

GUD GA IS: BEING TOGETHER TO TALK
Collaborative Planning in the Haida Village of Skidegate
An Indigenous Community Planning Practicum in Haida Gwaii

by

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We accept this project as conforming
to the required standard

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Collaborative Planning in the Haida Village of Skidegate

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By Daniel Akihiro Iwama and Melanie Joy Harding, School of Community and Regional Planning
University Of British Columbia



Kaayd gaa.ngang xaaydaga giida

People are like trees

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
tlgaay 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 sqwans-
ing ad
gud ad kiigawaay ad llnagaay 'waadluxan tllgaay
gyaagang hllnga gang ga.

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 or any person, any family, or any community to stand alone against the troubles of this world.

Chief Skidegate, Lewis Collinson
March 1966



The background image shows a dense forest of tall, thin trees along a coastline. The sky is a pale blue with some light clouds. A large, semi-transparent green geometric shape, consisting of several overlapping triangles and polygons, is positioned in the lower half of the image. The word "Preface" is written in white, bold, sans-serif font on the right side of this green overlay.

Preface



Acknowledgements

We would like to acknowledge that our University is located on the traditional unceded lands of the hə́ŋqəmínəŋ speaking Musqueam people.

When we completed our last trip to Skidegate for the purpose of our practicum, our hearts were heavy. We were hesitant to say goodbye to the friends we had made over the past 8 months. Our hearts though, were not full of sadness - but full of gratitude. Our journey at the School of Community and Regional Planning has led us to many places, and we would like to acknowledge all those who have helped us along the way.



Haawa to the Skidegate Band Council for inviting us and hosting us in your community. The vision and commitment that you show to your community is admirable.

Haawa to Barbara (Babs) Stevens, Chief Administrative Officer for showing us how to bring love into all of the work that you do, and for the teachings you shared with us.

Haawa to Dana Moraes, CCP Coordinator, for inviting us not only into your work with open arms, but into all aspects of your life. Your willingness to share teachings about Haida culture means so much to us.



Haawa to the community members in Skidegate who gave us a chance, shared meals with us, and showed us what it means to be Haida. These are teachings that we will never forget. Haawa to all those who made our times in Skidegate so very rich.

Thank you to Jeff Cook, ICP Practicum Instructor, for your endless patience and guidance. You are an educator in every cell of your body, and we are thankful for the hours you spent with us. Your words of wisdom and “Jeff whispers” were the winds that helped our ship sail.

Thank you to Dr. Leonie Sandercock, SCARP Professor, for having not only the vision but also the drive to create the Indigenous Community Planning Specialization at SCARP. We have all been enriched by your humility.

Thank you to other professors at SCARP who have coloured our time at this school, most specifically Dr. Nora Angeles whose field course in the Philippines enhanced our skills and introduced us to the complexity of community based work. Your commitment to your students is astounding. Also thank you to Will Trousdale, Aftab Erfan, Normajean MacLaren, and Nathan Edelson who made our courses worth far more than we paid in tuition.

Thank you to Gerry Oleman and Shane Point for grounding our practice in quiet wisdom.

Thank you to our classmates at SCARP who went on this journey with us. You have lightened our loads and made this whole journey a lot more fun.

Thank you to the Real Estate Foundation, UBC's Teaching and Learning Enhancement Fund, and to SSHRC for supporting this project. Without your support, the immensity of this experience would have been lost.

Thank you to the communities around the world who have shown us the way to a deeper way of being and doing with patience and humour.

Thank you to our families and friends who have forgiven us for missing dinners, birthdays, and for being overall absent as we embarked on this journey over the past year. We are grateful for the support and for the love that you give to us so generously.

Haawa!





The outcomes of this Practicum are diverse. The deliverables include our community contributions (i.e reports, presentations, facilitation plans, tools, et cetera), the Comprehensive Community Plan itself (Gud Ga Is: Being Together to Talk), and this portfolio which

is the summation of all of our work. The outcomes are multi-faceted and perhaps more complex. Our work with the Haida Village of Skidegate moved the CCP process forward in their cycle. We built strong relationships between ourselves and community members, and between UBC and SBC. Our technical and relational skills were developed as emerging planning practitioners. Community members became engaged, or sustained their engagement in this important community process. Skill development was exchanged between ourselves and the CCP coordinator, Dana Moraes. And we attempted to contribute to decolonizing the planning profession through a commitment to community process, empowerment, and reciprocity.

Gud Ga Is (CCP) Vision:

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.

Throughout the practicum, many teachings were shared with us by our partners in Skidegate. The centrality of the land and waters that sustain the Haida showed us what depends on these planning processes. The importance of our intentions and building relationships were also of note. These teachings enriched our experience and enabled us to reflect on deep lessons about being planning practitioners, as well as human beings. We faced challenges such as lack of time and participation that forced us to ask ourselves difficult questions about our role working in a community that is not our own. How is the CCP process being used as a colonial tool? What is our role within that? And perhaps most importantly - how can we honour traditional Haida planning practices and community processes? These reflections are explored in more detail throughout the document.

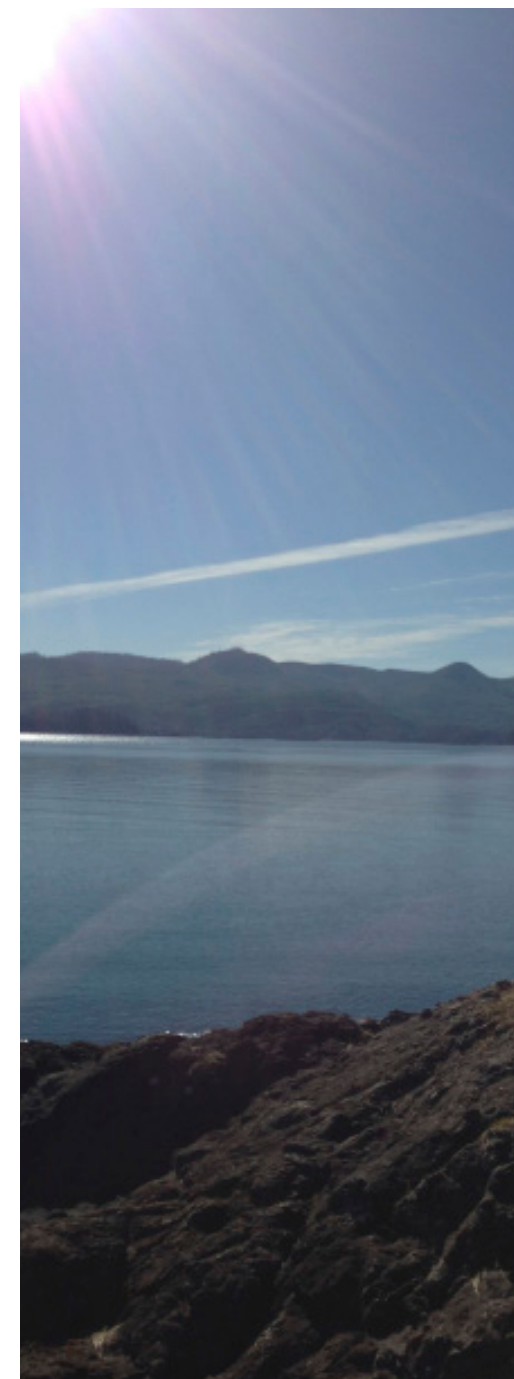
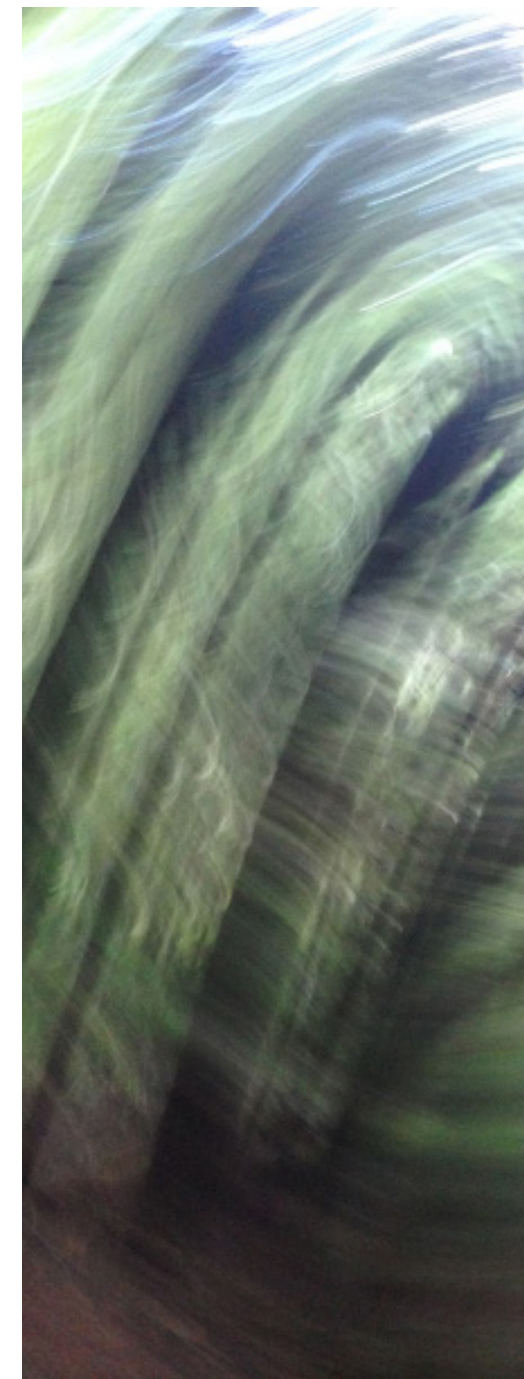
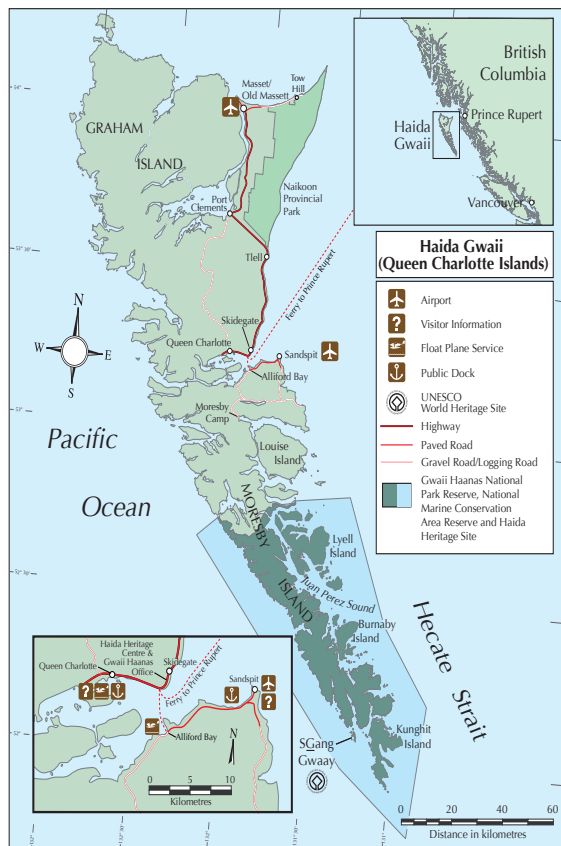




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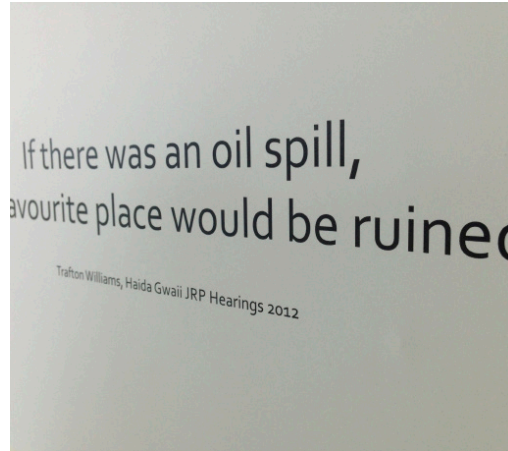
Introduction



Introduction

UBC School of Community and Regional Planning Context

The School of Community and Regional Planning (SCARP) is a graduate program at the University of British Columbia. As part of this Master's degree, some students specialize in Indigenous Community Planning. This involves certain required courses focusing on cross-cultural learning and doing, and Indigenous law and governance. The culmination of this program is a required practicum in a First Nation currently engaging in a Comprehensive Community Planning process. This practicum replaces the professional project/thesis requirement at SCARP.



The purpose of this practicum is to expose students to the complexities of working on the ground in First Nations, while also offering technical planning support to the communities they are placed in. Our program honours the traditional planning practices of the First Nations we work with: “Our intent is to train a new generation of community planners who will break with the colonial legacy and culture of planning in order to work in respectful partnership with Indigenous communities. We seek to empower emerging community planners working with Indigenous communities with the necessary theory, skills, knowledge, and capacity to support those communities in achieving their own aspirations for land stewardship, cultural revitalization, strong governance, health and well-being” (SCARP-ICP Mission).



The practicum involved approximately six trips to a First Nation in British Columbia over a 9 month period (September 2013 to May 2014). During these trips, students work with community partners to deliver a CCP process. There are three aspects to the course requirements for this practicum. One is the community contribution which includes all of the work done for and with the community. A second aspect involves personal reflections, culminating in a journal paper which compiles journal entries for the entire experience, and a reflection paper which explores the deep learnings from each student. The third piece is this document, which tells the story of the Practicum.

