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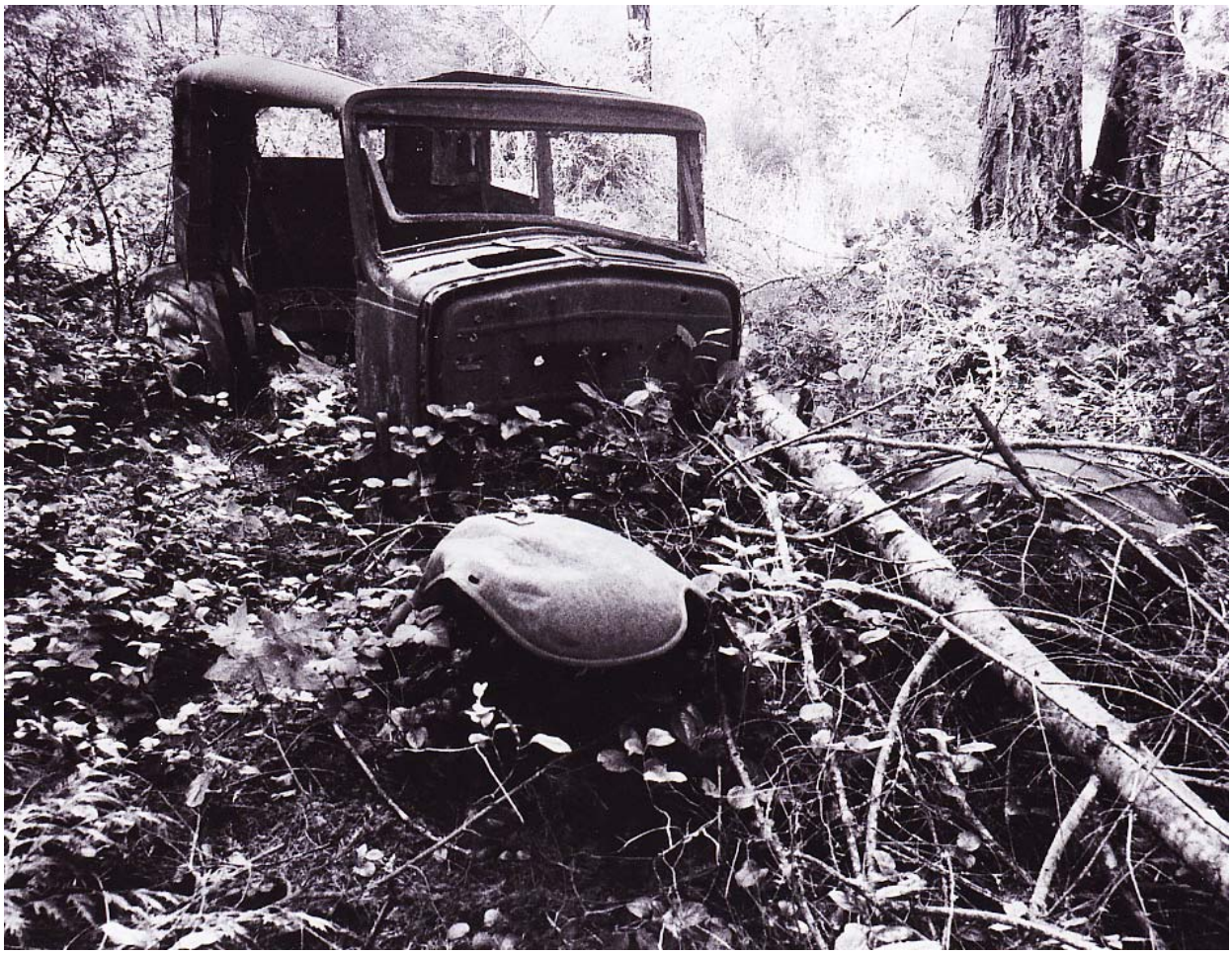

Abandoned Car at Therah, Galiano Island ***Gary Moore photo***

AUTUMN 2005

news, reviews and interviews on community and conservation

ARCHIPELAGO is published by the Galiano Conservancy Association in the interests of pooling knowledge, encouraging respect and inspiring affection for our natural heritage and for each other.

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The Galiano Conservancy Association gratefully acknowledges a contribution from Environment Canada (Georgia Basin Action Plan) to assist with the publication of this issue of Archipelago.

EDITORIAL: Seeds of Memory, Seeds of Hope

The information age and the "New World Order" have marked the first 5 years of this century with war, terrorism and tragedies. Another storm threatens while the victims of the first are still buried under mud. Over-saturation with world events, most of which seem negative, can leave us disheartened and confused about where to direct our energy to make a difference. To be aware of the suffering and need in the world and to come to terms with it seems to be a necessary step to emotional maturity.

Optimism seems naïve under the weight of circumstances we have collectively created. Hope, on the other hand, stands in the face of discouraging evidence and proclaims a new possibility. The articles and reviews in this issue of Archipelago are linked by hope and memory.

Florence James' letter is an eloquent statement about the connection between hope and retaining knowledge from the past; a conversation with Dennis Martinez and Herb Hammond during the Eco-cultural Restoration Workshop held on Galiano last spring reflects the dynamic between ecological forest use and the knowledge and practices of indigenous people. An interesting perspective on forest uses and traditional culture in South Korea comes from Leo Tak and Young-Woo Chen, who participated in the workshop.

Nina Koele tells of the seeds of hope found in the soils recently studied on the Galiano Conservancy's D. L. 63 restoration forestry site. Karolle Wall reflects on the contradictory message in The *Golden Spruce,* by John Valliant., and Robin Ridington introduces some fascinating ideas from Richard Dawkins, Jared Diamond, Ronald Wright and Jane Jacobs as a big idea framework for the issue. My article on *The Garden of Memory* is an attempt to consider such ideas in light of recent personal experiences here and in Turkey.

We may not solve the world's problems or end the suffering we witness, but we can keep alive, in many forms, both memory and hope, dignity and exuberance. ***Gary Moore***

"We receive our breath from the trees"

A Letter from Florence James, Elder of the Penelakut First Nation.

This letter, written in October, 2005, refers to the Pebble Beach Reserve area, which includes the location of the Galiano Conservancy Forest Restoration site on District Lot 63.

Today as an elder representing the First Nations traditional ways of my family, the importance of unity of all Nations is a priority in my life. My name is *Thiyas*-Florence James, born on Galiano Island. Also with these thoughts I hope to assist the Galiano Conservancy Association in respecting the land, forest, air and water for future purposes.

We gathered together to discuss the name of the small portion of land that is being protected and blanketed with re-growth of trees. Loving hands and caring hearts are replenishing sunlight to life on the earth. The people of the Galiano Conservancy have the same dreams as I do, to respect the forest and not reap living things for economy.

The very same area is the one that the First Nations occupied to rest and enjoy freedom of travel, to camp and paddle to other territories for different foods. The area is called *Qwxwulwi's*, a place to live while resting, gathering provisions and medications, and waiting for good weather. Then families traveled on. *Qwxwulwi's* is the word for the action of paddling, and was used to describe the area.

The unity of thoughts of all concerned is said to be the nourishment of "having one thought" to work together as one group for the future of all. After all, we receive our breath from the trees who bless us back for the respect we owe them. My grandfather thought that the trees breathe bad air in and good air out with their bodies; thereby, they grow in the process and we all live by their action. The thought is that the Creator grew them for this purpose to help us and we take this into consideration. The land nourishes the trees and regrowth and we must respect that; then we will benefit and the land will not run dry, for it will hold onto the water we can't see, and the trees will release what they don't need so that there will be some for us.

When we abuse the living things and the relationship with them, the symbiosis for all will be irreparable, and there will be no respect for life itself. The respect for trees is what my grandfather told us about as children, that the tree gives its body to assist us for travel. So, a cedar tree was felled for a specific purpose and it was four to eight hundred years old. The tree was nurtured from a little sprig, limbed in a way that would prevent many knots. No single person would witness all this, as the plans were meant for future generations.

My thoughts are to share the values of a Coast Salish person with dreams and hopes for the future as the Galiano Conservancy works to protect the land, planting a seed of hope so that life is meaningful.

Hay ch q'a' su'em:
Thank you my respected friends,

Florence James
Elected Council Penelakut Band

Participants in the Eco-Cultural Restoration Workshop, February 2005. Young Woo-Chun Photo

Eco-Cultural Restoration: A Conversation with Herb Hammond & Dennis Martinez

The following three paragraphs are excerpts from an article by Barbara Moore, the Education Co-ordinator for the Galiano Conservancy, published in Islands Tides Volume 17 Number 5, March 24-April 6, 2005. It sets the context for the following discussion.

Thirty people gathered at Galiano's Bodega Resort between February 14th and 17th to hear about and ponder eco-cultural restoration. There were 22 participants plus Galiano Conservancy staff. Several local residents took advantage of this opportunity and others came from far afield - northern B.C., Vancouver Island, Pender, Cortes and Denman Islands, Vancouver, Calgary, several First Nations and even Korea! Yes, a forestry professor from Seoul who knew of the work of one of the instructors, Herb Hammond, traveled here especially to attend the workshop.

The instructors, Herb Hammond and Dennis Martinez, are both leaders in this field and brought cutting edge ideas and examples from their extensive experience working all over North America and around the world. Dennis, who currently lives in northern California, is a leader in the Indigenous Peoples' Restoration Network, working to bring together traditional ecological knowledge and western ecological science. His wide-ranging knowledge of plants, animals, ethnobotany and indigenous uses and practices offers historical yet fresh insights into how we can move towards a truly sustaining relationship with the forest and the land.

Herb Hammond, along with his wife Susan, is one of the founders of the Silva Forest Foundation in the Slocan Valley. His book, *Seeing the Forest Among the Trees,* is widely

used and acclaimed. Herb is a rare breed of forester who combines heart and mind to form practical methods for ecological forest use. He continued to remind us that, '"We do not sustain the forest; the forest sustains us."

