

HLK'YAK'II

TO START A FIRE

JUN 21 2021- FEB 26, 2022

HAIDA GWAII MUSEUM

an art exhibition + creative space that envisions energy independence + human resilience in the face of climate change

*"Our intent is the spark.
Our commitment is the ember.
Our actions are the new fires to be lit.
We are all firekeepers.
Together we can do great things.
Together we can do this."*

BENEDICTE HANSEN

BETSY CARDELL

BILLY YOVANOVICH

EBONY ROSE

GEORGE RAMMELL

JASON GOETZINGER

JEN WILSON

JUDY HILGEMANN +

BENSON HILGEMANN

KEIRNAN WRIGHT,

DUSTIN CROSS +

DWYER CROSS

LAUREL TERLESKY

NOT AN ALTERNATIVE

ROLF BETTNER

SANDRA PRICE

SGANG GWAAY DOLLY GARZA

Hlk'yak'ii: To Start a Fire (digital version)

Published September 2021 | Revised December 2021

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Haida Gwaii Museum Press

#2 Haida Heritage Centre at [Kay Llnagaay](mailto:kay@haidagwaiimuseum.ca) Skidegate, Haida Gwaii, V0T 1S1

Library and Archives Canada Cataloguing Publication Data

Main entry under title: Hlk'yak'ii: To Start a Fire (digital version)

Text in English and Haida

Cataloguing data available from Library and Archives Canada

ISBN 978-0-920651-36-0

Published in conjunction with the art exhibition, Hlk'yak'ii: To Start a Fire

(June 21, 2021 – February 26, 2022)

An adapted print version is published under the title: Hlk'yak'ii: To Start a Fire

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NOTE: the opinions expressed by the artists in this publication are independent of the Haida Gwaii Museum Society, the Swiilawiid Sustainability Society and their members, and our Hlk'yak'ii sponsors.

Created through the friendship + commitment of the Swiilawiid Sustainability Society + the Haida Gwaii Museum at [Kay Llnagaay](mailto:kay@haidagwaiimuseum.ca).



swiilawiid.org



Haida Gwaii Museum
at Kay Llnagaay

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"Our intent is the spark.
Our commitment is the ember.
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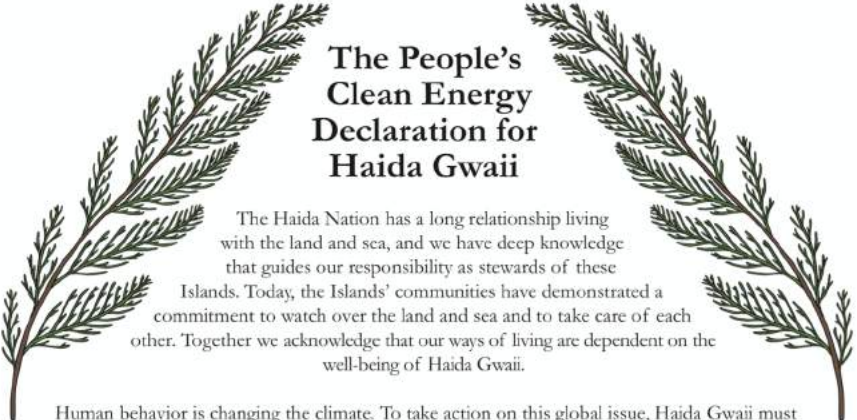
"Id Kuuniisii *our Ancestors* created energy in many ways, in many forms. For heat and light, it took striking the right rocks together, or rubbing the right wood together, to create a spark big enough to start a fire. It takes a lot of work, a lot of energy, a lot of skill, and a lot of commitment to get a fire going in this manner. Firekeepers were integral to taking care of this energy, to keeping the fire alive.

How did they keep the fire going when moving from place to place? Id Kuuniisii would take an ember, wrap it carefully in moss, house this bundle in a clam shell and tie it shut. In this, one could both carry fire for a long time, and start a new one.

The Islands' leaders have signed the *People's Clean Energy Declaration for Haida Gwaii*. This is an incredible moment! It is also an incredible challenge. We need to remind ourselves every day to stay on track and uphold this responsibility.

Today we are making a new fire from the embers id Kuuniisii carried. Let us carefully carry this fire from place to place, through our journey in life. Let us hand it down to the next generation and all that follow."

- *Jisgang Nika Collison*, Haida Gwaii Renewable Energy Symposium keynote, 2018



The People's Clean Energy Declaration for Haida Gwaii

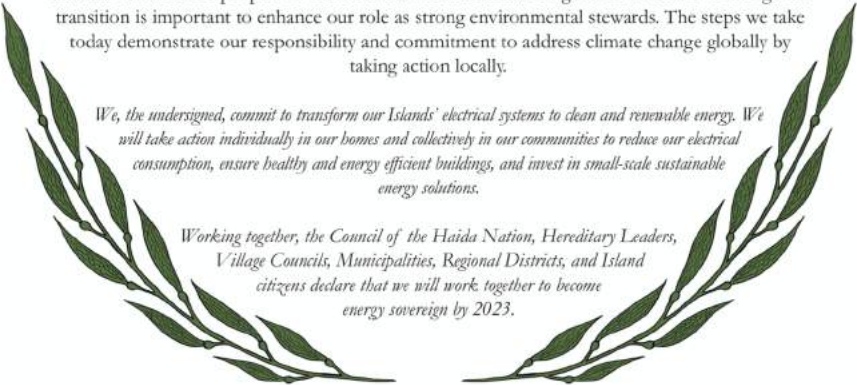
The Haida Nation has a long relationship living with the land and sea, and we have deep knowledge that guides our responsibility as stewards of these Islands. Today, the Islands' communities have demonstrated a commitment to watch over the land and sea and to take care of each other. Together we acknowledge that our ways of living are dependent on the well-being of Haida Gwaii.

Human behavior is changing the climate. To take action on this global issue, Haida Gwaii must turn away from diesel generated energy and invest in clean sources of power. With our geography, resources, and new technology, we are in a unique position to chart a path that will take us to the forefront of ending the fossil fuel era.

Local, clean power systems will ensure our energy security while maintaining an environment that has nurtured the peoples of these Islands for millennia. Being on the frontline of this global transition is important to enhance our role as strong environmental stewards. The steps we take today demonstrate our responsibility and commitment to address climate change globally by taking action locally.

We, the undersigned, commit to transform our Islands' electrical systems to clean and renewable energy. We will take action individually in our homes and collectively in our communities to reduce our electrical consumption, ensure healthy and energy efficient buildings, and invest in small-scale sustainable energy solutions.

Working together, the Council of the Haida Nation, Hereditary Leaders, Village Councils, Municipalities, Regional Districts, and Island citizens declare that we will work together to become energy sovereign by 2023.



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ABOUT THE EXHIBITION

The Hlk'yak'ii: To Start a Fire art exhibition is part of a Haida Gwaii grassroots movement to find new, local, and sustainable ways to meet our energy needs, and to move away from our dependence on diesel to generate electricity. There have been decades of local resistance against unsustainable energy sources, but we also recognize our dependence upon them, and that solutions are required in order to bring change.

In September 2018, this movement gained momentum with the signing of the *People's Clean Energy Declaration* at the **Haida Gwaii Renewable Energy Symposium** hosted by Swiilawiid Sustainability Society and the Council of the Haida Nation. The *People's Declaration* pledges that the Islands will achieve energy independence by 2023 (though the COVID-19 pandemic might have slowed things down a bit).