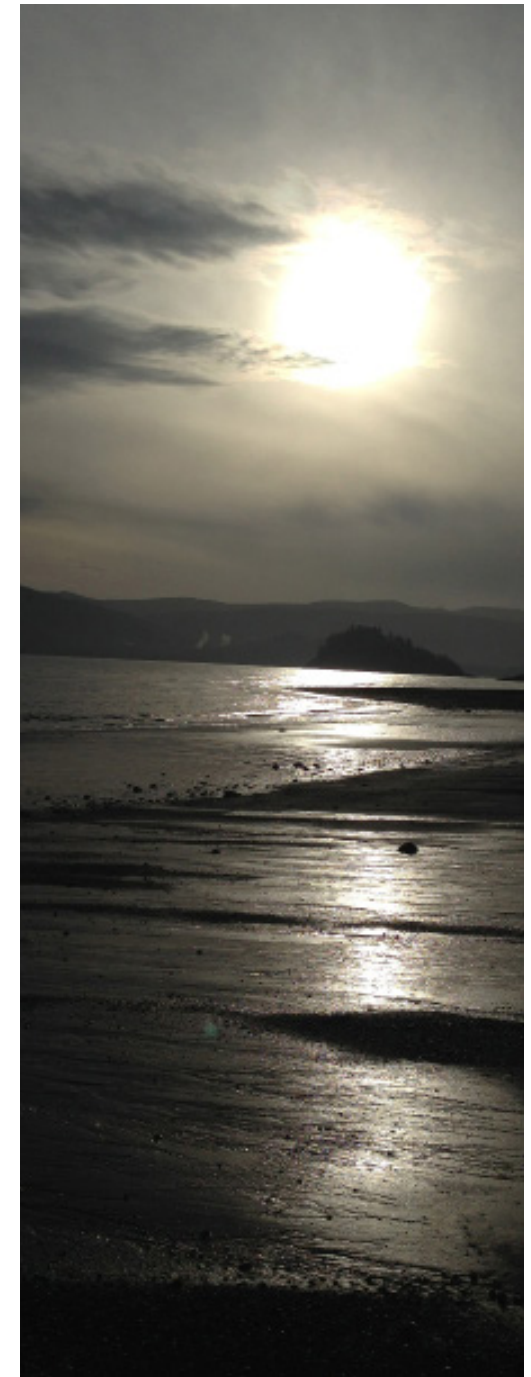
The purpose of this document is to tell the story of our practicum in the Haida Village of Skidegate. We share our experience, document our planning contribution, and offer key reflections and learning from our Practicum.

Comprehensive Community Plan Context

We had the pleasure and honour of working with the Haida Village of Skidegate in our Practicum. This was the second year of partnership with this community. We followed in the footsteps of two previous ICP students from SCARP who supported the first year of the CCP process. Skidegate's CCP is entitled "*Gud Ga Is: Being Together to Talk*" and so for the remainder of this document, the CCP will be referred to as its Haida name: Gud Ga Is. The Haida people have been planning and governing their lands, waters, and people since time immemorial. These planning practices, governed by traditional laws, have historically been at odds with the western paradigm of planning. The Comprehensive Community Plan, introduced in December 2012, attempts to marry these two approaches of planning, while honouring the community's voice, vision, and planning history.

"Located on the Skidegate Inlet at the south end of Graham Island, Haida Gwaii, the Haida village of Skidegate is home to 740 residents. The total registered population is 1609 which includes people both on and off reserve. The Haida lead lives steeped in their culture, including food gathering, potlatching, ceremony, song, and dance. Their connection to the land, combined with an enthusiasm for improving their lives through health, education, careers, and economic development makes Skidegate a unique and beautiful place to live. The community has 11 reserves which make up a total of 670.4 hectares.

The Haida people have lived on Haida Gwaii since time immemorial. Prior to first contact, more than 10,000 Haida people lived throughout the islands in traditional village sites. In the late 1830's, smallpox came to the islands and all the villages at both the north and south Haida Gwaii were devastated. The population declined to about 500. 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" (CCP, 2014).





Numerous plans have been completed in Skidegate, ranging from Land Use Plans, Physical Development Plans (1988 and 1997), a Comprehensive Community Development Plan (2005), and a Community Health Plan (2007). These plans have ranged in usefulness, breadth, and cultural relevance, as expressed by the citizens of Skidegate.

In 2012 the need for a community based planning process was identified by the Skidegate Band Council (SBC) and Babs Stevens (Chief Administrative Officer). This followed the Comprehensive Community Development Plan in 2005 which did not reflect the values or needs of the Haida Village of Skidegate. This began a process of deep community consultation. The recognition that the community holds the wisdom and insight into the pathway forward was the impetus for completing a CCP. Skidegate desired a deeper level of community ownership and empowerment that had been lacking in previous plans.



The CCP process has been led by Dana Moraes, CCP Coordinator. An Advisory Committee was established early in the process to provide guidance and insight where needed. The community was engaged at every step of the process, with over 30 community workshop where their opinions and hopes were recorded. The Elders in Skidegate played an important role in the Gud Ga Is process as well, and were the main supporters of the process.



Skidegate is a strong community that remains connected to its values, its history, and its traditional laws. There is a strong sense of togetherness. In addition to the incredible strengths found within Skidgate, the impacts of ongoing colonization continue to affect the community. Poor health outcomes, loss of language and culture, rates of addiction, and unemployment are some of the challenges that currently face Skidegate. Through Gud Ga Is, Skidegate has built on the immense sense of ownership and public participation that already exists and has united their voices as one.

Report Outline

This document is organized into 12 sections.

The **Preface** includes the **Acknowledgements**, and the **Executive Summary** provides an overview of this portfolio.

The **Introduction** provides context for UBC-SCARP, the CCP process in Skidegate, and this document.

Planning Approach explores the values and steps taken in the foundation of the relationship.

Planning Methodology describes the CCP process itself, using a salmon spawning cycle to illustrate the process.

Planning Action describes the work that was done throughout the practicum, with reference to the Work Plan.

The Planning Deliverables section outlines the tangible pieces of work that were created.

Planning Outcomes describes these at a more meta level, with reference to the less tangible outcomes as well.

Next Steps briefly describes recommendations for moving forward with the CCP process.

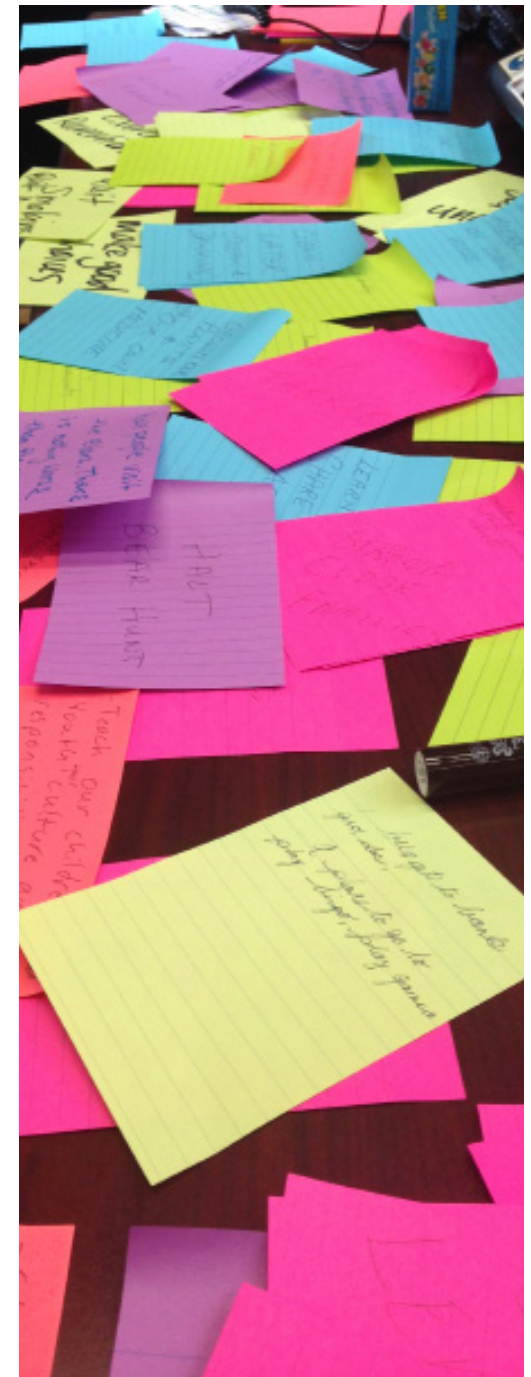
Closing Reflections describes some of our key teachings from the practicum.

The **Considerations** section provides thoughts for future practitioners.

The **Conclusion** section provides final thoughts and closing remarks.

Who are we? describes our personal backgrounds and experiences.

The **Appendix** section includes our body of work in its entirety.



VISION

CULTURE

SPIRITUALITY

Importancy

Growth

erness



Planning Approach



Planning Approach

The Student-Community Relationship

The foundation for a strong relationship was laid in the first year of the partnership between SBC and SCARP. This eased our entry into Skidegate, as our community partners were familiar with our program and our work. That said, we were outsiders, and our own relationships needed to be established. We entered this practicum with open hearts and open minds. We have worked in First Nations and other marginalized communities both in Canada and abroad, and these experiences informed our approach. We both operate with the understanding that relationships must be the foundation of the work that we do. A commitment to redefining the relationship between the planning profession and First Nations was forefront in our minds, and we took intentional steps to ensure that Skidegate drove the process in a way that was authentic and relevant to them.

The first step in establishing and formalizing our relationship with SBC involved the creation of a Learning Agreement which guided our approach to the practicum and to our relationship with the Haida Village of Skidegate. The Learning Agreement was created by us, in partnership with Dana Moraes. The full Work Plan can be found in the Appendix. In this document, we established the following:

- A Vision for Engaging with Each Other
- The purpose of our relationship
- Objectives
- Roles and Responsibilities
- Outcomes/Deliverables
- Evaluation

Our Practicum Vision:

The partnership between the Skidegate Band Council (SBC) and the School of Community and Regional Planning (SCARP) Indigenous Community Planning (ICP) students acknowledges the importance of mutual respect. This positive working relationship is based on reciprocity and transparency, nurturing a safe and inclusive learning environment for both parties. A restorative paradigm is embodied in the partnership, guiding the way towards the decolonization of the community planning profession. The students will contribute their experience and training meaningfully to Phase Two of the SBC's Comprehensive Community Planning (CCP) process, which is supportive of community engagement. The Skidegate Band Council will offer a healthy environment for the students to contribute to the planning process in a culturally respectful way.

Our learning objectives included the following:

- To learn culturally relevant customs and strategies for achieving planning goals that are not widely accessible in mainstream planning education
- To support the planning needs of the SBC by offering their respective skill sets and experience to the planning process.
- To have a mutually fruitful learning experience through building relationships between the students, the SBC, and the broader Haida community.
- To work mindfully together in producing a uniquely Haida Skidegate CCP.
- To gain capacity and confidence in producing a meaningful CCP.

The principles that guided our approach were also included. We worked diligently to ensure that we honoured these principles in our work:

Mutual Respect – Honouring each other in our learning journey

Truth – Sharing our truths despite fear of difference; trusting our relationship

Authenticity – Being real in our words and actions

Bravery – Facing challenge and difference with integrity

Humility – Understanding our interconnectedness to each other and the world around us

Love – Showing compassion to each other

Light-Heartedness – Bringing a sense of wonder and laughter to our work

Gratitude – Acknowledging what is sacred in our experience

As part of the Learning Agreement, a Work Plan was established early in our relationship which established the work that we would do throughout our practicum. The Work Plan can be found in Appendix 2. This work was guided and defined by 4 planning pillars. The original 4 pillars included:

CCP Process Design and Delivery

This pillar involved reviewing Phase 1 of the CCP, and the implementation and facilitation of community engagement.





CCP Analysis and Documentation

This pillar included significant synthesis and analysis of the data that was collected in Phase 1 of the CCP. This data was used to connect to core values within the community, and to inform the vision framework.

Research

This pillar involved gathering further data about the community's current situation, analyzing data that was collected in Year 1 of the CCP process, and synthesizing the two data sets.



Haida Language Revitalization Plan (HLRP)

The pillar entailed some work on the parallel HLRP process, including survey design and analysis.

Our Work Plan was a living document in that it changed form and deliverables shifted, dependent on the process. This document guided the approximately 1000 hours of work that we contributed to the Gud Ga Is process.

Supporting Community Planning Needs and Opportunities

Gud Ga Is Team Roles and Responsibilities

Gud Ga Is was completed under the leadership of Dana Moraes, CCP Coordinator. Dana was in charge of the day-to-day proceedings of the Gud Ga Is process. Babs Stevens provided guidance and support where needed. In the first year of the Gud Ga Is process, Janine Williams worked as the Assistant CCP Coordinator. Jessa Williams and Krystie Babalos were SCARP Practicum students in 2012-2013. Jeff Cook, UBC ICP Instructor, has also played an important role in providing technical support and guidance.



The Advisory Committee (AC) was established early in the process, and met frequently to give feedback and guidance to the process where needed. Their insight was invaluable throughout the process. The AC consists of local Gud Ga Is “champions” who will carry the plan into the future, holding the SBC accountable over the years and through changing political climates.

The Community and Elders in Skidegate also played an integral role in Gud Ga Is. They were involved at each step of the planning process. They generously shared their insights and wisdom.