As part of the workshop, Herb Hammond and Dennis Martinez gave a presentation at the South Galiano Hall on February 13, 2005. Below are transcribed excerpts from this event.

***Dennis Martinez*:** I'm the director of the Indigenous Peoples' Restoration Network, which is an international organization, connected to the Society for Ecological Restoration International, based in Tucson, Arizona. We work with tribal issues primarily, traditional ecological knowledge. A lot of my work involves building bridges between western science and traditional ecological knowledge. I've been working about 25 years on the ground, as a restoration contractor most of that time. . . I do certification of tribal forests for scientific certification systems and for stewardship council. Maybe you've heard of those certifying bodies. They're global. And I had an opportunity yesterday to go out to a project that you are doing here, the Galiano Conservancy. I'm very impressed. Really impressed. Tremendous amount of work, all by hand -- tremendous attention to detail, a lot of finesse. What they're doing out there is something I try to do, which is to use timber harvesting and silvaculture as tools to accomplish ecological restoration. In other words, economy follows ecology. The first focus is conservation and restoration, and any money we make, which we need to make in order to finance the restoration projects we're involved in, is a biproduct of that restoration process. And conservation is always the first priority, because you can never, ever, ever replace a stand or an ecosystem, a habitat type, a plant community, once it's been degraded. You can approach what it used to be, but you can't duplicate it, so you're working in a lot of grey much of the time.

Herb Hammond: *Herb described his background; his movement from forestry to academics to industry to restoration, and his work on the amelioration of damage from ground-based logging on steep slopes.*

From that I discovered two things. One is a scientific reality that Dennis touched on, that we can't really restore something to what it was. We use restoration rather loosely in our culture right now, to make it easy for us to keep doing the things that cause the restoration, without making the association that the first job in restoration is not to make the same mistake that we did in the past. That was the first lesson that I learned in that work. The second was a political lesson, because I wrote a handbook about how to avoid that problem and how to analyze ecosystems, so that you made good choices about not logging in places where you would degrade water and soil.

Herb then described his meeting with Ray Travers from the Ministry of Environment in Victoria, who gave him negative feedback from foresters about the handbook.

I realized that what happened in the forest had little to do with what we know and care about forests, and a lot to do with politics. A lawyer for the Nisgaa tribal council once called me and said, "We're doing a cross-Canada search for an honest forester." I replied, "Is it that hard to find one?" (Herb got the job with the *Nisgaa*, working with James Gosnel.)

I think that experience started me down the road where I learned about cultures that connected their hearts to their brains. And I realized why I didn't feel very

complete as a forester or as a person working in the forest…I felt throttled by my own culture in not being able to connect my own heart to my brain. We want to be able to do things in our work that's not separate from our values.

The Silva Forest Foundation is a charitable organization that works across Canada and sometimes in places like Russia and Indonesia, primarily with communities and indigenous people to help them plan ecosystem-based conservation uses of the forest…. Increasingly, the work that we do is in places that have been degraded by human activity. We try to restore and to plan for future uses that don't create the same problems.

Dennis Martinez continued: There's two kinds of foresters. One is the kind that works for the industry or the Department of Indian Affairs, or some large bureaucratic organization in which one size fits all. They're heavy handed, very crude, no finesse, little ecological understanding, bottom line rules, and so on. And then there's the new breed of forester, who believe in low impact forestry. What I mean by low impact forestry is you take care not to do any more damage than you need to in order to harvest a certain amount of timber. You try not to wood the trees and you try not to work on wet soil compaction, you try to leave as many biological legacies from the past forest system intact. Green tree retention is now used a lot by foresters. If you're also conscious of northern spotted owl habitat, they're an endangered species. But even within that group of foresters, there's very few that see silvaculture, the growing of trees and timber harvesting, as creating habitat, as restoring a forest ecosystem -- not as an end in itself to make timber, but as a means to an end; to restore the system and still be able to harvest (hopefully, and you can't do this every time) enough wood fiber products and timber products to pay for some restoration work.

Dennis Martinez on Galiano. Gary Moore photo

Where I work in Oregon and California, really rugged country, you're looking at a cost per acre of anywhere from $800 US to $1,800 US, for just fuels reduction. Now when you start finessing it, you're talking about habitat restoration, looking at endangered plants, and bringing fire back to the system. I do a lot of intentional fire.

To introduce all those restoration objectives into timber harvesting requires a lot of money. One of the big challenges to do restoration forestry, holistic forestry, is to figure out ways to finance it. Volunteers are great, but restoration is really a community-based event. There is no finishing point. There is no end point to restoration.

An audience member asked about the First Nations' attitude to restoration. Dennis responded: "Most communities are divided," then discussed the differences between Canada and the US, pointing out that Canada has a combination of multi-national influence and resistance. Herb added that there are many

different First Nations cultures.

Herb continued: Those people were marginalized -- just as people who think like Dennis and I do are marginalized by corporate interests -- because they were in the way of achieving narrow, short-term profit wood. One of the most insidious ones in BC is called, "forest and range agreements." Then you have indigenous people who have 80% or 90% unemployment in their communities, plus the scars of colonialism. Those scars of colonialism can be likened very much to the physical scars upon land. In terms of restoration, you don't just fix it, provide some money, build a house. It's not fair for us to expect indigenous people to not make the same mistakes we did. People who have been oppressed, people who have been forcefully put into poverty, who haven't had a job, have had their dignity taken away from them -- when they have an opportunity to try to rise out of that, they may do some things that we don't think characterize their "traditional" culture, and that may be true, but that's the reaction of people who have been oppressed. So it's not an easy thing. These forest and range agreements are basically going back to the days of Indian agents. They're giving First Nations money and what's called a "non-replaceable forest license," a certain volume of timber that you can cut for the next five years or ten years, but in return for that, they buy silence. You can't go to court, even though Canadian courts have now moved aggressively to say that you have to accommodate indigenous rights. These agreements say that in exchange for the money, you can't go to court and you have to accept this agreement as accommodating your title, your rights. It may sound to all of us that's a really bad deal and an easy thing to say no to, but if you have 90% unemployment in your community, if you have all kinds of social problems. ... So it's a very complex problem.

Carolyn Canfield asked about ecocultural forestry with restoration in mind. She noted that her cultural tradition is, "Taking and moving on. That's where the power is in our society. Where do you go to find technique and tools and philosophical viewpoint for true restoration, for ecocultural restoration, as you approach it?"

Dennis replied: Well, I go to the woods…. You can't go out in the woods with Indian elders without what we call in science, anthropomorphizing. They were just lessons to be learned out there. So you're not just talking about the trees, species of any kind. You're also talking about what we need to do as human beings. What our role in the forest is. And we have a special niche, no higher or no lower than any other life form. We each have a role to play. I'd like to tell you a little story about how the term "ecocultural restoration" came about. It was first used by a colleague of mine, Jeffrey Thomas, Puyallup Tribe, in Washington State. He's a very bright resource manager, very traditional. . . around that time we started talking in terms of cultural dimensions, and not just ecological.

Now for many years, Eric Higgs and I were co-chairs of the Science and Policy Working Group of the Society For Ecological Restoration, International. Eric is at the University of Victoria, used to be at Alberta. He's an anthropologist, and I'm while not an anthropologist, I am very familiar with traditional cultures. We would compare notes, and we came out with the same definition. The working group is still around, and if you want to check out what we call our SER Primer,

it's on our website, www.ser.org. The extended definition talks about the importance of not just ecological things like composition, structure and function of a system, historical and natural range of variables and all that, but also sustainable cultural practices and historical context. And the Society for Ecological Restoration International agreed that that was a good definition. It went across a lot of people's grain, though. It was controversial because people still had the idea that this was a pristine continent when it was discovered by Europeans, and that we were trying to restore it back to something that didn't really have anything to do with human impacts because it was an empty continent -- the old doctrine of *terra nulius*, which was recently overturned by the Supreme Court in Australia, but has yet to be overturned by courts in either Canada or the US. In other words, Indians, or aboriginal peoples, were not doing anything to increase the productivity of this continent…. Taking Saint Thomas Aquinas's labour theory of value, which was promulgated especially by English philosopher John Locke, once you till that ground, once you work the land, it's yours. It's your right to take, because the indigenous peoples, in the perception of Europeans, were doing nothing. Now that myth is still alive and well today, although we're not as blatant as we were back then.

We had one chapter in Ontario, several in the States, and we were just getting involved in the UK. Now we're in thirty countries, Asia, Latin America and North America. The UK representative could not remember when there was a pristine state in England or Scotland. It was pre-Roman, for sure, probably pre-Celtic, so we had to do a little compromising, and admit that culture is something that we're going to have to deal with. But it wasn't so obvious in North America, because people didn't see, and apparently most academicians still don't see, the incredible effect of Indian resource management. I apologize for using the English word, management, because it doesn't even come close to the perspective of indigenous peoples. It's not just that you're manipulating the environment. You're dealing with your relatives in the family of life; your relations. And you've got to deal with them straight or they're not going to deal with you straight. The caribou are not going to come back, the salmon are not going to come up, and so on. Don't forget, traditional people believed and still believe that animals have spirits and souls, and they watch what you do with the remains of those animals. You don't throw the bones to the dogs. You put them up in the crotch of a tree. Koyukon in central Alaska, if they come across an animal already dead, they will cut it up as if they were going to use it, because the forest is full of eyes watching you all the time, what you do. Now that's a very different ethic than we have now in environmental ethics. It had spiritual teeth.

They were very careful. People did make mistakes. We're not trying to paint a picture of perfect humans, the noble savage, which is a European construct from the Enlightenment, not an Indian one. But we are talking about a people that were practical enough, over a long enough time in one place to have learned how to live well. And that's the difference.

