Interim Comprehensive Plan

Jamestown S'Klallam Tribe

Tribal Comprehensive Plan

Jamestown S'Klallam Tribe Vision Statement

To preserve and enhance the Jamestown S'Klallam Nation's historical and cultural identity as a strong, proud and self-reliant community, while protecting and sustaining our tribal sovereignty, self-governing authority, homeland and treaty rights.

Tribal Council

W. Ron Allen, Tribal Council Chair
Liz Mueller, Tribal Vice Chair
Lisa Barrell, Tribal Council Secretary
Theresa R. Lehman, Tribal Council Treasurer
Kurt Grinnell, Tribal Council Member

Executive Committee

W. Ron Allen, Chief Executive Officer
Annette Nesse, Chief Operating Officer
Diane Gange, Chief Financial Officer
Jerry Allen, CEO, 7 Cedars Casino
Doug Sellon, Jamestown Economic Development Authority Executive Director
Fred Minker, Tribal Gaming Agency Executive Director
Adam Barrell, Information Systems Director
Brent Simcosky, Health Services Director
Cindy Lowe, Deputy Director, Health Services
Colleen Berry, Chief Financial Officer, 7 Cedars Casino
Jennifer McLaughlin, Self-Governance Legislative Associate
Jessica Payne, Tribal Policy Liaison
Leanne Jenkins, Planning Director
Leo Gaten, Governmental Policy Advisor
Rob Welch, Social and Community Services Director
Robin Hake, Human Resources Director
Scott Chitwood, Natural Resources Director
Ann Sargent, Executive Assistant to the CEO
Casey-Diane Thrush, Recording Secretary

Jamestown S'Klallam Tribe
1033 Old Blyn Highway
Sequim, WA 98382
(360) 683-1109 or 1-800-262-6603
www.jamestowntribe.org

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“The Strong People”

“The Jamestown S'Klallam Tribe seeks to be self-sufficient and to provide quality governmental programs and services to address the unique social, cultural, natural resource and economic needs of our people. These programs and services must be managed while preserving, restoring and sustaining our Indian heritage and community continuity.”

Mission Statement of the Jamestown S'Klallam Tribe

For ten thousand years, a nation of people lived and prospered on these lands of the Olympic Peninsula.

These strong people of the S’Klallam tribes had a system of governance, engaged in commerce, managed natural and human resources, and exercised power over their territorial boundaries.

The people created a rich culture of art, song, spirituality, traditional knowledge and social structure. They promoted leadership, self-sufficiency, self-reliance, and a code of conduct within their community that served as a basis for strength, pride and survival.

This was a nation, a government and a community, independent and interdependent.

It still is.

č’i·ńakw’ Special Spirit Power, War Spirit Power, Thunder Power, Chain Lightning - was unique to the Dungeness people. The Dungeness people were the only people who possessed this power. The S’Klallams displayed this power when they entered a village for a potlatch or gathering. Paddling their canoes in a zigzag pattern while entering the bay single file, each canoe had a special dancer on a platform in the bow, singing a special power song. The dancer was dressed in a headdress of red cedar bark and seven feathers, with an eagle-tail fan in each hand and black paint on his face. Lining their canoes up side by side, they all sang a special power song and landed, bow first, all at the same time. Another way they displayed this special power was in their entrance at a potlatch. When it was the S’Klallam’s turn to dance, they danced into the Long House, single file, in a zigzag pattern. They danced around the fire, counter clockwise, four times. This traditionally dressed dancer represents the Jamestown/ Dungeness special powers.

Why Plan?

When people set out on a long journey, they usually have an idea of where they want to end up. If not, they may wander all over the countryside, getting lost along the way, wasting precious time, and risking their health, safety, and finances. Wise travelers map out a route that takes them to their destination quickly, safely, and within budget.

Landing at Jamestown in the 21st century

The Comprehensive Plan is the Tribe's road map. It tells us where we expect to end up, and how we intend to get there. It helps us know how much the journey will cost and how much time we will need. It also tells us what landmarks to look for along the way so we know if we are on the right track, or if we are straying too far from the route.

The Comprehensive Plan is a tool that can be used by Tribal citizens, Tribal staff, and the Tribal Council. It allows us to understand what needs to be done for the Tribe to be successful. By understanding the plan, everyone can participate in reaching our goals, everyone can play a part in the success of the Tribe.

The Tribal Comprehensive Plan also helps us make good decisions. In the Comprehensive Plan, the needs of the people are outlined, the goals of the Tribe are defined, and the specific actions we must take are clearly spelled out. The Tribal Council can weigh its decisions against those goals and determine if a proposed action will help us be successful.

How this plan came about

Survey
In August, 2000, the Tribe mailed a Special Newsletter about the need to revise the Comprehensive Plan to every Tribal household. The newsletter also contained a survey to aid in goal setting, to answer the question,
"What are the priorities of the Tribal citizens?"

Retreats
The results of the survey were presented at a Tribal Council retreat in September, 2000. At three subsequent annual retreats, Council and the Executive Committee spent many hours discussing community needs and opportunities for the future. Finally, in 2004, a full draft of goals and objectives had been completed as well as the first strategies for implementing the plan. Our work plans are updated annually o reflect emerging issues, priorities and accomplishments.

Opportunities for input from Tribal citizens
Throughout the process of developing the plan, the Tribal community has been offered opportunities to provide planning direction. Information about the plan was made available and presented at each General Meeting between 2002 and 2004. Tribal committees (Enrollment, Fish, Elders, Culture) were consulted in 2002 and 2004 for active review and comment.

How the plan is updated

- By Tribal Council and Executive Committee as they develop strategies to implement the plan and develop annual work plans to respond to new and changing circumstances
- Based upon input from General Membership meetings
- Based upon knowledge of Tribal community needs and wants as expressed by individuals and groups.

How the Plan is intended to be used

The Jamestown S'Klallam Tribe recognizes that this is a rapidly changing world, one that requires the ability to adapt readily to new issues and new opportunities. The Comprehensive Plan should map out a destination that allows for multiple paths as well as new road building.

The most important principle is to keep the destination in the forefront and get there in an efficient and opportunistic manner. The Comprehensive Plan is a living, growing, dynamic document. It has a basic structure and direction, that is, the goals; it provides some basic recommendations for what we know we will always want to do and it is updated annually, with input from Tribal citizens, by the Tribal Council and Executive Committee to reflect new needs and opportunities.

“The Strong People”

Tribal History

The Jamestown S'Klallam Tribe has evolved directly from several constituent communities of the S'Klallam people. The S'Klallam Tribe, whose name means the "Strong People," belong to a Salish cultural and linguistic group related to British Columbia Tribes as well as to most Tribes in the Puget Sound area.

The present day S'Klallam Tribe is distinctly divided into three separate bands - The Jamestown S'Klallam Tribe, the Lower Elwha Klallam Tribe and the Port Gamble S'Klallam Tribe. Although the Jamestown S'Klallams were signatories to the Treaty of Point No Point in 1855, they did not establish a formal reservation. Their refusal to move to the Skokomish Reservation, as called for in the treaty, was the result of unfriendly relations with these southern neighbors. The S'Klallams were determined to remain at their traditional fishing areas on the Olympic Peninsula near present day Sequim, Washington. After 1870, white settlers in the Washington Territory began to bring pressure upon the Bureau of Indian Affairs to move all treaty Indians to reservations. Without clear title to the land they lived on, many Indians were easily and frequently dispossessed. By 1874, a band of S'Klallams under the leadership of Lord James Balch (whose father was a signatory to the 1855 treaty) raised enough money to pay $500 for a 210-acre tract near Dungeness, Washington Territory. This was the start of the Jamestown S'Klallam community. Located approximately seven miles north of downtown Sequim along the Strait of Juan de Fuca, Jamestown is the historic settlement of the ancestors of the S'Klallam Tribe. Jamestown is located near the mouth of the Dungeness River, traditionally the major fishery for the local S'Klallam people.

In the late 1930s, the Jamestown S'Klallams were nearly organized as part of the larger S'Klallam Tribe. Since land had already been purchased for two other S'Klallam Tribes, the Jamestown S’Klallam were given the choice of moving to the Elwha reservation or staying where they were and remaining unrecognized. They chose the latter rather than giving up the land they purchased themselves and losing their independence. The Federal government provided services to the Jamestown S'Klallams until 1953 when all services and programs to "unrecognized" Tribes were discontinued.

The Jamestown S'Klallams maintained a cohesive societal structure and continued to demonstrate a progressive nature by integrating into the non-Indian community and economy. The hub around which they centered their Tribal spirit was the Jamestown land base purchased independent of Federal government assistance. By the 1970's, it was evident to the Tribe that fishing and hunting rights were being denied them due to lack of recognition from the Federal government. Another major concern was the problem in providing adequate health services and a solid education to their members. The Tribe soon realized that only through Federal recognition would they be able to provide for these basic needs. The campaign for formal Federal recognition began in 1974 and ended with Jamestown's successfully regaining recognition on February 10, 1981.

