



# What We Heard report

Inclusive Yukon Families



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# Background

In 2023, the Government of Yukon committed to modernizing its legislation to reflect Yukon families and ensure inclusivity of all Yukoners. This includes examining three pieces of legislation, the *Children's Law Act*, the *Vital Statistics Act* and *Change of Name Act*. These pieces of legislation govern child naming and parentage.

## Child naming

Existing legislation determines what qualifies as a person's name. It is not inclusive of diverse naming conventions and spelling. Existing naming legislation requires that a person have both a given name and a surname, and does not recognize single naming practice, which is found in some cultures.

Legislation currently limits name spelling to Roman alphabet letters and prohibits the use of initials, numbers, or other symbols. This can result in the unequal treatment of Yukon First Nations and cause barriers, burdens and inequities. Exploring ways in which laws addressing naming can be updated to be more inclusive represents an important step in responding to the Truth and Reconciliation Commission Call to Action #17 and towards supporting Indigenous name reclamation.

## Parentage

Current Yukon laws establishing parentage rely on biological connections and may be based on binary assumptions of gender and sex. This language is outdated and does not reflect the reality of many Yukon families, especially families with parents who are 2SLGBTQIA+, and families who may use assisted human reproduction or surrogacy.

## Definitions

The topics of parentage and naming are complex. To help respondents navigate the engagement, we created this list of definitions. See Appendix I.



# Engagement goals

To understand how Yukon residents experience barriers, burdens and inequities in the current system for both child naming and parentage, the Government of Yukon's Department of Health and Social Services (HSS) created an engagement entitled Inclusive Yukon Families.

The Inclusive Yukon Families engagement had two goals that addressed child naming and parentage:

- Learn how child naming options can be expanded to reflect diverse cultural backgrounds and traditional languages. Updating the Yukon's child naming laws is an important step in responding to the Truth and Reconciliation Commission Call to Action #17 and towards supporting Indigenous name reclamation.
- Discover how current Yukon parentage laws exclude some Yukon parents. This work is consistent with the Government of Yukon's goal to end discrimination against 2SLGBTQIA+ people, as outlined in the 2021 LGBTQ2S+ Action Plan.



# Target audiences

The target audience for inclusive naming was extensive and included individuals wishing to do the following.

## Inclusive naming

- Name their child in a language that is not limited to the Roman alphabet.
- Name their child according to a single name practice (a name that does not include both a given name and a surname).
- Name their child according to a polynym practice (name consisting of multiple words).
- Give their child a name that includes more than one hyphen.
- Name their child in their traditional language.
- Indigenous peoples (First Nation, Inuit/Inuk, Métis) wanting to reclaim their traditional name on official documents, such as their birth certificate.

The target audience for inclusive parentage was extensive and sought input from individuals who have done or are wishing to do the following.

## Inclusive parentage

- Use or have used assisted human reproductive technologies to conceive their child.
- Use or have used a surrogate to conceive or carry their child.
- Donate or have donated an egg, sperm or embryo.
- Become or have been a surrogate.
- 2SLGBTQIA+ parents or community members who want to become parents.
- Trans or gender nonconforming parents.
- Community members who do not feel like their family or future family is reflected in the Yukon's current legal definitions of 'mother,' 'father,' 'parent,' 'other parent,' 'spouse' and 'birth parent' (see definitions in Appendix I, as per Yukon's current *Vital Statistics Act*).
- Members of a polyamorous family who are considering having/have had a child.



# Engagement process

In February, March and April 2024, Health and Social Services engaged with Yukoners to better understand how they may experience barriers, burdens and inequities under existing naming and parentage laws.

The engagement with Yukoners was delivered via:

- **in-person engagement** – this portion of the engagement focused on inclusive parentage with People with Lived Experience, through a targeted focus group and one-on-one interviews; and
- **online survey** – open to all Yukoners, this online survey launched February 22, 2024, and ran until March 22, 2024. It covered both topics of inclusive parentage and child naming.

For the in-person engagement (dedicated to parentage legislation), Health and Social Services reached out to selected community organizations and partners, introduced the Inclusive Yukon Families initiative and invited them to share the engagement with members of the public whom they serve and support.