In Fall 2019, inspired by the Haida Gwaii Museum's 2013 exhibition *Thanks, but No Tanks* (a critical inquiry into the then-proposed Enbridge Northern Gateway Pipeline), Swiilawiid approached the Haida Gwaii Museum to partner on an art exhibition that "envisions energy independence and human resilience in the face of climate change." Originally slated to open in June 2020, COVID-19 required us to postpone the show. This additional time allowed us to increase the project's scope from a temporary exhibition focused on energy sovereignty to an expanded, ongoing program that supports the development of Haida Gwaii's food, clean water, and energy independence through language, arts, and culture programming.

We were inspired by local organizations and individuals who, as the pandemic was declared, turned their attention to food security, including Island organizations that banded together to create a long-term *Haida Gwaii Food Strategy*, a project focused on promoting locally grown or harvested nutritious foods, and safeguarding sources of fresh water and marine environments.

A critical component in the development of the strategy is community engagement. Between September 2020 and April 2021, several Zoom webinars were held to facilitate community dialogue around food and clean water security needs for Haida Gwaii. Participants ranged from youth to Elders; professions and passions ranged from hunters, gatherers and water protectors to gardeners and farmers. These community discussions made it increasingly clear that Haida Gwaii's dependence on diesel-generated power, its dependence on foods shipped from thousands of miles away, and threats to the waters from oil and gas spills do not exist in separate silos, they all intersect with fossil fuels.

Today, Swiilawiid and the Museum are thrilled to present the art exhibition *Hlk'yak'ii: To Start a Fire*, featuring the work of sixteen artists, and one artist collective, from across North America. Art can have the power to shift us out of our default mode of seeing, giving us courage to imagine ourselves and our role as human beings in new ways, inspiring us to take action in our personal lives, and within our communities. We can tap into the visionary

power of art to motivate us on our path towards sustainable energy solutions for Haida Gwaii, as well as contributing to lowering overall global greenhouse gas emissions from fossil fuel use.

In working towards this exhibition, Artists were encouraged to explore the broader issues of the human relationship to energy, as well as opportunities for increasing energy independence on Haida Gwaii. The artists give us a wide range of responses to the issues of climate change and sustainable energy, both in their art pieces and their written statements. SGang Gwaay Dolly Garza and Billy Yovanovich remind us of the ultimate gift of energy—Light, released into the world by Raven—and how we can honour this gift of enlightenment to move us forward to a more sustainable energy future. Benedicte Hansen, Betsy Cardell, Jen Wilson, Kiernan Wright, Dustin Cross, and Dwyer Cross envision technologies that could replace diesel-generated electricity on Haida Gwaii. George Rammell, Jason Goetzinger, and Laurel Terlesky reveal the cultural and political ideologies, and the psychology that keep us hooked into a damaging, fossil fuel-backed global economy. Five artists, Judy and Benson Hilgemann, Rolf Bettner, Ebony Rose, and Sandra Price reflect on Nature's cycles, Earth's long history of climate change and how human beings might respond now and in the future. Together, the work in the exhibition gives us a fertile ground to reflect on and consider our own actions, what we can each do and what we can do together to prevent catastrophic climate change.

This exhibition invites the visitor to ask: *What am I doing to address the climate emergency in my daily life, and for my community?*

The people and communities of Haida Gwaii have shown that the means, the technologies and the will to achieve energy sovereignty are already engaged. Solar panels, heat pumps, geothermal, and biomass facilities heat public buildings in all of Haida Gwaii's communities. Hydro-electricity powers 80% of the Islands' southern communities. Local entrepreneurs have developed viable tidal and wind-powered proposals that could get us off diesel. Renewable energy systems can be found on buildings and residences, boats, remote youth camps, and Haida Gwaii Watchmen cabins throughout Haida Gwaii, including the Haida Gwaii Museum and Haida Heritage Centre at Kay Llnagaay, where power consumption is fuelled by solar and heat pumps in addition to Hydro. Truly, it is up to us to make the leap from fossil fuels to renewable energies in order to protect our waters, lands, and airways.

- Kay Jaada Nathalie Macfarlane + Wiiget Jaad Cherie Wilson



Hik'yak'ii: To Start A Fire art exhibition, 2021

ART + ARTISTS

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BETSY CARDELL

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JASON GOETZINGER

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SGANG GWAAY DOLLY GARZA



Benedicte Hansen

Modelling Kelp for both Machine and Reef, 2020

Acrylic paint with glass beads on cotton canvas

34x55"

NFS

In this painting, I visualize the application of triboelectricity as manifested in the energetic movement of kelp plants in the ocean. Although I am not an electrical engineer, physicist, or ocean biologist, I am interested in these sciences that have great promise and I rely on their expertise. I am an artist with life-long interests in finding small-scale renewable energy sources and reducing my own energy consumption. Among others, I have been influenced by the work of Dr. Zhong Lin Wang and his research into using Nano technologies for harvesting energy.

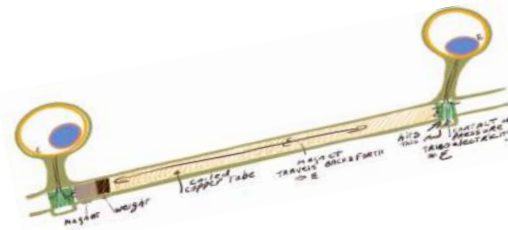
Triboelectricity works by using Nano technology and the physical properties of different materials contacting one another to create an electrical charge. Triboelectricity uses percussion or tapping, sliding, stretching, and compression to create electricity. This happens when two insulators are rubbed or pushed; the one that gains electrons becomes positively charged, and the one that loses electrons becomes negatively charged, and when there is a gap, you have voltage.

Triboelectricity can be used in conjunction with traditional electrical modes using rotation and/or electromagnetism for even greater electrical output. I have combined these various methods in my Kelp Fronds project. I wanted to use these different ways of creating electricity using divergent motions of the plant as it moves through the water. By using contact motions of various kinds: percussion, compression and stretching, and finally incorporating electromagnetic slide and rotation into the triboelectricity model, it gives greater ability to collect many forms of energy and increase the amount of electricity you generate.

An Artificial Kelp Field for generating electricity

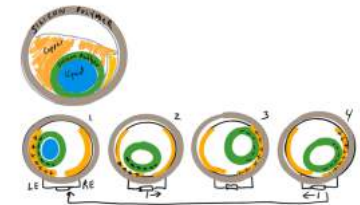
By copying nature, this artificial kelp field becomes a reef instead of an impediment to sea life. We gain not only the plant's own properties to resist the sea; but a reef where ocean life can thrive and find protection from predators. The small noise from any moving parts will be less detrimental to sea life than large traditional generating plants. Strong Nano sheets of silicon, ceramic or glass can bend, compress and be stretched around the mobile parts of this mechanized plant. Along with carbon fibers for the stipes, these plants will not only be strong but resistant to the corrosiveness of salt water, as well as being made of organic materials.

How the various parts of the kelp will work:

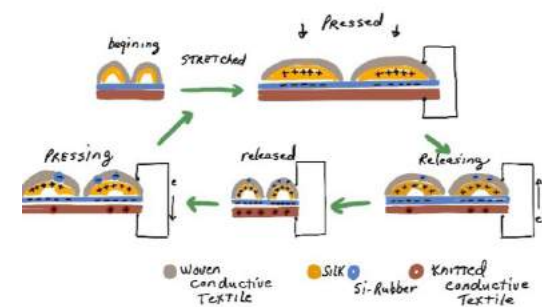


Inside the stipes we can use electrical magnets using a traditional wound copper casing with a weighted magnet moving back and forth inside it, between the joints of the gas bulbs to create electromagnetic energy. The length of the stipe can be determined for best electrical output. At the joint you can use contact Triboelectricity when the magnets are tapping the ends of the casing as the magnet moves within the stipe or stalk of the plant.