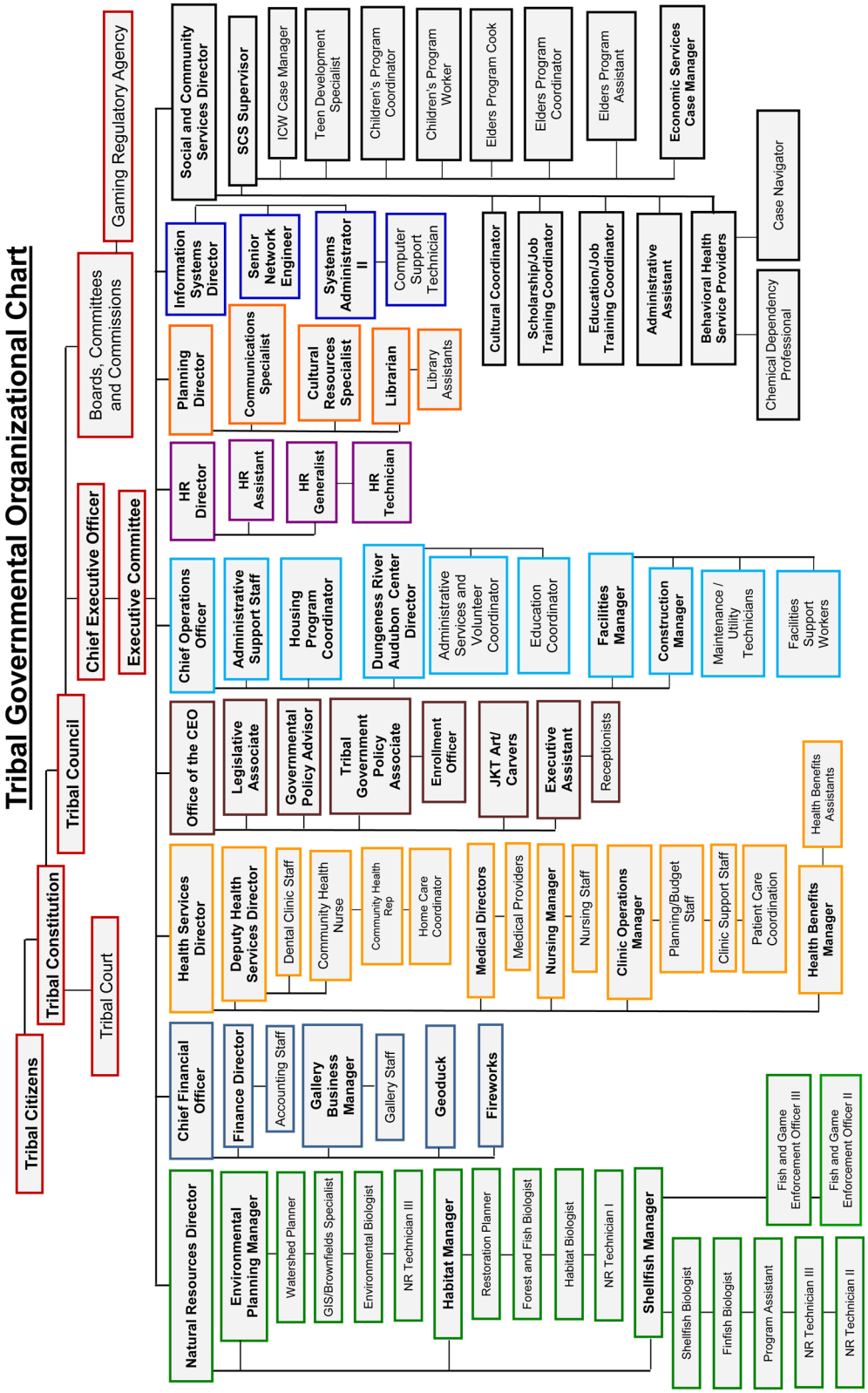
Government

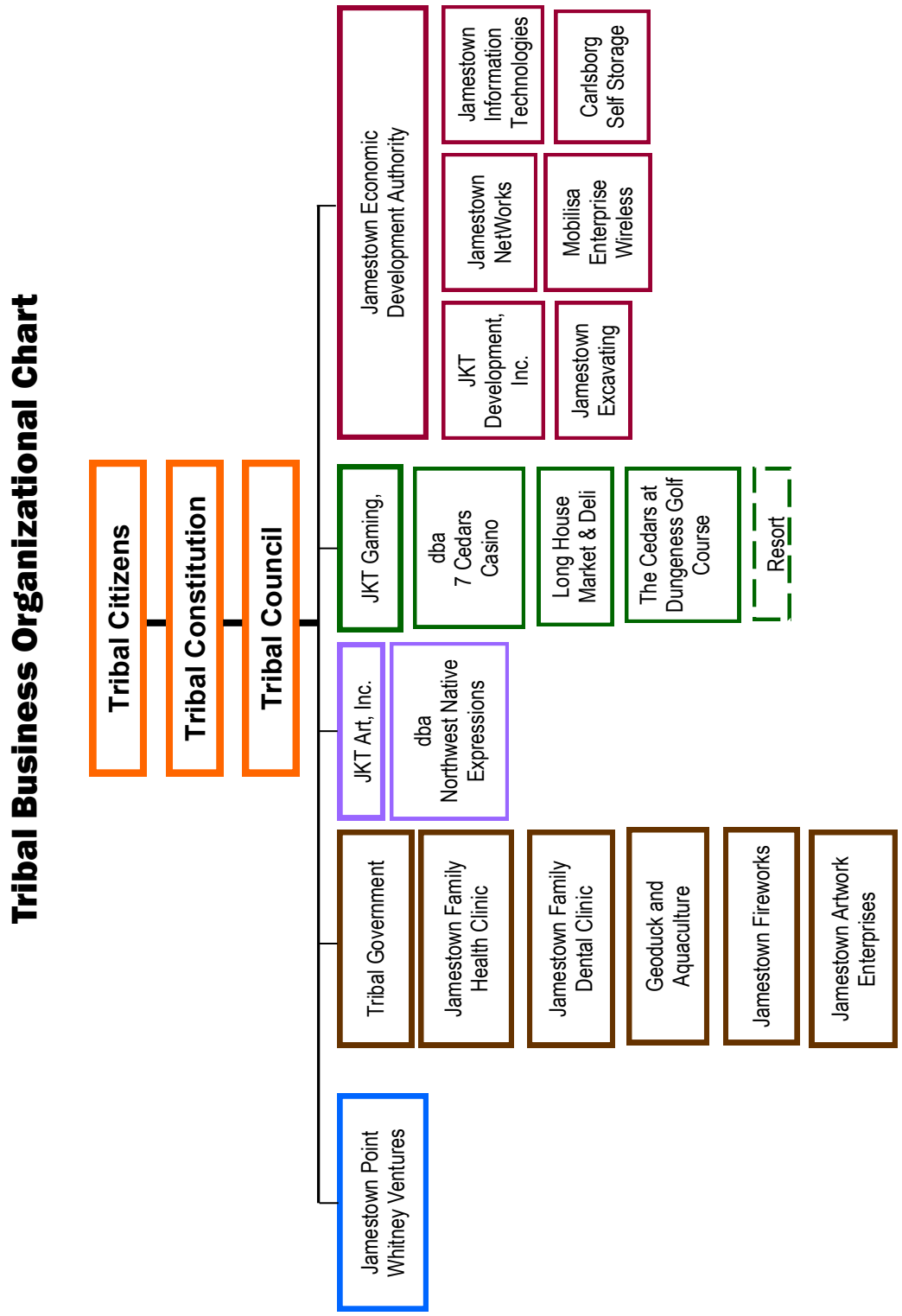
The Jamestown S'Klallam Tribe is governed by a five member Tribal Council elected to four-year terms on a staggered basis. All enrolled Tribal citizens over 18 years are eligible to vote and those who live within the Tribal service area are eligible to run for office. The Tribal constitution was drafted and adopted in 1975. Tribal governmental programs receive overall direction from the Tribal Council through the Chief Executive Officer. We adhere to the practice of separation of Tribal government and Tribal administration to provide continuity and stability in its day-to-day operations. The Council sets policy, considers community input and relies upon the administrative staff to effectively carry out its policies.

Since achieving recognition, the Council and staff have worked hard to set up basic operational structures to administer governmental policies and provide services, programs and activities for the Tribal citizenship. This structure has allowed the Tribe to create programs to assist Tribal citizen as well as begin building a strong economic base for future needs.

The 2016 Tribal Council :
From left, Lisa Barrell, Secretary; Kurt Grinnell, Council Member; W. Ron Allen, Chairman; Theresa R. Lehman, Treasurer; Liz Mueller, Vice-Chair

Organizational Charts

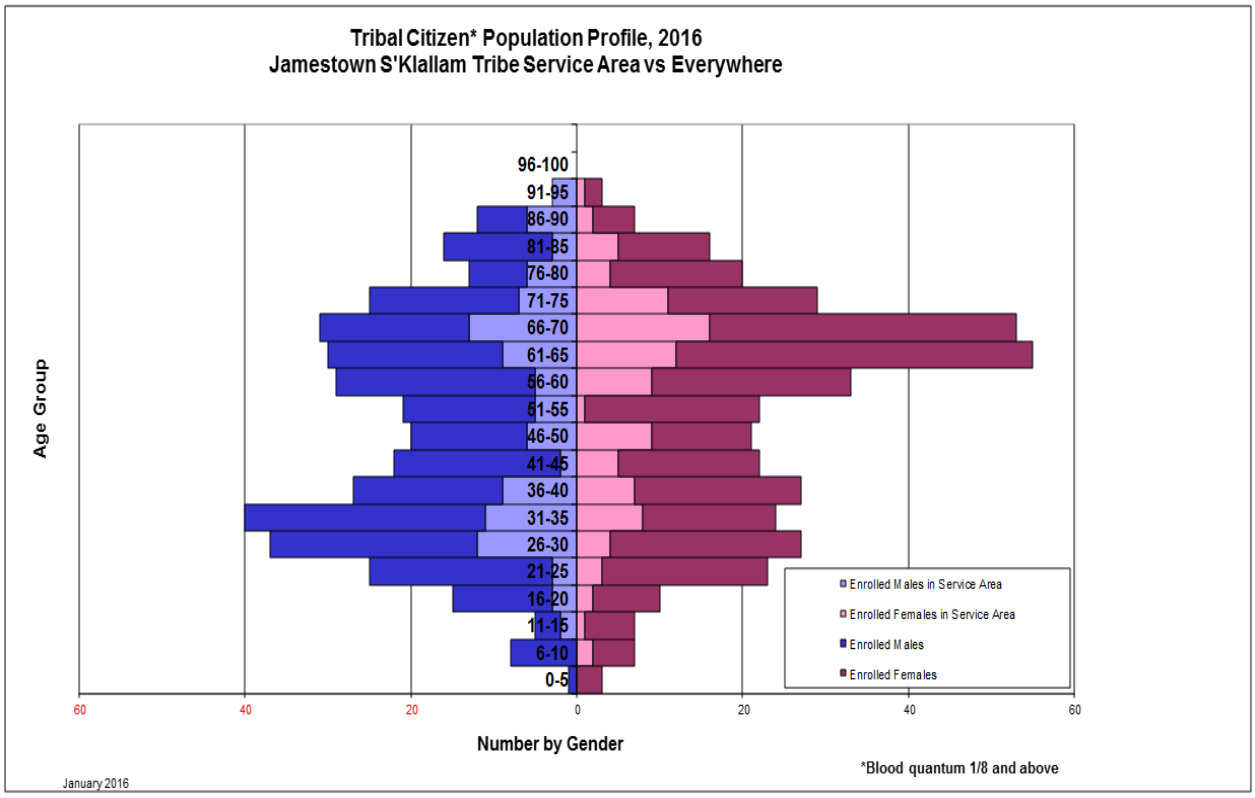



Tribal Business Organizational Chart
Tribal Citizens
Tribal Constitution
Tribal Council
Jamestown Economic Development Authority
Jamestown Information Technologies
Carlsborg Self Storage
Jamestown NetWorks
Mobilisa Enterprise Wireless
JKT Development, Inc.
Jamestown Excavating
JKT Gaming,
dba 7 Cedars Casino
Long House Market & Deli
The Cedars at Dungeness Golf Course
Resort
JKT Art, Inc.
dba Northwest Native Expressions
Tribal Government
Jamestown Family Health Clinic
Jamestown Family Dental Clinic
Geoduck and Aquaculture
Jamestown Fireworks
Jamestown Artwork Enterprises
Jamestown Point Whitney Ventures

Population and Community

As of January 2016, the Jamestown S'Klallam Tribe has 569 enrolled citizens in 434 households. Because we never had a traditional reservation, Tribal citizens and their families live within the communities of Clallam and Jefferson counties, throughout Washington State, as well as in many other states across the nation. Depending upon where citizens live, some benefits of Tribal citizenship may not be available; we are limited to providing certain Federally-funded benefits only to those residing within our Service Area. The following text and chart are based on 2015 data.

- The *local* population of Tribal citizens consists of 207 enrolled citizens living inside the Tribe's designation Service Area. There are 105 males and 102 females. Currently, 47.3% of the population is 55 years or older, thus qualifying them as "Elders." Within the next ten years, 20 additional citizens will advance to age 55 years.
- The *global* population of Tribal members consists of 569 enrolled citizens living both inside and outside the Tribe's designated Service Area. There are 269 males and 300 females. Currently, 46.2% of the population is 55 years or older, thus qualifying them as "Elders." Within the next ten years, 63 additional citizens will advance to age 55 years old older.



