Clayoquot Symposium 2003 Health Across the Water

November 25-28, 2003 Tin Wis Resort, Tofino, BC

PROCEEDINGS



Please note that the contents of this document are not exact transcriptions of what participants said, but rather a paraphrase to the best ability of note takers and editors. We have tried to maintain the spirit of lively exchange that characterized the event.

ACKNOWLEDGEMENTS

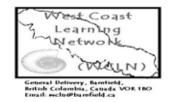
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INTRODUCTION

The Clayoquot Symposium 2003 was a community-based conference designed to bring together people from the Clayoquot Sound region and beyond to engage in issues of mutual relevance and global significance. The theme of this year's conference, Health Across the Water, was explored through four days of presentations and discussions at Tin Wis Lodge in Tofino. There was a different topic for each of the four days; the topics were (in order): community health, tourism and its impacts, coastal zone planning, and local access to benefits of aquatic resources.

The Clayoquot Symposium 2003 is the latest in a series of symposia that began in the mid-nineties in response to the many challenges and transformations that were and are happening in the Clayoquot Sound region. By creating a forum for public discussion of important issues, these symposia have fostered a tradition of public involvement, respectful discourse, First Nations' participation, and concern for the natural and cultural environments of Clayoquot Sound.

This year's symposium was organized by the Clayoquot Alliance for Research, Education and Training (CLARET), a partnership between the Clayoquot Biosphere Trust (CBT) and the University of Victoria. One of the top priorities of the CBT is to facilitate dialogue in local communities regarding the nature and the development of the communities. The focus of the Symposium on questions of community health will help to move dialogue forward and identify new ways for the CBT to fulfill its ongoing mandate.

The main goal of CLARET is to facilitate mutually beneficial relationships between universities and local communities. This includes establishing protocols for the sharing of knowledge and research, and allowing community concerns to drive the research agenda. Accordingly, prior to the symposium, CLARET conducted meetings in four Clayoquot Sound communities to solicit input on the symposium topics. The participants in the symposium were asked to consider and respond to the comments from the community meetings in their presentations at the symposium. The community meeting notes and summary are presented in Appendix B.

More than 100 people from Clayoquot Sound and across Canada participated in the Clayoquot Symposium 2003 and helped to make it one of the most successful symposia yet. The purpose of the symposium proceedings is to provide a record of the conversation that took place at the Clayoquot Symposium 2003 so that it may continue to inspire research, reflection, and community involvement in Clayoquot Sound.

DAY ONE: COMMUNITY HEALTH

Tuesday, November 25th, 2003

Welcome

The symposium began with a welcome and prayer by Barney Williams, Jr., of the Tla-oqui-aht First Nation (TFN). Barney explained that he and other Tla-o-qui-aht people were at the symposium because it was happening in TFN traditional territory and because they are interested in what goes on in their nation.

Gary Shaw: Thank you to Mr. Williams and to Clare Singleton, the artist in residence at the symposium. This is the fifth symposium held in Clayoquot Sound in the past 8 years. The first three were sponsored by the Long Beach Model Forest (LBMF) and Clayoquot Biosphere Project, which were funded by sources from outside of the region. Both ceased to exist when the funds ran out. We are fortunate now that we have the Clayoquot Biosphere Trust (CBT) to work on the goals and collective vision of the Biosphere Reserve. Stan Boychuk, executive director of the CBT, will help us maximize our potential with the generous gift (the \$12m CBT endowment) from the people of Canada. Rod Dobell, principal investigator of the Clayoquot Alliance for Research, Education, and Training (CLARET), is working with the CBT through CLARET. The purpose of CLARET is to build relationships between local communities and academics for mutual knowledge exchanges. One of the initial CLARET projects was to develop protocols to help researchers create knowledge in ways that are respectful to and beneficial for local communities. The symposium should be a conversation conducted in the spirit of sharing knowledge.

At this point, participants each introduced themselves to the group.

Gentle drumming was used to indicate that it was time to reconvene as a group after breaks.

Morning Panel: Community Health

Facilitators:

Ruby Berry, Ucluelet resident Jan Bate, Westcoast Women's Resource Society

Panellists:

Ken Andrews, Ucluelet schools Holly Dolan, Coasts Under Stress, University of Victoria Craig Stephen, Centre for Coastal Health, Malaspina University-College Mary McKeogh, Community Health Nurse for Nuu-Chah-Nulth Nations

Ken Andrews: As a teacher, I am concerned with children. My main point is that children belong to the community and not just individual families. [Ken shared a passage

from a Barbara Kingsolver book of essays suggesting that children thrive best when their upbringing is the responsibility of the collective.]

There is a need for programs and facilities for youth (drama, music, dance, instructors, youth workers). This is an economy of scale challenge for small communities. We need to advocate for these programs, and this puts the problem out there in the political and economic realm.

I just returned from a week in Ottawa, advocating on behalf of children's interests on Parliament Hill. My conclusion: "If we are waiting for political action to happen, we will be waiting for a long time, so in the meantime, what can we do as individuals and as a collective? What are our responsibilities to our children?" For the foreseeable future the school will not get more funding.

It is not about what can we get; we need to look instead at what can we give, and what the kids can give, because they pick up on our attitudes (we need this, we need that). When I arrived at the Ucluelet School it was lacking the sense of community (belonging, ownership). The message I am trying to send to students and parents alike is: "You are not passive receptors, but can shape the school and the community." Community members need to be more active agents in the school and in the communities.

There was a constant stream of kids sent to the office when I began; but in the past three years that has changed because now the vast majority feel the culture of belonging. We implemented a leadership program for older kids. We asked students: "what do you want this school to look like?" Kids began by talking about unrealistic facilities and ideas, but then when they talked about what they could do in the school they came up with great ideas. Kids took on new roles in the school; collecting garbage, recycling, cleaning up, handing out sports equipment, signing up to help on the playground, and to buddy up with special needs kids, help out in the library, litter patrol duty... And these activities are now seen as positive, not as negative. This changed their notion of their relationship with the school. In the second year there was virtually 100% participation (more kids than jobs). Kids stopped littering because they started to view themselves not as people who throw away garbage, but as the kind of people who pick it up.

The kids wanted to take the program to the community, so they coordinated the Terry Fox Run and raised \$3000 with 50 participants because of their promotion. They raised 1000 pounds of food for the Ucluelet food bank. Now the kids feel a sense of pride and ownership. They feel a sense of respect, honour, contribution for themselves and their school.

In terms of community health and children, we have to move beyond what we can get for ourselves and focus instead on what we can give to help build a sense of community.

Holly Dolan: I work on the Coasts Under Stress Project (co-sponsored by the Memorial University of Newfoundland and UVIC), which has as a focus the relationship between social and environmental restructuring and community health. Martin Taylor is the principal investigator of one of the subcomponents of the project, and he is my supervisor.

How does environmental and social restructuring (broad scale changes) impact community health and policy?

Terms of Reference

1. Socio-economic restructuring: policy changes across Canada and BC are impacting resource-dependent coastal communities. The impacts affect education, social programs, employment insurance, and environmental degradation. The question for Coasts Under Stress is: how do these changes interact with and impact people's lives?

2. Human, community, and environmental health: People's sense and perception of health depends on their ability to meet their needs, their quality of life, and their overall sense of well-being (so it's not just about biological health). Human and family health is not just dependent on lifestyle, genetics, etc. but also on the environment, social support, sense of community, etc.

Community health is about providing support for individuals and community, and it is about giving back to the community through activities that build social capital. What does this way of looking at community health mean in terms of livelihoods and the natural environment (think of resilience, encompassing cultural values, etc.)?

Overarching question: how has social and political change affected individuals and families?

Communities under study: Prince Rupert, Port Hardy, Ucluelet, and Tofino

Methods:

a) An historical analysis of socio-economic change,

b) At a more aggregate/ecological level, looking at mortality and the ability to adapt to changes,

c) Community health survey,

d) Developing narratives of people's lives-how do people make connections between changing circumstances and how changes impact them in the narratives of their lives?

Here is a brief summary of some results. We did telephone interviews in 2002 with 1200 people. In Tofino, 178 people completed surveys; in Ucluelet 116 people completed surveys. What are the differences between communities?

- Rate your health-five point scale-poor, fair, good, very good, excellent Findings on self-rated health: There were significant differences between the four communities. In Tofino, a higher percentage of people rated their health as good or excellent. Prince Rupert was lower than the other three. Compare this to BC and Canada: the Canadian Community Health Survey looked at similar questions in 2002. The number of people who rated their health as good or excellent was significantly higher in BC and Canada than in our communities.
- 2. How satisfied are you in living in your community? The survey found that people from Ucluelet rated community satisfaction highest (very satisfied).

There are more detailed results from the community survey in the poster by Sulan Dai.

Holly closed with a few comments: the research is ongoing, in-depth interviews are being analysed. They are finding that it is difficult to associate health self-assessments with broad scale socio-economic restructuring. However; everyone has a story to express these interactions, and the last phase of the research will bring these out.

Craig Stephen: We need to think in terms of a holistic model of health.

I am of two minds: as an academic, I am trying to understand the connections between community and health; and as a problem solver I am frustrated. Never once has a firefighter been called out because of disenfranchisement.

Sometimes there are simple solutions to complex problems.

As a veterinarian, I was trained to think about the health of patients (animals) in relationship to their environment. The same is true for people. Well-being is related to environment. This insight leads to the concept of ecosystem health. But as a problem solver I reject the concept of ecosystem health: the concept of health is not real. Health varies with circumstances and situation. The same is true for ecosystems. We can't address the health of ecosystems, but we can address the ecosystems of health. The Georgia Basin is an example of this. 'Ecosystem' can be defined as something that influences all the things you are interested in.

The clearest indicator of ecosystem health is death. But this is a dissatisfying way of thinking about health! Other indicators include long life, and being disease-free (this is a negative definition, so it is of limited value for providing an holistic understanding of health).

Capacity is key. There are four capacities that are central to a holistic understanding of health, and a concern for these capacities is definitely found in the notes from the community meetings that CLARET held as a lead-up to this symposium: 1) The ability to meet basic needs for daily living: food, clothes, shelter.

2) The ability to adapt to change and stresses. The key to success is being free from disease. This is still an indicator for those involved in wildlife and fisheries. Now lifestyle-associated disease is a problem in human communities, for example: depression, heart attack. But health cannot only be understood as the absence of disease. Now we think about health as a state of well being, and the ability to adapt to change.

3) Freedom from risk factors: not smoking, living in a clean, safe, and stress-free environment, having a balanced diet, etc..

4) Ability to meet expectations. What do we mean by expectations? *The ability to be happy*. Example: Avoiding the flu by being happy. Germany when the wall came down. Health question: how do you feel? When you are happy within your community and meet your expectations then disease is avoided.

Expectations–whose are they? Are you part of a community, and who is that community? In the literature community health strictly talks about the medical community. We need to consider the biological community. There are two common currencies in the world: money and energy. The flow of these resources can be used to measure health, but they are limited. We need new ones. How do we tie health together? From a holistic perspective, health involves many aspects of life: Peace, shelter, education, income, social justice, equity, food...

Who takes a holistic perspective of health?

Hippocrates was holistic. He suggested to doctors that to understand why your patient is sick, you must understand the conditions your patient lives in. Nowadays, mainstream medicine is focused on the technology of health, rather than taking the person within the context of their environment.

How do we move on?

