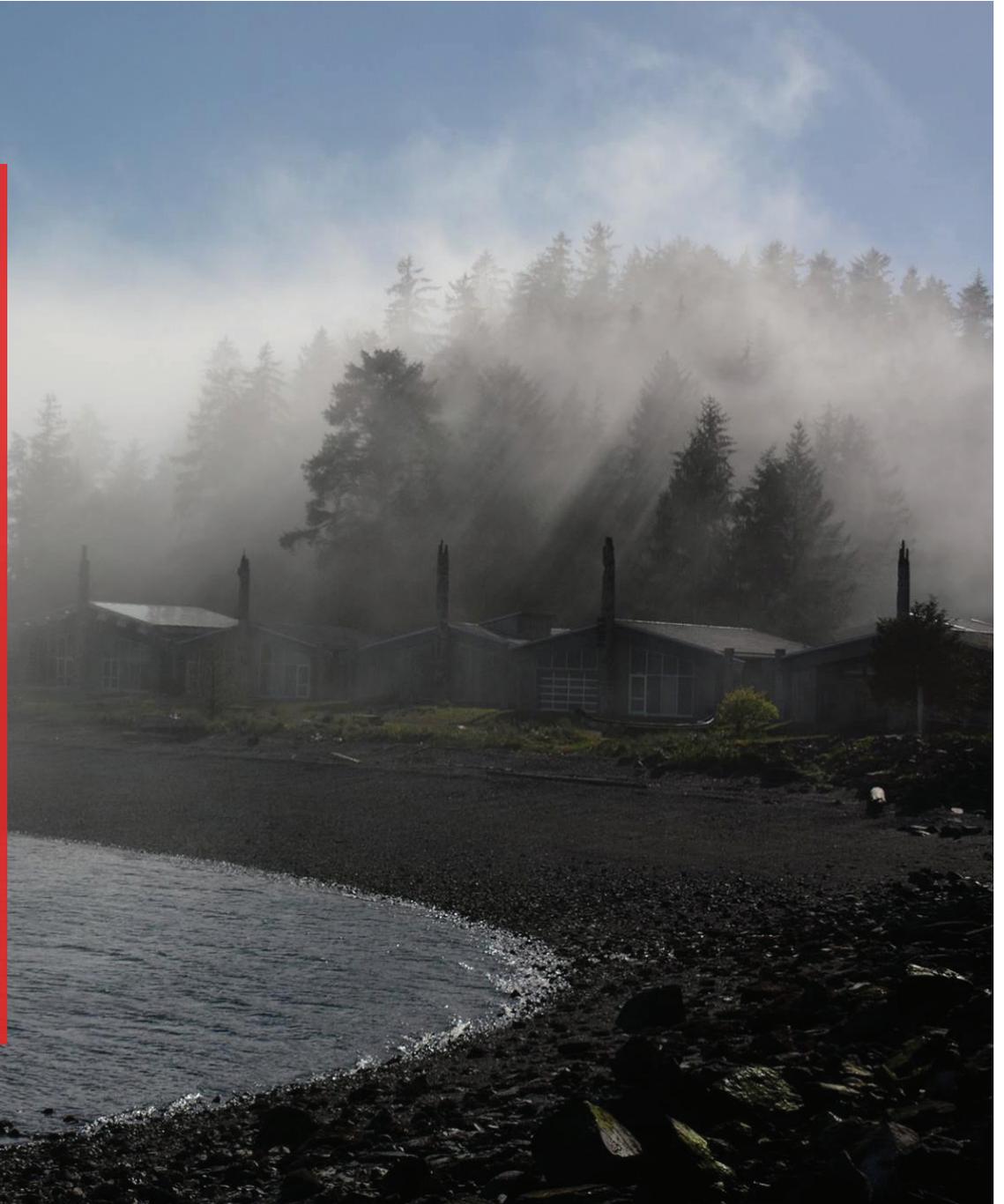


Gud G̃a Is.  
Kuuniisii G̃an Yahguudang.  
KunG̃asda Tll Ilgihl.

*Being together to talk.  
Honouring our past.  
Shaping our future.*

**Skidegate  
Comprehensive  
Community Plan  
2012-2017**





Front cover photo by Mary Helmer (Kay Llnagaay)

Back cover photo by Jags Brown (Sunrise behind Skyass Island)

This photo: Mary Helmer ("Garner Master Carver of the Unity Pole with an eagle flying above his head.")

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# The Skidegate Declaration



Photo: Jags Brown

The Community of Skidegate created this plan for the people of Skidegate.

We the people of Skidegate make this declaration today as a sign for all generations to come.

Therefore, we hereby declare that:

“ We stand by and support the Comprehensive Community Plan (CCP) and the Land Use Plan (LUP).

Our unique way of seeing the world is shaped by the traditional lands and waters that we have occupied since time immemorial.

Traditional Haida ways have taught us to respect our Island’s’ natural beauty, offering us sustenance and self-sufficiency.

The Haida way of life relies on sustaining our natural environment. Through the widespread practice of our culture and language, we are working towards greater community resilience and improving our health and wellness.

Ongoing protection and respect of our lands and waters have been a priority since the beginning of time.

Good governance ensures our community will thrive, providing sufficient shelter, preserving safety & security, while aligning with community needs for education and employment for future economic development & sustainability.

We place trust in our community leaders who govern openly, helping us to build vibrant local economies, and strengthen pride in Skidegate.

We will Survive and continue to govern our lands, water and the resources they provide for the benefit of all our people.

By Signing the declaration today we the community of Skidegate confirm that we support the CCP and the LUP as living documents.”

# Constitution of the Haida Nation

## Haida Proclamation

*“The Haida Nation is the rightful heir to Haida Gwaii. Our culture is born of respect; and intimacy with the land and sea and the air around us. Like the forests, the roots of our people are intertwined such that the greatest troubles cannot overcome us. We owe our existence to Haida Gwaii. The living generation accepts the responsibility to insure that our heritage is passed on to following generations. On these islands our ancestors lived and died and here too, we will make our homes until called away to join them in the great beyond.”*

## HlGaagilda Xaayda kil Naay (SHIP) Translation:

*lid kuuniisii asii id gii isda gan. Tllgaay ad siigaay Gaan t'alang aaxana ad yahguudang. Huu tllguu Giidan hlk'inxa gaa.ngang xaayda hllng.aay gud giijaagids, gaay Gaaganuu gam gina daaGang.nga id gwii is hllnga Gang ga. XaaydaGa Gwaay.yaay Gaaganuu iid xaynanga ga. Asii gwaay.yaay guu, iid kuuniisii xaynang.nga, ad siing.gwaa'ad gan. Sah 'Laana Tllgaay Gaa id gii kyaagang.ngaay Gaaw aan t'ang naaxang sGwaan.nang Gas ga. lid sihlGa ga xaynangas gii t'alang t'aas.slas, asii kyang.gaay llgaay 'waagii kilxii gang ga.*

# The Guiding Laws:

## Yahguudang

*(Respect) All acts must be done with respect*

## Ad kyaanang tlaangang

*(To ask first) All acts must be done with consent*

## Tllyahda

*(Make it right) If an act is not done with respect or consent, or is witnessed, you must make it right*

## Gina 'waadxan gud ad kwaagid

*Everything depends on everything, all things are connected*

## Ginaxan gudgiigid

*Sharing of wealth*

## Gina gii sdaahlas sGun isda

*Only take what you need*

## Taas siilaay sihlgyang siigaay Gii isda

*Putting back into the ocean  
i.e. food remains*

## Chiixwas gen gaguu ga taa daanaay guu ga taa iijii

*When the tide is out there is food on the table /  
the table is set*

## Gam nang gii tl'a chiixwaay k'yawGa Gid Gang

*The tide waits for no one*

## Chiixwaay ad k'aadsgiidaay gam nang k'yawGa Gid Gang

*Time and tide wait for no one*

## Ga taa idGan xiila

*The food is our medicine*

There are some words that echo through time, and people who will continue to influence us long into the future. This poem has become the foundation of Gud Ga Is and truly resonates what community means to the Village of Skidegate.

## Kaayd gaa.ngang XaaydaGa Giida

Chief Skidegate, Lewis Collinson  
March 1966

Kayd gaa.ngang xaaydaga giida,  
Xaaydaga sk'uula hlk'uula hlk'inxa gaa.ngang giida,

Kayd gudiilaa gid, hlk'inxa gaa.ngang giida  
kaydaay hllngaay gud gii hlk'aanga,  
gaaganuu taajuu tlaats'iiga id tl'aa gwaay.yaay guu gam

Kayd gud taawgan giixands gyinuu gud ad ging tlaats'iiga  
hllngaay gud gii hlk'aanga,  
Gaa.ngang uu gwaay xaaydagaay giidang  
tllgaay k'aaysguuxan gaaduu xaaydaga gudiila gid  
gam gina sing.giita'ii tl'l gangang gas ga  
hllngaay gud gii hlk'aanga gihl, gaay gaagan/ah

Kayd guusdagang gyaagang taajuu tlaats'iiga tlaagang  
kaydaay tll daagang.gad hllnga ga gam nang sqwansing ad  
gud ad kiigawaay ad Llagaay 'waadluxan tllgaay  
gyaagang hllnga gang ga.

## People are like trees

People are like trees, and groups of people are like forests.

While the forests are composed of many different kinds of trees, these trees intertwine their roots so strongly that it is impossible for the strongest winds which blow on our islands to uproot the forest

For each tree strengthens its neighbour, and their roots are inextricably intertwined.

In the same way the people of our islands, composed of members of nations and races from all over the world are beginning to intertwine their roots so strongly that no troubles will affect them

Just as one tree standing alone would soon be destroyed by the first strong wind which came along so is it impossible for any person, any family, or any community to stand alone against the troubles of this world

# Executive Summary

Over the past four years, the Haida Village of Skidegate has come together to talk and share our hopes for the future, to ultimately strengthen our community's relationships with each other, to our Giinaa'ah (culture) and Tlga (land). Our Comprehensive Community Plan (CCP), entitled Gud G̱a Is: Being Together to Talk, is one of the outcomes from this process. Part of this process focused on our land use, this section is called HlG̱aagilda KilG̱uhlga (Skidegate Plan).

We are a strong community, surrounded by beautiful and bountiful land and waters on Haida Gwaii; strong in our traditional laws, foods, protocol, and our connections to each other. Nothing affects just one person; it affects all of us. We also face challenges and we must come together to find ways to overcome these obstacles. Gud G̱a Is, in itself, is a process, a way of meeting the challenges that our community faces in the areas of HlG̱ang.gulxa dii (employment) /income, environmental degradation/protection, cultural connection, and ultimately becoming a stronger community.

Our community voices are central in this process. Our community has been the driving force for this process, and provided insight and guidance at each step of the way. We have taken a holistic approach to Gud G̱a Is, one that considers and honours how deeply connected we are to each other, to the land and water that surround us, and to our ancestors.

This Gud G̱a Is document is intended to summarize and show the extensive input and work the Skidegate community has contributed to the five-stage process, and outlines our plan for the future of our community. Through a variety of methods and tools, which are explained further on, our process has been an interactive one, where we continue to learn and grow together at each stage of the process. A big section of this plan is the Land Use Plan (LUP), entitled HlG̱aagilda KilG̱uhlga. This section delves deeper into the land use planning process, which will guide decisions relating to the use of land in Skidegate.

This document contains the visions for the CCP and LUP, traditional laws, community profile, core directions and strategies, priority actions, participation and engagement strategy, monitoring and evaluation strategy, implementation plan and next steps.