For the online survey, the department promoted the full Inclusive Yukon Families engagement (child naming and parentage) with news releases, radio ads on two Whitehorse radio stations, social media (Facebook and Instagram), and posters in offices, health centres, and clinics.



## Self-identifying

For both the targeted in-person engagement and online survey, the department asked each respondent to self-identify as belonging to one of the following target respondent groups.

While the in-person engagement focused on people with lived focused, meaning individuals who offer knowledge and insight gained from living/lived experience, the online survey reached a larger audience:

- person with lived experience;
- caregiver of a person with lived experience;
- family member of a person with lived experience;
- friend or support person of a person with lived experience;
- person who serves or has served community member(s) with lived experience; and
- engaged Yukon resident.



# What We Heard

Six individuals participated in the in-person 1:1 interview and focus group on parentage and 148 responded to the online survey which dealt with both inclusive naming and parentage. Approximately 90% of respondents answered both survey sections on inclusive naming and inclusive parentage, while 10% of respondents responded only to one or the other.

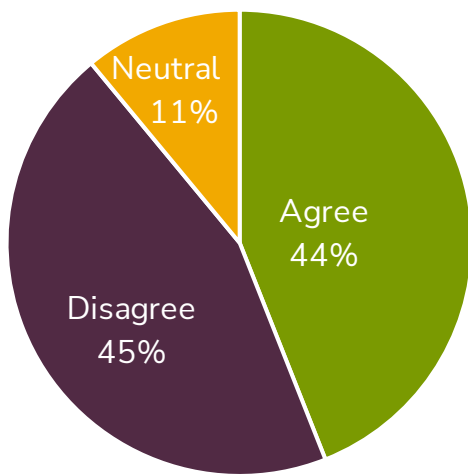
Of all 154 engagement participants, about 70% self-identified as being persons with lived experience.

## Engagement topic #1: Inclusive naming

Of all engagement participants responding to this section, 73 survey respondents self-identified as belonging to one or more of the target respondent groups.

Twelve per cent of the participants indicated their language included characters and symbols beyond the letters of the Roman alphabet and the hyphen, while 15% said they would like to or would have liked to name their child in a language not limited to the Roman alphabet letters.

*Asked: Parents should be able to include letters that are not part of the Roman alphabet (A to Z) in their child's name.*



Additionally, 15% indicated they want to be able to reclaim their traditional name as their legal name and for it to be on official documents, such as their birth certificate.

Eight per cent indicated their culture includes a single name practice and 6% shared that their culture includes a polynym naming practice and they would like to or would have liked to name their child according to this practice. Close to 7% of respondents shared that, as a parent, they either would like to or would have liked to name their child according to a single name practice while 7% indicated they would like to or would have liked to give their child a name that includes more than one hyphen.





In addition to their survey responses, some respondents shared their insights and thoughts on inclusive naming.

## Cultural heritage and identity

- Traditions are further erased by not allowing traditional names and failing to include them on legal documentation due to length limitations, for example.
- First Nations should be supported in reclaiming their traditional name. Naming options should enable Indigenous name reclamation.
- Indigenous names should not have to be registered as a person's "middle names".
- Indigenous names should be spelled accurately in the traditional language, including on official documents, such as a birth certificate.
- Naming conventions and spelling may vary depending on the culture, language and traditions.
- Parents should be allowed to give their child a name that reflects their culture.
- It is important to educate ourselves on different naming traditions, and be open-minded, to help ensure that people, cultures, and languages are respected.
- Naming options should be more inclusive of diverse diacritics, such as the "ñ".
- Although naming options should be inclusive of various cultural practices, some cultural heritage and traditional background should support the name, if applicable.

"Legislation should enable children to be given and to carry names that are important to them and their families. They should not have to fight for this right."

"Current naming guides continue to destroy cultural naming conventions and spellings that do not adhere to the colonial viewpoint."

"My culture uses a minimum of two names, a first name and a last name. The first name is chosen for the child and the surname links the child to its familial heritage. To suggest to change this practice is to denigrate my cultural heritage, my language practice and to dishonour my ethnic traditions."



