First Nations to not be left using their own resources to meet a timeline that does not meet their needs.

Consent - When the conditions of Free, Prior and Informed are adhered to, barriers to engagement are reduced. This allows First Nations and urban Indigenous communities to provide authentic consent.

### Implementation

Pass policy through City council to create a bylaw to establish a binding definition to assist in the implementation of FPIC in collaboration practices.

### Potential outcome

Ensures that each interaction between the City and local First Nations is non-extractive and provides all parties an in-depth definition that provides more accountability and clarification for implementing FPIC. Additionally, this inspiration ensure First Nations are remunerated for their participation in the engagement.

# Inspiration 3

## Establish an Environmental Indigenous Technical Advisory Group (EITAG)

This inspiration is derived from the key findings found in the funded capacity section

### Overview

The City would create a permanent Environmental Indigenous Technical Advisory Group. This group would be responsible for the following:

1. Hiring Indigenous subject matter experts on the environment and climate policy
2. Working with various departments to find ways to incorporate Indigenous approaches to climate mitigation into their corporate structures; this could include climate adjacent initiatives (such as water stewardship and training)
3. Reviewing climate policy set by the City to ensure that local Indigenous knowledge is integrated and incorporated

### Implementation

Engagement in the creation of this Technical Advisory group would be facilitated and led by local First Nations and urban Indigenous peoples who are subject matter experts on the environment and climate. This group would lead consultations, engagements, and workshops, to create the Advisory Group that best represents the perspectives of local First Nations and Urban Indigenous community members. Furthermore, funding for this group would need to be allocated from the City's operating budget.

### Potential outcome

The Environmental Indigenous Technical Advisory Group would review the Climate Emergency Action Plan, to find ways of integrating local knowledge.



# Inspiration 4

## Incorporate local First Nation Knowledge into the Climate Change Adaptation Strategy (Dynamic Pathways)

This inspiration is derived from the key findings found in the funded capacity section

### Overview

The City reconfigures the Climate Change Adaptation policy by incorporating local First Nation knowledge on identifying potential climate changes and understand what benefits they could accrue from the newly adjusted policy. This could be further developed to include trigger events (ex. 2021 Heat Dome), as laid out in the Auckland Dynamic Climate Pathways example.

### Implementation

In conjunction with municipal staff, this approach relies on local knowledge, specifically local First Nation knowledge. The Urban Planning and Sustainability department could action the Indigenous Relations Manager to start a referral letter the local First Nations to seek their consent on this initiative. If the response is positive, a committee will be formed representing all three local Nations to collaboratively engage in ideas as to how to best apply local knowledge. Committee members would be paid for their participation in this initiative through the allocation of funds via the City Operating Budget.

### Potential outcome

The City would look to identify trigger events, in collaboration with local First Nations, within the Climate Adaptation Strategy to find ways of making the current version more inclusive, less linear and more dynamic.

# Final Notes & Next Steps

When deciding on which options to implement or in which order to pursue them, the following directions are essential to consider.



# Appendix A

## City of Vancouver Council Decisions on Climate Policy

- Vancouver Plan Update and Quick Start Actions (2021)
- Climate Emergency Action Plan (2020)
- Climate Change Adaptation Strategy (2018)
- Coastal Adaptation Plan: Fraser River Foreshore (2019)
- Rain City Strategy (2019)
- Vancouver Board of Parks and Recreation Master Plan, VanPlay (2019)
- Urban Forest Strategy (2014)
- Biodiversity Strategy (2016)
- City Greenways Plan (updated June 2020)
- Metro 2050 – Regional Growth Strategy Update – Draft (June 2021)
- City: Regional Context Statement Official Development Plan (2013)
- Metro Vancouver 2040: Shaping our Future (2011)

# Appendix B

## Indigenous Rights & Principles

The United Nations Declaration on the Right of Indigenous Peoples (UNDRIP) was passed and adopted by the UN General Assembly in 2007. Vancouver City Council passed a motion in 2013 to endorse the principles of UNDRIP and then a subsequent motion to implement it in March 2021. This report relied heavily on the principles included in the following articles to guide the research and analysis.

### Article 19

- States shall consult and cooperate in good faith with the Indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.