We have learned so much from each other, and about our community. We have joined our voices together as one and we have endeavoured to honour our teachings as we look forward to the future. Gud G̱a Is is a living document, and will continue to change shape to ensure its continuing relevance in our community.

**We bring the wisdom of our past into the present and future. Our Ancestors are always here with us, giving us power, making us stronger.**

(HHH Vision 2011)

# Introduction

HiG̱aagilda KilG̱uhlga: a part of Gud G̱a Is

## Gud G̱a Is: Being Together to Talk

The Gud G̱a Is process began in 2012, coming out of the need for more community engagement and participation that had been missing in the previous community plans. Community members expressed that past plans did not possess a true Skidegate voice, they lacked sufficient community consultation, resulting in marginal impacts and lacked public support. Over 4 years the Skidegate Community participated in Open Houses, Elder's Luncheons, Youth Workshops, and Community Meetings to develop our plan. The community at large, local businesses, local societies and organizations, program managers, administrators and staff worked together to share their knowledge and address ways to shape our future.

Under the leadership of Dana Moraes as the CCP Coordinator, Dana has worked in partnership with Janine Willams as CCP Assistant Coordinator, and later on Loni LeBlanc and Cheryl Sosick. A total of four student teams from the School of Community and Regional Planning (SCARP) at UBC have partnered with the Skidegate CCP team as well. Jessica Williams and Krystie Babalos played a role in Phase 1, Daniel Iwama and Melanie Harding, Phase 2, Emma Fineblit and Malcolm MacLean, Phase 3, and finally Megan Kingwill and Savannah Zachary played a role in Phase 4 producing the final CCP summary document. Barbara (Babs) Stevens, Chief Administrative Officer at SBC has also provided guidance

and support to the Gud G̱a Is process. Jeff Cook, UBC instructor, supported the UBC students and CCP process as needed.

The purpose of the Gud G̱a Is is to give Skidegate the ability to determine for themselves what social, financial, and political priorities are for the community. A Comprehensive Community Plan is an opportunity for Skidegate to come together and voice their vision for the future. The CCP can now be used as a decision making tool for Nang Ḵaadlljuus (leadership) to ensure that decisions are representative of the community's values and hopes for the future.



## HI Gaagilda Kil Guhlga: Skidegate Plan

HI Gaagilda Kil Guhlga process began in 2014 for Skidegate's land use planning. The goal of the process to create a Land Use Plan (LUP) is to guide all decisions relating to the use and management of land in Skidegate. This planning process is part of the Gud Ga Is plan.

The LUP team consisted of Dana Moraes, Loni LeBlanc, Cheryl Sosick, UBC SCARP students Emma Fineblit and Malcolm MacLean, along with the support of Bab Stevens and Jeff Cook during Phase 1. During this phase, extensive community

engagement was done with a variety of community groups. Preliminary maps of the community were also created during this phase. Students Megan Kingwill and Savannah Zachary played a role in Phase 2 of producing the final LUP summary document.

The land use plan aims to be a framework by which the Skidegate community is able to determine the future use of our land and waters, identify future development opportunities, and how to sustain the land-based livelihoods that have always been a part of life on Haida Gwaii.

Haida livelihoods have historically been intricately connected to the land and waters of Haida Gwaii, which are abundant with food, medicines and resources that have sustained us since time immemorial. In more recent years, there are very real challenges and threats to the environment of Haida Gwaii and to the ways of life that depend on the land and waters. To continue to Tllgaay ad tang. Gwan Kyang.gay 'lāa (protect the land and waters) we must also carefully select the numerous opportunities for community and economic development.



# Community Profile

The Haida Village of Skidegate is located on Haida Gwaii, off the northwest coast of British Columbia. Haida Gwaii is translated as the land of the Haida and is an archipelago made up of over 200 islands, stretching over approximately 300 km, located off of the Northwest Coast of British Columbia. Skidegate is located at the Southeast corner of Graham Island, one of two main islands with year-round inhabitants. The community is accessible by ferry from Prince Rupert or Sandspit, where the airport is located, with daily direct flights to and from Vancouver, and by road from the other major communities on Haida Gwaii- including Old Massett (the other major reserve) Masset, and Port Clements in the North, Sandspit, and the Village of Queen Charlotte, less than 10 km to the West. The Skidegate Band has approximately 690 members living on reserve and approximately 955 members living off reserve. Skidegate's total population is approximately 900. While Skidegate village is the main population and land base for the Skidegate Band, the band has 11 reserve sites total. Haida Gwaii has been our home since the beginning of time and our relationship to the land of Haida Gwaii is not defined by INAC's reserve system.

We the Haida have lived on Haida Gwaii for millennia, and have been living with and managing the land and water of the island for just as long. The Haida have lived here since time began; our culture marked on every tree, every rock — this land, this ocean a part of who we are. Our stories, our language, our history entwine with X̱uuya (raven), Taan (bear), G̱uud (eagle), and Chiina (salmon). We have been forever changed by first contact with Europeans and the following assault on our way of life. After European contact, there was a steep decline in population, largely due to Smallpox in the 1800s, reducing our population to fewer than 700 people in the early 1900s. The people of Rose Spit and Cape Ball villages on the east coast were the first to relocate to Skidegate in 1850. In 1889, the villagers from Cumshewa arrived. By 1893, the families from all the southern villages moved to live in Skidegate. By the end of the 19th century, Skidegate and Old Massett were the main centres of Haida culture and life. Today there are about 1600 Haida living on Haida Gwaii, mostly in Skidegate and Old Massett, with about 2,250 living off-island.

The Skidegate Community is governed by at least five levels of government, including traditional governing systems. Our culture remains strong, and we are defined by our connection to the land and waters. We value our relationships to each other: we are a matriarchal society, governed by our Hereditary Chief and Matriarchal clan system. We belong to two clans: the G̱uud (Eagles) and the X̱uuya (Ravens), and Hereditary Chiefs and Matriarchs from several traditional villages continue to hold Nang Ḵaadlljuus (leadership) over their clans, families and traditional territories. The Skidegate Band Council (SBC) is elected by the community every two years, and is responsible primarily for matters on reserve. X̱aaydgaG̱a ' Waadlux̱an Naay/ The Council of the Haida Nation (CHN) is a newer political entity, formed to unite and represent all Haida people. The CHN consists of a House of Assembly, Hereditary Chiefs Council, and the Secretariat of the Haida Nation.

SBC is responsible for the following programs: Education, Housing, Health (X̱aayngan.nga Naay), Social Development, Gwaalagaa Naay Corporation, HIGaagilda X̱aayda Kil Naay /Skidegate Haida Immersion Program (SHIP), Comprehensive



Photo: Mary Helmer

Community Plan, Indian Registry & Status Cards. SBC supports community organizations such as Friends Together Singing (Hltaaxuulang Gud ad K'aajuu, HlGaagilda Children's Haida Dance Group, and the Skidegate Saints Basketball Teams.

Our language is in critical danger of being lost. Less than 1% of our population are fluent speakers and the majority of them are between the ages of 75 and 95. 35 adults are currently learning to speak Haida (Xaayda kil), and all over the age of 25. The Skidegate Band Council supports HlGaagilda Xaayda Kil Naay/Skidegate Haida Immersion Program (S.H.I.P.) to revive and archive our language to ensure that we can continue to speak it

for generations to come. We are making progress with the Haida Language Revitalization Plan, a quick start project that came as a result of the CCP. We are teaching and learning our language as best we can. Children are learning Xaayda kil at the Skidegate Nursery School, Language Nest, Sk'aadGaa Naay Elementary School and at Skidegate 3 Year Old the Preschool. Elders both teach and learn at HlGaagilda Xaayda Kil Naay (SHIP).

Our people have been doing community planning since time immemorial and our planning history is rich. Since first contact, our planning practices have transitioned to a more western understanding of planning.

13 plans have been created since 1988, ranging from Physical Development plans, to the Gwaii Haanas Agreement, to a Comprehensive Community Development Plan. These plans have ranged in levels of community engagement and participation.

We will continue to honour our stories and traditions, and through this, we are empowered to heal from past injustices and move forward together. This will ultimately lead to better lives for our children and their children.

# Situational Assessment

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## Tlga (Our Land)

Skidegate has 11 reserves, ranging in size from 11.20 hectares, to 505.70 hectares, with a total reserve land of 841.8 hectares. There are currently 392 houses in Skidegate, and one third of those need renovations. The village has fairly extensive community infrastructure, including one elementary school, one recreation centre, two community halls, one grocery store (Gwaii Co-op), one nursery school, five playgrounds, two gift shops, one Inn, one cafe, one restaurant, one gas station, a daycare attached to an apartment complex and numerous other buildings. Skidegate also boasts a state-of-the-art Water Treatment and Sewage Facility that currently operates under capacity.

Throughout the CCP process, Skidegate community members identified again and again that land and water is an integral piece of our lives. Community members expressed concern about insufficient environmental protection, pollution and degradation, ability to exercise

traditional land and water use, and lack of government support for protecting our resources. Improving access to housing and support for home renovations was identified as another important need in Skidegate. These issues were expanded upon during the development of the LUP. Community members brought up the need for our land to support the development of more businesses and HIGang.gulxa dii (employment) to strengthen our economy, and the importance of using our resources in a sustainable and respectful way. Concerns were voiced about threats from outside industry and non-Haida harvesters, with one solution being the development and enforcement of stronger land use policies.

Many of our concerns about our land and water relate to governance: we need to continue to assert Haida control over our traditional territory, uphold our rights to practicing traditional land and resource use, and manage how outsiders are affecting our environment.

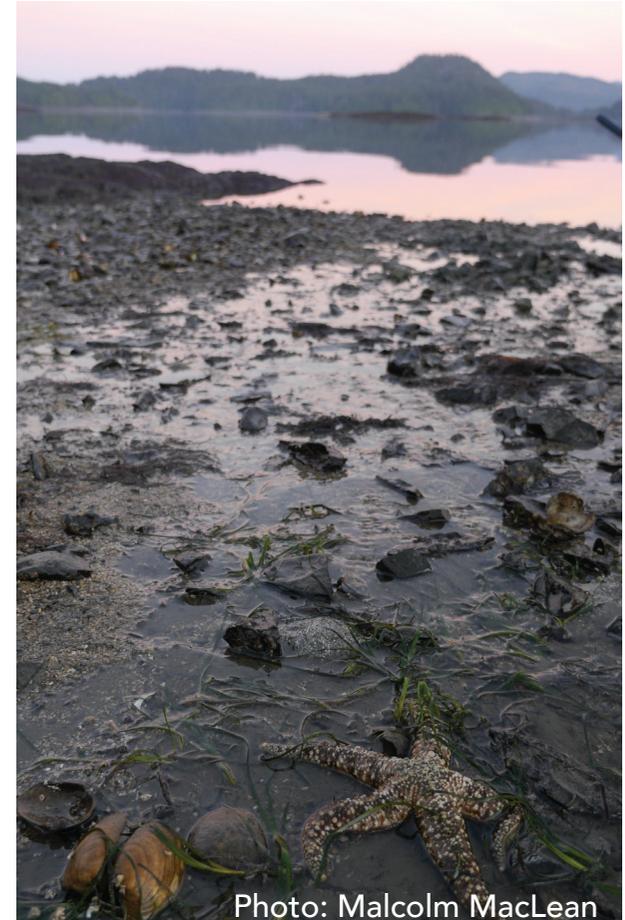




Photo: Dana Moraes

## Daall ad HIGang.gulxa gud ad tlaaGalang (Our Economy)

Skidegate has a resource-based economy, dependent on logging, commercial fishing (salmon, herring, halibut, black cod and crab), tourism, government positions and the service industry. Gwaalagaa Naay Corporation (GNC) is the economic development arm of the Band, and it is focused on bringing self-sufficiency to Skidegate. GNC supports community enterprises and develops land for economic activities. HAICO is the Haida Nation's economic development corporation, and it supports economic development on Haida Gwaii for Skidegate and Old Massett. Its current ventures include forestry, aquaculture, tourism, and energy. There are currently no franchises on Haida Gwaii. All businesses are locally owned.