Community Engagement and Participation

The CCP team aimed to facilitate a community planning process that was, and continues to be community based, community driven and part of a community owned process. The CCP team drew on a Haida approach to honour the culture and voices of the community and tried to incorporate Haida values into our process. The community was involved in each stage of the Gud Ga Is process and was empowered to participate meaningfully through community workshops and meetings including various engagement tools and activities. The engagement and participation strategies were developed in collaboration with the CCP team, the Advisory Committee, and the community itself.

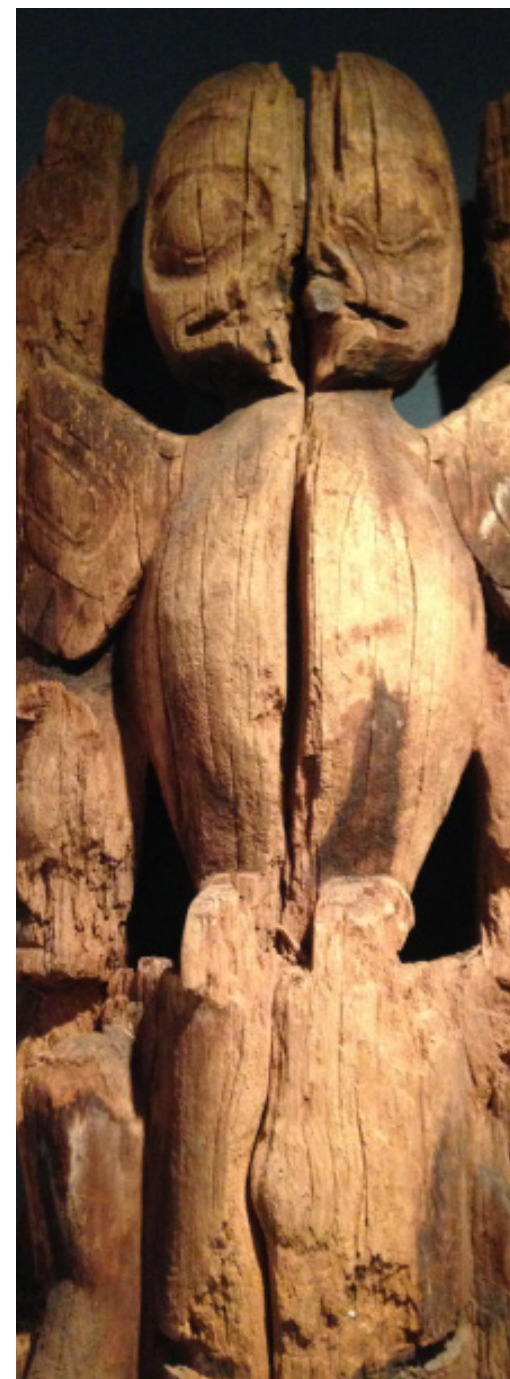
The following process principles were honoured when approaching the CCP process (CCP, 2014):

Driven by Local Leadership:

A planning Advisory Committee consisting of local community members was formed to be a guiding body for the planning process. The roles of the committee are to advise on Gud Ga Is strategies, events and activities and to be a resource for Haida knowledge, language, culture, beliefs and values to inform the plan. The AC consists of local Gud Ga Is “champions” who will carry the plan into the future, holding the SBC accountable over the years and through changing political climates.

Emphasis on Public Participation:

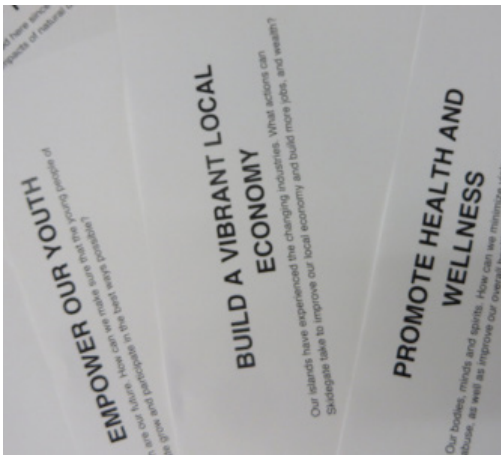
Following one of the Haida laws of Ad Kyaanang Tlaagang (to ask first), the outcomes of Gud Ga Is are based primarily on the input of community members, gathered through extensive community consultation. More than 20 community meetings have been held throughout the course of the planning process, each targeting public input related to the various stages of Gud Ga Is. The community will continue to be informed of opportunities to engage with the CCP as it moves through implementation in Phase 4, and into monitoring and evaluation in Phase 5.





Action Based:

In order to be achievable, Gud Ga Is is focused on action. Through phases 4 and 5, Skidegate community members were consulted extensively regarding actions that they felt were most likely to lead them to meeting the vision. Locally determined, culturally relevant actions acknowledge that no one is more aware of the paths to a healthy Skidegate than community members themselves. Gud Ga Is can be understood as a map to success, drawn 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 empowered Skidegate community members to take control of the decisions that impact their lives today and in the future. Community members were encouraged to share their creative ideas and insight into their future and were empowered to honour their ancestors and their culture in the creation of Gud Ga Is.









Planning Methodology



A metaphor of the salmon spawning cycle was used to explain the Gud Ga Is process. This was created in the first cycle of the Gud Ga Is process, and was drawn on more extensively in the second phase. “Like the salmon that the Haida people rely on, the planning process evolves in a cycle. Beginning with coming together and the formation of the Advisory Committee, the plan has matured through stages of community consultation and action planning. Going forward, the plan develops through the formation of implementation plans, and will age further as the process is reflected on, and whether we are accomplishing the goals we set out to achieve.” (CCP, 2014)

Planning Methodology

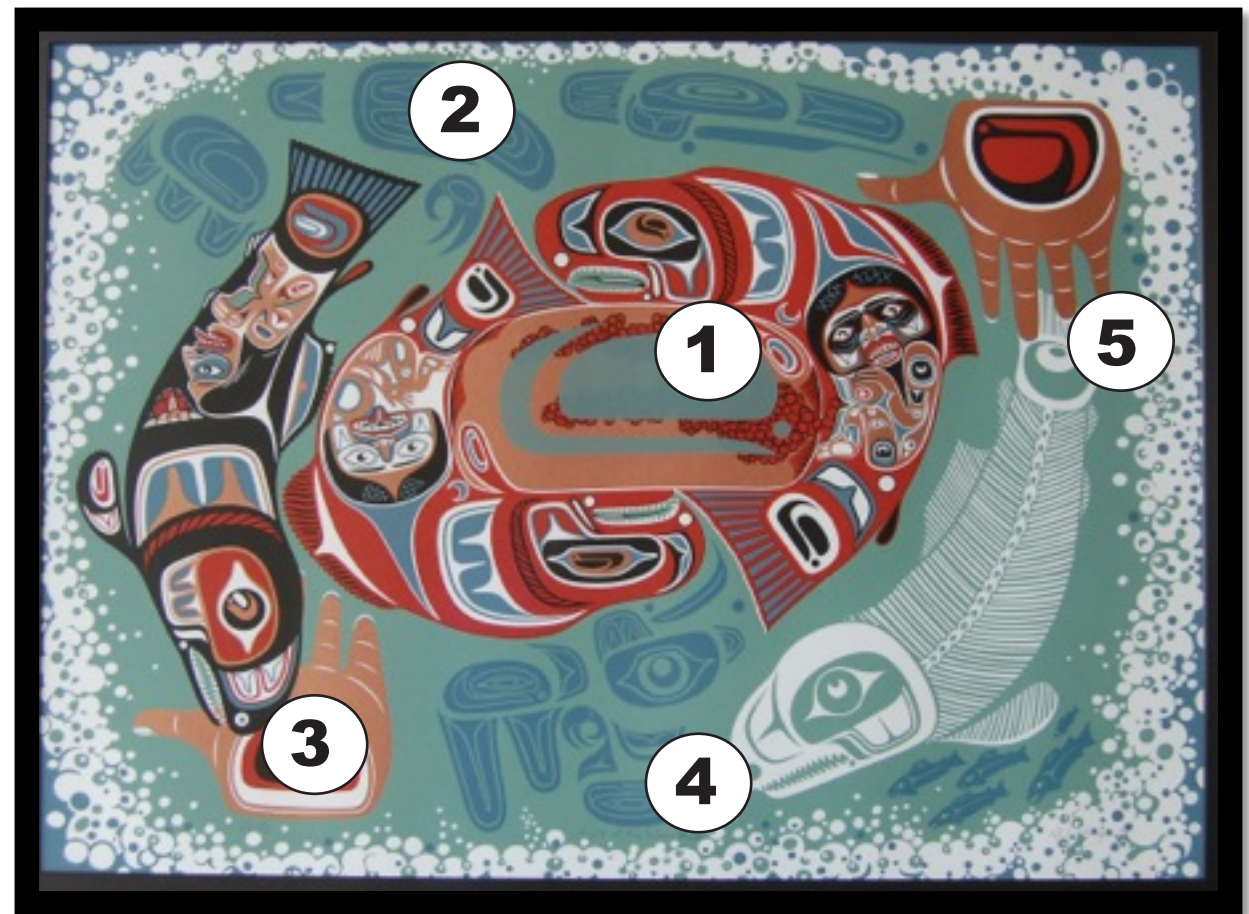
Phase 1: The Gud Ga Is team is formed and the process is planned.

Phase 2: Gud Ga Is is launched in the community and community engagement begins.

Phase 3: A Vision, Directions, and Pathways are created by the community.

Phase 4: Actions are brainstormed and prioritized. Implementation begins.

Phase 5: The results are monitored and celebrated.



A summary of the 5 Phases are as follows:

Phase 1 – Spawning, Getting Ready (2012/2013)

A CCP team was formed to lead the process. The Community Advisory Committee was established. The Gud Ga Is process was introduced in the community. A community-based approach to planning was prepared.

Phase 2 - Hatching, Discovery, Community Engagement & Communication (2012/2013)

With each step forward, culturally responsive approaches to engagement and communication were ensured. Planning tools were developed in preparation for the process. A participation plan was created and the planning team was trained. The Gud Ga Is process was launched in the community. Questionnaires and media tools were used to engage with the community. Community workshops, meetings, and interviews were held.

Phase 3 - Journey to the Ocean, Vision, Values and Principles (2013/2014)

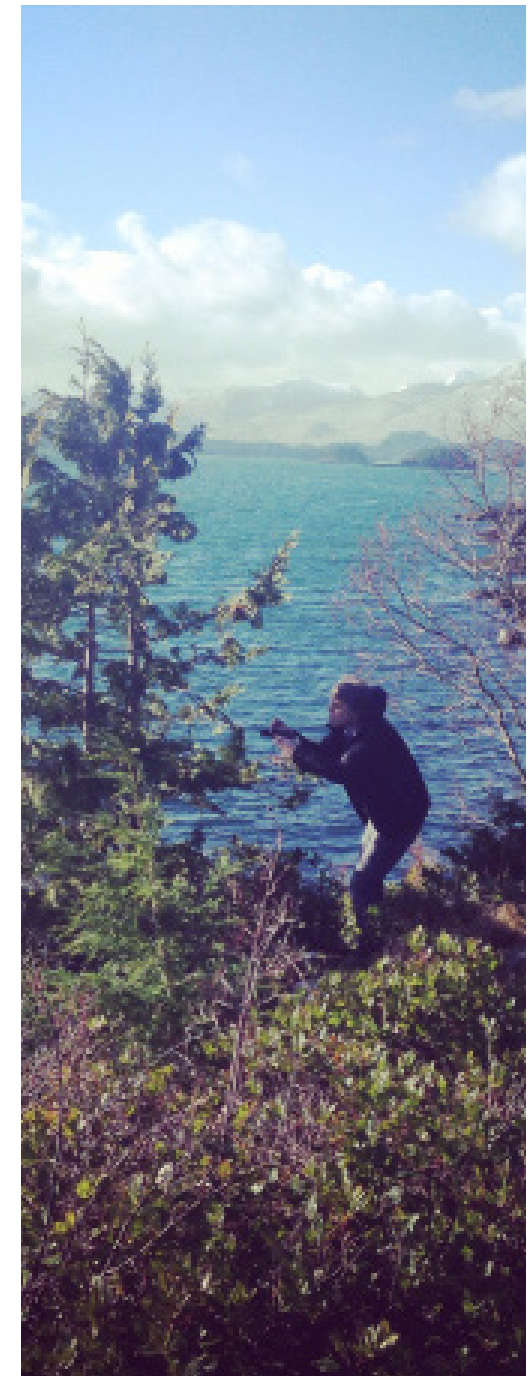
Based on a clearer understanding of the community's current situation, a vision for Gud Ga Is was developed and verified by the community. The guiding principles and pillars were identified from the community in the first year of the Gud Ga Is process. The Directions and Pathways were identified based on common themes and shared values within the community. Actions were then generated to address the Directions. The community information and data was analyzed. The process was documented, and at each step, results and findings were reported to the community, SBC staff, and Council.

Phase 4 - Swimming the Ocean Action (2014)

A preliminary prioritization process of actions was completed with the community, Skidegate Band Council and Staff, and the Advisory Committee. This reduced the number of actions from 165 to 44 short listed actions. This involved measuring actions against the Directions and thinking about why each one is important. An implementation strategy that describes how to move ideas to action is completed, including defining actions into three timelines: immediate, medium, and longterm, phasing actions, and assessing capacity needs and partnerships to carry out the strategic actions.

Phase 5 – Returning Home, Reflection, Celebration and Results (2014)

The results from Gud Ga Is will be watched. The plan will be adjusted where needed. The successes celebrated and wisdom shared about the challenges faced. New planning cycles begin from here.