So what's unique about English-speaking peoples, especially US, Canada and Australia, to a lesser extent New Zealand, because the Maori presence in New

Zealand is very strong, is that they, alone among peoples of the world, believe that this was a pristine place and humans really didn't do anything. They were too primitive. There are people right now that question whether there was a conservation ethic. There wasn't a conservation ethic in the western utilitarian sense, but then we have an environmental movement that believes in wise use of resources. And that was it. The bottom line is the woods, the watershed, is for humans. Since Aldo Leopold in the West, we've expanded that ethic to include all members of what he called "the land community". But where Aldo Leopold fell short, was he never told us how to use the forest and still maintain an ethic of respect. And he didn't tell us, and no one in the western world has told us, what our role on this earth is. Why we're here. Why the Creator put human beings, along with all the other life forms. So ecocultural restoration is something that is a fairly new concept. It builds on Aldo Leopold, but more importantly, it builds on traditional ethics. And spirituality is a very important and integral component of that.

Herb Hammond continued: Where I find the strength and creativity is in the forest and with elders. I want to start by telling you a couple of stories, because the interesting thing to me about western European cultures, the main cultures that colonized North America, is that they from the beginning assumed that the people who lived here knew nothing. And even though those people saved their lives, or they watched explorers die, while the indigenous people lived well, they still knew nothing. All you have to do is read Pierre Berton's quest for the holy grail, *The North*, which is the book I'm just finishing right now, to have that driven home to you, how ignorant British and American explorers were; they wanted to find the Northwest Passage and the North Pole. They couldn't figure out why the people who lived there never got scurvy, while they died.

I like the words, "traditional ecological knowledge," but to me, it almost trivializes it. It almost puts it in sort of a category here, and then there's knowledge. To me, we're just talking about knowledge generated by western science and indigenous knowledge. Western science uses a reductionist system called the scientific method to try to isolate two variables, to test them one against the other, to see if there's a response. In so doing, they can discover some interesting things. But it's not very good at looking at whole systems. Indigenous knowledge starts with whole systems. It starts with understanding that you're part of that whole system, and it's based on thousands of years of observation of how that system works, of actions and reactions.

This happens, that happens. One of them is a very strong method in testing variables, one against the other, and builds an interesting system of knowledge. And the other is like experiments that have been replicated thousands, if not millions, of times in observations. And probably the only scientific experiment that's been replicated that many times are the laws of gravity. Aside from that, our scientific literature is built on experiments that may have been replicated twice or a hundred times, and yet we tend to put one of those knowledge systems secondary to the other system.

And that's a big mistake. It was a mistake when we were looking for the North Pole, and it's a real mistake when we're trying

to fix ecosystems right now and learn how to be part of those ecosystems. As our earlier discussion indicated, it's not that simple. You don't just go out and find local indigenous cultures and say, "How do we do it?," because unfortunately, the scars of colonialism have removed a lot of that knowledge, have divided and conquered those cultures, so we can get very noisy confused messages.

It's hard to say what we do, because our work involves culture, it involves spirituality, it involves technology, it involves communities, implied economics, how we make things within a certain value system. But most of all, what I look for in what we do and how we try to do it, is what I would call ecological and cultural touchstones.

To me, one of the things that I know about an ecosystem, is that within a range of different kinds of conditions, that system functions in that range, and if you boot it out of that range in one way or another, then it can collapse, it can do strange things. So to me, what I'm trying to do is figure out what's that range. And that's an important thing, because there isn't just one right answer there. There's a range of right answers.

And then the next thing that I wish I knew more about, I wish all of us knew more about, I wish there were records of that indigenous knowledge, those systems of management that Dennis aptly described.

Systems of indigenous knowledge have taught me the value of observation. I don't need to have a scientific reprint in my hip pocket to decide that I understand something about an ecosystem. I can decide that from observation and creativity, and connecting my heart to my brain, and that's OK. I can act on that as a person doing restoration planning. I was out with an Innu elder about ten years ago in Labrador. We were walking through the bush and we were talking about how that system functions. I know Simon Michel well. He is an elder, but he speaks English much better than I speak Innu. We find ourselves, especially in the forest, able to communicate very well.

And I just finished talking about this fallen tree, which was a structure that was probably 300 or 400 years old, that was barely fully decayed and had some important fungi growing in it, that are a keystone species, particularly in the boreal forest -- they link soil water nutrients to plants and actually decay feather moss fronds and pass it directly through a root graft into plant roots. The soils are too cold to have normal decay and decomposition occur and nutrient cycling happening that way. I was talking about that, the very fine hyphae, or roots of the fungus, that literally made the forest into one system, and Simon talked for a while.

After he was done I asked one of the young Innu what he had said, and he said, "He said the same thing you said." Then he told me the Innu name for fungal hyphae, which were "soil hairs." So thousands of years ago, the Innu knew about that keystone species and how it worked. And I can tell you today that ninety percent of the foresters who work in the boreal forest don't know about that. They don't have a clue about that medium. And if you talk to foresters who work in the temperate forest, the same process, the same whole system, right here in these forests where we're sitting today, you ask most foresters about that, they don't have a clue.

So there's an example of the importance of, not only indigenous knowledge, but of observation. You didn't have to ask why.

You could look at the system the way it is and say it works. And you could look at the system and say we're part of it. We get this from it, but we also give that back to it. Those are the kind of thought processes that you have to build.

We have a huge job in our culture right now, because we have an education system that follows, not leads. The education system is owned and controlled by the industrial system that controls our political system. Whether you get a PhD or just get out of high school, you're going to come out with a lot of biases to the things that Dennis and I are talking about, that took me almost 20 years to get rid of, to feel OK about connecting my heart to my brain.

When I go in the forest and look at what's there, I'm going there with all the stuff that I bring with me, thirty years or so of doing it, but every day I'm there I learn something new, and something new pops into my brain to say, "I never realized that that happened when that happened." But I'm not going to reject that and say, I haven't read about that in the scientific literature. No. I'm going to say, that now becomes part of that range of variability that I was talking about. I'm going to make sure that that gets injected into my plans so that the diversity in restoration that we carry out is broadened in that way.

This needs to become part of how kids are taught. It needs to be part of what people know who graduate from high school, and it needs to be part of universities, not just something that's still a tag-on.

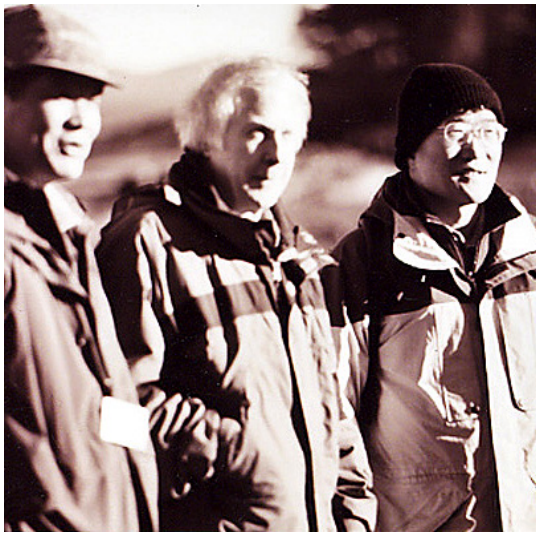
Dennis said something a while ago about the difficulty of funding this. It's really true. Both Dennis and I have made lots and lots of plans that we know will work well that are still sitting on the shelf gathering dust, not because they won't work, but because there isn't the political will there to activate them.

Andrew Loveridge asked a question regarding Makah whaling and possible co-option by industrial interests.

Dennis responded: I can tell you, because I know many Makah, that in their opinion, they could harvest some whales sustainably. They are certainly not linked to the industry, but the industry, of course, would take advantage. They always want to take advantage. If I advocate thinning a forest, with a reference ecosystem that includes gaps, the first thing an environmental activist will say, "Look, you're opening the door to industry to take more trees." There's no way around that.

But the fact is, we have to ask the question, what are motivations of the Makah or the motivations of some other tribes that want to bring back some of their traditional hunting or whaling. The best way to put it . . . this is their life, and by becoming removed from the whale, removed from the salmon, all the destruction of salmon habitat that's gone on, the tribes no longer had, because of the dams, like Okanagan, Shuswap and others, the very fish that was not only their life blood, but their identity. That's what this is about. This is about identity.

Of course, the industry doesn't give a what about that, but the tribes do. And I did mention earlier, there are Indians on band and tribal councils that will take advantage of whatever they can take advantage of to produce income. Traditional culture is not that way. There's a definite distinction. So be careful about your generalizations. ■



Three Foresters on Galiano: *Young-Woo Chun, Herb Hammond and Leo Tak on Galiano; February 2005.* Gary Moore photo

Restoring Forests and Culture in South Korea

Leo Tak and Young-Woo Chun

Summary: *Korean culture has developed a unique relationship with the pine tree, which is a tree of life to the Korean people. For a variety of reasons, forests in which pine predominates are in danger of disappearance. South Korea currently is making efforts to restore its pine forests for both ecological and cultural reasons.*

South Korea is a small country, only about three times the size of Vancouver Island, or one tenth that of British Columbia. With 40 million people, it is one of the most densely populated countries in the world. This small land base with little endowment of natural resources and high population density is the root cause of all the environmental problems in South Korea. Forestry issues are not an exception. Conservation of the country's forests is a classic example of a multifaceted environmental problem.

South Korea currently faces a major challenge in conservation of its forests. Korea is poorly endowed with natural resources; it is best known as a manufacturing country that produces cellular phones, electronic goods and automobiles. Outside of the country, very little is known of its forests. As South Korea has become industrialized over the last few decades, it has gone through extreme changes, not only in physical landscape but also in people's attitude towards forests. Korea has a long history and culture of sustainable use of forests, but forestry has come to be regarded as insignificant in the fast growing economy. In this paper, we will explore the meaning of forest conservation in modern Korea.

Traditionally, wood was the chief building material and energy source in Korea, as it was in other parts of the world. Korea developed its own sustainable forestry practice to enable products from pine-dominated forests to meet demands. Governments traditionally preserved well-grown pine forests to supply naval timber. Under the traditional, loosely structured land tenure system, commoners collectively protected pine forests around villages from heavy exploitation by the powerful elite classes.