According to the 2011 census, the employment rate is 41.4% in Skidegate. The participation rate in the labour force is 45%. 115 people are employed in other services, while 45 are employed in health and education. Wholesale and retail account for 35 people, agriculture/resource based accounts for 30 people,

and transportation accounts for 25 people. Community members expressed concern about the lack of HIGang.gulxa dii (employment) on Haida Gwaii. Community members also mentioned the importance of linking our culture with our community economic development. Needs identified included increasing access to education and more job opportunities.

## Xaayda Laas (Haida People)

The impacts of smallpox, residential schools, and the relocation to the reserve system have had significant negative impacts on our community. Our language is in critical danger of being lost. Colonization and residential schools have impacted our ability to practice our culture and traditions, though we still remain strong as Haida people. Community members identified the need to continue speaking our language, accessing our traditional foods, teaching our culture, and ultimately, building stronger connections with each other in order to face the future together. Community members identified that we are strong and we are able to overcome these challenges, but that we need to be intentional about how we heal together.

# Gud G̱a Is

## Planning Team

### Skidegate Team:

The CCP Team is led by Dana Moraes, CCP Coordinator. Dana has been involved in the CCP process since January 2012 and brings extensive experience in community development and grant writing, and has energized this process with her boundless energy and enthusiasm. Dana has worked closely with Skidegate Band's Chief Administrative Officer, Barbara Stevens who has provided guidance and insight into this process. Janine Williams worked as Assistant CCP Coordinator in 2013, Loni LeBlanc, 2014, and Cheryl Sosick from 2014-2016. Ryan Barnes, youth intern, supported data collection.

### Gud G̱a Is Planning Advisory Committee (PAC):

To involve the many hands and voices of Skidegate, a Community Advisory Committee was created to support the planning and implementation of a CCP. The Committee was created to provide opportunities for sharing ideas, learning more about the CCP, and to guide the planning process. The roles of the committee were to advise on CCP process strategies, events and activities and to share knowledge and respect for Haida culture, beliefs, values and language.

### University of British Columbia - School of Community and Regional Planning (SCARP):

A learning agreement was made for a prosperous collaboration with the University of British Columbia's School of Community and Regional Planning (SCARP) which resulted in two graduate students and their professor coming to Haida Gwaii periodically for 9 months offering their skills and expertise to Gud G̱a Is. Over four years we have had Jessa Williams and Krystie Babalos (2012-2013), Daniel Iwama and Melanie Harding (2013-2014), Malcolm MacLean and Emma Fineblit (2014-2015), and Savannah Zachary and Megan Kingwill (2015-2016). Jeff Cook, UBC Indigenous Community Planning Instructor provided guidance for all of the students and to our planning process.. The students played an enormous role in the facilitation and creation of our plan.

### CCP Mentorship (and INAC):

INAC'S Mentorship Initiative pairs community planners with those just starting out to facilitate First Nation to First Nation learning. Our Mentors were Jessie Hemphill from the Gwa 'sala-'Nakwaxda Nations, Jessie was instrumental in the start-up of the CCP and teaching facilitation skills, and Sandra Harris from the Gitksan Nation who supported housing policy development.



Dana Moraes, CCP Coordinator

# Approach & Methodology

Gud G̃a Is has grown from deep community consultation and engagement. At its roots, the process is based on principles of local Nang K̃aadlljuus (leadership), public participation, action based, and empowerment of the Skidegate community. Throughout each of the four phases, asking the community ‘what do they think?’ has been the measure of success.

## PROCESS PRINCIPLES:

### Driven by Local Nang K̃aadlljuus (leadership):

A Planning Advisory Committee (PAC) consisting of local community members was formed as the guiding body of the planning process. The roles of PAC include: providing advice on Gud G̃a Is process strategies, events and activities and acting as a resource for Haida knowledge, language, culture, beliefs and K̃uuyada (values) to inform the plan. The PAC consists of local Gud G̃a Is “champions” who will carry the plan into the future, holding the SBC accountable over the political cycles.

### Emphasis on Participation:

Following the traditional law of Ad Kyaanang Tlaagang (to ask first), the outcomes results of Gud G̃a Is are based primarily on the input of community members, gathered through extensive community consultation engagement. Twenty-three community meetings have been hosted throughout the course of the planning process, each targeting public input related to the various stages of Gud G̃a Is as well as specific demographic groups. The community will continue to be informed of opportunities to engage with the CCP as it moves into monitoring and evaluation in Phase 5.

### Action Based:

In order to be achievable, Gud G̃a Is is focused on Uu hla isda (action). Through phases 1-4, Skidegate was consulted extensively regarding actions that various community groups felt were most likely to achieve the core Directions of the plan. Locally sourced, culturally relevant actions acknowledge that no one is more aware of the paths to a healthy Skidegate than community members themselves. Gud G̃a Is as well as specific demographic can be understood as a map to success, defined by the people of Skidegate.

### Empowerment Focused:

Community members have the wisdom and experience to determine their own future. With this in mind, the Planning Team adopted an approach that empowers our people to take control of the decisions that impact their lives today and in the future. Community members are encouraged to share their creative ideas and insight into our future. They are empowered to honour our ancestors and our culture in the continuing creation of Gud G̃a Is. By using a variety of planning tools, such as dotmocracy, surveys, and Skidegate café, multiple people were reached and were able to share their voice.

### Capacity-Driven:

Each phase of the planning process is meant to strengthen our member’s ability to live productive and independent lives. Actions focus on the skills development of local people, such as trades, language teachers, and education. This ensures that as Skidegate’s economy strengthens our own people will receive the greatest benefit from job production and business development.

# Ising chiina istl'lx̱a

## Planning (Salmon) Cycle



Like the salmon cycle that Haida have come to rely on, Skidegate's planning cycle grows and adapts through each cycle. The five phases of the Gud G̱a ls are:

### 1) SG̱ung.G̱a G̱an G̱iihlgii "Spawning/ Getting Ready"

Form the Planning Team and community advisory committee (PAC), introduce our planning process and prepare community-based approach to our planning process.

### 2) SG̱ung.G̱a, Ḵiix̱a "Hatching, Discovery/ Community Engagement & Communication"

Ensure culturally responsive approach to engagement and communication. Develop participation plan, planning tools, and training strategy for workshops; launch CCP, develop questionnaires and media tools, host community meetings, workshops and interviews.

### 3) Tang.G̱wan siiwaay G̱ii dlgiigwang "Journey to the Ocean/ Vision, Xaaynang.nga Ḵuuyada (Values) and Principles"

Identify community's vision, guiding principles, values, and action based on issues and needs. Analyze community information and data. Document process and plan and report back to the community.

### 4) Tang.G̱wan G̱a dlgiigwang "Swimming the Ocean/ Uu hla isda (Action)"

Develop implementation strategy that describes how to move ideas into action, including prioritization of values based immediate, medium and long term actions, as well as phasing of actions. Budgeting and addresses capacity needs and partnerships to implement actions.

### 5) G̱andlaay gwii sdiihl "Returning Home, Reflection, Celebration and Results"

Watch and look at our results, adjust our plan, and celebrate our successes. Share wisdom on challenges and begin our new planning cycles.

# Participation & Engagement Strategy

## Engagement Vision:

Our planning process is community based, community driven, and community owned. The process is grounded in a Haida approach and honours the culture and voices of the community, incorporating Haida K̓uuyada (values). The community is involved in each phase of the Gud G̓a Is process and is empowered to participate meaningfully through community workshops and meetings.

## CCP Engagement Activities:

Community Meetings: 23  
Advisory Committee Meetings: 18  
Administration Meeting: 2  
Open Houses: 4  
Health Centre Meetings: 1

SHIP Meetings: 6  
Adult Day Program Meetings: 2  
Skidegate Head Start Meeting: 3  
Youth Meetings: 3  
Staff and Council Meetings: 8

## 5 Pillars of Community Participation

### Community Owned

Gud G̓a Is reflects our community and is owned by our community. Since the beginning, in 2012, the process has been defined by a constant conversation with community members on how they want to be involved, and how to best to honour all voices in our plan. An open Advisory Committee was established to support this and guide the process where needed.

### Engage the Community

From understanding our current situation to creating our vision to brainstorming and prioritizing actions, every step of the process included “report-backs” on progress and various opportunities for community input on next steps. Where and when possible, our events and materials were steeped in our language.

### Document Process and Voices

The community K̓uuyada (values) transparency, therefore, knowledge and data offered by members was recorded, documented and reported back in an open and shared process. The wisdom of the community informs the Gud G̓a Is process, as well as the resulting Kil GuuhlG̓a (Directions), Uu hla isda (Actions) and Pathways.

### A Living Document

Just as our community continues to grow and change, so too will our plan. Gud G̓a Is is a living document that will change to reflect the current needs and dreams of our community as we move forward. We want Gud G̓a Is to be used. So the continuous monitoring and evaluation phase we now enter is critical; it is how the community ensures the priorities of the plan are still relevant.

### Remove Barriers

All engagement activities were focused on ways to encourage more community participation. Some of these efforts included: different ways of connecting with community members to advertise meetings, rides for elders, meals, childcare, child friendly meeting, prizes, easy to understand language, short meetings, and bringing the meetings to them.



Photo: Dana Moraes

# Visions

The visions reflect our hopes and dreams for the planning process, and our community. Our planning vision is a snapshot of the future. It describes a Skidegate wherein all the Gwii hlGang.gulxa (goals) of Gud G̱a Is have been achieved.

Through our community planning process, which encompassed community meetings, surveys, and other outreach activities, a broad set of community Gwii hlGang.gulxa (goals) were identified that align with our vision statement. These Gwii hlGang.gulxa (goals) and priorities capture the future that our community desires and they are identified as the directions and pathways for both the CCP and LUP.

