COMMUNITY PLANNING ASSISTANCE TEAMS

Emerging Concepts for Point Haynisisoos

Quinault Indian Nation

Final Report | March 2020
The American Planning Association provides leadership in the development of vital communities for all by advocating excellence in planning, promoting education and resident empowerment, and providing our members with the tools and support necessary to ethically meet the challenges of growth and change.

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For more information on the Community Planning Assistance Teams program: planning.org/cpat

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Cover image: An aerial photograph taken during the CPAT preliminary site visit in 2018 shows Haynisisos Point looking from the ocean to the southeast. (Photo by Joseph Kunkel)
CONTENTS

The Purpose of the CPAT Program................................................................. 4
  Guiding Values......................................................................................... 4
  Program Background............................................................................... 4

Executive Summary ..................................................................................... 5

Introduction and Background ...................................................................... 7
  CPAT Process.......................................................................................... 8
  The Quinault .......................................................................................... 10
  Point Haynisisoos................................................................................... 11
  The Paddle.............................................................................................. 13

Existing Conditions on the Point................................................................. 15
  Environment........................................................................................... 15
  Infrastructure......................................................................................... 15
  Community Uses................................................................................... 17

Recommendations ....................................................................................... 18
  Emerging Concepts for the Point........................................................... 19
  Ripples of Impact.................................................................................... 21
  Quinault Cultural Center........................................................................ 21
  Concept I: Gateway................................................................................ 22
  Concept II: Sacred Place........................................................................ 24
  Concept III: At Arm’s Length.................................................................. 26

Implementation ........................................................................................... 27
  Financing................................................................................................ 28
  Next Steps.............................................................................................. 28

Appendices .................................................................................................. 29
  Appendix A: Community Visioning Activity Notes............................... 30
  Appendix B: Nugguam News Story of CPAT Visit.................................. 21
  Appendix C: Picture Gallery.................................................................... 32
  Appendix D: Meet the Team.................................................................... 35
The Purpose of the CPAT Program

The purpose of the Community Planning Assistance Teams program is to serve communities facing limited resources by helping them address planning issues such as social equity and affordability, economic development, sustainability, consensus building, and urban design, among others. By pairing expert urban planning professionals from around the country with residents and other stakeholders from local communities, the program seeks to foster education, engagement, and empowerment. As part of each team's goals, a community develops a vision that promotes a safe, ecologically sustainable, economically vibrant, and healthy environment.

APA staff works with the community, key stakeholders, and the host organization(s) to assemble a team of planners with the specific expertise needed for the project. The team meets on-site for three to five days, during which time a series of site visits, focused discussions, and analyses are performed. On the final day, the team reports their results back to the community. A more detailed report is issued to the community at a later date.

Guiding Values

APA's professional institute, the American Institute of Certified Planners (AICP), is responsible for the CPAT program. Addressing issues of social equity in planning and development is a priority of APA and AICP. The CPAT program is part of a broader APA Community Assistance Program, which was created to express the value of social equity through service to communities in need across the United States.

Community assistance is built into the professional role of a planner. One principle of the AICP Code of Ethics and Professional Conduct states that certified planners shall aspire to “seek social justice by working to expand choice and opportunity for all persons, recognizing a special responsibility to plan for the needs of the disadvantaged and to promote racial and economic integration.” Another principle is that certified planners should aspire to “contribute time and effort to groups lacking in adequate planning resources and to voluntary professional activities.”

Program Background

In recognition of the key role urban and regional planners play in shaping vibrant, sustainable, and equitable communities, the APA Board of Directors established the Community Planning Team initiative in 1995. This initiative resulted in a pro bono effort to assist an economically struggling African American community in the East Market District of Greensboro, North Carolina. APA has continued to develop a pro bono planning program that provides assistance to communities in need.

In 2005, program efforts were increased after Hurricane Katrina in the Gulf Coast region to include a number of initiatives, including planning assistance team projects in the affected cities of Henderson Point, Mississippi, and Mandeville, Slidell, and New Orleans in Louisiana. Another Gulf Coast recovery project included the Dutch Dialogues, which brought American planners together with Dutch experts to transform the way that Louisiana relates to and manages its water resources.

AICP broadened the scope of the CPAT program with its 2009 project in Buzzard Point, a neighborhood in Southwest Washington, D.C. Completed projects since the program’s official relaunch in 2011, including Matthews, North Carolina; Story County, Iowa; Unalaska, Alaska; Rockport, Texas; Lyons, Colorado; Brooklyn/Baybrook, Baltimore; Taft, California; Belize City and others are all important landmarks in the development of the CPAT program as a continued effort. CPAT is an integrated part of APA's service, outreach, and professional practice activities.

APA’s Recovery Planning Assistance Teams (RPAT), a subsect of the CPAT program, bring volunteer planners to communities rebounding in the wake of natural disasters.

More information about the CPAT program, including community proposal forms, an online volunteer form, and full downloadable reports from past projects, is available at: planning.org/cpat.
Executive Summary

The Quinault Indian Nation QIN Community Development and Planning Department submitted a project proposal to APA’s CPAT program to assess the potential of Point Haynisisoos and begin work toward developing conceptual ideas and designs for the area that reflect the community’s interests. Joseph Kunkel, RA, a planner and architect with significant experience working with tribes around the country, accepted APA’s invitation to serve as team leader of the volunteer team. Kunkel and APA programs manager, Ryan Scherzinger, AICP, conducted a brief preliminary visit to QIN in September 2018, during which they toured the Point and met with several community stakeholders. Following the visit, they recruited four other volunteer professionals (Nathaniel Corum, RA, Tom Hampson, John Koepke, PLA, and John “J.D.” Tovey, III, AICP) with expertise in architecture, site planning and design, landscape architecture, economic development, and tribal planning to serve on the team.

The full team visited in early June 2019. They toured the Point extensively, interviewed many community stakeholders, and held a public workshop at the Community Center in Taholah. The community’s input informed the team’s understandings of the QIN as a people and their deep connection to the land, QIN goals and aspirations, the current set of challenges and opportunities, and how all those elements play into the various considerations for Point Haynisisoos.

The Point is a special place. It is significant geologically, astronomically, environmentally, historically, socially, and culturally. The Point’s importance is well known among QIN members. As the main landing and 2013 host site for the Paddle, a regular Native American celebration, glimpses of a new vision for the Point came into view. Much energy and investment were applied to the Point. The quest to clarify and fulfill that vision continues.