Suksongryong, The Tree that Pays Taxes Young Woo-Chun Photo

During the 35 years of colonization in the first half of the 20th century, Japan undertook massive deforestation of Korean forests to supply its war economy. To make it worse, Korean forests were again heavily destroyed during the Korean War (1950 to 1953). When that war was over, the county was left with a completely denuded landscape.

Forestry is a western discipline, first introduced to Korea by the Japanese. Silviculture-oriented western forestry has been practiced in South Korea without reference to the historical and cultural implications of forests in Korea. Traditional forestry is not functioning well for its original purpose of timber production, and there is now social pressure to use the forests for non-timber purposes, such as recreation and education. These demands create a dilemma for the South Korean Forest Service, whose mandate over the past forty years has been the production of timber.

In the early 1970s, an ambitious nationwide reforestation program was planned and executed to prevent soil erosion and landslides from the denuded mountains. To this end, the majority of sites were planted with fast growing tree species. Denuded mountains quickly turned into forested landscape, and by the 1990s, South Korea became one of very few countries in the world to have achieved successful reforestation in a very short period of time. The government became complacent with international praise for this success. However, there have been significant challenges to their production oriented forest policy, for economic, social and cultural reasons.

The first challenges were on economic grounds. When the government launched the nation-wide reforestation program in the early 1970s, the primary goal was to produce timber. As South Korea was one of the poorest countries in Asia then, it couldn't afford expensive imported timber;

the goal was to produce as much domestic timber as possible. Yet Korea's forests failed to function as a good timber supply source. Domestic timber now accounts for less than 5% of the total annual wood consumption. Over 95% of the wood consumed in the country is from major forest product exporting countries, including New Zealand, the Russian Far East, Chile, and Canada. The problem is that wood consumption is increasing at a faster rate than forests grow. In South Korea, the rate of imports has consistently increased, as wood consumption has risen over the last 40 years. In addition, high labour costs and difficult topographic conditions keep Korean forestry uncompetitive and limit the mechanization of forestry operations. The forest industry thus prefers low cost and high quality imported wood.

Minister Pine: Young-Woo Chun photo

Other challenges were made on cultural grounds. The government of South Korea had selected fast growing tree species, such as black locust and alder, to stop denuded mountains from further soil erosion and landslides, which were the most urgent problems in the 1970s. Planting such species was a good decision, based upon scientific grounds and the biophysical conditions of the mountains. However, when these species began to dominate the physical landscape, people suddenly realized that the cultural landscape these species created was not the same as the one engraved in the Korean psyche over centuries.

Pine dominated mixed forests created the Korean cultural landscape, and long resided in Korean minds. The Pine tree (Pinus densiflora siebold et zuccarini) is the most important tree species in Korea, both culturally and economically. It has a similar cultural significance to Koreans as the western red cedar has for the First Nations People of the west coast of British Columbia. Like red cedar, the pine tree was a tree of life to Korean people. It made all the necessities from cradle to coffin. A pine-dominated landscape was one of the most popular themes in Korean traditional landscape paintings.

The Korean people's love of the pine tree also developed into a unique relation-ship with the tree, and rich legends and stories are associated with it. Pine trees are revered as respected persons; they are personified in many legends and in true stories. Among the many interesting stories are a "Minister pine tree" and a *Suksongryong*, a pine tree that pays taxes. The Minister pine tree was bestowed with its title in 1464, when a King rewarded the tree for raising its lower branches to enable the King's sedan chair to pass. This pine tree, now over 600 years old, is designated as a national living treasure and is treated as if it were a Minister. There is also a pine tree that owns farmland and pays property tax. In the 1920s, a childless farm couple left their land to a big pine tree in their village. Since that time, the tree has been registered as the official owner of the land. The land is now managed collectively by the villagers; after the tree pays its property tax every year, the remaining

revenue generated off the land is used for a scholarship fund for the local students. There are endless examples of such stories in Korean culture; they all represent Korean's cultural and emotional attachments to this tree species.

Korea's pine dominated cultural landscape is disappearing for three main reasons:

1. The fast growing species planted in the 1970s through government reforestation programs have partly replaced the traditional landscape. A decision that was scientifically justifiable then has not maintained the culturally sustainable forest landscape. Korean forestry authorities in the 1970s did not give sufficient consideration to the landscape that would be created by their decisions.
2. Pine-dominated forests are normally maintained by infertile soil condition. Koreans traditionally collected pinecones, litter and leaves for fuel and fertilizer. The forest floor was constantly scraped; this maintained poor soil conditions, prevented the intrusion of later succession species such as oak, and supported the pine-dominated forests. As the South Korean economy grew more quickly, the primary energy source shifted to fossil fuel. The forest floor became piled up with layers of leaf and litter, creating ideal conditions for oak species to succeed the pine forest. The forests, once pine-dominated forests, are gradually giving way to oaks.
3. The current wide spread pine wilt (*Bursaphelenchus xylophilus)* disease (similar to B.C.'s mountain pine beetle infestation) and climate change could completely wipe out pine forests from Korea in 50 years.

These factors are not only contributing to changes in the physical landscape of Korea, but are changing the Korean mindscape, long shaped by pine-dominated forests. The pine-forested landscape of South Korea should be restored, not just for ecological reasons, but also to restore the Korean mind and psyche.

There are now some efforts to restore the traditional landscape and the traditional use of forests. Traditional forest landscapes and forest policies are being studied and taught in universities and research institutes. The Korean Forest and Culture Society is one of the most active; it was initiated in 1992, to fill the gap between Western forestry and traditional Korean forestry practices. The society has been studying traditional uses and practices from the Yi Dynasty (14th to 20th Centuries), and helped to develop a forest policy based on traditional values. The Korean Forest Service recently created a new department to deal with the cultural aspects of forestry. Major forestry schools in Korea have recently introduced courses on the cultural aspects of forestry into their curricula. ■

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Healthy Forest, Healthy Soil Restoration in District Lot 63, Galiano Island.

Nina Koele

Introduction: As Odin Scholz[1]described in a previous issue of Archipelago, The Galiano Conservancy Association has been working on a forest restoration project for the last two years. It focuses on a 25-year old Douglas-fir monoculture plantation. The approximately 70-hectare site is located mid-island, in District Lot 63, an area that was logged in the 1970s. Before it was replanted in 1980, the site was wind rowed (all coarse woody debris and the organic topsoil were scraped away and deposited in heaps), and the windrows partially burned. When the Conservancy began its restoration project, they developed methods to thin the forest and move coarse woody debris (CWD) without the use of heavy machinery (see Scholz). Another unique feature of their approach is that all the woody material that is thinned is not removed from the forest. Thinning is done by pulling trees out and by girdling and topping trees. The pulled-out trees remain in the stand and simulate the natural dynamics of trees blown over by wind; this results in a hummocky soil surface and the natural decay of the logs. Coarse woody debris is pulled from the windrows and distributed over the plot. Some of the larger logs from the windrows are erected to provide wildlife with snags. Odin Scholz and Ken Millard, who have been involved in the restoration work, have observed woodpeckers locating in a snag soon after the snag was erected.

Over the two years, wildlife has increased, and the vegetation cover has changed dramatically. Instead of a dark mono-culture Douglas-fir plantation, salal (*Gaultheria shallon*), Oregon grape (*Mahonia nervosa*), sword fern (*Polystichum munitum*), big leaf maple (*Acer macrophyllum*) and other native plants are now invading the understory, and trees are closing their canopy. The Conservancy also plants native species, such as western red cedar (*Thuja plicata*), grand fir (*Abies grandis*), maple and several types of berry-bearing shrubs.

As the vegetation cover in the restoration area has changed, the Conservancy felt that it was important to learn more about the soil properties and how these are affected by the restoration work. It is generally known that clear-cutting has a negative effect on soil nutrient status through leaching, and that monoculture stands cannot mimic the soil dynamics of a mature forest stand. But little is known about the effects of a restoration project like this one on soil properties. We therefore set up this study to compare soil nutrients in different forest types. Five sites were selected, each in a different regeneration stage: a mature forest, a natural regeneration of alder, the 40-year old plantation, the 25-year old plantation and the restoration area.

As the differences between the 25-year old plantation and the restoration area are the main focus of the project, this article will focus on comparing these two areas. The restoration work is being carried out within the 25-year-old plantation, so differences are due to the restoration work

Methods: From each of five forest sites (mature, alder, 40-year and 25-year old plantations and the restoration area) five samples of the top mineral soil were taken (a horizon). These were analysed at the soil lab of the University of British Columbia.

[1] Scholz, Odin. *Restoring the Forest in the Plantation*, Archipelago, Summer 2004.

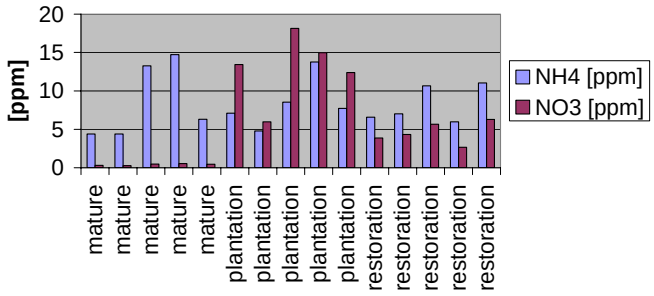

Figure 1: extractable ammonium and nitrate

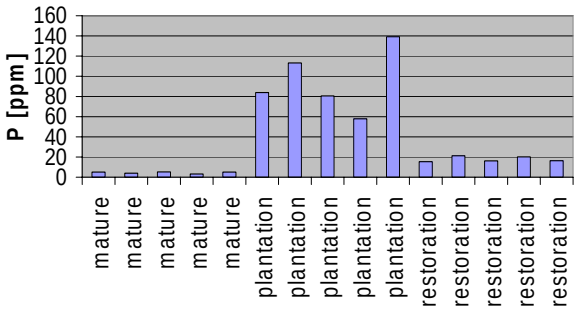

Figure 2: available phosphorus

Analyses performed were pH (acidity); organic matter; total carbon and nitrogen; available phosphorus; extractable ammonium and nitrate (carbon, nitrogen --especially in the form of ammonium and nitrate -- and phosphorus, the most important soil nutrients for plants); cation exchange capacity (a fertility measure of the soil); and exchangeable bases (calcium, magnesium, potassium and sodium) which also are important soil nutrients.