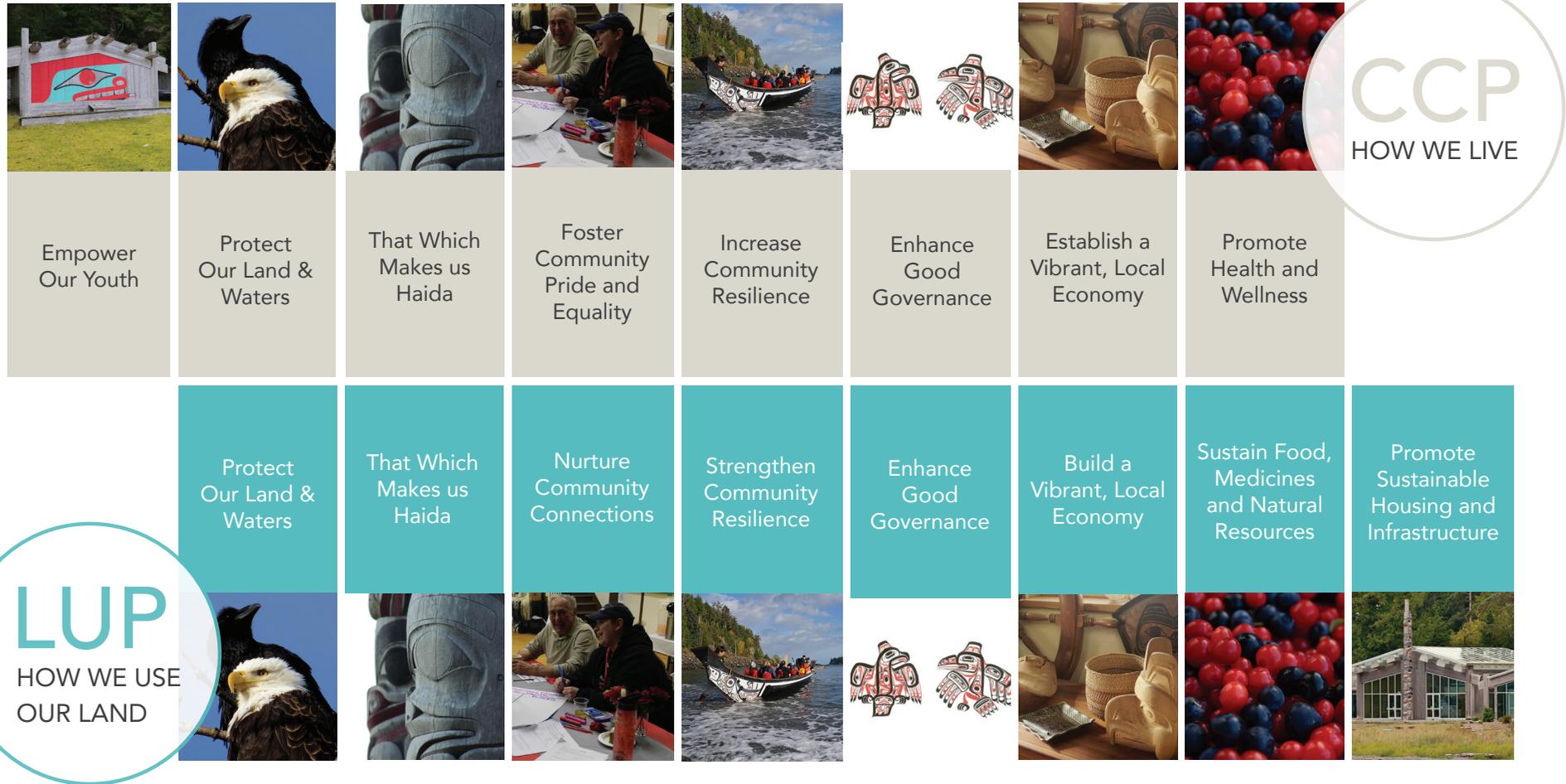
## Gud G̱a Is (CCP)

“Our unique way of seeing the world is shaped by the traditional lands and waters that we have occupied since time immemorial. The Haida way of life relies on sustaining our natural environment. Through the widespread practice of our culture and language, we are working towards greater community resilience and improving our health and wellness. We place trust in our community leaders who govern openly, helping us to build vibrant local economies, and strengthen pride in Skidegate.”

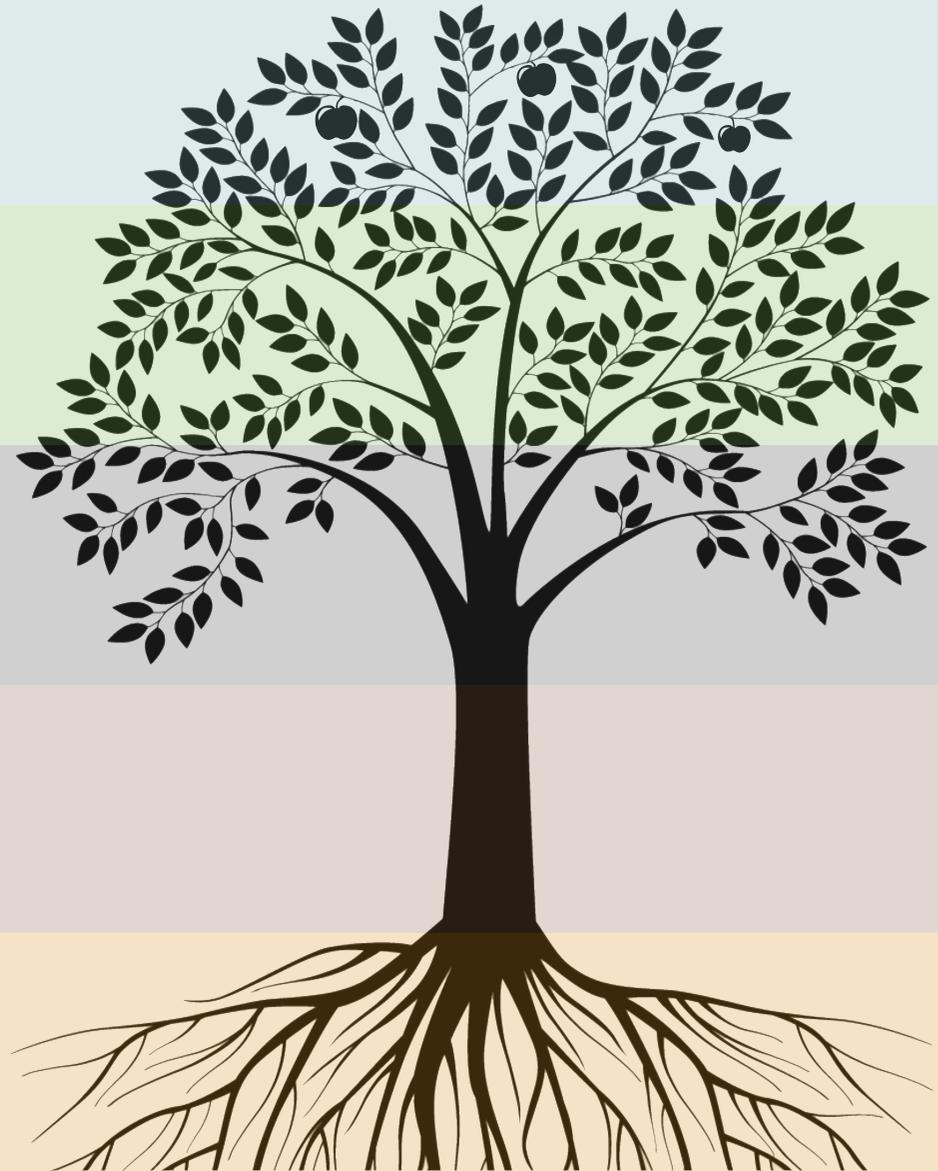
## HLGaagilda KilGuhlga (LUP)

“Traditional Haida ways have taught us to respect our Island's' natural beauty, offering us sustenance and self-sufficiency. Ongoing protection and respect of our lands and waters have been a priority since the beginning of time. Good governance ensures our community will thrive, providing sufficient shelter, preserving safety & security, while aligning with community needs for education and employment for future economic development & sustainability.”

# DIRECTIONS – CONNECTING THE COMPREHENSIVE COMMUNITY PLAN & LAND USE PLAN



OUR  
PLAN  
IS LIKE  
A TREE



## Indicators

Indicators are like the fruits of the tree. They represent the outcomes of the plan, and are used to monitor and evaluate the success of the plan - ultimately helping us achieve our vision.

Example:  
Number of people participating in Copper Bay fishery

## Uu hla isda (Actions)

Actions are the leaves of the plan. They represent specific activities, projects, or programmes to achieve Gud G̃a Is Directions.

Example:  
Document traditional roles and teach them in school

## Pathways

Like a tree's branches, there are numerous planning Pathways. The Pathways are like stepping stones to achieving the Gud G̃a Is Directions.

Example:  
Utilize valuable knowledge of Elders

## Kil G̃uuhlG̃a (Directions)

The Directions form the trunk of the plan. They represent the biggest planning objectives, determining the pathways.

Example:  
Protect Our Land & Waters

## Vision

The planning vision is roots of the plan. It is a snapshot of the future - what Skidegate will look like when the Gud G̃a Is Directions are achieved. The Directions, Pathways, and Actions should all lead back to the vision.

# Gud Ga Is (CCP)

ACTIONS (SAMPLE)	<ul style="list-style-type: none"> <li>• Teach local food gathering, catching and preserving</li> <li>• Fix Copper Bay</li> <li>• Plant vegetable/ berry gardens</li> </ul>	<ul style="list-style-type: none"> <li>• Local drop-in programming to teach traditional skills &amp; crafts</li> <li>• Two cultural camps to operate yearly with survival skills</li> </ul>	<ul style="list-style-type: none"> <li>• Offer seasonal foods to Elders &amp; help them prepare it</li> <li>• Community voluntary clean-up of specific areas</li> </ul>	<ul style="list-style-type: none"> <li>• Designate a Tsunami gathering space &amp; building for supplies</li> <li>• Provide emergency transport for people who need it</li> </ul>	<ul style="list-style-type: none"> <li>• Host monthly public meetings</li> <li>• Start community events calendar</li> <li>• Check scheduling for double booking meetings, community events</li> </ul>	<ul style="list-style-type: none"> <li>• Create job training program for trades</li> <li>• Create apprenticeship grants in trades, arts, etc</li> <li>• Bus service in Skidegate and to Charlotte</li> </ul>	<ul style="list-style-type: none"> <li>• Traditional food gathering &amp; preserving programs</li> <li>• Med-Evac escort when family members can't go</li> <li>• Program for trad. medicine gathering</li> </ul>	<ul style="list-style-type: none"> <li>• Cultural skills (beading, blanket-making, fishing)</li> <li>• Life skills &amp; attitude course</li> <li>• Provide more post-secondary funding</li> </ul>
PATHWAYS	<ul style="list-style-type: none"> <li>• Reduce litter/ pollution</li> <li>• Utilize valuable knowledge of Elders</li> <li>• Strengthen traditional land use</li> </ul>	<ul style="list-style-type: none"> <li>• Learn our language</li> <li>• Incorporate language &amp; culture into education</li> <li>• Improve access to art, land &amp; water</li> </ul>	<ul style="list-style-type: none"> <li>• Improve public appearance</li> <li>• Expand public facilities</li> <li>• Increase support for Elders</li> <li>• Offer more public and cultural events</li> </ul>	<ul style="list-style-type: none"> <li>• Plan for emergency comms;</li> <li>• Support for Elders; and</li> <li>• Efficient transp. during emergencies</li> <li>• Prioritize food security</li> </ul>	<ul style="list-style-type: none"> <li>• Increase SBC transparency</li> <li>• Improve coordination of public participation</li> <li>• Strengthen policy enforcement</li> </ul>	<ul style="list-style-type: none"> <li>• Promote Skidegate Village economy</li> <li>• Increase training</li> <li>• Increase mobility</li> <li>• Support business development</li> </ul>	<ul style="list-style-type: none"> <li>• Improve access to traditional healing</li> <li>• Improve self-reliance in healing</li> <li>• Support Elders</li> <li>• Decrease addiction rates</li> <li>• Improve prevntv. health awareness</li> </ul>	<ul style="list-style-type: none"> <li>• Build a sense of responsibility among youth</li> <li>• Improve recreation infrastructure</li> <li>• Improve accessibility of youth programming</li> </ul>
DIRECTIONS	<p><b>Protect Our Land &amp; Waters</b></p>	<p><b>That Which Makes Us Haida</b></p>	<p><b>Foster Community Pride &amp; Equality</b></p>	<p><b>Increase Community Resilience</b></p>	<p><b>Enhance Good Governance</b></p>	<p><b>Establish a Vibrant, Local Economy</b></p>	<p><b>Promote Health &amp; Wellness</b></p>	<p><b>Empower Our Youth</b></p>