The gas bladder, which floats the plant, can be used as an electromagnet with water encased in silicon rolling around inside making contacts with thin copper layer on the inside of the sphere creating opposite charges thus making electricity.



The blades can make triboelectricity by stretching, bending and compressing as the water moves them around exerting pressure on them. Each frond, the whole plant, then has the ability to use this combination of sources to collect more wasted potential energy from the sea than any one form of electrical generation.



Betsy Cardell

Power of the Tides, 2020

Felted wool applique and embroidery, beads, prisms, shells

30x18"

NFS



The show *Thanks, but no Tanks* (2013) at the Haida Gwaii Museum addressed the concern of oil tankers plying the waters of Hecate Strait. The consensus of those who participated seemed to be a realization that we were, in fact, part of the problem as we have a diesel driven power grid. This diesel is delivered to Haida Gwaii by boat and represents as much of a potential threat to our fragile and beautiful Islands as an oil tanker.

Today, we still have a diesel driven power grid, and our diesel is still delivered by boat.

Fortunately, a local solution has been found which uses something we have in abundance: Tidal Power.

I was so excited a few years ago when news of this adaptation of pumps and paddles and pressurized water could possibly replace the use of diesel altogether. It seemed like a beautiful and impossible dream at the time.

Today it is no longer a dream, or impossible. The system has been tested and patented. It is possible that it is the first and only system of this type in the world.

And Haida Gwaii has it.

In my lifetime, it would be my dearest wish to see an alternative to diesel fuel to generate our power needs.

My hopes are pinned on Tidal Power.



Billy Yovanovich

Raven Stealing the Light, 2020

Carved and charred yellow cedar, acrylic paint

17x14"

\$3,050

In this carving, Raven emerges from the smoke hole, bringing light to the world. I would like to bring forth the idea that Haida Gwaii should strive to become an independent power source with renewable resources as we, the Haida, have done since time immemorial. I would like this carving to be looked at as like a spark plug for our Nation and people to step out into the new world of sustainable and renewable energy resources. As Raven brought light to the world, it changed the way everything looked and brought new understanding, new ideas and ways of thinking. This is what is happening today with new technologies and scientific advances.

The intention of this piece isn't about energy but more about taking initiative and the first steps to looking into new forms of clean energy. As Raven brought light to the world, I would like this piece to bring light to the subject.





Ebony Rose

Mountain and Water series, 2019

Watercolour on rag

10.7x13.5" - \$1,400

12x13" - \$1,500

11.25x11" - \$1,200

The 'Mountain Water' watercolours are small and intimate abstractions where a mound shape hovers and softens into another watery shape. These are studies of Pacific Northwest coastal mountainous islands and in their abstracted form, the watercolours suggest a landscape hovering between permanence and dissolution.

The combination of simplicity, limited palette, muted green, hints of purple, grey scale, and negative space might have a calming effect on the onlooker while at the same time offer contemplation of a changing, morphing landscape, and a window into time.

Ebony Rose is a visual artist whose practice involves observations and encounters with the phenomenal, ecological, cyclical, interdependent, and alive world. She works in drawing, sculpture and installation.

George Rammell

Coat of Harms, 2019

Ink-Jet print laminated on aluminum panel;
from an original colour pencil drawing
30x30.7"
NFS



The Coat of Arms originated in medieval Europe. Warriors preparing for battle tied their embroidered "coat of arms" over their armour so their bodies could later be identified on the battlefield.

These crests proclaimed their kingdom and military rank. These emblems are now used

to proclaim national authority and patriotism. The Canadian Coat of Arms has been adopted from England and still celebrates the lion as the emblem of the British Empire. The unicorn is a symbol of Scotland, and it remains bound in chains as it was England's first colony.

The Canadian Coat of Arms is a celebration of conquest and colonization.

I was motivated to create this satirical work *Coat of Harms* following my arrest with 240 other land and water defenders supporting the Tsleil-waututh Nation's defence of their ancestral waters of Burrard Inlet. I witnessed how the Supreme Court unjustly shields the fossil fuel industry while being oblivious to Aboriginal laws and rights. I was also frustrated with Justin Trudeau's on-going proclamations of "Reconciliation" and "environmental leadership" while he fervently promotes the expansion of oil and gas megaprojects.

Near the top of my *Coat of Harms*, two beavers are holding a Canadian Security Intelligence Service (CSIS) recruiting banner. This is inspired by CSIS agents who illegally provided private companies with information about Aboriginal leaders and environmental activists who opposed the Northern Gateway Pipeline. It was also inspired by on-line government videos encouraging aspiring graduates towards careers as spies.

I included a portrait of Stephen Harper on the shield, as many of Harper's policies remain in place in spite of Trudeau's promises to reverse them once he was elected.

This print began as a study for my forthcoming sculpture of three Supreme Court judges who will be positioned under the halo, pounding on their desks as they scream, "You Broke Our Injunction!" Their mirror eyes will reflect videos of wild-fires, floods and hurricanes on their computer screens.



Co-curator Wiiget Jaad Cherie Wilson erasing
Trudeau's beard

A Hairy Timeline

When George Rammell created the original pencil drawing for this print in 2019, Prime Minister Justin Trudeau was clean-shaven. By the time this exhibition opened, Trudeau was sporting a mustache and beard. To reflect the prime minister's facial appearance throughout 2020 and early 2021, George added facial hair to Trudeau's face by pencilling it onto the print's plexiglass cover. When Trudeau shaved his beard in July 2021, George contacted our museum team to request the facial hair be erased to bring his print up to date.

Jason Goetzinger

Cognitive Dissonance, 2020

Acrylic on wood

40x40"

\$5,000

"Cognitive Dissonance" is a term used in the field of psychology to describe a state of psychological discomfort brought on by conflicting thoughts or beliefs. It is a condition that we have all experienced at one time or another. This can be experienced when a person's core values or beliefs are challenged with evidence that opposes what they have always known to be true or grown accustomed to, thus creating emotional, mental and even physical discomfort. To regain congruency, the human mind will choose a side (usually whichever is most convenient) and will justify it, usually with a lie or weak excuse.

It is this conflicted state that I feel the world has fallen into regarding the consumption of fossil fuels and the resulting change in Earth's climate. We all know what dangers lie ahead and yet we have allowed ourselves to be paralyzed by indecision. The truth, it would appear, is far too inconvenient to accept. It disrupts a way of life that we have come to see as being our inherent right. We would rather live the way we've always known and risk our very existence than do what we know is right. All because we are afraid to disrupt our current level of comfort.

Wishful thinking will not carry us through this. Action is required of every living human being on this planet to solve this problem.

My intention is not to criticize our current efforts to fight climate change, but rather to show that the real challenge we all face exists in the human mind and that our only chance at succeeding, is to have a better understanding of ourselves and each other.

A square surface is divided vertically in the center by two contrasting colours, representing our inner conflict. A glaring, unbroken circular ring in the center represents truth, an unchanging and constant force. Inside this ring of truth is a circle divided vertically by two contrasting colours, representing the lie or excuse that we tell ourselves to regain our peace of mind.



