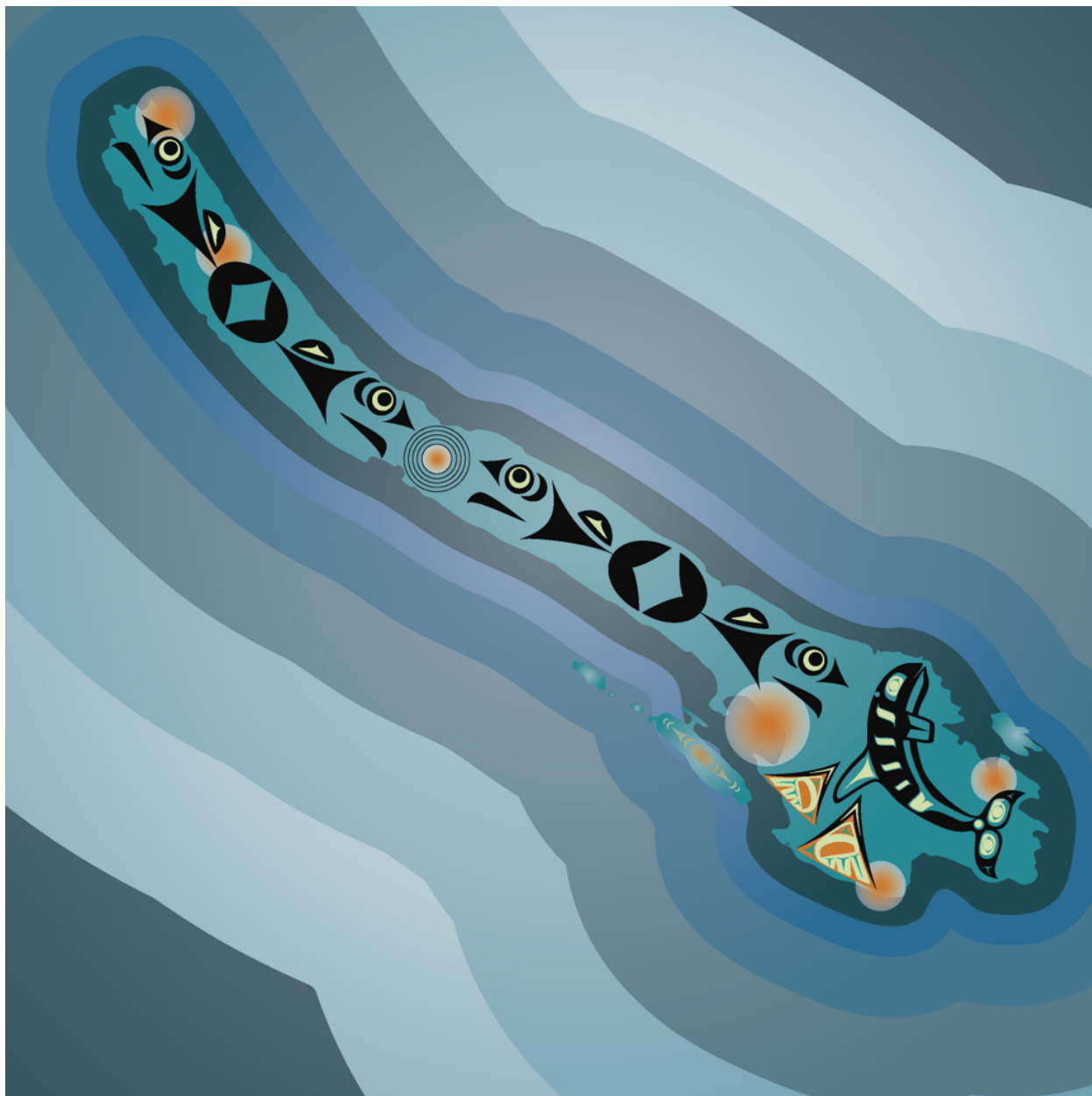


Part I: One Island?



This is a section of a larger report. Visit galianoconservancy.ca/oneisland/ for the full version

June 2022

Galiano Conservancy Association

“What I've been told is that the main source, the main lifeblood for connection, the main thing for connecting us was the waterways, was the ocean, was the different straits.