Gud Ga Is is like a tree

This visual was used in Gud Ga Is to help explain our Vision Framework. We started with establishing a vision for the plan and for the future of Skidegate. This was followed by understanding the core values within the community which formed Directions. Pathways and Actions helped us to understand how to meet the vision.

ACTIONS

PATHWAYS

DIRECTIONS

VISION



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

For example: *Host a community clean-up*

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

For example: *Reduce litter/pollution*

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

For example: *Protect our Land and Waters*

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

(CCP, 2014)

Gud Ga Is is like a tree

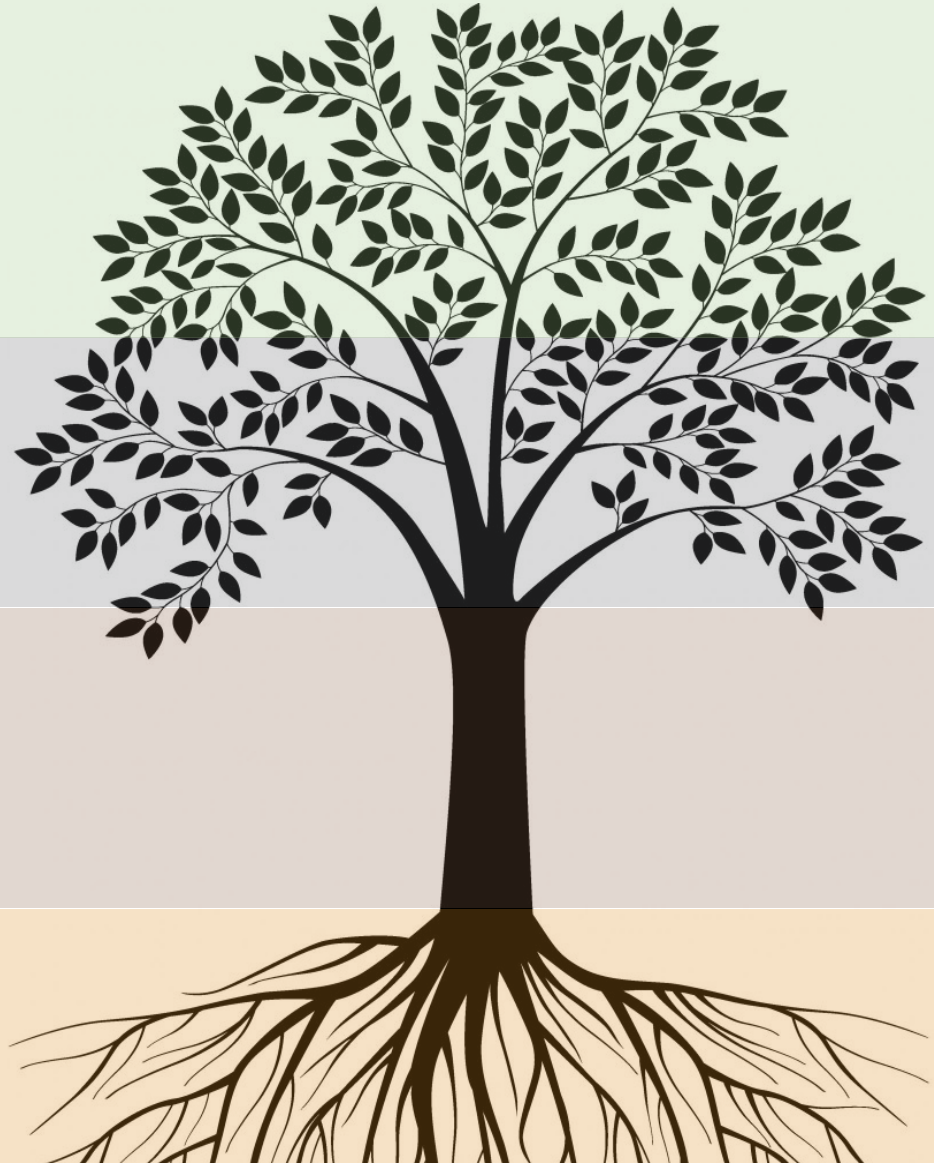
This is a snapshot of our Vision Framework as it is in the CCP.

ACTIONS

PATHWAYS

DIRECTIONS

VISION



Actions for Honour our Culture and Language:

- Host an immersion summer camp
- Host storytelling evenings
- Certify Haida Language Teachers
- Start a youth mentoring program with Elders

Pathways for Honour our Culture and Language:

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

All Directions:

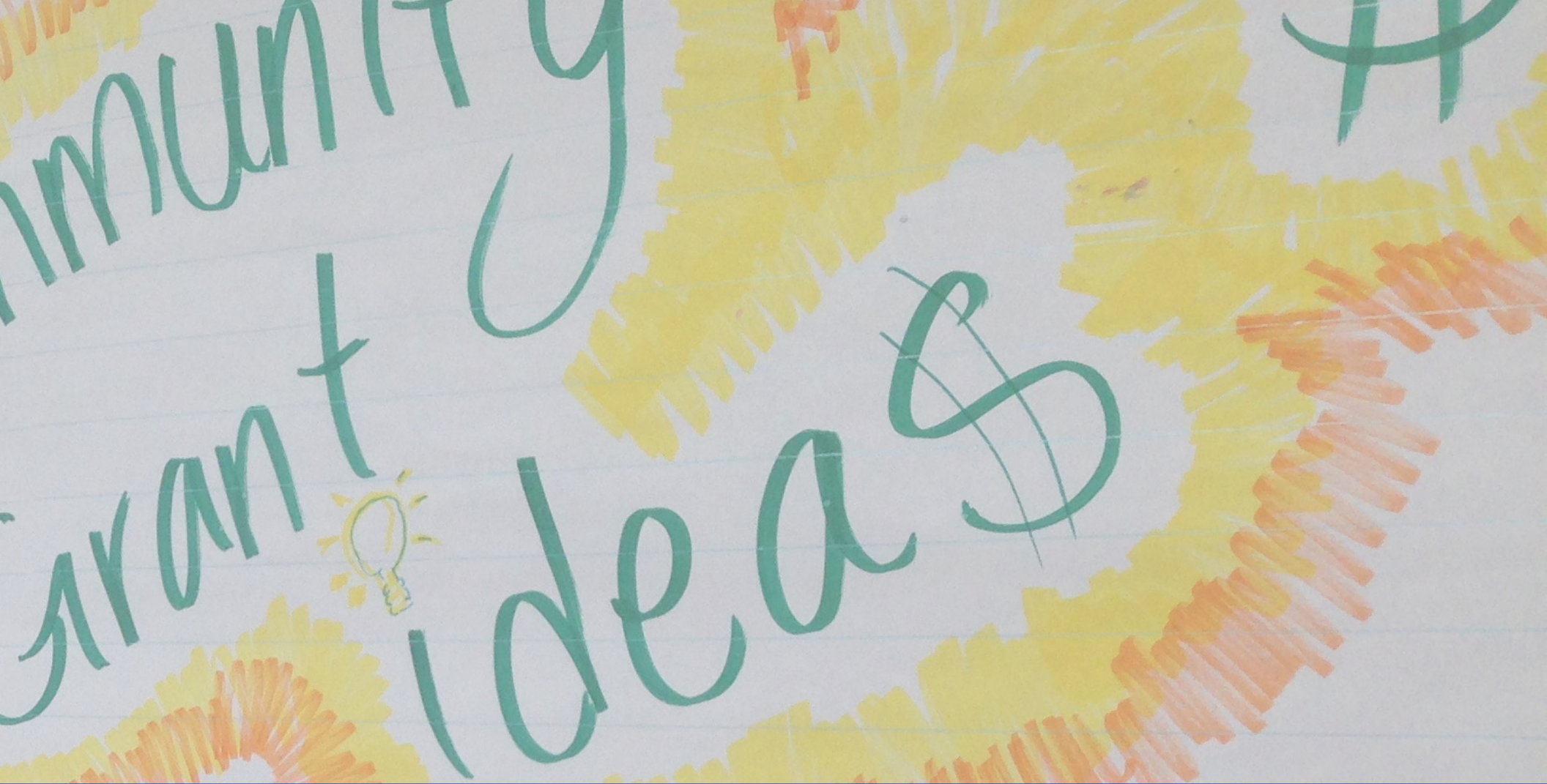
- Increase Community Resilience
- Enhance Good Governance
- Foster Community Pride and Equality
- Protect our Land and Waters
- Build a Vibrant Local Economy
- Celebrate our Culture and Language
- Promote Health and Wellness
- Empower our Youth

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.

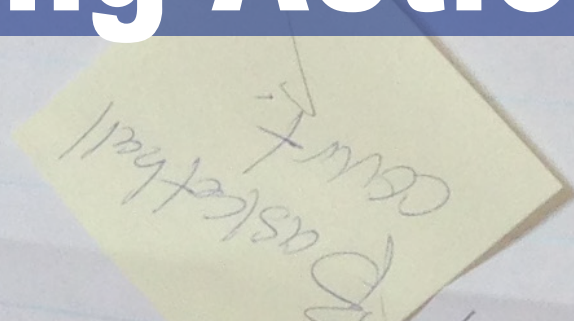
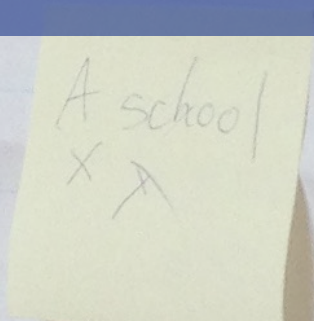
A collage of various items including paper cutouts, sticky notes, and drawings on lined paper.

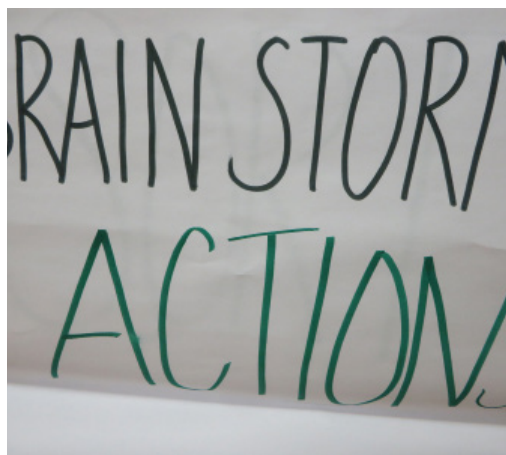
Items visible include:

- Sticky Notes:**
 - "I want to go on a boat more"
 - "More things"
 - "Party"
 - "amusement Park"
 - "Arcade"
 - "go cart track"
 - "Zoo"
 - "Bigen Gym"
 - "CCOY stuff"
 - "DIE concert"
- Paper Cutouts:**
 - Blue arrows
 - Blue hearts
 - Pink hearts
 - Orange stars
 - Yellow diamond
- Drawings:**
 - A large pink heart with "SUB" written inside.
 - A pink heart with "DIE" written inside.
 - Hand-drawn text: "amusement Park", "Arcade", "Zoo", "Bigen Gym", "CCOY stuff", "DIE concert".



Planning Action





Planning Action

This section outlines the work that we completed as dictated by our Work Plan. Our accomplished planning activities fall within the four workplan pillars of: 1) CCP Process Design and Delivery, 2) CCP Analysis and Documentation, 3) Research, and 4) Haida language Revitalization plan. The pillars were based both on the progression of Gud Ga Is when we first engaged with the process, and on the priorities of the SBC in achieving their immediate and long term planning Directions.

This work totaled approximately 1000 hours between us, and was done over the course of 9 months. We worked diligently throughout our 6 trips to Haida Gwaii and also while we were back in Vancouver. This practicum was the main focus of our work in our Master's degree.

Pillar 1: CCP Process Design and Delivery

This body of work consisted of analyzing the Gud Ga Is work completed in Phase 1, and making recommendations on the completion of the remaining phases. Recommendations spoke to community engagement and communication strategies, as well as to facilitation techniques and approaches for ensuring meaningful, targeted public meetings for the purpose of moving the plan towards completion.

CCP Phase 1 Review:

All Phase 1 questionnaires were inventoried and reviewed to familiarize ourselves with the type of data collection that had been conducted so far. What was initially referred to as the "CCP Draft" was found to be more of a collection of public information from various local

The Haida Language Revitalization Plan (HLRP) was identified as a quick start action in Gud Ga Is phase one engagement, and was already in community consultation when we arrived. It was therefore deemed necessary for contributions to this process to be accounted for in our Workplan.

Note that the Work Plan Pillars were not meant to be completed sequentially, but overlap in timing with one another. CCP Phase 1 Review for example, was a direct precursor to complete Data Analysis despite the two belonging to separate pillars. Similarly, HLRP Survey Design and CCP Phase 1 Review occurred concurrently.

stakeholders as well as some preliminary survey findings, and was thus referred to as the CCP Interim document from then on.

Communications Strategy:

Coming into the Gud Ga Is process mid-way, there was already a system to public communication that we honoured and built upon, rather than implementing a new and un-tested approach. Facebook, public flyers and targeted phone calls/drop-ins were used to draw community members out to planning meetings. Implementing an element of reporting back was one aspect of public communication that we introduced. Sharing findings (i.e., emergent CCP Directions), and increasing transparency (i.e., methodology behind arriving at CCP Directions) was one way we honoured the community's participation in our planning events.