Jen Wilson

She'll Go (scrappy), 2021

Copper scraps, welding machine, electrical cables, cedar wood scraps, copper pigment paint
17x11"
NFS

I find garbage day magical. It is a disappearing act facilitated by the government. Some time ago, as a personal experiment, I decided to clean and sort my garbage, and not throw it away, but let it gather around my small cabin for a year. I revealed the 'secret' to this magical act.

There were 'useless' things heaped around me, I knew my Grandma Isabel was looking down on me, and I was embarrassed.

This challenge instilled in me a new way of seeing - to look at the things I can buy differently and to consider the broken bits from my impulsive consumption as potential resources. The secret has shifted; I curb my consumption, not waste products.

Although energy is neither created nor destroyed, so it goes, so they say, the transformation of energy from one form to another is creative. While my vision of what 'energies' are contained in a single object is limited, questioning both source and outcome determines my chosen resources and resourcefulness. The diesel elephant in the room trumpets when I leave my lights on. Transferring from one energy generation source to another does not mitigate wasteful habits. Grandma showed me this, I 'forgot' to carry her ember, I now add my breath to create a flame.

To use and do less, we know, after this year, is more sustainable. While we seek new ways of providing the energy we 'need,' let us reflect on 'how much, really.'



Hlk'yak'ii: *to Start a Fire* stop motion film by Jen Wilson, 2021





Judy Hilgemann + Benson Hilgemann

Resilience, 2021

Acrylic ink, charcoal, bark, and smoke etching on birch plywood

24x31"

\$400

An artistic life brings many gifts: The ability to see beauty and be moved to capture it in paint or pencil. The sense of belonging within an artistic community of fellow creatives. The patience to get through whatever task or work which must be done for daily living, knowing that art-making awaits. And the joy of making something with one's hands, communicating with art materials and connecting with people.

Apart from being thankful for the gifts of an artistic life, I also feel that I must tread lightly on our planet, waste nothing, and share art experiences with others. This is where the *Hlk'yak'ii* exhibition fits in: creating a piece of art from recycled materials and exchanging ideas with my son.

– Judy

Kiernan Wright, Dustin Cross + Dwyer Cross

Efficient Energy Collection with Bitcoin: a decentralized approach to alternative finance and off grid living, 2021

Red cedar, acrylic paint, found objects, solar panels
42.5 x39"

NFS

This land is beautiful, and this place is special. For me, now all I wish is to make things right. I feel a deep sorrow for what has been done. I am thankful, because that sorrow motivates me. My project is to show and teach some of what I have learned. It is done with love and strength. I believe that good people working together can achieve great things. This project comes from years of research, it is art through energy. It is serious and fun. It requires a whole village. I cannot do it alone. My whole life has come to this moment.

When you hear the word "bitcoin," what do you feel? What are the first things that come to mind? How did those thoughts get there? Bitcoin is an open source, decentralized, peer to peer money created through bitcoin mining, performed by computers that solve complex computational problems. It requires no trusted third party.

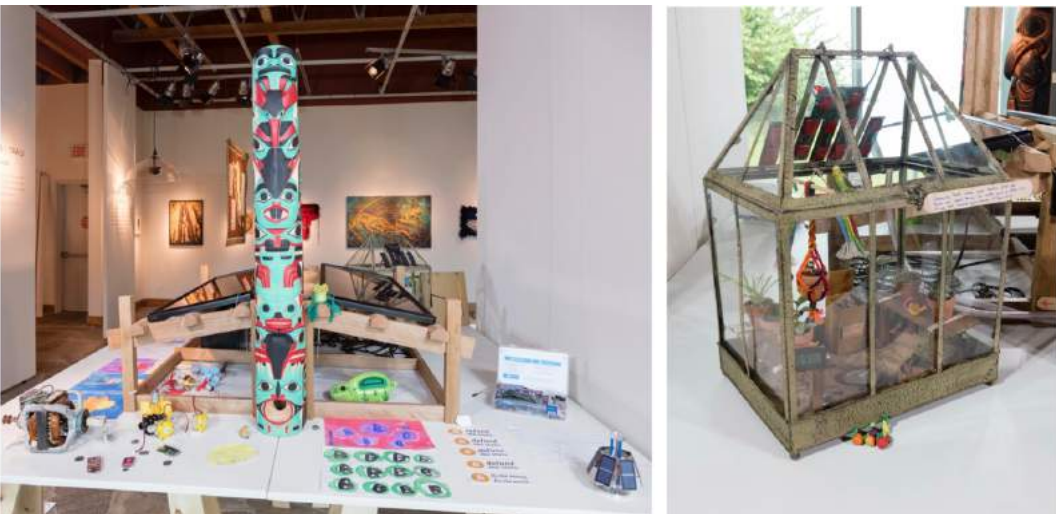
Did you know over 50 million people use bitcoin? Did you know that people rely on bitcoin as a matter of currency in some places around the world, including Venezuela, El Salvador and Zimbabwe? In the Congo's Virunga National Park, bitcoin mining is powered by excess hydroelectric power and the profits are used to fund Park programs.

Today we produce more electricity than we use, and how we produce electricity can damage the planet. This project is meant to inspire anyone to think about their own energy consumption and to discover ways to collect their own energy. Bitcoin is a tool that can help to achieve that. On Haida Gwaii we can use bitcoin mining in conjunction with renewable energy sources to offset or fund the costs of electricity.

This model represents a complete system that integrates bitcoin mining. The energy collected from the solar panels powers the computer and "mining machine" which produce bitcoin and waste heat. That heat is used to heat the longhouse, the greenhouse and water tank. Heating costs are associated with between 60-80% of energy usage. The income from bitcoin mining helps recoup the investment in the solar panels.

For more information, please scan the QR code:

– Kiernan



Kiernan Wright: design, concept + assembly; Dustin Cross: totem pole design, carving + painting; Dwyer Cross: longhouse design, carving + construction.

Laurel Terlesky

Tenacity of Hope, 2021

Four drawings (11x17") selected from a series of twenty: graphite, vellum, electronics; three interactive sculptures (143x4.5") selected from a series of eight: air-dry clay, lycra, thread and electronics: flora boards, nano lights, electronic thread and wire, accelerometer
NFS

Tenacity of Hope is a series of interactive drawings and sculptures. Both the drawing and sculptural lines of artistic research are aimed at examining the complicated relationships we have with our domestic green spaces; how we affect (by care of touch and motion) and reproduce, propagate and cultivate modes of economy whether by acts of sharing or by capital exchange.

Through artistic research, Terlesky engages with the idea of hope by looking at the natural world – mainly houseplants. Today there are 1.4m posts on Instagram with #houseplants pointing to the inspiration and therapeutic care that our houseplants offer. A revived trend from the 1970s, and a move towards domesticating office, retail and social spaces, we've greened our interior spaces. And yet they mask their supreme commodification and dislocation from their native habitat – offering a sense of a less complicated relationship with the global economy and colonial histories. Thus, houseplants become an embodiment of the Anthropocene: evidence of a human affected planet. What systems are layered with our plants and why do they continue to inspire hope?





Not An Alternative

Whale People: Protectors of the Sea, 2019

Digital video; run time: 0:13:29

NFS

The film *Whale People: Protectors of the Sea* tells the story of today's environmental emergency through the figure of the orca.

Killer whales, or orcas, are a "miner's canary" for the ocean. Their health indicates the health of the seas, the salmon stocks, the Ancestral waters and way of life of coastal Indigenous communities, and the well-being of future generations.