Out of the team’s process emerged three concepts that are presented in this report. The Point is special and should be kept special. Yet, there are different approaches QIN must consider further with the community. A framework for that continued discussion is illustrated and described by the three concepts presented. Key to each of the concepts is the discussion of access by nonmembers and how that may affect site plan variations for the Point, and potentially elsewhere. A related idea and also key to each of the concepts is the Quinault Cultural Center (QCC). The QCC includes a new QIN museum, but also serves a “gatekeeping” function—a location where all visitors can learn and gain access to the Point and potentially elsewhere on QIN lands with the proper understanding and direction, and under the appropriate terms and conditions as determined by the Nation.

The “Gateway” concept places the QCC on the entry road to the Point and serves as the threshold for access to the Point. The concept design includes an extended canoe shed, ethno-botanic garden, hike and bike trail that connects to Taholah, and natural amphitheater. Also included is a facility that provides flexible space for a variety of QIN-sponsored activities.

The “Sacred Place” concept considers the idea for a Native National Park as a strategy exclusively for tribal events and activities. It significantly restores disturbed portions of the site and focuses primarily on preserving the area’s natural features. However, the concept does add some opportunities to access and appreciate the land such as an interpretive trail through the wooded area and a hike and bike trail.

The “At Arm’s Length” concept takes advantage of the spatial relationships between QIN and adjacent regional areas. The QCC is placed in Moclips, a good crossroads location, to serve as the gatekeeper for visitors to the Point and other parts of QIN. A facility near the Point, or the QCC in Moclips, could also serve as a place for tribal members to sell goods and services to visitors.

The report also includes discussion on financing and next steps. QIN will need to continue exploring options to drive these concepts to the next stage.
INTRODUCTION AND BACKGROUND
CPAT Process

The QIN submitted a community proposal to the CPAT program in April 2018 to conduct a study of Point Haynisisoos and engage the community to begin developing a vision for the site. Following conversations between staff from the QIN Community Development and Planning Department and the CPAT program, and approval of the proposal by the AICP Community Assistance Planning Services Committee, APA staff began working with QIN on the project.

Joseph Kunkel, RA, a planner and architect with significant experience working with tribes around the country, agreed to volunteer and serve as team leader. Kunkel and APA programs manager, Ryan Scherzinger, AICP, conducted a preliminary site visit to QIN on September 20, 2018. During the visit, they met with QIN senior planner, Kelsey Moldenke, AICP, LEED AP, and department manager Charles Warsinske, PLA. Moldenke then guided Kunkel and Scherzinger on a tour of the Point and other QIN areas, including Taholah. Moldenke also organized several meetings throughout the visit, including with QIN president Fawn Sharp; QIN Tribal Museum curator Leilani Chubby; and Titus Capoeman, an active tribal member and local artist. The brief but informative visit offered further insights on the physical attributes of the Point and a sampling of visionary ideas circulating in the community.

Following the preliminary visit, Kunkel and Scherzinger looked for additional volunteers with expertise in landscape architecture, economic development, site planning and design, and tribal planning. Four more volunteers joined the team, including Nathaniel Corum, RA, Tom Hampson, John Koepke, PLA, and John “J.D.” Tovey, III, AICP (more information on each team member is available in Appendix D). The team prepared by reviewing available information related to the project and working with Moldenke to organize the agenda for the full team’s visit.

The full team visited QIN June 4–8, 2019. During the visit, Moldenke, along with planner and Tribal Elder, Michael Cardwell, AICP, guided the team on a tour of the Point, including the canoe shed where tribal elders were in the process of restoring a canoe. The team also toured other areas of QIN throughout the visit. The team met with many community members individually and in small groups, all of whom shared their experiences and stories, local knowledge, and ideas for the Point. The individuals the team met with are listed at right.

Fawn Sharp President
Andrea Halsted Chief operating officer
Richie Underwood Tribal Elder
Leilani Chubby Archivist/curator, QIN Tribal Museum
Justine James, Jr. Cultural resource specialist, Division of Natural Resources
Deidre Hayward Biologist, Department of Natural Resources
Ben Majsterek Biologist, Department of Natural Resources
Clarinda “Pies” Underwood Business committee member
Gina James Business committee member
Titus Capoeman Cultural committee member
Evelyn Kalama Tribal Employment Rights Office
Henrietta Sharp Riverview Fitness Center, Circle of Wellness organizer
Michael Cardwell, AICP Land-use planner, Tribal Elder
Brenda Rhoades Building inspector, Tribal Elder
David Martin Tribal Elder (son of Philip Martin, aka Haynisisoos)
Scott Reynvaan Economic development specialist
Stephanie Terrell Construction management
Frankie Pope Construction management

The team also held a public workshop at the Taholah Community Center where many tribal members participated and provided their input. Opening with a traditional Quinault prayer followed by a community meal of Indian tacos, attendees then divided into breakout groups where team members facilitated conversations. Each table was supplied with a large map of the study area to visually aid discussions. Participants offered their ideas and thoughts about the Point with the team and each other.

The team analyzed all data collected, considered the ideas, and weighed the implications and possibilities. They presented their findings and recommendations on the final day of their visit at the Recreation Center in Taholah. Attendees engaged in discussion following the presentation and provided the team additional feedback. The team compiled this final report, which represents the sum of their work.
The team’s visit included a tour of the Point and the broader community, stakeholder interviews, a public workshop, team working sessions, and a final public presentation to share ideas and recommendations. (Photos by Ryan Scherzinger)
The Quinault

The Quinault Indian Reservation is a picturesque land on the southwestern corner of the Olympic Peninsula in Washington. QIN lands include 23 miles of undeveloped Pacific coastline and cover over 208,150 acres of some of the most productive conifer forest lands in the United States. At the eastern edge of the reservation, considered a gem of Quinault country, is Lake Quinault, created around 25,000 years ago from glacial processes. As the mild, wet climate evolved around 12,000 years ago, and glaciers retreated into the higher altitudes of the Olympic Mountains, the forests developed and thrived, giving rise to some of the largest centuries-old trees in the world.

The Quinault Indian Reservation is the cradle of Quinault culture. The Quinault lived in family groups in long houses up and down the Quinault River. They were part of an interregional system of trade, marriage, and other cultural ties. The western red cedar tree was an integral part of their lives providing material for canoes, bark for clothing, split planks for houses, and other uses. They are the Canoe People, the people of the cedar tree. Salmon runs, sea mammals, wildlife, and forests provided substantial material and spiritual wealth to their ancestors.

Today, the QIN consists of the Quinault and Queets tribes and descendants of five other coastal tribes—the Quileute, Hoh, Chehalis, Chinook, and Cowlitz. They are among the small number of Americans who can live in and enjoy the same lands and waters their ancestors did centuries ago. That continued connection to the land and water is invaluable and irreplaceable. Visiting and engaging with many QIN members over the course of a week during the CPAT process, one expression became clear: The Quinault Indian Nation’s sense of responsibility to protect their cultural history and sustain their land and water was a universally shared value.

