



ʔiisaak in the Garden



“Mother Nature will provide for our need, but not our greed.”

JOE MARTIN

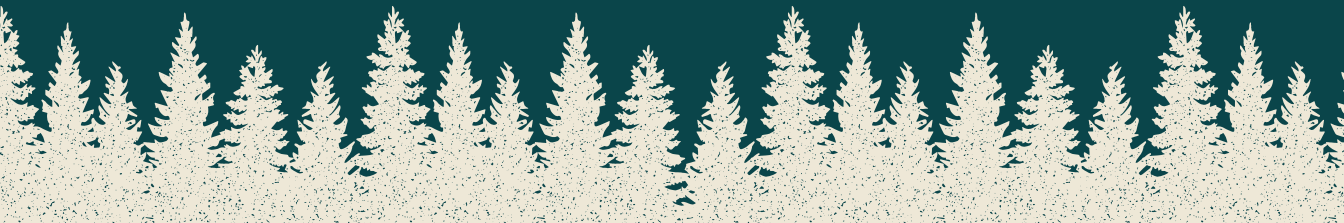
At Hotel Zed we are rebels against the ordinary and, as rebels, we are inspired by the Clayoquot Sound uprising of the 1980s and 1990s. It was the largest act of civil disobedience in Canadian history.

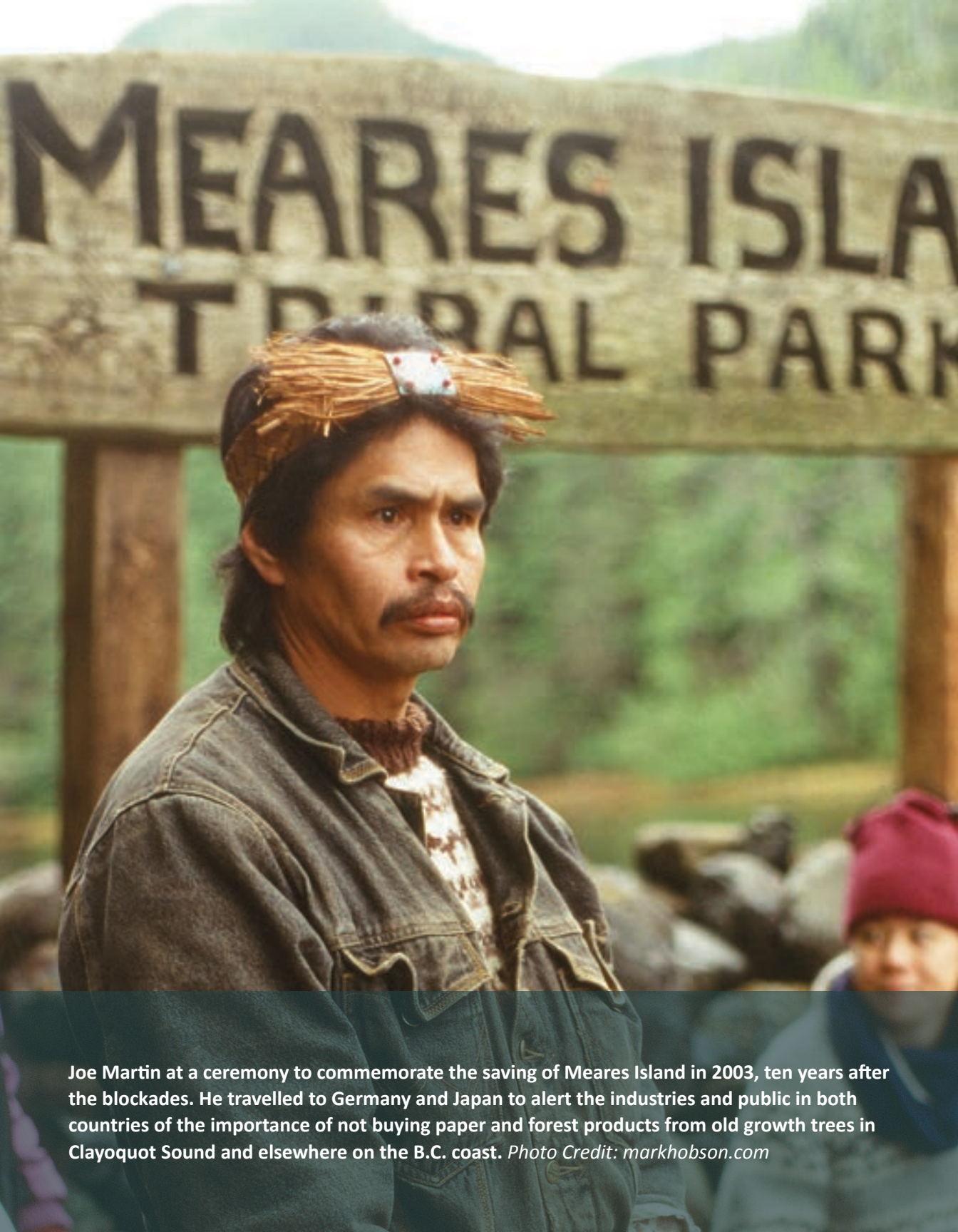
When we asked one of the female leaders of this uprising, Maureen Fraser, where in town we could learn more about this story her reply was haunting. She said, “That’s what happens to women’s history.” That’s when we knew we had to act and make sure this story did not disappear.

It’s important that locals and visitors to Tofino have a place where they could learn about the history of this land, and the brave leaders who protected it. As we dove into the story, we quickly learned that it didn’t begin with the uprising. It actually began thousands of years before with Indigenous guardianship of the land. There is a rich history here that needs to be told.

Now Hotel Zed is proud to present this story of guardianship and activism in Tofino in partnership with three local writers: Gisele Martin of the Tla-o-qui-aht Nation; Ian Gill, a CBC environmental reporter at the time of the Clayoquot Sound uprising; and Joanna Streetly, author of *Wild Fierce Life: Dangerous Moments on the Outer Coast*.

We hope you enjoy discovering more about this story just as much as we did.





Joe Martin at a ceremony to commemorate the saving of Meares Island in 2003, ten years after the blockades. He travelled to Germany and Japan to alert the industries and public in both countries of the importance of not buying paper and forest products from old growth trees in Clayoquot Sound and elsewhere on the B.C. coast. *Photo Credit: markhobson.com*

Welcome to Clayoquot Sound.

If it is not an impertinent question, why are you here?

Perhaps, like many of today's visitors to this part of the world, you have come to experience a "wilderness," a wild place that has been "protected"—a UNESCO Biosphere Reserve Region, no less. Is that why you are here? If so, you might be intrigued to learn that the Western definition of wilderness—a place where humans might visit but do not live, a place that humans do not tend or take care of—does not fit Clayoquot Sound.

Some years ago, a group of Nuuchah-nulth Elders worked to translate signage in the Pacific Rim National Park Reserve, the park you just drove through or flew over, to get here. (Nuuchah-nulth First Nations in Clayoquot Sound include Hesquiaht, Ahousaht and Tla-o-qui-aht peoples. The entirety of Tofino is situated within Tla-o-qui-aht Territory.)

When it came to translating the word wilderness, after three days of deliberation the Elders announced that the closest a Nuuchah-nulth word comes to meaning wilderness is walyuu, meaning 'home.'

If you are here to experience wilderness, then it's important to know that you are entering the home, or ha'houlthee (traditional territories) of Nuuchah-nulth peoples, who have cared for this place for thousands of years.

Wherever you come from, whoever you are, you are a guest in these lands. So taking time to understand that Nuuchah-nulth peoples have stewarded their home for countless generations is a great thing to do if you have just arrived.

?iisaak is a Nuuchah-nulth word that is often translated as "respect." It is also a verb, meaning "to observe, appreciate, and act accordingly." ?iisaak is part of Natural Law shared by generations of Nuuchah-nulth, and now with Tla-o-qui-aht Tribal Park Allies. This law accompanies a welcome to the ancestral gardens of this place. So welcome!

The forests that surround you are the ancestral gardens of Nuuchah-nulth peoples. Every part of the forest had a forest guardian. Guardians provided a form of energy healing to trees, to help them grow strong and straight. They took care to know where the bear dens, wolf dens, and eagle nests were, and upheld strict laws against disturbing such places. No forest disturbance was allowed



while songbirds nested. When timbers were retrieved from a forested place, the area would not be disturbed again for another 175 to 250 years. Nuu-chah-nulth forest guardians were intergenerational gardeners who ensured the forest's health and ability to grow beautiful cedars for canoe logs, and many other things integral to Nuu-chah-nulth culture.