The orca is among the most contaminated and critically endangered marine mammals in the world. From the Lummi Nation to the Tsleil-Waututh Nation, Indigenous communities are sounding the alarm, exposing the many threats orcas face, from climate change to outdated dams and depleted salmon stocks they depend on for food, to toxic pollution, sound pollution, and the proposed Trans Mountain Pipeline that would bring 800 new oil tankers annually to the Salish Sea.

Members of the Lummi Nation have been travelling with a 3,000-pound carved whale totem to raise awareness about the plight of Killer Whale – one of the Lummi's most revered relations. For the Lummi and many other Coast Salish tribes, killer whales are kin. Qw'e lh'ol mechen, the Lummi word for killer whale, translates to "our people who live under the sea."

Whale People: Protectors of the Sea is a short film featuring spectacular underwater footage of the orca, and the voices of Indigenous Elders and carvers who communicate a message that was at the heart of the totem's journey: what we do to the waters we do to ourselves. Fossil fuel pollution and industrial development places at risk our collective natural and cultural heritage.

– Beka Economopoulos, Judith LeBlanc, Jason Jones, Steve Lyons, Julian Brave Noisecat, Karina Yager and Cassandra Begay with members of Tsleil-Waututh Nation and Lummi Nation.

Rolf Bettner

"... the future's uncertain and the end is always near" (Jim Morrison/The Doors), 2021

Inkjet print
44.5x17"
\$1,000

The mainstream media would have us believe that climate change is solely man-made. Science, especially natural history, tells us a different story - that climate is a dynamic process, over which I believe we have little, if any control.

Invariably, in an attempt to cope with the overwhelming natural forces in play, mankind has time and again invented an imaginary set of beliefs that help "HIM" rationalize our chaotic reality. These belief systems, no matter how religiously adhered to, unfortunately have more downside than upside; are subject to manipulation and ultimate corruption; and invariably confuse, more than illuminate the human condition.

The science of Climate Change is far from straight forward and carbon dioxide (CO2) concentrations are just one part of a far more complex dynamic - one that is unfolding in real time as (our) "weather." The mainstream media's myopic focus on just this one aspect unbalances and distorts the public's understanding of "our context" in the long-term (climate) history of Planet Earth. This imbalance can create an unhealthy culture of anxiety and guilt.

I would propose pollution and population growth are far more serious issues, and, more realistically manageable.

To more completely understand our place in the cosmic dance, I would suggest further readings and investigations as I've referenced as well as frequent open-minded and barefooted walks (where possible) on the Islands' beaches.

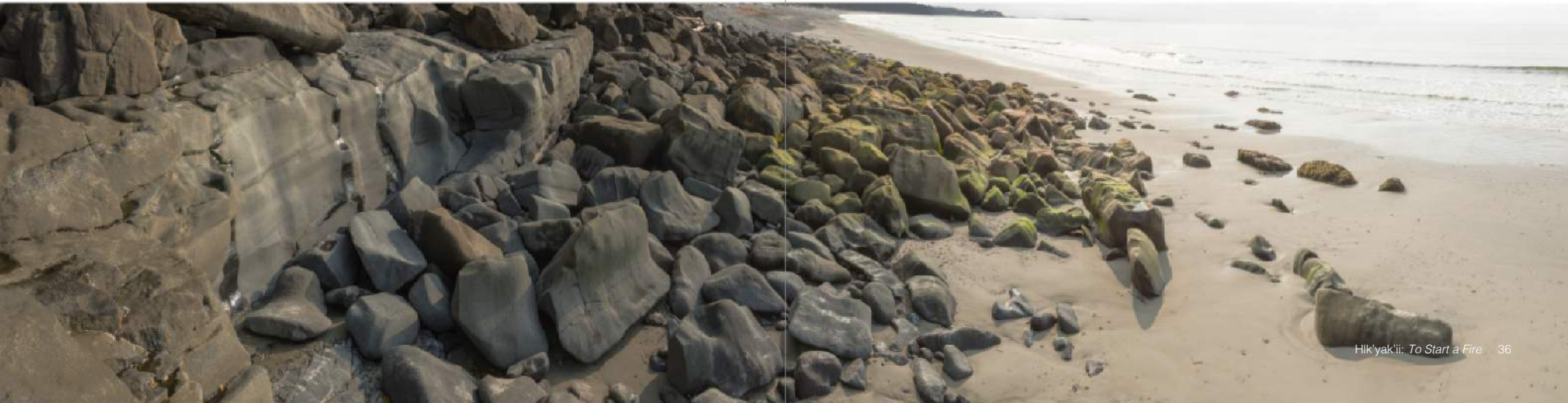
Scientific evidence for pre-historic dramatic climate change is voluminous and has proven that a so-called "global warming" event brought an end to the last ice age

14,700 years ago. According to ice-cores found in Greenland and lake sediments in Germany - in less than three years, temperatures had soared by around six to seven degrees Celsius and ice sheets began a rapid retreat throughout the world.

Such rapid climate warming brought about an astonishing change in the world's weather patterns. Dramatic sea level rise globally would have accompanied such a melt - and indeed the evidence that it occurred on Haida Gwaii with the same time frame exists.

The history of Haida habitation on the Haida Gwaii archipelago offers us a fascinating insight into the dynamics at play over millennia, and perfectly illustrates mankind's ability to adapt to the flux that is evolutionary history.

The abstract from *Modelling Paleo-shorelines and Locating Early Holocene Coastal Sites in Haida Gwaii* (Daryl W. Fedje and Tina Christensen. *American Antiquity* Vol. 64, No. 4, Oct 1999, pp. 635-652) provides details: "Of particular consequence is the history of sea-level fluctuations during the late-glacial and early Holocene. The modern shore holds only part of the history of coastal occupation. Much is flooded or hidden in the rainforest. In southern Haida Gwaii, shorelines dating from 13,000 to 9,500 B.P. are deeply drowned while those dating from 9,200 to 3,000 B.P. are stranded in the rainforest up to 15 meters above modern (sea) levels. Shorelines have been approximately coincident with the current position for only the last two to three millennia and for a century or two centered around 9,400 B.P."



Sandra Price

Throughout the Ages: The Land of Haida Gwaii, 2021

Hand-lettered, embroidered, appliquéd, reverse-appliquéd and quilted printed cotton; machine-bordered

46x40"

NFS



Covid isolation gave me extra months to add 23,553 hand stitches as I meditated on the inlets, mountains, trails, and beaches I had become acquainted with during my 30 years of truck, kayak, walking, skiff, and helicopter exploration. I mourned the places that would be inundated after my death.

Haida Gwaii 11,000 BCE

4.6 billion years ago
Earth came into being
2.3 million years ago
out of Africa
humans evolved
11.3 thousand years ago
glaciers retreated,
land rose from meltwater:
an invitation to humans
When the last glacier had melted,
Raven territory was grassland
followed by trees, animals,
and the first wave of humans
Two hundred year ago
the second wave of humans
arrived by frigate and ferry
to join those brought by Raven
Haida Gwaii is bounded by water,
no other land in sight,
yet what happens elsewhere
affects us, just as
we affect others.

Haida Gwaii 2020 AD

Global warming is speeding up
How can we slow it down?
Drive less, carpool more?
Lower the heat, wear a sweater
Turn off unneeded lights?
Just as the covid quarantine
cleared the skies across the world
individual actions
added together
can bring positive change
As a community,
what can we do today?
Can we give Haida Gwaii
energy independence
by supporting local solar,
tidal, and biomass power
and conservation efforts?
Would an islands bus service
keep us all connected
without polluting the air?
Will we stop clear-cutting now
to save our life-giving trees?
To give us food security
can we rely on our neighbour's garden?
can our neighbours rely on us?