Results and discussion: The most apparent differences between the restoration site and the 25-year-old plantation are shown in figures 1 and 2: extractable ammonium and nitrate and available phosphorus in the mature forest, the plantation and the restoration areas.

The paradoxical result is that, in the mature forest, the most important nutrients - nitrogen (in the form of nitrate which is how plants prefer to take up this element) and phosphorus - are almost zero whereas in the plantation these nutrients are widely available. The difference is that in a mature forest there is a subtle equilibrium between the amount of nutrients available in the soil and the amount of biomass. As soon as a small amount of nutrients becomes available, it is taken up by the trees, shrubs, herbs and grasses that together create the multilayered forest.

On the other hand, in a monoculture plantation with only one layer of trees and almost no understory, this balance between biomass and nutrients is not reached.

However, this does not mean that in a plantation there is always a surplus of nutrients, because usually the growing trees use up the available nutrients quickly, and the nutrients in the soil become limited. For this reason, a lot of foresters fertilize plantations. As the levels of both nitrate and phosphorous are high in the 25-year old plantation, we suspect that it may have been fertilized, but we could not confirm this.

A promising result is that the restoration area has significantly lower amounts of both nitrate and phosphorus, and is becoming more like the mature forest than the plantation. There may be two reasons for this rapid decline in nutrients in the soil: leaching, and uptake by plants. Leaching would result from the thinning in the restoration area; nutrients are then no longer held by the root systems of the removed trees and wash away with the percolating rain. It is more likely that uptake by plants has taken place, as the vegetation cover has increased noticeably since the restoration work began two years ago.

Because of the increased amount of sunlight entering the site, the understory is much more developed, the canopy of the remaining trees is much broader and the species richness has increased dramatically. This makes it more likely that the nutrients have not leached but are being taken up by the new vegetation. Further evidence of this is the fact that the exchangeable bases, which are the Ca, Na, Mg and K ions in the soil, are not significantly

Understory before Treatment Odin Scholz photo

lower in the restoration area than in the plantation. This means that they have not been subject to leaching.

This rapid uptake of nutrient by plants will not stop. Even though it seems there is an end to the amount of nutrients in the soil, it is actually a cycle; with increased plant growth there will also be increased input of litter to the soil. This litter, which is now not only from hard to decompose Douglas-fir needles but also from deciduous trees and shrubs, will increase the microbial activity in the soil. Microbial activity is the key factor in a healthy soil. With an increased turnover cycle from litter to organic matter in the soil, there will be even more nutrients available and taken up by more plants until the equilibrium of a mature forest is reached; the amount of available nutrients will be in balance with the needs of the existing biomass.

Conclusions: The restoration work being performed by the Galiano Conservancy Association is not only enhancing vegetation regeneration and wildlife habitats; it is also supporting the natural soil system by means of an active nutrient cycling system. The data found in this study strongly suggest that the restoration work increases microbial activity, creating a healthy soil system that will eventually turn into a natural mature forest system. It should be noted that this was a preliminary study and repetitive sampling is needed to fully support the hypothesis that the restoration work helps the soil. More sampling at different sites of the restoration area and monitoring of easy to measure soil parameters (e.g. pH & organic matter content) should be continued. The restoration work is ongoing, and more soil research is definitely needed. Soil is the basis for life!

Understory 18 months after treatment Odin Scholz photo

Acknowledgements:

The Galiano Conservancy Association has been a wonderful organization to work with, and I want to thank them for all they have done for me, and for the excellent opportunity they provided me. I also thank the UBC soil lab and staff, especially Les Lavkulich, for the use of their equipment and their suggestions for the research. ■

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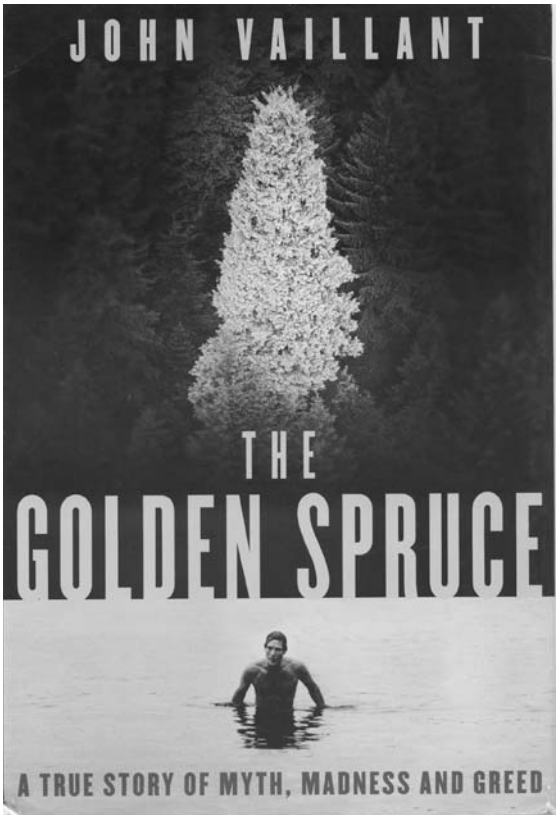

The Golden Spruce: A true Story of Myth, Madness, and Greed. By John Valliant.

Reviewed by ***Karolle Wall***

John Valliant's *The Golden Spruce: A True Story of Myth, Madness and Greed*, is more than anything, a critical look at the contradictory nature of human beings. In his bid to capture the motivation and spirit behind Grant Hadwin, the man who killed the much loved 300 year old golden Sitka Spruce (and then shortly thereafter disappeared), Valliant examines everything from the devastation of our forests and wildlife, to the history of the West Coast and its peoples.

The story of the golden spruce and its ultimate demise at the hands of Hadwin is fairly well known. The ex-logger himself made sure of that. Within 24 hours of taking a 24 inch chain saw to the sacred tree, Hadwin wrote a letter to the *Vancouver Sun,* Prince Rupert's *Daily News,* Greenpeace and the Haida nation explaining why he had taken such action:

> Re: *The Falling Of Your "Pet Plant"*
>
> *Dear Sir or Madam:*
> *. . . I didn't enjoy butchering this magnificent old plant, but you apparently need a message and awake-up call, that even a university trained professional, should be able to understand.*
> *. . . I meant no disrespect, to most of The Haida People, by my actions or to the natural environment of Haida Gwaii. I do, however, mean this action, to be an expression, of my rage and hatred, towards university trained professionals and their extremist supporters, whose ideas, ethics, denials, part truths, attitudes, etc., appear to be responsible for most of the abominations, towards amateur life on this planet. (135)*

That Hadwin himself was an extremist, a man tortured by his own ethical and moral dilemma is more than obvious. Yet, given his personal connection to the First Nations people, and his love and passion for the forest and its way of life, his action still perplexes those who genuinely attempt to understand it.

Yes, the beautiful golden spruce was a "pet tree," but, as Valliant illustrates so well, it was much more than that. The golden spruce was an anomaly; it was a strange and mythic creature, a character. To the Haida, in whose territory it grew, the tree was more than a rare and beautiful plant. It was a human being, a boy, a story, a life. It was one of their ancestors. It was *K'iid K'iyass* (Old Tree). In a recent interview with Hal Wake for the CBC series, *Talk of the Town*, Valliant emphasized that the tree, which "lacked eighty percent of a normal specimen's allotment of chlorophyll" was, to botanists, "remarkable enough to warrant its own scientific name: *Picea sitchensis 'Aurea.*'" To scientists, loggers, even the industry that mutilated the surrounding forests, the golden, giant, "Christmas tree" was sacred, a "miracle, that grew against all odds, like magic."

Like the golden spruce, Hadwin himself was described by those who knew him well as mythical. He, too, seemed to thrive against all odds. He could survive weeks alone in the wilderness, carry whole mountain goat carcasses over his shoulders, dunk himself in freezing cold water for over 15 minutes in below zero degree weather – in general, expose himself to elements far beyond what an average human could tolerate. He was also far from stupid. He was born a wealthy, third generation West-Van boy, the child of a brilliant academic/engineer father. Though he resisted formal education himself, even grew to hate anything associated with it, Hadwin became one of the best, most highly respected road builders and loggers in the province. After a self-described "vision" and a bout of mental illness, Hadwin began, well ahead of his time, to support eco-friendly logging practices. Yet, when word of the golden spruce's massacre spread, his name became synonymous with "moron," "psycho," "reckless," "idiot", and, of course, "murderer." Many from Haida Gwaii (including loggers) swore they'd shoot him on sight. Nearly nine years after he committed the act (and shortly thereafter disappeared) many still threaten to run him down should he show his face again.

Valliant provides us with the details surrounding Hadwin's mysterious disappearance, but he never takes a real stand. His narrative strategy demands that we form our own opinions. Hadwin took off in a kayak from Prince Rupert. He planned on crossing the notoriously dangerous Hecate Strait in time to make his court date in Massett. He took with him $300 worth of food. He never made it. His kayak was found broken upon the rocks of Mary Island a few months later, in far better condition than it should have been. An axe was found above the high tide mark. Hadwin's equipment, including life jacket, appeared to be barely used. Given Hadwin's skill at surviving in the wilderness, many still believe he is alive – perhaps living in Siberia – a place he loved and planned on returning to one day.

Throughout the book, Valliant never completely condones or condemns Hadwin's actions, never lets us know whether he believes the eco-terrorist is alive. However, in his interview with Wake, he offered up his opinion. He believes Hadwin drowned. He "had a heart . . . a real capacity to connect with people. And he was connected to his kids . . . I don't think he could have stayed away from his kids this long."