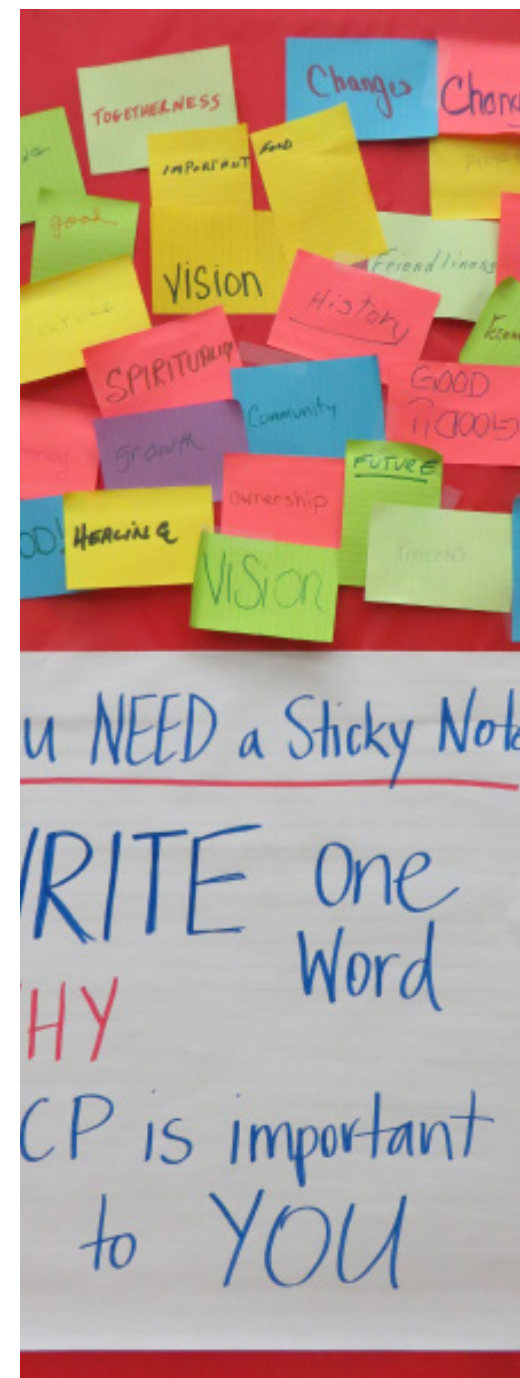
Engagement Strategy:

The Advisory Committee (AC) was consulted on approaches for engaging the community at large. Planning tools were often scaled up or down depending on feedback from Dana or the AC. Further to this, it was decided that Skidegate Haida Immersion Program (SHIP) Elders were to be consulted in every round of public consultation in order to maximize buy-in from the community. This plan was written into a strategy.

Implement and Facilitate Community Engagement Activities:

All planning events were designed and executed in collaboration with Dana. Primary community stakeholder groups that were targeted at each round of public engagement included Council and Staff, the AC, Elders, General Community, and Youth. For various reasons, not all of these target groups were reached in each round due to time and resource constraints. Youth for example were only consulted once through our work (twice overall), due to difficulties scheduling sessions at Sk'aadgaa Naay Elementary School. The following list explains the nature of each session in some detail:

1 Open House: The Open House is an annual event held in December by the Skidegate Band Council. Each department has its own table in the community hall. The Open House





in 2013 provided an opportunity to reconnect with the community.

2 CCP Planning Advisory Committee Meetings: In the second year of the Gud Ga Is process, the AC met several times to provide insight into public engagement techniques and the overall Gud Ga Is process. The PAC offered insight into the Vision, Directions, and Actions.

1 Elder's Luncheon: A luncheon and workshop was held at Skidegate Haida Immersion Program (SHIP). Elders provided information on issues, hopes, actions, criteria, and language use.

1 Youth Workshop: A Youth Meeting was held at Sk'aadgaa Naay Elementary School to ensure that the youth voice was adequately represented in the plan. The youth shared important and creative ideas that added depth and creativity to Gud Ga Is.

4 General Community CCP Workshops: Meetings were held periodically in 2014. In the first year of the Gud Ga Is process, different topics were focused on each week. In the second year of Gud Ga Is, the community brainstormed actions and went through a preliminary prioritization process. Questionnaires were handed out at the beginning of each meeting to gather information and ideas from the community. A report back was also presented to update the community on the process, and this was followed by a world café workshop. An open meeting was held at the Haida Heritage Centre in Year 2 of the process to connect with community during the All Native Basketball tournament.

5 Band Council and Administration Meetings: Meetings specifically for Program Managers, Administration, and the SBC to review the results from the community sessions were held. Staff and Council provided continued feedback on public engagement approaches, as well as on the process development. These meetings also served as a great venue for gathering more data as these individuals often wore two hats; community members and staff members, and thus were able to share valuable insight into Skidegate.

Pillar 2: CCP Analysis and Documentation

The work consisted largely of information management, and data translation for community reporting. A rigorous process was conducted through which the strategic themes of the CCP Interim Document were verified or refuted based on relative levels of support from the data collected in previous planning phases. Much of the work in this pillar was concerned with defining the scope of the second Gud Ga Is document, verifying the planning team's interpretation of the community voice, and outlining next steps in the planning cycle.

Define CCP Framework:

A table of contents was developed in consultation with Jeff Cook and Dana, characterized by the Vision Framework referred to earlier in this Portfolio (see “Gud Ga Is is like a Tree”) and a coherent methodology. The draft table of contents was presented to SBC Staff and Council on November 22nd for feedback.

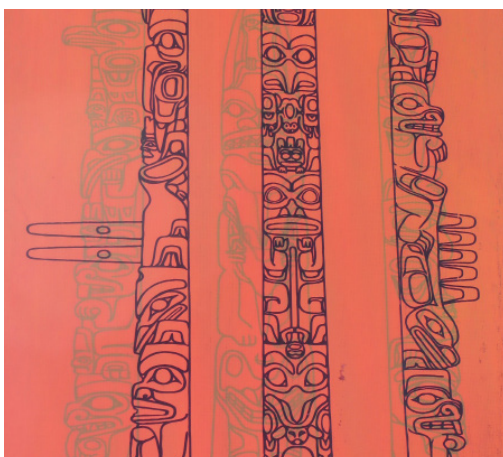
Complete Data Analysis:

Data analysis centred around two major phases: one that looked backwards and tested the defensibility of the CCP Interim Document (outlined in Value Themes / Gud Ga Is Directions and Pathways below); and one that addressed new community input gathered through Gud Ga Is Phases 2, 3, and 4. The main concern in the analysis of early Gud Ga Is data was the strategic planning areas, or “Values” as described by the CCP Interim Document. By contrast, data analysis of Gud Ga Is Phases 2 and 3 focused on actions (outlined in actions below).

“Value” Themes / Gud Ga Is Directons:

To test the extent to which the 8 Values were supported by real community input, the planning team returned to primary data from Year 1 CCP surveys, questionnaires, and the CCP Interim Document. Unusable data was discarded, and those remaining were coded according to Strengths, Weaknesses, Opportunities, and Threats codes. When the strengths





and weaknesses from this raw data was arranged by the Values of the CCP Interim Document, it was clear that some were strongly supported by community voice, while others lacked public support. “Food Security” as a Value for example, was not supported as strongly by public input, and was subsequently folded into “Honour our Culture and Language.” Each of the strategic planning areas that resulted from this process - now supported by substantial community voice - were recast into 8 Gud Ga Is Directions.

Gud Ga Is Directions:

- **Build a Vibrant Local Economy**
- **Celebrate our Culture and Language**
- **Promote Health and Wellness**
- **Empower our Youth**
- **Increase Community Resilience**
- **Enhance Good Governance**
- **Foster Community Pride and Equality**
- **Protect our Land and Waters**

Pathways:

From the Strengths and Opportunities data found within each of the Gud Ga Is Directions, sets of means objectives or “Pathways” were determined, to achieving each Direction. “Reduce Litter/Pollution” for example was a clear community Pathway to bringing about the Direction “Protect our Land and Waters.”

Guiding Principles:

Local leadership, public participation, action orientation, empowerment and capacity building were the principles that were pursued from the outset of the Gud Ga Is process. It is hoped that these principles will continued to be placed at the centre of the process as it completes its first cycle. The principles were formed out of a consideration of the four guiding laws developed for Gud Ga Is by the Elders of Skidegate, and through visions shared by the planning team for the long-term outcomes of the plan.

Meta Vision Statement:

From the visioning processes completed in Gud Ga Is Phases 1 and 2, and from the existing visions contributed from several stakeholder organizations, multiple planning visions

emerged. The various visions were tentatively synthesized by the planning team upon our entry to the process in Gud Ga Is Phases 2 and 3. The tentative planning vision was then incorporated into a strategic tool to gauge community support (appendix 3). The Vision Tool, presented to Skidegate Council and Staff, Elders groups, AC, and the general community, displayed the working vision and asked members to circle words they approved of, cross out words they didn't like, and to provide overall feedback. By and large, the vision was supported by the community. Small changes were made based on public opinion, such as the incorporation of "waters" into the phrase "our land and waters."

Gud Ga Is Vision:

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.

Implementation / Monitoring & Evaluation:

We will not be directly engaged in the implementation and monitoring and evaluation stages of Phase 4 and 5 Gud Ga Is. A general guideline was produced for the plan, to assist in these phases when they are reached by Dana and the PAC. The UN-Habitat and Ecoplan International Inc. manual, "Promoting Local Economic Development through Strategic Planning," was used as a basis for the recommendations made in these segments. The Haida Language Revitalization Plan (HLRP) was used as a project to which the strategies proposed might apply, as the HLRP is already being rolled out as a Gud Ga Is quickstart.

Newsletters:

Between Gud Ga Is Phases 3 and 4 - newsletters are being completed by Dana to keep the community updated in the planning process. Efforts were made to build community trust in the process during our engagement with the plan, and it is hoped that the same

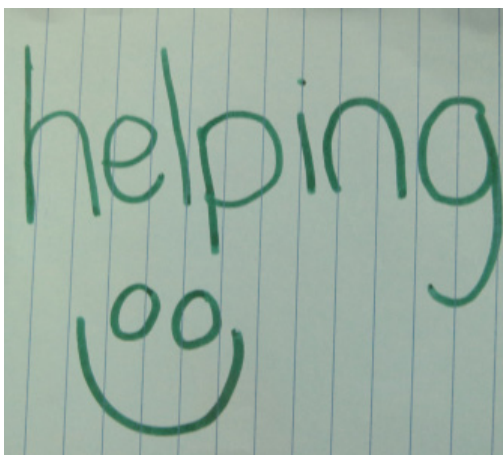




levels of transparency continue through the use of periodic updates in the existing Skidegate Band Council newsletter.

Pillar 3: Research

Given the time constraints imposed by the predetermined practicum length, the community factbook and community census were not undertaken. Population statistics for Skidegate Haida are scant, and where available, often conflicting. It is still suggested that a community factbook be produced to address these gaps in knowledge of local demographics, but such a project should be undertaken through a participatory community processes (i.e., family or clan based information collection). A "Community Census" should be carefully considered before being launched. It will be of utmost importance that the information sought through a census be currently unavailable elsewhere so as not to unduly burden community members with redundant consultation.



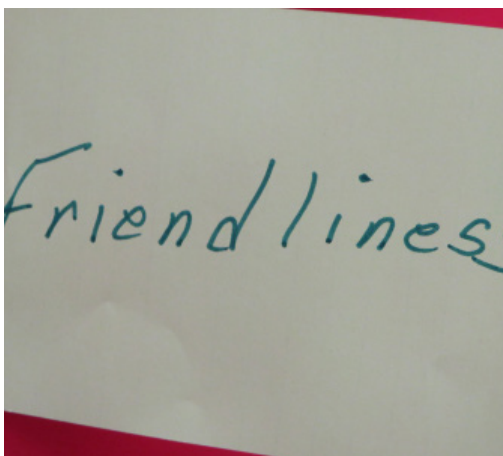
Pillar 4: Haida Language Revitalization Plan

The Haida Language Revitalization Plan (HLRP) was initiated by Dana as a Gud Ga Is quickstart, in response to overwhelming community interest in a language based project. The HLRP is lead by a partnership between the Haida Language Authority and the HLRP Advisory Committee. We assisted in the planning and execution of 2 HLRP meetings, both of which were intended to collect community information to be fed into a final project plan.

Survey Design:

Having already been produced, we assisted in the administration and analysis of two HLRP questionnaires targeting information around existing language proficiency and obstacles to achieving greater fluency through practice and education. A third questionnaire was produced collaboratively, based primarily on Dana's request for specific outstanding pieces of information. This questionnaire incorporated the following components:

- Feedback on various vision statements offered by language groups for the HLRP process
- Feedback on four goals of the HLRP process



- Feedback on 6 house-rules for HLRP meetings.

Survey Analysis:

Analysis of survey responses was conducted through the online survey software Survey Monkey, primarily by Dana and students employed by the Skidegate Haida Immersion Program (SHIP). This data was analyzed for trends and themes and reported back to HLRP community participants in subsequent language meetings.

Integrate into CCP:

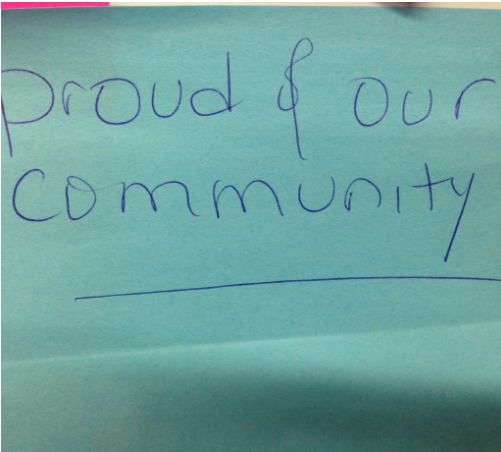
A segment of the plan is reserved to highlight the HLRP as a Gud Ga Is quickstart. Dana will use this segment as an opportunity to explain HLRP process high-lights, to celebrate the implementation of Gud Ga Is actions on the ground in Skidegate.