And so each bay, each inlet, each point of the island had its own name, and each name was tied to a different family, a different house, a different community... and how the names are attached... was how you understood the place.

And so the whole island was accessed through our canoes, and you don't park your canoe here, travel up the island to the other end, get on another canoe and come back to your canoe. Your canoe is your connection... And so this idea of one continuous part of the island, and having one name for that whole strip, just... it didn't make sense.”

“Places like Galiano didn't traditionally have one name for the whole island, it was the waterways that had whole names.”

“When we say we claim it, we don't have full claim to every square inch of the island. That is a colonial way of thinking, that is not the traditional way of thinking. You don't throw a blanket over everything and say that that's yours. You have different rights and responsibilities in different places, it's part of the seasonal round. And that seasonal round overlaps, where even at different times of the year different peoples will have connection.

It's why a place like Galiano can have 37 different First Nations that have some form of claim on the island. And it gets really complicated if you only view the island as one whole thing separate from the other islands around it.”

“But growing up, the water was a barrier, right? And traditionally, that wasn't the way it should be, the water should be the connection.”

- Levi Wilson
Interview ~ July 21, 2021

Introduction

What Is An Island?

We begin this report with a fundamental paradox which we have wrestled with:

Islands are, by definition, discrete entities. And yet, it is impossible to separate an island from the surrounding waters, from its archipelago, or from the rest of the world.

Nevertheless, for the purposes of this project, that is exactly what we have done. This simultaneously simplifies a complex reality and creates complications, as Levi Wilson¹ shared with us on the previous page. It is, however, necessary to perform the analysis we set out to do, and we believe it also reflects the distinctive community that has developed on and around Galiano Island in the time since European colonization of the region.

Keeping this in mind, we ask the reader to consider what Dr. Beate Ratter shared with us:

“When I speak about islands, I think you can have two pictures in your mind: a specific Island, which is this definition, a piece of land surrounded by water, and you think that it's definite and it's exact and there is a boundary. But if you look closer, there is no real boundary. And there is no real limitation, because each island population is specifically identified through the connection to other islands or to the mainland.”²

And - we would add, based on our conversations with island residents - to the water itself.

Therefore, we try to hold these seemingly contradictory understandings of the concept of an “island” together at the same time. We do so while contemplating **two-eyed seeing**,³ which has been described by Mi'kmaw Elder Albert Marshall as “to see from one eye with the strengths of Indigenous ways of knowing, and to see from the other eye with the strengths of Western ways of knowing, and to use both of these eyes together.”⁴ This concept informs our presentation of the **Ecological Footprint** and **Biocapacity**, which are grounded in “Western” ways of knowing, alongside the **Ecological Fingerprint**, which has largely been informed by interviews with individual Indigenous people. We have taken

¹ Wilson, L., Menzies, E., Huggins, A., & Thompson, M. (2021, July 21). Levi Wilson and Emily Menzies interview - One Island One Earth Project.

² Ratter, B., Henry, W., & Huggins, A. (2022, April 13). Beate Ratter interview - One Island One Earth Project.

³ Terms that are defined in the glossary are written in **bold** the first time they appear in this report. Bold text is also used to emphasize key points throughout the text.

⁴ Bartlett, C., Marshall, M., Marshall, A. (2012). Two-eyed seeing and other lessons learned within a co-learning journey of bringing together indigenous and mainstream knowledges and ways of knowing. *Journal of Environmental Studies and Sciences*, 2, 331–340.

different approaches to writing and presentation for these three analyses (see Parts II, III, and IV of this report). In the spirit of two-eyed seeing, then, we present two distinct but complementary descriptions of the island that we have come to know as Galiano.

1) Galiano Island, “Gem of the Salish Sea”

Galiano Island is a Southern Gulf Island located in the Strait of Georgia between Vancouver Island and the lower mainland of British Columbia, Canada. It is located in the Coastal Douglas-fir biogeoclimatic zone, or CDFmm. The CDFmm hosts the highest density of rare species of Provincial and global concern in BC, and is considered to be imperilled.⁵ Galiano Island has a mediterranean type climate with rainy winters and very dry summers.