If Hadwin had a heart, it was a broken, fragmented, sometimes cold and sometimes sappy one. He was clearly a man with skin as thick as bark, with needles that were sharp on the one hand and golden on the other. His very life was a hypocritical one. If Valliant reminds us of anything, it is that the actions of human-kind, in general, are puzzling, complex and contradictory. In a way, the author implicates us all, and points out that, despite our best intentions, we all participate in the imbalance and devastation that Hadwin himself felt needed to be redressed. We are all slowly killing ourselves, killing our ancestors, killing our future, killing what we love. Most of us are simply living a little further away from the razor's, or rather, the chainsaw's edge. ■

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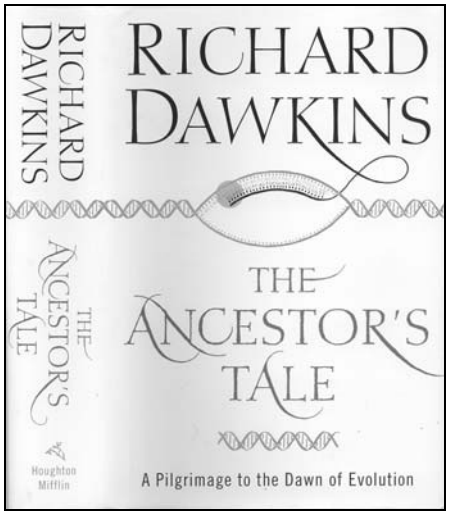
Review Essay: *Where do we come from? What are we? Where are we going*?" **Robin Ridington**

***The Ancestor's Tale: A Pilgrimage to the Dawn of Evolution,* Richard Dawkins. Boston, Houghton Mifflin, 2004.**
***Collapse*: *How Societies Choose to Fail or Succeed*, Jared Diamond. New York, Viking Press, 2005.**
***A Short History of Progress*, Ronald Wright. Toronto, House of Anansi, 2004.**
***Dark Age Ahead,* Jane Jacobs. Toronto, Random House Canada, 2004.**

In *The Ancestor's Tale* and *Collapse,* Richard Dawkins and Jared Diamond move from what Dawkins calls "the sublime grandeur of the real world" (614)[1] to Diamond's guardedly optimistic observation that "a lower-impact society is the most impossible scenario for our future—except for all other conceivable scenarios" (524). To Dawkins, the extinction of a species, even our own, is normal and to be expected, which makes our present existence all the more precious and remarkable. To Diamond, the collapse of societies that came before us provides a lesson that we fail to learn at our peril. In two smaller books, Gulf Islander Ronald Wright and Toronto resident Jane Jacobs look at the growing imbalance between global resources and population and the contemporary challenges faced by civil society.

Taken together, these four books provide powerful insights about our past, our present and the possibility of a future for our kind. Written by an evolutionary biologist, a geographer, an anthropologist and an urban sociologist, the books reveal distinctly different national styles and points of view. Diamond lives in Los Angeles and writes from an American perspective, although he has also lived and worked in Papua New Guinea and Australia. Dawkins is an Oxford Don. He has a remarkable talent for writing so engagingly that even a 673 page discourse on taxonomy captures the imagination. Wright, an anthropologist and novelist who lives on Saltspring Island, wrote *A Short History of Progress* for the 2004 Massey Lectures. Jacobs, still going strong in her late 80s, is described on the jacket blurb as "the legendary author of *The Death and Life of Great American Cities*", a work that has been very influential since its publication in the 1960s.



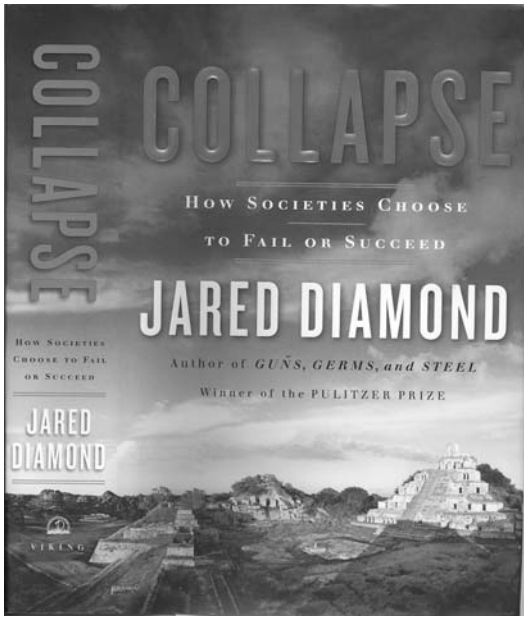
Richard Dawkins notes that evolutionary history can be represented as, "one damn species after another," but within that litany of extinctions and successions, "Evolution rhymes. Patterns occur" (1). Mammals quickly radiated to fill the "trades" vacated by the dinosaurs 64 million years ago. Ecological relationships persist while species come and go. Modeled loosely after Chaucer's *Canterbury Tales,* Dawkins' work gives voice to the tales our living relatives might tell about the point, going backward in time, where our lineage con-verges with theirs. The ancestors we meet range from our nearest human antecedents to life forms that first appeared in the deep time when life on earth began. At several thousand millions of years ago, we

[1] Figures in brackets refer to page numbers in book under discussion.

encounter "the deepest divisions of life" (556) where plants and animals are merely minor offshoots of the Eukarya, which are themselves a cluster divergent from Eubacteria and Archea. The Eukarya are life forms with nucleated cells containing symbiotic bacteria that persist to this day as the mitochondria of animals and the chloroplasts of plants. These symbiotes perform biochemical tricks, including the intricate balance of photo-synthesis by plants and the oxidative metabolism of animals. They perform, within our bodies and those of plants, the tasks their distant ancestors performed in a world where we did not exist. Chloroplasts make the oxygen we breathe. We return it to their hosts as carbon dioxide. They began as indepen-dently living "green bacteria" or cyanobacteria. Without their biochemical pathway, we would not have the relationships that define the global ecology of life on earth today.

By looking backward at the evolution of life on earth, Dawkins reveals patterns and structures without having to resort to the conceit of progress, let alone divine intervention. From the perspective of deep taxonomy, the plants and animals we think of as life on earth are merely elaborate vehicles for the manifestation of biochemical pathways that evolved in the very different ecology of an ancient planet earth. There is both hope and despair in *The Ancestor's Tale*, but always there is wonder at the beauty of it all. We hope with Dawkins that intelligence and compassion will continue to exist as an emergent property of evolution on this spinning rock. We despair that ignorance and stupidity will make a mess of it all. But from the perspective of deep time, the loss of one species or even thousands is absolutely to be expected. It is a conceit to believe that we can destroy life on earth. The most we can do is transform it, perhaps not even as drastically as an asteroid impacting the Caribbean transformed it 64 million years ago. On the other hand, those of us who are alive today and capable of contemplating what is happening to us fervently wish that the burden of our folly does not fall heavily upon our children and grandchildren.

Collapse is a companion to Jared Diamond's *Guns, Germs and Steel*. Where the first book described the cultural and geographical factors that help explain when, where and why domestication and civilizations arose over the last ten thousand years, *Collapse* studies societies that declined and failed; Pitcairn Islanders, Anasazi pueblo dwellers, Mayans, Vikings in Greenland, and Haitians in Hispaniola. For the most part, Diamond chooses to compare small ecologically bounded societies rather than great civili-zations, such as those of the ancient Near East, whose collapse Ronald Wright so powerfully describes in *A Short History of Progress*.

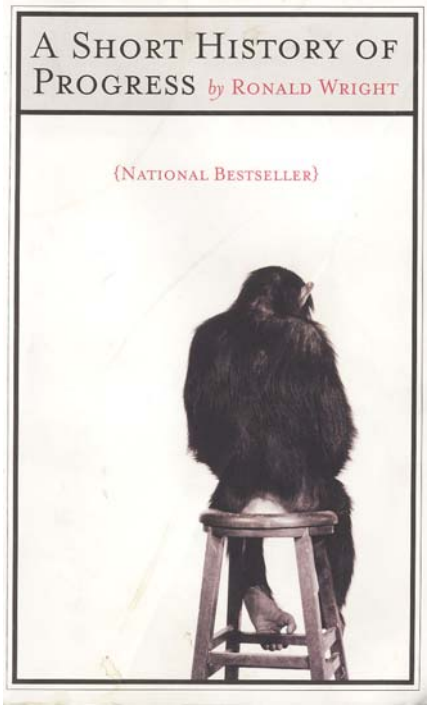


Despite the title of Diamond's book, he is as much concerned with the success of societies as he is with their collapse. His work is particularly interesting in his analysis of why some Pacific island societies have succeeded while others failed. In this, he draws extensively on the seminal work of archaeologist Patrick Kirch. Extrapolating

from Kirch's comparison of different Pacific islands, Diamond goes on describe what he calls "opposite paths to success" (277). One, appropriate to small scale societies such as the Tikopia islanders and New Guinea highlanders, he calls "bottom up." The other appropriate to larger scale societies such as Tonga and Tokugawa Japan, he calls "top down."

The final section of *Collapse* is called, "Why Do Some Societies Make Disastrous Decisions?" Ultimately, of course, it is individuals who make decisions, and disastrous ones often occur because short-term self-interest overrides concern for the long-term common good. Perhaps the question should be rephrased to read, "What is there to prevent individuals in power from making decisions that have disastrous consequences for the societies in which they live?"