Each river and stream also had a guardian. Guardians regulated the quantity of salmon taken from waterways, and provided care for the river throughout the seasons. Nuu-chah-nulth guardians used special cedar bentwood boxes to move salmon spawn to different parts of the same river, to optimize their survival. During dry spells, they knew where baby salmon would become stranded, and they helped to relocate those salmon to deeper parts of the streams. This caretaking of salmon greatly benefited the health of these ecosystems. Nuu-chah-nulth guardians also took care of offshore fishing banks, intertidal and estuary gardens, berry patches, and other places.

Nuu-chah-nulth inherent rights are enshrined in responsibility and observance of traditional laws. The wealth resulting from Nuu-chah-nulth peoples' adherence to these laws is evident in the clean air, the clean water and the biological diversity of

Clayoquot Sound. Nuu-chah-nulth peoples have cared for and protected this place for many thousands of years, but their protocols and practices for its care and protection became increasingly difficult to carry out in the face of colonization. Efforts to regain and sustain urgently-needed long-term stewardship protocols are ongoing and far from over—and indeed, far from easy.

Indigenous peoples comprise less than five percent of the world's total human population, and yet they are responsible for the protection of eighty percent of Earth's biological diversity. Worldwide, Indigenous peoples continue to be oppressed and murdered for resisting the theft and destruction of their homelands and ways of life.

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In 1763, King George III issued a Royal Proclamation recognizing Indigenous Nations in North America; and that all Indigenous Land belonged to Indigenous Peoples until ceded or sold. Only the Crown had authority to purchase land from Indigenous Nations.

A century after that proclamation, in 1867, the Dominion of Canada was born. At first Canada pursued a policy of making treaties before colonizing Indigenous

lands. By the time explorers stumbled upon the abundance and prosperity of the Nuu-chah-nulth territories on their way to establishing British Columbia in 1871, they'd stopped bothering to make treaties—such was the race to plunder what they found, and punish anyone who stood in their way. They established new institutions and rules that favoured and benefited themselves at the expense of the Nuu-chah-nulth peoples and their homelands. Indigenous peoples who survived acts of cultural genocide perpetrated during early colonization were consigned by Canada to Indian Reserves.



Panoramic view of Clayoquot Sound. Photo Credit: Mark Skalny

Nuu-chah-nulth territories were designated illegally by Canada as Crown, though the Nuu-chah-nulth peoples never ceded or sold their lands. These were deeded or sold off to settlers, or were carved up into tree farm licences, for the convenience of industrial timber companies. Fisheries and mineral licence schemes similarly privileged capital over community. What infrastructure was built for Indigenous peoples in this region included the infamous Indian Residential Schools that were established to forcefully assimilate Indigenous children into Euro-Canadian culture from the 1840s to the 1990s in Canada. Thousands of children suffered neglect and abuse, and many perished while being used in “science” experiments. Mortality rates of sixty percent at some schools have been confirmed through Canada’s Truth and Reconciliation Commission. One such school was run near Tofino on Meares Island, where many people, still alive to this day, suffered deep trauma—and where unmarked children’s graves still remain.

Transcripts of early meetings between Canada’s Indian Agents and Tla-o-qui-aht peoples recount Canada’s representatives telling concerned Hereditary Chiefs and Elders that Tla-o-qui-aht peoples had nothing to worry about from the

delineations of tiny Indian Reserves by Canada. These Canadian representatives claimed that the west coast was “much too wild and undesirable” for settlers, and that no settlers would ever want live in Tla-o-qui-aht territory anyway. They assured Tla-o-qui-aht that the boundaries of Indian Reserves were inconsequential; that Tla-o-qui-aht and future generations would be able continue their activities; as usual in their territory, regardless of Canada’s demarcations.

As First Nations were forced onto small Indian Reserves and pushed to the margins of Canadian society; tiny settler communities like Ucluelet and Tofino grew to accommodate entrepreneurs, workers and their families, in days when forestry and fisheries were the dominant industrial sectors in the province. Canadian logging operations on the west coast began in earnest in the late 1950s. Then, MacMillan Bloedel (MB, or sometimes MacBlo), owner of Tree Farm Licence (TFL) 44 and a major B.C. employer for decades, joined forces with B.C. Forest Products (which also owned TFLs on the coast) to build a road to the west coast from Port Alberni. First opened in August of 1959, following a Tla-o-qui-aht trade route, the gravel road quickly gained notoriety for its hair-raising switchbacks. Paving began in



the 1960s and was completed in 1972. (As you'll have discovered if you drove here, "completed" is a relative term!)

While the road allowed logging companies better access to coastal forests, it also let in nature-loving visitors eager to see the newly-gazetted Pacific Rim National Park Reserve. They not only saw a wild coastline and majestic old-growth forests, but got a first-hand look at what logging was doing to land that wasn't in the park. Some of the tourists stayed and began to pay close attention to the rapid acceleration of clear-cut logging in Clayoquot Sound.

In a province where industry and labour unions were so powerful, and the provincial government so beholden to resource taxes, whole regions were being stripped of their ancient forests. The eastern side of Vancouver Island was already down to a few last vestiges of old-growth, and with the opening of the western road the rate of logging in Clayoquot Sound skyrocketed—at one

point reaching almost one million cubic metres of wood a year (a cubic metre is equivalent in volume to the amount of wood in a telephone pole). Almost all that wood was old-growth forest.

A growing resistance to the march of industrial forestry was occurring throughout British Columbia—the birthplace of Greenpeace, known derisively as the "left coast," or "la-la land" to many. But what was it that prompted so many people in Clayoquot Sound to take a stand that would culminate in the largest demonstration of civil disobedience, and one of the biggest conservation victories in the history of North America? A stance that would also become a catalyst for the First Nations land rights movement in Canada and beyond?

The answer can be found right at the water source of modern-day Tofino, in a cascade of events that began in the 1980s—and continues to this day.

“...the provincial government so beholden to resource taxes, whole regions were being stripped of their ancient forests...”





Tofino residents on Clayoquot Arm Bridge awaiting arrest in 1992. Photo Credit: markhobson.com



Once protesters, at the Kennedy River Bridge, were cleared by police logging trucks would drive through. Here protesters are cheering the drivers to show that they aren't against them as individuals. *Photo Credit: markhobson.com*

Wanachis-Hilth-huu-is (Meares Island) Tribal Park, a forested island surrounded by estuaries and migratory bird mudflats in Tla-o-qui-aht Territory, is where a modern-day David and Goliath battle was joined—in 1984.

“This was a supreme act of defiance,” recalls activist Valerie Langer. “Imagine Ron Aspinall (a local doctor at the time) out there in his tiny dinghy facing down loggers in their big boat, the Kennedy Queen. Imagine the small group of people on the beach on Meares Island and Tla-o-qui-aht Chief Moses Martin reaching out his arms, welcoming the loggers to his ‘garden’ but telling them to leave their chainsaws in the boat.” Nothing like this had ever happened before in B.C.; what appeared at first to be a small act of defiance would eventually echo around the world.

Maureen Fraser was one of those tourists who came to Tofino and decided to stay. On her first visit in 1974, craving a cinnamon bun, she discovered there was no bakery in the town. It was a fabulous fall day. She stood on the dock and looked around and thought, “I’d like to live here. And there’s no bakery. I could start a bakery.” So was born the Common Loaf

Bake Shop, but in that moment, Maureen did not imagine that she was to become one of the key players in a fight for Clayoquot Sound. Logging in the sound hadn’t directly affected the citizens of Tofino itself. At least not yet.

In 1980, Darlene Choquette discovered that MacBlo intended to log Meares Island. From her home on a remote islet known affectionately as Darlene’s Rock, she’d seen boats going up Browning Passage and she made it her business to discover what they were doing. When Choquette realized that Tofino’s beloved landscape and the source of its drinking water were about to be irrevocably changed, she told as many people as she could. A meeting was convened at the artist Rick Charles’s house overlooking Meares, and it was then that the Friends of Clayoquot Sound (FOCS, or the Friends) was born—a small spark that would light a fire of local resistance.

“We knew so little at that point!” says Maureen. “We had no idea about ecological value. The visual value and water quality were all we were talking about. We wanted to preserve the visual landscape for us and for the people who would visit.”