Because of the work by longtime QIN president Joseph De La Cruz and other tribal leaders toward self-government, the QIN is a sovereign nation with the inherent right to govern itself and deal with other tribes and nations on a government-to-government basis. Bylaws established in 1922 and a constitution approved in 1975 form the foundations of the modern-day QIN government. Tribal operations consist of administration, natural resources, community services, and health and social services. Several enterprises support the QIN economy including Quinault Pride Seafood, Quinault Land and Timber Enterprise, Quinault Beach Resort and Casino, and the Mercantile.

The current Quinault 2012 Strategic Plan builds on the work of their previous plans (1997, 2003, and 2008). The plan focuses on three elements: (1) economic conditions of QIN and nationally; (2) climate impacts; and (3) building a sustainable 21st century QIN government. The QIN vision statement reads as follows:

We are a nation that draws strength from the values of our past and the resources within our community to manifest our shared future.

We are a healthy, thriving and sustainable community that inspires hope and self-reliance in our people. Our youth share the responsibilities of leadership and are prepared to take care of their future.

We recognize the contribution of each citizen, honor authentic engagement and open communication, and have deep reverence for the Quinault Spirit that shines through our people, our ways, and our beautiful lands.

We know who we are and exercise our sovereignty with wisdom, for the greater good of all.

The Quinault homeland is the cradle of Quinault culture.

One glowing example stemming from the strategic plan is the QIN’s Taholah Village Relocation Master Plan, initiated in the spring of 2014 and adopted in June 2017. The plan considers climate (sea-level rise, storm surge, and river flooding) and nonclimate (tsunami) risks to determine the vulnerability of the village. Located where the Quinault River meets the Pacific Ocean, Taholah, the largest village on the Quinault Indian Reservation, is under the growing threat of events that carry significant, potentially catastrophic, potential for loss of life and...
The Coast Guard had occupied the site since World War II but disestablished and decommissioned its Loran-A (short for long range navigation) station in early 1980. The land was subsequently returned to the QIN. In 2013, the Point was renamed to Haynisisoos, which means “thundering elk,” after the tribal elder, Phillip E. Martin, who worked and inspired others to develop a new vision for the Point. Martin said Haynisisoos, the name given to him as a boy, is a reminder of the past and a symbol of hope for the future.

**Point Haynisisoos**

Previously known as Point Grenville, Point Haynisisoos (pronounced Hun’is’shu) is a promontory along the Pacific Coast. QIN recently completed an award-winning relocation plan that will move the lower village of Taholah to higher, safer ground and keep many community members out of harm’s way. (Source: Taholah Village Relocation Master Plan (2017))

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During the 2013 Paddle to Quinault, the Point was renamed Haynisisoos, meaning “thundering elk,” in honor of Phillip E. Martin (left), a Quinault tribal elder who was given the name as a young boy. (Photo by Larry Workman); The U.S. Coast Guard established a long-range navigation station (above left and right) at the Point during World War II that remained in operation until 1980. (Photos courtesy loran-history.info)
The coast is environmentally important and protected. Astronomically, the view offers a view of the analemma showing the position of the sun over the Pacific Ocean at various times of the year. The Point is also an important and unique geologic formation. It was formed primarily of lava rather than the more common sedimentary rocks along the coast. The Point also divides the northern Olympic Peninsula coast, which is generally described as being dominated by rocky shores (aside from river outlets) and the south, where the beaches are sand dominated and much wider with no headlands or steep marine bluffs.

The Point had many place names referring to its many features (a’tsak—Inside Point; and o’lamix ci’tks—Soft Sand Point), including the many sea stacks just off the coast. It was named Punta de los Martires (Point of Martyrs) by the Spanish Captain Bruno de Hezeta on the ship Santiago, commemorating one of many unfortunate interchanges between QIN people and European occupiers. As such, it is a significant historical marker for the point of entry on the West Coast for Manifest Destiny and spear point for the Doctrine of Discovery. As a case in point, until its recent name change, it was called Point Grenville, named after a British admiral by Captain George Vancouver, another invader sailing on the ship Discovery.

The coast is rare and spectacular. The coast is environmentally important and protected. It is a part of the Copalis National Wildlife Refuge, which provides critical habitat for important pelagic bird species and marine mammals. Set aside by U.S. President Theodore Roosevelt in 1907, Copalis is one of the earliest National Wildlife Refuges. The refuge includes 800 offshore rocks, reefs, and islands that provide shelter and feeding grounds to more than one million migrating birds. The tip of the Point is also a spawning ground for sand lance, commonly known as “sand eels” (although not related to eels), a species that serves as vital food for birds, fish (including salmon) and marine mammal species.

Given its clear observable significance in the landscape, it’s hard to imagine the Point hasn’t always been revered by almost anyone in its presence. One can sense the history and memory in the landscape. Many tribal members say this was a place where the QIN went to conduct spiritual vision quests. Looking out into the ocean, one can imagine the large masts of Spanish galleons, and the Point’s historical ties to first contact. A few fragments of 20th century ruins from the Coast Guard’s radio navigation station infrastructure remain. Now, the present and future of the Point is again in QIN hands.
The Paddle

Most recently, the Point took on new significance for the Quinault as the host site for the Paddle. The Paddle is a canoe journey undertaken by tribes of Oregon, Washington, and British Columbia to a rotating set of host reservations. The QIN hosted the intertribal event in 2002 and again in 2013. The Point served as the main gathering area for the nearly 15,000 people who attended that year. The QIN prepared and invested considerably in the space to welcome and accommodate the many guests. In celebration, they carved and painted a 70-foot totem pole from an 800-year-old western red cedar tree to commemorate the event and honor the QIN Tribal Elder Emmett Oliver, who started the Paddle event in 1989. They built a facility for cooking salmon, constructed a new gravel road, erected a large tent structure for ceremonial events, provided food and other necessities for visitors, organized camping, and directed logistics for the gathering.