## Process and barriers

- Allowing people to use symbols and letters extending beyond the letters of the Roman alphabet and the hyphen, or excessive use of the hyphen, when naming their child may put children at risk of being unable to access services (such as online applications) in cases where the spelling of their name is incompatible with existing government and service provider software.
- Name changing processes should be simplified.
- Fees incurred during a change of name process should be waived in contexts where people are reclaiming their Indigenous name. Victims of racism should not be required to pay for systemic racism.

“Inclusion of some of the more popular languages and dialects is a good idea, but thinking about how to implement it will be important as well.”

## Best interest of the child

- Children may be negatively affected if they are given a name that is difficult to pronounce.
- The name that parents give their children should not be allowed if inappropriate or offensive.
- The child's rights and best interests should be considered in allowing more inclusive naming.

## Engagement topic #2: Inclusive parentage

Ninety-four respondents to the survey self-identified as belonging to one or more target respondent groups for inclusive parentage. Close to 77% of respondents identified as persons with lived experience.

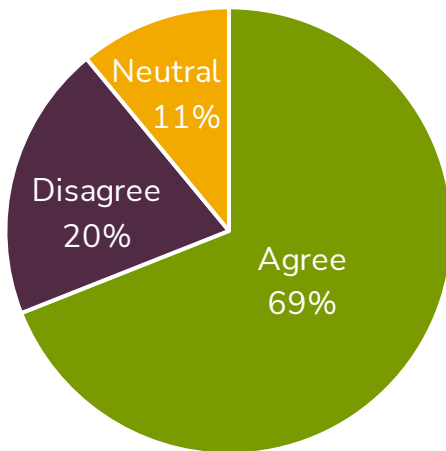
Participants in the in-person engagement shared personal experiences and insights on parentage, with opinions varying widely. Despite the differences in views, they all focused on similar topics. A summary of the results from the in-person engagement is provided in Appendix III.



## Who could be referred to as a child’s “parent” upon birth?

Opinions on who can be considered a “parent” and listed on the birth certificate varied widely.

*Asked: The term “parent” is inclusive of families and adequately refers to people who have rights and responsibilities towards a child.*



Over 60% of survey participants suggested that a “parent” could include the person who gives birth, regardless of biological connection. It could also include the sperm, egg, or embryo donor who intends to parent the child, the surrogate who plans to parent, and the individual genetically related to the child, whether they intend to parent.

Fewer than 30% of respondents felt that the biological parent who does not intend to parent the child could still be considered a “parent” while less than 15% said that the surrogate, egg, sperm or embryo donor who does not intend to be in the child’s life or parent, could still be considered a parent (see Appendix II for breakdown).

““Parents” should be added to legal lingo but terms such as “mother” and “father” do not need replacing. We need to add to be inclusive - not replace!”

“Parent seems sufficient.”

“Genetic connection to the child needs to be reflected in the terms we use for parentage, while being respectful of the role adoptive or intended parents have.”

## Accessibility and inclusivity

Many felt that while amendments to legislation won’t be inclusive of every scenario, they are necessary to reflect inclusivity of different family compositions and should reduce barriers and improve accessibility and affordability for Yukoners seeking to establish parentage.

Accessible information that is easy to understand is important to help people feel more empowered and secure in their decision-making. Use of gender-neutral terms in official



documents, such as “parent” on a birth certificate, will help Yukoners feel like their respective family context is included and reflected.

Accessibility and support for fertility treatments was also raised.

“Being open to alternative (e.g., extended families, non-bio parents) is a good step recognizing there are other laws that deal with children’s rights and interests when parenting/relationships break down.”

“The standards/regulations for Queer families shouldn’t be higher than those of straight ones or make straight families follow higher standards and enter written agreements about intent to parent their bio children.”

“In your intent to be inclusive, you are destroying the fundamental tenets of families, the responsibilities of the mother and the father.”

## **Best interests of the child**

Many survey participants were concerned about ensuring the best interests of the child, especially when it comes to their cultural and racial connections. They want children to have access to information about their genetic, gestational, and birth connections, as well as who is raising them.

This information should be recorded for medical history, ancestry, and other legal purposes. The rights of children should come first when choosing the terms and language used for the adults in their lives.

Some suggested that both the biological connections and the intended parents should be listed on the birth certificate. Others felt that in the case of a donor, their information should only be included if the donor and the parent(s) agree.