Maureen remembers that in response to letters from the District of Tofino,

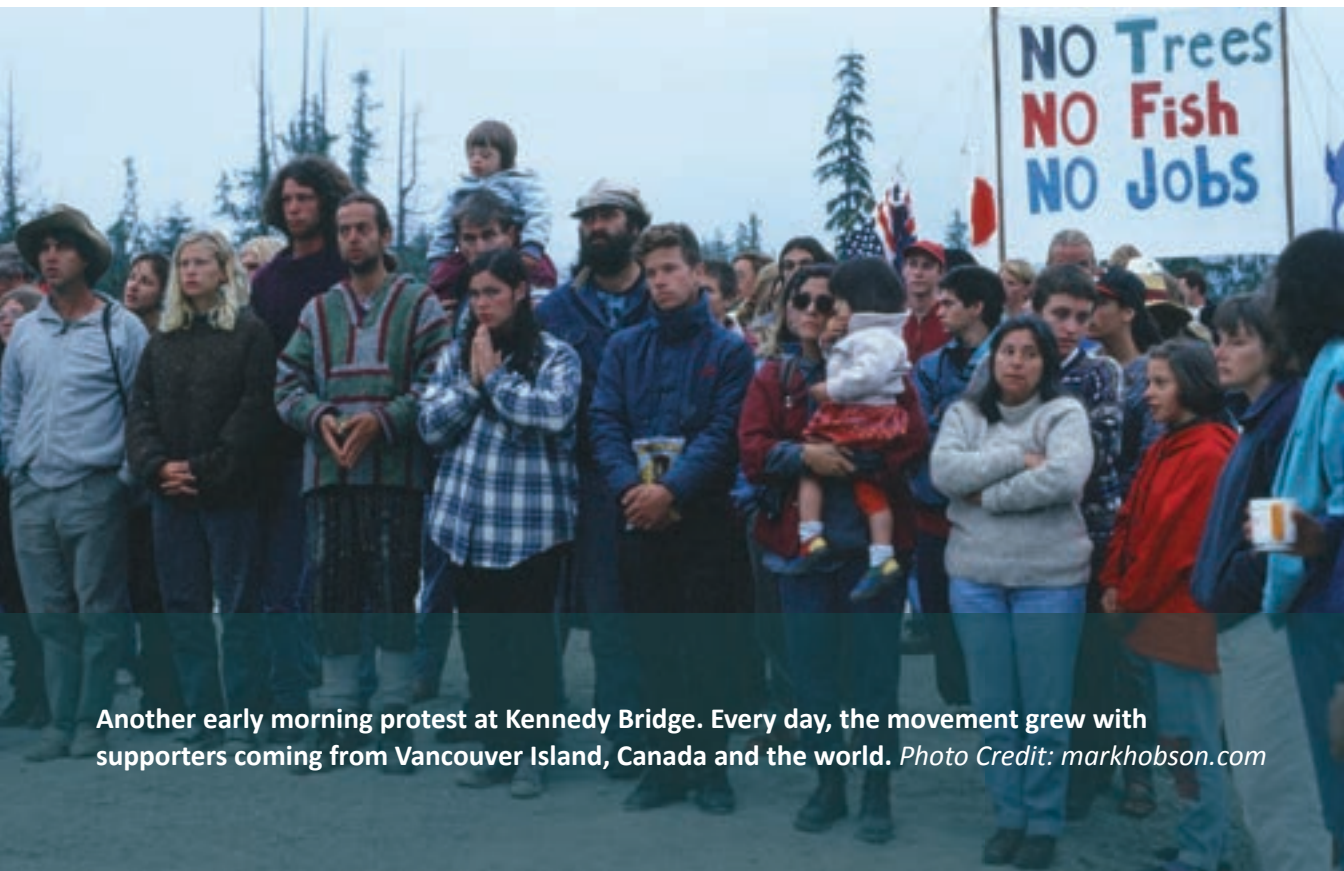


the Ministry of Forests set up a public information session using MB's plans. "It was one of those display events and people could come in and talk and ask questions," she recalls. "A lot of people came! MB were totally surprised. They were kept on their feet most of the day, talking about what was going on and they got a lot of public comments they were supposed to incorporate into their plan. Tofino's concerns were about the water supply and there was concern about water quality from oyster growers."

The public response prompted the Ministry of Forests to establish a planning team. It gave seats to three logging interests, four government agencies,

the Nuu-chah-nulth Tribal Council, the District of Tofino and the Alberni-Clayoquot Regional District. It refused to give the Friends a seat until an appeal to the Ombudsman forced its hand.

Gloria Frank was twenty-six years old and working at the Tofino Co-op grocery store when a long-time local "Happy Harry" Tieleman first approached her about the planned clear-cutting of Meares. As a Tla-o-qui-aht woman with two years of university and ambitions to study law, she immediately saw the implications for Tla-o-qui-aht territory. Right away, she volunteered for the planning team. "I was the only First Nations person on the committee," she says. "I signed up for all



Another early morning protest at Kennedy Bridge. Every day, the movement grew with supporters coming from Vancouver Island, Canada and the world. Photo Credit: markhobson.com



A celebration to commemorate the saving of Meares Island in 2003 at Tsis-a-kis, on the east shore of Meares Island, where the first blockade was held in 1984.

Photo Credit: markhobson.com



the committees. I was in meetings seven days a week. Those people thought that since I was Native and a woman, I'd be nice and obedient. But when they said, 'We're going to log Meares Island,' I said, 'Oh no, you're not.' As young as I was, I could see what was going to happen."

Frank's participation on the committee made her realize the extent to which resource extraction was affecting the coast. Many of her family members worked in the logging industry and her position caused conflict. "I wasn't opposed to logging. I was opposed to how it was being done. The Annual Allowable Cut (a government ordained harvest rate) was crazy."

Frank presented everything she learned at Tla-o-qui-aht Band Council meetings. If Meares was at the bottom of an agenda, she insisted it go to the top. "I was making history, but I didn't recognize it at the time," she says. "It took several years to get the council on board and then two more years to get Ahousaht (First Nation) interested. But after the council recognized the seriousness of what I was doing, everyone wanted to support it."

It is possible the planning team wasn't expecting any resistance from First Nations. After all, MB hadn't encountered



any pushback on the West Coast up till this point. Like Gloria Frank's family, lots of band members made a living working for foresting companies, and historically, Canada's Indian Act had outlawed the hiring of lawyers and legal counsel by Indigenous Peoples for decades. But in 1980 the Nuu-chah-nulth Tribal Council (NTC) lodged a land claim, a direct challenge to the status quo.

Nuu-chah-nulth peoples wished to ensure their historical rights to traditional territories along the West Coast of Vancouver Island were acknowledged and respected. But the land claim process was painfully slow, and claims were not being resolved in time to prevent logging from destroying the integrity of traditional lands. This was in part what caused the Nuu-chah-nulth to balk at the logging of Meares.

In *Meares Island: Protecting a Natural Paradise* Paul George writes, "In 1905, when the first logging leases were granted to Sutton Lumber and Trading Co. of Seattle Washington . . . the terms of the lease stated that no logging should take place on 'all Indian lands, plots and gardens' and that logging 'not be used to the prejudice of any public or existing private rights.' These leases were eventually acquired by MB in the 1950s

and 'rolled' into their Tree Farm License tenure."

Resistance to the logging of Meares Island centred on First Nation land rights and responsibilities. Moses Martin, elected chief of Tla-o-qui-aht, wrote in a foreword to *Meares Island*: "Once roamed and ruled by great and well-known native leaders, [we] still carry these names and to this day still occupy Meares Island in our traditional native way of life, living and breathing clean air and most important, gathering native seafoods and medicines yet unpolluted by any large industries."

"It seemed like the first time our community was hearing that the Tree Farm Licences (TFLs) were not Crown land," recalls Maureen Fraser. "Until then every statement of First Nations' land use and historical beliefs had been expressed to government commissions, with no non-native public listening. Now, First Nations were expressing their historical use of this land as a garden, saying that they had used it, they had taken trees off it, taken product off over millennia, expressing it in a form outside of the until-then traditional discussion of reserves. There was a newness of working with First Nations and the joining of environmental issues with issues of land ownership."





The scene at Kennedy Arm Bridge at 5 a.m. in August 1993 waiting for the RCMP to arrive to remove protesters from the road. *Photo Credit: markhobson.com*

Carl Martin, brother of Joe Martin, was active in setting up the protest camp at Tsis-a-kis on Meares Island in 1984.

Photo Credit: markhobson.com



“From the moment Moses Martin” made his stand on Meares Island, Maureen remembers, “my life in Tofino changed. I had lived here for 10 years and my awareness of and connection to the First Nations of the area was minimal. The declaration spoke about a relationship to the land which was new to me. It wasn’t landscape, it was home in ways I hadn’t experienced. I realized that the Friends of Clayoquot Sound had very strong allies in our fight to protect the area and that the parameters of the ‘battle’ had expanded to include thousands of years of caring for this landscape. It was humbling and empowering.”