Hosting duties for the Paddle rotate among the many participating tribes. The QIN envisions the Point and surrounding area as its permanent site for hosting the gathering into the future. The length of that rotation is typically close to a decade, so the QIN is also interested in planning for the Point beyond just the Paddle in a way that serves the ongoing needs, goals, and aspirations of the QIN.
Above left: QIN erected a significant temporary tent on the Point for Paddle ceremonies and indoor activities. Above right: QIN built a structure for cooking salmon and other traditional foods to feed the many visitors during the Paddle (left). (Photos by Larry Workman)

The map (left) of the 2018 Paddle to Puyallup illustrates the broad regional participation among tribes, with several more groups further north not shown on this map. (Map courtesy Puyallup Tribe GIS Department)
The Point contains little infrastructure. The only access by vehicle is via two gravel roads that lead to the Point from State Route 109. The entrance road to the north crosses fee land (private property), where no formal easement has been established. The entrance road to the south is completely owned by QIN and was constructed ahead of the 2013 Paddle. A walking trail leads down to the beach south of the Point. The south beach can also be accessed by vehicle from an entrance off SR 109 near the mouth of Wreck Creek. The bluffs are steeper and more unstable to the north and the route down to the beach from the Point on that side is hazardous.

Infrastructure

The QIN Shoreline Inventory and Characterization Report (March 2017, pp. 159–161) also provides overall policy and management recommendations for the QIN shoreline:

• Minimize potential for accelerated erosion and mass wasting resulting from development or other land management activities by maintaining mature native vegetation at the top of slope for a distance of either 200 feet or, for taller bluff areas, at a distance defined by a 2:1 slope from the unvegetated bluff toe slope (mean high tide line). This ensures that deep roots bind soil at the edge of the bluff, and increases the opportunity for transpiration rather than runoff to translocate groundwater out of soil during wet season.
• Strive to maintain or plant a majority of conifer trees in Shoreline areas, to ensure that on-site vegetation continues to pull water from the soils through transpiration processes during wet months when deciduous trees are dormant.
• Ensure that stormwater runoff from any developed site is managed through an engineered design, directing flow away from the top of bluffs or intermediary slopes into stormwater detention facilities with controlled or dispersed release to stable, vegetated areas for natural infiltration.
• Prohibit or limit the creation of new impervious surfaces on landslide-prone bluff areas.
• Restrict pedestrian access to areas prone to erosion or slope failure, using natural barriers if possible, but fencing and signage as needed to identify the area as being dangerous and/or environmentally sensitive.
• When designing coastal roads and developments, merge tsunami and earthquake preparedness with climate change response planning to identify areas (such as the State Route 109 crossing at Wreck Creek) with increased potential for flooding from a combination of sea level rise and increased winter runoff.
• Increase pace of plans to move highways away from the shoreline and to develop improved and marked alternate inland routes for areas vulnerable to tsunami or flooding impacts to transportation.

Existing Conditions on the Point

Environment

Point Haynisosoos is subject to the harsh conditions associated with any location on the ocean coast. Wave action, tidal cycles, wind, salt air, storms, and other environmental factors all contribute to the evolving and dynamic processes at the Point. Its geology plays a major role in how the Point will continue to change over time. A 2017 coastal erosion study illustrates the rate and extent of erosion at the Point. Strong basaltic rock comprises the base of the Point, but softer, more erodible material lies on top. From 1967 to 2015, nine feet eroded away from the top of the bluffs. The study predicts two feet by 2037, another four by 2067, and six more between 2067 and 2117. In other words, 12 feet of the Point will steadily disappear over the next 100 years. Moreover, unstable slopes to the immediate north will also give way to landslides at an unpredictable rate within the next 100 years. The landslides have significant potential to impact activities at the Point if the failures continue to expand inland.

The Point is also affected by the Wreck Creek basin. The basin, which covers about 15 square miles, includes many small sub-basins, some of which drain directly to the bluff around the Point rather than to the creek.

The QIN Shoreline Inventory and Characterization Report (March 2017, p. 162) stated the following as “enhancement opportunities” for Point Haynisosoos:

• The cleared gathering area currently directs runoff to top of slope, which is causing severe erosion at a minimum of two locations. Runoff from impervious areas should be collected and redirected to designed detention ponds away from the top of the bluff, then released to spreader devices located in naturally vegetated areas away from the top of slope for infiltration.
• Create designated trails with boardwalks to reduce impacts to soil and to reduce surface erosion.
• Block off and naturally revegetate actively eroding dirt trail sections that have removed stabilizing vegetation in certain steep areas along the south side of the Point. Replace access with boardwalks or designed viewpoints in more stable areas.
• Provide restrooms and garbage management services for year-round use by individual campers.

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• Prohibit or limit the creation of new impervious surfaces on landslide-prone bluff areas.
• Restrict pedestrian access to areas prone to erosion or slope failure, using natural barriers if possible, but fencing and signage as needed to identify the area as being dangerous and/or environmentally sensitive.
• When designing coastal roads and developments, merge tsunami and earthquake preparedness with climate change response planning to identify areas (such as the State Route 109 crossing at Wreck Creek) with increased potential for flooding from a combination of sea level rise and increased winter runoff.
• Increase pace of plans to move highways away from the shoreline and to develop improved and marked alternate inland routes for areas vulnerable to tsunami or flooding impacts to transportation.
An erosion study demonstrates how the coast may look at and around the Point over the next 100 years. Source: QIN Marine Shoreline Management Plan (2017)
QIN built a permanent canoe shed on the Point where tribal members carve, fix, and store traditional canoes. A 70-foot totem pole stands atop the Point. Stones are arranged in a circular pattern around the totem but need maintenance. A partially open structure for cooking salmon was built for the 2013 Paddle but has not been maintained and is deteriorating. There is a large clearing where the salmon-cooking facility is located. A gravel lot exists in front of the canoe shed and leads to a gravel road that circles the main vista point. QIN also established a primitive campground in the wooded area on the southern bluffs where the gravel road also circles around.

There is no electricity, sewer, or stormwater system on the Point. There is an old water well, but it needs to be tested.

**Community Uses**

QIN beaches are closed to non-members and restricted to tribal member use only. All visitors to QIN beaches must be accompanied by a tribal member. Except for Amanda Park at Lake Quinault in the northeastern corner of the Quinault Indian Reservation (far from the coast and the Point), there are no tourism-related recreational opportunities there aside from guided hunting or fishing, which generally occurs on an ad hoc basis with individual tribal members.

Community members use the Point for a variety of activities and events. Uses tribal members shared with the team included the Circle of Wellness event; Tribal Employment Rights Office (TERO) trainings; camping; family gatherings; events with the Songbirds, who drum, dance, and sing; youth education; annual picnic; and canoe carving. Members also enjoy the beaches below where they camp, fish, and dig for razor clams.
Emerging Concepts for the Point

One theme resonated clearly through all conversations with QIN members: Point Haynisisoos is a special place and should be kept special. As a great and historic event for the QIN, the 2013 Paddle served to commemorate and enforce that sentiment in the community. As other tribes landed on QIN soil, the moment amplified the powerful ability of the Paddle to impact the region by deepening the connections between tribal communities. As another symbol in 2013, the Lady Washington, a replica of one of the first ships to visit the Northwest coast, joined the canoes on their open-sea journey. The connected presence demonstrated a renewed hope and cooperation between peoples. Honored as hosts who welcomed all to their land, the QIN people placed Point Haynisisoos Point at the center of that historic and forward-looking moment.