Geography

The Jamestown S'Klallam Tribal community is located on the northern portion of the Olympic Peninsula of Washington State, approximately 70 miles northwest of the city of Seattle. The Peninsula is a distinct and relatively isolated geographic region that is separated from Seattle by two bodies of water.

Two counties, Clallam and Jefferson, comprise the bulk of the Olympic Peninsula. The Peninsula is bounded by the Pacific Ocean to the west, the Strait of Juan de Fuca to the north, by Hood Canal on the east and by the Olympic Mountain range to the south. A large part of the two counties is densely timbered wilderness or undeveloped areas characterized by rugged mountains, steep slopes and rain forests. Annual precipitation varies widely on the Peninsula, from over 100 inches annually on the west end to only 17 inches in the Sequim area. Major towns in the area are the county seat in Port Angeles (population 18,984), Sequim (population 5,688), and Port Townsend (population 9,134).The area known as "Jamestown" is not an incorporated village, nor does it have a commercial center.

Land Area Definitions:

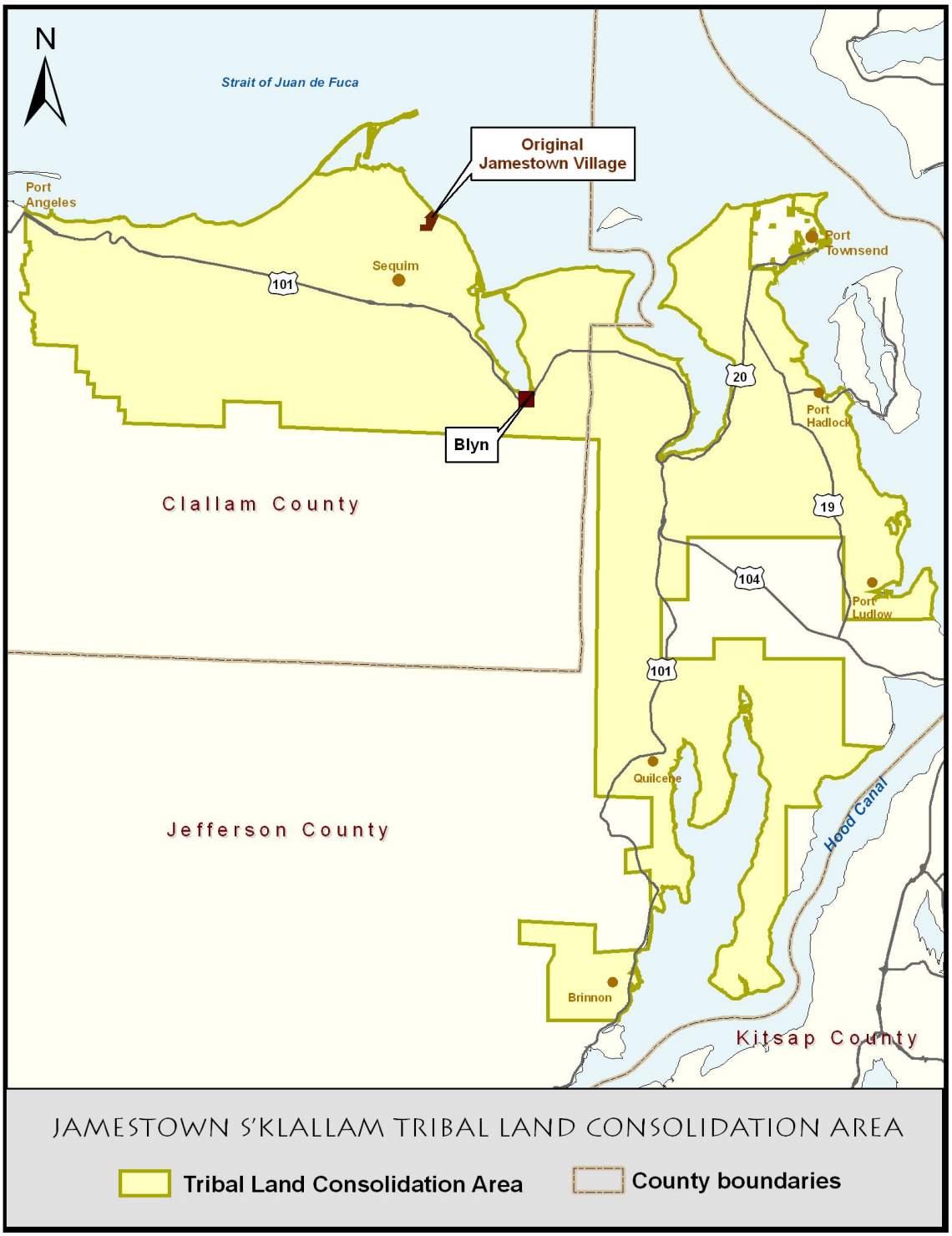
Tribal Land Consolidation Area (map on page 14)
This area was approved by the United States Department of the Interior as the place in which the Tribe will concentrate land acquisition and economic development efforts, and within which lands may be designated as Tribal trust land. The land area was based on Tribal population proximity, environmental and conservation concerns, historical sites and the Tribe's usual and accustomed fishing, hunting and gathering areas. The Tribe's Land Consolidation Area spans approximately 32 miles east-to-west, 36 miles north-to-south, and covers 363 square miles of land.

Tribal Contract Health Delivery Service Area (map on page 15)
The Tribal Contract Health Delivery Service Area, as defined by the Indian Health Service, is the area in which the Tribe is mandated to provide services and programs to all Native Americans. It is simply defined as Clallam and East Jefferson Counties.

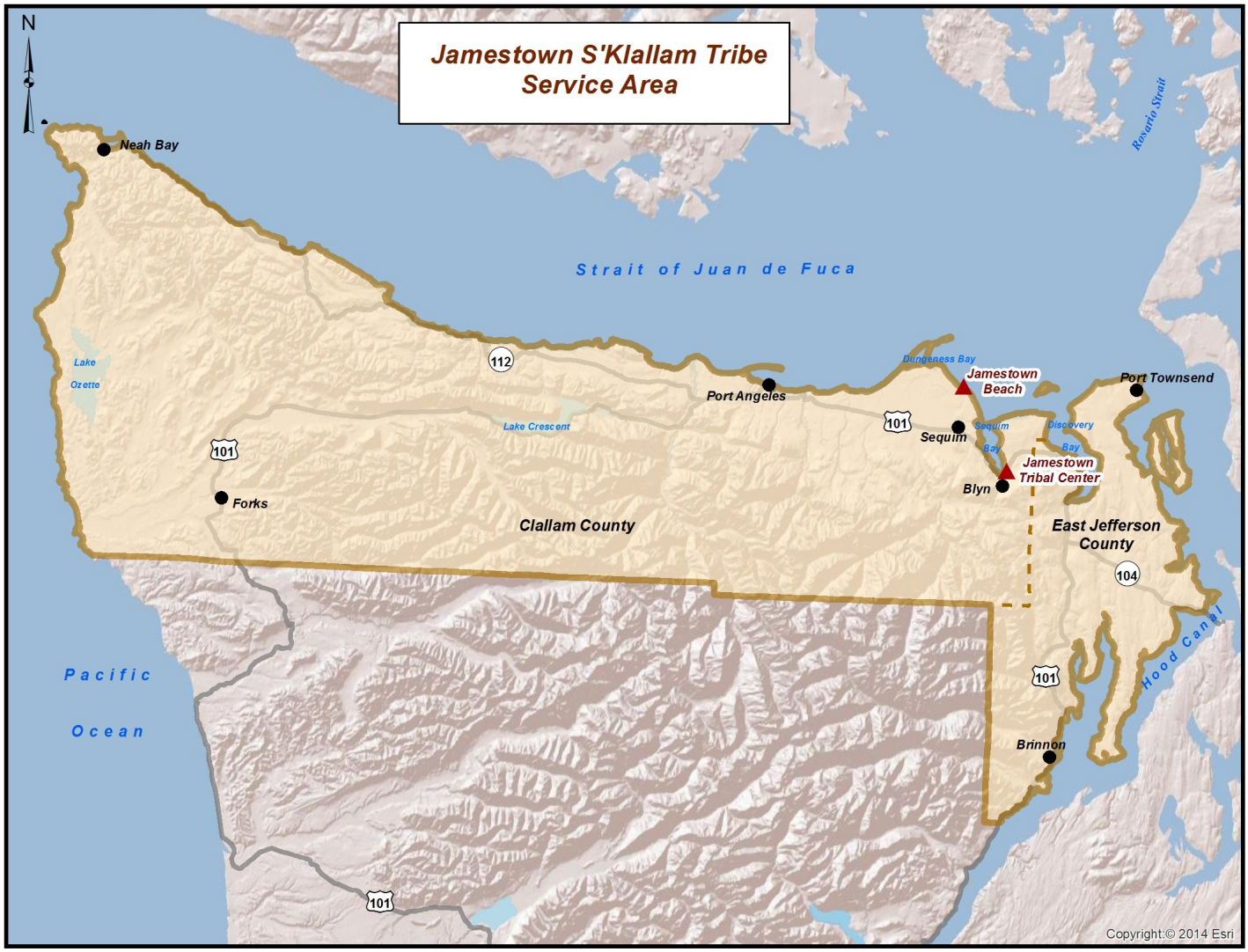
Ceded Area (map on page 16)
The Ceded Area is the land which was ceded to the United States when the Point No Point Treaty was signed by the Klallam, Chimacum and Twana peoples in 1855.

Usual and Accustomed Area (maps on pages 17)
This area, also defined by the Point No Point Treaty of 1855 (the text of which is printed beneath the map on page 16), is the area in which rights to fish, hunt and gather were retained when the Tribes ceded the land to the United States.