As arduous and biased as the talking process was (MB opposed all independent studies that attempted to gather information about Meares,) it bore fruit in the form of delays. Talking slowed logging and allowed time for more and more people to get informed and involved. After three years, the planning team presented options to the provincial cabinet’s Environmental Land Use Committee (ELUC). In *Meares Island* the range options are recorded as “total preservation; preservation of fifty percent of the island combined with a 25-year deferral in logging the rest; and preservation of fifty percent of the island, allowing logging as usual on the rest. MB’s presentation to



the committee was simple: a total logging plan.”

In keeping with its grassroots nature, FOCS had begun getting the word out about Meares any way they knew how. What stands out for ornithologist and photographer Adrian Dorst was the way everyone contributed. “You use whatever skills you might have. I’m a hippie and I did photography so I kinda became useful. I had a role in photographing the island and putting together slide presentations and once we got a little bit organized, we would go to places to give talks.”

Finding eager audiences in a province where environmental activism was sprouting all over the place was one thing; getting through to the powers that be was quite another.

Sure enough, in 1983, ELUC rejected all the options of the planning team. Its idea of a “compromise” was to allow ninety percent of Meares Island to be logged, deferring logging for twenty years on the remaining ten percent. Tla-o-qui-aht, Ahousaht and FOCS were outraged. They stepped up their resistance.

The Meares Island Integrated Planning Team had been Maureen Fraser’s first experience taking leadership in

community issues. Later, she would chair the Tofino-Long Beach Chamber of Commerce, become a municipal councillor and sit on the Central Region Board. For now, as a social worker turned entrepreneur, she was learning a key lesson in the fight: “Whenever there was a delay it proved beneficial.” She and other women activists went to school on the logging industry, poring over technical documents and producing increasingly sophisticated responses to government plans that delayed logging, but didn’t end it. When it came clear that delays were not enough, direct action was the only path remaining.

Seeing the need for increased support, FOCS organized the 1984 Meares Island Easter Festival and invited people from all over—many of them activists who had seen the Friends’ travelling road shows. In April, with the support of the Nuuchahnulth Tribal Council, Tla-o-qui-aht declared Meares Island was henceforth the “Wanachis Hilt’h-huu-is Tribal Park”—even though no such entity, a “tribal park,” existed or was recognized in provincial or Canadian legislation.

A sign was carved by artist Godfrey Stephens and erected at Tsis-a-kis Bay, where the first logging was slated to occur. Also that spring, Adrian Dorst began



taking people to Meares to see its big trees. He began by creating a trail to a tree now called the Tree of Life. He later began a trail between that tree and another giant cedar. When the two trails met the Meares Island Big Tree Trail was born. (It's a great day trip while you're here, by the way.) Anger at the so-called compromise wasn't confined to local actions. One of the founding members of FOCS, "Happy Harry", attended the 1984 MB annual shareholders' meeting and demanded that the company abandon plans to log Meares. His motion was defeated, but it gained 22 votes. This goaded MB Chair Adam Zimmerman into saying on camera: "Who needs tourists? Tourists are a goddam plague! Tourists are the most polluting thing you can introduce into the environment!"

In another action, this one not sanctioned by FOCS, Tofino resident CJ Hinke wrote a letter to the media, government and logging companies saying he'd spiked the trees on Meares Island for the sake of his children and grandchildren. (Hammering spikes into trees meant it wasn't safe for loggers to use chainsaws, or for logs to be run through sawmills.) In one letter he included a foot-long Ardox spiral nail. The result? Headlines: Meares Island Spiked! According to Adrian Dorst, this letter finally woke up the media to what was

going on in Clayoquot Sound. Now it was MB's turn to be outraged. They sent employees to Tsis-a-kis with metal detectors to find the spikes. "They painted red circles around them," Adrian remembers. "Then, when they left, young people from Tofino would arrive and paint little red doughnuts on all the trees everywhere." Actions like this epitomize the homegrown and somewhat anarchic nature of a fight that was rapidly flaring into a full-blown conflict.

British Columbia, meanwhile, had failed to take any action to slow MB's logging plans and refused recognition of the Meares Island Tribal Park. All options for preventing logging had failed, except one: physical resistance.

Tla-o-qui-aht First Nation leaders and members, supported and accompanied by Tofino residents and international visitors, began camping at Tsis-a-kis Bay, where a log sort and logging camp was planned by MacBlo and where road-building operations would commence.

A Tla-o-qui-aht Hereditary Chief, the late Nukmiis (Robert Martin Senior), was known and respected as a quiet man who lived by example. "He was always humble about his roles and responsibilities as a Hereditary Chief," says his daughter Nora



Martin. "He wanted to protect the forest from clearcuts. He said he'd lay himself on the ground if they brought the equipment ashore."

Nukmiis and his sons Joe, Carl and the late Billy Martin stayed at Tsis-a-kis for three months. They began carving a cedar dugout canoe and demonstrated the traditional use of their Nuu-chah-nulth garden to everyone on site. The late Head Chief Wickaninnish (George Frank) and other Hereditary Chiefs began to share Nukmiis's concerns, while Nukmiis's brother Moses Martin, elected Chief Councillor of the Tla-o-qui-aht, also took up the cause, advocating for the Tla-o-qui-aht through political channels. A cabin was built where Chief Nukmiis and his wife Ruth Curley lived on the blockade front for nine months.

The occupation of the site at Tsis-a-kis resulted in Tofino locals developing friendships with Tla-o-qui-aht people; coming to understand both their long-held connection to the land, and their frustration with the Canadian government. When push came to shove, this alliance stood firm.

On November 21, 1984, Tla-o-qui-aht, FOCs, and supporters rowed out in small vessels to block entry to Tsis-a-kis Bay by

the Kennedy Queen. The RCMP arrived. Negotiations were held in a boat belonging to the owner of The Loft restaurant, Al Pineo. An hour after a phone call to the media, helicopters arrived.

Gisele Martin, daughter of Tla-o-qui-aht canoe carver Joe Martin, was a small girl at the time of the blockade. She stood and watched through her parents' legs. She remembers the looks upon the faces of the workers, remembers them floating in boats with their chainsaws and hardhats, their landing impeded. "Nuu-chah-nulth laws were being displayed to me and the world before I fully understood them," she says. "There were people everywhere," Adrian Dorst recalls. "The loggers came to land in a small boat. And Chief Moses Martin was so great! He read from a government document saying that all land was Crown land excepting Native gardens. He then, on behalf of the Tla-o-qui-aht Hereditary Chiefs, welcomed the loggers to the Tla-o-qui-aht garden and asked them to leave their chainsaws in the boat. Phil Ohs was the representative for MB. He was wearing a hard hat and he asked us to step aside. We wouldn't. So there were these two facing each other and addressing each other."

"It was really intense that day," remembers Gloria Frank. "But I believed in what I was



doing.” Never one for the limelight, and despite her visionary defence of Meares, Gloria Frank stood within the crowd, not out front. “Once everyone else had taken up the cause, my work was done,” she recalled.

The company and its loggers eventually retreated. Two days later MB sought a court injunction against anyone obstructing their work. The Tla-o-qui-aht and Ahousaht First Nations filed for an injunction to prevent logging on their ancestral lands.

In January the following year, MB was granted its injunction in a ruling that rejected the notion of Aboriginal land title, resulting in an appeal by the Nuu-chah-nulth Tribal Council. MB agreed not to log until the appeal was heard. The chambers judge wrote: “Fortunately, those who favour logging on Meares Island have been restrained and responsible. Unfortunately, those who oppose logging on Meares island have allowed their strong feeling to overwhelm their judgement.” But that judge was overruled in March 1985. “There is a problem about tenure that has not been attended to in the past,” wrote Justice Seaton. “We are being asked to ignore the problem as [the province of British Columbia has] ignored it. I am not willing to do that.”

That was in 1985. A third of a century later, issues of First Nations land rights and tenure remain unresolved in much of British Columbia.

Tla-o-qui-aht spent five million dollars on a decade-long Supreme Court case that led to a court injunction that halted the logging on Meares Island. To this day, rain and fog soak into the rainforest garden’s 800 different mosses that hold the moisture like a giant sponge, slowly releasing it into little streams even during long dry spells. This pure forest water is piped over to Tofino. It remains the town’s sole source of clean running water.

“The Meares Island confrontation was the first time the whites and natives have gotten together on anything that was worthwhile,” recalls Joe Martin, who with his late father Chief Nukmiis and brothers Carl and late Billy, carved the canoe that helped demonstrate their relationship and claim to their ancestral territory, their garden.