Another theme also emerged—access. Beaches around the Point are restricted to tribal members. Nonmembers must be accompanied by a tribal member to access those areas below the Point. The 2013 Paddle was an exception; all were welcomed on QIN beaches and the Point during those days to share in the ceremonies and festivities. The 2013 Paddle was an exception; all were welcomed on QIN land during those days to share in the ceremonies and festivities. Many visitors came to experience the event, learn about the Quinault and other native cultures, and appreciate the natural beauty of the Point. The Paddle offered an organized opportunity for the Quinault to share their culture, their world view, and their land with a broader audience.

Preserving and sharing Quinault culture is important. Many raised the idea that QIN needs a new place—maybe more than one—to store and preserve artifacts and to share QIN history and culture with the world. Leilani Chubby, the archivist and curator of the QIN Tribal Museum, has led the museum for many years and been an excellent steward of Quinault material and culture. It is her hope, among others, to see a new museum facility built. The current museum is well beyond capacity and the number of artifacts in the museum’s collection continues to grow. Some have considered the Point for the site of a new museum. The isolation of the Point and lack of infrastructure, however, presents challenges in terms of cost and security for a new facility.

Caring for and maintaining QIN land is another significant topic of discussion related to what happens on the Point. The deep connection Quinault people have to their land includes a firm understanding of the responsibility to protect and sustain it for future generations. Members-only access keeps human traffic low, and therefore impact on the land and the coastal environment minimal. Tribal members know the land and the habitat, and record environmental changes for careful management. That knowledge and responsibility is a conscious factor in QIN’s approach to development.

The Quinault consider themselves stewards of many forms of wealth. Creating ways for families and individuals to prosper and strengthen the community is a part of the “Prosperity Domain” within the 2012 Strategic Plan. Economic development is a key part of QIN goals. The QIN encourages tribal entrepreneurial businesses for needed services in the community. The Nation is already a major player in the regional economy. It is interested in exploring partnerships with neighboring governments, and it recognizes economic opportunities related to tourism on the Olympic Peninsula. Whether and how the Point becomes part of an economic development strategy are still unanswered questions.

It’s important not to view the Point in isolation. The Point has strong connections to other parts of QIN, to its tribal members (living on the reservation and dispersed geographically), to the region, and to an undetermined degree, the outside world. Tribal members agree the Point should serve as a special place to share cultural and environmental knowledge with the next generations of Quinault. Tribal members agree to make the Point the permanent site for hosting the Paddle, an event important to building stronger tribal connections and renewing a collective influence on the region. Discussions around sharing the Point with the outside world beyond the Paddle, however, are more complicated and need additional thought among QIN members. For those reasons, the team developed three concepts for the Point that consider not just land use and site design, but the integrated idea of controlled access as well. The three concepts can aid discussions about the Point as the community’s vision becomes clearer.

In developing the three concepts, the team identified and defined three entities—host, guest, and tourist—that help facilitate the discussion of access and related site plan variations below.

- **Host (QIN).** QIN is the gatekeeper for all activities on the reservation. QIN representatives create culturally appropriate and tribally advantageous opportunities for the kind of visitation, activities, and use by nonmembers and guide/curate/supervise the visits and their content to assure safety, quality, and cultural and financial sustainability.

- **Guests.** Guests are invited to the tribal community by citizens of the Nation. Examples include international leaders, leadership from other tribal nations, scientists and thought leaders helpful to the QIN, and people of means who respectfully enter by way of fee-for-service and/or philanthropic relationships with QIN for activities, experiences, or to realize shared goals.

- **Tourists.** Tourists are spontaneous visitors looking to learn more about QIN culture and lands. In a general sense, these individuals are uninformed non-natives or non-QIN citizens engaged through the commercial QIN nodes that are located “at arm’s length” in various communities off the reservation, i.e., Aberdeen, Seabrook, Ocean Shores, etc.

The graphic on page 20 provides various examples of activities within each of the three entity groups. The graphic
The Olympic Peninsula region contains many assets of which QIN is a part. (Google Earth map modified by Ryan Scherzinger)
consider coming to QIN to learn about Quinault history and culture, and for unique experiences unavailable elsewhere.

Ripples of Impact
Quinault participants at the community meeting and throughout all the team’s meetings demonstrated a theme of keeping various levels of activity at varying distances from the community. One person said it was an effort to keep economic activity “at arm’s length” so there are less unforeseen negative impacts from the ventures. The concept of distance respects a survival strategy borne out of historical necessity; the Quinault and other indigenous communities sought ways to protect their culture and way of life from outsiders. There is a willingness to welcome visitors to QIN land, but at the same time, there is a common concern and desire among tribal members to maintain a controlled or gauged access to the community on the community’s terms.

Many of the ideas generated by the community, and reflected in the team’s concepts below, revolve around carefully managing the uses of the Point and keeping any activity that includes guests or tourists either completely restricted to locations elsewhere or just outside of the Point. The aggregate result is an approach that includes myriad levels of economic activity, cultural outreach, and engagement through tourism. Gauged experiences by visitors could be either physical or temporal.

In what can be thought of as ripples of impact, various distances and influences are at play. There are local impacts to economy and cultural sharing and exchange. Then there are further ripples that are regional and international connections to economic development and cultural exchange.

The world is interested in native culture experiences and languages. Opening the doors too fast could result in changes or impacts that may be too great or overwhelming. QIN has the unique opportunity to develop a well-thought-out and planned approach to engage with the range of people who will want to come and learn and share in their experiences.