Situated between the two growing urban centres of Vancouver and Victoria, Galiano is a rural community with a year-round population of 1,396⁶ and, by our estimates, a comparable number of part-time residents. Although it is small, pressures to develop and change the natural landscape are tremendous.⁷ Seasonal tourism is one of the main industries, with an estimated 80,200 visitors in 2007.⁸ The Galiano Island Chamber of Commerce advertises the island as the “Gem of the Salish Sea.”⁹



⁵ Austin, M.A., Buffett, D.A., Nicolson, D.J., Scudder, G.G.E., & Stevens, V. (eds.). (2008). Taking nature's pulse: The status of biodiversity in British Columbia. Biodiversity BC.

http://www.biodiversitybc.org/assets/pressReleases/BBC_StatusReport_Web_final.pdf

⁶ Statistics Canada. (2021). *Census Profile - Galiano Islands Trust Area*.

<https://www12.statcan.gc.ca/census-recensement/2021/dp-pd/prof/details/page.cfm?Lang=E&SearchText=V0N%201P0&DGUIDlist=2021A0006590004&GENDERlist=1&STATISTIClist=1&HEADERlist=0&fbclid=IwAR2FY6x-CnYKMQFb7xmnnUkMo43VCVQPqkUe14NljQ8xPvegNNIYQrD9Pxc>

⁷ Islands Trust Conservancy. (2019). *Conservation Status of Galiano Island Trust Area*.

<https://islandstrust.bc.ca/wp-content/uploads/2019/12/Galiano-Island-LTA-Profile-1.pdf>

⁸ Ecoplan international. (2008). *Southern Gulf Islands Community Tourism Part 1: Tourism Profile*.

https://www.crd.bc.ca/docs/default-source/salt-spring-island-ea-pdf/cedc/part_one-tourism_profile.pdf?sfvrsn=2

⁹ <https://galianoisland.com/visitor-information/about-galiano>

Galiano relies heavily on imported goods for energy, food, housing and other essentials, as this report makes clear. Most year-round residents are low to middle income,¹⁰ work multiple jobs, and depend to some extent on tourism. Basic services are often supplied by volunteer organizations. Land-use is governed by a unique, inter-island, special-purpose government called the **Islands Trust**.

Galiano Island is named after Dionisio Alcalá Galiano (8 October 1760 – 21 October 1805), a Spanish naval officer, cartographer, and explorer who mapped the Strait of Georgia in 1792.¹¹

2) Galiano Island, Territorial Acknowledgements

"You know the hwunitum¹² people think that they own the land and the water - they're only here for a little while. We've been here for a long time. We're rooted. We're rooted! We'll always be here. As First Nations people, we're rooted here. We know the land, we know the water."¹³

- Karen Charlie

Interview ~ November 5, 2021

"People have been everywhere on this coast, since forever, since time immemorial is the phrase: time immemorial, meaning time out of mind, time beyond what we can conceive. People have been here and have shaped so many different parts of our environment around us."¹⁴

- Levi Wilson

Interview ~ July 21, 2021

During our interviews for this project, we spoke with a small number of hwulmuhw mustimuhw¹⁵ living on and around Galiano Island. They shared knowledge, information about their families, and insights on the changes they have observed in their time on and around the island. Many of these observations and insights are presented in the Ecological Fingerprint section.

¹⁰ Statistics Canada. (2016). *Census Profile 2016 - Galiano Island Trust Area*.

<https://www12.statcan.gc.ca/census-recensement/2016/dp-pd/prof/details/page.cfm?Lang=E&Geo1=DPL&Code1=590004&Geo2=PR&Code2=59&SearchText=Galiano%20Island%20Trust%20Area&SearchType=Begins&SearchPR=01&B1=All&GeoLevel=PR&GeoCode=590004&TABID=1&type=0>

¹¹ See https://en.wikipedia.org/wiki/Dionisio_Alcal%C3%A1_Galiano

¹² White people. See "xwunitum" in <https://www.sfu.ca/~gerdts/papers/HulquminumWords.pdf>

¹³ Charlie, K., Charlie, R., Huggins, A., & Thompson, M. (2021, November 5). Karen and Richard Charlie interview - One Island One Earth Project.

¹⁴ Wilson, L., Menzies, E., Huggins, A., & Thompson, M. (2021, July 21). Levi Wilson and Emily Menzies interview - One Island One Earth Project.