Individuals were asked how to uphold children’s rights and interests in inclusive parentage. They agreed that a child’s right to a happy and healthy home is most important. When deciding who is a child's parent, the focus should be on who can provide care and love, not on the number of parents or how they came to be parents.

“I think you are forgetting someone – the child. What is best for the child is more important than what is best for the adult.”

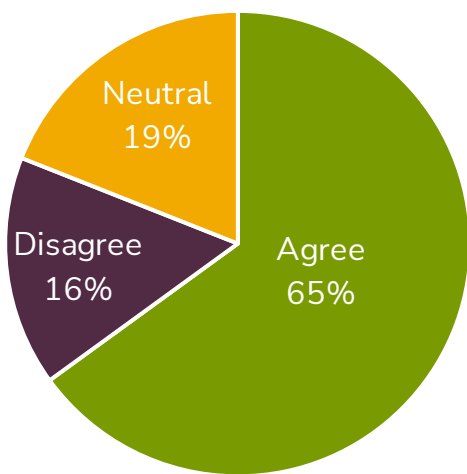
“Whatever terms are used to prioritize the child’s well-being, including their right to know their genetic background which has tremendous impact on their health, heritage and physical identity.”

It is in the child's best interest to recognize intended parents who show kindness, dignity, respect, and love, no matter their background. Participants also felt that children have a right to know their biological parent(s). If there are changes to who has legal parental status, these should happen after birth, not at the moment of birth.

*Asked: When surrogacy (either traditional or gestational) is used, the genetic and/or gestational connection between the surrogate and the child should be recorded for informative purposes, regardless of whether they have legal status as a parent or not.*

Other comments included the following:

- Yukon courts can carry out an entirely independent assessment of the best interests of the child.
- We should look at how other jurisdictions have updated their legislation to make it more inclusive of families.
- Faster court processes are in the child’s best interests.
- Upholding freedom and access to information is in the best interests of the child. The child and parents should be able to easily access birth records, particularly when surrogacy and/or sperm donation is used.
- It remains unclear how the rights of the donor and surrogate to not be contacted by the children born from



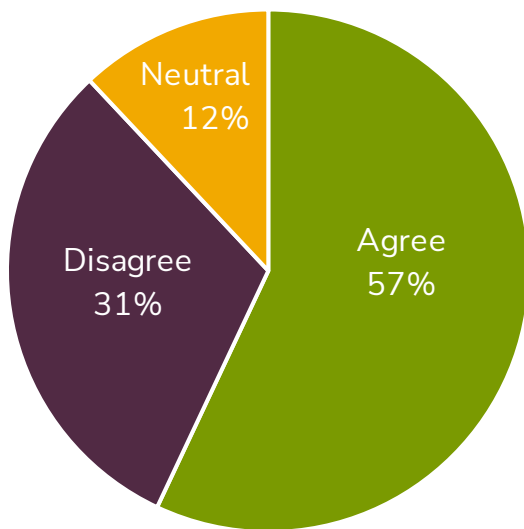
these arrangements weigh against the child's rights to access the information regarding their biological connection.

- Legal documents in place can help prevent confusion and misunderstandings between parties.

## Legal status of “parent”

Participants also shared their views on how to establish parentage and determine legal parental status.

*Asked: When assisted human reproduction is used to conceive a child, only intended parent(s) should be registered as parent(s) upon the child's birth*



Some felt that parentage rights should be based on who intends to raise the child, not just on genetic or biological ties. Others believed that a genetic connection should be recognized in the terms used to define legal parents.

They suggested that the birth certificate should include the names of those who are biologically connected to the child, even if they do not plan to be involved in parenting. At the same time, it is important to respect the role of adoptive or intended parents.

Participants also noted that, in some families, children are raised by other relatives, like grandparents or

“The families themselves have intent at the birth of their child. Whether they are birth parents, adoptive, surrogate, who intends to “parent” should set the parameters around the level of inclusivity of others.”

“In some family contexts, children are raised by family members, such as grandparents or siblings.”

“Birth certificates could include biological in a lower section. With the registered parents as the main section so all the identification papers are in one. A human should be able to access their genetic medical history easily.”



siblings, and this should be acknowledged as well.

## Surrogacy

In addition to their survey responses, some respondents shared further thoughts on how to ensure inclusivity for families using surrogacy.