### Article 23

- Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. Indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

### Article 26

- Indigenous peoples have the right to the lands, territories, and resources which they have traditionally owned, occupied or otherwise used or acquired.
- Indigenous peoples have the right to own, use, develop and control the lands, territories, and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.
- States shall give legal recognition and protection to these lands, territories, and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the Indigenous peoples concerned.

### Article 29

- Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programs for Indigenous peoples for such conservation and protection, without discrimination.

# Appendix C

## Edmonton Indigenous Framework

As part of the Indigenous Framework that Edmonton has implemented, one of the core tenants is to sustain good relationships. In doing so, they have also created a process to keep municipal officials accountable. Department-level teams will bring the Framework to life within their respective departments through the creation and implementation of Department specific action plans and change management plans. A Corporate Steering Committee will work with the project sponsors to coordinate the corporate-wide implementation of the Framework to align knowledge, resources, and actions accordingly. This Committee will ensure there is alignment, integration, and overall coordination among department teams. The Executive Leadership Team will also create a working relationship with Indigenous Elders, who have guided the development of the Framework, to provide insight, guidance, and articulate the ongoing accountability required for the framework to be successful.

# Appendix D

## Victoria Community Dialogues - City Family

The Victoria Reconciliation Dialogues are a 6-part series that bring together Indigenous & non-Indigenous peoples, the Mayor, City Council Members, and subject matter experts to seek better community-based knowledge about important topics on reconciliation. These community-based conversations were built upon the City's Witness Reconciliation Program, established in 2017. What came out of these dialogues was what is known as the "City Family".

In bringing different actors together in one setting, the dialogues provide an opportunity for the City Family to work with "an Indigenous Speaker who recounts the ideas brought forward by the City Family for the consideration of the Witnesses (as part of the Witness Reconciliation Program). After each Witness Ceremony is complete, and the advice of the Witnesses is offered and heard, the City Family facilitates the actions needed to realize the ideas endorsed by the Witnesses. Subsequent Witness Ceremonies provide an opportunity to reflect on the actions done and look forward to future actions.

The series received \$10,000 in funding from the Ministry of Indigenous Relations and Reconciliation's Urban Communities Partnering for Reconciliation Pilot Program. Facilitated by the Union of BC Municipalities, the pilot program supports events and activities that provide a time and place for dialogue to build on opportunities, support reconciliation efforts, resolve issues of common responsibility, interest or concern, and/or to advance tangible outcomes

Currently, four of the six parts have been undertaken. The last two were postponed due to COVID.

# Appendix E

## New Zealand Framework

New Zealand is founded on a partnership between the Crown and Indigenous New Zealanders, Māori, through the 'Treaty of Waitangi'. The Ministry for Māori Development advises on policy affecting Māori wellbeing and development. Further, Te Arawhiti is the Ministry of Māori-Crown relations and provides guidance and support relationships with Māori.<sup>xxviii</sup>

<b>The spectrum of engagement methods that are provided in the engagement framework:</b>	
<b>Inform</b>	The Crown will keep Māori informed about what is happening. Māori will be provided with balanced and objective information to assist them to understand the problem, alternatives, opportunities and/or solutions.
<b>Consult</b>	The Crown will seek Māori feedback on drafts and proposals. The Crown will ultimately decide. The Crown will keep Māori informed, listen and acknowledge concerns and aspirations, and provide feedback on how their input influenced the decision.
<b>Collaborate</b>	The Crown and Māori will work together to determine the issues/problems and develop solutions together that are reflected in proposals. The Crown will involve Māori in the decision-making process but the Crown will ultimately decide.
<b>Partner / Co-design</b>	The Crown and Māori will partner to determine the issue/problem, to design the process and develop solutions. The Crown and Māori will make joint decisions.
<b>Empower</b>	Māori will decide. The Crown will implement the decision made by Māori.

# Appendix F

## Australia Framework

The Climate Change Authority's Reflect Reconciliation Action Plan (RAP) <sup>xxix</sup> provides a framework through which they engage in the reconciliation process.