¹⁵ Indigenous People. See "xwulmuxw mulstímuxw" in <https://www.sfu.ca/~gerdts/papers/HulquminumWords.pdf>

As a form of territorial acknowledgement,¹⁶ and in the interest of providing a brief orientation to the deep and complex relationships between hwulmuhw mustimuhw and the place commonly referred to as Galiano Island, we share here some of what we have learned from speaking with individual hwulmuhw



Photo by: Jim Labounty

mustimuhw, as well as resources for further reading. We do this with the understanding that “Histories are not just ‘out there’... Indigenous peoples’ own narratives of place, language, culture and history undergo transformation through processes of selection, interpretation, revision, as well as integration and assemblage with other narratives.”¹⁷ Our intent here is to acknowledge what we can, recognizing that our own knowledge is limited and subjective.

We have come to understand that many, diverse hwulmuhw mustimuhw have lived on and around Galiano Island and the Salish Sea since time immemorial. Karen Charlie, a Penelakut Elder living in the village of Yuxwula’us on Penelakut Island, told us:

“The Salish Sea is our home. It's not just one area. It's everywhere. As far as we can travel, we can harvest.”¹⁸

We have learned that Hul’qumi’num speaking peoples,¹⁹ SENĆOŦEN-speaking W̱SÁNEĆ peoples,²⁰ Halkomelem-speaking peoples (including *sc̓əwəθən məsteyaxʷ* - Tsawwassen), and other hwulmuhw mustimuhw of the Salish Sea all have long-standing relationships with the Southern Gulf Islands, of which Galiano is a part. Karen explained to us:

¹⁶ See Sandilands, C., Menzies, E., & Wilson, L. (2020). Territorial Acknowledgement. In *Rising tides: Reflections for climate changing times*. essay, Harbour Publishing.

¹⁷ Abramczyk, U. (2017). *Hul’qumi’num peoples in the Gulf Islands: Re-storying the Coast Salish Landscape* (thesis). Retrieved on May 9, 2022 from https://dspace.library.uvic.ca/bitstream/handle/1828/8507/Abramczyk_Ursula_MA_2017.pdf?sequence=1&isAllowed=y

¹⁸ Charlie, K., Charlie, R., Huggins, A., & Thompson, M. (2021, November 5). Karen and Richard Charlie interview - One Island One Earth Project.

¹⁹ Evans, B., Gardner, J., & Brian Thom. (2005). (rep.). *Shxunutun’s Tu Suleluxwtst In the footsteps of our Ancenstors: Interim Strategic Land Plan for the Hul’qumi’num Core Traditional Territory*. Ladysmith, BC: Hul’qumi’num Treaty Group.

²⁰ Elliott, D., & Poth, J. (1990). *Saltwater people: A resource book for the Saanich Native Studies Program*. School District 63 (Saanich).

"It's shared amongst the Coast Salish people. That's how our connections were made, by... having family throughout the tribes. But Penelakut used to be, they used to live here."²¹

Members of the Spune'luxutth' (Penelakut) First Nation, whose reserves include the northwest tip of Galiano Island and nearby Penelakut (formerly Kuper) Island, include descendants of families who lived in the villages of Yuxwula'us, Puneluxutth', Hwlumelhtsu (Lamalcha), and Xixnupsum (Baines Bay).²² Penelakut Elder Florence James told us that these families made extensive use of the lands and waters of Galiano Island:

"That's where they lived. People like saying camp, but camp isn't the word... they lived there. Because they practiced, in your words, "conservation." They lived in one place, then they moved to the next. They protect that place and leave it, because the clams down here, you go about a year and a half before they start doing better again, and then you go back and it's replenished. So our people would move, keep moving. And that's how they conserve their food, that's how they sustain the foods."²³

Penelakut mustimuhw, including Karen and Florence, maintain close relationships with Galiano Island and continue to harvest foods from the land and water. Karen told us:

"My soul needs to be fed salmon. My soul needs to be fed deer meat. If I don't have that sea urchin - wow, I just don't feel right. It's all a part of me, you know, even the taste of the ocean, that's a part of me."²⁴

We have met and learned from hwumluhw mustimuhw living on Galiano Island as well. The Coast Salish Peoples of Galiano Society (CSPGS), formed in 2021, worked with us on this project and conducted interviews with members that informed this report. Shar Wilson, the manager of CSPGS, told us:

"The Coast Salish peoples of Galiano Island are made up of descendants of Indigenous women who were here prior to Canada being a country, prior to BC being a province. And they married and they settled on these islands, and they

²¹ Charlie, K., Charlie, R., Huggins, A., & Thompson, M. (2021, November 5). Karen and Richard Charlie interview - One Island One Earth Project.