The phenomenon of community exhaustion, in universities, towns, etc., is a concern. Everyone who is involved is involved too much. We must distinguish between the niceties and the necessities, or else we will end up having to choose between caring for our kids and the environment. There are issues that must be dealt with–we need to prioritize. Almost all the calls I receive are because people have abused themselves through smoking, drinking, bad diet, and/or lack of exercise. We see these problems in the backgrounder notes from the lead-up community meetings. Health is embedded in social capacity.

People lack the concept of how their well-being relates to the world around them. There is a need to find common denominators of health. This is where First Nations communities can play a key role. First Nations people understand how their well-being is related to the world around them. We need to make conceptual connections between human and natural communities.

We have issues of caring for children and self, but we need to keep long-term views in mind: setting goals, coping with change, removing risk factors, providing the necessities for life. We should start to think inclusively. Look for the origins of our problems, and deal with all the factors that contribute to each problem.

Mary McKeogh: What do we, as community health nurses, face on a daily basis? Health is a broad issue; everything is related to health. We need two or three communities to work together to solve health issues.

Working with First Nation communities, we are often thought of as second-class nurses, but every one of our NTC nurses are very qualified and are required on an annual basis to account for our activities. We are responsible for: immunizations of infants, children, and adults; pre and post-natal care; health promotion; and community development.

Some of the issues we face: depression is one of the most prevalent issues within our communities. There are more Canadians on antidepressants than any other Western country in the world. "I cannot imagine what First Nations have experienced in years of oppression and in residential schools over the past hundreds of years."

I was talking to a full-time, working, young mother in Ucluelet East and asked her: "What does health really mean to you?" She said: "EDUCATION." She told me that she had been brought up by a very supportive mother (father absent), had rules in the house (grounding after drinking), but the reasons for the rules were never explained. She felt over-protected: Not encouraged to be independent. She said: "people have to come to us. We don't go out looking for resources." First Nations people are not educated to look for resources. This is why First Nations do not turn up for immunizations–except for the flu shot. If it means something to a person then they will access that service. But why does it not mean anything? If they do not have the education to realize that service

affects them through the community. People only access health services if health means something to them.

How do we push for inclusion of First Nations into community health? The Family Ties program is a good place to start.

First thing we do in pre-natal care is talk about the mother's story. Parenting is not a "thing that you go through" but part of the journey of life. We need to remember the forgotten aspects of culture, parenting, for example, and integrate cultural identity back into communities.

The Nuu-Chah-Nulth Tribal Council puts on a welcoming ceremony for babies once a month and encourages cultural practices such as burying the placenta locally. This makes children much more grounded and was done in ancient times. I was a midwife and women would bury placenta in gardens because it is good for growing roses. Forgotten cultural practices are starting to be re-integrated.

It's all about information going straight back to the communities. However you bring it back, bring info back in a form that is understandable to a person with a grade 8 education. Information must be easily accessible to people of different educational levels (educated in the academic sense, not in the life experience sense).

A lot of women who are having babies are children themselves and need support, cultural teachings, and the teaching of professionals in order to parent in such a way as to bring out the potential in children.

We hear about the independence of First Nations, but my vision for First Nations is *inter*dependence. How can we bring ideas and issues of health to communities so they can be proactive? An Ahousaht family trying to get help for a diabetic elderly mother was told to set up a system so that someone would do a dialysis reading every day. The son said: "we can't do that. We've always lived in crisis mode." So everything stops there-we feel that we cannot meet the challenge of helping people be proactive instead of just helping them cope with crisis.

First Nations people have taken on the worst practices of the white person's diet–junk food and pop. In the communities where I work they are giving pop to babies in bottles. Children walk around at 3 years of age with silver teeth; in all my experience I've never seen anything like this before. Obesity is a huge problem; it turns into adult diabetes and is connected to heart disease.

We have a wonderful supervisor, Jeanette Watts. The Hearts for Health Program will begin to create interdependence. Please help develop this with participation of the whole of the West Coast.

Our issues are enormous. One of the biggest is our young women who are binge drinking, realizing they are pregnant at 4 months, and having children with FAE and FAS. The level of denial in communities is enormous. Alcohol and drug council workshops are beginning to pay off. It costs a lot of money to diagnose FAE and FAS, so part of the program is being phased out; consequently children enter the school system without being parented properly (the parents don't have the skills). It is a challenge to get the youth to be motivated to go back to school.

Problems include abuse (economic) of elders, medication/drug/alcohol abuse, elders parenting grandchildren when they should be enjoying them (absent parents is a big problem).

Last year, over 200 people returned to live on reserve within all Nuu-Chah-Nulth communities. This creates enormous problems (overcrowding; example: 3 bedroom home with 7 people–no space). Social services are another problem. Abused women go into transition houses, spend a few months, and then return to the same situation at home. They don't have self-confidence, esteem, independence (the ability to fight for one's life). People want to stay in the communities, but this creates problems; children are affected by the housing situation. Ahousaht is trying to address the housing shortage. In Ucluelet East, no new housing has been built despite increasing population.

Sexual abuse is a huge issue. The level of denial is enormous. Children become abusers and the cycle is destructive. To help people to open up and share experiences, we don't know where to start. These issues impact our people, so even to get together to talk in a safe environment is very difficult. Hopefully we can encourage children through after-school programs, etc.

On the anniversary of Kennedy's death: ask not what your country can do for you but what can you do for your country. What is the gift children have to give? Huge numbers of First Nations youth are incredibly gifted artistically. Why are they not going on to study to increase their potential? They have so much to give, we need to stimulate that potential and provide them with the environment to help them to grow.

Discussion from the Floor

Valerie Langer: Regarding the list of community health capacities that Craig gave us, where are they documented as critical aspects of community health? Also, you mentioned taking a holistic approach–but how can we practically approach a holistic vision and how can we measure whether we are achieving that?

Craig Stephen: The Ottawa Charter includes a list of determinants of health from the 1970s. This established the idea of health promotion. SNAP–smoking, nutrition, alcoholism, physical activity. What you aren't going to find is taking health promotion and incorporating it with issues of environment, biodiversity.

Holly Dolan: The Canadian Journal of Public Health, workshop in Montreal, also includes indicators of health.

Craig Stephen: Institute of health promotion, epidemiology

Valerie Langer: According to a study I know on criminality and environment, criminal rates are higher in extremely logged communities. These issues are important to us because if the community is in tumult, it is unhealthy. How much peace do you need for a healthy community? What community ethos contributes to health?

Craig Stephen: The problem is going from interesting correlations at a broad scale to local predictors. We are not trained well to deal with complexity. It is a mistake to look

only at the environment component, so I'm being holistic. People often forget to look at connections. Focus to know one community well, and then you can see patterns in a series of communities.

Sarah Hogan: Because this is an isolated area, whether people are here by choice or they grew up here and did not have means to leave—that seems to be a determinant of health and happiness. Did you look at whether people live here by choice or circumstance (to Holly)?

Holly Dolan: No, we did not in the survey. But Sulan Dai has addressed some of these issues in interviews.

Sulan Dai: In interviews I have asked questions related to this topic. The major thing is that socioeconomic restructuring happened in the four communities I looked at. Any change gives you two sides—open opportunities or closed opportunities. What you do depends on your own ability (education, support from family, etc.)

Nadine Crookes: I agree with everything Mary said, but I do not want to leave people with the impression that things are so desolate in First Nations communities.

Mary McKeogh: It is desolate.

Nadine Crookes: If I may speak, I am from Ahousaht, and there are some of us that have the capacity to give back to our communities. It is our duty. The communities you were discussing are two-thirds urban. We have huge urban communities. 'Urbanaht' is the new word to describe these people. In our communities we appreciate everyone (family, connections are important to us). So to work on solutions we have to draw on people to give back to the community. There are many people that have become mentors to show us different paths. So there is a lot of opportunity for solutions that directly relate back to culture, teachings, and language. Parenting for instance: we were raised by grandparents but that is part of our culture, our traditions. And I hope when I have children one day that will remain the same. So truly understanding the cultural context is very important to find solutions. From the *Hahuutri* project, I know that we have no language for wild, wilderness, parks–we have HOME–so we treat that space as home and that relates to health.

Mary McKeogh: I totally acknowledge what you are saying. Joe Tom said to me: "If you knew our communities 30 or 40 years ago you would understand that we are in a different place now and we will change in the future." What I wanted people to know are the biggest issues we face every day and I feel very strongly about those issues. The larger construct of health is part and parcel of our nursing program. I get depressed working there, but I'm still here 4 years later and I understand the culture better. I see health more as an aspect of community and I have learned to live in my heart more. But I am dedicated to addressing the issues we are facing, and truly acknowledge what you are saying.

Ken Andrews: The issues Mary brought up are important because we don't want to sweep issues under the table but it is important to address what was just brought up because there is a capacity in people. The key to increasing involvement of First Nations kids in activities is to find key people to be role models for those First Nations kids. For example, at a slumber party, a friend shared cultural stories and kids then felt that their

traditions and cultures were recognized. So it is important to address issues and draw on the human resources that exist.

Pam Frank: Important points were raised by each of you. As a First Nations person, I have learned that family comes first and foremost. There is a ten year age span between my oldest and youngest child. Thinking back to integrating culture is so important. Child rearing comes from an early age and is integrated into the choices you make, the lifestyle you will pursue, the livelihood you will have. When we talk about ecosystem and environment, that is part of our culture. The placenta goes back to the environment. When we talk about the well-being of a person in our culture, it is not only emotional. physical, mental, but most important is spirituality; it comes on top and is integrated into our programs. We all come from one source, the Creator, and that helps us become what we are today. So we can educate our people to help learn what our culture is all about and how they can heal, use resources (people, the environment) to heal. For example, the use of water-creeks, the ocean; forests; animals-all these have significance to our people. I encourage researchers to have a better understanding of the people you choose to partner with, research with. When someone asks me who I am, I tell them my name, my Ahousaht name, I tell them about my parents, my grandparents, the history of how I am and where I come from. Yes, we face many issues. We have a lot of resources; we train people through NTC and on our own. We have the Holistic Centre. We completed a program with the Women's Resource Centre that was integrated into the community. Women learned to do crafts, and there was open discussion on issues that impact women-which was important because many were afraid to come out of home. Because the gathering wasn't titled "family violence" "abuse", they were able to come and speak. At the Holistic Centre we try to get away from naming programs negatively, so people are drawn to a positive name for an opportunity to discuss issues. It may take the next 100 years to overcome oppression.

Barney Williams, Jr.: [says a few things in Nuu-Chah-Nulth language] I am speaking in words that most of you do not understand because that is how we feel about the issues you bring to us. Very often dialogue is used that we do not understand, so consequently we do not get involved. We are respectful of your knowledge and education. Many of us have spent a lot of years in earning Master's degrees in *culture* that are not recognized at the university. I just returned home to be with my people and share knowledge I received while being mentored by two old ladies. My mother died of TB when I was two years old. I moved between my grandmothers' houses. I was fascinated by the knowledge of my grandmothers. My grandmother was disappointed that all I got for my diploma at Malaspina was a piece of paper (laughter). There was a celebratory feast to honour me for my accomplishment, to share that it was a milestone in my life. She didn't understand it but she said "you will fly away" and "you don't forget where you come from, you carry that wherever you go."