# HiGaagilda KilGuhlga (LUP)

ACTIONS (SAMPLE)	<ul style="list-style-type: none"> <li>• Purchase a multi-jurisdictional vessel</li> <li>• Create navigation training program</li> <li>• Define land use areas and supporting policies</li> </ul>	<ul style="list-style-type: none"> <li>• Gather our oral laws and write them down</li> <li>• Restrict harvesting of traditional foods and medicines to Haida only</li> </ul>	<ul style="list-style-type: none"> <li>• Install sheltered benches/rest areas along the waterfront</li> <li>• Put in a running track at the school</li> <li>• Create a gazebo and barbecue area</li> </ul>	<ul style="list-style-type: none"> <li>• Create a tsunami map</li> <li>• Create an emergency preparedness plan</li> <li>• Move tsunami sirens to waterfront</li> </ul>	<ul style="list-style-type: none"> <li>• Increase SBC transparency</li> <li>• Improve coordination of public participation</li> <li>• Strengthen policy enforcement</li> </ul>	<ul style="list-style-type: none"> <li>• Expand the industrial site</li> <li>• Upgrade the processing plant</li> <li>• Open a local market for traditional foods and art</li> </ul>	<ul style="list-style-type: none"> <li>• Develop a management plan for cultivation of berries</li> <li>• Re-establish a community garden and orchard</li> </ul>	<ul style="list-style-type: none"> <li>• Review lot policies</li> <li>• Honour Certificates of Possession</li> <li>• Enforce policies for tenants</li> <li>• Develop policies for housing completion</li> </ul>
PATHWAYS (SAMPLE)	<ul style="list-style-type: none"> <li>• Increase Haida control over Gwaii Haanas</li> <li>• Reduce threats of outside resource extraction</li> <li>• Review and enforce our land &amp; resource policies</li> </ul>	<ul style="list-style-type: none"> <li>• Honour our culture and language</li> <li>• Practice and pass on our values &amp; trad. knowledge</li> <li>• Govern our land according to our culture, values and traditions</li> </ul>	<ul style="list-style-type: none"> <li>• Increase gathering and recreational spaces</li> <li>• Improve and increase hiking trails and bike paths</li> <li>• Create more walkways in the community</li> </ul>	<ul style="list-style-type: none"> <li>• Support emergency planning</li> <li>• Increase safety of our members</li> </ul>	<ul style="list-style-type: none"> <li>• Strengthen control over lands, waters, and resources</li> <li>• Ensure bylaws are enforced equally</li> <li>• Communicate and coordinate policies btwn. SBC and CHN</li> </ul>	<ul style="list-style-type: none"> <li>• Consider land designations and policies</li> <li>• Utilize lands and resources for employment</li> <li>• Support value-added businesses</li> </ul>	<ul style="list-style-type: none"> <li>• Increase access to food</li> <li>• Teach younger generations to harvest, use and protect our resources</li> <li>• Prevent overharvesting of traditional food &amp; resources</li> </ul>	<ul style="list-style-type: none"> <li>• Increase energy efficiency housing</li> <li>• Increase housing stock</li> <li>• Improve drainage</li> <li>• Maintain current buildings</li> </ul>
DIRECTIONS	<p><b>Protect Our Land &amp; Waters</b></p>	<p><b>That Which Makes Us Haida</b></p>	<p><b>Nurture Community Connections</b></p>	<p><b>Strengthen Community Resilience</b></p>	<p><b>Enhance Good Governance</b></p>	<p><b>Build a Vibrant, Local Economy</b></p>	<p><b>Sustain Food, Medicines and Natural Resources</b></p>	<p><b>Promote Sustainable Housing &amp; Infrastructure</b></p>

# Tllgaay ad tang.Gwan kyang.gaay 'láa

## Protect Our Land & Waters



Photo: Mary Helmer

### Our Tllgaay ad tang.Gwan (Land & Waters) Today

Our first priority as Haidas is to protect our land and waters that have sustained us for millennia. Our culture is tightly intertwined with our land. Through everything we do, we are taught our Haida Laws and that gina 'waadluxan gud ad kwaagid (everything depends on everything else). We ask "How will this affect the land?" And "How can I do this with Yahguudang (Respect)?"

### Challenges

Haida Gwaii is remote and shipping costs are high. Access to fresh produce is limited and grocery food is expensive. Residential school has affected the number of people passing down the traditional knowledge of food gathering. We need to provide opportunities for elders and those with the knowledge of harvesting and hunting to pass this down to the youth and those wanting to learn.

Many elders are between the ages of 75 & 95 and getting elders out on the land and water has its own challenges. Also incomes are limited to be able to afford items needed to hunt, fish and harvest and process food.

**Gina gii sdaahlas sGun isda**  
*Only take what you need*  
 (Haida Law)

### PATHWAYS

- Reduce litter/pollution
- Utilize valuable knowledge of Elders
- Strengthen traditional land use

### ACTIONS

- Teach local food gathering, catching and preserving
- Fix Copper Bay
- Plant vegetable/berry gardens
- Host voluntary community clean-ups
- Document traditional roles & teach them in school

### INDICATORS

- How many people eat locally grown produce
- People grow or harvest their own food
- Number of people participating in Copper Bay fishery
- Community greenhouses
- Community environmental demonstrations
- Number of hunters
- Water conservation activities
- Number of fishers



# Tllgaay ad tang. Gwan kyang. gaay 'láa

## Protect Our Land & Waters

Photo: Malcolm MacLean

### Our Tllgaay 'Waadluxan Kaydts'id (Environmental Protection) Today

We are proud to live on Haida Gwaii and value the beautiful, clean, and relatively untouched land and waters. We must protect them from threats like climate change, invasive species, and resource extraction, so future generations can enjoy them. Some areas are especially important to protect, such as animal habitat, our watershed, and where we gather food.

### Challenges

Activities like logging, fishing and development have damaged our environment. Some people dispose of garbage improperly, and/or dump fish and animal carcasses where they shouldn't - showing disrespect and attracting pests. We are concerned about the environment, but face barriers to acting responsibly; it is difficult to recycle here, and we don't currently metre water usage, limiting incentive to save water.

Invasive plants like Knotweed choke our creeks, spread rapidly and are difficult to get rid of. Risks including industrial pollution, rising sea levels, and climate change threaten our village. We are especially concerned about the threat of an oil spill in our waters, which could threaten our entire way of life. We are committed to defending our land and waters against such threats.

### PATHWAYS

- Increase Haida control over Gwaii Haanas
- Reduce threats of outside resource extraction/exploitation
- Review and enforce our land and resource policies
- Increase monitoring of heritage sites, protected areas and traditional gathering sites (including Skyass and Indian Head Islands)
- Improve monitoring and enforcement by Haida fisheries officers
- Keep our community clean
- Invest in sustainable local power generation
- Eliminate dependence on diesel generators
- Prevent environmental damage from pollution

### ACTIONS

- Purchase a multijurisdictional vessel
- Create navigation training program
- Define land use areas and supporting policies
- Expand reserve boundaries
- Increase buffer zones around protected sites, water courses, and eagle and heron nests
- Create waste disposal and recycling policy
- Set up a bottle depot
- Host regular clean ups
- Create compost program
- Create a no litter policy
- Distribute new garbage boxes
- Create animal control policies
- Contract our waste disposal
- Clean up the industrial site

### INDICATORS

- Areas being protected
- Water usage
- Water quality
- Recycling/composting program
- Types of heating/energy sources
- Pollution levels
- Energy consumption
- Number of community clean-ups
- Number of recycling pick-ups
- Number of people recycling
- Number of free days at the dump

# Id XaaydaGa Gan id unsiida

## *That Which Makes Us Haida*

Photo: Mary Helmer



### Our Xaayda kil ad Giinaa'ah (Language and Culture) Today

That which makes us Haida is in everything we do and how we live. It's grounded in our Xaaynang.nga Kuuyada (values), our beliefs and sGaaga (spirituality). We believe in the SGaana Yah Gids (supernatural), our origin stories, that we are no more important than the tiniest grain of sand, and that every act must be done with Yahguudang (Respect). We practice our traditional laws and live by our clan system in our matrilineal society.

Our art, singing, dancing, and drumming enhances our lives, inspires us, and is known worldwide.

### Challenges

Our language is in a critical state and all efforts must be made to keep it alive. Haida way of life has been negatively influenced since contact with Residential School, Small pox, Influenza, Indian Hospital etc. Efforts are being made to teach Xaayda kil at every level of education. Our fluent speakers are

between the ages of 75 & 95 and our time with them is limited. The Elders who attend HIGaagilda Xaayda Kil Naay (SHIP) were repeatedly celebrated by Gud Ga Is participants for their Nang Kaadlljuus (leadership) in the preservation of Xaayda kil. Our elders have recorded and documented our language, stories and songs for future generations. Many master carvers and artists make it practice to teach to the next generation. Efforts are being to bring things back to tIsda gina gid (the way things were).

## PATHWAYS

- Learn our language
- Incorporate language & culture into education
- Improve access to art
- Improve access to the land & water

## ACTIONS

- Local drop-in programming to teach traditional skills & crafts
- Two cultural camps to operate yearly with survival skills
- Update curriculum to reflect Haida values & culture
- Host an immersion summer camp
- Host story telling evenings
- Certify Haida language teachers
- Mentor program to connect youth & Elders

## INDICATORS

- Elders teaching at language programs
- Cultural / immersion programs
- People funded for master apprentice program
- Amount of language funding available
- Fluent Haida speakers
- People learning Haida
- Paid positions for Haida language teachers
- Drumming events per year
- Community members with Haida names
- Feasts and cultural events
- Use of traditional healers and medicines
- Traditional foods harvested & eaten
- People with Haida blankets/ vests/hats



# Id XaaydaGa Gan id unsiida

*That Which Makes Us Haida*

Photo: Guy Kimola

## Our Ga taa gii haalxa (Traditional Food Gathering) and Cultural Places Today

We use the land for traditional food harvesting and gathering of medicines. Before contact, every bay and beach was occupied by Haidas living harmoniously with the land and water. Our origin stories remind us of the sacred sites where SGaana Yah Gids (supernaturals) and humans were born from the land.

We have an active Gyaa K'id Naay (Carving House), a beautiful Xaayda Gwaay Guu Gina K'aayga Kuuya Saahlinda Naay (Haida Gwaii Museum) and Haida Heritage Centre at Kay Llnagaay.

Our knowledge about the ocean and Haida culture, values, ethics, and laws are handed down from generation to generation. From an early age, Haida children learn to dig clams, spear octopus and gather seaweed. We learn to prepare seafood for the table by steaming, frying, baking, boiling, campfire and barbecue. We learn to preserve seafood with smoke, salt and sugar, and to can, dry and freeze food. Our land can sustain us as we harvest year round. Our connection to the land and ocean is timeless and intimate. Traditional foods are vital to our people's well-being. Many of them are medicinal, nourishing and sustaining us today as ever.

Haida place names hold the stories of a place and a people and how they have grown

together in time. Haida names exist for every inlet, bay, river, and lake, every point of land, stretch of coast, rock formation and mountain. Many are story names that reflect our ocean origins and connections to the places of Haida Gwaii.

### Challenges

Resource industries threaten our way of life. Logging and fishing have decimated fish stocks and monumental forests. Dirty Hlgawjuu (energy) now threatens our ocean way of life.