Planning Deliverables



Planning Deliverables

This section outlines the process and product planning deliverables that we created throughout the practicum to support the Gud Ga Is process. Each of these deliverables is included in Appendix 3. This work was completed over a 9 month period and involved 6 trips to Haida Gwaii. This summed to approximately 1000 hours of work.

Community Engagement

These deliverables outline the community workshops that were held throughout our practicum.

- 1 Open House
- 2 Advisory Committee Meetings
- 3 Community Meetings
- 5 Administration and Council Meetings
- 1 Elders Luncheon
- 1 Youth Meeting
- 5 Phone Conferences
- 8 Workshop Agendas

Process Product and Analysis

These deliverables outline the products that were created to support the process of CCP, as well as the analysis of data collected at the meetings.

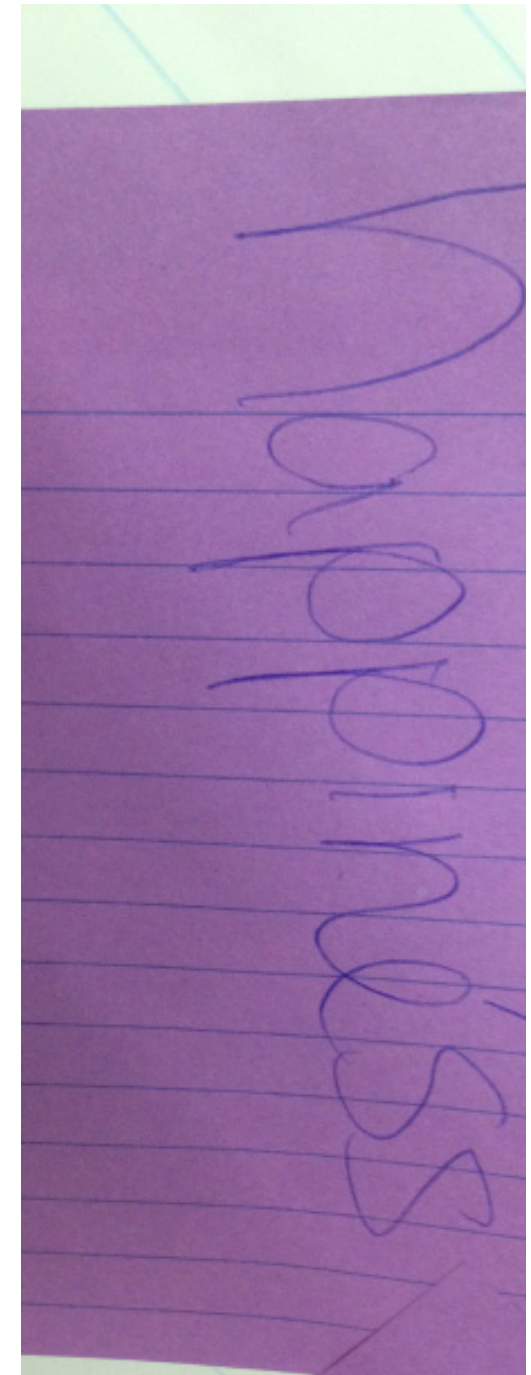
- **1 Work Plan:** This document outlines the work that was completed throughout the practicum.
- **1 Learning Agreement:** This document sets a foundation for the relationship between UBC students and Skidegate Band Council.
- **1 Strengths, Weaknesses, Opportunities, Threats (SWOT) Report:** This was a summary of the data that was collected in 2012/2013. The data was organized into a SWOT analysis to better understand the current situation facing Skidegate. From this report, the directions were drafted.
- **1 Interim Survey Analysis Report:** This report briefly outlines the methodology for analyzing the survey data, discussion of findings, and recommendations.
- **1 CCP Table of Contents:** This document provides a framework for the Comprehen-

sive Community Plan. This was presented to and supported by the Skidegate Band Council.

- **1 Data by Direction Report:** This document organizes data from the Interim CCP report and surveys into common themes. This report helped to inform the creation of the Directions.
- **4 Workshop Reports:** These reports present the findings from the main workshops completed in Skidegate.
- **5 Powerpoint Presentations and 5 Communication Tools:** Powerpoint presentations were used to report back to the community on data collected, and to update participants on process. Other communication tools were used to update community on where we were at in the process.
- **18 Process Tools:** These tools were created to engage participants in the process. These tools range from giving feedback on the vision, to brainstorming actions, to ranking actions.
- **2 Posters:** Posters were created to advertise for community meetings.
- **5 Trip Reports:** Following each working trip, a trip report was created to reflect on the activities that were completed. This helped to inform the following trip.
- **Gud Ga Is Comprehensive Community Plan**

This outlines the pieces that were created as part of the CCP. The full Gud Ga Is document can be found in Appendix 3. Note that Gud Ga Is is a living document so it will continue to grow and change with the community of Skidegate. The document that is included in the appendix is the most recent draft for the CCP. The plan will be completed shortly after the submission of this portfolio.

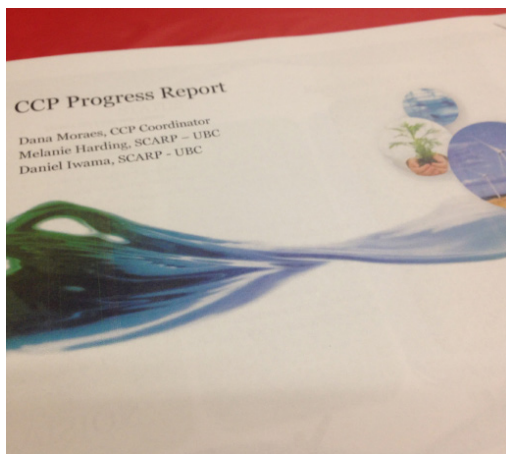
- 1 Timeline
- 4 Cultural Visuals
- 1 Planning Vision
- 8 Directions
- 24 Pathways
- 44 Short Listed Actions
- 1 Implementation Strategy
- 1 Monitoring and Evaluation Strategy







Planning Outcomes



Planning Outcomes

In this section, we discuss the outcomes of our practicum experience. There are many facets of this practicum, some of which are measurable and some are not. This however, does not diminish the importance of each aspect of our learnings and experiences. Reflections will be shared in the following section which explore our learnings more in depth.

We began this practicum with hopes of working in partnership with Skidegate to contribute to a CCP that was achievable, culturally relevant, and one that fulfilled both the requirements of the funders and the community. When we began, we had little idea of what this would entail or how it would play out in practice. Looking back on our immense journey, we see the following outcomes:

CCP Process:

During Year 2 of the Gud Ga Is process, we completed the remaining aspects of Phase 2, Phase 3 and most of Phase 4, as outlined in the Salmon Cycle process diagram. In the previous sections we have outlined each of the deliverables that we created to move with the community towards the completion of the CCP. Next steps will be outlined in more detail in a later section. From the outset of this practicum, we operated with the understanding of working at the pace of the community since there was no CCP specific funding. As expected, the completion of Gud Ga Is will extend beyond our involvement, but we are entering the final Phase of the process.

Student-Community Partnership:

The planning skills that we gained through the practicum are extensive and we celebrate the opportunity to have deepened our practice. Beyond the more technical planning skills that we developed through this practicum, we were and continue to be deeply enriched by the relationships that we formed. Our relationship with Skidegate was a fruitful one and will be elaborated on later in this Portfolio. As we worked to decolonize our practice as planners, our partners Dana and Babs as well as community members and Elders were patient with us and supported us when we needed it most. This relationship led us to a deeper understanding of what it means to work in the field of Indigenous Community Planning.

Learning Objectives:

At the outset of our practicum, we set out to achieve three primary learning objectives: to support the planning needs of the SBC by offering our respective skill sets and experience to the planning process; to have a mutually fruitful learning experience through building relationships between ourselves, the SBC, and the broader Haida community; and to work mindfully with the Skidegate community in producing a uniquely Haida CCP.

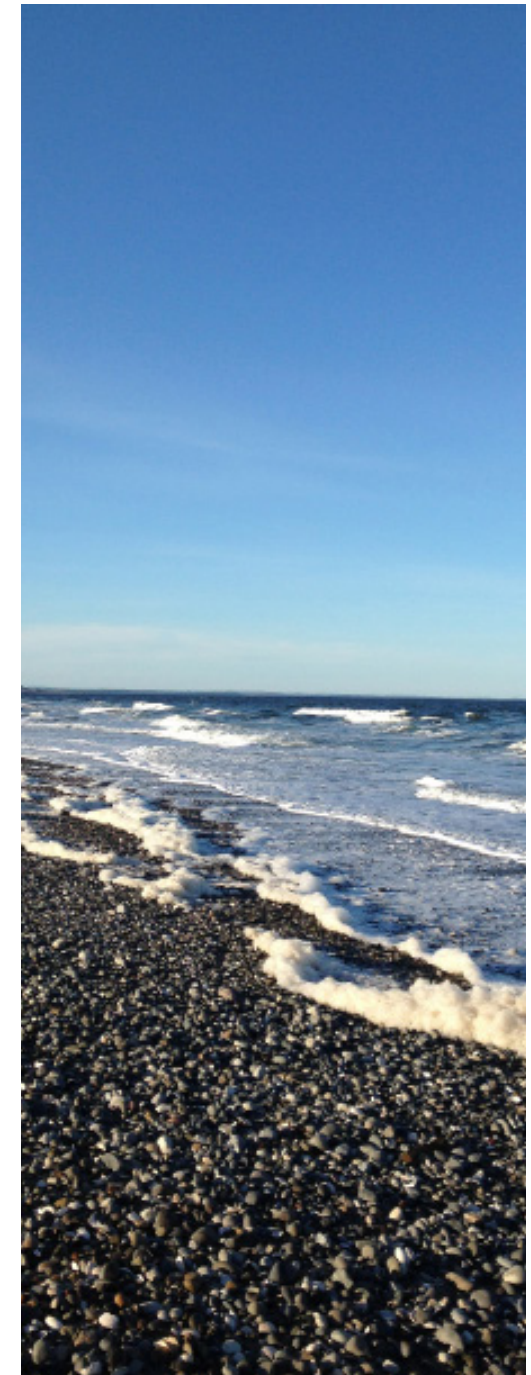
Through the practicum experience, we were able to achieve each of these objectives to varying degrees. We exercised our planning knowledge and borrowed from our lived experiences for rigorous application throughout the year. Our work was highly relational; it was built on our connections with community members, and relied on the welcoming Haida spirit in order to be achieved. Finally, although it is westernized in its strategic planning format, Gud Ga Is is a plan tailored to the Haida context, that reflects Haida voices in a pure way.

Cultural Immersion:

The immersive nature of the year was unsettling on many occasions. Food, smells, accents, language, facial expressions, hand gestures, cultural mores - everything - was new to us. There were lessons contained in this difference. We learned how to manage discomfort while practicing planning in ways that showed respect and integrity. We learned how to follow protocol through the development of cultural competency and diplomacy. Most importantly, the practicum's cultural immersion gave us a better understanding of the Haida worldview, which allowed us to be better stewards of the local information offered to us.

Substantive Outcomes:

Gud Ga Is is the primary planning outcome. The plan is 65 pages long, accompanied by over 130 pages of appendices. One notable strength of the document is its attention to the 8 Gud Ga Is ends objectives, or "directions." A full page of explanation is offered for each Direction, comprised of "action pathways," examples of specific actions and action





categories prevalent within each Direction, and lists of community strengths and weaknesses related to that Direction.

Each of the 8 Gud Ga Is Directions (described in detail on pg.40) are derived from the thoughts and opinions of local people. The action categories most preferred by community members vary by Direction. For example, within the CCP Direction “Foster Community Pride and Equality,” 53% of community members offered actions that relate to programming. Similarly, nearly 70% of the actions offered within the Gud Ga Is Direction Protect our Land and Waters were related to programming. These Action Categories represent a tool to be utilized by council in gauging public support for certain courses of action.

The great body of planning tools we produced and will leave in Skidegate is also a significant outcome of the practicum experience. Each tool was tailored to meet the specific needs of the particular Skidegate community groups being engaged, and will stay in Skidegate to be used in future iterations of community planning processes. Once these tools had been used in planning sessions to solicit data, the community information received was then incorporated into comprehensive reports for reporting back to the community.