We have learned from people who come here. But sometimes they forget to ask us what we know. So if there is one thing you learn it is that there are some of us who are very learned, and are very willing to share that if you just ask. We were and are taught to have balance in our systems. We learned these things and maintain that a big piece is the spiritual aspect of our well-being. Our people have taken your teachings too much to heart. Our challenge is to reintroduce our culture. [more comments in Nuu-Chah-Nulth language] Some First Nations do not see the use, the relevance of listening to traditional knowledge. We sit down and talk with our elders and advisors, our *tapathsi*, and we talk about what was, what is, and what could be. We talk about what has sustained us

against all odds. I am a product of residential schools. No one listened to us as little boys and our experiences of abuse. That's only part of it. I went to school and never went home for six years, even though it was only two miles away. I had no concept of family, discipline, so there are a lot of things I am sensitive to here.

I believe we have those issues because we have lost our identity–we don't know who we are. We have lost a sense of belonging to anybody. We are reminded of that. Racism is rampant. But this community is in denial on that as well, even though we experience it all the time. So when we speak of health, I'm glad we are thinking of it holistically. We have to recognize that someone created our world.

Why do we have to be so complicated? My ancestors lived by simplicity.

One day as a boy, I came home all excited by knowledge from school. My granddad listened and when I finished he said Huuxs?atu—"Take a rest grandson." We need to remember that in our ability to solve things. We move so fast. Hu?acači?—"Go back where you came from to see what you missed." That's what my elders told me. I think those are profound things. If I take time to acknowledge the presence of someone else, no matter who they are, then I show that respect for creation. The significance of each animal and place in the ecosystem is important. When herring spawned on the beach, we were not allowed to play on the beach out of respect. Maintaining the balance of this place was important.

I believe it is important to have a voice, and not to take away from the panel, but to share knowledge we have as peoples, to create understanding in those of you who have the place to ask me questions, and to be able to feel a part of all of you, rather than what we have always been, in isolation from all of you. It's time to work together in a humble sense, with much respect for one another. Kleco for listening.

Afternoon

The Westcoast Women's Resources Society Community Needs Survey, 2003

Adrienne Mason, Tofino resident

The community needs survey was similar to another project on barriers to access (to services, programs, etc.). Surveys were distributed and interviews were conducted with the general public and service providers.

What needs are not being met?

General public findings:

- 1. Adult education opportunities (broadly defined)/ general knowledge programs.
- 2. Education, culture, and recreation for youth.
- 3. Cross-cultural events and services (people want to know about First Nations, greater understanding between communities)
- 4. Nutritional counselling
- 5. Affordable year-round housing in all communities

- 6. Employment training
- 7. Counselling (parent-teen, relationship, etc.).

There are a lot of services here. There are never enough, but there are particular challenges we have here. There are barriers to access: we have a unique set of challenges in that we have eight communities spread out in the region, many of which are only accessible by boat or plane. Transportation is often the main reason why people can or cannot access programs (when the service is not offered in some communities). Lack of educational programs is a problem, and not everyone can afford them when they are available. Lack of communication is a problem: not everyone is aware of the services available; the general public do not know where to go to find out about services and programs.

Service providers' findings:

Areas that need improvement include adult education, housing options for women leaving abusive situations, affordable housing all year, counselling around anger management, access to basic needs, basic literacy and numeracy (these people are less likely to access info and services), lack of phones, counselling for families, and services for seniors is a large gap (one interviewee said, "what services?").

Specific challenges include: there are a lot of part-time workers with a full-time load; it is so hard for people to make time to make things happen; lack of resources for those who are already providing services; and lack of coordination. It would be good to figure out who is providing what and when and how to contact them.

Where do people want to access services? Tofino and Ucluelet residents said Tofino or Ucluelet, depending where they were from. It is difficult for people to leave the community to seek services.

Please contact Adrienne or Jan Bate at the Women's Centre if you want a copy of the report.

Afternoon Focus Topics: Small Group Discussions

We divided into small groups in order to share and hear each other's thoughts about specific issues, and to think about next steps and solutions. Where can we go from here? The small group topics were:

Culture and sense of place (Facilitator: Caron Olive) Social services; independence and local control (Facilitator: Jen Pukonen) Economic diversification; economic justice and equity (Facilitator: Craig Paskin) Drugs and alchohol (Facilitator: Brenda Kuecks) Clean, safe, and healthy environment. What can we do? (Facilitators: Barb Beasley and Danielle Edwards)

Education and recreation (Facilitators: Darcy Dobell and Gerry Schreiber)

Following the small group discussions, the groups reported back to the floor:

Culture and sense of place

- Rootlessness is a key issue. Many people experience a loss of connection to culture and to land.
- Some people don't know what community means.
- Many First Nations problems result from loss of the language.
- The question of responsibility is big. Holistic healing involves taking responsibility for healing and corrections. In *mama1ni* (European-descended) culture, responsibility lies with the individual; in *quu?as* (native) culture, responsibility belongs to the community, and brings with it the obligation to share.
- There is a loss of friendliness. People don't invite others for a cup of tea as often.
- History persists in the Sound. It lies dormant, and it encompasses all. Ceremonies and believing in them are important. Through ceremonies we medicine the people around us, we share responsibility.
- Respect yourself so that you can respect others. When you sit with people, really sit with them.
- How does one stop being a newcomer and start being in a place?
- A greater sense of belonging is a first step in encouraging more participation and respect in the community. Traditions and ceremonies can help to build a sense of belonging. The law and culture of Tla-o-qui-aht is still here even though it is not recognized. We need to *live* the culture and teachings.
- How do you start building a community?
- Simplicity is a key. Follow protocols
- Feeling good about yourself helps, and being non-judgemental.
- Every one of us brings something from our culture, no matter where it is.
- Gossip, jealousy, and competition are problems that indicate a lack of unity.
- When you host people, you always feed them. Never let your guests leave hungry!
- Laughter is important. Learning should be fun.
- Working with elders is also important, to record teachings and knowledge.
- Community mapping would be helpful. Maybe even a puzzle game. We could map the dogs (or maybe the hydrants).
- Feasts are a good way to build community. Laughter and food!

Social services, independence and local control

- We need to create a West Coast strategy focussed on local decision-making and naming. Services need to be under our control, so that we can become more independent of changes in government.
- Maybe it's as simple as coming up with small programs that meet real needs, and are framed in ways that point to those needs. Give people the opportunity, and they can begin to solve their own problems
- We have a lot of successes already that we can build on. The Women's Centre, the food bank, the Meares Island protests, the Raincoast Interpretive Centre, and so on-these are examples of the community taking charge of its destiny.
- We need to recognize our shared space and history.
- Stories and celebrations are important. 2004 is the twenty-year anniversary of the Meares Island blockade. We should celebrate that and other anniversaries that help remind us of local history and capacity.

Economic diversification, justice and equity

- Through the tourism industry, we are becoming servants in our own communities.
- We import too many jobs and services (e.g. trades people). We need to plug that leak. Wealth generated locally is being removed from the area. Maybe we need to set goals, or even regulations that encourage local sourcing of labour. Apprenticeship programs should also be considered.
- Small-scale entrepreneurship is the key: Just do it! "Entrepreneurs don't read feasibility studies." So how do we create entrepreneurs?
- We have to ask ourselves: what kind of wealth do we want to create in our communities?
- We need to diversify within tourism. Ironically, tourism initially *was* a diversification strategy.
- Niche marketing may help us to identify new directions of successful and appropriate development.

Drug and alcohol abuse

- Drug and alcohol abuse is linked to other issues in the community. Housing, education, etc. Almost all of us live with the effects of this issue. And we don't talk about it.
- People need welcoming and non-threatening spaces to talk. Each community needs its own holistic centre. We need all community members to be aware. Non-native people are not aware. We need some awareness training
- Education and prevention are key. Elders can help with this, especially in working with youth. Often talking about the consequences of abuse from personal experience can be helpful. Abuse is often the result of personal disconnection.
- This has to be a priority and a concrete project.

Healthy, safe, and clean environment

We started by talking about big-picture questions about connecting human well-being with environmental components. We need education around this. IMany environmental problems result from lack of coordination and planning because connections are missed. Global trends are reflected here, such as the impacts of logging and other ways of making a living.

- At a smaller local scale, there are issues like dog control and waste management that are within our grasp to deal with immediately.
- Short-term strategies: First, we need to develop more effective school programming. We need to teach skills in more than monitoring, wealso need to teach people to think about connections. The Ucluelet Harbour Project is an example, it shows how water pollution affects recreational opportunities, and food like clams, and so on. Second, we need to address environmental health risks to ecosystem services such as air, water and food fromthings like pollution. Also, what are the risks tosocial values like aesthetics. Third, improving community access to local resources is a key issue. For example, buying back fishing licenses.
- Mid-term strategies: We need to create more political involvement. The Community Charter act gives an opportunity for municipalities to take charge of new areas. We need a group of environmental champions to advocate for councils to deal with the issues. The Health Act is a powerful opportunity, as Craig Stephen mentioned earlier. Second, we might develop a regional advisory council that taps into some of Health Canada's programs. For example, turn the "Healthy Cities" intiative into a

healthy rural initiative. Third, once we buy back licenses, we need to create a fishing license bank.

• Long-term strategies: First, effective school programs should lead to an enlightened community. Second, we should develop greater local control. And third, we should develop strong rules around quotas and the management of the resources.

Education and Recreation

- A lot of what we talked about has already been heard from other groups. Especially the culture and identity group. So I'll highlight main themes.
- Communities belong in the schools. Schools belong in the communities. And both belong in a space. And of course that space includes the natural environment. So we need bridging programs, for example, elders in the schools. It should be everyone's space.
- We also need to become more independent of external support. This is a need for volunteerism, so we need to encourage and celebrate volunteerism.
- We also talked about simplicity. We shouldn't get caught up in big facilities skating rinks, pools, etc. we need to ask ourselves what other spaces or places could be created with this money? Communities need to play together. And much of that play needs to be unstructured. We need to create spaces and opportunities for this.
- Space + volunteerism = things happening. There is a lot of expertise and energy that we already have and we need to build on.
- What actions do we need? First, at the community level, we need to foster volunteerism proactively and aggressively. We also need to make better use of the facilities that we already have.
- At the level of CLARET and CBT, we need a community-friendly call for projects that bring out volunteers, without making it seem like an academic exercise. Make it fun. Outdoor education and early childhood education are important. And of course we've heard that there are so few young people at this event!
- On a broader level, funding is of course very, very scarce. In addition, schools are structured too rigidly to make space for new approaches. And government programs are similarly over-rigid. So we really need to begin to think about a revolution!

Discussion from the Floor

Facilitators:

Ruby Berry, Ucluelet resident Jan Bate, Westcoast Women's Resource Society

Ruby Berry: I would like everyone to ask themselves right now: What idea is uppermost in your mind from today's discussions? Hang onto that and then act on it. Because we talk about a lot of things and they can get lost in daily life. Think for a moment about what you can personally do about that issue, even if it is a little piece, a small step.

Valerie Langer: Is the idea now that CLARET can condense the information that comes out of these workshops and use it to inform their activities? What is CLARET's intention? Where does the info go from here?

Stan Boychuk: The purpose of this science symposium in terms of the way we organized it and conducted preliminary meetings in the communities was to begin a process of engaging community members broadly around the three themes of the

symposium: community health, tourism, and coastal zone planning. The information provided in the community meetings showed us that these issues cannot be dealt with in isolation, so the symposium is a forum for these discussions. Our intention is to provide a summary back to communities we hope captures the content, atmosphere, and intent of the discussions that are being held here. Those summaries will go back to the communities and we will hopefully engage participants to work with us to try to look at establishing future direction out of that exchange. Where are we taking this discussion? Where are our priorities?