Haida Gwaii 20250 AD?

One scientific study
predicts the sea level
50 metres above today's.
Other studies predict
lower rises, but
all conclude that sea levels
will rise from glacial melt,
as Earth's land and waters
warm from burning fossil fuels.
By the Year 2050
Earth is projected to have
3.5 billion more humans,
loss of habitat and
sea levels rising
Our future, though uncertain,
comes with today's predictions and
questions to help us prepare
Who will grow our food
when Fraser Valley farms flood?
Who will boil water and brew our beer
when oil-fired ferries stop sailing?
Who will set aside upland hectares or
build floathouse zones
when libraries, shops and homes
swamp?
Who will teach skills and provide tools
to the young of our islands
as they face new challenges?
Who will welcome climate refugees,
our third wave of humans
bringing talents and ideas
to add to ancient wisdom,
science, and local knowledge
as we cope with climate change?
Who will? We will.
We whose ancestors were born here
We who are immigrants, and
children of immigrants
We all who call Haida Gwaii "home."



SGang Gwaay Dolly Garza

Raven Releases the Sun and the Tide, 2021

Woven merino wool, cotton backing, copper cones,
black synthetic yarn, gold synthetic yarns

26x24"

\$4,000

This woven apron represents the energy Raven has gifted us. The raven is represented in the center design, which is called Raven's Tail. The top design is the cresting wave, which is a basketry design, and represents the energy of the waves. The design unit below is a tides pattern representing the high and low tides.

The side patterns represent the wind as it moves. The bottom pattern is my interpretation of the sun and the energy it radiates out.

This is a contemporary piece that combines traditional technique and patterns, as well as new interpretations.

GANDLAAY XAAL K'AAGASDLL

ǵaayda kil dialect

WATER BURNT DRY

It is said that ecosystem degradation and population density can lead to epidemics.ⁱ The most severe pandemic of the 20th century was the 1918 Flu, with an estimated population loss of 50 million.ⁱⁱ The most severe pandemic of the 21st century to date is the novel Coronavirus (COVID-19). As of December 2021, population loss is over 5 million.ⁱⁱⁱ

Haida Gwaii navigated the virus by isolating itself from the rest of the world, and its residents from each other, for over a year. During this time, our constant companion was rain. In June 2021, as we emerged from our isolation, so did the sun, inviting us outside to gather with family and friends. But it seemed like all around us, the world was burning.

Between the end of June and mid-July, an unprecedented heatwave resulted in some of the highest temperatures ever recorded in Western North America.^{iv} The event has been described as “the most anomalous regional extreme heat event to occur anywhere on Earth since temperature records began.”^v The impacts on the Northwest Coast were devastating. Within a one-week period, hundreds of vulnerable people lost their lives to the extreme heatwave,^{vi} the town of Lytton shattered long-standing national heat records and burned to the ground;^{vii} and it is estimated that over one billion sea creatures were literally cooked to death.^{viii} By mid-July over 300 forest fires were burning in the colonial state of BC, with almost 30 considered as threats to public safety.^{ix} The other side of the world was no different. By August, Southern Europe was experiencing an extreme heatwave that saw Greece and Turkey burn, and many other countries go on alert.^x

Of course, we know that this is not the first time the world has been on fire. Each year we are witness to an intense fire season. Over the past couple of years, these fires have increased in astonishing numbers and have had devastating impacts, such as Australia's bushfire crisis, where nearly three billion animals were harmed or lost their lives within a 10-month period.^{xi} Between deforestation and the current climate crisis, the Amazon Rainforest is burning like never before, with the entire River Plate Basin on the brink of becoming desert land.^{xii} The heat has even travelled to the Arctic, thawing Siberia's frozen tundra then setting it on fire.^{xiii} Last summer, the smoke of the California forest fires travelled up the Pacific Coast, staining Haida Gwaii's sunsets. Devastating tornados and flooding are also on the rise, as experienced this fall. This is our new reality.

On August 9, 2021, the Intergovernmental Panel on Climate Change (IPCC)^{xiv} released its *Sixth Assessment Report*, which unequivocally points to human activity having caused our current climate crisis, and that this crisis is absolutely affecting every corner of the planet's land, air, and sea. The report states that CO2 levels are higher than any time in the last two million years, and that much of the damage is irreversible, and has called the situation a “code red for humanity.”^{xv}

There are many types of greenhouse gas emissions (GHGs), CO2 being the greatest. In 2019, global CO2 emissions were over 35 billion tonnes. Canada contributed over 576 million tonnes,^{xvi} with approximately 45% caused by burning fuel for electricity and heat.^{xvii}

The oil and gas industry, as well as transport, is the largest source of GHGs in Canada. Together they account for over 50% of total emissions,^{xviii} mainly due to expansion of the tar sands and the production of crude oil, which has increased 87% over the last 30 years.^{xix} Since 2018, the Canadian government has subsidized the Coastal Gas pipeline, the Keystone XL pipeline and the Trans Mountain pipeline, and the BC government has supported and promoted LNG projects for decades.

Haida Gwaii is a small piece of the pie when it comes to global GHGs, but we are still part of the problem. Each year, 30 million litres of diesel and gas are shipped to Haida Gwaii for a variety of needs, including fuel for the two power stations on Island: one in the north-end, one in the south. While hydro powers about 80% of the southern grid, the northern grid is currently powered solely by diesel. While some local organizations and homes have turned to renewable energy, 65% of our residential electricity comes from burning diesel. This equates to approximately 10 million litres per year and does not include local government or institutional consumption.^{xx}

Despite all this, we can still make a difference. Now is the time to build community power!

- Jisgang Nika Collision December, 2021

ⁱ [Coronavirus and Climate Change](#). Harvard T.H. Chan School of Public Health (n.d). [Stopping the next one: What could the next pandemic be?](#) BBC (2021)

ⁱⁱ [1918 Pandemic \(H1N1 virus\)](#). Centers for Disease Control and Prevention (2019)

ⁱⁱⁱ [www.worldometers.info/coronavirus/](#)

^{iv} [2021 Western North America heat wave](#). Wikipedia (2021)

^v [Western Canada burns and deaths mount after world's most extreme heat wave in modern history](#). Yale Climate Connections (2021)

^{vi} [70% of sudden deaths recorded during B.C. heat wave were due to extreme temperatures, coroner confirms](#). CBC News (2021)

^{vii} [Canada Lytton: Heatwave record village overwhelmingly burned in wildfire](#). BBC News (2021)

^{viii} [Crushing heat wave in Pacific Northwest and Canada cooked shellfish alive by the millions \(Westfall\)](#). The Washington Post (2021); [More than a billion seashore animals may have cooked to death in B.C. heat wave, says UBC researcher \(Migdal\)](#). CBC News (2021)

^{ix} [With more than 300 wildfires burning and no state of emergency, some B.C. residents on edge \(Judd\)](#). Global News (2021)

^x [Brutal heat wave scorches southern Europe as continent's summer of extreme weather rages on \(Liakos, Smith-Spark, Sariyuce\)](#). CNN (2021)

^{xi} [Australia's fires 'killed or harmed three billion animals'](#). BBC (2021)

^{xii} [The Amazon rainforest: could it become a desert? \(Barrett\)](#). Science Focus (2021)

^{xiii} [As Frozen Land Burns \(Trojanovski\)](#). New York Times (2021)

^{xiv} The Intergovernmental Panel on Climate Change (IPCC), created by the UN, is the definitive authority on climate change and is comprised of hundreds of climate scientists.