²² McLay, E., Bannister, K., Joe, L., Thom, B., & Nicholas, G. (2004). (rep.). *A'lhut tu tet Sulhween - Respecting the Ancestors: Report of the Hul'qumi'num Heritage Law Case Study*. Hul'qum'Num Treaty Group.

²³ James, F., Fournier, S., & Thompson, M. (2021, November 16). Florence James Interview - One Island, One Earth Project.

²⁴ Charlie, K., Charlie, R., Huggins, A., & Thompson, M. (2021, November 5). Karen and Richard Charlie interview - One Island One Earth Project.

had children and grandchildren and great grandchildren. And in spite of everything that's happened, they are an Indigenous group that are themselves Coast Salish.”²⁵

Shar also told us that hwulmuhw mustimuhw living on Galiano Island include descendants of Henry Georgeson, a Scottish settler and keeper of the Active Pass lighthouse, and Sophie Georgeson, a hwulmuhw woman of xʷməθkwəyəm (Musqueam) and Quw’utsun (Cowichan) descent,²⁶ documented in a death certificate as “Sar Augh Ta Naogh.”²⁷ We have learned that members of these families have made significant efforts to bring this history to light.^{28 29} Bob Wilson spoke about this process:

“And I learned a lot about family and family members that I never really knew a whole lot about. It was, it was good. And I learned our connection to the island was... stronger than I'd, than I thought. We can date back to the 1850s, I believe, or possibly even a little further... and you look around the island and our family is really strong. And I'm really proud of that. We've all provided for ourselves, always.”³⁰



This provisioning includes forestry, fishing, and hunting, which members of the Coast Salish Peoples of Galiano Society told us they continue to practice on and around Galiano Island. We’ve included some of their observations from these activities in the Ecological Fingerprint section of this report (Part IV).

We have also learned that many locations on Galiano Island show clear signs of thousands of years of occupation, and that these places continue to be culturally important. Levi Wilson, an educator and member of the Gitga’at First Nation with strong family connections to the Hwlumelhtsu (Lamalcha) peoples, met with us at a site where this is self-evident:

²⁵ Wilson, S., Smith, J. L., Huggins, A., & Thompson, M. (2021, August 21). Shar Wilson and James Smith interview - One Island One Earth Project.

²⁶ Steph document. Family archive.

²⁷ Death Certificate. Family archive.

²⁸ See Wilson, S. (2020). *Lelum Sar Augh Ta Naogh “Stepping Into the Light”*. Coast Salish Peoples of Galiano Society. https://www.sustainableislands.ca/files/ugd/df129c_5fd08e5f160d40f5b40c1242a2a81fc5.pdf

²⁹ See Georgeson, R., & Hallenbeck, J. (2018). We Have Stories: Five Generations of Indigenous Women in Water. *Decolonization: Indigeneity, Education & Society*. 7(1), 20-38. <https://jps.library.utoronto.ca/index.php/des/article/view/30390/23052>

³⁰ Wilson, B., Wilson, S., & Wilson, R. (2021). Bob Wilson interview - Coast Salish Peoples of Galiano Society.

“We're meeting today at a place in English known as Montague Harbour... that I have since come to know as Sum'nuw', which means "the encircling place or "the enclosed place", or something related to that. It is what some people would call a midden - I call [it a] manufactured landscape. It is a site where, I assume, many, many generations of my ancestors have helped cultivate the landscape to promote growth of life [and] promote safety in the inner harbour to make this place better over thousands and thousands of years.”³¹

In recognition of Levi's earlier point that every individual bay and important place on the island holds significance, we will highlight several well-known locations identified by name on maps published by the Hul'qumi'num Treaty Group (HTG), of which Penelakut First Nation is a member at the time of writing. The information below is derived from HTG materials, interviews, and several secondary sources; it is meant to be illustrative, not comprehensive.