Barb Beasley, CLARET Senior Research Associate: One of our goals is to form linkages between communities and academic resources, so what is beneficial about the symposium is that it provides an opportunity to identify individuals within our communities to approach, and then come up with a strategy to approach academic communities to get support on these issues.

Gary Shaw: One of the most important goals of the symposium is to simply have a conversation, to recognize each other, our histories and aspirations. The symposium affords First Nations and non-First Nations an opportunity to share space and talk about common concerns. It is amazing how rarely that happens. We have two distinct societies that engage with each other in ways that are not often as useful as they could be. So if we want to influence our future it would be useful if we could synchronize with each other. To move from eight isolated communities to one community we need conversation. So this isn't designed to create a particular outcome, just a diary of West Coast thinking in the form of the symposium proceedings.

Jen Pukonen: With respect to Ruby's idea about taking one thing home, basic needs are most important. National Geographic did a story about a woman from the Middle East. The woman can't feed her family but the magazine has made tons of money off the story. We need to share the microscope that Barb's poster shows.

Norma Dryden: Expectations of the symposium are talked about in the community as well. Our small group talked about local control and social services. We also talked about short and long term vision. We talked about simplicity and economies of scale, and about relationships in a larger construct. Imagine our lives 50 years from now. Think of the longer vision. Needs assessments help us think about ourselves and what we want.

Mary Martin: On disunity: when I talked about jealousy, competition and gossip in the small groups, I wanted to emphasize the importance of self-awareness. What affects us? Who we are has a ripple effect in our community. I agree with Gary that we need to bring our communities together. Last year I participated in a racism polluck dinner in Ucluelet– that is an example of a place to bring people together.

Day One Wrap-up

Linda Myres, Bamfield Community School Association

Those of us from Bamfield support the idea that we need to talk to each other. We are neighbours. Thanks for the invitations. When one volunteers for a thing like this one feels honoured.

This is not a summary. I just want to share my notes with you. I have some understandings, but from afar. These are just reflections and snapshots.

My favourite thought for the day is: "People becoming what they are, not trying to become what they are not." That would be a *real* change.

I congratulate the people who brought posters and who brought us together. People bring huge capacity to this meeting.

Several people contrasted choice and circumstance in our connection to this place. Each time I heard about choice and circumstance, I felt there is a growing sense of ownership in this community.

There is a community. What we need is to build in the growth process. Supporting the society with harmony, I think there is a harmony.

Those people who are not here may not have come to share, but we need to go back to them and share. We have a responsibility to pass on what we learn.

As the day went on I saw passions, there are skills, knowledge, people are positive and working.

I feel empowered when I hear "revolution," I sense actions. I do not mean in an extreme way, but through balance, equity, and conversation.

In order to get some action, we have 6 groups. But the opportunity here is really not limited. Recognize the pure heart of science. Working together, I see that you are beginning to solve problems.

I heard about process, consulting. I also heard that time is critical. It is a balance we need to look at. The action plan is important. Time is an issue.

What happened here today is difficult. It is difficult for our words to convey our meaning. For example, the stories about drugs and alcohol. Those are stories about individuals. People spoke with courage and understanding. People spoke from their heart about what is, what was, what could be.

When I was a student, my teacher told me there are no answers. Now academics are looking back to the community to find answers. Through processes like this, we may find answers. We have heard stories, Clare is painting our stories. Collective stories build and build.

I hope this will encourage you to talk about this and carry it on.

DAY TWO: TOURISM AND ITS IMPACTS

Wednesday, November 26th, 2003

Re-cap of Day One

Derek Shaw, CLARET Senior Research Associate

My favourite thing from day one was a simple comment by Barney Williams, Jr. during the discussion on culture and sense of place: "Respect yourself so that you can respect others." This is important for orienting our discussions around tourism. When tourists come they see us as ambassadors of our community. If we don't respect ourselves and our community, how can we act as its ambassadors? If we don't feel that the community is managing the impacts of tourism on the community, as well as the forest and the ocean, we may resent tourists, and it will be difficult to show them the respect they deserve.

Here are some of the comments from the health day that have a connection to tourism.

Ken Andrews encouraged people to participate: people should be active agents in the community. This cultivates a sense of belonging and ownership (respect) which will give us the self-respect we need in order to respect our visitors.

Holly Dolan pointed out that community health depends on living well within your community. If we feel that we are losing that small town feeling, we may begin to resent tourists. Holly compared Tofino and Ucluelet to Port Hardy and Prince Rupert. Some of the indices are better here than in those communities—we have an economic base here. I guess we should count ourselves lucky for that.

Holly talked about the lost jobs in forestry, fishing, and how that plays out in the narratives of people's lives. When tourism is the main industry here, what will be the narrative of our lives as members of this community?

Craig Stephen described health as an overall capacity for feeling of well being. Health depends on a safe, clean environment and good relationships. He encouraged us to adopt a holistic view of health. We need to be happy in our community.

We tend to look at impacts that can be measured financially and many can't be measured this way. Are our jobs meaningful? Are they part of the journey in our lives that we have chosen? I see many talented people working in more demeaning jobs than they would like, jobs that are not fulfilling to them. Where do these jobs lead us?

Mary McKeogh spoke of the forgotten aspects of culture, such as how to be good parents. Parenting is part of the journey of life; it is not a burden. The journey is a good metaphor for life. The tourists that visit here are on their journeys through life as well, literally and figuratively. They have chosen to make our communities part of their journey. We need to honour their journey.

Morning Panel: Tourism and its impacts on local communities

Facilitators:

Derek Shaw, CLARET Senior Research Associate Greg Blanchette, Ucluelet resident

Panelists:

Anne Morgan, Toquaht First Nation Danielle Edwards, Ucluelet resident Norma Dryden, Tofino resident Sidney Sam, Ahousaht First Nation Stephen Charleson, Hesquiaht First Nation Michael Tilitzky, Long Beach Chamber of Commerce Susan Payne, Ucluelet Chamber of Commerce

Derek Shaw: Tourism is a global force. Tourism represents the largest movement of goods and services in human history. One third of world trade in goods and services has to do with tourism. It is a powerful force. Small communities would have difficulty resisting this.

It is beneficial to view tourism as a force that is here to stay and to understand that there are pros and cons. We must accept that. The question is: how do we maximize the positive aspects of tourism and minimize the negative? Perhaps the panellists will consider this in their comments.

Anne Morgan: I am from Toquaht First Nation. With regard to tourism I see three interconnected areas in which tourism impacts our community: social, environmental, and economic. The first step is to find out how tourism impacts our community in each of these areas.

We need to bring tourism into our communities in a positive way. From the Toquaht perspective, tourism is a cultural exchange. There are lots of opportunities for recreation in our territory, but we need to figure out how to make tourism pay. Toquaht have 8 homes in one of our reserves in Barkley Sound, but over the years we have not had access to our land and the ability to survive there as a community, much less access to benefits from tourism. Who is the driving force in our communities?

Tourism could be a benefit as long as we could manage it well. Cultural exchange is meaningful to both us and tourists. I would like to see a cultural centre on our land to share our culture.

I wonder how we come to the place we call sustainable tourism.

Danielle Edwards: I have lived in Ucluelet all my life.

I see tourism not as an opportunity but as a changing force in the community. I don't expect tourism to stop. I am concerned, however, about the idea of a destination resort:

the idea that tourism will be the saviour of our community. We should ask ourselves: "Who is the driving force in our community?"

Other sectors are dropping in activity and they need to be part of the life of the town. We need to maintain balance if we are to survive. It is not a good idea to base everything on tourism. I don't want to live in a community like that. Too much emphasis is put on money and development. People don't see positive chances for most locals unless you are already a business owner. People can't make enough money in tourism jobs (\$8/hour). Houses are too expensive. Tourism is driving people away because they will not be able to afford the price of living here.

Tourism won't go away, but we need to be careful about allowing it to control us.

Norma Dryden: I first came to Tofino 20 years ago as a visitor. From my first encounters, I was touched deeply here. I thought Tofino was the most beautiful place on earth, it is pristine, healthy, and I can live next door to a rich First Nation culture. I have chosen to live here.

A banker once told me that Tofino doesn't see itself as a quaint community. Ucluelet doesn't see itself as this either. As a traveler myself, I appreciate my home more when returning with fresh eyes. I hope the discussion of tourism will promote new ways of seeing ourselves.

Many of these points come from discussions at my kitchen table. Yesterday the discussion was about community health. To talk of tourism is also to talk about community. How we interact with each other in our community spills over into tourism. In yesterday's discussion we acknowledged that activities build cohesiveness and how depression is a response to our environment. For example, the finding of the Tonquin anchor has sparked new alliances and a common vision that we can build upon. How we engage with tourism will determine our understanding and management of tourism.

Some aspects of tourism I appreciate. Generally tourists are happy and like to exchange ideas and stories. It is helpful to see our community through their eyes, and to see how our community inspires others. I was talking with a family who was staying at my guest house one time, and it was clear that vacations were a rare thing for them. They had just come back from a walk and I asked them how their day was. They said it was "a day they would remember for the rest of their lives."

When I travel, I long to hang out with people in communities and have conversations with locals. I went to a lodge one day and sat with a couple from US. They were so impressed with this region because it was not wall to wall condos. They talked about their Meares island trip. They said it was an excellent experience for them to learn about this region's concerns of balancing environmental concerns with development. We are sharing with the world. This kind of education is on a larger scale. At the same time I want tourists to know about all aspects of our communities. Clayoquot is the home of the last remaining cluster of old growth left on Vancouver Island. This needs to be out in the open.

Part of our ecosystem of tourism is the spaces created and shared, and opportunities for interacting. How we interact becomes our culture. We are the stewards of what they take away. And we can be be proud of the great job that we are doing.

There is much money generated by tourism, but there is little coming back into the community. We had forty years of logging with nothing left behind for communities. Communities need to insist that resources come back to communities. It is our responsibility to develop mechanisms to let tourism pay for itself. It will be a challenge for the community and local government to figure this out.

We should be consciously developing low-end tourism as well, not just high-end. Lowend tourism impacts the expansion of community activity. There could be picnic sites on our beaches.

I am concerned about the negative interactions and consequences of tourism. Prices are extreme, and even tourists are shocked. As a resident I find it unfriendly sometimes.

Tourism has significant impacts on the environment and wildlife. Tourism activity should be sensitive to what already lives here and not disturb it.

Our youth are not included enough in tourism. Even today they are not here in this conference. I would like to see internship programs in all our processes and a wide range of community activities for youth such as surfing, kayaking, fishing, hiking, and canoeing.

I would like to see our signs in Nuu-chah-nulth language

We should monitor access to beaches. Kayakers could be restricted to certain waterways and we could collect fees. Planes on beaches should be restricted.

Do we want to encourage franchise businesses or small local business?

We live in a fishing town but we can't get any fish. Marine management regimes should ensure a quota for locals and local businesses.

I think that we are too concerned about the dollar, a little too greedy. We should be concerned about each other. What are we missing when there are only 6,000 residents in our region and we are not all flourishing from our 1,000,000 visitors?

Sidney Sam: I am from Ahousaht. If my comments seem offensive, remember, we are here to respect each other.

White people came to our graves and villages and beaches. Tourists started coming, and regalia and sacred things started to disappear from graves. And now we're putting those things out. If we did the same things as those tourists when we were in Victoria we would be put in jail, but nothing happens here. Also, people come to caves and disturb bones. We need to respect these things and not allow them to be desecrated again. Not just talk, but do something to protect our heritage.