While some felt that judicial involvement is necessary to protect the rights of all parties involved and ensure inclusivity, others disagreed. They argued that if a surrogacy agreement meets legal requirements (such as being notarized by a lawyer), there should be no need for court involvement.

Others suggested that judicial involvement should only be required if there are no other ways to ensure that the surrogate is not coerced into the arrangement.

Some respondents indicated that laws addressing surrogacy should consider the needs of surrogates and the babies they carry. Any process should guarantee that surrogates fully understand the implications of relinquishing their rights after birth. Some felt that requiring lawyers and courts to be involved helps ensure that all parties, especially the surrogate, fully comprehend the ramifications.

Some commented that legislation should include mechanisms to prevent coercion, and checks and balances to protect all parties involved.

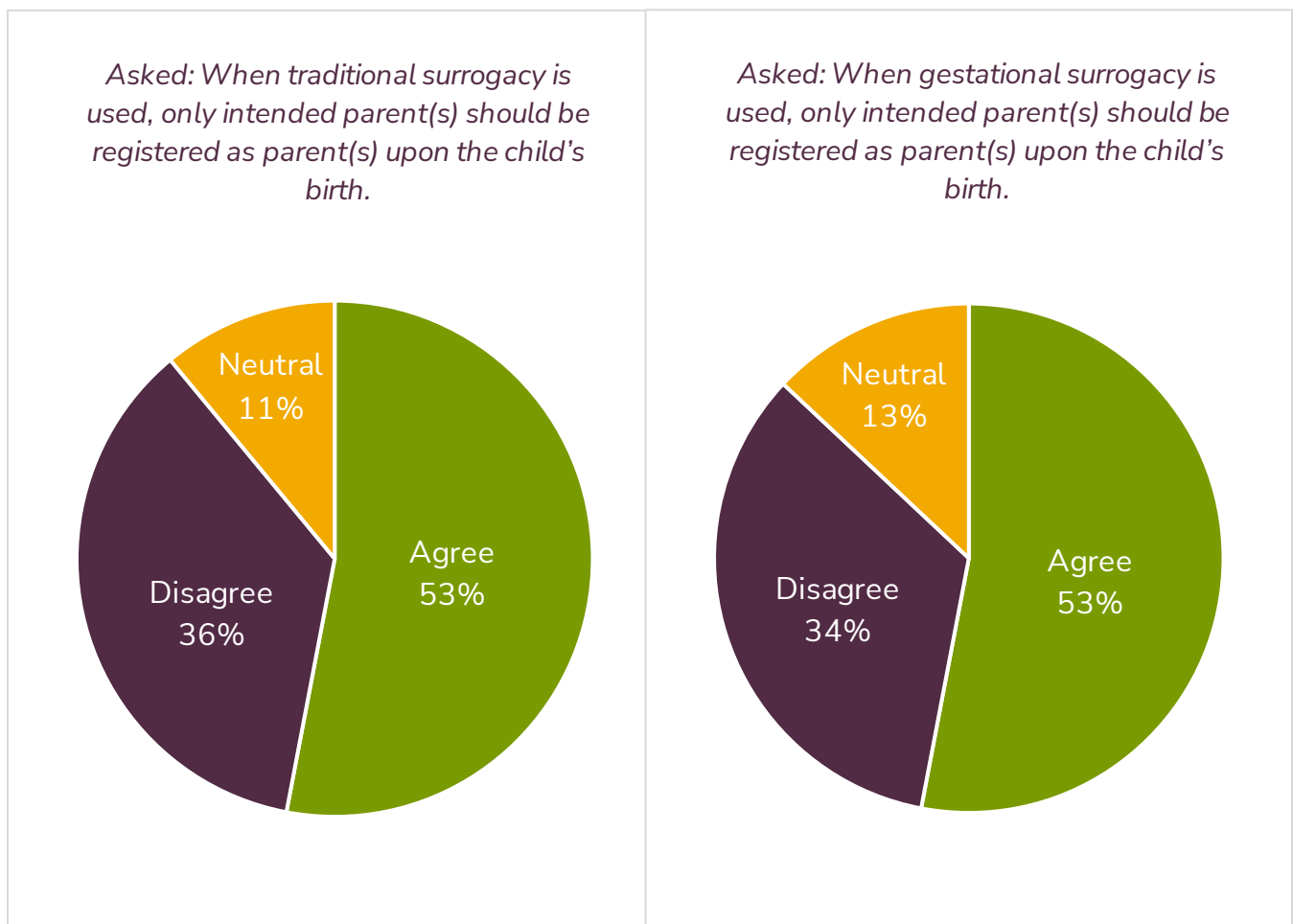
Some respondents suggested that a legal document should be created to hold those intending to parent the child accountable once the child is born. Similarly, a legal document should also be developed for those relinquishing their rights at birth, without requiring a court order.