Quinault Cultural Center
The push for a new museum is a longstanding effort by the QIN. A museum is a powerful element in preserving, presenting, and producing material culture that helps maintain the bond of the Quinault people. Museums are a conduit for story and meaning not only of the past, but for the present and future. A new museum facility can potentially serve many functions for the Nation depending on the size, location, and design. Keeping the strength of that potential in mind, the team deliberately refers to the future museum development as the Quinault Cultural Center. The QCC, as expressed in the concepts presented below, is the embodiment of the QIN as gatekeeper and host to Quinault land. The QCC is where guests and tourists can learn and gain access with the proper understanding and direction, and under the appropriate terms and conditions.
Concept I: Gateway

The “Gateway” concept takes advantage of the sacred nature, cultural significance, and historical importance of the Point. The siting of the QCC becomes a gateway along the existing entry road near existing infrastructure, which would allow QIN to leverage local resources while creating a strong entryway that still protects the Point and regulates its use for exclusive tribal activities or guided non-native visitors. The gateway concept also locates the QCC on a more geologically stable site away from an eroding bluff edge. At the elevation, the QCC (and any other potential buildings on the site) would be protected from tsunamis while still providing access for invited guests, tourists, and QIN members. Some of the key advantages of this alternative are:

- A potentially dramatic arrival sequence
- A secure gate location with controlled access to the Point for nonmembers
- A convenient location for Tribal Elders and all tribal members to use the QCC facilities
- A space for a variety of indoor and outdoor activities
- The potential to further develop the Point for QIN events and activities, such as General Council meetings

The gateway concept places the QCC on the entry road, which serves as a controlled entryway, offers a variety of both indoor and outdoor activities on the Point, and provides a convenient location for local tribal members to access the facilities. (Drawing by Nathaniel Corum and John Koepke)
In this scenario, the QCC would serve as a threshold to all access on the Point. Existing and additional ideas for programming on the Point may include:

- Wellness Days
- Summer youth camps
- Local education for QIN youth
- TERO events
- Paddle events
- Wetlands restoration, cranberry bogs, and medicinal plants
- Bathrooms
- Paddle sheds
- Campground development
- Campground improvements
- Dancing, drumming, and singing
- Ethnobotanical learning and planting trails
- Interpretive trail development with historic timelines and points of significance
- Off-grid systems core (solar, wind, kitchen)
- General Council meetings

The illustration of the gateway concept on page 22 shows an expanded canoe shed, which is currently at capacity. Canoe carvers expressed the need for more space and a desire to store and showcase older canoes. The current building could be extended and wired for electricity.

Additional sites and restrooms could be added to the existing campground for QIN members. An ethnobotanic garden would serve as a location for QIN youth and others to learn about native plants and to help maintain them. The bog near the cooking and gathering area could be restored, with the potential to add cranberries. A hike and bike trail could connect Taholah to the Point, offering greater access, encouraging physical activity, improving quality of life with a new community asset, and reducing vehicle traffic.

A wooded area along the trail leading to the southern beach identified by QIN members is a natural amphitheater setting. The area could be transformed into a bowl-shaped gathering spot with seating and a stage for a variety of events such as drumming, dancing, and singing, and other entertainment and educational programming.

The QCC is sited along the entry road. Paths connect the QCC to the beach and visitor campgrounds adjacent to the landing area for the Paddle. Next to the QCC is a space designed as an event, program, and makerspace. Labeled as the QIN Creative Center on the drawing, the facility could serve as an incubator for QIN cultural enterprises in arts and crafts, food, and more. QIN members could offer wares and services to visitors attracted to the area by the QCC, special events, and other advertised opportunities. The design of the Creative Center should be flexible, with the ability to provide additional indoor space for large events such as the Paddle.
Concept II: Sacred Place

The “Sacred Place” concept recognizes the sacred nature, cultural significance, and historical importance of the Point. The Sacred Place approach considers the idea for a native national park as a strategy exclusively for tribal events and activities, and for invited guests, including visiting dignitaries, Paddle participants, and other nontribal guests. This strategy significantly restores disturbed portions of the site (perhaps by engaging youth through the TERO events and pre-apprentice programs) and organizes the site for annual events such as the Wellness Circle, youth summer camps, programmed environmental education, language circle, drumming, dancing, and singing events, etc.

Programming on the Point may include:

- Wellness Days
- Summer youth camps
- Local education for tribal youth
- TERO events
- Canoe Paddle events
- Wetlands restoration, cranberry bogs, and medicine plants
- Bathrooms
- Paddle sheds
- Campground development
- Campground improvements
- Dance and drumming
- Ethnobotanical learning and planting trails
- Interpretive trail development with historic timelines and points of significance
- Off-grid systems core (solar, wind, kitchen
- General Council meetings

The Sacred Place concept map on the previous page highlights, in addition to the existing infrastructure, many of the area’s natural features such as areas for clamming, pillow lava and tide pools around the base of the Point, natural bog/wetlands area, and tree groves. The concept adds some opportunities to access and appreciate the land such as an interpretive trail through the wooded areas. A hike and bike trail connects to Taholah. Creation of seating and a stage in the natural amphitheater near the beach offers programmable event space. The Sacred Place concept addresses the cultural importance of the site by integrating features that time has shown to be significant.
The Sacred Place concept focuses on preserving and accentuating culturally important features and supporting ongoing QIN activities. (Map by CPAT)
Concept III: At Arm’s Length

The “At Arm’s Length” concept takes advantage of the spatial relationships between QIN and adjacent regional areas. The QCC in this scenario is placed on tribal land nearest Moclips, a location with significant vehicle traffic and increased accessibility from nearby population centers. The QCC location would allow relatively easy access for tribal members as well as local schools (where many tribal children attend the local K–5 school). The location also creates an opportunity for gauged-experience mediation (gatekeeping) and indigenous place-keeping “at arm’s length” from tribal land and more culturally sensitive areas at Point Haynisisoos.

The QCC would operate as the place of departure for QIN guides, artists, and other culture bearers to connect with school children, invited guests, and tourists to engage with the natural landscape and Quinault cultural activities firsthand via authentic guided experiences. The At Arm’s Length concept envisions that the QIN would continue to support local community educational and cultural activities in its communities.

The At Arm’s Length concept map below demonstrates the QCC as one potential gatekeeper scenario. The red dashed lines indicate potential routes for QIN guides and culture bearers to connect with guests and tourists to visit remote sites together for a range of activities including fishing, canoe trips, as well as cultural and environmental activities from beach walks to trips upriver toward Lake Quinault. Considering the constellation of regional destinations guests and tourists visit during road trips, Moclips is a good crossroads location. A facility near the Point, or the QCC, could also serve as a place for tribal members to sell goods and services to visitors.

The At Arm’s Length concept puts the QCC in Moclips to serve as the gatekeeper for visitors to the Point and other parts of QIN. (Map by CPAT)
IMPLEMENTATION
Financing

Every improvement will require new money and ongoing operations support, along with funding to sustain site improvements, otherwise it won’t realize their intended purpose. If it were a tribal enterprise, we would want it to make money. If it were a community facility, we would want the government to pay for it. There could be some fees charged to help offset costs, but a community facility is a QIN government expense. The improvements proposed at the Point are almost all community facilities and will require a commitment of the tribal government to budget operational and maintenance costs.