Land Consolidation Area

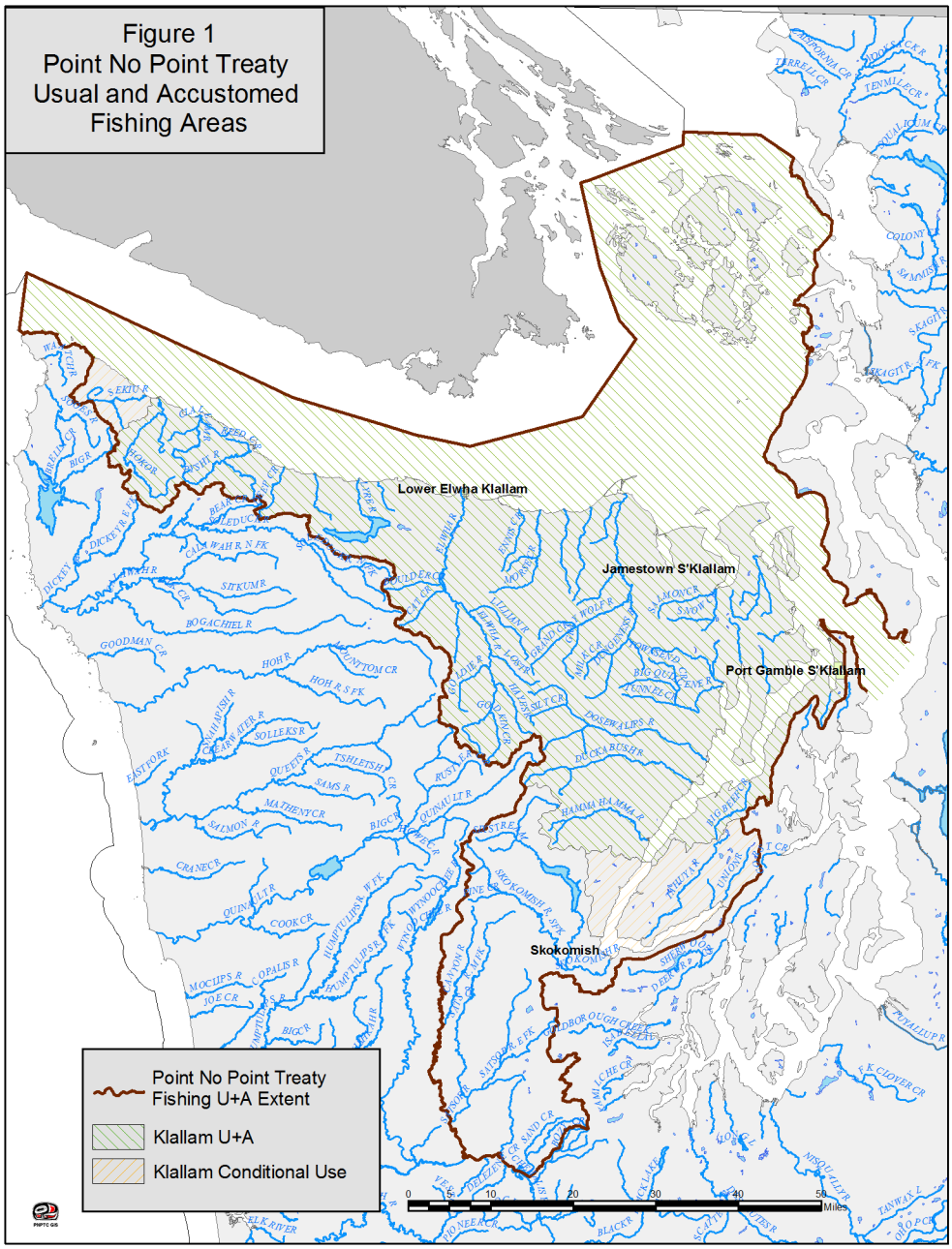


Tribal Contract Health Delivery Service Area



Land Ceded to the United

The land given by the S'Klallam, Chimicum, Twana and Skokomish,Tribes to the United States is outlined in red. It is described in greater detail in the Treaty of Point No Point of 1855.



"ARTICLE 4. The right of taking fish at usual and accustomed grounds and stations is further secured to said Indians, in common with all citizens of the United States; and of erecting temporary houses for the purpose of curing; together with the privilege of hunting and gathering roots and berries on open and unclaimed lands.
<u>Provided</u>, however, That they shall not take shell-fish from any beds staked or cultivated by citizens." **(Point No Point Treaty, 1855)**

Land

Land, and the resources within, is a source of power and self-sufficiency for every nation. A Tribe is truly sovereign when it has control and jurisdiction over its lands—until the Tribe has reestablished its homelands (i.e. land base), there will be limits to the Tribe's self-governance and self-sufficiency.

For Tribes in particular, land is not only an economic resource, it is a cultural resource. Tribal lifeways and traditions are closely tied to land and water. Control of traditional lands, as well as acquisition of new lands, enables the Jamestown S'Klallam Tribe to continue our cultural development.

The Jamestown S'Klallam Tribe initially acquired roughly ten acres of fee lands in Blyn in 1986, which it then had converted to reservation land, for the Tribal Campus and future Casino. It has been the Tribe's intent from that time forward to continue acquiring lands for rebuilding the Tribe's land base and for future development as they became available; for instance, by in-filling between the Campus and the southwestern edge of the Blyn basin.

What is Homeland?

Not all of the land we own is our homeland, and we do not hold title to all of the land we consider to be our homeland.

The concept of "homeland" is richer and more elusive than simply acquiring and developing property.

Homeland encompasses history, culture and community. It carries with it a sense of identity and a connection that spans the ages. Knowing that we, as generations before us and generations to come, live, work and play on our traditional homeland reminds us that we are truly a part of something much larger in the course of history.

When we acquire property for economic and community development, we may simply speak of it as land. When we consider a place to be our homeland, it is instilled with a sense of belonging and enables us to reestablish our unique political and social identity within the community.

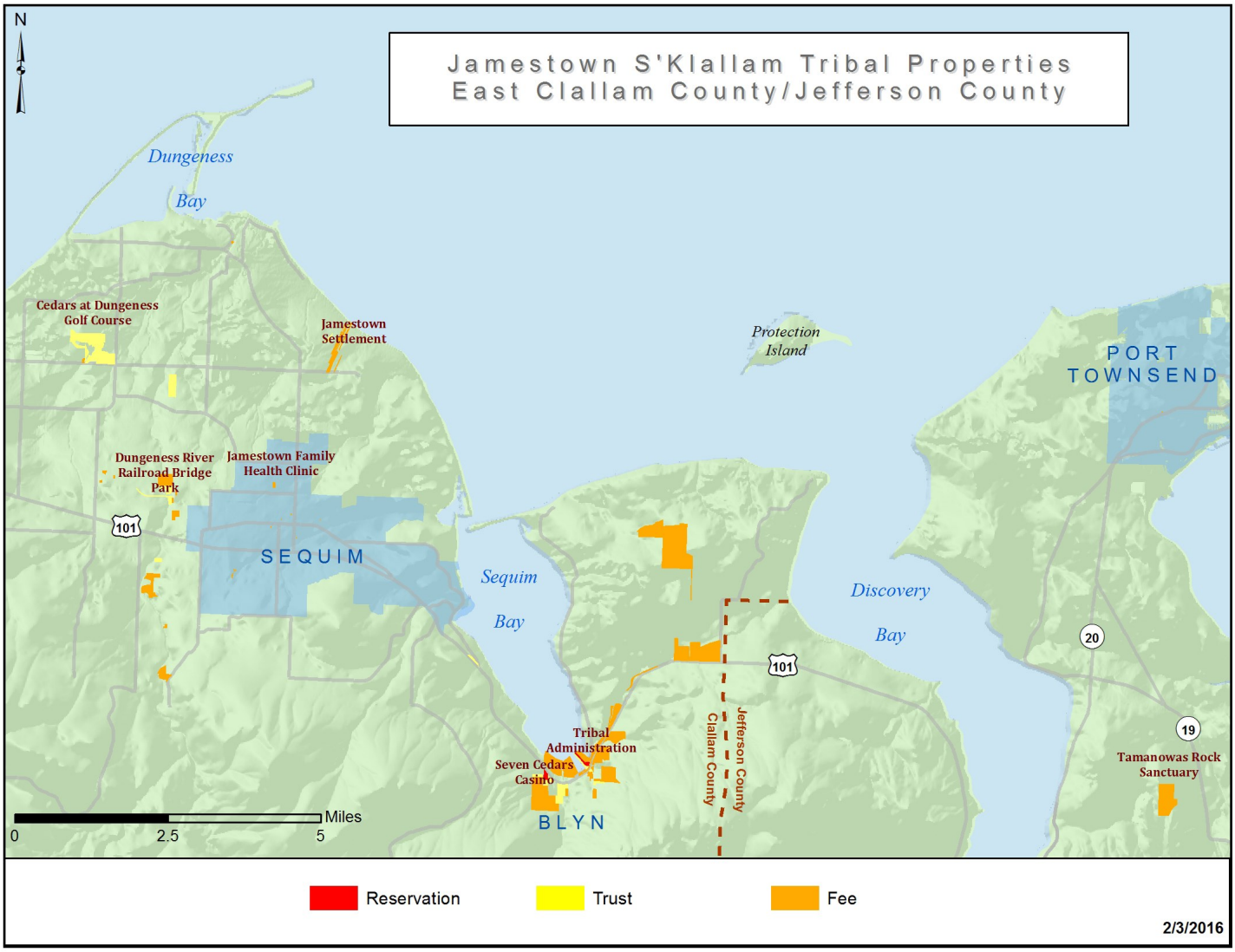
The Tribe owns more than 400 acres in Blyn in a mix of reservation, trust and fee status, making it the single largest landowner in Blyn. At some time in the future, all of this property will likely be in reservation/trust status, and therefore no longer under the jurisdiction of Clallam County or the State of Washington.

Although Tribes are not required to plan under Washington State's Growth Management Act, and although our reservation lands are not subject to the jurisdiction of Clallam County or the State, any decisions made by Clallam County or the State with respect to our fee lands will have an impact on our ability to utilize those lands in the future.

Since acquiring initial properties in 1986, it has been the Tribe's intention to establish our Reservation in Blyn primarily (but not exclusively) for economic development and government facilities, and to acquire a land base for a variety of purposes, including housing and cultural activities.

The Tribe is interested in assuring that development occurs in a comprehensive, organized and predictable manner, for its benefit and for the benefit of the surrounding area. We are equally interested in assuring that habitat and water quality are protected as the area develops, so that our Treaty hunting and fishing rights are fully protected and restored for future generations.

“The Strong People”



The Tribe owns acreage throughout Clallam and Jefferson counties.
The maps on this page show our land holdings throughout both counties, categorized as follows (as of 2/22/16):

Clallam County (Total = 1,254.5 acres. Of that, 471 acres are in the Blyn Basin.)
- Reservation = 13.5 acres
- Trust = 265 acres
- Fee/NAHASDA = 976 acres

Jefferson County (Total = 87 acres)
- Total 87 acres in Jefferson County

Total Acreage: 1,341.5

Challenges and Opportunities

We face challenges based upon historical patterns of the past (especially federal policy) and our rapid advancement toward the future; these challenges, rather than holding back our progress, present opportunities to adjust and adapt through our Tribal goals, objectives and actions.

Each of the Challenges and Opportunities that follow represent a key area in which we strive to overcome obstacles and work constructively toward wholeness and security for individuals and for our entire community.

By clearly focusing on our culture, social and community services, health, education, housing, natural resources, transportation, economic development, sovereignty and self-governance, we move forward on parallel paths in the many different facets of life that build a healthy Tribal nation.

Challenges and Opportunities

Culture

Self-determination has been the key to the Jamestown Tribe's continuation as a distinct and separate community within the non-native community building up around it. For many decades after the signing of the Point No Point Treaty in 1855, our people still fished, hunted, gathered, held ceremonies and continued our culturally distinct forms of worship, art, kinship, and social ties much in the ways of the ancestors.

However, the Tribal citizens also interacted in depth with the non-Native community socially and economically, taking jobs in the broader community, attending schools and churches. In effect, they made conscious decisions to weave together the cultural and spiritual ways of their S'Klallam heritage with the undeniable strands of influence from the broader community. It is enough to say that while these decisions were those of the Jamestown community, the choices prompting those decisions were forced on a people whose very existence was jeopardized by the birth and unrestrained growth of an adjacent and, to all intents, competing community.

Although the Tribe has maintained a cohesive structure, much of our cultural heritage and tradition had been lost as Tribal people sought to survive in the non-Indian world. In today's terms, "progress" can be defined not only in economic terms and contemporary successes, but also in how much contemporary Tribal citizens have done and continue to do to restore our community strength and culture.

Elizabeth Eagletail and Brandon Payne carve miniature canoes in the Tribe's After School Program

Tribal culture is the foundation of all Tribal activities. We seek to preserve our unique heritage as a living part of contemporary life. The S'Klallam culture is key to the Tribe's existence as a unique community, as well as a means to fight contemporary social and health problems.