- Sgthaqa'lh - Active Pass
Sgthaqa'lh is a critical travel corridor between the protected waters of the Southern Gulf Islands and Sutl'quluts (the Strait of Georgia). It is a traditional harvesting area for skw'itth'i and xihwu (sea urchins), thikwt (sea cucumber), sqi'mukw (octopus), 'e s-hw (harbour seal), shes and ts'axulus (Stellar's and California sea lions), sce:lhtun (salmon), eeyt (lingcod), and stsa'tx (halibut).³² It once supported large populations of q'am' (bull kelp), which have since diminished.³³ It is also the site of Shxixnetun, where Xeels, the transformer, left his footprint behind as he stepped from the mainland to Vancouver Island.
- Sqtheq - Porlier Pass
Sqtheq is a travel corridor between the protected waters of the Southern Gulf Islands and the Sutl'quluts. It is a traditional fishing area for slhewut' (herring) and sce:lhtun,³⁴ and an important harvest area for pinnipeds, including 'e s-hw, shes, and ts'axulus.³⁵ The historical village of Xixnupsum and the prehistoric villages in Dionisio Point Park open onto the pass, which is shared with Leeyqsun and other Hul'qumi'num mustimuhw.
- Sum'nuw' - Montague Harbour

³¹ Wilson, L., Menzies, E., Huggins, A., & Thompson, M. (2021, July 21). Levi Wilson and Emily Menzies interview - One Island One Earth Project.

³² Evans, B., Gardner, J., & Brian Thom. (2005). (rep.). *Shxunutun's Tu Suleluxwtst In the footsteps of our Ancenstors: Interim Strategic Land Plan for the Hul'qumi'num Core Traditional Territory*. Ladysmith, BC: Hul'qumi'num Treaty Group.

³³ Sandilands, C., & Georgeson, R. (2020). A Lifetime with Bull Kelp. In *Rising tides: Reflections for climate changing times*. essay, Harbour Publishing.

³⁴ Evans, B., Gardner, J., & Brian Thom. (2005). (rep.). *Shxunutun's Tu Suleluxwtst In the footsteps of our Ancenstors: Interim Strategic Land Plan for the Hul'qumi'num Core Traditional Territory*. Ladysmith, BC: Hul'qumi'num Treaty Group.

³⁵ Rozen, D. L. (1985). *Place-names of the island Halkomelem Indian people* (thesis). University of British Columbia, Vancouver, B.C.

Sum'nuw' is the location of extensive middens and sites of occupancy dating back over three thousand years.³⁶ The peninsula has been extensively modified by hwulmuhw mustimuhw to enhance local resource harvest opportunities,³⁷ including for fish, clams, skw'itth'i' and xihw, and seaweed.³⁸ We have observed that culturally important plants that are rare or absent elsewhere on Galiano are present on and around the midden areas, including sxwesum (soapberry).

- Qwulwi'us (Qw'xwulwis)

Sheltered coves along the east coast of Galiano Island were commonly used as camping and harvest areas by hwulmuhw mustimuhw prior to departing and after returning from traditional fishing grounds and villages on Shnuwiih (the Fraser River).³⁹

- Xetthequm - Retreat Cove

The Institute for Multidisciplinary Ecological Research in the Salish Sea is currently piloting a project to “weave together Indigenous ways of knowing and Western ecological science into an ecocultural map of Retreat Cove.”⁴⁰

In naming these places, we wish to acknowledge the many generations of hwulmuhw mustimuhw that have lived and continue to live on and around Galiano Island, and to thank the people who shared their knowledge with us for this report. We wish also to acknowledge the cumulative and ongoing impacts of genocide, colonialism, and residential schools on hwulmuhw mustimuhw of the Salish Sea,⁴¹ brought into sharp relief during the course of this project by the discovery of over 160 unmarked graves at the site of the former Kuper Island residential school on Penelakut Island in July of 2021.⁴²

Below, we have provided direct links and citations to published resources for those who wish to learn more about this shared and unceded territory.