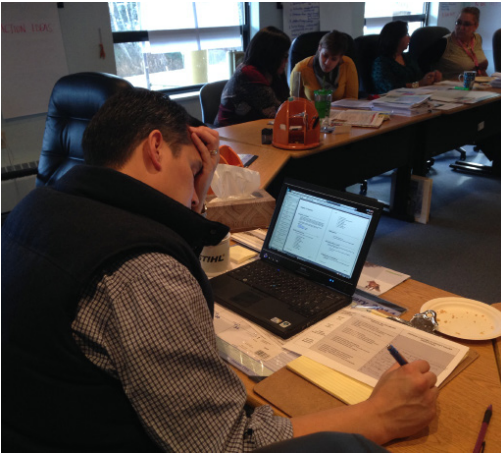
Each planning report contains a summary of the planning workshop held, an explanation of the tools used, the raw data drawn from community members, and a deep analysis of the data received. Four reports were generated in total:

- Skidegate Band Council - February 13th
- Youth Session - February 18th
- Open Community Session - February 20th
- Elder’s Session - February 21st

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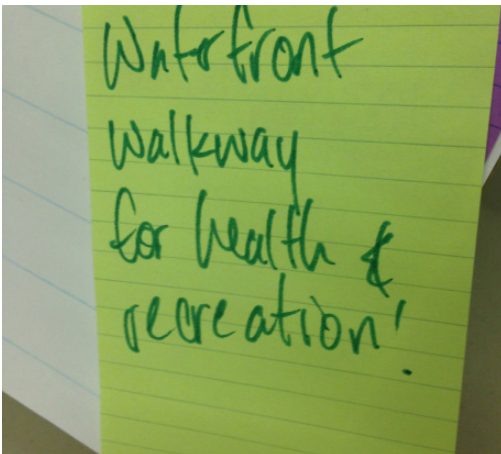
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Next Steps



Next Steps

This section shares recommendations for next steps within the Gud Ga Is process. Throughout our practicum, the Gud Ga Is process has proceeded from Phase 2 to Phase 4 within the Salmon Spawning Cycle. Pieces of Phase 4 remain, as well as Phase 5. Until these pieces are completed, Gud Ga Is remains a work in progress. It is our hope that the SBC will continue to support Gud Ga Is in these final steps to ensure that the community process is honoured and real results are seen on the ground in Skidegate once the plan begins to be implemented.



In April 2014 a preliminary prioritization process was completed that enabled the community to move from having 165 possible actions to a shortened list of 44. Within this list of 44, both the Community and the Advisory Committee have ranked lists of these actions. SBC and Staff does not have a ranked list, due to a different focus within the activity. Further prioritization is needed prior to beginning the implementation stage of Gud Ga Is. Much integrity and rigour would be added to the process with another round of prioritization. Given the current context and constraints, narrowing down the short list of actions would allow the community and SBC to decide what is most important to pursue right now.



Staff and Council developed a set of criteria to evaluate actions, such as cost, number of people benefitting, and level of capacity needed to implement. Once a further shortened list of actions is decided upon through community process, responsibility falls on SBC to do further research to adequately evaluate the actions against this criteria. Another important set of criteria is the Directions.

Integrity and rigour would be added to the Gud Ga Is process with another round of prioritization.

Ideally the top actions will address numerous Directions, instead of just one. This is a more effective way of realizing the vision of the community more quickly, and it also recognizes how deeply the facets of Skidegate are interwoven; everything depends on everything else.

Once the final prioritization process is completed, Implementation and Monitoring & Evaluation plans should be completed. In many ways, this is the beginning of the CCP. Recommendations for preparing these plans have been outlined in the final sections of Gud Ga Is. “Implementation is where Gud Ga Is will expand its presence in Skidegate, as certain CCP pathways are entrusted to Councilors, Band Staff, and community members who are most likely to make a great impact” (CCP, 2014).

Monitoring and Evaluation (M&E) enables the community to determine whether the desired results are being achieved.

“This (M&E) 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 Directions is one important way of understanding our progress” (CCP, 2014).

Gud Ga Is continues to grow and will hopefully become one guide for SBC and the wider Skidegate community in decision-making and governing. The strength of the community’s voice within this plan lends it credibility. However, this plan will only mean something if it is adopted and implemented on the ground. It is our hope that this plan continues to grow and change to remain relevant to Skidegate.





A woman with long blonde hair, wearing a purple jacket and a patterned scarf, stands on a rocky shore. She is smiling and looking towards the camera. Behind her is a calm lake reflecting the surrounding landscape. In the distance, there are forested mountains under a hazy sky. The water is still, creating clear reflections of the mountains and the woman. A green horizontal bar is overlaid at the bottom of the image, containing the text 'Closing Reflections' in white.

Closing Reflections



Closing Reflections

In this section we share reflections from this Practicum experience. Our practicum held many great teachings for us and we are sure that we will only continue to understand them more deeply as time goes on.

Community Planning Context

Honouring the Planning History

The traditions of community and land-use planning, and public process in Haida Gwaii are as ancient as Haida culture itself. We stood in the traditional village sites and bore witness to the intricacies of a sophisticated planning culture that colonization has stifled. We have been shown how this tradition of taking ownership of public process persists amongst Skidegate Haida today.

Gud Ga Is attempts to honour a truly Haida planning approach within a contemporary planning model to be used as a tool in local governance. The CCP is a vehicle for community representation in Council chambers. Efforts have been taken to ensure an accessible and transparent methodology to minimize the manipulation of wisdom offered by members who participated the planning sessions and to ensure that their voices are heard by Council. This process stands in stark contrast to the previous Comprehensive Community Development Plan (2005), which was completed with marginal community involvement according to the collective memory in Skidegate.

Honouring Community Engagement

We have tried to honour the engagement of the Skidegate Elders through continual engagement and reporting back information they offered through each planning phase. We hope that the steadfast participation of Elders in planning events, and the opening up of their spaces to host workshops is testament to their belief in the potential of the plan to impact positive community development.

Throughout our involvement with Gud Ga Is, we have seen consistently high public support for the planning process. We observed an increase in the attendance of respected community members at planning events, indicating healthy support of the process amongst non-government power holders. Key Band Councilors have also been represent-

ed in both Council and Staff meetings as well as open community sessions. Generating this level of political will speaks both to the integrity of the process and to its potential for informing governance decisions and outcomes.

We have tried to involve Dana and the rest of our community partners in as much of the planning methodology as possible. Though imperfect, this collaboration involved consistently sharing tools and ideas for meeting formats with Dana in advance of every meeting. Indeed, many tools, agendas, and approaches were improved by her knowledge. For instance, Dana's insight was often invaluable in the scaling of the language and content of planning tools to suit the various groups that were being consulted.

Challenges

Despite the high buy-in we experienced from the community, we did face some challenges in terms of community engagement. In Year 2, we were challenged by trying to bring adults out to our meetings. As mentioned, Elders were incredibly supportive, but the numbers of younger adults and families who came to our meetings was minimal. This may have biased the results of the CCP.

Another challenge that we faced was in the creation of the Gud Ga Is Vision. Multiple vision statements were collected and we faced challenges in trying to synthesize these multiple visions into one coherent statement. This process was not as steeped in community process as it could have been. We did the original drafting based on the data collected in Year 1 of the process, and simply asked for feedback. While the feedback was overwhelmingly positive, we felt uncomfortable with the lack of involvement of the community.

Data analysis was difficult in that we had to pull together many different surveys, activities, and pieces of data, most of which were collected before our practicum began. Making sense and pulling meaning from this data was frustrating and confusing, and led us to feel discouraged on many days. Another challenge was finding a way to honour the community voice while also making the data useful. This was a constant debate between us, but





we hope that these discussions led to a higher level of integrity in interpreting the data.

Always having one foot in a different world posed to be challenging for us. When in Vancouver, we were thinking about Skidegate. When in Skidegate, we were thinking about Vancouver and our responsibilities there. Given that we were only in Skidegate 1/4 to 1/3 of the time, we were very dependent on Dana. Her schedule this year was incredibly busy and thus she was not able to provide us the support and presence that we sometimes needed. However, this challenged us to be creative and to take initiative in ways that perhaps we wouldn't have otherwise.

Student Context

Personal Impacts

The practicum impacted us in profound, lasting ways. The complexity we were presented with required us to tactfully navigate delicate relationships in order to ensure the fulfilment of the Learning Agreement and completion of the CCP process. Though healthy relationships were protected (i.e., between us as practicum partners, and between us as individuals with Dana), there were moments of difference when our approaches differed, or when our values diverged. When personalities collided, these conflicts were dealt with appropriately given the rigorous requirements of the year, though deeper healing processes were sometimes forgone. Debriefing was an important part of our work together. Whether it was through successes or areas for growth, we both drew lessons regarding the importance of maintaining honesty and integrity in our personal and professional relationships. Finding ways to communicate openly and honestly was a key in overcoming the differences that we faced.

Questioning Integrity

The integrity of the CCP process itself was questioned by one or both of us throughout the year. Honouring the community voice was one area that invoked critical reflection and sometimes debate between us. "How much interpretation of community voice is appro-

prate before we are no longer honouring what has been said?” was a question we periodically returned to. Through open discussion of specific data challenges, we were always capable of reaching agreement between the two of us.

CCP as a Colonial Tool

Whether the CCP planning process represented a colonial tool in fundamental conflict with a truly Haida planning approach was another question that was raised periodically right through to the final hours of our practicum. The imposition of seemingly formulaic planning processes on First Nations throughout Canada did not always rest easy but we constantly reminded ourselves that Skidegate wanted this process, and they believed in it. Attempting to bring in a more cultured, context-dependent development of process was constantly on our minds. These conversations often returned to discussions around the potential value of CCP in Skidegate, and the importance of incrementally increasing community involvement in public process. Gud Ga Is will be evaluated with consideration of the Comprehensive Community Development Plan completed in Skidegate in 2005 which had relatively scant community involvement. We constantly reminded ourselves that this is a process that Skidegate instigated and while imperfect, it is better than the previous plan and it is with near certainty and a great amount of hope that we say that next one will be even better than this one was.

Practical Lessons

More practical lessons were learned about the application of planning tools and approaches. For both of us, the practicum represented a profound opportunity to see and experience first hand “what planning really is.” Though we had both been involved in planning processes before, neither of us had had such an influential hand in the design and delivery of a real planning process. It was the chance to not only exercise the lessons

“You want to create a system for deciding what to do with this land. But there is a system here already. It works.”





we had learned from instructors like Jeff Cook and Will Trousdale, but to adapt tools and process phases to suit the community groups we were working with that presented the greatest and most fulfilling learning opportunities. In this scaling of tools, the relationships we formed throughout the year and Dana's familiarity with her fellow Skidegate community members was invaluable.

Our Practicum Partnership

Other practical lessons included the management of our own relationship as practicum partners and friends, and the importance of balance in conducting such demanding field work. At times, we were challenged to resolve our professional and sometimes ethical divergences, in the interest of continuing the plan and fortifying our personal friendship. Our perspectives were widened by our conversations with each other and this experience would have been far less enriching without our partnership. The demands of extensive travel, and stressors associated with family, school, and work were real, and not always contained in their expression by their respective causes. For instance, challenges with work sometimes reared their head in late night CCP data coding sessions, and family challenges sometimes influenced morale in team meetings. Having developed a true friendship through an intensive working partnership in our 2013 Philippines field school contributed positively to our ability to navigate these troubling times with grace and understanding.

**"We are not
connected
to the land.
We are the
land."**

The support we provided for each other was invaluable. Staying light-hearted, and striking a balance between mental, spiritual, emotional, and physical well-being were identified as essential tools for dealing with these challenges. Despite the ethical divergences, stressors, and sometimes low morale, our practicum partnership sustained us. Our ability to keep each other grounded and laugh in the most absurd times was a true testament to our relationship. Some days we bickered, some days we disagreed, but on all days, we found

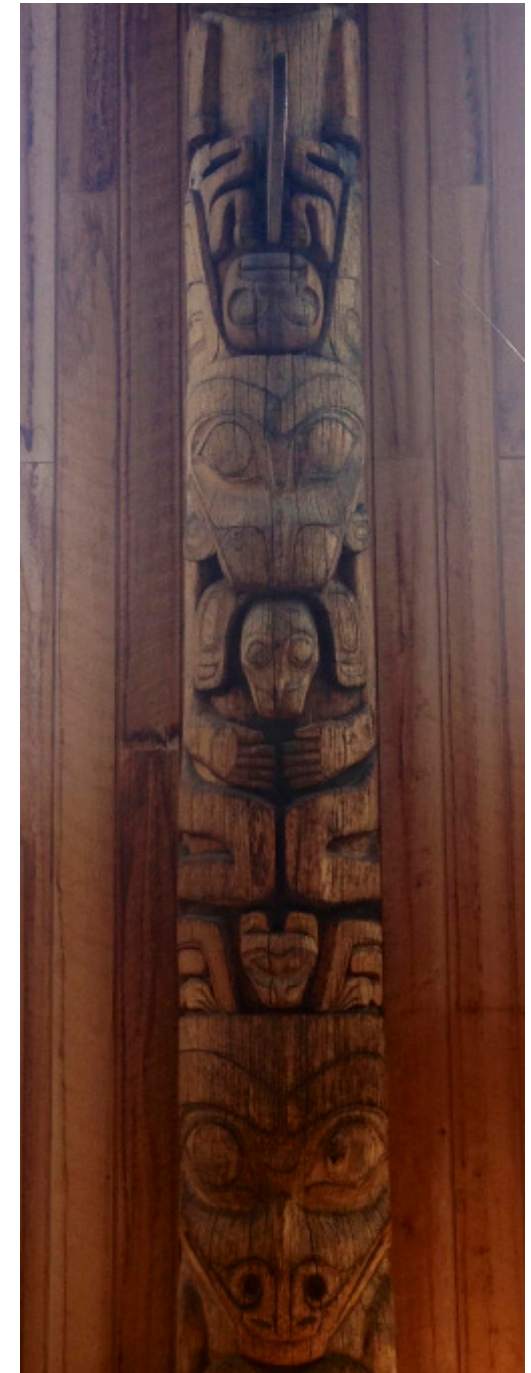
a way to trust each other in a deep way.