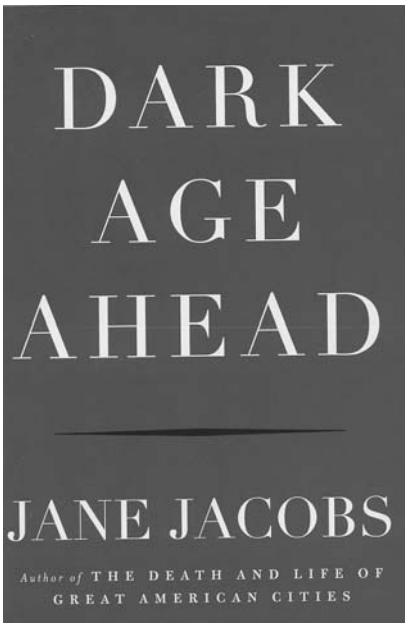
Collapse ends on a note of hope. "Because we are the cause of our environmental problems, we are the ones in control of them, and we can choose or not choose to stop causing them and start solving them" (521). He cites archaeology and television as factors that can make people aware of past mistakes and our present interconnectedness. As an anthropologist, I have no problem with archaeology as a means to enlightenment, but television as an instrument of our salvation seems far-fetched. Diamond seems to ignore Noam Chomsky's concept of manufactured consent. He writes, "We have the opportunity to learn from the mistakes of distant peoples and past peoples. That's an opportunity that no past society enjoyed to such a degree" (525). Diamond clearly avoids both environmental determinism and propaganda; he favours an optimistic American confidence in the power of individual free choice. Is his optimistic assessment of the possibility of choice realistic, and if so, how does it relate to ecological movements such as the ones to which local Conservancy Associations are committed? To what extent do local initiatives impact on global challenges? Thinking about these questions led me to the two small books by Wright and Jacobs.



In *A Short History of Progress,* Ronald Wright addresses three questions posed by the artist, Paul Gauguin: "Where do we come from? What are we? Where are we going?" (2). Like Diamond, Wright describes the collapse of the Maya and Easter Island, but he also explains the man-made ecological collapse that turned Mesopotamia into a desert and "the degradation of the natural pyramid" (93) that brought down the Roman Empire. The lesson he draws is that, "Our civilization, which subsumes most of its predecessors, is a great ship steaming at speed into the future" and because of this, "The world has grown too small to forgive any mistakes" (3). While civilization as a whole could sustain the fall of Rome, it cannot sustain the collapse of global life support systems. We have come to be shaped more by our culture than by our physical nature, and the global culture of today threatens not only local ecological

systems but also the global one that supports us all. Like polar ice sheets that can disappear in a matter of decades, "civilizations often fall quite suddenly" (130). Global culture as it exists today is a "suicide machine" (131)

Wright agrees with Diamond that the great advantage we still enjoy, perhaps the only one, "is that we know about those past societies" (132). He notes that, "We have the tools and the means to share resources, clean up pollution, dispense basic health care and birth control, set economic limits in line with natural ones" (132). But now, he warns, "is our last chance to get the future right" (132). Wright opts for hard work and political action. He does not mention television.



In *Dark Age Ahead,* Jane Jacobs also warns of the consequences of not getting the future right. "Dark Ages," she writes, "are horrible ordeals... During a Dark Age, the mass amnesia of survivors becomes permanent and profound" (6-7). Jacobs shows how such amnesia can be produced when bureaucratic reality suppresses knowledge. North American universities, she says, have come to see credentialing, rather than educating, as their primary business. A healthy society requires "many people for hands-on mentoring" (159). "When a culture is rich enough and inherently complex enough to afford redundancy of nurturers, but eliminates them as an extravagance or loses their cultural services through heedlessness of what is being lost, the consequence is self-inflicted cultural genocide" (160). Dumbing down is a first step toward forgetting. Jacobs draws upon her experience as an urban sociologist for examples of bureaucratic decision making that overrides the results of scientific inquiry and common sense alike. Modern life, she says, "has raised the ante of knowledge required in everything from science to democratic participation. Failures were always stultifying. Now they can be devastating" (99).

Where Diamond cites television as a means of preventing collapse, Jacobs cites music and the arts, one of the first targets for cost-cutting governments. She reminds us that politicians are soon forgotten, but artists and their works endure through the ages. Jacobs' work makes it clear that organizations like the Galiano Conservancy Association are important, not only for their impact on the local ecology, but also because their mentoring creates communities of people who are truly educated, not merely credentialed. In a society dominated by the Dark Age forces epitomized by the Bush Administration, face to face sharing of knowledge and culture is vital to our survival.

Wright concludes his *Short History* with a warning that things are moving so fast now we cannot afford inaction. "The 10,000-year experiment of the settled life will stand or fall by what we do, and don't do, now. The reform that is needed is not anti-capitalist, anti-American, or even deep environmentalist; it is simply the transition from short-term to long-term thinking" (131). ■

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The Garden of Memory:

Photos & Text by Gary Moore

"What your father can hardly remember, you will not miss." Kovlovsky[1]

Recently our family had the privilege of living for an extended period of time in Istanbul, Turkey. I read Lawrence Durrell's *Bitter Lemons* on the flight from Vancouver to our destination at the cross-roads of Europe and Asia: "Journeys, like artists, are born and not made. A thousand differing circumstances contribute to them, few of them willed or determined by the will – whatever we may think. They flower spontaneously out of the demands of our natures – and the best of them lead not only outward in space, but inward as well. Travel can be one of the most rewarding forms of introspection".[2]

Living in a different country can offer the opportunity to see beyond culture, to understand what is universal among humans and what is valuable in our own home culture. The immersion in another culture had a curious effect on me -- the day to day events there provided a supportive environment for "beginner's mind", in which a telephone card, a toilet or a doorknob enabled me to see reality in marvellous variations, all new and exciting. New food dishes, Islam in all its guises, street and market life and

[1] *Guiding Thoughts: The Island as Ecosystem.* Conservation Task Force Report, Prepared for the Review of the Galiano Island Official Community Plan, 1993.

[2] Lawrence Durrell, Bitter Lemons, Faber, London, 1957, p. 15.

"Turknology" all awaited me; everyday people, places and events which would appear fresh and mysterious to me for our entire stay there. Two years away also allowed me to return to Canada and Galiano Island with a new appreciation for things local.

We lived in a neighbourhood of narrow streets lined with old four and five story apartment buildings interspersed with shops of all kinds and inhabited by people who had lived in Galata for decades or generations. I sometimes wished I could "see" the neighbourhood through the eyes of the corner grocer, whose store had served innumerable families for over three decades. To the other residents, we were the *yabanci* (foreign) family around the corner, whose presence must have represented something of the newness of modern Turkey to them -- we were there to teach English -- but we would be there long enough to be known in the neighbourhood and share some of the changes still to happen in Galata with them.

I walked the streets somewhat impervious to the reality of others around me because I did not have a good knowledge of the language. This limitation protected me from the trivial, which was refreshing on a crowded noisy bus, but frustrating when I became curious about some inexplicable event I witnessed. Newness and cultural bafflement inspired me to read translations of Turkish writers and the colourful and bloody history of the city and country where I now lived. A book entitled "The White Castle" lay at my bedside on our first night in Istanbul, and I devoured it in a day. Author Orhan Pamuk has lived in Istanbul for his entire life, and loves the city. His novels deal with culture, memory and identity. He details the possibility of a change in identity through the intimate sharing and assimilation of memories. This is analogous to the Turks' tradition-based culture being pulled towards the west and its values, a theme central to modern Turkish history. With change, Pamuk says, comes the need to preserve memory so that the best of the old is not lost. **"If the garden of my memory hadn't begun to dry up, perhaps I wouldn't belly-ache so much about my lot, but as soon as I take my pen in hand...the traces of my memories take a powder in the desolate garden."**[3]

The numerous descriptions of old Istanbul which Pamuk collects and lays out helped me to understand the neighbourhoods where I walked and took photographs, almost of the past; a small-scale collection of memory which I used to create my own new identity in relationship to a new place. I looked out our apartment window across to a huge sloping stone retaining wall, which rose up about sixty feet to the gardens of the "French High

[3] Orhan Pamuk, The Black Book, Harcourt Brace and Co., 1994, p. 35.

School", now prestigious *Galatasaray Lisesi.* Often I tried to imagine when it was built, and by whom. The wall must have been over a century old, possibly more, and beneath it there may have been the form of an even older wall. I was fascinated by the ruins around me that some long-time residents seemed to take for granted. In a more recent memoir, Pamuk observes that "The fastest flight from the huzun (melancholy) of the ruins is to ignore all historical monu-ments and pay no attention to the names of buildings or their architectural particularities. For many Istanbul residents, poverty and ignorance have served them well to this end. History becomes a word with no meaning; they take stones from the city walls and add them to modern materials to make new buildings, or they go about restoring old buildings with concrete. But it catches up with them: By neglecting and severing their connection with it, the huzun they feel...is all the greater...."[4] Poverty is not picturesque to the poor residents of a neighbourhood on the ruins of a once grand culture.

Crowds, traffic and poor air quality are ever-present in the city. In our second year there the noise factor became even worse as the old apartments surrounding the courtyard off our rear balcony echoed with rock hammers, cement mixers and the shouting of workmen. An entire block of old and low rent blocks had been bought by a French developer, the local residents had a limited time to find new homes, and the buildings, both vacant and inhabited, were to be renovated for a new upscale quarter in Beyoglu.

As my Turkish improved, slowly I realised the concerns of our neighbours, who saw the increasing rents for the whole area eventually forcing them all to move to a still affordable new place. I had no memory of Beyoglu in the old days, as they had. But I preferred the old stone steps down Jezayir Sokak (Algerian Street) to the new brick show staircase that would access the gentrified close -- they have taken away some history of real people and replaced it with a facade of comfort and cleanliness. I am fond of the old and the simple and the personal.

In Turkey history is written on the landscape, as it is everywhere. What is often recorded is violence. Since 1990, 2,500 villages have been burned or destroyed and evacuated in Eastern Turkey where a civil war has been fought with atrocities on both sides; only recently has open violence ceased. Since the most recent Kurdish rebellion of 1988-89, an astonishing 50,000 people have died; 40,000 Kurds and 10,000 Turkish soldiers. One sixth of Turkey's people are Kurdish. Many have had to relocate in large cities; Istanbul's gecekondo (meaning "built in

[4] Orhan Pamuk, Istanbul: Memories and the City, Knopf, New York, 2005, p. 103.

one night") slums are renowned monuments to urbanisation where Kurds and other rural Turks create new neighbourhoods on dreary wasteland and try to start a new life.