On the other hand, some respondents believed that involving the courts provides a safety mechanism that ensures both birth parents and intended parents are accountable for the child's care. Without legal oversight, there is a risk that the child may lack proper documentation regarding their birth and identity. A legally documented confirmation of the intended parents' responsibility to care for the child is essential.



Other comments included the following.

- There should be free legal support for people to create written agreements regarding who will be the parents. Accessible methods available to establish parentage should not be restricted to people who can afford a lawyer. For example, a template could be available for people to use.
- Specialized family counselling should be made available for people who are involved in surrogacy and/or who are using a known donor to grow their family.
- Requiring that people involved in the surrogacy arrangement seek independent legal advice would help prevent future disputes.





“Build in a mechanism to ensure the birth mother or surrogate is not being coerced into the decision. Have checks and balances with regular oversight to prevent women being trafficked to be surrogate mothers.”

“Surrogacy is bad: no one should be allowed to pay to use another woman’s body.”

“The mother (surrogate) should have the option of changing her mind after birth.”

“I think documenting the relinquishing of rights is important for all parties. I don't think a court order is required, but it should be documented and considered a legal document.”

## Written agreements

Participants also raised concerns about the value and legality of written agreements. Some suggested that there should be a requirement for a written agreement, signed by all parties, to establish their “intent to parent.”

When considering such agreements, several participants stressed the need for protections to ensure no one signs away their rights under pressure. People should have the right to change their minds, especially in cases of surrogacy.

There were also concerns about whether these signed agreements would hold up in court, particularly if a dispute arises during pregnancy or after the child's birth. While these documents might show a person's intent to donate sperm, egg, or embryo, or to parent or relinquish parental rights, their enforceability remains uncertain.

Participants noted that relying on a judge’s discretion to decide parentage is subjective and might lead to discrimination against family structures that do not fit Eurocentric or cisheteronormative norms.

In addition to their survey responses, some pointed out the financial and logistical barriers people face when creating these agreements. They urged the government to find ways to reduce these obstacles, especially given the limited access to family lawyers in the Yukon and the already high costs of fertility treatments.



“A judge is the ONLY party impartial enough to protect the best interests of all parties.”

“Simplify! Create a legal Yukon document for this process.”

“I somewhat agree with this statement in the survey "written agreement between the surrogate and the intended parent(s) should be required in order for the surrogate to relinquish their parentage without involving a judge" because of potential administrative and financial barriers it could pose for the parties to meet such a requirement.”

## Multi-parentage families

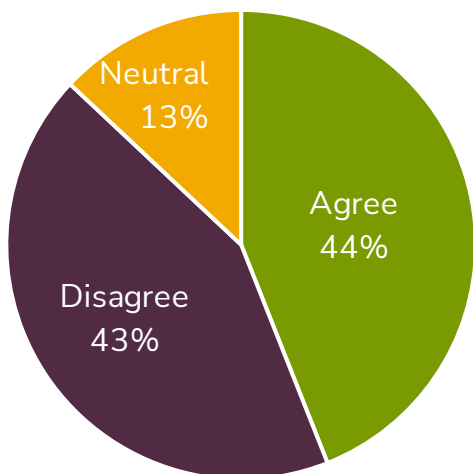
In addition to their survey responses, some participants shared their thoughts on how to ensure inclusivity for multi-parent families. Opinions varied widely, with some expressing that a child can have a loving support system that extends beyond the individuals with legal parental status, while others believed that children should have exactly two parents. Some felt that additional parent figures, such as step-parents, guardians, and grandparents, should not be considered parents in a legal sense.

Other comments highlighted that biological parents are not always the ones raising the child, and laws should allow those who plan to care for the child to be considered parents and have parental rights.