The QCC may be able to generate significant income from entry fees and special events. However, it should never be expected to break even or make a profit. The benefits to the community, however, could be multifold, including monetary gains through secondary economic development activities. As discussed earlier, the QCC can be positioned as a gateway for income generation among tribal members who can benefit from the QCC as a place of referral for services (as fishing guides, teachers, etc.) and for sales of goods (artists, craftspersons, etc.).

The Point, or a nearby location, can serve as a place for tribal vendors to earn income.

Depending on the ultimate approach to the Point, other developments can be designed and located strategically that are true business ventures. They must be financed and operated based on financial feasibility. Examples include high-end lodging facilities or specialized guest services, (e.g., unique camping experiences or ‘glamping’). Other development projects must stand on their own and could be QIN tribal enterprises.

Decisions to fund the for-profit projects should be made separately from the decisions to proceed with funding and supporting the community facilities proposed for the Point (or those in connection with it). However, if the for-profits show real potential, QIN may consider designating revenue to support the operating and maintenance costs for the community facilities.

Given the funding and revenue potential for the QCC, and improvements on the Point, QIN may also consider creating a nonprofit entity, such as a 501(c)3 or tribally chartered nonprofit, that can solicit and manage funds from multiple sources and partnerships. Tied together with leveraging existing funds, this could be a powerful option, as could exploring opportunities to leverage grant funding with private capital and using grant and philanthropic funds to unlock capital resources.

The power of the Point and the power of the Paddle is strong. As the Paddle brought the people to Quinault land, the potential exchanges expected to result from those improvements are visualized to be great in financial, partnership, social capital, and community development benefits. These are the ripples that can spread from QIN to the Northwest and to the world.

Next Steps

Projects at this scale are hardly ever funded with one type of grant or investment. QIN will need to continue exploring options to drive these concepts to the next stage.

QIN should begin by securing predevelopment funding for project planning and design support. This could happen in coordination with contracting a project team, or it could happen prior. However, the project team should be selected prior to securing the entirety of the funds needed to complete the overall project. Leveraging design with funding will produce a result that is more culturally and site specific—and better ensure community agreement and buy-in on the project and vision.

QIN should select a project team that has experience with and understands working with tribal communities. The project team needs to conduct further community engagement to garner broad understanding of and support for concepts. Through that process, the team should develop and vet conceptual-level drawings and other ideas with the community. Significant testing and feedback from the QIN community and potentially others, depending on the scope of the ideas and concepts, should play a major role in the planning and design process.

A methodical, community-driven process will serve as leverage for the project and help advance it to the next stage. Showcasing a well-developed concept to potential funders will have the power to more expressly demonstrate the types of impacts the project could have on the local community, the region, and possibly beyond.
The following is a summary of the input recorded during the community visioning activity held on June 5, 2019, at the Quinault Community Center in Taholah.

The map numbers below correspond to numbers that are placed in the corners of the maps that were used by each of the tables for their visioning work. The notes are purely descriptive context from the discussions.

**Map 1:**
- a. Description of what is currently there
- b. Location of drum circle at the Point
- c. Longhouse on the neck of before you get to the Point (question about the geotech on placing a building there)

**Map 2:**
- a. Don’t want to lose the TERO program, it’s a good program
- b. Cabins for rent to the public, such as for reunions. Years ago, we lost a baseball tourney because of a lack of accommodation such as camping and RV
- c. Economic development—make progress work around our natural environment. There have been plans for a museum, and for a marina
- d. Opportunities—hotel, museum, corporate retreat location with a rope course, corporate training/leadership training from prominent Indians
- e. Culture shed, bird/whale watching
- f. Something like Island Wood
- g. Can we off-grid the whole reservation from wind/solar?
- h. Issues: utilities and security

**Map 3:**
- a. Option to locate museum/facility on the point—in the middle
- b. Ethnobotanical trail between the Point and Taholah
- c. Restricted/cultural event at elevated spot at end of the Point
- d. Gym/outdoor recreation space—CrossFit gym
- e. Additional canoe shed
- f. Improvement of road/trails down to the beach
- g. Amphitheater development. Area already appears to be a natural amphitheater

**Map 4:**
- a. Opportunities—museum location nearer the road
- b. Public permitted access to the beach—as in they need a permit to access the beach, not that it is allowable
- c. Camp fees to cover operation and maintenance
- d. View shed development on the Point

**Map 5:**
- a. Improvement of the trail
- b. Natural outdoor amphitheater
- c. Opportunities identified around the Point: rock climbing, educational experiences, tribal national park
Appendix B: Nugguam News Story of CPAT Visit

Planning a Future for Point Haynisisoos

An American Planning Association Community Planning Assistance Team (CPAT) visited Quinault from June 5th to 7th and spent three days helping the tribe to plan for the future of Point Haynisisoos (Point Campville). The CPAT was comprised of a team of architects and planners that assembled for the project has extensive experience in Indian Country and included members of the Suquamish, Northern Cheyenne, and Crow tribes.

The team’s first visit was to a site and interviewed Richelle Underwood about the canoe shed and David Martin regarding his father, for whom the Point is named. The team also met with tribal officials (Ferne Sharp, Gita James and Paul Underwood) and several QN department heads (Budget, Chief Operating Officer, Environmental Protection, Planning, Construction Management and Forestry) to get an understanding of the site. The visit also concluded with TERRI and the Circle of Wellness, as they are currently sponsors of larger gatherings at the Point.

Each of the team members worked with groups of five or six community members at a community dinner on the evening of June 5th to get their input on an initial narrative development of the Point.

A second meeting was held on Sunday morning to discuss the tentative site plans the team had prepared and to get additional feedback on their proposal.

The feedback from the community was to keep the Point a place for Quinault and their guests for special events. A major question that came out of the initial narrative planning is how to control access to the Point while not disorienting Quinault, sharing Quinault culture and promoting economic development.

There would be little development east of the Point itself. However, an amphitheater in a natural bowl, hiking trails and restored vegetation, such as recreation of a cranberry bog at the site were suggested.

The CPAT was not the first to take a stand for the Point, and that Point Stand would need to be considered in the future of Point Haynisisoos. The team concluded that Point Haynisisoos should be considered a gateway system with a Cultural Marcus Island Center where the outer parking areas currently exist would control access to the Point. This Center could also be located further up the road or elsewhere on the reservation.

The general public would be able to visit the Museum and gift shop and boat docks would be allowed out to the Point with a new, larger construction of similar arrangement. This would provide job opportunities and help to generate revenue. Some members of the team noted that the Point could be a world-class destination.