A government policy of urbanisation has coincided with a perceived need for political control of dissidence. People whose cultural identity has been damaged or destroyed are a less cohesive threat to centralist control. I met a high school teacher, Mahmut, who told me quietly at an Internet cafe, "I am Kurdish, but it's best for me if people don't know that....It could hurt my chances." He is less secure than he might have been in the context of his own culture; here there are only remnants of the old village integrity. A connection with the landscape has been lost.

The importance of memory and landscape is described by Barry Lopez**:**

> **Geography...is finally knowledge that calls up something in the land we recognise and respond to. It gives us a sense of place and a sense of community. Both are indispensable to a state of well-being, an individual's and a country's.... It is through the powers of observation, the gifts of eye and ear, of tongue and nose and finger, that a place rises up in our mind; afterwards it is memory that carries the place, that allows it to grow in depth and complexity. For as long as our records go back, we have held these two things dear, landscape and memory. Each infuses us with a different kind of life. The one feeds us, figuratively and literally. The other protects us from lies and tyranny. To keep landscapes intact and the memory of them, our history in them alive, seems as imperative a task in modern times as finding the extent to which individual expression can be accommodated before it threatens to destroy the fabric of society.** [5]

Our two year stay in Istanbul was terminated abruptly when an Islamic extremist suicide bomber "expressed himself" by attacking the British Consulate only a few blocks from our apartment, killing twenty-eight people. One of four explosions in and near our adopted neighbourhood in a week, it caused us to return to Canada. Most of the people in our neighbourhood did not have that choice.

On our return, I experienced an increased appreciation for the quality of life here on Canada's west coast, the subtleties of which tend to be taken for granted until they are put in relief by displacement from the familiar. I had developed a retroactive appreciation for clean air and quiet, two qualities of home palpably absent from the dirt and noise of 16 million people in Istanbul.

In modern times, the signs on the landscape around us on these islands are still revealing, and can help us imagine the qualities of past society and its relationship with nature. The ruins around us are less substantial than the

[5] Barry Lopez, About This Life: Journeys on the Threshold of Memory, Vintage Books, New York, 1999, pp. 142-143.

city walls of Istanbul. Nevertheless they are all around us. In this forest of towering Douglas fir and cedar and hemlock, logging roads track like veins to almost every corner of the land. Cutting firewood on one of those roads, I find split cedar boards eight feet long and some two feet wide, fashioned to form an A-frame shelter sixty years ago for coffee and a smoke in west coast drizzle. I look at those boards and imagine the shack newly built, massive chain saws and hard hats and the men who created the growth around me now by their industry.

They took only the biggest trees then; call it highgrading, but at least the small ones left then are now huge trees by today's standards. Only a few of the original giants are left, the remaining mixed second growth forest is a beautiful confusion of slow redemption. The tall stumps with spring board notches indicate the spacing of the trees in the original forest. Often easily six feet in diameter, these stumps are thirty feet or more apart, and provide us with an idea of the ambience of a place now gone. As green as our island now is, compared to so many other places, it compares poorly to the majesty of the original forests which earlier generations just accepted and, indeed, fought to clear for human uses.

Now few of us know the experience of being in a true old growth forest, softer and quieter and more receptive than the finest cathedral or mosque. This loss, unacknowledged, can result in a callous disregard for the landscape, since melancholy is not a comfortable experience for many, and indeed, "the beauty of a landscape resides in its melancholy".[6]

One of the news items I heard on my return to the west coast reported the spearing of salmon in an urban stream in Coquitlam. Teens with stones and spears and no knowledge of the value of life thrashed at salmon trying desperately to survive and reproduce in a bankrupt landscape. A few weeks later, dozens of eagles were found slaughtered on the north shore, shot for profit by a person who has lost all memory of being a part of nature. These incidents reinforce the growing need for environmental education among all the racial and national groups in our pluralistic society. The crisis is the opportunity for memory to speak.

While in Turkey I was struck by the similarities between Canada's Gulf Islands and the Princes Islands in the Sea of Marmara to the south of Istanbul. The four main islands in the archipelago retain an old world feeling largely because of the absence of automobiles, proscribed by law for decades. Horse-drawn phaetons provide for transportation more peaceful and leisurely than the busses, taxis and dolmus on Istanbul's streets, an hour's ferry ride away. People love to go to the islands because they are different; the absence of cars is the absence of one dis-connect with nature. That this is possible is only because people at an earlier time recognised and wished to preserve a part of their culture that they valued.

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[6]Ahmed Rasin, quoted in Orhan Pamuk, Istanbul: Memories and the City, *Frontispiece.*

This is also true of our own Gulf Islands. The Islands Trust, with its unique mandate "to preserve and protect" was created with this tendency to forget and forego in mind. "The hardest nut to crack, of all the difficult nuts of environmental deterioration, is the very real human capacity to forget something not now present that was once of considerable importance to our lives, and the obvious inability to miss something we've never experienced. And so from generation to generation the environment becomes less interesting, less diverse, with smaller unexpected content, and our immediate surroundings become depauperate of animals and plants and exuberant human life. What your father can hardly remember, you will not miss. What you now take for granted or what is slowly disappearing, your children not having known, cannot lament." [7]

Perhaps what is called for is not a lament, but a celebration of the essence of past things loved and appreciated so that human exuberance and satisfaction and meaning integrated with the landscape and community will not be forgotten or lost, but valued.

Of all places on this planet, with foresight and a supportive legal framework, the Gulf Islands are privileged to be in a unique position to create a more interesting and diverse landscape and regain the "human exuberance" of living as part of nature, free and self-sufficient. Much can be done to restore degraded environments, even on a small lot. Encouraging native plants, natural regeneration, and restoration of forest soils by re-introducing woody debris will have visible effects in only a few years. Voluntary Simplicity, growing organic food, living more sustainably, and reducing our individual ecological footprint can allow us to remember what it is to be human. ■

Galiano resident ***Gary Moore*** *is an historian, a philosopher, photographer & traveller, and a member of Archipelago's editorial board.*

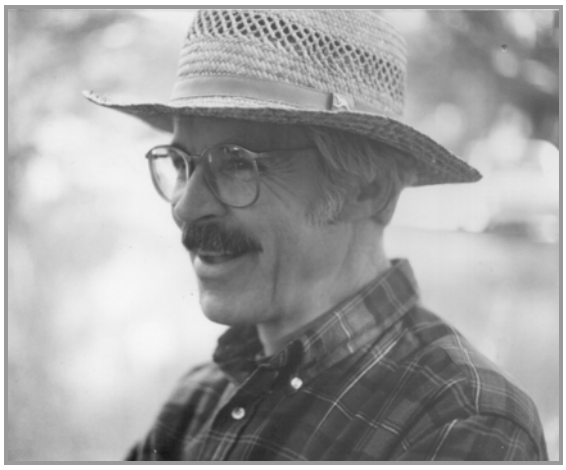
Editor's Note*:* ***We hope Gary's essay will inspire others to send in their own reflections, memories and images to:*** Editor, Archipelago, c/o Galiano Conservancy Association, RR 1, Galiano Island, BC V0N 1P0

An Apology from Archipelago

The editor and editorial board would like to apologize to Margaret Robson and her family. Margaret, a highly respected elder in the Galiano community, was distressed by the image of the fire at Galiano Lodge that we printed in our Summer, 2004 issue, At the time of that fire, the Galiano Lodge was owned by Margaret and her late husband, Fred Robson. We very much regret that we caused her distress, and we are sincerely sorry that we published the picture without consulting with the Robson family.

[7] Kovlovsky, *Guiding Thoughts: The Island as Ecosystem;* Conservation Task Force Report, Prepared for the Review of Galiano Islannd Official Community Plan, 1993.

An Appreciation



We would like to thank the founding editor of Archipelago, Greg Foster, who is retiring from the editorial board, for his work over the past decade and for the new possibility he created in 1996. Archipelago embodies his vision of an island journal focused on community and conservation.

Excerpts from Greg's review of "The Fate of the Strait", Vancouver Sun, June 5, 1998:

Pebble Beach. Low tide. Good old summertime. If there's a better place to sit and contemplate the Strait of Georgia, I haven't found it yet.

It is here sitting on a driftwood log during a recent Conservancy picnic, that I first hear about the Vancouver *Sun* special edition devoted to the state of the Strait. The day is so clear you can look south right down through the San Juans and north to the Flat Tops and Texada Island. Metropolitan skyscrapers across on the mainland stand out distinctly, looming uncomfortably near.

But what the picnickers are looking at, dwarfed by, under the influence of, are not the boundaries but this vast undulating body of water first named by Spanish explorers after Our Lady of the Mariner's Prayer. El Gran Canal de Nuestra Senora del Rosario la Marinera.

Easily brought under its ancient spell, we see, hear, smell and feel in our bones the first faint intimations of the turning of the tide. And we know that with the tide is coming the usual picnic of celestial proportions.

For thousands of years this waterway brought the exuberant health of the primeval sea to every inlet, sound, cove and estuary of one of the world's most elaborate tidal hinterlands. And its waters returned to the ocean's bosom bearing the young spawned in an even vaster hinterland of clean rivers and streams, together with the nutrients and minerals so vital to the drifting pastures of the sea that we call plankton. Such riches can't even be imagined in these days of Dunn & Bradstreet ratings.

Still today the Pacific Ocean – in answer to the call of moon and sun – sends its soup kitchen of nourishing nectar flooding into billions of far-flung hungry clam beds and oyster bottoms. But the broth is thinner now. And what the Strait returns to the mother sea is a different kettle of fish, tainted with sewage and toxins.

Back at Pebble Beach a month later. Yep, another picnic. Same log. I find myself musing about what could happen if there was an awakening around the Strait, starting in the throbbing metropolis, to turn back the tide of development, and to preserve and protect places like these oh so sensitive islands and their last marginal shorelines, where the life of the sea can still mingle with the life of the forest undisturbed.

If we can't stop the juggernaut of growth here, then where will we stop it?