Fishing: tourists love it. Regulations allow only two fish a day, so they catch and release. One guy I know caught 13. 9 of the 13 died. If they are caught by the gills, they will die. 9 of the 13 died. We need to change this "catch and release", it is catch and kill. Another thing: The Walk on the Wild Side trail, a six hour hike. Ahousaht spent a lot of time putting that together, but today people get dropped off by guides in the middle of the trail and get a free walk. There needs to be more respect for us by going through our office to pay for it.

We have 30 reserves. They are not identified on every map. It is private land. We don't mind people going to our beaches, but respect it. We go and clean up after tourists. We shouldn't have to do it. More and more tourists are coming. So it will get worse.

Many animals seem to be protected because tourists like them.

Whales are beautiful and protected. I am not sure why they are protected. Newspapers say 300 die along the coast during the migration. Do we really know why? They're probably starving. They are thin when they come up on the beach. Too many whales, not enough food, but the whales are protected. We can't go get them for food. DFO should take a closer look. Are we doing the whales any good by making them starve?

Sea otters are cuddly and protected, but if you go to Kyuquot Sound, they have devastated the sea urchins, abalone, clams, crabs, the very things that we eat! They are now on our doorstep in Clayoquot and we can't do anything about this. We used to use them; chiefs would wear them. They were a very special animal. Now we can't do anything with them.

Sea lions: there are many out there and they eat 100 pounds a day of herring and take our food away from us. We can't shoot the sea lions. We used to make good drums from them. They make good drums.

Tourism does not profit or benefit Ahousaht; but we are affected by it. We see lots of boats and kayaks going by; but we don't see any benefits. We are right in the middle of a prime area for tourism, but we don't get a share. Somehow we need to get a piece of the pie.

Stephen Charleson: I have lived in Hesquiaht all my life. I am a recovering politician.

I haven't thought too much about tourism and its impacts. I think of Tofino as where ecotourism happens. It's 25 miles away so I don't see it every day.

I operate Hooksum Outdoor School in Hesquiaht Harbour from May to September. Throughout the year Hot Springs Cove is a destination, there's always activity across the bay. When I was a kid it was twenty minutes by canoe. In the last few years a lodge has been built, so Hesquiaht participates in tourism a little bit.

I was a fisherman most of my life and spent most of the time offshore in the summer. In the last ten or fifteen years I have been seeing the impacts of tourism, positive and negative. I found out that a lot of people coming to our area were there for recreation. This has become a place for people to come just to play and not spend a lot of money. This is a foreign concept to us.

The first impact I noticed as a teenager was when I would travel around this area with my father and brothers. We went to beaches for hunting or just looking around. I saw many things; whale bones, sea lions, eagles, clams... and I got to know the land pretty

well. As people started to move in, these things started to disappear. People would just take things without asking. This is our front yard! If this was your front yard and things started to disappear you would want to know why. People don't see this as anyone's property.

Starting at least ten years ago our territory got carved up into different designations: parks, tree farm licenses, marine protected areas... We were not told that these designations were coming in. There was no consultation. Suddenly one day no hunting is allowed because the campers will call in and say those crazy Indians are shooting at us again.

Resources have changed, perhaps now over the entire summer. These are changes from the outside. When our seafood is in season, we have to compete with people from all over the world.

Lots of boats come around when herring are spawning but herring won't spawn if they are disturbed. Tourists want to see this, but they disturb everything. And herring spawning also impacts many things. If the herring don't spawn, whales don't eat, eagles, ducks don't eat. Many of us know these things. Sometimes, once the herring eggs hatch, boats run right over the eggs and destroy them. People just don't realize what they are doing. When First Nations try to tell them they are told to "get lost."

I like talking with people from all over the world. Lots of them do understand things and are sensitive, but many don't as well. Some don't try to force their views on us.

I am glad to be here and glad to see that you are here, just don't eat my food! (Laughter)

We have a management plan called Management for a Living Hesquiaht Harbour. It is in the Interim Measures Agreement. I am not sure if it is still in place or not. But this would be a good step forward for working with the province. We need to discuss these things.

The biosphere might be part of our new understanding. We have moved a lot in the last ten years. Ten years ago Hesquiaht was called an Indian village, now we are called a community like everyone else. I'm not sure if this is good or bad. First Nations have different perspectives in this area than are considered normal in this day's society. This needs to be understood when plans are being made about our areas.

Michael Tilitzky: I tend to just get up and say what comes up rather than have a presentation. My best thoughts come at night, lying in bed, thinking about what I should have said.

Stephen is a hard act to follow. What can I say that has any meaning after that? As a species perhaps we can come back to the First Nation perspective as being the norm.

A few years ago my family was looking for a community to move to with three qualities: (1) A good place for our son to go to school and grow up, (2) a place where we could use our skills as educators and perhaps start a business, and (3) a place where we could get CBC radio. Driving around BC, I had been to Tofino before and like me many are now coming back, and–wow, everything has changed.

The opportunities here in environmental education are incredible. When people visit natural places they open up themselves to new levels of understanding. In Manning Park I gave snowshoe lessons to elementary school kids–winter survival. I asked if anyone had been lost. Most of the kids said yes. I was surprised at this, but it turned out that they had been lost at the Great Canadian Superstore, or Costco; at large urban malls. People nowadays are removed from the natural world. We are all like this. So when people come here to this great outdoors, it changes the way they think. It's a "landmark experience". Whale watching can do this. People see something new and the seed of change is planted. Hopefully this will help them understand how Stephen sees the world and make changes. They may be more sensitive to global issues.

What Danielle said was close to what I think. I am going to make a living here. On the journey Derek mentioned, managing the chamber was not what I saw myself doing here. But it has provided many new opportunities to learn and to understand. We could sit at Stephen's feet for a while.

People come to the info centre and ask what is there to do here. When I'm in a flippant mood I say: "I usually like to take off my clothes and run down the beach in the rain." Some people get it and some don't. We need to create a vision and hopefully this will become part of our discussion

Susan Payne: I see some of the problems with tourism, such as loss of community. But many people come here and say, "Wow, you should be proud of this place." We need to be more organized so that we get together and talk to one another. Right now, each organization does it themselves.

I view tourism as a catalyst to develop secondary industries. We need diverse economies. Resource jobs are leaving the area. The protests of the 90s were awareness-building processes and with awareness and interest comes growth. We can't blame tourism for everything. But we need to keep up with growth (infrastructure).

People come here looking for history and culture. We need to develop more opportunities for this kind of learning. As Michael said, people want to know what to do. We can't be too proud of where we are in this regard just yet. Ucluelet is not the ugly stepsister any longer. We need to develop cultural information to let people know what we're about.

When I first moved here ten years ago, I had a baby 1 week old then. I met Margaret Morrison on the street, when it was pouring rain. I had a new-born in my jacket and Margaret stopped me asked questions about her in a friendly welcoming voice. I was not used to that in the larger centre where I came from. That hooked me right away.

Some tourism statistics: Tourism generated over \$9.3 billion in BC in 2002. 1 in 14 people in the province –114,000 directly and a total of 266,000 in tourism-related businesses. People are employed by tourism in BC. Tourism is growing fast in BC now, and everyone wants a piece of it. We need some controls on it so that we can retain our sense of community.

Not all tourism jobs are low paying. Many management jobs are available. Degrees are required, these are skilled jobs. They don't necessarily offer the highest pay but you can make a living.

I agree that low-end tourism is important as well.

Derek Shaw: Barney Williams, Jr. told me that he noticed that people no longer say "hi" to one another on the streets in Tofino. I am sure you have had that experience where you say "hi" to someone on the street and you get a weird look, usually from a tourist. After this happens a few times, we start to get trained not to respond. This is not what we want.

We need an opportunity to tell these people what we want them to know. Maybe we should make a list with suggestions like: when someone says "hi" you should say "hi" back, that is what we do in small towns. And don't eat our food.

Tourists are not self-organizing. They come in small groups. It is our responsibility to organize them, give them direction.

Discussion from the Floor

Maureen Fraser: What struck me from this morning's session and yesterday is that how we look at the visitors to our area, as a problem or as an opportunity, will make a large difference on how well we deal with the issue. The concept of being servants in our own community, which was expressed yesterday, this struck me as the wrong way to look at the issue. Women have been "servants" for millennia and we are trying to change that to "caring." This is how we should choose to frame the question of tourism. Another angle is to think of oneself as an educator. Again, this reminds me of the mother's role. Being an educator is one of the highest roles that we can think of or ourselves.

Rod Dobell: When the only tool you have is a hammer, every problem looks like a nail. As an educator, I'm delighted with Maureen's suggested approach. It's amazing what can be learned or taught in a whole range of settings outside the classroom–and such education is a worthwhile component of the tourism experience that could be offered here.

Kathleen Shaw: Thanks to the panel. A year ago we were at Haida Gwaii. We went to the visitor centre where we paid \$50 to travel in the area, watched a video, and had rules explained to us regarding where we could go and what we could do. We were also given a passport. We had a rich experience. What people want to see is First Nations culture, and they are marketing for it, but First Nations aren't benefiting from it. We should start a process. First Nations communities are impacted and don't have any way to recover anything from it.

Tom Curley: It is nice to have so much feedback at the symposium. Sorry I couldn't be here earlier, I was at a youth symposium. There was concern there that youth are not involved in communities, they're left to do laundry. Look at this complex (Tin Wis resort) —the youth made this happen. We taught our daughter how to present herself no matter what time of day it is or who you are with. You stay on that level the whole day.

22 years ago, I remember some of the early German tourists we had who I took out fishing. One guy said they had big fish in Germany. But then he caught a 46 pounder.

He thought he was hooked on the bottom. He just about jumped out of his boots when he saw the fish.

Over the years I've watched Tofino grow. I used to hang out down at the waterfront, by the first coop store, watching the boats of different sizes coming through. But now you're a local if you have lived here for two days. Meares Island used to be the big attraction. I started a fishing charter and had to face competitions from "locals" that filtered in here, chasing the activity from the other side of the island.

I want to reflect back on stories from our elders about the Tla-o-qui-aht warriors, including the women. And the ship that blew up here. There are two sides to every story. On one side there are heroes. Our women are heroes. On the other side there's defeat. We also have to remember the whalers. There was a canoe trail from Grice Bay to Long Beach, where we always dragged the canoes over, rather than bringing it all the way around the spit. But now the land uses of that area prevent us from using it.

There are many historical things passed on to me from elders. Ernest David, Paul Hayes. Paul never said much, but when you sat down with him, he could talk for hours and hours. He told many stories about the fearlessness of Tla-o-qui-aht, about Kennedy Lake, about the area. There is so much to be told. The real stories will come out. There will come a time when they will say, "Okay, I'm ready to tell you." Then we will have the real truth.

But we are waiting, we are getting things together. Our wise people-*tapathsi*. Our wise-guys! (laughter)

Remember also that our youth want to learn and understand too and participate. They have brought out a lot of things at a forum in Port Alberni that we need to hear. Thank you, choo.

Derek Shaw: Youth were often mentioned and we talked about how they can be involved. Tourists are surfing, kayaking, why aren't more youth involved in these things?

Kathleen Peace: Is there any way that the training can be localized? Could there be an Institute of Tourism to train people in a way that is founded on the local communities' values? We need to offer opportunities so that the youth can be trained in their communities and values.