*Ga taa idGan xiila*  
*Our food is our medicine*  
(Haida Elder)

### PATHWAYS

- Practice and pass on our values and traditional knowledge
- Govern our land according to our culture, values and traditions
- Protect traditional knowledge
- Practice our traditional food gathering and preparation techniques

### ACTIONS

- Gather our oral laws and write them down
- Create policies to restrict harvesting of traditional foods and medicines to Haida only
- Build more smokehouses
- Put up Xaayda kil interpretive signs

### INDICATORS

- Types of traditional food harvested
- Types of traditional medicine harvested
- Number of smokehouses
- Number of people who have access to a smoke house

# Id 'waadluxan guudang.ngaay 'yuwan ad gud gaa.ngang yahk'ii

## Foster Community Pride and Equality



Photo: Malcolm MacLean

### Our Xaayda 'waadluuxan 'Llnagaay (Community) Today

Skidegate in a small village where community is a way of life. Our Xaayda 'waadluuxan 'Llnagaay (community) will come together to help when needed. We are taught to look after each other and the importance of Ginaxan gudgiigid (sharing of wealth). Our members showed great appreciation for the numerous gathering places we have in our community, including the Haida Heritage Centre at Kay Llnagaay, our community hall, Naa Gaa Gudgii Kyagangs (the George Brown Recreation Centre), and Hiit'aGan iina

Kuuya Naay (Youth Centre). Community members also take pride in our plentiful and clean water.

Community clean-ups happen a couple times a year and are enjoyed as another chance to connect. The community would like to see more clean-ups, and more volunteer-ism generally, and supporting elders with wood chopping etc. In the old days fisherman would pull up to the beach and share a boatload of fish with all community members. Many hunters and gatherers still give away traditional food but there continues to be a great need in the community.

### Challenges

Members expressed concern for the impact that unkempt and unfinished buildings have on our health and the public appearance of our community. We are experiencing housing shortages, especially affordable housing for youth and Elders. Cleaning up and caring for our homes and community gathering places will help foster pride in where we live, work, and play. Vandalism and theft also present barriers to maintaining a desirable public appearance.

### PATHWAYS

- Improve public appearance
- Expand public facilities
- Increase support for Elders
- Offer more public and cultural events

### ACTIONS

- Offer seasonal foods to Elders & help them prepare it
- Community voluntary clean-up of specific areas
- Finish incomplete houses where rats are living/check house for rats
- Build assisted living on the waterfront
- Build a Skidegate version of Spirit Square

### INDICATORS

- How many empty/incomplete houses
- Number of rats caught
- Curbside cleanups/free dump days
- Participation rate in community events
- Number of community events
- Number of yard cleanups
- Number of beach cleanups
- Fund-raisers



# Gud ad is gii guudang.ngaay 'láa isda

## Nurture Community Connections

Photo: Mary Helmer

### 'Waadluuxan gud ga (Gathering together) Today

Skidegate community members continue to share how different groups in the community use the land and waters to build community. These are all connected to recreational activities. We have Spirit Lake Trail, a great hiking trail, Naa Gaa Gudgii Kyagangs (George Brown Rec Hall), Skidegate Community Hall, a ball field, a volleyball field and 5 play parks.

### Challenges

Although our community is strong and likes to come together, there are some barriers to community involvement. Haida Gwaii is remote and weather restricts opportunity for outdoor activities. There is a lack of recreational activities for youth, and a need for more recreational facilities and gathering spaces for all ages. There is also a need for more opportunities to gather in Gwaii Haanas. Our ball field is tattered and in need of an upgrade.

I actually think this is a pretty great place to raise young families and for them to be connected to land and sea. There are a lot of support for young families already but I think in general economic stability, strong supportive communities (and) easy access to food are important.

Headstart Survey

### PATHWAYS

- Increase gathering and recreational spaces
- Improve and increase hiking trails and bike paths
- Create more walkways in the community
- Improve beach access for Elders
- Improve Haida access to Gwaii Haanas
- Connect with the land and sea, and culture

### ACTIONS

- Install sheltered benches/rest areas along the waterfront
- Put in a running track at the school
- Create a gazebo and barbecue area
- Upgrade the ball field
- Create a trail or boardwalk along the waterfront
- Build cabins in Gwaii Haanas
- Lower the costs of visiting Gwaii Haanas
- Upgrade Spirit Lake Trail and make it wheelchair accessible
- Build an outhouse at Spirit Lake Trail
- Build Skidegate version of Spirit Square
- Open a coffee shop or similar gathering space
- Improve/expand Naa Gaa Gudgii Kyagangs (George Brown Recreation Centre)
- Possible building projects: arcade, hockey rink, dance studio, bingo hall, pool hall, skate park, pool, movie theatre

### INDICATORS

- Number of hiking trails
- Wheelchair accessibility
- Number of outhouses
- Number of recreational/ community spaces
- Number of outdoor cultural spaces
- Number of benches
- Number of picnic tables
- Number of beach accesses
- Number of gazebos and BBQs
- Number of cabins in Gwaii Haanas
- Number of community facilities

# Ginax̄an Ḡan tllḠuhlḠa tll Ḡiihlḡii

*Strengthen Community Resilience & Increase Emergency Preparedness*



Photo: Mary Hemler

## Our Ginax̄an Ḡan x̄an Ḡiihlḡii (Emergency Preparedness) Today

We are aware that climate change will have serious implications for Skidegate including sea level rise. The increasing frequency of earthquakes speak to the need for updated emergency planning. Our elders in particular require special consideration in preparing for disaster resilience. In the event of a natural calamity, our community and response teams must be prepared to respond efficiently in order to minimize harm to our community. An Emergency Preparedness Plan has been created by the Skidegate Band Council and an Emergency Team coordinated

through X̄aaynang.nga Naay (Skidegate Health Centre). We already have some of the building blocks in place for disaster preparedness. Our HlḠaagilda Ḡuux̄agang Ḡaaxihlda Naay (volunteer Fire department) is actively training once a week.

## Challenges

Community members are not confident in Skidegate's ability to respond efficiently to a large scale disaster. Some feel uncertain as to who would be responsible for what in the event of a major earthquake or tsunami. There is also great concern regarding the sustainability and security of our community's energy supply. As one member stated "we

are addicted to environmentally destructive sources of energy." Many identified Elders as particularly vulnerable during a disaster (concerns: food security, transportation, and communication). Much of our infrastructure and some homes would be in the inundation zone if there was a dam failure. This includes the K̄aa Dll̄xaaws Naay (Band Office), HlḠaagilda Ḡuux̄agang Ḡaaxihlda Naay (Fire Department), Co-op, Taaw Naay, several homes along the river, and our water processing plant/water storage location directly below the dam. Further, our Health Centre and HlḠaagilda Ḡuux̄agang Ḡaaxihlda Naay (Fire Department) are in the heart of the Tsunami zone.

## PATHWAYS

- Plan for emergency time communications
- Support Elders in times of emergency
- Ensure efficient transportation in times of emergency
- Prioritize food security

## ACTIONS

- Designate a Tsunami gathering space/ building for emergency supplies
- Provide emergency transportation for people who need it
- Designate family or clan members to check on Elders
- Provide emergency kits for Elders & kit creation workshops
- Create registration of all community members for emergencies

## INDICATORS

- Volunteering groups to help elders
- Availability of emergency transportation
- Number of emergency kits
- Trained volunteers for evacuation / communications
- Awareness of emergency procedures
- Number of emergency family plans
- Emergency vehicles
- Fire department volunteer membership



**Our Ginaxan Gan xan GiihlGii (Emergency Preparedness) Today**

Our village could be at risk in the case of an emergency, especially a tsunami. In light of recent earthquakes near Haida Gwaii and the increased risk of future disasters such as tsunamis due to climate change and other factors, we need to make sure that we have a plan in place so that everyone knows what to do in emergency situations - especially during a tsunami. Some emergency plans have been developed for specific sites and departments, and the Health Centre has taken the lead on disaster planning for the community. Tsunami sirens have been placed in the community and a site for gathering in

the case of tsunami has been designated. We also need to consider tsunami risks when we decide where to build new infrastructure, so we keep our community safe.

**Challenges**

Many community members remain unaware of how to respond in an emergency situation. There is a need for more emergency planning and public education so that everyone knows what to do in the case of an emergency.

“**Build storage facilities for emergencies near the reservoir.**”  
Advisory Committee

“**Practicing procedures will save lives**”  
Advisory Committee

PATHWAYS	ACTIONS	INDICATORS	
<ul style="list-style-type: none"> <li>• Support emergency planning</li> <li>• Increase safety of our members</li> </ul>	<ul style="list-style-type: none"> <li>• Create a tsunami map</li> <li>• Create an emergency preparedness plan</li> <li>• Designate a tsunami gathering place</li> </ul>	<ul style="list-style-type: none"> <li>• Safe zones identified</li> <li>• Number of personal emergency kits</li> <li>• Awareness of emergency procedures</li> <li>• Number of generators</li> </ul>	<ul style="list-style-type: none"> <li>• Number of tsunami sirens</li> <li>• Certifications of level one first aid</li> <li>• First responders</li> <li>• Training workshops</li> <li>• Number of defibrillators</li> </ul>

# Tllgaay Gān K'uulas Tll 'Láa

## Enhance Good Governance



Photo: Mary Helmer

### Our Tllgaay Gān K'uulas (Governance) Today

Kāa Dllxaaws Naay, also known as the Skidegate Band Council (SBC) is striving towards greater efficiency and transparency. Increasing public involvement in local governance will contribute to these Gwii hlGang.gulxa (goals). It is understood that the SBC is often over extended, given the needs of our community and volume of requests. The strategies we adopt for increasing government capacity should also work

towards improving gud Ga KilGuhlga (communication) between the SBC and community at large.

### Challenges

Our governing bodies lack transparency. Our community wants to become more involved and connected to those who represent us. Our community would like to learn more about what SBC is doing on a regular basis to help provide clarity and confidence in our leaders. We would like the opportunity to voice our concerns

and be heard by our government. We would like to increase gud Ga KilGuhlga (communication) and collaboration within our community. We are all facing similar challenges. We would like to build capacity and increase support within our government and staff to ensure that certain departments can meet the challenges they are facing. We would like to incorporate our culture into our governance more strongly, and use our traditional governance systems in everyday life.

### PATHWAYS

- Increase SBC transparency
- Improve coordination of public participation
- Strengthen policy enforcement

### ACTIONS

- Host monthly public meetings
- Start community events calendar
- Check scheduling for double booking meetings, community events
- Make travel reports mandatory
- Start a suggestion box at SBC
- Start a RCMP partnership agreement
- Make more information public on the website
- Start a community policing program

### INDICATORS

- Newsletters
- Public meetings
- Facebook page updates
- Attendance at community events by leadership
- Evaluations of policy
- Policy implementation
- Celebrations
- Number of women in decision-making roles
- Financial monitoring
- Perceived satisfaction



# Tllgaay Gan K'uulas Tll 'Láa

## Enhance Good Governance

Photo: Jags Brown

### Our Nang K'uulas (Governance) of Our Land Today

This land is our home. It belongs to the Haida. We come from a strong governance tradition of Chiefs and Matriarchs and more recently have developed the Council of the Haida Nation as a Nation-wide level of governance to stand as a united front to defend our rights and Title to this land. The Skidegate Band Council is responsible for local issues in the Skidegate Village and on other Skidegate reserve sites.

While things are moving in the right direction (e.g. regular community meetings), we still want to be better informed about Band Council business,

and have more opportunities for the community to participate in decision-making. Our approach to good governance needs to reflect our culture and values, and we need to apply our rules consistently for all community members.