Relationship	Respect	Opportunities	Governance
Build mutually beneficial relationships and, where appropriate, partnerships with Aboriginal and Torres Strait Islander organizations and stakeholders.	Increase understanding, value and recognition of Aboriginal and Torres Strait Islander cultures, histories, knowledge, and rights through cultural learning	Improve employment outcomes by increasing Aboriginal and Torres Strait Islander recruitment, retention, and professional development.	Maintain a RAP Working Group & provide appropriate support for the effective implementation of RAP commitments.



# Appendix G

## Saskatoon - Indigenous Technical Advisory Group (ITAG)

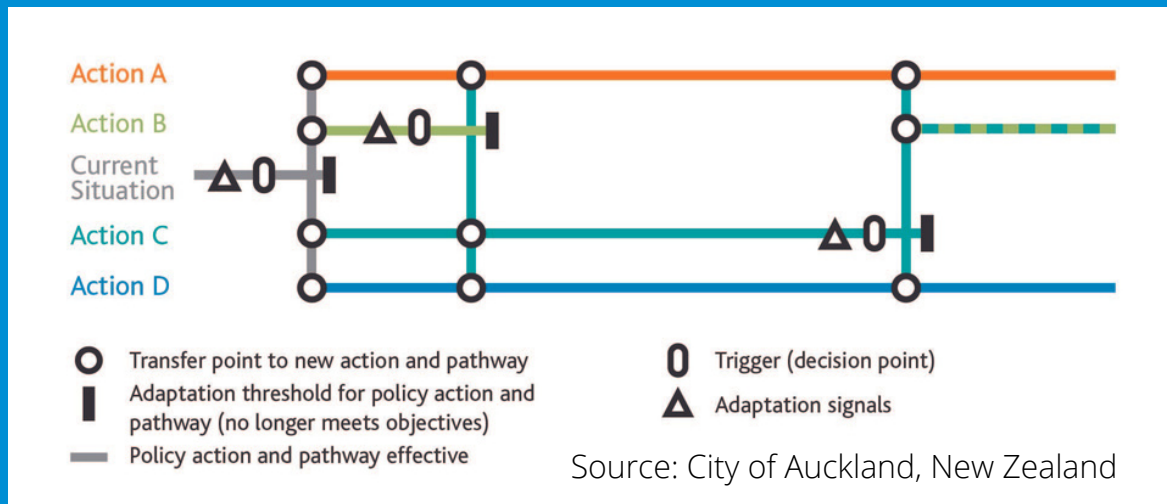
To better engage and incorporate local Indigenous populations and knowledge, the City of Saskatoon created the Indigenous Technical Advisory Group (ITAG). The Group is a new structure through which members of First Nations and Metis communities will participate in the design of City of Saskatoon initiatives to help ensure that the unique interests and perspectives of Indigenous peoples are acknowledged, affirmed, and implemented.

Within ITAG is the Environmental Management team, which provides resources that promote healthy lands and waters within both traditional and on-reserve lands. These resources include environmental management and planning services as well as training and outreach programs. The team also offers courses in solid waste management and geographic systems, while facilitating training in water monitoring, and providing support for water protection. They engage all First Nation members in environmental learning to promote ecological stewardship and careers in science and technology.

Furthermore, one of the first projects that ITAG reviewed was the City of Saskatoon's Green Strategy. This project aimed to develop an integrated approach to planning and maintaining a sustainable, biodiverse city, in which natural areas and other green and open spaces are considered important infrastructure.

# Appendix H

## Auckland - Dynamic Adaptive Policy Pathways (DAPP)



# Appendix I

## Saskatoon Water Training program

The City of Saskatoon offers a program for First Nations people to gain essential skills and access employment opportunities in water treatment and distribution facilities. The kanatan nipiy program is a collaborative effort between the City of Saskatoon, Gabriel Dumont Institute, Radius Community Centre, Saskatchewan Polytechnic and Saskatoon Tribal Council.

Saskatoon tribal Chief Mark Arcand said about the program, "as First Nations people, we are all protectors of water, and this training program provides the opportunity for our people to carry out this important work. The graduates of the program improve the quality of life for all people that require clean water. By working together in unity with our partners, we provide opportunities for Indigenous Peoples to become gainfully employed."<sup>xxxii</sup>

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