As we move forward towards self-sufficiency and self-reliance, it is critical that we maintain a strong cultural and community foundation. Without the Tribal community working together from common ground as we have done for thousands of years, the Tribal mission will never be achieved. Regardless of how successful Tribal economic ventures become, without a balance between progress and tradition it would be impossible to sustain the Jamestown S'Klallam Tribe for future generations.

It is much less expensive to preserve a culture than to try to recreate it later. It is much more cost efficient to house cultural resources among living members of a society than in museums.

Culture is many things to many people, including distinct, complex traditions, unique patterns of behaviors and products, language, stories, and ancestry. Whatever the definition, culture is a part of everyone's lives.

In reviewing and thoroughly analyzing the results of a 1996 cultural survey of Tribal citizens, the Tribe was able to reach several broad conclusions:

- The Jamestown S'Klallam people still consider ourselves a strong community;
- Connections to culture still exist and remain an important part of what the community desires for the future;
- Quality resources exist in the community that need to accessed by the Tribe; and
- An archival system needs to be established to document existing and future historical information and materials.

Social and Community Services

The Tribal Council works to ensure the health and welfare of our Tribal citizens by providing a broad range of social and community services. These services are designed to support the community members, from the youngest infant to the most respected Elder, to grow individuals with the support of their family and community. Opportunities for child care, employment and training, education, personal growth and development are provided for Tribal citizens in a variety of ways. Several of the programs developed in recent years have been supported by non-continuing grant funding. The continuation of creative programs such as the Youth Mentor and Leadership programs and the community/cultural building events such as the Basket Weaving and Drum Making classes has been dependent on successfully obtaining new grant funding. This Tribal societal condition is an ongoing challenge to the stability of successful opportunities for Tribal citizens to participate in social and community programs designed specifically to promote the growth and support of our community members.

Health

The development and opening of the Jamestown Family Health Clinic in 2002 and the Jamestown Family Dental Clinic in 2004 gave us the opportunity for us to stabilize and provide clinical health care services for our citizens.
Because neither clinic is supported by Indian Health Service funding, both clinics operate on a business model – income must meet or exceed

Ground was broken for the Jamestown Family Medical Clinic on Sept. 15, 2006.

expenses. In addition to Tribal citizens, both clinics serve the general public. This model has provided a means for the Tribe to generate income that supports other Tribal health programs, particularly the Wellness Program through which we ensure that every Tribal citizen in our health service area has medical insurance to cover the costs of health care that we do not yet, or cannot, provide through our clinics. Maintaining a profit in the primary care medical and dental businesses has been a challenge, but thus far we are succeeding.

The medical clinic follows a conservative business plan that will guide the expansion of health services so that stability and profitability are maintained. Through our Community Health program, opportunities are provided for Tribal citizens to participate in health and nutrition education, disease prevention, exercise and wellness programs. We will continue to focus efforts and resources on keeping our community healthy. This program is an ongoing financial challenge since almost all public health funding is devoted to treatment of illness rather than promoting health and preventing illness.

Education

The economic security and self-sufficiency of the Tribe as a government and as a people depends upon developing skills and knowledge to embrace the challenges of the 21st-century economy.

The ability to understand and use technology, to function in diverse cultures, to think critically and solve problems are necessary for success no matter what career path or entrepreneurial venture one undertakes. Learning begins at birth, and at each successive stage in life certain educational objectives must be met.

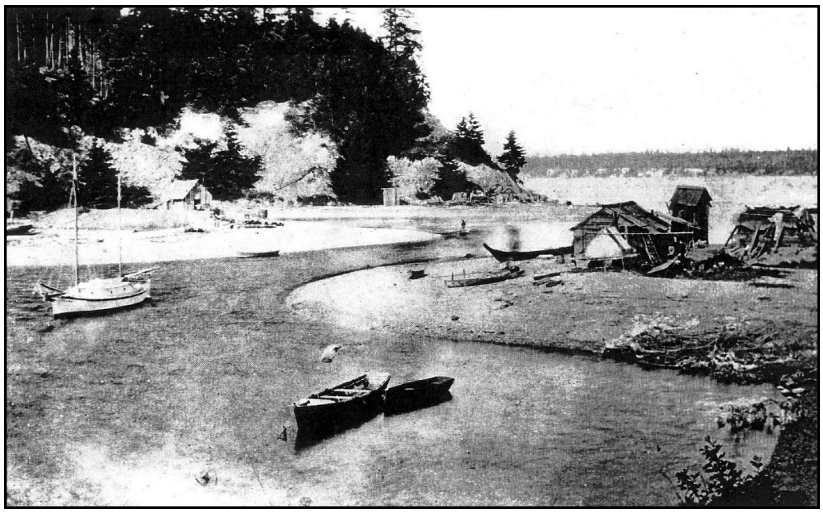
The marble roll, a shared exercise that was part of the Youth Passages Program.

Our Tribal educational challenges include supporting early learning opportunities, fostering and encouraging success in school, providing financial support for vocational and higher education, and providing opportunities for continuing education throughout adulthood to adapt to changing employment opportunities as well as to engage and stimulate the interests of adults. In addition, we must provide the foundation of a cultural education that gives context to our existence as a unique community.

Housing

The History of Federal-Tribal Relations

The creation of the Bureau of Indian Affairs (BIA) in 1832 marked the beginning of the potential for housing assistance for Native Americans. The BIA was meant to funnel resources from all federal programs providing services to Indians. The passage of the Snyder Act in 1921 authorized the BIA to direct "the expenditures of congressional appropriations for the benefit, care and assistance of Indians throughout the United States." The Snyder Act contained authorization for a wide variety of BIA activities including health, education, employment, administration of Indian property and irrigation. Subsequent legislation further broadened the mandate of the Snyder Act to include housing. However, no public housing assistance was provided to Native Americans during the 40-year period from 1921-1961. The BIA, other federal agencies and the executive branch itself did little to advocate on behalf of the Native American people who were experiencing deplorable health and housing conditions. In fact, the political atmosphere of the time began to focus on termination of federal responsibility toward Native American people and an aggressive push toward assimilation of Tribes into the larger non-Tribal communities.



Traditional housing along the Chimacum Estuary

The History of Tribal Housing

The Housing Act of 1937 was passed by Congress as the nation's first piece of legislation to specifically address housing issues. However, it was over 20 years later that the BIA's Office of the Solicitor determined that Indian Tribes had legal authority to establish housing authorities, develop and operate public housing. Finally, the first real housing programs were initiated on reservations and in other Indian areas. However, it took a concentrated effort on the part of Tribal leadership to convince the federal government, specifically the BIA, to launch the Housing Improvement Program in 1965 under the authority of the Snyder Act.

The Housing Improvement Program (HIP)

The Jamestown S'Klallams were not able to make use of the HIP program until after federal re-recognition as a Tribe in 1981. Our first allocation was received in 1983. The BIA's own internal policy directed that this program serve the "neediest of the needy" in attaining a safe, sound and sanitary living environment. For many years Jamestown operated its HIP with strict oversight from the BIA. In 1993, we requested a waiver of the BIA regulations that would

transfer responsibility for policy development and administrative implementation to the Tribe. In 1998, the BIA finally granted waiver and allowed the Tribe to run HIP based on our needs and priorities.

The Native American Housing Assistance and Self-Determination Act (NAHASDA)

Since the Housing Act of 1937, the Department of Housing and Urban Development (HUD) has been the primary funding agency for Indian housing programs. Participation in HUD funded programs required the establishment of an Indian Housing Authority (IHA). Once established, the IHA could make application to several competitive grants that HUD offered to Tribes. As a newly recognized Tribe in 1981, the Jamestown S'Klallam did not have the resources to establish or administer a housing authority. Instead, the BIA's HIP program became the fundamental vehicle for funding housing projects. Due to limited HIP funding, only a handful of repair projects, and even fewer new home construction projects, were completed each year.

Tribal citizen's home built with NAHASDA funding

Eventually, HUD decided to consolidate all of its individual housing grant programs into one block grant program. Where there once existed seven individual HUD grant programs, now there is one.

The Native American Housing Assistance and Self-Determination Act of 1996 was born of the desire to simplify the grant competition and award process and encourage Tribal housing programs to run in a more business-like fashion. Individual Tribal HUD funding is now determined by a formula and distributed as an annual lump sum allocation. Tribes are no longer required to submit individual applications for each program; a single Indian Housing Plan is developed and submitted each year to let HUD know how we have prioritized our housing needs and how we plan to meet those needs. The annual allocation is budgeted by the Tribe as we determine where the need exists.

Natural Resources

The Jamestown S'Klallam Tribe has an extremely close and long lasting relationship with its natural resources. Jamestown people have fished, hunted and gathered across the Olympic Peninsula landscape for thousands of years. Our usual and accustomed fishing areas stretch from the mouth throughout the length of the Strait of Juan de Fuca, the San Juan Islands, Admiralty Inlet and Hood Canal. Historically, Jamestown has been dependent on the wise use and proper management of its natural resources. Today, that dependency and care in management continues even as we increase our economic development.

Fishing in Dungeness Bay

In modern times the relationship between the Jamestown S'Klallam Tribe and our natural resources has been framed by a treaty with the United States. In 1855 the Jamestown Tribe ceded millions of acres of land to the government while reserving rights to the natural resources on that land and in local waters, including both surface and ground water resources. Water rights are included in the property rights retained by treaty. Today we share these resources with other Tribes and the State of Washington.

The Jamestown S'Klallam Tribe has maintained the right to fish, shellfish, hunt and gather. But that right is empty if there are no fish to catch, no clams to dig, no elk to hunt or berries to gather. Our greatest natural resource concern is that the environment these natural resources live in and the habitat that supports healthy populations be protected. If threatened with harm, the environment must be protected and kept in a highly productive state. If damaged, the habitat must be restored so that fish and wildlife may prosper. If natural resources are in decline, they must be improved so that future populations may thrive.

Up the Jimmycomelately Creek

When we have healthy, sustainable resources we have harvest opportunities. Harvest is important to Tribal citizens, to benefit economically from commercial harvests, to put food on our tables as a result of subsistence harvest and to have access to traditional resources for cultural purposes and for ceremonies.

Challenges and Opportunities

Transportation

Much of our Tribal commerce and development will depend on the capability of US Highway 101 to function efficiently as a regional traffic corridor, and provide safe local access. Safety improvements on the corridor should be timed with Tribal land development. Traffic safety is a continuing concern.

Safety projects were identified in the Tribe's transportation plans and priority list. However, only two (the Pedestrian-Service Cart Tunnel and the Jimmycomelately Creek Relocation) have been funded and implemented.

In response to 19 deaths which occurred on US 101 in Clallam County in 2003 and 2004, a consortium of local government, media, civic and business groups, including the Jamestown S'Klallam Tribe, joined forces to form the "Driving 101 Traffic Safety" project, consisting of engineering improvements, extra enforcement patrols, and increased public awareness and education about safe driving practices via signage and media involvement.

Two construction projects are planned by the State Department of Transportation—passing lanes in Blyn and the "Correia Road to Zaccardo Road Safety Project," which will flatten slopes, upgrade the guardrail, remove roadside obstacles and improve the quality of storm water runoff from the highway on this severely banked, curving section of roadway. In the interim, the speed limit through Blyn has been reduced to 45 mph.