Working Relationally

Our experience has taught us the tremendous value of relationship building in planning. It was basing our community relationships on humility and love that encouraged community members to speak with us as wholeheartedly and honestly as they did. A definitive moment for both of us was being invited into the home of the Hereditary Chief Gitsga after a casual lunch at SHIP and walk with him on the Skidegate flats. Gitsga has been written about in planning literature for his vehement opposition to the process that would eventually lead to the formation of the Gwaii Trust under Norman Dale: “You want to create a system for deciding what to do with this land. But there is a system here already. It works.” (Dale, 1999). We had learned this article in our planning courses, and so to be welcomed into Gitsga’s house as emerging planners was deeply meaningful for us both. Sitting in his living room, Gitsga showed us his carvings, and talked to us about his family. Neither of us offered any of our own stories, choosing to listen deeply instead. We were moved by the thought that a small trust had developed between us. Seeing him present at our next community planning session was a beautiful moment for us as planners working towards a better future for our field.

Our connection with Gitsga might not have happened had we not understood the depth of history around that man and planning. All of our relationships in Skidegate were informed by a recognition of the historical impacts that planning has had in that community. We reminded ourselves of this often. We walked lightly in Skidegate, and spoke softly. We listened and asked before telling and taking. We only went where we had been invited. Staying cognizant of history, and reflexive in our day to day practice allowed us to ensure our presence in Skidegate that was both respectful and constantly improving.

Perhaps the most important aspect of honouring our relationships in Skidegate was recognizing that the land is at the heart of it all. It is the basis of the Haida culture, and the





basis of the sullied relationships between the Haida and Canada. The land provides nourishment, enabling community and art to be expressed. Dana often corrected us; “We are not connected to the land... We **are** the land.” Today more than ever, the health of traditional Haida territory is jeopardized by Canadian government. It behooves anyone working in Skidegate to learn and understand the influence that the land has on the Haida lifestyle and culture in order to recognize the enormity of what is at stake.



Bringing Care into our Work

We have learned the true value of self-care in doing this work. Though sometimes these were tough lessons to learn, both of us have gained a deep appreciation for the benefits of a healthy body and happy heart. We recognize that the quality and content of our work is deeply impacted by the state of not only our minds, but our bodies, spirits and emotions as well. We will carry lessons forward about finding time to exercise, to check-in with family, and connect with the land when conducting work in the field.

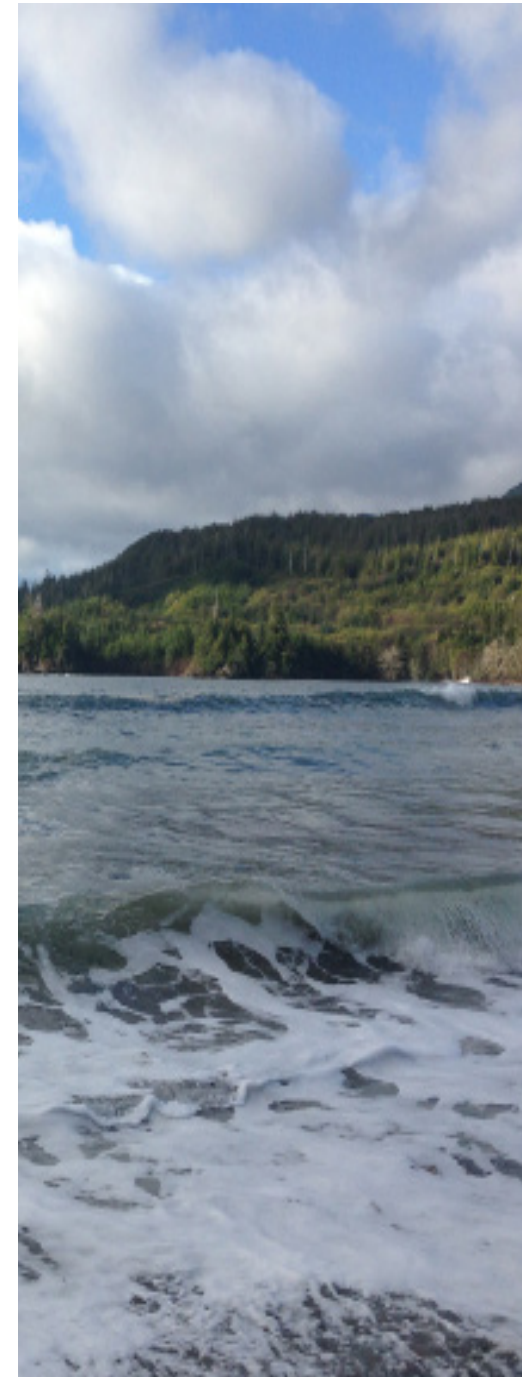
Our Shared Responsibility

What responsibilities does having completed the practicum leave us with? Our experience allowed us a deeper understanding of the ways in which colonization is continually playing out on the ground in First Nations communities. We feel a calling to bring an acknowledgment of the colonial present into all of our work, whether it be through recognizing colonial tools while working directly with First Nations - in fisheries policy or pipeline projects for example - or realizing the complicity of mainstream organizations in not addressing these issues head-on.



In a general sense, we feel a stronger call to ask difficult questions about the work that we are doing and how we are doing it - to never get too comfortable, whether it be with the application of a particular planning process, project, or tool. Throughout the practicum, we often reached a deeper understanding of the process and its impacts through critical reflection. We saw time after time, how questioning the process and our positions within it positively affected the outcomes of our planning work.

Most importantly, we both feel a strong sense of responsibility to work relationally in our planning endeavours. The requirements of honest, loving relationships will often be in tension with a conventional understanding of “work.” Visiting with Elders over food, listening to and sharing stories, and having fun while connecting with youth are all essential parts of this work. We are better planners and people for incorporating these elements into our practice.







Considerations



Considerations

This section is meant to provide thoughts for those who may participate in a practicum experience or similar in the future. Working on the ground with First Nations communities has so very many layers of complexity and we learned great lessons.

Understand you are there for more than a plan. Be a person, not just a planner.

Bring your whole self into this experience. Do not be afraid. Or perhaps, be afraid but do it anyways. Connect with your colleagues over coffee, halibut, and laughter. These relationships will sustain you when nothing else can. Show yourself to the people in the Nation you work in. They will trust you. Understand that you can help, with humility. You have gifts. Honour them and find a way to share them. Be patient. Trust that soon you will know what to do and how to do it. Be open. Commit yourself to relationships and to healing.

Be humble.

You may think you know how things should go. You may think you have done something exactly like this before. You have not. You may think that SCARP has prepared you for this experience. It has not. Humbly accept that you are a guest on this land and wait for an invitation to contribute. Prepare yourself not to know the answer all the time. Let go of your ideals and be present.

Scale/Scope your work.

Reconciling the completion of a CCP with the time constraints of the academic year is a challenge. Scaling the practicum work to a realistic timeframe is important. Do not beat yourself up for what you cannot do. Do what you can and know that is enough.

Be grateful.

Do not forget that you do not have to be here. Your hosts did not have to invite you into their community. Colonialism is alive, and it often manifests itself in ways you would never imagine. No matter what challenges you face, do not let them overshadow the immense honour it is to be in that nation. Be grateful.

Seek out cultural teachings and experiences.

Say yes to everything you are invited to. Your hosts will notice. You will not regret it.

Experience the land.

Being out on the land gave us a more whole understanding of what we were there to do. Wave to everyone. Soon they will wave back, not out of confusion, but because you are related. Let yourself be guided by the beauty of the moon as it rises over this Nation's territory.

Drink it in.

Take moments to look up from the data, from the surveys, from the reports. Remember what it is that you love. This practicum will be over before you know it. It is a precious experience that will leave you with far greater teachings than you could have dreamed. Force yourself to look up.

Depend on your practicum partner.

They may be the only person who truly understands the turmoil that is facing you. Trust them. Fight with them. Laugh with them. Say that you are sorry. Debate. Find the courage to be vulnerable with them, and take the time to know them truly. Allow yourself to forget where your work ends and theirs begins. Honour yourself within that, and honour them. This is a sacred relationship and to treat it as anything less than that is to do yourself a great disservice.

Lean into Discomfort.

There were times in this practicum when our challenges felt suffocating and impossible. A great gift was our ability to laugh, and to see the forest for the trees. These difficult times will lead to great teachings. Lean into the discomfort and be grateful that you have such a profound opportunity to enrich yourself.







Conclusion



Conclusion

Our journey in Skidegate has been an immense one, and we believe that our experience will only continue to reveal its teachings to us as we move forward as emerging community planners and humans in this world.

This Project Portfolio outlined our story and our work since September 2013 with the Haida Village of Skidegate, located on Haida Gwaii. It is a shared story, one that was experienced differently by each person involved. Through all of this practicum's complexities, setbacks, and confounding moments, it has been a period of significant growth for us both. We are grateful to have had the time and space to engage with the Gud Ga Is process as meaningfully as we could. We are thankful for being invited into the community of Skidegate. We are sure that we gained far more from our experience in Skidegate than the community gained from us, and we are humbled by the teachings that were shared with us by Dana, Babs, the Elders, the SBC and Staff, and community members.

We hope that this Portfolio chronicles what we faced and all that we created in partnership with Skidegate. We hope that this process will carry on long after our presence is forgotten. We humbly recognize the shortcomings and difficulties of this process, and acknowledge our roles in a system that continues to marginalize Indigenous people and communities in Canada. We would also like to acknowledge the incredible hope that exists within Skidegate for a future that is more in line with their dreams.

The Skidegate Haida persist against immense challenges, and the Gud Ga Is community planning process is but one example of the many community processes that have been completed in Skidegate since the beginning of time. We stand humbled by this long history of planning, governance, and public participation that we have caught only a glimpse of. The spirits of the Skidegate Haida are strong.

We will carry the teachings that were shared with us close to our hearts as we move forward as emerging planners. On some days, this practicum shook the very foundations of our belief in planning as a profession, while on others we felt proud to be involved in such a planning process. Every day we were touched by the loving kindness that was shown to

us by members of the Skidegate community. Haawa for all that you have given us.





A coastal landscape featuring waves breaking on a sandy beach. In the background, a forested cliff rises from the shoreline. The foreground shows driftwood and debris on the sand. A semi-transparent green banner is overlaid across the middle of the image, containing the text "Who are we?".

Who are we?



Daniel Iwama



Daniel Iwama is a second year Master's candidate at The University of British Columbia's School of Community and Regional Planning. His ancestors are Métis, Cree, Okinawan, Japanese, Ukrainian, and German Mennonite.

Daniel specializes in Indigenous Community Planning and is interested in community led planning processes, gentrification and industrial change in the inner-city, and transportation equity issues.

Daniel has participated in numerous community development projects throughout his home province of British Columbia, and is actively involved in Asian Canadian arts communities in Vancouver.

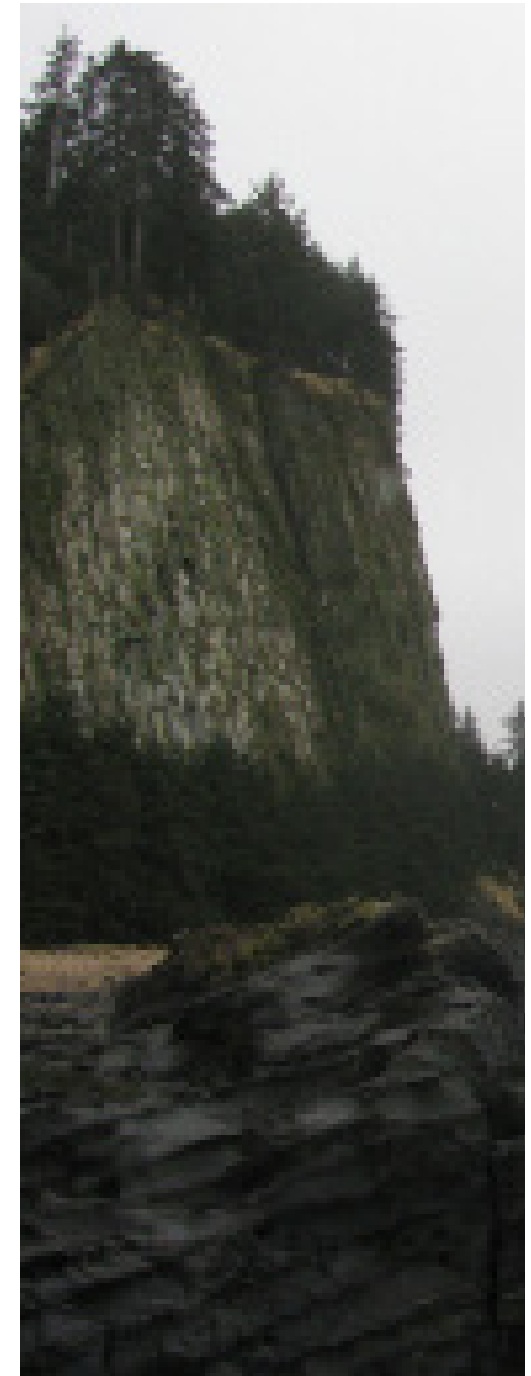
Daniel holds a Bachelor of Arts in Philosophy from the University of British Columbia.

Melanie Harding

Melanie is a second year Master's candidate at UBC's School of Community and Regional Planning, specializing in Indigenous Community Planning. Her ancestors are Irish and English.

Melanie holds an Honours Bachelor of Arts degree in International development, specializing in Rural and Agricultural Development from the University of Guelph.

Her work has focused on economic empowerment, HIV/AIDS, and food sovereignty in East Africa (Kenya and Tanzania), South East Asia (Cambodia and the Philippines), Eastern Europe (Kosovo and Macedonia), and Honduras. Her interest in working with communities brought her back home to Canada where she has worked with remote First Nations communities in both northwestern Ontario and on Vancouver Island, British Columbia around literacy and youth capacity, and now community planning.





Appendix