³⁶ Easton, N. A., & Moore, C. D. (1991). Test excavations of subtidal deposits at Montague Harbour, British Columbia, Canada-1989. *International Journal of Nautical Archaeology*, 20(4), 269–280.

<https://doi.org/10.1111/j.1095-9270.1991.tb00323.x>

³⁷ Wilson, L., Menzies, E., Huggins, A., & Thompson, M. (2021, July 21). Levi Wilson and Emily Menzies interview - One Island One Earth Project.

³⁸ Evans, B., Gardner, J., & Brian Thom. (2005). (rep.). *Shxunutun's Tu Suleluxwtst In the footsteps of our Ancestors: Interim Strategic Land Plan for the Hul'qumi'num Core Traditional Territory*. Ladysmith, BC: Hul'qumi'num Treaty Group.

³⁹ James, F., Fournier, S., & Thompson, M. (2021, November 16). Florence James Interview - One Island, One Earth Project.

⁴⁰ See <https://imerss.org/2019/01/01/ecocultural-mapping-pilot/>

⁴¹ See CBC Podcasts. (2022, May 17). *Unraveling the legacy of Kuper Island, one of Canada's most notorious residential schools* | CBC Radio. CBCnews. Retrieved May 20, 2022, from <https://www.cbc.ca/radio/podcastnews/kuper-island-podcast-1.6418675>

⁴² Wilson, C. (12 July, 2021). *About 160 unmarked graves found at Penelakut Island Residential School site, Tribe says*. Victoria Times Colonist. Retrieved May 20, 2022, from <https://www.timescolonist.com/local-news/about-160-unmarked-graves-found-at-penelakut-island-residential-school-site-tribe-says-4690640>

Select Resources

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Glossary

Key Terms

Biocapacity - Biocapacity represents the productive potential of an area's biologically productive land and water surface; in other words, the capacity for ecosystems to regenerate plant matter. Biocapacity is measured in global hectares (gha).

BCIT Centre for Ecocities - An arm of the British Columbia Institute of Technology with the mission "to help cities and communities close their sustainability gap."

Tonnes of Carbon Dioxide Equivalent (tCO₂e) - Carbon Dioxide Equivalence expresses the impact of each different greenhouse gas in terms of the amount of CO₂ that would create the same amount of warming when released into the atmosphere. This enables reporting total greenhouse gas emissions with one measurement.

Carbon Sequestration - A natural or artificial process by which carbon dioxide is removed from the atmosphere and held in solid or liquid form.

Carrying Capacity - The number of people, animals, or crops which a region can support without environmental degradation.

Climate Crisis - Refers to the planetary threat posed by continued anthropogenic emissions of greenhouse gases into the atmosphere; the term has come to replace 'climate change' and 'global warming' in discourses concerning global climate.

Consumption-based Emissions Inventory (CBEI) - A form of greenhouse gas emissions inventory that enables a region to quantify the emissions that are attributable to activities of individuals that reside within that region. CBEIs do not replace traditional 'territorial' inventories (see below), but rather they are complementary to them. CBEIs include the emissions that are generated during the production, shipping, use and disposal of all goods consumed in the region, regardless of where they are produced, as well as the impacts of residents and local businesses while they are travelling outside the community's borders.

ecoCity Footprint Tool - A tool developed by Dr. Jennie Moore, with the capacity to create multiple outputs for a community using "bottom-up" data sets: a territorial greenhouse gas emissions inventory, a consumption-based greenhouse gas emissions inventory, and an ecological footprint. See ecocityfootprint.org

Ecological Fingerprint - An evaluation of the particular attitude, self-image and intrinsic values a community adopts with respect to global resource use.

Ecological Footprint - An estimate of how much biologically productive land and water area an individual or population needs to produce all the resources it consumes and to absorb the waste it generates; in other words, the area that would be required to support a defined human population and material standard indefinitely. It is measured in global hectares (gha), where a global hectare is a biologically productive hectare with globally averaged productivity for that year.

Ecosystem Services - The direct and indirect contributions of ecosystems to human well-being. Ecosystems services including provisioning, regulating, supporting, and cultural values.

Embodied Energy - Energy used in creating and delivering a material (e.g., consumable good or infrastructure), including energy used for extraction of raw materials, manufacturing and transportation of the end product.