Successful economic development has enabled the Tribe to purchase vehicles to help Tribal Elder and youth get around.

Two public bus lines serve Tribal facilities in Blyn. In 2010, we successfully partnered with Clallam Transit System and received grant funding to introduce Route #50 which serves the Jamestown Tribal Campus with four round trips each weekday, during business hours. This new access to public transportation for our elderly and handicapped , as well as for Tribal staff and job-seekers has helped make Blyn more accessible.

In Blyn, non-motorized service will improve when the Olympic Discovery Trail is completed, and we have successfully received funding and completed several sections of the trail through Blyn, with more in the planning stages. However, wider road shoulders and safe pathways to these facilities will still be needed. In the Jamestown village site, road shoulders are narrow and hamper safe pedestrian and vehicle travel.

In addition, the parking facility for the Dungeness River Audubon Center requires upgrade, expansion and maintenance. Seasonal flooding blocks access to the Park's Natural Sciences Center.

Economic Development

Promotion of economic development and opportunities is not new to our citizens. In the 1800's, Tribal citizens used their initiative and developed a strong trading relationship with the immigrant European settlers. This enabled them to amass some financial resources, sufficient to acquire property in 1874 to start rebuilding their homeland.

The Pedestrian-Service Cart Tunnel was completed 2004, and is used by staff and Tribal citizens who need to get safely across Highway 101.

A hundred years after the Tribe purchased their first property, in 1974, when Tribal citizens decided on a major push for re-recognition by the federal government, our main economic engine was our fireworks stand - and it remained so into the 1980's. The steady stream of revenue generated by it, although modest by today's standards, allowed the Tribe to start hiring staff with experience in economic development, among other things. This new staff was able to assist us in tapping into the various funding resources available for our various initiatives.

The Tribe's Economic Development Authority moved into its newly remodeled quarters in Carlsborg in 2007.

As it did in 1874, for the S'Klallams today, land still means opportunity. One of our major focuses is acquiring additional property. Some, but not all, of this property is targeted for economic development opportunities.

The Tribe has access, directly or through its business entities, to socio-economic development opportunities that most local governments and non-profit planning organizations do not have, such as the SBA 8(a) program, the HUBZONE

Challenges and Opportunities

program and, in Washington State, the Minority & Women's Business Enterprise program. All of these programs present unique opportunities and challenges that must be managed to insure that we remain eligible for each program.

Since the Tribal economy is so closely integrated to the regional economy (there is no reservation economy to speak of, as occurs with some of the larger Tribes in the country), we will continue to utilize every opportunity for cooperation with local and regional, public and private planning groups (such as the Peninsula Development Association, the Clallam and Jefferson county planning and economic development departments, as well similar departments in other tribes) to further our economic development goals and objectives, as well as those of the region.

Economic development officials in the Tribe's local jurisdictions have identified certain areas of economic development that seem to have the best chance for success in the region. We generally agree with those findings. The key for the Tribe is to use our comparative advantages when considering development in any of the targeted industries.

Out of the list of industries that have been identified as having the highest chance of success, we have identified several areas of economic development on which to focus.

The primary growth industries which we believe will create new employment and career opportunities are tourism, high-tech businesses, healthcare and medical supplies, marine services and commercial/residential construction.

LONGHOUSE MARKET & DELI

Northwest Native Expressions Native Art Gallery

Jamestown EXCAVATING

MOBILISA ENTERPRISE WIRELESS A Jamestown Networks Affiliate

CARLSBORG SELF STORAGE A Jamestown S'Klallam Tribe Enterprise ◇ 24 Hour Keypad Entry ◇ ◇ RV and Boat Storage ◇ ◇ Tribal Discounts ◇ (360) 681-3536 292 Business Park Loop ◇ Carlsborg, Washington

JAMESTOWN S'KLALLAM TRIBE FIREWORKS

THE CEDARS AT DUNGENESS

7 CEDARS CASINO

Sovereignty and Self-Governance

Of critical importance to the community is the protection of our Tribal sovereignty and self-governing authority. Our rights as a Tribal government provide the foundation from which to control all programs, services, functions and activities that benefit the Tribal community.

The Tribe continues to expand our programs and services at a time when our federal Self-Governance funding levels have remained fairly constant. This requires that we become more creative in how to best meet the community goals, while also working with the Administration and Congress to request increased funding to meet basic needs and enact legislation to expand our Tribal governmental authorities.

The biggest barrier to success is the failure of the federal government to fully implement the government-to-government relationship with Tribal governments. In reality, federal policies have been enacted which provide for a process on how to best interact and consult with Tribes, but Tribal governments are faced with barriers when trying to fully exercise these rights. In recent years, Tribal sovereignty is being threatened by negative rulings from the United States Supreme Court. Critical issues of tribal criminal and civil jurisdiction are in questions. It will be critical for Tribes to enact legislation which provides clearer definition of these authorities and rights and the federal, state and local levels.

With additional funding, we could utilize our self-governing authority in more creative ways and design additional programs and services that uniquely reflect the Jamestown S'Klallam Tribal community and citizen needs. While the Tribal Council has the flexibility and authority to make decisions, the limitations on Self-Governance funding make this a more challenging process. The Tribe has been an outstanding leader in working towards its self-reliance goals and lessening our dependence on federal and state funding. However, the federal government's trust responsibility and governmental relationship with the Tribe is ongoing and must be enhanced.

CONSTITUTION PREAMBLE

We the Indians of the Jamestown S'Klallam Tribe ("Tribe"), create and adopt this constitution for the Tribe for the purpose of forming a better Tribal government, establishing a Tribal community organization, promoting the social and economic well-being of our people, securing our aboriginal land and any and all natural resource therein, preserving our culture and institutions, fostering justice and freedom, and advancing our mutual welfare.

ARTICLE I - NAME AND TERRITORY

Section 1. Name.

The legal name of the Tribal organization shall be the Jamestown S'Klallam Tribe of Indians.

Section 2. Territory.

The territory and jurisdiction of the Tribe shall extend over the following to the fullest extent possible under Federal Law:

A. All lands, waters, property, airspace, other natural resources and any interest therein either now, or in the future, owned by the Tribe or individual Tribal members held in trust status or located within the boundaries of a reservation which may be proclaimed for the Tribe, notwithstanding the issuance of any patent or right-of-way;

B. All persons, property and activities located or found within the Tribe's jurisdiction; and

C. All members exercising or purporting to exercise any rights reserved by the Tribe under the Treaty of Point No Point concluded January 16, 1855 (12 Stat. 933) and all property or activity to the extent necessary to implement and protect all rights and powers reserved or granted to the Tribe by the Treaty of Point No Point, the United States Constitution or other Federal Law.

It is important to continue to explore models of cooperation with the federal, state and local governments. Self-Governance fosters the shaping of a "new partnership" between Indian Tribes and the United States and is a great opportunity in meeting the Tribe's self-reliance goals.

“The Strong People”

Jamestown S’Klallam Tribal Crest

Gregory David Prince conceived the official crest of the Jamestown S'Klallam Tribe. Gregory is a Tribal citizen and direct descendant of the original inhabitants of the Northwest coastal region.

> “The crest is composed of two symbols that have endured with time as totems of the S'Klallam people. The two figures have been melded together. The Eagle is free; he is strong; he is powerful; he is silent; he is one with the Earth. For the Jamestown people, he is the enduring vision of the past and the future. The Salmon is life; he is continuance; he is perpetual adaptation; he is the pulse of the Earth. For the Jamestown people, he is a physical link to their heritage. If the Eagle and the Salmon disappear, the world will be a sadder place. A void will be opened that can never be filled.”

The S'Klallam are a strong people; they are a proud people; they are time eternal; they live and grow as one with the land. At times unseen, but always present, their place is home to the Eagle and Salmon. Since time began, the S'Klallam people have been here; they will always be here in Spirit. The strength of the Eagle has held the S'Klallam together as a people; the Salmon is the catalyst that brought them closer together, a way for the people to maintain a continuance, a hold on their identity, a gathering sign, a cause for celebration, a means of survival, a physical link to their heritage. The S'Klallam hope for our world that the Eagle and Salmon survive, let them be strong, let them relish their place, let the Spirit scheme endure.

Comprehensive Plan Goals

GOALS:

This Plan has two parts:

Community Goals and Governance Goals

The Tribe is both a community and a government.

The community is made of individual enrolled Tribal citizens and their families. Like all people, we have needs that must be met, we have values we live by, and we desire a certain quality of life for ourselves and our families. As Tribal citizens, we have rights and responsibilities within our community.

The Tribal government is charged with implementing the Constitution and governing documents of the Tribe, thus ensuring the Treaty rights, health, safety and welfare of our citizens. The Tribal government is entrusted with protecting the rights of the Tribal citizens and with helping them to meet their responsibilities. Everything we do has the ultimate goal of meeting the goals of the Tribal community.

The Comprehensive Plan, then, reflects both the goals of the Community and the goals of the Government.

The figures carved on the Dance Plaza House Posts were chosen to celebrate our Founding Fathers and our legends, legacy and heritage.

Community Goals:

Good Health

Self Esteem

Education and Learning

Employment/Employability

Cultural Awareness, Skills and Pride

Community Goals

Good Health

Infants

Every mother will have access to early, regular prenatal care.
Every child will be born to healthy parents.
Every infant will receive adequate nutrition.
Every infant will receive regular health examinations and will have access to quality health care.
Every infant will participate in programs and activities that stimulate physical and emotional growth and development.

What do we want for ourselves, for our children, for our Elders and for our community?

Children

We will provide our Tribal children with adequate nutrition and quality health care.
We will enable our children to participate in regular physical activity.
We will protect our children from physical and emotional abuse.
We will build up protective factors in our children and provide them with substance abuse education and prevention programs.
We will help our children develop a strong sense of self-worth, self-esteem and self-image.
We will promote a wellness ethic in our children that enables them to independently choose healthy practices and lifestyles.

Preparing a meal for the Elders, 2006.

Youth

We will help our youth strengthen their self-esteem as they meet the challenges of adolescence.
We will continue to promote regular physical activity and a wellness ethic among our youth as they grow.
We will provide substance abuse education, prevention, and, if needed, treatment for our young people.
We will educate our youth about personal safety and accident prevention, so they can manage the risks associated with the independent activities they are undertaking.

We will ensure that we have family and community systems in place to support our youth as they face new challenges and responsibilities.

Elders participate in Health Fair.

Adults

Adults will have access to quality health care, regardless of income.
Adults will learn positive parenting skills, so they can be healthy role models for our children.
Adults will maintain a wellness ethic, including regular physical activity, healthy nutrition, and substance abuse resistance and treatment.

Elders

Elders will have access to quality health care through a variety of formal and informal opportunities, regardless of ability to travel.
Elders will participate in regular physical activity consistent with their abilities.
Elders will maintain adequate, healthy nutrition.
Elders will have opportunities to remain mentally stimulated.
We will protect our Elders from physical and emotional abuse, and we will provide our Elders with necessary support and care systems.

Youth at Lake Crescent Hike and Paddle

Self-Esteem

We will help our children to see that they are competent, worthy members of our families and our community.
We will provide them with challenges appropriate to their ages, so they can enjoy success.
We will help them achieve mastery over themselves and their environment.
We will show them respect, so they will respect themselves.
We will show them appreciation for who they are, strengths and weaknesses together.
We will recognize them for their accomplishments.