There was concern about what happens when more than two parents are involved, with some suggesting that a legally binding agreement could help prevent disagreements from negatively impacting the child. However, not all parties involved in raising a child should necessarily have legal parental rights. If multiple parents are involved, such agreements would be crucial to avoid potential complications.



*Asked: Multi-parentage options should not be limited to spouses and romantic partners. Multi-parentage options should be inclusive of extended family members who intend to parent a child upon birth.*



Parental legal rights carry significant decision-making power over a child and granting these rights to more than two people could make important decisions—such as those regarding medical treatments, education, and visitation—much harder to agree on if there is no consensus among parents.

It's important to consider whether requiring formal agreements to recognize multiple parentage might create a barrier for families. Many families with multiple parents may prefer informal agreements and may not seek legal counsel.

“The best way is to make sure children's rights and well-being are being considered first at all steps.”

“Although families may have multi-parentage dynamics within their family unit, it should not mean that all the important people involved in raising a child should be entitled to legal parental rights.”

“Only two individuals should be allowed to parent a child.”

“With more people involved and listed as 'parents', it is more likely that if issues involving parenting rights could get convoluted, so having something legally binding would be important.”



# What's next

Throughout the Inclusive Yukon Families engagement, Yukoners shared invaluable insights on how they are impacted by current legislative gaps in naming and parentage laws. They also shared ideas for how to improve existing Yukon laws to ensure they are more inclusive of diverse family formations and naming conventions.

These results from the online survey, focus groups and one-on-one discussions will help inform the government's next steps to meet its 2023 mandate commitment of modernizing legislation. These answers and insights from Yukoners will help us to develop recommendations that make existing naming and parentage laws more inclusive for all Yukoners.

Changes could include:

- **Child naming legislation**, amending the [Change of Name Act](#) and the [Vital Statistics Act](#) to ensure that Yukoners have child naming options that are inclusive of cultural heritage and traditions, recognize the single naming practice found in some cultures and allow use of initials, symbols and alphabets other than Roman.
- **Parentage legislation**, amending the [Children's Law Act](#) and the [Vital Statistics Act](#) to ensure they are inclusive and reflect all Yukon families, particularly in assisted reproduction. For example, current parentage laws do not reflect the reality of many Yukon families, particularly families where parents are trans, gender nonconforming and/or 2SLGBTQIA+, and/or rely on assisted reproduction and surrogacy to have children.



# Appendix I - Definition of terms

**Assisted human reproduction** (as defined by the Society of Obstetricians and Gynaecologists of Canada): assisted human reproduction (AHR) is defined as any procedure that involves the handling of eggs, sperm, or both, outside the human body. This includes artificial insemination, intrauterine insemination, in vitro fertilization, and ovarian stimulation (with medications).

**Cisheteronormative:** a pervasive system of belief that centers and naturalizes heterosexuality and a binary system of assigned sex/gender where there are two rigid, distinct ways of being: assigned-male-at-birth masculine man and assigned-female-at-birth feminine woman, both of whom experience exclusively heterosexual attraction.

**Diacritic:** a sign, such as an accent or cedilla, which, when written above or below a letter, indicates a difference in pronunciation from the same letter when unmarked or differently marked.

**Egg/ovum donation:** process in which a known or anonymous person donates their reproductive cell produced in the ovaries (egg/ovum) to another person (recipient). The person who accepts the donation (recipient) uses the eggs to conceive a baby.

**Embryo** (according to the federal *Assisted Human Reproduction Act*): an embryo is a human organism during the first 56 days of its development following fertilization or creation, excluding any time during which its development has been suspended, and includes any cell derived from such an organism that is used for the purpose of creating a human being.

**Embryo donation:** it is a form of assisted human reproduction that involves the donation of an embryo. Embryos are usually donated by patients who have been through IVF themselves and wish to donate any remaining embryos to help others. Alternatively, embryos may be created using donor eggs and donor sperm specifically for the purpose of donation.

**Gestational surrogacy:** process where one person (surrogate), who did not provide the egg used in conception, carries a fetus through pregnancy and gives birth to a baby for another person or couple. The gestational surrogate is not genetically connected to the baby.