^{xv} [AR6 Climate Change 2021: The Physical Science Basis](#). IPCC (2021); [Climate crisis 'unequivocally' caused by human activities, says IPCC report](#). The Guardian (2021)

^{xvi} [CO2 emissions](#). Our World in Data (2021)

^{xvii} [Where Do Canada's Greenhouse Gas Emissions Come From?](#) Prairie Climate Centre (2018)

^{xviii} [AR6 Climate Change 2021: The Physical Science Basis](#). IPCC (2021)

^{xix} [Greenhouse gas emissions](#). Government of Canada (2021)

^{xx} [Energy on Haida Gwaii](#). Swiilawiid Sustainability Society (n.d.). <swiilawiid.org>

GUD AHL HLGÁNGUULAA

Zaad kil dialect

WORKING TOGETHER

This article was published in the Renewable Energy Symposium Summary (2019). It was adapted for this catalogue; the original is available at swilawiid.org. Graphic recording from the 2018 Haida Gwaii Renewable Energy Symposium by Kara Sievewright.

As Island people, we take our independence very seriously. We innovate and we invest to ensure the well-being of each other and the land, waters and air. Surrounded by the powerful Pacific Ocean, we know our boundaries and inherently understand our place. Collectively, we have power and Island residents have seen what we can achieve when we pull together. The transition to local and regenerative power is our next big opportunity, and at the Haida Gwaii Renewable Energy Symposium (2019), we witnessed Island residents embrace this responsibility.

Everyone in attendance shared excitement, inspiration, and demonstrated the many ways that we are already charting a path to energy sovereignty. This isn't just something we are doing for ourselves, it is honouring the strength of our Ancestors; it is a responsibility to our children and grandchildren, and it is building a model that the rest of the world needs to see.

"We have the knowledge and expertise that we need here," was one of the themes that emerged at the symposium. While there are important lessons and models that exist abroad, we have the people and skills to achieve this transition utilizing our knowledge here on Haida Gwaii. Several more messages that came out of the two-day gathering were:

- **We need to chart a different path because we know what kind of energy we don't want.** Many people of Haida Gwaii became engaged in energy discussions of a very different nature: Enbridge Northern Gateway and liquified 'natural' gas (for some, it was much earlier, like the oil import facility proposed in Kitimat in the 1970s). "Renewable energy is our opportunity to build a proactive and solutions-based 'yes'. This can unify our communities and give us a way forward that isn't always working in opposition," explained one of Swilawiid's founding directors, Lucy Neville. This was echoed by Islanders over the two-day event.
- **Look to the past to lead us into the future.** We have all the energy that we need here. Respecting the elements—earth, air, fire, and water—is something that we have done for millennia. Ancient laws tell us how we can live in balance. We should look to the lifeways born out of this place, the language and principles that have allowed for people to thrive for tens of thousands of years. Our hope for the future is grounded in this past, in the long history of learning and knowing how to make things right.
- **Local ownership and control is a must.** Independence. Autonomy. Sovereignty. Self-sufficiency. These words came up throughout the course of the weekend and gave a clear direction for moving forward. It was resounding: Haida Gwaii wants to break away from the

corporate model of electricity and capitalism. This means we need to invest in and own clean energy projects that power the Islands. The opportunity in this transition is to separate power from energy and build an electrical system that fits with our values, lands, and waterways, and communities. Being decision-makers and owners of these projects comes with a lot of responsibility, and the people of Haida Gwaii have made a collective commitment to transform our energy systems by signing *The People's Clean Energy Declaration for Haida Gwaii*.

— K'aayhlt'aa Haanas Valine Brown











Graphic recording from the 2018 Haida Gwaii Renewable Energy Symposium by Kara Sievewright.

REGENERATIVE ENERGY OPTIONS

“To get off diesel is something we can do proactively instead of just fighting against something... We’ve got to look after this place and hopefully other people look after their corner of the world... We’ve got to make that shift away from diesel to the energy sources around us.”

– Jaalen Edenshaw, Haida Gwaii Renewable Energy Symposium, 2018

Type	About	On Haida Gwaii	Advantages	Considerations
	<p>Solar power is the conversion of sunlight into electricity. Solar Photovoltaic panels—often referred to as “solar panels”—absorb sunlight to generate Direct Current (DC) energy that can then be stored in a battery or directly converted to Alternating Current (AC) electricity.</p> <p>Solar hot water systems convert sunlight into heat through solar collectors that can heat water or provide space heating.</p>	<p>Solar panels are visible in every community on Haida Gwaii. Several homes and remote cabins are powered by solar, and many larger-scale solar projects have been installed by local government and non-profit organizations on public buildings, such as the youth centres in <u>Gaw Tlagee Old Massett</u> and <u>HI Gaagilda Skidegate</u>.</p>	<p>While the price of electricity continues to rise, the cost of solar technology is decreasing. Solar panels and battery storage are becoming more efficient and can generate electricity for 20 years or more with minimal maintenance. It is a tested and market-ready option. Solar panels can be more productive in cooler climates and can still generate electricity on cloudy days. They can be added to the roofs of buildings or solar farms can be installed in large cleared areas, close to communities, so there is less impact on surrounding ecosystems.</p>	<p>The main concerns with solar are the use of toxic chemicals, rare and heavy metals in manufacturing, exploitation of workers, and recycling limitations. To reduce some of these impacts, it is important to buy solar panels from companies that have a strong workers’ rights policy and have a transparent supply chain.</p>
	<p>Hydroelectricity harnesses the power of falling water to produce electricity. In reservoir-based hydro systems, a dam is built across a river to create a reservoir. When water is released from the reservoir, it passes through a turbine that is connected to a generator. High voltage transmission lines take this energy to a station that controls the energy flow to homes and businesses.</p>	<p>A 6MW reservoir-based hydroelectric generation station at <u>Gawu Kuns Siiwaay ‘Yuujuu Moresby Lake</u> (Mitchell Inlet) built in 1990 provides up to 80% of energy for the south grid of Haida Gwaii.</p>	<p>Hydro projects can produce energy for 50-100 years and do not waste or deplete water sources.</p>	<p>Scale and location are critical considerations for hydro projects, especially large ones, which can have significant impacts on ecosystems and biodiversity. They can also produce GHGs because carbon dioxide and methane are released when vegetation decomposes under water. These negative effects can be reduced by refurbishing existing infrastructure and/or building smaller hydro projects.</p>
	<p>Wave energy can be captured using a few different methods. Some devices utilize the force of breaking waves to generate energy, others take advantage of swells, and some wave energy devices can harness pressure of waves near the ocean floor.</p>	<p>While the west coast has been identified as having significant potential to harness wave energy, there are currently no wave energy projects on Haida Gwaii. There are a few projects off the west coast of Vancouver Island.</p>	<p>Wave energy is generally predictable, reliable and it can be significantly more efficient than solar. It is most intense in the winter when demand is highest and may be a good option for remote areas not connected to the grid.</p>	<p>Wave energy should have a low ecological impact, but because wave technology is not yet fully in use, the effects are not really known. Underwater noise pollution, risks to marine mammals and fish, and remote or rough conditions could be of concern. Research and funding for wave energy devices is lacking when compared to other renewable energy sources.</p>
	<p>Run-of-River (ROR) hydro projects—sometimes called small-hydro or micro-hydro—utilizes the natural flow of a stream or creek and any elevation differences to help harness energy via turbine(s). A portion of the stream is diverted through a pipe downstream, which turns a turbine attached to a generator that creates electricity. The water is then released back into the stream.</p>	<p>Private companies and local governments have explored larger projects but currently, ROR is only used on a residential scale on Haida Gwaii.</p>	<p>ROR can be a readily available source of energy for sites that have the right balance of water flow and steepness and where connection to the grid is possible. While community-scale projects can take many years to operationalize, with some maintenance and the right conditions, ROR projects can last 80 years or longer. Unlike traditional reservoir-based hydro, ROR does not flood land.</p>	<p>Since there is no storage, electricity depends on a reliable source of flow. ROR has ecological impacts on the stream in the diverted portion, which can affect aquatic habitats and animals. The cost and impacts of access roads, maintenance, and transmission lines to remote areas is also a consideration. Small and large ROR projects must have a solid and comprehensive environmental assessment and design.</p>