Education and Learning

Infants

Infants will participate in developmental activities and programs that stimulate mental and emotional growth.

Children

We will ensure that every child is prepared to attend school, with the necessary physical, mental, and social development skills appropriate to age.

We will make pre-school and extracurricular opportunities available and accessible to children to prepare for and reinforce successful learning, regardless of parent ability to pay, transport or participate.

Young people work together to prepare a meal.

Youth

We will support school attendance and a complete education as a necessary step for our youth to achieve successful adulthood.

We will provide necessary tutoring and remedial programs for our youth.

We will promote goal-setting among youth as a practical method of achieving their dreams.

We will ensure that cultural awareness is an integral part of the education of our youth.

We will encourage our youth, regardless of Tribal citizenship, to participate in vocational, technical and/or academic preparation programs consistent with their desires, goals and abilities.

Employment/Employability

Youth

Our youth will participate in employment preparation programs that include personal development skills and mentoring.

We will endeavor to create employment opportunities for youth that provide not only financial reward, but personal satisfaction and opportunity for advancement as well.

We will encourage our youth to achieve necessary certifications, such as diplomas, GEDs, and other certificates of proficiency that will enhance their abilities to become employed.

Adults

Adults will have opportunities for training and education, career counseling, mentoring programs and job coaching, as well as financial support necessary to participate, to improve their employability in family-wage jobs.

Adults will have the financial management skills that enable them to manage their income, and be self-sufficient regardless of income level.

Adults will have access to support and resources when necessary so that lack of child care or transportation is not a barrier to employment.

Teens on the job.

Cultural Awareness, Skills and Pride

Regardless of age or ability, we will have available to us, and participate in:

- Cultural education programs
- Cultural training activities
- Community gatherings
- Inter-generational programs and activities
- Traditional skills development (i.e. language, the arts, ceremonial practices, etc.)

We will promote and conduct:

- Tribal heritage projects
- Community projects and events
- Outreach to the non-Tribal community
- Community image-building

We will document and archive our history and traditions, as well as acquire and develop new traditions.

We will establish and maintain non-public, community gathering places where we can practice traditional lifeways.

The Jimmycomelately Creek Ceremony was an opportunity to foster inter-generational cultural awareness

Self-Sufficiency

This Tribe has existed since time immemorial and will continue to exist until the end of time.

We want future generations to be able to participate as Tribal citizens.

We will maintain sustainable levels of Tribal citizenship from generation to generation.

We will determine and recognize our Tribal community of citizens and descendants through appropriate documentation.

We will be able to meet our basic needs, either on our own or with assistance from the Tribal community.

We will live in safe, affordable housing.

We will have an adequate quantity and quality of food to satisfy our nutritional needs.

We will establish financial security, for both short-term and long-term needs.

We will have satisfying emotional connections to other people.

We will be physically and emotionally safe.

We will be as independent as possible.

We will have access to support systems and resources that help us meet our needs.

Youth stretch their limbs at Olympic Park Institute before canoeing

“The Strong People”

Governance Goals:

Protect and Advance Tribal Sovereignty and Governmental Authority

Secure Tribal Self-Sufficiency/Self-Reliance

Improve Services and Programs

Expand Infrastructure

Governance Goals

Protect and Advance Tribal Sovereignty and Governmental Authority

Chairman W. Ron Allen

Protect treaty rights of the S'Klallam Usual and Accustomed Area for the benefit of Tribal citizens and future descendants.

Ensure the integrity of the Tribal enrollment process and that it is clear, fair and documented.

Establish and maintain an orderly and systematic governmental infrastructure (including establishment and clarification of Tribal constitution, laws, ordinances and codes).

Operate the Tribal government in a manner that is accessible and responsive to the Tribal community.

Develop legal/political government-to-government vehicles of cooperation and agreements with international and national governments (including federal, state, local and Tribal governments) as appropriate.

Address, and encourage activism regarding, adverse legislation, litigation and administrative policies (at the federal, state and local and inter-Tribal levels) that potentially impact Tribal sovereignty and governmental authorities.

Build and strengthen alliances and relationships with governmental, political, public and community entities and organizations (e.g. National Council of State Legislators, National Associations of Churches, media).

Establish proactive legislation, policies, etc. that benefits all parties involved.

Expand Self-Governance principles, authorities and legislative rights throughout state and federal government programs.

Educate Tribal citizenship, general public, private sector and other governmental officials regarding Tribal sovereignty and government rights.

Increase Tribal citizen education and activism in the political process (e.g. voter registration, seek information on political candidates views on Tribal rights).

Secure Tribal Self-Sufficiency/Self-Reliance

Increase Tribal independence from federal, state and foundation funding.

Achieve self-sufficiency for the Tribe's health and education system by lessening financial dependence on the Indian Health Service and Bureau of Indian Affairs.

Produce operating capital for governmental and programmatic activities.

Develop a stable asset base that will appreciate in value over time.

Diversify and strengthen the existing base of businesses owned and operated by the Tribe.

Provide opportunities for employment through Tribally owned and operated programs or businesses as appropriate.

Encourage the development of individually owned businesses.

Expand career, job and employment training for all Tribal citizens.

Improve educational and occupational opportunities and outcomes for youth.

Support and encourage successful completion of cultural, vocational, technical and academic education as pathways to economic stability.

Promote self-sufficiency characteristics in youth, such as achievement excellence and pride.

Support the creation of family-wage level job opportunities that increase self-sufficiency and self-reliance for Tribal families.

Our salmon heritage

Improve Services and Programs

Culture

Protect, document and preserve Tribal artifacts, mentifacts and sociofacts.

Stimulate and promote the revival of traditional skills, art forms and language.

Stimulate and promote active skills, language, and art forms.

Promote cultural activities and exchanges between Tribal youth, adults, and elders.

Maintain accessibility where appropriate to cultural resources held in private and public ownership.

Develop culturally relevant programs and activities that support the goal of self-sufficiency and that foster Native pride.

We pass on our Tribal heritage to our children and youth.

Education

Promote continuous learning and career/ vocational opportunities from birth through adulthood, including:

- Pre-school programs
- After-school programs
- Continuing education and worker training and retraining
- Elimination of barriers to vocational and higher education and assist Tribal citizens in completing their educational objectives.

Our educational programs include students of all ages.

Improve Service and Programs

Health

Pursue quality health care for all Tribal citizens

Protect and improve existing health care services for Tribal citizens in our service area, including:

- Tribal managed care insurance program.
- Medical/dental clinic and other health services.

Jamestown Family Dental Clinic

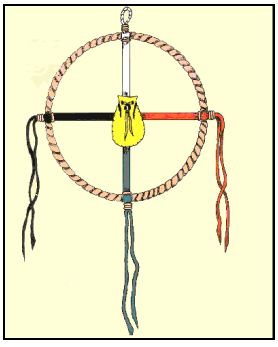
Housing

Improve substandard housing.

Increase availability of affordable, safe and sanitary housing for Tribal citizens.

Empower Tribal citizens through home ownership opportunities.

Home constructed with NAHASDA funds.



Human Services

Promote and encourage, spiritual, emotional, social and physical wellness.

Promote individual and family stability and cohesiveness.

Assist low income and/or disadvantaged members in meeting their basic needs.

Honor, protect and support the needs of our Elders.

Improve accessibility to employment centers, educational opportunities and Tribal governmental services.

Tribal Elder Harriette Adams

Governance Goals

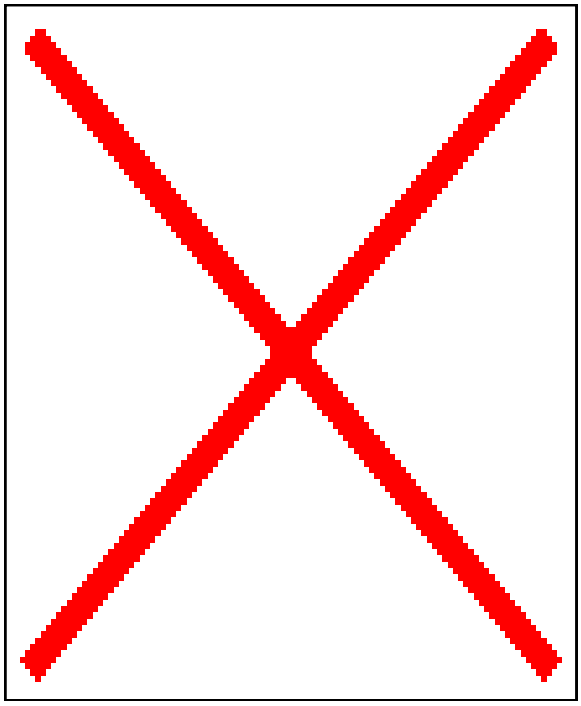
Improve Services and Programs

Natural Resources

Protect and enhance the natural resources of the Jamestown S'Klallam Tribe.

Protect the treaty rights of the Jamestown S'Klallam Tribe.

Protect and improve the fisheries (and hunting and gathering opportunities) of the Jamestown S'Klallam Tribe.



Above, Tribal Artist Dale Faulstich's rendering of one traditional fishing method, using multiple carved, wrapped hooks.

Beautiful, blue Sequim Bay from the air

Expand Infrastructure

Reacquire additional homelands and when appropriate, submit for conversion to trust/reservation status.

Create opportunities to provide outdoor recreational spaces and facilities that will contribute to the Tribe's social, cultural and natural resource goals.

Develop non-land, multi-site infrastructure elements, such as utilities and transportation, in a timely, efficient and effective manner:

- To serve each potential development site, and
- To provide capacity for future development.

A 300,000 gallon reservoir provides water to all Tribal facilities

Renovate/construct facilities in a manner that:

- Meets current and future economic, cultural, government or programmatic goals;
- Addresses cultural sensitivity;
- Meets the requirements of Tribal or other building and design codes;
- Mitigates negative environmental impacts, and
- Includes site-specific infrastructure elements, such as parking and stormwater management.

Rendering of the new Jamestown Family Medical Clinic

Operate and maintain all infrastructure elements to:

- Protect the Tribe's investments;
- Ensure the health and safety of persons using the facilities;
- Minimize risks (including fire protection), and
- Present a positive image of the Tribe to the public.

Comprehensive Planning Relationships

How the Comprehensive Plan Relates to Other Plans

It is by design that the Comprehensive Plan is very broad in its goals and direction. More specific actions to implement this plan are described in many sub-plans, some already in existence, some yet to be created. The Tribe's Housing Improvement Plan, for example, describes annual priorities and processes in detail that will lead us to successfully reaching the goals of the Comprehensive Plan.