**Legal name:** for the purpose of this questionnaire, a legal name is the name that identifies a person for legal, administrative and other official purposes. The legal name is recognized on official records (such as a birth certificate) and may be changed according to specific legal processes.

**Parentage laws:** parentage laws determine who a child's legal parent(s) is/are when they are born. Parentage gives someone the status of a parent for virtually all legal purposes. This status matters when, for example, naming a child, making medical decisions, getting a child their passport or social insurance number, a child's citizenship, a child's lineage (for example, *Indian Act* status) and inheritance rights. Laws that establish parentage are different than laws that deal with rights to parenting time, who is caring for the child, and decision-making after separation or divorce.

**People with Lived Experience:** people who access Yukon's health or social services systems or may access them in the future. They can be individuals, family members, support persons or caregivers. They share their time, expertise, experiences, leadership and passions in the service for better care for all Yukoners.

**Polynym:** a name consisting of multiple names (without there being a differentiation between a given name and a surname).

**Single name/mononym:** a name composed of only one word.

**Sperm donation:** process where sperm from an anonymous or known sperm donor is used to create a pregnancy.

**Surrogacy:** refers to situations where one person (the "surrogate") agrees to gestate and deliver a child for one or more other persons (the "intended parents"). Surrogacies can be gestational or traditional.

**To relinquish parentage:** a person voluntarily gives up their parental rights to a child.

**Traditional surrogate:** process where one person (surrogate) provides the egg used in conception, carries a fetus through pregnancy, and gives birth to a baby for another person or couple. Contrary to gestational surrogacy, the traditional surrogate's egg is fertilized; therefore, the traditional surrogate is genetically connected to the baby.



# Appendix II – Inputs on who could be referred to as a child’s “parent”.

**94 respondents shared their views when asked who they think could be referred to as a child’s “parent”, upon birth.**

**77%** Person who is genetically connected to the child, and who gave birth to the child.

**74%** Person who is not genetically connected to the child and intends to parent the child upon birth.

**68%** Sperm donor who intends to parent the child upon birth.

**68%** Egg donor who intends to parent the child upon birth.

**65%** Embryo donor who intends to parent the child upon birth.

**64%** Traditional surrogate who intends to parent the child upon birth.

**63%** Gestational surrogate who intends to parent the child upon birth.

**62%** Person who is genetically connected to the child.

**29%** Person who is genetically connected to the child and does not intend to parent the child upon birth.

**14%** Traditional surrogate who does not intend to parent the child upon birth.

**11%** Egg donor who does not intend to parent the child upon birth.

**11%** Embryo donor who does not intend to parent the child upon birth.

**10%** Sperm donor who does not intend to parent the child upon birth.

**9%** Gestational surrogate who does not intend to parent the child upon birth.



# Appendix III – Summary of focus group and one-one-one interviews

Health and Social Services delivered targeted in-person engagement with Yukoners with lived experience, via focus groups and one-on-one interviews. A total of 6 Yukoners participated. Participants shared their personal experiences and perspectives.

Some of the common insights participants shared through the focus group and one-on-one interviews include:

- A person's gestational or genetic connection to a child should not be the exclusive way in which parentage is established, particularly when assisted reproduction and/or surrogacy is used.
- The intent to parent should be the main factor in determining who has legal status as a child's parent.
- It is in the child's best interests to have parents who want and intend to parent.
- The potential legislative amendments won't be inclusive of every scenario. However, Yukon laws should still be updated to be more inclusive of family compositions.
- The lack of support for, and access to fertility treatment options in the Yukon remains an important barrier.
- Although they may have developed and signed documents that reflect parties' intent to parent/donate/relinquish parentage, Yukoners remain unsure about the validity of these agreements, and which terms and conditions would be enforceable if a dispute were to arise during pregnancy, upon or after the child's birth.
- Relying on a judge's discretion to determine parentage is subjective and may lead to further discrimination against family contexts that do not reflect the Eurocentric and cisheteronormative understandings of family composition.
- In evaluating a child's best interests to determine parentage, the importance of maintaining the child's racial and cultural connection should be balanced with the intended parentage.





- Multiple parentage may be in the child's best interest; however, it may be in the child's best interest for legislation to set a maximum number of parents recognized upon a child's birth without a judge being involved.