Type	About	On Haida Gwaii	Advantages	Considerations
	<p>Tidal energy harnesses the power found in the rise and fall of the tides. Some tidal energy projects make use of kinetic energy from water currents to turn turbines, similar to how wind turbines operate. Other tidal projects use barrages or dams across a tidal estuary and are similar to hydro dams in that they capture the potential energy from water moving between high and low tide. Other types of tidal power that combine the kinetic and potential energy of tides are still in development.</p>	<p>A local company has created a unique prototype that uses a tidal-powered pump to push water to a reservoir. During slack tide, the water from the reservoir flows down into a hydro turbine that is connected to a generator to produce electricity.</p>	<p>Tidal energy is predictable and continuous. Haida Gwaii's large fluctuating tides make it an ideal place to utilize energy from the ocean.</p>	<p>Depending on the device and the location, tidal energy should have low ecological effects, but all ocean energy projects do have some repercussions. There can be construction and operation impacts, as well as limited site availability. Although there have been tidal energy projects around for many decades, newer more effective technologies are still considered under development.</p>
	<p>Biomass can be generated by burning wood, wood waste or other biomass in a boiler. This energy can be used directly for heat generation and/or it can generate electricity by producing steam that rotates turbine blades. Biomass energy can also be generated by landfill gas, made up of methane and carbon dioxide produced by decomposing garbage. This gas can be piped to a plant that burns the fuel and produces electricity or it can be purified and used as an alternative to fossil fuels.</p>	<p>There are currently two large biomass boiler systems in <u>Gaw Tlagee</u> and <u>'Wan Kun / Gamadis</u> that burn wood to provide heat to public buildings. There are also some smaller biomass boilers that heat residential buildings on Haida Gwaii.</p>	<p>Biomass that utilizes waste to generate heat and electricity can be more environmentally friendly compared to fossil fuels, especially if the waste is nearby. On Haida Gwaii, wood waste from logging, dry land sorts, and sawmills is often burned in open piles or left to decay. Utilizing this waste for heat and energy could be a better option.</p>	<p>Waste wood is a limited resource. If supply can't meet demand, trees would have to be cut down to fuel the biomass, which will lead to increased deforestation. Plants need water to grow, so crops planted specifically for biomass require a lot of resources.</p>
	<p>Geothermal energy is generated by hot water or steam created by heat from below the Earth's surface. Lower temperature geothermal sources can be used to heat and cool buildings with heat pump systems. Hot water or steam from higher temperature sources can be extracted with a drilled well and used to power turbines to create energy.</p>	<p>The Sandspit Airport is heated by extracting groundwater from wells and the Haida Heritage Centre was built with a ground-based geothermal heating system.</p>	<p>Unlike the sun or wind, heat from the Earth is consistently available. Ground-source heat pumps are similar to air-source heat pumps, but instead of using heat from the air, they use heat from the Earth to provide heating, cooling, and hot water.</p>	<p>Geothermal systems can be used to heat most buildings, but are most economical for larger buildings. Geothermal plants are only appropriate in certain areas, usually in tectonic plate boundaries, because high temperatures can be accessed closer to the Earth's surface. Geothermal energy has low carbon dioxide emissions, but can produce other emissions such as sulphur dioxide and hydrogen sulphide, and like fracking, have the potential to cause mini tremors.</p>
	<p>Wind turbines harness kinetic energy from the wind and convert it into electrical energy. Wind blows the blades of a turbine around a rotor that spins a generator to create electricity. Cables carry the electricity down the tower to a substation and then on to transmission lines. Wind turbines are usually tall, about 80 meters, to take advantage of consistent wind speeds at higher elevations.</p>	<p>A few off-grid homes on Haida Gwaii use wind turbines. More than 10 years ago, the Haida Nation explored offshore wind technology in the Hecate Strait. Haida citizens expressed concerns about ecological, cultural, and financial impacts. As well, the electricity would not power Haida Gwaii, and instead would be used to power LNG plants on the mainland.</p>	<p>Wind power is a well developed, popular, and readily available technology that continues to become more efficient. Though it can be intermittent, Haida Gwaii has abundant wind. At the right site, wind turbines can operate for 25-30 years.</p>	<p>For residential use, wind energy is best suited for remote areas because it requires clear, consistent winds, and can cause noise pollution. Large onshore wind farms can take up a lot of land that can lead to loss of habitat and biodiversity. Wind farms built in bird migration routes, important bird areas and bat habitats have contributed to deaths, but can be avoided. Proper site screening, smaller scale projects, wildlife assessment, field studies, and post-construction studies can help reduce impacts. Offshore wind farms need to consider the impacts on the ocean due to construction, operation, and maintenance, and take into account the increasingly fragile ocean ecosystem.</p>

"I hope that on Haida Gwaii we can get to a point where we can produce enough clean energy that we can become independent and not reliant on big corporations to help us."

*- Gaagwiis Reese Burton in Power to the People:
Haida Gwaii Screening and Youth Speakers Event,
Swiilawiid Sustainability Society, 2021*

QUESTIONS FOR YOU

*How did Hlk'yak'ii change your thinking about energy?
What is a curiosity you are taking away today?*

*What feelings do you experience when you think about
Haida Gwaii burning diesel to generate power? What
sensations do you have when you picture Haida Gwaii
becoming energy independent?*

*How can you turn Hlk'yak'ii into action? What are three
things you can do to activate the Haida Gwaii
Renewable Energy Declaration?*

*Live elsewhere? How can you turn Hlk'yak'ii into action
where you live? What are three things you can do to
support the transition to renewable energy?*

Share your answers with us at:

hlyakii@haidagwaiimuseum.ca

“The energy is going by us every day. The sun’s shining down, the wind’s blowing, the tide’s coming up. If we can capture that, that’s more traditionally the way it should be.”

- Haana Edenshaw in *Power to the People: Haida Gwaii, APTN series, 2018*

Haawa, haw’aa, thank you to Xaayda Gwaay Haida Gwaii, S_Gaanagwaay the Supernatural Beings, and id Kuuniisii our Ancestors. Haawa to the Artists. We are also grateful for the help of Jacques Morin, Julia Weder, Shelley Crack, Severn Cullis-Suzuki, Simon Davies, Jaalen Edenshaw, Gwaliga Hart, Brady Yu, Freddie Wilson, Denis Paquette (Real World Media + APTN), HiG_aagilda Xaayda Kil Naay SHIP, Xaad Kil Née and our sponsors:



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