Tribal Vision and Mission Statements

Tribal Comprehensive Plan

Protect and Advance Tribal Sovereignty and Governmental Authority

Self-Governance Plans

Self-Sufficiency/Self-Reliance

Improve Programs and Services

Business Plans
Comprehensive Economic Development Plan

Expand Infrastructure

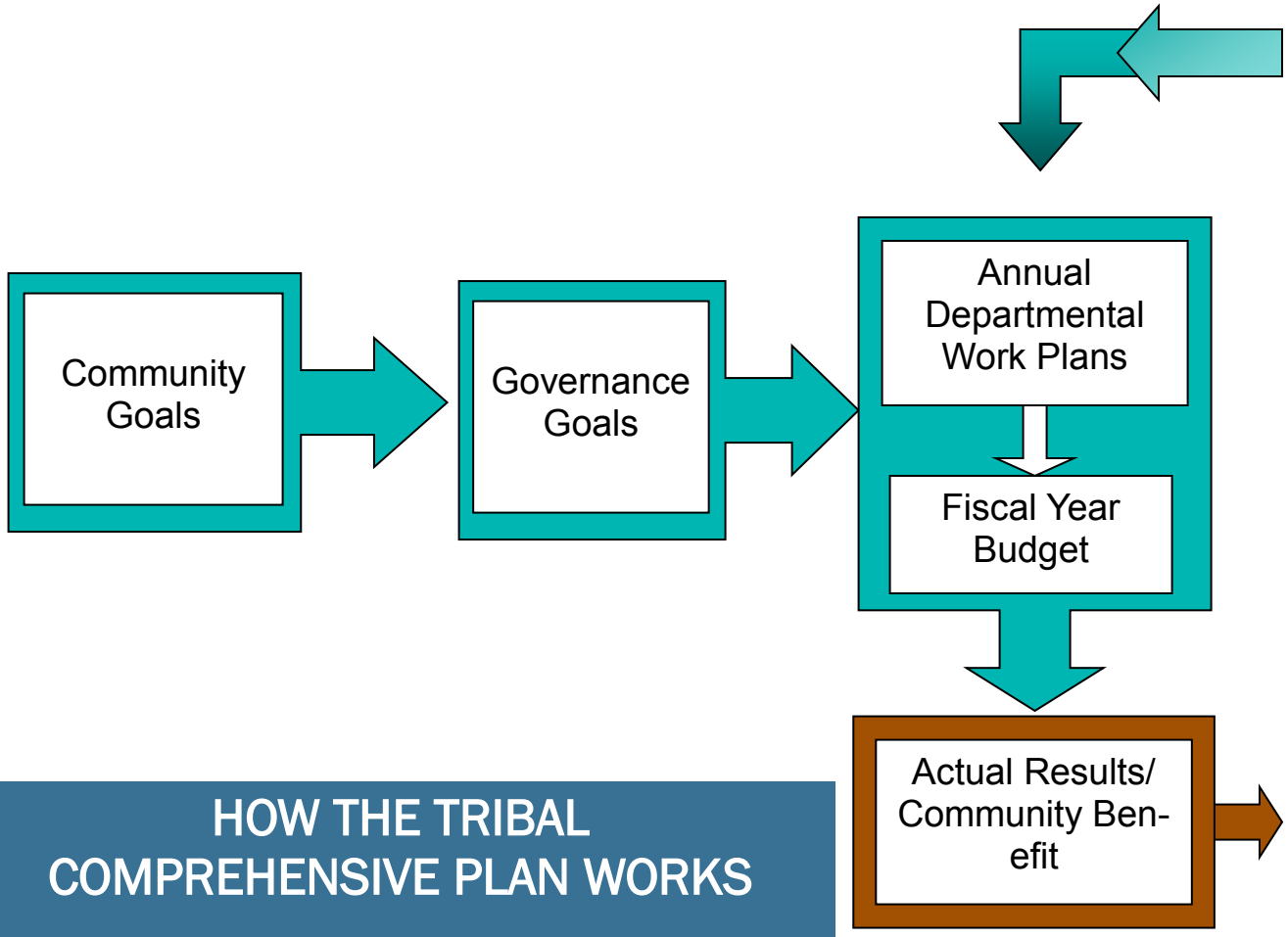
Family Network Plan
Watershed/Restoration Plans
Housing Improvement Plan
Library Long-Range Plan

Outdoor Recreation Plan
Transportation Plan
Utility Plan
Hazard Mitigation Plan
Vision Master Plan (Land Use)
Emergency Management Plan
Tamanowas Rock Management Plan

The following plans, as amended, are hereby incorporated by reference as part of the Tribal Comprehensive Plan:

- Comprehensive Economic Development Strategy
- Housing Improvement Plan
- Transportation Plan
- Vision Master Plan
- Hazard Mitigation Plan
- Family Network Plan
- Self-Governance Plan
- Outdoor Recreation Plan
- Utility Plan
- Library Long-Range Plan
- Watershed and Natural Resources Restoration Plans, including the Dungeness-Quilcene Water Resources Plan and the Tribal Watershed Plan
- Emergency Management Plan
- Tamanowas Rock Management Plan

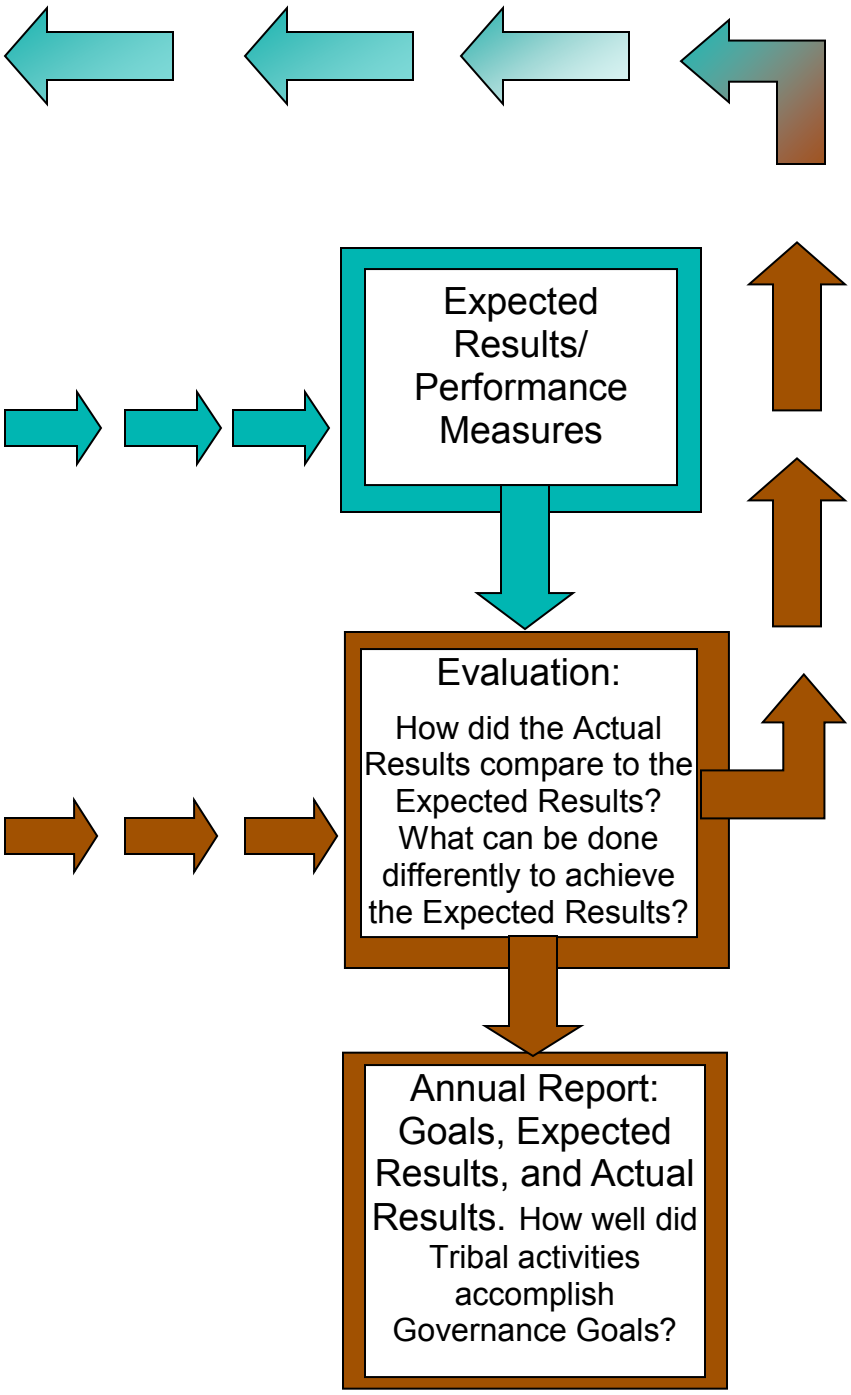
Implementation Strategy



HOW THE TRIBAL COMPREHENSIVE PLAN WORKS

- From the Community Goals come the Governance Goals.
- Tribal departments develop work plans and budgets to meet the Governance Goals, based on priorities established by the Tribal Council.
- Every Tribal program and activity should have some *expected* result, and a way of measuring whether it is successful in achieving goals.
- The *actual* results are documented and compared with the expected results.
- The Annual Report describes how the work of the Tribe attempted to meet Comprehensive Plan goals, including the work programs, expected results, actual results, and what changes are recommended, if any.
- The results of the evaluation are used to adapt and refine work plans and budgets for the following year.

Tribal Comprehensive Plan



Adopting Resolution

JAMESTOWN S'KLALLAM TRIBE
1033 Old Blyn Highway, Sequim, WA 98382 360/683-1109 FAX 360/681-4643

RESOLUTION # 18-08

WHEREAS, the Jamestown S'Klallam Indian Tribe ("Tribe") was Federally acknowledged by the Secretary of the Interior of the United States of America on February 10, 1981; and

WHEREAS, the Jamestown S'Klallam Tribal Council ("Council") is the governing body of the Tribe, in accordance with its Constitution adopted on November 19, 1983, pursuant to the provisions of Part 81 of the Code of Federal Regulations; and

WHEREAS, the health, safety, welfare, education, and regulation of treaty fishing, hunting, and gathering practices of the Indian people of the Tribe is the responsibility of the Council; and

WHEREAS, the Council recognizes its responsibility to plan for the future of the Tribe as both a community and as a government; and

WHEREAS, the Council has developed goals and objectives to achieve the vision for the future; and

WHEREAS, the Tribal citizens have provided input to these goals and objectives through individual consultation, general meetings, and committee reviews;

WHEREAS, the Tribal Comprehensive Plan describes the history, challenges, opportunities, goals and objectives through the year 2015; now

THEREFORE BE IT RESOLVED that the Council adopts the Tribal Comprehensive Plan, and incorporates by reference within it the following Tribal sub-plans as amended:

- Comprehensive Economic Development Strategy
- Housing Improvement Plan
- Transportation Plan
- Vision Master Plan
- Hazard Mitigation Plan
- Family Network Plan
- Self-Governance Plan
- Outdoor Recreation Plan
- Utility Plan
- Library Long-Range Plan
- Watershed and Natural Resources Restoration Plans, including the Dungeness-Quilcene Water Resources Plan and the Tribal Watershed Plan

W. Ron Allen, Tribal Chair

Jamestown S'Klallam Tribe **Resolution #18-08**

Certification

I, Heather Johnson-Jock, Secretary of the Jamestown S'Klallam Tribal Council of the Jamestown S'Klallam Tribe, do hereby certify that the foregoing resolution was adopted at a regularly scheduled meeting of the Jamestown S'Klallam Tribal Council on May 27, 2008 where a quorum was present and approving the resolution by a vote of **5** FOR and **0** AGAINST with **0** ABSTAINING.

Heather Johnson-Jock

Heather Johnson-Jock, Tribal Council Secretary

“The Strong People”

“Culture:
All that we are and all that we do
All that our People have done for centuries and all that our People do today.
All activities: our language, songs, work, play, art, family and life ways that make us a unique group of people.”

~ Jamestown Tribe’s definition, composed from 1996 Cultural survey responses