Mackenzie Sillem: I worked as a kayak guide and now manage an adventure company. I'm cynical about courses, because they're creating courses that raise the bar for students and make them pay for something they could have done maybe without training. And that limits your options, because you're locked into a job that can burn you out. Who wants to be a kayak guide at 35? Not me. You get tired of cleaning up after other people.

Barney Williams, Jr.: I will take up the next 40 minutes! (laughter) I want to speak to my relatives on the panel in my own language and thank them. [speaks for one minute in Nuu-Chah-Nulth language.]

As First Nations we have concerns. We are in the middle as Tla-o-qui-aht. Anybody that moves here is moving through our territories. *Načiks* – "Tofino" was a village and we were asked to move. We are here to be part of the process. If anyone goes to Butchart Gardens, you have to pay. Seems like two standards for people. Here anybody can do anything; pick clams, fish, whatever. And you do it for free.

Our *Hahuuti* is not understood by many people. We are here and we haven't moved. Haven't moved. We have accepted change at the cost of territory and land. Now we are sitting down and begging the governments for something that was ours always.

When our friends came across the water, we said they can live here because we're not living there. You're welcome. We showed you how to survive in this environment. We all know what happened. Nothing was signed. Nothing was asked. We shared. Respect: The understanding and love of another human being. Even our word for you, *mamatrii*, which means people coming across the water—that is a term of respect.

We're happy in our hearts to dialogue, and we're happy to be part of the process. And we would hope that from this forum you get an understanding of how we feel as First Nations. We have heard about the risks and the benefits of tourism. But we are hesitant about tourism because we are not benefiting from it. When our interests are considered it is always after the fact. That's reality from a First Nations perspective, as people that have always been here. So a lot of people have a real issue with this, and we as First Nations understand why. They go into our territories. We don't have a problem with that, but as Steve was saying, they should respect our sacred places. We couldn't play on the beach when the herring were spawning because we would disturb them. It was *their time*. That's what the elders would tell us. That's the respect we were taught. It's not just about the money. These things are important to our people. We need to sit down and talk about the concerns we have.

Our tribe operates two tourism companies, so we are part of it. And the reality is it's a very competitive market. Understand that we're all working for the same thing: to provide our visitors with some knowledge and joy of an area that is shared. We need to respect ourselves so we respect other people. Very often this is not done. And it's sad because it's not the way of our old people. I was privileged to grow up with elders, and to learn that–*Histakšik*-*naas*–it is a gift from the Creator.

We need to talk to wise people and talk to them about why it's so important. Those of you with degrees and the ability to write and speak as experts, we all need to be reminded that sometimes the answer is in simplicity. I am both excited and apprehensive, if you may, about what direction we're going to go. But I'm going to listen and watch and maybe not agree with everything. I'm able to do that now. Before I would just accept, but now I want to say how I feel about things.

I'd like to thank the panel and I enjoyed the presentations, especially Steve. It is good to see you, my relatives, you Steve, and Anne.

Gypsy Wilson: Thanks to everyone and it's been a wonderful morning. I would like speak on behalf of my fiancé. He is a kayak guide on Salt Spring Island, and he has guided here. He has been very passionate about learning about the areas where he would be going so that he can learn what is important. He has faxed and written to

councils to find out where he can and cannot go and he wants to build partnerships. I have a question: where should he go to find out this information, when none of his faxes and letters are returned? I know it's a capacity issue, but he wants to be respectful and he has now formed a partnership with a community in Klemtu. Can we learn how to communicate better?

Anne Morgan: Thank you all for your comments and wisdom. The CLARET protocols project was all about bringing the idea of how to share and how researchers can keep us aware of what is happening in our territories. Also, there was a National Geographic article about the herring spawning, and I think it will help to educate people about how to behave properly. So education has a really bright future, and this is a good forum for that. I appreciate what people are saying.

Barb Beasley: Thank you for talking about this. It stirs me up. The reason that tourism development stirs me up is because of what's happening in Ucluelet. I was happy to move here because at that time there was no development in the pocket beaches in Ucluelet. These beaches had wonderful tide pools, and old forests around the edge. But there has been lots of development in seven years. Roots Lodge is okay, kinda funky, but across the road development has destroyed so many special things. That area is where I saw my first cyanide millipede, learned my first lichens, and always stopped by to see the woodpeckers, chickadees, and so on. It made me a better forest ecologist. I could find other places now, but that area is one that I care about. I'm angry that we don't have better practices, planning, and protection for special places. When I hear Stephen talk about caring for his territory, I compare it to how I have grown to care for these specific places in only seven years. And I get angry.

Derek Shaw: That is something controversial that we have not done — planning for tourism — and we have brought in people to talk to us about this. The sharing of benefits to all the communities is a difficult issue. Things can get ugly when money is involved. Tourists are going into Hesquiaht and Ahousaht territories and the benefits are not shared equally among communities up and down the coast. They receive mainly the negative impacts. This is something that Sidney Sam and Barney and Stephen pointed out. So how do we change this situation, and move forward?

Sidney Sam: The question is: what can we do as First Nations? We have a lot to offer. I often hear that our culture is not for sale. But then how will people get to know us better? Maybe we can't provide sacred dances, but we can provide fun dances. If we're going to be part of it, we need a foothold in Tofino. That would open up Ahousaht. We tried before, but it didn't work, but we need to try again.

On Blake Island, just across to the American side, they have salmon barbecues. It's too modern, flashing lights and all. That's not who we are. But they make a lot of money; 400 passengers per boat, \$60 U.S. each for one meal. And they get three boats per day. So we can do that, in our own way, with the help of our aboriginal neighbours.

But at the same time we need to mark off our sacred sites-they are like our church.

Jen Pukonen: Regarding tourism jobs in the community, at the Raincoast Interpretive Centre we had an intern from Tla-o-qui-aht and she was pleased that so much of her work was to read and learn about her culture. That's really important. I'm fortunate that we teach tourists about our area. Maybe we could get interns to write brochures with elders on what the First Nations want to share and where people should go or not go. That would be good. It's ok to have places where people can't go. Maybe we can form partnerships between the youth and the elders to teach tourists about what they should know when they come here.

Afternoon Panel: What can the experts tell us about tourism?

("As we all know, an expert is someone who comes from out of town with a briefcase." – Geoff Wall)

Facilitators:

Derek Shaw, CLARET Senior Research Associate Greg Blanchette, Ucluelet resident

Panelists:

Nicole Vaugeois, Malaspina College-University Allison Gill, University of Victoria Geoff Wall, University of Waterloo

Nicole Vaugeois: It was fun to be invited to listen, thanks all around. I am glad to have the opportunity to share perspectives in the hope that they will prove useful.

The communities and the region are struggling with a variety of changes. It is healthy to talk about these things. From this morning and from the notes on the lead-up community meetings, it is apparent that people are anxious about many impacts of tourism. This is nothing new. Your communities are not alone with issues of tourism development. By saying that, I don't mean to detract from your concerns, but to show that you're not alone. And to point out that many other communities have successfully navigated these issues.

Inviting tourists to your community is like inviting guests into your home. It is an opportunity to connect, share, learn, and you should be proud to share. Some guests are better than others; some guests show a lack of respect, even though they mean well. The best know you well; know your quirks and your needs. Some even steal, but none of them are evil. They all have something to offer us.

We are all visitors on earth. We cannot be passive hosts-we need to define parameters. Who do we want to invite? How to we contact them? What are the best times to visit? What are the house rules? We are exchanging more than just money-how do we do that?

I feel as though I am observing a big family here and I feel like I'm in your home, posing questions.

Here are some key questions:

• Is tourism a change, a force, a phenomenon, an entity? Do you understand what you're dealing with? People have said that tourism is in charge, whereas the community should be. But are tourism and communities the same kind of thing?

- How much is tourism to blame for the changes happening here? Is the increase in mobility really due to tourism, or is it due to broader trends of escapism, etc.? Escape from the urban jungle?
- Do you want tourism? What else could be developed? Can you stop tourism? In any case, maybe there are some "rooms" in the house that should be off limits to guests.
- Do your perceptions mirror reality? There are a lot of assumptions all over the world about tourism. But the research is spotty at best, and what research does exist seems to indicate that many of the assumptions are false.
- Who should control development? Can it be controlled? Who is your community? Should everyone have an equal voice, or should some have more of a say than others?
- Who do you want to visit? What rooms are off limits? Who is responsible for taking care of the visitors?

Some findings of my own research (reports are available on request): Research shows rural communities collapsing. My father was a logger. Many people have moved into tourism from forestry, fisheries, and logging. This phenomenon can be seen all over the island. Is tourism going to help these communities? Will it really bring good jobs? Would my dad the logger turn to tourism employment? I honestly thought that I would find that tourism was not providing the quality of life we want. I found otherwise.

I found that on Vancouver Island, at least, most people go into tourism employment for quality of life reasons. Not money, but environment, community, interesting jobs, match with lifestyle. Many people feel that they have specific talents and skills to offer in this kind of work–even though most people who get into tourism have no experience in the industry and no formal training related to tourism. So there are myths that need to be questioned.

My research on Vancouver Island found that there are positive and negative impacts of switching over to tourism from logging, fishing, and other traditional jobs. Some positives that I heard in Port McNeill, Tofino, and many other towns are: It allows people to stay in their communities; it provides a way to keep their family in a place that is good for raising kids; Many people have the natural skills or the intimate knowledge of place to make them a good tourism operator. Negative impacts include a higher degree of stress; bureaucratic hoops that need to be navigated, and some occupations that don't pay sufficiently. Nonetheless, satisfaction with tourism-related jobs is consistently high. And that's true of all the other literature in tourism that I know of.

Lots of other places would be happy to have what you have. Tourism has caught the area by surprise and developed rather fast. It will take time to catch up. Try to get good visitors and manage those in the house. Infrastructure needs to keep pace with the industry.

"Rambler" Alison Gill: I am a farm girl from Britain. There I witnessed the commodification of the countryside. Many of the same issues arose in Britain: land prices, newcomers, changing social and political fabric. And many of their solutions might be applicable. But of course a lot of the problems are "wicked problems"– extremely complex and an ongoing challenge.

How we view tourism determines a lot. We're all tourists. And the literature on tourism suggests that tourists do things they would not do at home. This is where a lot of our frustration comes from. Another important point is that tourists come in many different types. The impacts need to be broken down, we can't make generalizations.

In the field trips to Tofino that I have taken with graduate classes in community tourism planning, I have noticed the changes in the communities. West Coast communities have reached a critical point. The Pacific Rim National Park Reserve has had a lot to do with this trend. And I'm glad to see that people from the Park are here today; because people don't talk much about the communities' relationships with the Park. Why isn't that relationship talked about?

Tourism has taken off. It is hard to plan for tourism. Growth snowballs before management plans can be put in place; but it is never too late to take control. Where do we go from here? We have to keep the quality of experience for both residents and visitors, as well as the environment.

There has been interest in this region from the planning perspective for many years back. CTAPs– Community Tourism Action Plans–were BC government programs based on an idea from Alberta. In BC, funding was less, and it was cut after a while. Possibly it was too early for your communities to make something out of it.

A common vision of shared goals is needed. It does seem to be emerging already. Visioning exercises are useful to this end. Often it is the newcomers who get involved in visioning and are most engaged by it. It can take six months to create a vision statement. Community Futures can be involved. They have a mandate to protect and maintain natural history, and small town character.

Tourism does change small towns. "The small-town feel is one of the prices of tourism."