The CPAT team will be submitting a final report to QN within two months. At the time the Qnugguam will highlight the work to be done and add the report to the collection of community feedback and a translation of the feedback into a draft site plan. The report should lead to a community discussion on how development and what kind of development should proceed.
During the team’s tour of the Point, Tribal Elder Richie Underwood and others were in the canoe shed restoring an old canoe. He spoke with the team about canoe building, the need for additional space and storage, and how electricity run to the shed would help. He also spoke about the importance of passing on traditional knowledge to the next generation and how more activities on the Point help. (Photo by Ryan Scherzinger)

QIN developed a collection of primitive campsites within a wooded area on the Point. Tribal members use the sites, which provide some cover from the coastal wind and rain, for a variety of gatherings. (Photo by Ryan Scherzinger)

The team toured the beach and walked to the base of the Point from the south, which provided some beautiful scenery and a unique vantage point of the area. (Photos by Ryan Scherzinger)
On the beautiful coastal drive to Taholah, the team observed a convocation of bald eagles on the beach feasting on fishheads. (Photo by Tom Hampson)

The QIN Council Chambers is named after tribal member Joseph Burton DeLaCruz (1937–2000) who served as president of the tribe for 22 years beginning in 1972. He was a well-known figure and champion for Native American causes in the state of Washington and across the country. He fought for the status and rights of Native Americans, including issues around resource management, education, economic diversity, governance, and tribal culture. (Photo by Ryan Scherzinger)
The group posed for a shot during a tour of the Point in front of the large totem. From left: Kelsey Moldenke, AICP, LEED AP (QIN Senior Planner); John Koepke, PLA (CPAT member); Nathaniel Corum, RA (CPAT member); Joseph Kunkel, RA (CPAT member); J.D. Tovey, III, AICP (CPAT member); Ryan Scherzinger, AICP (APA programs manager); Tom Hampson (CPAT member); and Woesha Hampson (wife of Tom and member of the Winnebago Tribe in Nebraska). (Photo by Michael Cardwell)
Appendix D: Meet the Team

**Joseph Kunkel, RA | Team Leader**
Joseph Kunkel, a citizen of the Northern Cheyenne Nation, is a community designer and educator focused on capacity building in Indian country. His work has focused on research and sharing exemplary Native American Indian housing projects and processes nationwide. This research has developed into emerging best practices for Indian country, leading to an online Healthy Homes Road Map for affordable tribal housing development funded by the U.S. Department of Housing and Development’s Policy, Development, and Research Office. His professional career has centered on community-based design, ranging from material research, fabrication, and construction to community-based planning, design, and development. From 2013 to 2016, Kunkel led the development of a 41-unit Low Income Housing Tax Credit building, which started with an Our Town grant funded by the National Endowment for the Arts and led to an ArtPlace America grant award. His body of work centers on architecture, planning, construction, and design processes that align with indigenous values and honor the world view of our nation’s indigenous populations.

**Nathaniel Corum, RA | Team Member**
Nathaniel Corum is an architect, planner, and educator serving as design director with Sustainable Native Communities Collaborative (SNCC). Following leadership roles with Indigenous Community Enterprises, Red Feather, and Architecture for Humanity, Corum and the SNCC team now collaborate with MASS Design Group on tribal community initiatives in North America. As a former Fulbright Scholar, Senior Energy and Climate Partnership of the Americas Fellow, and Rose Architectural Fellow, he has pursued research and practice in culturally responsive design with over a dozen tribal community partners. Author of *Building a Straw Bale House* from Princeton Architectural Press, Corum’s work includes showcasing exemplary native-to-place architecture through documentary film production, publications, and the implementation of master plans, housing initiatives, community facilities, and ecological designs. He has helped to connect over 500 students to real-world, public-interest design workshops and projects. Corum’s design work and process has been widely published and featured in international exhibitions. He holds a master’s degree in architecture from the University of Texas at Austin and an undergraduate Design Synthesis degree from Stanford University.

**Tom Hampson | Team Member**
Tom Hampson began his career in planning and community economic development in 1973 on the Umatilla Indian Reservation, where he and Michael J. Farrow created the Tribal Development Office, a fully integrated land-use planning and community economic development arm of the Tribe. He was a founding member of the United Indian Planners Association. After developing businesses for the Tribe, he owned businesses of his own: He ran a small business development center for Blue Mountain Community College in Pendleton, a small business incubator in “the hood” of Portland, and has helped Native nonprofit and for-profit organizations run better ever since. Hampson did the foundational development work for the Columbia River Intertribal Fish Commission, Wallowa Band Homeland Project, Crow’s Shadow Institute of the Arts, and wrote and coproduced the multimedia exhibits for Tamastslikt Culture Institute for the Confederated Tribes of Umatilla, among many other projects. In December 2012 he retired after 12 years as executive director of ONABEN, a Native American Business Network. He is the principal author of ONABEN’s Indianpreneurship® Series—a story-based how-to manual on starting and operating a family enterprise in Indian Country. At ONABEN he managed a two-year organizational development project for 10 Native Community Development Financial Institutions, which included the Taala Fund of Quinault Indian Nation.

**John Koepke, PLA | Team Member**
John Koepke has more than 35 years of professional experience in both private practice and academia. Along with his full-time responsibilities as a professor in the department of landscape architecture at the University of Minnesota, he is a principal in the firm Urban Ecosystems. Because of his Ojibwe heritage, Koepke has always had a significant interest in both Native American cultures and environmental science. This has led him to conduct landscape-based research on ancient Native American sites and work with tribal and other communities in pursuing teaching and design opportunities that focus on cultural interpretation, environmental education, ecological restoration, and reclamation. He currently teaches graduate and undergraduate level courses that focus on integrating ecological principles with artistic design thinking. Along with teaching studios he leads courses in construction technology and graphic representation.
John “J.D.” Tovey, III, AICP | Team Member
J.D. Tovey is the director of planning for the Confederated Tribes of the Umatilla Indian Reservation. Tovey holds a bachelor's degree in landscape architecture from the University of Idaho and a master of urban planning degree from the University of Washington. He is a PhD candidate in urban design and planning at the University of Washington with a research focus on traditional ecological knowledge, resilience, and professional practice centered on the Columbia River basin tribes. Tovey is also an APA Oregon Chapter board member.

Ryan Scherzinger, AICP | Project Manager
Ryan Scherzinger is programs manager for APA’s professional practice department and is based in Chicago. He manages and has worked extensively on the Community Planning Assistance Teams program, providing direct technical assistance to communities around the country and abroad with multidisciplinary teams of experts. He has managed myriad programs and special projects for APA since 2007, including community workshops, case studies, federal grants, symposia and lecture series, study tours, international events, allied outreach and coalitions, and interactive public exhibits.