There is no doubt the Meares Island court injunction was a huge victory for local residents against giant opponents. The power of collective action enabled individuals to develop trust and camaraderie, and a belief that they could function as a team around a shared





In the summer of 1988, Paul Winstanley stayed in a hammock at Sulphur Passage as the logging industry tried to build a new road into old growth forests at the head of Shelter Inlet. This photo shows the dust in the air from the rock drillers as they prepared to blast.
Photo Credit: markhobson.com

agenda. The media spotlight on Meares Island created a surge of popularity for the area, while the kinship created by the Meares Island Easter Festival, which had brought together some 600 allies, established international allegiances that would be relied upon during the trying years to come.

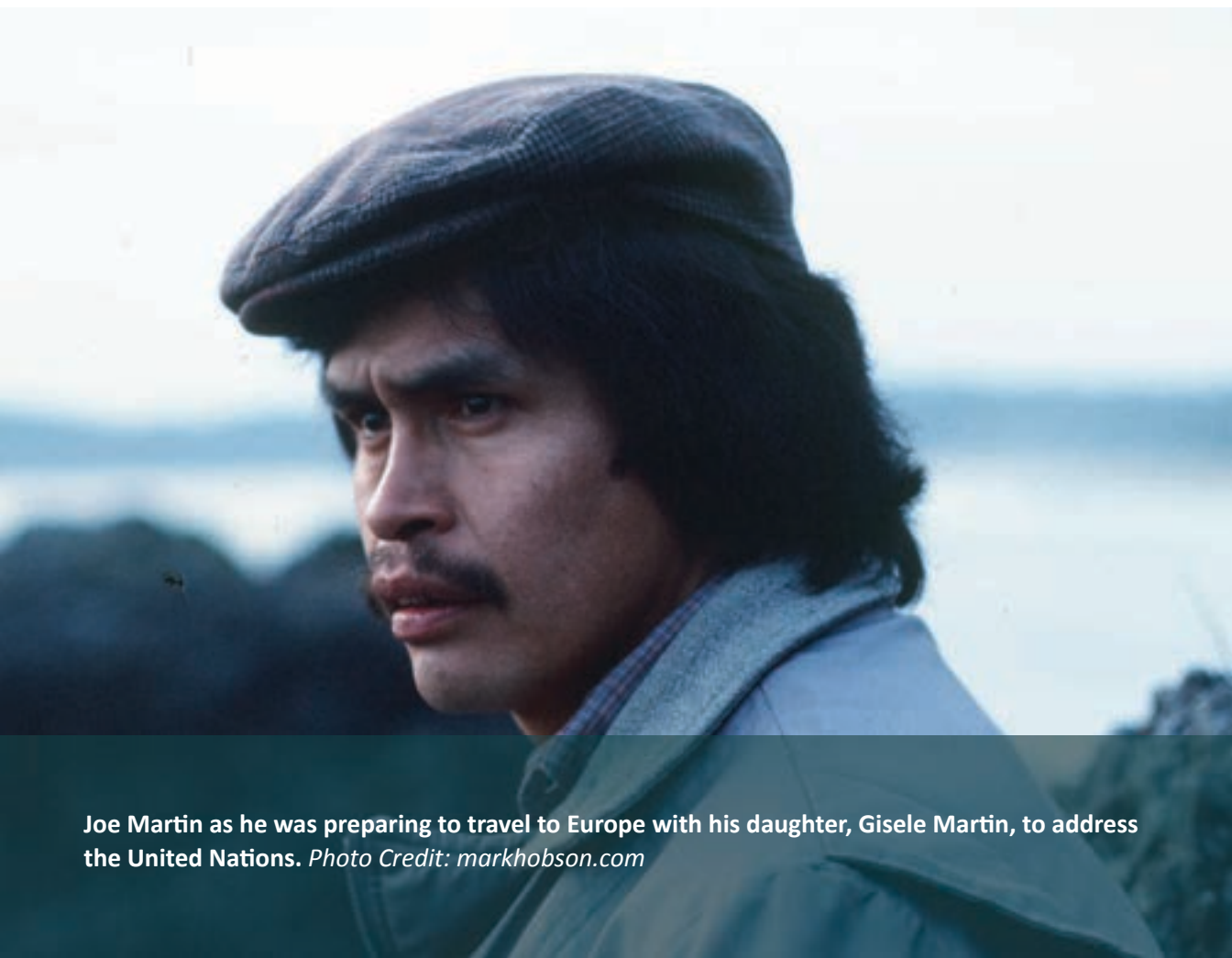
Sensing a need to develop economic strategies for a logging-free future, in 1986 Maureen Fraser, Dorothy Baert, Joan Dublanko and several other business owners, all of them women, carried out a coup of the Tofino-Long Beach Chamber of Commerce—taking over the annual general meeting and voting themselves in. Maureen and other operators of new, tourism-focused businesses concluded that the existing chamber did much too little to promote the town, yet “there were reasons for people to visit Tofino: whale watching, comfortable bed and breakfast spots, great food at the Schooner Restaurant and of course, the bake shop, and there was a beautiful landscape to see. We realized there were more and more of us whose businesses depended on the unlogged landscapes of Clayoquot Sound. As a chamber we could write letters to governments about our concerns and, surprise, surprise, governments paid attention to what chambers said. Basically, I was always just a hippie who

owned a bake shop, and the fact that governments took me seriously when I spoke as a director or a president of the Tofino-Long Beach Chamber of Commerce was always a bit of a surprise. Speaking with that chamber voice turned out to be critical, as it gave a diverse group of entrepreneurs—most of them young and middle-aged women—a platform from which to challenge the corporate forestry industry of B.C. and the governments that had served them for decades.”



Indeed, the newly minted chamber's first item of business was to send a telegram to the government asking for a halt to logging in Clayoquot Sound, citing its deleterious effect on their tourism-based businesses. As a chamber, they prioritized supporting First Nation land claims and seeking alternative futures to resource extraction. It was a changing of the guard in Tofino business and political leadership, but the old guard in corporate Vancouver, in the powerful woodworkers' union, and in the Legislature in Victoria, remained firmly in place.

“The Meares Island confrontation was the first time the whites and natives have gotten together on anything that was worthwhile...”



Joe Martin as he was preparing to travel to Europe with his daughter, Gisele Martin, to address the United Nations. Photo Credit: markhobson.com



An early morning protest in August of 1993. The number of supporters grew substantially every day as the movement picked up momentum and was in the news all across the world.

Photo Credit: markhobson.com

A gorgeous sliver of water north of Tofino in Ahousaht territory—about 40 minutes from town by boat—offers entry for human and non-human creatures to the unlogged Megin River watershed. It is called Sulphur Passage, and in the summer of 1988, it became the place where the momentum from the stand off on Meares Island led to extended confrontations between environmentalists and the logging industry.

While the fate of Meares Island Tribal Park was long deliberated in Canada's courts, clear-cut logging was anything but stalled in the rest of Clayoquot Sound. In the spring of 1988, Adrian Dorst rushed back to Tofino one day after discovering that logging along the Sound's inner shore was about to round a point of land and chew along the steep slopes of Sulphur Passage. By that summer's end, at least 37 people were arrested, and many jailed, for monkey-wrenching the industry's attempted assault on Sulphur Passage.

Post-Meares, as actions in Clayoquot Sound continued, various "land-use" processes ensued. Rules set by government and industry guaranteed that negotiations

had little prospect of resolving the deepening divisions in the Sound. Thus began the "talk and log" era, where logging proceeded largely unabated, while endless discussions about "sustainability" spun scenarios that appeased no one.

At Sulphur Passage, the forest defenders called bullshit. This time it was a different company, New Zealand-owned Fletcher Challenge, and a different challenge: stopping an operation that was already well under way. Fletcher Challenge was building an access road to Sulphur Passage and that entailed blasting rock. Public safety rules mandate that explosives cannot be used when the general public is present—so voilà! A dangerous but highly effective strategy emerged: fill the woods with people and the road building would have to stop. No blasting, no road, no logging.

"Those early morning boat rides through the mist and fog going up to Sulphur Pass were magic," recalls Maureen Fraser. Maureen had been away when the Meares Island events took place, but at Sulphur Pass she was completely involved. "I had a very strong emotional connection to the water and the larger landscape. Sulphur Pass was more than the landscape of Tofino, it was the landscape of all Clayoquot Sound. Those vistas that you





Paul Winstanley in his hammock at Sulphur Passage as the new road is brought to a standstill below in 1988. Loggers arrived in the afternoon with axes and cut the trees supporting the hammock. Paul managed to work his way out of the tree and was not injured.

Photo Credit: markhobson.com



Maureen Fraser is a longtime Tofino resident and owner of the famous Common Loaf Bakery. She was involved in hundreds of hours of talks with government, logging industries and First Nations to negotiate solutions to logging issues in Clayoquot Sound. She provided calm, level-headed leadership when tempers and tensions were often at a boiling point.