Political will is critical to meet the challenges of tourism development. The natural resources here have huge value. So do the cultures. Because of that, you have the power to say to developers: "No, unless you meet our rules." What does the developer give back to the community in terms of facilitates & infrastructure? You need a strong, confident council to stand up to the forces. Whistler has done a good job of this.

The issues are growth and managing growth throughout Canada. Whistler uses Adaptive Growth Management as a strategy. Local people determine the rate of growth, type of growth, and plan for affordable housing. The first step is to do an inventory as a baseline: What resources, activities, and conditions do you have now? Then you need to monitor changes, types of changes, how the changes are related.

Geoff Wall: I visited Tofino 20 years ago. This time I arrived in the dark and I'm still in the dark.

Here's a story: Two men were drifting across the countryside in a hot air balloon and got lost. They decided to let some air out. When they were near the ground, they called out to a farmer and asked: "Where are we?" The farmer replied: "You're in a balloon" The balloonists looked at each other and one said: "You must be a professor." "Why's that?" said the farmer. The balloonist answered: "You gave us a perfectly correct answer that is completely unhelpful for solving our problem." I study tourism, write about tourism, investigate, and try to understand tourism. Tourism is a complex and diverse issue. We think we understand tourism, but we see it through our own lenses. Often our view of tourism is focused on what's happening at the destination community. What about considering the demand side, where the tourists are coming from? Many of the decision-makers are located outside the region.

Who is a tourist? From whose perspective is tourism defined? Is tourism the problem or the solution?

For example, blaming tourism for thefts is wrong. People who steal are thieves, not tourists, and they should be dealt with as thieves.

Tourism is a form of urbanization, and therefore creates demand for water, electricity, sewage treatment, and gives rise to problems such as pollution. Tourists consume more resources than residents.

Many communities want tourism. Yours are problems of success, not failure. You live in a special place. People come here, sometimes too many people, doing the wrong things. Plans are not in place, there may or may not be the political will. These are not easy challenges to solve.

The question I like to consider is: What are the implications of tourism of different types for communities of different types?

I can't solve your problems. You need specific data to analyse issues and offer solutions rather than general information. I encourage you to continue to meet and share information. For example, the notes on the community meetings that CLARET used as a lead-up to this symposium–these notes identify many community concerns, but in reading them I had difficulty understanding what are widespread problems and what are isolated incidents. Where do these problems occur? When? How often?

Tourism is a global force, it is here whether we like it or not. Concentrated tourism is easier to manage, but it also means that the benefits are not widely dispersed.

What kind of tourism do you want to attract? What's appropriate?

Everyone thinks this place is special because of the environment. First Nations culture is also special and needs to be preserved. And there are excellent recreational and sports opportunities. Build on what you agree upon. Ask yourselves:

- What do you see as appropriate tourism?
- What scale of tourism?
- What type of ownership? Locals only? Outside investors?
- What are the conditions for outside ownership?
- Where can tourism occur? Be specific, for example: "small scale, locally owned, in specific locations."

Community resistance to regulations is evident. People have complained that access to resources has been regulated out of existence. Yet there is a call for more regulations for tourism operators.

We need to understand the supply/demand relationship. The demand comes from tourists. The supplier is operators. But the *attraction* is the community and the environment. The result of thinking supply/demand only, is a "Tragedy of the Commons". Those that gain from the resources don't invest in maintaining those resources. So whose responsibility is it to protect these resources? I think the answer is that ultimately it is the community's responsibility. Through regulations, Official Community Plans, bylaws, etc., communities can control and limit tourism development.

These communities have a history of battles over resources that need to be overcome. You are wise to take the opportunity to talk about tourism.

Follow-up

Derek Shaw: The concept of dividing tourism into different types is potentially very useful, as it allows us to see how different types of tourism impact communities differently, and to decide which kind(s) is best for us.

Geoff's suggestion that as communities we can decide what kind of tourism we want is a powerful and empowering suggestion. What are some examples? How do we engage our communities on the question of what kind of tourism we want when there are already stakeholders?

Alison Gill: The Whistler example provides some ideas that may be useful here. Land use plans, official community plans–these are the tools of small communities. These constraints do perform what is required. Larger communities are able to employ numerous planners, but smaller communities are more challenged in this way. In addition to bylaws, Whistler uses design regulations, restrictions on what can be built, keeping the town 'natural looking'. Political will is essential. You have to agree on what you want to do, what kind of development you want. The capacity of local governments is important.

Geoff Wall: Communities have to create a specific structured forum for arriving at directions for tourism development. It is not easy to come up with solutions; more time is usually spent expressing concerns. You need to create a process whereby many people are satisfied and have a sense that the direction is good. Dialogue is healthy. Further dialogue should take place regarding what are acceptable and unacceptable forms of tourism. In Nova Scotia, Peggy's Cove, they have a similar situation, one road in, so it is easy to monitor traffic and parking. They have a declining fishing industry, concerns about outsiders, they are struggling with same sorts of issues. In the early stages of tourism, tourists are greeted positively, welcomed. As more come, things become more unpleasant; people begin to blame the problems on them. Many communities go through this process; the challenge is to plan in the early stages of tourism.

Nicole Vaugeois: The most successful tourist towns are the ones with a niche product line that represents what the community wants to offer to tourists. Once you are aware

that there are different types of tourism, you can begin to compare the impacts of different types of tourism. Scan your resources—what do you have available to offer? Think outside the box. This then leads into marketing, to identifying the people you want in your area. Ask, what types of tourism opportunities exist? And which ones do we want to develop? And which ones have a market?

Discussion from the Floor

Maureen Fraser: We have been talking about these issues for a long time, since at least 1988. The Chamber of Commerce developed a plan back then. Recognizing growth was on the horizon, we did CTAP, but when it came along, we had already been thinking about it. What we really needed was *money* to implement a management plan. It wasn't available then, or now. Who has the money to do this? Maybe CLARET and CBT should take on management planning for tourism, promoting further discussion, and forums to discuss solutions (this forum seems to be focusing on problems). This is the key thing we are missing–management planning for tourism.

Tourism entrepreneurs are newcomers, I agree, but these newcomers are showing us the value of what we have. They start businesses, and start making money from things that were in front of our faces. This leads to some resentment among the locals.

Alison Gill: Other agencies can help move to the next steps. Where do the resources come from? Partnerships between the community and universities are one way to move things forward. You can take advantage of cheap student labour. CLARET is engaged in doing just that.

Derek Shaw: What to do first? We are looking forward to solutions, but we can only address certain things in an educational forum like this. In order to arrive at solutions, we have to make decisions right from the start. We need another process, one that engages decision-makers like Parks and governments. This raises questions about the proper role of CLARET and CBT to aid these processes?

George Patterson: I would like the panel's comments on the case of Provincetown and Wood's Hole, on Cape Cod. Provincetown is probably 98% a tourism industry. Wood's Hole had the same opportunity, but it also held on to research and education activities that created economic diversity. One of the fears is that Tofino might become nothing but a tourism town. What do you think the prospects are for us?

Geoff Wall: I wouldn't advocate being a one industry town. You need to keep a diverse economy as much as possible. We are here to talk about tourism, which is one element of diversification. It is one element, but it is a growing element. The challenge is to make sure tourism grows to meet the needs of the residents and is complemented by other activities: commercial fishing, educational components, and so on.

Nicole Vaugeois: Rural communities in Michigan are demonstrating that there are alternatives to full-fledged tourism. Other industries are seen as resources for dovetailing with tourism. You can combine tourism with logging, with agriculture, and so on. This gives us new products, and an educational slant. These new forms of tourism disperse people into other regions. Combining multiple industries together creates unique and safe products.

Alison Gill: On one employment survey in Whistler, one of the largest categories was consultants. Often these kinds of flexible, frequently traveling sectors are the invisible diversity in tourist towns.

Mark Kepkay: In response to Maureen's comment, tomorrow we will be looking at coastal zone planning-how does tourism relate to other industries and values we are interested in? What are the elements we should see in coastal zone plans for this region?

Clare Singleton: National Parks offer residencies for artists. In Newfoundland, they have worked extensively on this. This is a great possibility that we might investigate here. They provide living needs, and the artist lives in the park, providing programming. First Nations artists could be brought into it, too.

Pete Clarkson: We (Pacific Rim National Park) are trying to see what the community wants, and we are open to suggestions and ideas around planning. We are committed to integrating the ideals of the park with the community in a broader context. Parks have gone outside the park's boundary to pursue collaborative initiatives, but met with resistance. Our Bear Management program, for example, was an effort to deal with the community to address how to deal with garbage and bears. It didn't go anywhere. My perception is the community resented what it saw as the park promoting its own agenda. The sooner we get on tourism planning, the better. The future scares me. We need good leadership.

Norma Dryden: How fragile is a tourism community? Tofino is remote. We want to develop from a community base. An event like 9/11 can change tourism.

Geoff Wall: Tourism has been growing globally right up to the present. Downturns have been quite small and for small periods of time. This affects where one goes and how long one stays. People change their travel plans if an event happens; they travel closer to home. Expect tourism to grow. In developed countries, the border line between tourism and recreation is becoming fuzzier. People want to go to locations with quality environments.

There may be some declines, but, for example, Israel still has a tourism market despite current events. I believe Tofino can be internationally profitable, but the regional market is also important. Niche products are important.

Nicole Vaugeois: Over the long term, tourism will increase. I am more concerned with the "number of taps that are on" competition. There are a lot of other small communities on Vancouver Island, not unlike yours, who would love to have a piece of the pie. Demand may grow, but supply continues to grow as well. You need to know what is happening out there in the markets. For example, you have discussed here the interest of people in deeper learning experiences. People are interested and lack knowledge about your culture, your situation, your experiences. The environment is a resource, but people and experiences are also resources. Marketing should also be regional, especially in the slow season. There is a trend towards people developing a relationship with a particular place, returning to the same destination over time.

Kathleen Shaw: The park cut back on interpretive programs at the same time they increased parking fees. Some people feel that increased parking fees in the park have increased the amount of people using local beaches. I feel that we are lacking educational opportunities, youth programs. We should be familiar with the park in all seasons.

Stan Boychuk: Pacific Rim Park has done exit surveys on the number of visitors. If I remember correctly, on average over the last two years there are about 865,000 visits per year to the park, 60-62% of whom are BC residents. We have to think about ourselves as a tourism destination, and develop the pieces that are needed. A part of the process is planning, and that requires an inventory. Part of that is figuring out who is coming here, the perceptions of the people, and also engaging the park as well. How are we going to manage our expectations of the visitors here? I look forward to working with universities on these issues.

[AFTERNOON BEACH BREAK AND POSTER SESSION]

Greg Blanchette: It's good to hear that we are not alone in the world facing these problems. I have a question for our panellists: The people in this room are not representative of all the tourism interests in the Clayoquot Sound region. If we were to try to build a consensus around tourism planning with all the stakeholders, would we still be at it in 15 years? How do we begin this process before it is too late?

Geoff Wall: I think you're off to an excellent start. So far you have been focusing on problem identification. What is less clear is how widely felt the identified problems are. Are they felt by everyone in the community, or only certain segments in the community? You will never have large attendance at community meetings. Not everyone wants to participate, and not everyone wants to participate in this form of dialogue. In the past we have used a three-stage process: you are now doing the first stage, problem identification. The second stage is to examine how widely felt these problems are, through surveys or the like. The third stage is to hold smaller community meetings to try to address the problems in an inclusive fashion.

Alison Gill: There may be a "power elite" in the community that has more power to affect decisions than others. In certain communities, the fear of alienating them creates intimidation that stops the smaller players from speaking out. The way to get around this is to build personal relationships with the people involved, rather than compelling everyone to attend public meetings. Not all issues are well suited for public forums.