Embodied Emissions - Greenhouse gas emissions associated with creating and delivering a material (e.g., consumable goods or infrastructure), including those associated with energy used for extraction of raw materials, manufacturing and transportation of the end product.

Exclusive Economic Zone (EEZ) - The area of the sea in which a given nation state asserts special rights regarding the exploration and use of marine resources. In Canada, the EEZ extends 370 kilometers offshore.

Food Miles - The distance food travels from where it is grown or made to where it is purchased or consumed by the end user.

Global Hectares (gha) - A global hectare (gha) is a unit of biocapacity, representing the productivity of a bioproductive hectare on earth with average productivity. There are just over 12 billion biologically productive hectares on Earth. Global hectares are often expressed in terms of global hectares per capita (gha/ca).

Global Footprint Network - An international nonprofit organization founded in 2003 with a mission “to help end ecological overshoot by making ecological limits central to decision-making.”

Islands Trust - The Islands Trust is a special purpose government mandated to preserve and protect over 450 Islands in the Salish Sea. The Province of British Columbia created the Islands Trust in 1974 in response to the potential environmental effects of dense residential subdivisions that were in development in the Gulf Islands. The mandate of the Island Trust is “to preserve and protect the Trust Area and its unique amenities and environment for the benefit of the residents of the Trust Area and of British Columbia in cooperation with municipalities, regional districts, improvement districts, First Nations, other persons and organizations and the government of British Columbia.”

Net Primary Production - The difference between the energy fixed by autotrophs and their respiration; most commonly equated to increments in biomass per unit of land surface and time.

One Planet Living - A lifestyle that, if adopted by everyone, could be supported indefinitely by the regenerative capacity of Earth's ecosystems.

Operating Energy - The energy used in the function of a product, building, vehicle, etc.

Operating Emissions - The greenhouse gas emissions associated with operating energy.

Overshoot - Global overshoot occurs when humanity's demand on nature exceeds the biosphere's regenerative capacity or supply. Such overshoot leads to a depletion of Earth's life-supporting natural capital, including the buildup of waste such as ocean acidification from excessive CO₂ or climate change from greenhouse gas accumulation in the atmosphere.

Rockfish Conservation Areas - Areas designated by Fisheries and Oceans Canada where any fishing activities that impact on rockfish, lingcod, or their habitat (including activities resulting in bycatch of these species) are prohibited.

Senior Government Services - Services provided by Federal and Provincial governments to the citizenry; in Canada, this includes military, health care, administrative, and other high-level services that aren't accounted for at the local level.

Sustainability Gap - The difference between the estimated Ecological Footprint of a population and the Ecological Footprint that would achieve "One Planet Living" (see above).

Territorial Emissions Inventory - Also known as a Sectoral Inventory, a territorial inventory identifies direct greenhouse gas (GHG) emissions from all sources within a region. This is the standard type of GHG emissions inventory compiled by local, regional, provincial and federal governments.

A standardized approach to territorial inventories is prescribed by the GPC (Global Protocol for Community-Scale Greenhouse Gas Emissions Protocol).

Two-eyed seeing - According to Mi'kmaw Elder Albert Marshall: "to see from one eye with the strengths of Indigenous ways of knowing, and to see from the other eye with the strengths of Western ways of knowing, and to use both of these eyes together

Acronyms

BCIT - British Columbia Institute of Technology

CBEI - Consumption-based Emissions Inventory

CRD - Capital Regional District

CSPGS - Coast Salish Peoples of Galiano Society

CO₂/Co₂e - Carbon dioxide/Carbon dioxide equivalent

EF - Ecological Footprint

eF Tool - ecoCity Footprint Tool

EEZ - Exclusive Economic Zone

GCA - Galiano Conservancy Association

GFN - Global Footprint Network

gha - Global Hectares

gha/ca - Global Hectares per Capita (person)

ghg - Greenhouse Gas

GIRR - Galiano Island Recycling Resources

GPC - Global Protocol for Community-Scale Greenhouse Gas Emissions Protocol

ICBC - Insurance Corporation of British Columbia

MSW - Municipal Solid Waste

NPP - Net Primary Production

RCA - RockFish Conservation Area

SSREC - Salish Sea Renewable Energy Co-op