Photo Credit: markhobson.com

get ... [it's] the jewel of Clayoquot Sound." Maureen remembers it as "a drama-filled summer." Valerie Langer moved to Tofino that year, and before the summer was out she'd been arrested four times at Sulphur Pass. Bonny Glambeck, a seasoned activist in the anti-nuclear and women's movements, arrived from Alberta and it wasn't long before she was involved.

"I had been working for years as a tree planter in B.C., so was very familiar with the devastating clear cutting that was happening. Sulphur Pass was where I decided to draw the line. I joined the blockade and provided support for those who were risking arrest blocking the road."

Ahousaht Hereditary Chief Earl Maquinna George's stand was pivotal. In an attempt to thwart the tree sitting and road blocking actions of the protesters, the RCMP declared the whole area a no-go zone. Chief George was deeply offended that he couldn't set foot on his homelands. "Earl George was in his 60s," says Maureen. "He would come to Friends of Clayoquot Sound meetings and talk about his memories of the area: fishing, hunting, about sacred bathing places. He spoke about the whole inside passage, living there with his grandparents during fishing season. All this experience and connection to the area was new to the Friends and other environmental people. It spoke of a whole different connection to the land than we had, a whole other world view. Expressing that this was his ha'houlthee and that it was his job to protect and care for this area—these were new concepts to us at the time." Eventually, at a meeting in Tofino, Earl George publicly pledged to risk arrest.



"This took the issue to a whole other level," Maureen remembers.

"Earl George was the first one arrested," Glambeck recalls. "Joe and Carl Martin were also involved. By September, 37 people had been arrested," Glambeck among them. "Myself and five other women were sent to maximum security prison for our peaceful action on the blockade. Valerie Langer, Shelley Milne, Julie Draper, Susanne Hare and Shari Bondy were my cell mates."

Sulphur Passage marked another turning point in the fight for Clayoquot Sound; a gender-based shift in the power dynamics of campaign planning and execution.

"We had a meeting—like we were always having meetings—and two of the men at the meeting just dominated the whole time," recalls Valerie Langer. "And after finally an hour FOCS director Bonny Glambeck said, 'You know I am just tired of listening to you two having your private conversation. You should give someone else a chance to talk.' And this created a furore . . . the meeting kinda blew up, and these two—one guy said 'Oh, I didn't realize,' and the other guy said, 'Ah, I can't stand this feminist stuff, I'm getting out of here,' and left. So, we started organizing ourselves as a consensus decision-making

organization with feminist principles, and it happened to be the feminists in the group [some of whom were men] who were willing to stick it out."

Fiona McCallum was arrested too. "I was terrified of going to jail but my sense of moral duty overrode my fear and I joined the group when arrest day arrived. We gathered pre-dawn at the Fourth Street dock (in Tofino). CJ Hinke was the boat captain and there were about eight passengers. As we neared the bay, we saw the police boat and small Zodiacs waiting to interfere with our attempt to reach dry land. CJ made straight for them and then suddenly veered right, heading full-speed to a predetermined headland to disembark. It worked! We were all able to leap to land before the Zodiacs caught up, leaving CJ to deal with the police. We made our way to what would become the end of the road and waited for the (logging) crews to arrive. We stood firm, were read the injunction, continued to stand firm and then were escorted off the road by police.

"Once we were officially arrested and in police custody, the responsibility for our safe return to Tofino became theirs. After a lengthy negotiation as we waited on their boat, the police 'hired' CJ to pilot us back to town so that they could maintain



a presence in the area. I don't remember how much money he was given but it was a pretty substantial sum, something like \$50 per person!"

Adrian Dorst recalls: "Boats were going back and forth supplying the camp and then we started with tree-sitting and hammocks in trees. I was the first tree sitter. I did nine hours, but other people did it much longer than I did. Constable Levesque was trying to coax me out of the tree. He was desperate to get me down, but he wasn't going to climb it or scuff his shiny shoes. Then Jocelyn Provost did it for three days in her wicker basket and then Paul Winstanley did it for six days in a hammock."

From a camp set up outside an area defined by a court injunction, "folks would head out and 'hide' in the forest while making their presence known vocally," Fiona McCallum remembers. "The process server would do his best to catch and recite the injunction to them, but he failed." And eventually some people would emerge from the woods to get arrested.

Ian Gill, a CBC television reporter at the time, went to the site one morning with Jim Darling, Dorothy Baert and a news cameraman. "There was a madcap air to

the whole thing," he remembers, "people scattered in the forest, some folks tree-sitting, scrambling up and down steep slopes. And then what came to be a ritual, not just at Sulphur Passage, but at demonstrations throughout the Sound: people would block workers from getting to work, a process server would read an injunction, folks refused to budge, the police moved in and arrested them. There was this weird, almost theatrical quality to everyone's roles. But there was also something seriously amiss. Basically, the police and the courts were acting as a private security force for industry, because the government was hell-bent on keeping the industrial machine alive."

Ironically, it turned out the company didn't even have a legal permit to build the road. But what stopped them in the end, Adrian Dorst recalls, was "too much bad publicity."

Fletcher Challenge abandoned its attempt to log Sulphur Passage. (Years later the area, including the Megin River, would be added to Strathcona Provincial Park.) Sulphur Passage ushered in yet more planning processes, but the clearcutting didn't stop. Much of it was in remote areas that were hard to access and to draw attention to, although logging in the northern part of the Sound was



so extensive it could be seen from outer space.

Not everyone was content to submit to more process. In 1991 someone set fire to the Kennedy River Bridge, preventing access to an active logging area. There were more arrests later that year over blockades in Bulson Creek, which among other things produced an iconic photograph of Valerie Langer perched on the end of a log that was suspended like a gang plank off a logging access bridge. Internationally, a devastating photo spread of Mount Paxton (north of Clayoquot Sound) appeared in National Geographic; a German television show dubbed British Columbia the “Brazil of the North;” a British newspaper highlighted B.C.’s “chainsaw massacre”—all this added fuel to rising tensions in the Sound. Clayoquot Sound became a powder keg.

Protester being arrested in 1993 at Kennedy Bridge.

Photo Credit: markhobson.com



What unfolded in Clayoquot Sound in 1993 was a conflict between ideologies and priorities. Often referred to by media and remembered to this day as Canada's "War in the Woods," actually it was a non-violent stand.

In February of 1993, eight months after the 1992 Rio Summit advocated the need for worldwide environmental protections, the B.C. government purchased \$50 million worth of shares in MacMillan Bloedel—an incendiary act on the part of a government that was supposedly trying to balance competing interests in the woods. Two months later Premier Mike Harcourt arrived by helicopter at Radar Hill in the national park to announce his government's Clayoquot Sound Land Use Decision. The location of his announcement was kept secret, a hint that the so-called "Clayoquot Compromise" would be anything but.

Sure enough, the announced goal was a "sustainable" harvest level of 600,000 cubic metres per year. Two-thirds of the Sound would be open to logging, including intact watersheds such as the Sydney Valley. Opening intact valleys to logging was the very issue that had led to the collapse of earlier negotiations over "sustainable

development" in the region. Clearly, the government did not appreciate, or take seriously that opposition to logging the last remaining whole watersheds in the Sound was non-negotiable.

The outrage among environmentalists was palpable, and the so-called "compromise" proved incendiary in more ways than one. Just a few weeks after the announcement, a pre-dawn attempt was made to set the Clayoquot Arm Bridge on fire with the goal of cutting off MB's logging road access to the Sound. The fire never caught, but Mike Mullin, a local oyster grower and member of the Friends of Clayoquot Sound, was. In an exquisite irony, Mullin ended up being sentenced to perform community service. He satisfied the court order by volunteering for a local society ... the Friends of Clayoquot Sound!