### Challenges

Unfortunately, our sovereignty over our land has been compromised by external powers who have limited our jurisdiction over land to reserve sites which are too small and who try to control the way we harvest food and resources. There is not enough consultation and too much external control over the things that

affect our lives. We need to take a strong stance and have more local control, ownership, and priority given to Haida for HlGang.gulxa dii (employment) and Nang Kaadlljuus (leadership) positions (e.g. more Haida working at Gwaii Haanas).

“If we don't listen then what are we doing sitting at this table?”  
SBC Councillor

### PATHWAYS

- Strengthen control over lands, waters and resources
- Increase Haida control over Gwaii Haanas
- Ensure that bylaws are enforced equally
- Communicate and coordinate policies between SBC and CHN

### ACTIONS

- Expand reserve boundaries
- Put in place and enforce animal control policies for domestic animals
- Hire a bylaw officer
- Develop a communications policy
- Consult with the community on land use decisions

### INDICATORS

- Number of Land Use policies enforced
- Number of CHN public meetings
- Number of Haida filling AMB positions for Gwaii Haanas
- Number of CHN newsletters
- Number of watchmen

# 'Laana tllGuhlGa lIgaay gwii

## Establish a Vibrant, Local Economy



Photo: Mary Helmer

### Our Daall ad hlGang.gulxa gud ad tlaaGalang (Economy) Today

We have seen the departure of too many jobs from Skidegate and Haida Gwaii. Many of our community members have left our traditional territory in pursuit of these jobs and the training they require. A vibrant local Daall ad hlGang.gulxa gud ad tlaaGalang (economy) will build on our economic assets to provide jobs and livelihoods to all of our people. When this is achieved, our youth will have access to training for culturally appropriate jobs

that allow us to grow in our community. We have the foundations of the necessary infrastructure to support local lIgaaygwii (business development) within our community. Our people are creative and driven, and are eager to become more entrepreneurial.

### Challenges

We are not attracting the right types of jobs to Skidegate. Our resource-based industries are offering fewer jobs and the majority of those are going off-

island. Employers are also leaving our Islands, which leads to lack of hlGang.gulxa dii (Employment) opportunities for our people. We are still dealing with dependency within our community. We are dependent on government funding. We need more funding to strengthen our assets. We need to decrease our debt, and ensure that our economic endeavors are sustainable. We need to build local capacity within our community. We need to train our people, and create permanent jobs. Incorporating our culture into our economy is important to us.

### PATHWAYS

- Promote Skidegate Village economy
- Increase training
- Increase mobility on island
- Support business development & entrepreneurship

### ACTIONS

- Create job training program for trades
- Create grants for apprenticeships in trades, arts, etc.
- Bus service around Skidegate and to Charlotte
- Provide discounts/incentives to build homes with local materials
- New processing plant
- Support local business plan creation

### INDICATORS

- Designated bus schedule
- Tourists visiting the community
- Employment rate
- Volunteers
- Number of people on social development
- Students applying/receiving funding
- Students attending higher education
- New jobs created
- Trained/certified workers
- Family income levels
- Graduation rates
- People working in Gwaii Haanas
- Encourage hiring educated students
- Employment rates for returning students



# 'Laana tllGuhlGa lIgaay gwii

*Build a Vibrant, Local Economy*

Photo: Mary Helmer

## Our Daall ad hlGang.gulxa gud ad tlaaGalang (Economy) Today

Skidegate's local economy is rich, diverse, and growing, but we need more HlGang.gulxa dii (employment) opportunities - especially for our youth so that they can stay in the community or come back after graduation. There are many great economic opportunities available here (e.g. tourism, art, culture and language revitalization, resource use, technology). We can strengthen our economy

by being strategic about how we use our land and resources. Several businesses, as well as different levels of government, provide HlGang.gulxa dii (employment) to members of our community.

### Challenges

Despite these productive industries, there is still a lack of employment opportunities for our community members. Along with a need for more local education, training and

mentorship opportunities, there are logistical challenges to business and employment relating to land use. For example, lack of public transportation can be an issue for anyone without a personal vehicle and there is a shortage of affordable office and retail space available for businesses. Certain industries, like fishing, mining and logging, have been in decline as they were not sustainable at their previous intensities.

PATHWAYS	ACTIONS	INDICATORS	
<ul style="list-style-type: none"> <li>• Consider land designations and policies</li> <li>• Utilize lands and resources for employment</li> <li>• Support value-added businesses</li> <li>• Explore land leasing opportunities</li> <li>• Improve accessibility between Skidegate and Charlotte</li> <li>• Expand Band-run industrial enterprises</li> <li>• Pursue small alternative energy projects</li> </ul>	<ul style="list-style-type: none"> <li>• Expand the industrial site</li> <li>• Upgrade the processing plant</li> <li>• Open a local market for traditional foods and art</li> <li>• Move the sawmill to the industrial site</li> <li>• Designate more land for commercial and industrial use</li> <li>• Explore options for public transportation</li> <li>• Invest in local Internet</li> <li>• Explore the possibility of milling our own wood and building our own houses</li> <li>• Support the creation of shared workspaces</li> </ul>	<ul style="list-style-type: none"> <li>• Number of new businesses</li> <li>• Number of entrepreneurs</li> <li>• Number of home businesses</li> <li>• Number of forestry contracts held by Skidegate people</li> <li>• Number of offices</li> <li>• Number of people making a living off the land</li> </ul>	<ul style="list-style-type: none"> <li>• Dollars spent in Skidegate versus outside Skidegate</li> <li>• Number of jobs in Skidegate</li> <li>• Number of organizations supporting business development</li> <li>• Number of local businesses</li> <li>• Land designated for commercial/ industrial use</li> </ul>

# Agan hla kyang.gaay 'láa

## Promote Health & Wellness



Photo: Mary Helmer

### Our Ngystle (Healing) Today

Skidegate is fighting the impacts of colonization such as addiction, substance abuse and violence through a strong recreational program and community supports such as the unrivaled basketball program. Our healthcare providers offer a high quality of care and a new Health Centre is being built by the Skidegate Band Council and Xaay DaGa Dlaan Society. We know there is a need for Xaayna nga jii nga sk'aadga (life long learning).

### Challenges

Some of the challenges to our Health and Well-being are drug and alcohol abuse and the physical health issues of diabetes, obesity, arthritis and a need for healthy aging support. As well, our community health suffers from gossip, insults, lateral violence and exclusion which erode the supportive environment that we need. Finally, more support is needed for travel expenses.

**We embrace the strengths of the Haida people and practice a holistic model of health care that encompasses all aspects of our being, bodies, minds and spirits.**  
Xaaynang.nga Naay

### PATHWAYS

- Improve access to traditional healing
- Improve self-reliance in healing
- Support our Elders
- Decrease addiction rates
- Improve preventative health awareness

### ACTIONS

- Traditional food gathering & preserving programs
- Med-Evac escort service when family members can't go
- Program for traditional medicine gathering
- Being Elder's home-care program
- "Elders mobile" to take Elders around to can't drive
- Traditional medicine program
- Start a "meals on wheels" program

### INDICATORS

- Training of traditional/ medicinal harvesting
- Attendance for treatment / healing facilities
- Number of people staying sober after treatment
- Suicide rate
- Waiting time for rehab/healing facilities
- Rate of type 2 Diabetes
- More community members self-identify as being "healthy"
- Number of chronic health issues/ mental conditions
- Amount of medical travel (#of trips)
- Number of people relying on pharmacy products
- Number of smoke-free homes
- Cancer rate
- Number of recreational activities



Photo: Mary Helmer

### Our Resource Use Today

Traditionally, our ancestors used our land and waters for everything they needed: food, medicine, building materials, heat, art, etc. Today, we continue to practice many of the same food, medicine and resource gathering and preparation techniques as our ancestors. We want to do more to make sure that future generations continue to understand our values and traditional practices regarding the use and management of all that comes from the land and water. More community facilities are needed (e.g. community garden, smokehouse, processing plants), events, and

educational programming (e.g. going out on the land with Elders) to pass on this traditional knowledge. We also need to improve how we monitor and manage our resources (e.g. fishing, hunting, medicine gathering, forestry, mining, etc.) and make sure everyone is following the rules we put in place.

### Challenges

The Haida Nation is fighting for Title of our lands and waters. The majority of our lands and resources have been sold to the crown and other private entities. Haida people see little to no financial compensation for the resources

taken from our islands. Our goal is to control all resources on Haida Gwaii. Outsiders and some community members are also exploiting our resources, selling plants and medicine that shouldn't be sold, overfishing, and hunting irresponsibly. The volume commitment for timber export limits our ability to protect the environment. There seems to be a double standard in enforcement where Haida are monitored for their food gathering but others are not. The local salmon population is also threatened, by human activity such as damming our water source as well as animals like bear, seals and sea lions that feed on salmon.

### PATHWAYS

- Increase access to food
- Teach younger generations to harvest, use and protect our resources
- Prevent over-harvesting of traditional foods, medicines and resources
- Protect and manage animal populations
- Protect watersheds and manage water supply
- Improve fisheries monitoring

### ACTIONS

- Develop a management plan for cultivation of berries
- Re-establish a community garden and orchard
- Create a fish hatchery
- Develop a management plan for hunting deer
- Develop harvesting and licensing policies
- Enforce no bear hunting
- Develop a management policy
- Consider population control for seals, sea lions and beavers
- Start a campaign to reduce water use
- Improve community awareness of forestry policy development
- Train fish guardians
- Develop usage policies for Slate Chuck

### INDICATORS

- Number of people participating in food gathering/growing
- Returnable fish count
- Types of fish being caught
- Number of cultural wood access permits
- Number of homes that use local wood
- How many people are collecting firewood
- Number of community gardens
- Number of patio gardens
- Salmon run stocks
- Number of Salmon enhancement rivers
- Number of licenses issued

# Ga hiit'aGaniinas gii daagwiiyah isda

*Empower Our Youth*



Photo: Malcolm MacLean

## Our Hiit'aGan iina (Youth) Today

Our Dlaayla (youth) are the future of our community. They are full of potential, and require opportunities to learn and grow that are in harmony with their Haida culture. Supporting the young people of Skidegate through recreational opportunities, education, and cultural knowledge will ensure that our community grows in the best way possible. We have a beautiful Hiit'aGan iina Kuuya Naay (Youth Centre) in our community. There are places for youth to gather and connect

with each other. Our recreation programs for youth are extensive, especially basketball. Our youth are passionate about themselves and their lives. They have strong social networks.

## Challenges

We lack sufficient learning opportunities for our youth. We need more specialty courses for our high school students to better prepare them for the future. Our Hiit'aGan iina are increasingly

disconnected from our culture. Comparatively few youth are fluent in Xaayda kil. Many youth lack deep connections with our Elders. We need to make our recreational opportunities for youth more accessible. Bullying is pervasive in our communities. We need to support our youth more and provide training opportunities for post-secondary employment and education. We need to provide more jobs for youth to ensure that they stay in Skidegate and lead healthy, fulfilling lives.

## PATHWAYS

- Learn our language
- Incorporate language & culture into education
- Improve access to art
- Improve access to the land & water

## ACTIONS

- Local drop-in programming to teach traditional skills & crafts
- Two cultural camps to operate yearly with survival skills
- Update curriculum to reflect Haida values & culture
- Host an immersion summer camp
- Host story telling evenings
- Certify Haida language teachers
- Mentor program to connect youth & Elders

## INDICATORS

- Elders teaching at language programs
- Cultural / immersion programs
- People funded for master apprentice program
- Amount of language funding available
- Fluent Haida speakers
- People learning Haida
- Paid positions for Haida language teachers
- Drumming events per year
- Community members with Haida names
- Feasts and cultural events
- Use of traditional healers and medicines
- Traditional foods harvested & eaten
- People with Haida blankets/vests/hats



# Naagaay ad k'iwaay Kyang.gaay 'l'aa

## Promote Sustainable Housing and Infrastructure

Photo: Mary Helmer

### Our Public Infrastructure Today

The Skidegate Band Council owns and maintains a wide variety of public infrastructure ranging from roads, water and sewer systems to public buildings. Although some infrastructure is working well, several areas need upgrades and updates. Also, there is a need for more office space, an Elders' Assisted Living Facility, and sidewalks to ensure pedestrian safety.