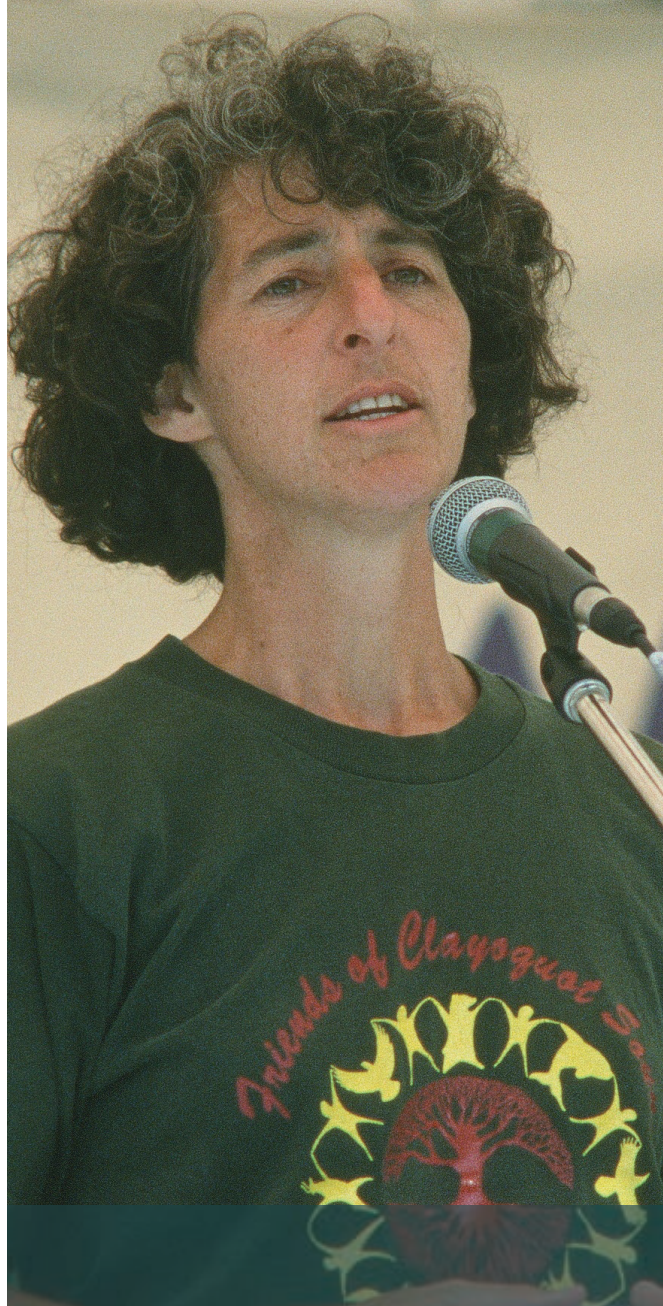
While that particular bridge didn't burn, the action foreshadowed a summer of protest to come.

With constant media attention on environmental issues, and with more and more tourists visiting the area, a heightened awareness elevated the conflict beyond being just a localized squabble over land use. Piece by piece, support for Clayoquot Sound's protection had built up. Environmental NGOs such as



Greenpeace, the Sierra Club, Western Canada Wilderness Committee, the Natural Resources Defence Council and the Rainforest Action Network actively opposed Harcourt's land use decision. It was clear that peoples' fury with the government land-use plan was going to spill over. However, no one—not the loggers, not the environmentalists, certainly not the government—could anticipate just how huge the reaction was going to be. The Friends were busy planning for a mass protest. To prepare for that, Valerie Langer and photographer Garth Lenz flew to Toronto to visit a 24-year-old student named Tzeporah Berman. They needed organizers who hadn't been arrested before, and most Friends members had already spent time in jail and couldn't risk further charges. Berman, an environmental studies student who had been a camp cook in the Walbran and Carmanah Valley campaigns and during the Clayoquot protests in 1992, was persuaded to bring her thesis to Clayoquot Sound and become a key strategist and roadside organizer. What better education in environmental studies could anyone wish for?

The Friends notified the public and the media that blockades would begin on July 1, 1993. At the same time, they invited participants to attend public



Valerie Langer speaking at a rally. At the age of 25 in 1988 she was an incredibly constant and articulate spokesperson for the cause. She was so effective in her talks on radio and television that the forest industry refused to allow their people to appear against her in public debate.

Photo Credit: markhobson.com



non-violence training sessions, and got the word out that any impending acts of civil disobedience would be peaceful in nature. The overwhelming response to the training sessions was a first indication that the protest might become larger than anticipated.

“We rode the momentum of the 1992 Rio Earth Summit convention, signed to protect life on Earth,” says Valerie. “I think we laid the groundwork over the preceding three years in a good way,” says Bonny Glambeck. “People were ready to take action. Clayoquot Sound was beloved to a lot of people, so those who could come, came. Good organizing allowed us to handle how big it got, although we never expected that!”

People began to arrive for the July 1 start date. A camp was set up to receive them, situated in a clearcut on the side of the highway. Known locally as “the Black Hole” for its remnant stumps and logging debris, the camp graphically showcased what the fight was about. Blackened clearcuts housed a growing number of tents, foretelling of a future dystopia. It was called the Peace Camp.

“The location was key,” says Valerie. “It was a place that was relatively easy to access. Willing people could imagine

themselves making the trip. They knew they’d have a place to stay. And it was easy to participate—either to protest or get arrested.” A short ride from the camp was a logging bridge that was the forest workers’ sole access to the woods. Here, people were invited to make their stand. “I wasn’t at the Peace Camp very often,” recalls Maureen Fraser, “but I was at the bridge site on many mornings to stand at the side and act as a witness for the people who were getting arrested. There was always a quiet calm about the scene. The talk among those getting arrested was low and a bit nervous. Everyone knew what they were supposed to do— remain peaceful, be calm— but there was the unknown, what might go wrong, what would it be like to personally become part of the justice system. For me, every morning was full of gratitude for those who were getting arrested. I felt like a culmination of years of effort on the part of a small group of people in Tofino and Clayoquot Sound and its success was being determined by how many people from all over Canada were willing to be arrested on a daily basis. The battle had passed from our hands and rested with the actions of all these people, most of them complete strangers to me. I was so grateful.”





Arrests at Clayoquot Arm Bridge at 5 a.m. in the summer of 1992.
Photo Credit: markhobson.com

FOCS welcomed Greenham Common alumnus Jean McLaren to the camp to provide daily training in non-violence and peaceful civil disobedience. Greenham Common had been a women-only protest in Britain. The Clayoquot Peace Camp was not women-only, but by the time the camp closed in the fall of 1993, somewhere between ten and twelve thousand people had passed through it, and 80 percent of them were women.

“I do not think the 90s blockades here would have happened without women,” says Christine Lowther, who was arrested in 1992. “I think the sheer number of

people, plus excellent feminist leadership, were key. All of these women got up at four a.m. every day and worked to save the Sound.”

Betty Krawczyk, one of the most celebrated “Raging Grannies” who was jailed repeatedly for protesting logging in Clayoquot Sound and elsewhere, saw the destruction of the environment in British Columbia as a feminist and social justice issue as much as an environmental one.

“The bottom line is when the environment is getting treated in this way, so can poor people, so can poor children. The opposite of love is not hate—it’s indifference,” she



Three Tofino residents getting arrested by police in the summer of 1992 at Clayoquot Arm Bridge. Photo Credit: markhobson.com

said. “Indifference to the land and water is indifference to life itself.” She railed against “a lot of half-baked men fighting other men for resources,” while women and children often got overlooked during this “male” competition for wealth and resources.

“Tzeporah, Vicky Husband, Karen Mahon, Adrienne Carr and I were continually bombarded by mainstream media asking us why there were so many women involved in this movement,” Valerie Langer remembers. “They were amazed that we were capable of running such a campaign. The assumption was always

that men lead movements—unless it’s a women’s movement.”

In male-dominated institutions—legislatures, the courts, industry, the media—women’s voices were largely drowned out. Not at the Peace Camp, where women’s actions spoke volumes. “At 4 every morning,” Valerie Langer recalled, “a lone accordion player would walk the camp with a serenading wake up call. Hundreds would carpool for the 20-minute drive down a bumpy logging road to the now famous Kennedy River bridge, site of the protests. From the perspective of the police and the logging company, MacMillan Bloedel, the days must have seemed routine. Read the court injunction; videotape those blocking the road and those ‘witnessing’ on the side of the road; arrest as quickly as possible; haul them away in the Forest Tours bus leased from the company... Try to avoid the mass of media cameras and microphones.” Organization was key. Food had to be donated, delivered and prepared; daily trainings and talking circles had to be arranged. Volunteers had to be delegated to help with cooking, cleaning and dealing with the outhouses. The trainings and talking circles were a vital part of each day’s protest, helping to create strategies and deal with the emotional fallout of the arrests.



As the arrests continued and momentum gathered, strategies began to evolve. There were themed days, such as lawyers' day, teachers' day, or artists' day, designed to show that people from all walks of life were making a contribution and having an effect. "It was an act of courage," Valerie told CTV News. "Every day, for three months, ordinary people came and said, 'I do not want the forest of this area or any other area destroyed.'"

Popularity of the protests reached a peak when the Australian rock band Midnight Oil gave a concert at the Peace Camp. "The facts are very clear," said lead singer Peter Garrett in an interview with CHEK News in August 1993. "Your old-growth forests are getting cleared willy-nilly. There are a lot of Canadians and people in other parts of the world who don't think that's the right thing to be happening and it's as straightforward as that."