### Our Naaxang Naay (Housing) Today

Skidegate's housing stock is strong with 392 units including one duplex and six apartment units. The remaining are single family homes, 80% of which are member owned. SBC secured funding will make possible the installation of heat pumps in 350 of these homes to lower home heating costs. There are 150 serviced lots for future development with 2 homes built per year. Currently eight people are waiting for homes.

### Challenges

Water treatment during flood conditions and leakages in the pipe systems are challenges. Some of the buildings such as SHIP and the gym require repairs and renovations. Poor lighting, signage and absence of sidewalks pose traffic safety hazards. Repairs or replacements are needed for 82 homes and housing for single people is needed. Two concerns are abandoned and unfinished homes as well as unequal land distribution.

### PATHWAYS

- Review and update housing and development policies
- Increase energy efficiency in homes
- Increase housing stock
- Improve drainage
- Maintain current buildings
- Increase traffic safety
- Maintain roads

### ACTIONS

- Review lot policies
- Honour Certificates of Possession
- Enforce policies for tenants
- Develop policies for housing completion
- Upgrade lots
- Revitalize the Housing Committee
- Build houses
- Build new SHIP building or renovate existing building
- Put speed bumps in Village
- Put up more stop signs
- Grade roads to ditch and clean ditches
- Build more sidewalks
- Install more streetlights
- Put signage at Slate Chuck
- Develop energy efficiency standard for new housing
- Build an apartment complex in Skidegate
- Create home maintenance workshops/training
- Tear down unsafe houses
- Reallocate or resell abandoned houses

### INDICATORS

- Number of people that have a Certificate of Possession
- Rate of home ownership
- Inspections
- Mold renovations
- Tear downs
- Unfinished/Unsafe houses
- Elders accommodation
- Number of people living in a house
- Number of homes with smoke alarms
- Number of renters
- Number of new homes
- Number of speed bumps/stop signs
- Number of sidewalks/street lamps
- Number of home maintenance workshops
- Number of renovations/repairs
- Our Public Infrastructure

# Uu hla isda

## Implementation

### Turning Ideas into Action

Our planning process does not end with completion of the plan. In many ways it is just beginning. Implementation or Uu hla isda means “just do it!” It spells out how we will achieve each Kil G\_uuhlG\_a (Direction), the risks associated with each pathway, and the resources/partnerships that might be required for successful action.

Implementation is where Gud G\_a Is will expand its presence in Skidegate, as certain CCP pathways are entrusted to Councilors, Band Staff, organizations and community members who are the most likely to make a great impact. These community-level actions turn into day-to-day operational activities and procedures. Community/elected Nang K\_aadlljuus (leadership) and Band Council staff are committed to working together regularly to carry out new activities, and to regularly report to the community, evaluate how well they are being implemented. \*See Gud G\_a Is Uu hla isda/Action Plan & HlG\_aagilda KilG\_uuhlga - Gud G\_a Is Action Plan for more information.

### Tools for implementation:

- Setting targets (i.e. data collection)
- Initiate pilot projects (i.e. small-scale, short-cycle)
- Consistency and coordination (i.e. Who is responsible?)
- Progress checks (i.e. status)

### Action items

Action items are broken down into three categories:

1. Quick starts: relatively straightforward actions that are easy to implement right away, low cost, high level of community support, result in visible/ momentum-building results.
2. Short-Term actions: (1-5 years), are high priority, community supported actions.
3. Medium to Long-term actions: (over 5 years) Have a lower community priority, require additional long-term funding.





Advisory Committee meeting in Council Chambers

Throughout the process “quick-start” actions have already begun. The Haida Language Revitalization Plan (HLRP) is one instance of this. The HLRP capitalized on funding availability and the willingness of organizations like HIGaagilda Xaayda kil Naay (SHIP) and the Old Massett to partner in the revival of the Haida Language. Many see the HLRP as an efficient action towards the CCP Kil G̱uuhlG̱a (Direction) of “That which makes us Haida.” Another quick-start is the Haida Language Development Term Certificate Program, where 14 students are working on getting their diploma on Haida Gwaii to teach Haida in schools. Not all actions will have the ideal combination of funding availability, willingness to partner, and political will that the HLRP experienced. The benefits, costs, and trade-offs of each potential action should be measured carefully before investments in large-scale projects are made.

Gud G̱a Is is a living document, as priority actions are identified, the implementation strategy will need to be updated, identifying how each action will happen, who will be responsible for them, when will they happen, how much will they cost and

where will the money come from, etc. The implementation strategy forms the basis of work plans for SBC departments.

### Process & Procedure Checklist:

- Community Input – Community provides input on department objectives and work
- Draft Plan – Program Administrator and department staff draft work plan and budget based on experience and community input
- Plan Review – Program Managers/ Administrators review work plan and research collaboration opportunities or cross-sector/ organizations to prevent overlap
- Band Manager reviews action plans
- Council Reviews

### Important Questions:

- Is there a Band Council Resolution needed?
- Support letters need from existing partners/ organizations?
- Is there a Committee/Working Group?
- Is there a work plan/time line?
- What is the budget?
- Will employment opportunities be created?
- What is the sustainable long-term plan?

# Ga Kyahs'ii ad Ilgaay gwii Kyang.gaay 'láa

## Monitoring & Evaluation

### Keeping the Plan Alive

How well are we moving toward our community vision and directions? Are we succeeding? Where do we need to shift and adapt our approaches to achieve better results?

### Monitoring

The Community Plan will be a living document, activities and achievements that contribute to the plan and its implementation will be documented on an ongoing basis. Our monitoring and evaluation system will act as a channel for accountability and a management tool for improving the programs and projects we will be implementing.

Our monitoring and evaluation system provides the framework to assess how well community priorities are being implemented and what impacts they are having on the community. We will continue to engaged the community to identify indicators for measuring outcomes, target timelines for completion, and responsibilities for carrying out actions. This information continues to be developed through insight from SBC

Staff and contributes to the both Land Use Uu hla isda (Action) Plan and CCP Uu hla isda (Action) Plan. We must continue to determine whether we are achieving the anticipated results from our plan. This part of the plan is often overlooked for various reasons including lack of time and resources, but it is important for ensuring that we progress towards the vision that we worked so hard to create together. Continually asking ourselves whether our actions are contributing towards our Kil GuuhlGa (Directions), is one important way of understanding our progress. It is also important to understand Monitoring and Evaluation as an ongoing process, not just something that happens at the end of each of our community planning processes.

The following list outlines some pieces to think about as we continue our M&E plan and framework. Generally the framework is based on our Kil GuuhlGa (Directions) and the performance measures of each Uu hla isda (Action). This will hold us accountable to the key issues we expressed throughout the process and help us understand whether or not we are making progress toward our vision.

These tools will guide our monitoring and evaluation process:

- Are we doing what we said we would do?
- Who will be responsible for the monitoring and evaluation of Gud Ga Is?
- Are we having the impact we want on what we care about?
- What will be tracked? What information will we need to collect to effectively understand our impacts?
- How will we track our progress? What indicators will we use? How often will we go through this process?
- How will we report on our findings? What process will we use to shift our actions where needed?
- What can we do better?



Photo: Mary Helmer



Photo: Mary Helmer

## Evaluation

We will evaluate the success of the Plan and identify where adjustments might be needed, and then celebrate the successes. In order to be able to demonstrate the success of the Plan to the community as well as to funders and other stakeholders, indicators will need to be evaluated and modified, which will show how the actions from the CCP & LUP are progressing at any point in time.

We will assess our plan and process the results at our annual celebration and more formally every 5 years. The Chief Administrative Officer will ensure that the evaluation of progress toward implementing Gud Ga Is happens in a respectable and comprehensive way. Staff and program managers will be tasked with being evaluated their progress on the Plan annually. Community members will be engaged as a step in the implementation process.

## Measures

- Conduct an evaluation at each Community Planning Gathering to evaluate increasing awareness, trust, open & honest Gud Ga KilGuhlga (communication) & level of community member's feelings of being empowered by having greater decision-making control.
- Conduct evaluations when meeting with community organizations, leaders, partners to evaluate increasing awareness & understanding of Community Plan & activities.
- Number of contributions & success stories to our local media & communications
- Number Community Planning Presentations (community, partner, leadership)
- Number of members on Skidegate CCP Facebook Page
- Status of our Community Engagement Evaluation
- Our ability to develop indicators to measure our success with regards to: addressing the root causes, increasing our understanding of 'Who We Are', increasing our use of Traditional Foods, reclaiming our power to take responsibility for ourselves, increasing trust & unity between organizations & increasing our ability & capability for self-determination in our businesses & community organizations
- Conducting evaluations to evaluate our ability to plan together to address priority needs.



# Celebration:

Once a year, we will celebrate what has been accomplished. Progress will be reported annually using this as a guide to communicate and centralize current information. Recognition of each effort made toward our vision will energize us to keep moving forward.



# Conclusion & Next Steps

## Continue Quickstart Projects, Short and Long Term Projects

It is an exciting demonstration of successful planning in Skidegate to see that many actions which had been identified as priorities in Gud G̱a Is were already underway by Council and other organizations. These “quick start” initiatives provide a positive feedback loop to the community to show them that planning actually matters, they can have an impact on their community and their voices are being heard. These successes will continue wherever opportunities present themselves, and they will be recognized and celebrated as they occur.

## Summary

Over the past 4 years, we have explored our past, our present, and our future. We have learned from each other, we have connected, and we have honoured our differences. Our Vision provides insight into our hopes for the future, and the community that we want to create.

Our 8 Kil GuuhlG̱a (Directions) for Gud G̱a Is & HlG̱aagilda KilGuhlga will provide overarching themes that are important to our community, and these

help frame our vision for the future. These Directions represent what is most important to us, and they also provide a method for evaluating the Uu hla isda (actions) we will pursue to meet our Vision. These actions will continue to be researched and implemented by the Advisory Committee and the Skidegate Band Council to determine which will be pursued first. These actions relate to our 8 Directions, and are supported by our Situation Assessment which outlines the strengths and areas for growth that exist in Skidegate. The Chief Administrative Officer, in consultation with Chief and Council, will ensure that the updating of Gud G̱a Is, happens as part of the evaluation and renewal process. The Skidegate Band Council and Staff are committed to continuing their active consultation with community members and will continue to strive for greater transparency. Regular reporting will be made to the community on the implementation, evaluation and celebration of Gud G̱a Is, in order to increase accountability and to make the Plan a public fixture in Skidegate life. Gud G̱a Is is a guide for SBC and general community to identify public decisions that are supported by members. For

future planning, the CCP can be used as a starting point for additional research and planning. The implementation of the CCP will require a coordinated effort between leadership, local governments, community organizations, local businesses, and individual community members themselves.

Gud G̱a Is has been created by the Community of Skidegate for the people of Skidegate. The plan and all it contains is owned exclusively by the people of this community. The Elders, adults, youth, and children who participated in the many community planning sessions that led to this point in the process are honoured for their contributions.

“Our process will never be finished, Gud G̱a Is is a living document and will continue to evolve.”

Planning Team



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