By their nature, protests cause conflict. For employees of MB, the summer of 1993 threatened their livelihoods. Every morning at the bridge they saw themselves cast as villains. In response, the forest industry sponsored a group called Share B.C., based on the principles of the U.S.-based right-wing Wise Use Movement. A yellow ribbon tradition—adopted in 1979 to show support for hostages during the

Iran hostage crisis, and since adapted in many other ways—was used in Clayoquot Sound in 1993 to signal allegiance to loggers. Share B.C. members tied them to cars, homes, trees. Yellow ribbons fluttered in towns all over B.C. in solidarity with logging and with the predominantly Ucluelet-based MB workforce, men forced to confront a daily dawn gauntlet of protesters.

Undeterred by Share B.C., a daily cavalcade of protestors drove to the bridge each morning, and day after day people were arrested. The Clayoquot protests reached their peak on Monday August 9, when 309 people were arrested—the largest mass arrest in Canadian history at the time. Share B.C. retaliated with the Ucluelet Rendezvous the following weekend when 5,000 Share members and supporters gathered in Ucluelet—and dumped 200 litres of human excrement by the Peace Camp's information booth along the way for good measure.

By this time, the media was moving away from tagging arrestees as radical extremists. They came to be represented more as normal people who just wanted to make change. In counterpoint, it was Share B.C.'s aggression—which at one time might have been portrayed as understandable—that began to seem



Michael Mullin is the owner of the Mermaid Tales Bookshop in Tofino. He was the main spokesperson for the Friends of Clayoquot Sound in the first blockades in the winter of 1984. He and Moses Martin, Chief of the Tla-o-qui-aht, led the confrontation with MacMillan Bloedel. Mullin was arrested in the summer of 1992. *Photo Credit: markhobson.com*



extreme, especially given their opponents' continued commitment to peaceful protest. Nonetheless, laws had been broken, and the system had to respond.

In August, the first of eight trials began before a judge in Victoria. People who'd never been in court before were found guilty of contempt of a court injunction against protesting and were slapped with fines ranging from \$350 to \$3,000, and/or jail sentences. By September, 932 people had been arrested. Tzeporah Berman, a tireless and articulate instigator who had worked her bullhorn from the side of the road to keep the protests peaceful and to stiffen group resolve, was targeted for arrest even though technically she hadn't participated in the blockade. She was charged with 857 counts of aiding and abetting a criminal act (i.e. the actions of people who had blockaded) and faced six years in prison. Eventually the charges against her were dismissed.

"The summer of 1993 was an important moment in Canada because, for the first time, regular citizens had a voice loud enough to break through convention and ask hard questions about the full cost of industrial activity," Berman has written. "One remarkable thing about working on these issues was the realization that our society is designed to protect the

right to make money before protecting living systems that support us. Standing at the blockades, I discovered that our challenge was to reverse the burden of proof. Why wasn't the burden of proof on corporations—and the governments supporting them—to show their practices were ecologically and environmentally responsible—especially when they were dealing with public land and public health?"

But there was another truth that needed to be told. "We feel put off by people coming here who literally have nothing at stake," said Nelson Keitlah, then co-chair of the Nuu-chah-nulth central region chiefs. There was unease in Indigenous communities at non-native claims to speak for Nuu-chah-nulth territories.

In the fall of 1993 Joe Martin and daughter Gisele visited the United Nations in Geneva, Switzerland and read a statement on behalf of the Nuu-chah-nulth Tribal Council Chiefs to delegates renegotiating the International Tropical Timber Trade Agreement. No other Indigenous people were present. Immediately after speaking at the UN, Canada's UN representatives swarmed them and demanded that they retract the Nuu-chah-nulth statement. Their presentation was part of a six-week European speaking tour in which they



averaged four presentations per day. The purpose of the tour was to bring attention to Indigenous land rights and the ongoing devastating effects of colonization, including deforestation.

Joe and Gisele also spent a week in meetings with the European Parliament in Belgium. A parliamentary delegation was organized to visit Clayoquot Sound and meet Nuu-chah-nulth leaders. Canadian officials intercepted the delegation, preventing its members from flying over Vancouver Island to Clayoquot Sound—from witnessing first-hand the clearcut logging that had destroyed over seventy-five percent of the old growth forests on the Island.

Meanwhile, the Meares Island court injunction forced the Canadian government to realize that the lack of treaties in B.C. presented some real problems. An “interim measures” agreement was reached that aimed to ensure Nuu-chah-nulth Nations had decision making power in their territories; while Canada’s treaty negotiation process continued. The following year, the Scientific Panel for Sustainable Forest Practices in Clayoquot Sound, co-chaired by western scientists and Nuu-chah-nulth traditional knowledge holders, published a report that called for an ecosystem-based

approach to logging in Clayoquot Sound. Neither the treaty making nor any long-term commitment to sustainable forestry ever came to pass. The Tla-o-qui-aht First Nation removed itself from treaty negotiations in 2013, frustrated by Canada’s intransigence. In 2014 Tla-o-qui-aht hosted a Meares Island Tribal Park 30-Year Anniversary event—having never given up on the idea of a tribal park. They publicly declared all of Tla-o-qui-aht Territory to be Tla-o-qui-aht Tribal Parks, including the previously designated Wanachis-Hilth-huu-is (Meares Island) Tribal Park, Ha-ukmin Tribal Park, Esowista Tribal Park, and Tranquil Creek Tribal Park.

You might think then that a place that has an international designation (as a UNESCO Biosphere Reserve) and local Indigenous protections (in the form of Tribal Parks) would be, well, protected. You might think that the struggles that crested in the 1990s led to a conclusive victory for the fish and the forests. But the forests continue to be cut in Clayoquot Sound, and fish farms and other industrial activity have contributed to precipitous declines of wild salmon in local rivers.



The majority of Canada's coastal temperate rainforests have been destroyed by the logging industry, enabled by colonial governments' mismanagement—the same governments that have signed a UN declaration acknowledging the rights of Indigenous peoples, but have yet to change their industrial demarcations and practices in support of Indigenous inter-generational caretaking efforts.

While Indigenous-led protection has subsidized Tofino's water source and its tourism industry for decades (the \$5 million dollar Meares Island court case among those costs), the tourism industry is in a position to reciprocate by adopting practices that better protect Indigenous peoples' cultural lifeways, and the environment from which the industry benefits. Tla-o-qui-aht Tribal Parks Allies Program is an opportunity for visitors, residents, and businesses to join continued protection efforts. Many local businesses who benefit from the ecological viability of this place, such as Hotel Zed, are joining the Tribal Park Allies.

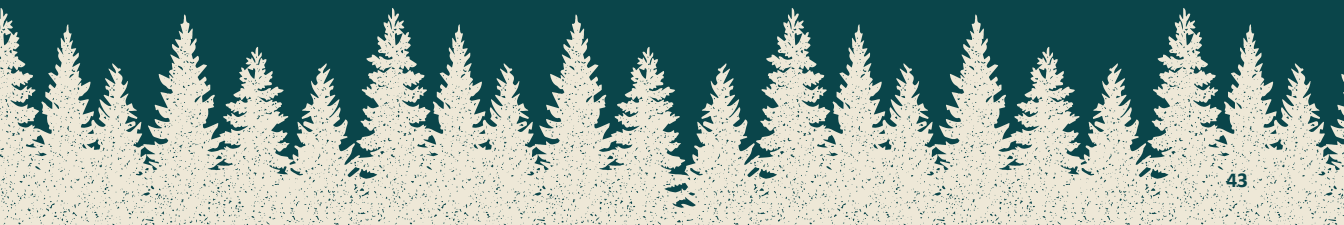
There is much to do. "Mother Nature will provide for our need, but not our greed" is a quote carried by Joe Martin. This quote has been transmitted through generations of Nuu-chah-nulth and is now shared with international visitors. The protection of Clayoquot Sound is an ongoing effort, a story in which we all have an opportunity to relearn how to participate as respectful members in the family of life on this planet, our home. As Bonny Glambeck (now with Clayoquot Action) says, the many battles for Clayoquot Sound have "made me understand that one person can make a difference, that stepping into the river of history isn't really that hard. That river flows every day. All we have to do is wade in."

So, what are your "take-aways" from your time spent here? And, how do you now contribute to the living history of Clayoquot Sound?

What will you do if you choose to stay, or when go back to your home? Luckily, you can practice ʔiisaak—observe, appreciate, and act accordingly—wherever you are in the world. All you have to do is wade in.



There is much to do.



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