Gary Shaw: A coastal zone planning process has been started for Clayoquot Sound, so whether or not people like it they are going to have to address the issues that were raised today.

Mark Kepkay: There is a lot of interest in the region for establishing a coastal zone plan for Clayoquot Sound. There is interest from many of the governmental and comanagement bodies in the region, the Central Region Board, the Aquatic Management Board, the Regional District and the Clayoquot Biosphere Trust. This is in the very preliminary stages. One of the impediments is a lack of resources to put together the plan. One approach we talk about is to try to pool the resources necessary to do the plan. There is an understanding that we need an integrated approach to addressing tourism issues, and there is support for this approach from DFO and Parks Canada as well. CLARET's role is not jurisdictional or political, but simply to put the questions to the various communities. We want to kick off a public information process tomorrow that includes all the communities of the Clayoquot Sound region in the process from the very beginning. There are some important questions at hand, including: what impact would this process have on policies in Clayoquot Sound? These are the sorts of questions we want to discuss tomorrow.

Norma Dryden: I would like to propose that we make a commitment to develop this conversation into a really simple planning process. The panellists alluded to processes and questions we can ask ourselves. There is not enthusiasm for public participation here, but the fact is that communities have gained a lot of capacity that we have not realized yet. Let's take this work and solidify it. There's a lot we can do just amongst ourselves. We need to make use of some of the data from the 80s and the 90s. Including First Nations communities. Unless we start now, we'll be swept away.

Greg Blanchette: I would like to ask our panellists if it is a common phenomenon that communities get swept back and forth by planning processes?

Alison Gill: Yes, and one of the problems is that the volunteer participants get burnt out, and you end up with less than 10% of the community actually participating in the process. One way to shortcut these processes is to ask a local person to write a short discussion paper that suggests a way forward for the planning process.

Nicole Vaugeois: Sometimes you just have to play the political game. The decision not to make a decision is actually a decision as well. An attempt to make a few steps forward is better than inaction, and a short discussion paper or survey can have a major impact on local decision-makers. But you should make sure to include business groups in the process—if there is a perception that you are all about "downsizing tourism," then you'll have a lot of trouble bringing the tourism operators to the table.

Michael Tilitzky: There has been lots of planning in Clayoquot Sound. There are 1500 people in Clayoquot Sound, and yet I continue to see the same 50-100 people at these conferences and meetings, and they suggest that we should have a plan, and nothing becomes of it. When I speak with many people in our communities, I find that 9 out of 10 people don't know what a biosphere reserve is, let alone that they are in one. It's a question of education and outreach, and from there it becomes an issue of funding.

Rod Dobell: We may be misleading ourselves about the degree of consensus to be found in discussions about what kind of development people want to see in Clayoquot Sound. There may be consensus at some level of generality on the need for some changes. But my bet is that this consensus would fall apart if one got into detail about the concrete changes needed in whale watching protocols, or the regulation of where kayakers are permitted to go, or any other such questions of detailed implementation of general principles.

I'm happy to see that the local councillors in the room recognize that they have some power to guide local development. That said, I am concerned about recent provincial legislation that allows the provincial government to override local plans in order to approve developments characterized as in the provincial interest [Bill 75]. There is a similar issue at the federal level in the process for approval of antenna tower installations, for example. Even if there is an official community plan or local zoning bylaw that seeks to regulate—or prohibit altogether—the installation of towers, the federal government may still approve such installations as being in the interests of a national communications system, despite any local concerns.

Peter Keller: One of the messages I've heard today is that you are a wildly successful tourist destination, that you have tourists all year around, something other communities are quite jealous of. And you are running at 95-97% capacity. Is there room for research-oriented tourism?

Greg Blanchette: That is a very good question, although I should point out that there is a big piece of land near Ucluelet that has recently been released from the Weyerhaeuser Tree Farm License, and that is prime real estate for very large scale development.

Pete Clarkson: What about having the visitors contribute funds to addressing our issues?

Nicole Vaugeois: In terms of raising funds, many communities have experimented with charging visitors and using these funds for research and education projects. And you should not be afraid to try something new, and to learn from that. And we can all learn from you about that experience. You have the power to do this if there is the political will.

Alison Gill: It is common in resorts for there to be some sort of tax. The way to sell this to resorts is to show them that the funds will be used to enhance the visitor experience, and to invest in infrastructure. I don't think you would be risking too much in terms of attracting business.

Kathleen Shaw: Returning to the Haida Gwaii example, you can see that they charge a head tax when you go there, but they provide an immediate return to the tourist, a deep learning experience. It was inspiring to go to the communities and see the young people, the Watchmen, and see how the money you pay as a tourist was going to benefit them.

Nicole Vaugeois: If all of you are partners here in the biosphere reserve, then charge people to enter the biosphere reserve. How much is it going to be? All of this infrastructure costs money, so how much do you need? I have a feeling that visitors will feel that it's kind of cool to pay to enter the biosphere reserve, that it therefore has more value as a destination. This was the experience with the West Coast Trail.

Michael Tilitzky: I should point out that we do have a \$10 voluntary green tax, though last year there were about 5 people that actually paid it. So we need to have mechanisms in place to collect a mandatory fee.

Barney Williams, Jr.: It is becoming evident that there is a real lack of understanding about First Nations and First Nations issues. And that's good. The reason I say this is that there needs to be a real education so that people understand what *Hahuuti* means, and what *community* means in our interpretation.

Our communities don't stop at a line, or a city limit. We speak of our territories as our community. So that's why we are concerned when people come into my chief's territory. As a child I was taught where this territory is. When I say "my territory" I'm talking about

a vast area shared with the Ahousaht on one side and the Ucluelet people on the other side. I am interested as a First Nations person living right in the middle of an area that is booming, watching from the outside as people come to our territories and visit Meares Island. That island is very special to us, and now there is a big resort making a lot of money. There are people that come into Lemmens Inlet that are benefiting from things that we hold dear to ourselves, from what our ancestors held sacred for the future. And I say that in all humility.

It was mentioned that some of the concerns are not very clear, and yet for First Nations the concerns are very clear. We have brought our concerns to the Minister of Forests and to the treaty table, only to be pushed aside. Making it sound like it's not very important. I really believe that until the two levels of government understand where the true ownership of the land belongs, we are going to be at an impasse. Tomorrow you are going to talk about coastal planning, and yet already our territory is zoned to death: MPAs, TFLs. As First Nations, we ask ourselves is this really a two-way street, or only a one-way street?

When we're asked to participate, we are hesitant. Why are we hesitant? I believe it's because of what happened in the past. Who needs to trust who here? I went to residential school around the point from Meares Island, from when I was 6, and I never got home until I was 13. One of the elders said, it wasn't a school, it was a jail. Part of that process was to eliminate our language and our way of life. So the challenge for us becomes to convince ourselves that our way of life is OK. This plays a part in the dynamics of our nations. However, there are some of us that believe that we are moving forward as a people as well. We are becoming involved in processes such as this, we are vocalising our views.

It's exciting to express what you're feeling and to actually have people listen. In the past we were told that we didn't have legitimate views. Racism still exists in this community! We as a First Nation have a really hard time getting into the tourism industry. I've got cousins that used to work in the industry, but they got out because people put sugar in the gas tanks of our boats. I haven't heard of that happening to anyone else. What's important to us is that you listen to us just as we listen to you. That's all we ask. When we say something, it's from our heart. We are not making idle talk. I am very excited about the discussion today, and I will tell my children about this. I will tell my grand-daughter that I learned something today. And I know she's going to listen.

Somebody said that it's not going to go away, this tourism thing. Probably not. As a people, we have to find some way to live with it. As First Nations, we are saying that we want to be part of your processes and to help. As First Nations, we are always willing to share. But we seldom hear from you folks. We showed you where the reefs are, when the berries are in season, and what you could and couldn't eat in the woods. We shared all those things and asked nothing in return. Now we're saying, please, let us be part of your process, and we'll certainly try to be productive in what we provide for you, knowing that there are some things that are sacred to us and our families. And those are not shared.

I am going to take what I've heard here back to my people; we will talk about some of these things with the elders and chiefs, and put our heads together. So when somebody asks, "What are you guys going to do," we will have an answer.

Day Two Wrap-up

Barb Beasley, CLARET Senior Research Associate

Thanks to the Tla-o-qui-aht First Nation, and to the speakers on today's panels. I was happy that we started this morning with a recap of the issues brought up in the community health sessions yesterday, in particular the point that being healthy means liking where you live. Part of this is understanding why this area is such a wonderful place to live, and why it is special for tourists.

The panels today ended up on a rather positive note, that tourism is an opportunity rather than a problem. It is important for us to look at tourists as a source of enrichment, and that we need to develop venues for cultural exchange with tourists, and an exchange of ideas, especially if the tourists don't try to force ideas on local people. All these things point to the need for deeper learning experiences in everything we do.

I also heard today that many people don't want the region to become a single resort destination, and to let tourism interfere with the development of other industries. But there is also a recognition that tourism, like other change, is inevitable.

Another issue that was raised is affordable housing, so that local people who work in the tourism industry can afford to buy homes and live here.

We heard Michael say that he was excited about the opportunity to share local ecological knowledge with visitors, and we heard Maureen say that we should not think of ourselves as "servants" to tourists but as "caretakers" or "educators". There are so many First Nations stories, like those described by Tom Curley, that have not been told.

The topic of youth came up several times. We heard that it is important to provide opportunities for youth, and providing opportunities for them to learn about the local environment. Another thing that was mentioned was the need to have funding to support the development of infrastructure and planning, and that this money comes from sources that are benefiting from tourism.

We also heard about the need for facilities that cater to "low-end tourism" (we need a better term for this!). We heard the need for respect. We heard that sport fishing–catch and release, which often means "catch and kill"—may be completely disrespectful from the perspective of some of the cultures in the region. We also heard concerns about protecting beaches during herring spawning.

Thanks to the people that made posters about tourism in this region. Please remember to view them tonight and during the breaks.

I'd also like to thank the academics who spoke this afternoon. CLARET is all about linking communities and academia. This symposium session provides an important first step for us to do this work. We have had a Scientific Panel for sustainable forest management in this region but we're only just starting to work onsustainable tourism management.

As Geoff said, we have done a good job of problem identification, but we need to reach out to the other interests, and the governments. And it was good to hear about the importance of personal relationships. This is a long process.

At the same time we were reminded of the long history with strategic planning initiatives, and we need to build on those. There are other resources from other communities, too–guidelines for tourism activities of various sorts.

I will close with a story about our community meeting in Ahousaht, in the lead-up to this symposium. We arrived early at Maaqtusiis, and so we spent time visiting the Holistic Centre and other folks. Then we mentioned that we wanted to go for a walk on the Wild Side trail. And it was amazing that everyone who we met seemed to be a member of the emergency response team. They each cautioned us to be careful and not get lost, but they also told us not to worry in any case because they knew we were there, and they would watch out for us. This is an approach of caring, not just servicing. I think it has a lot to say about how our communities can work with tourism.

DAY THREE: COASTAL ZONE PLANNING AND SYNTHESIS

Thursday, November 27th, 2003

Opening prayer by Barney Williams, Jr., Tla-o-qui-aht First Nation

Morning: Coastal Zone Planning for Improved Community Health

Facilitator: Mark Kepkay, CLARET Community Coordinator

Re-Cap of Days One and Two

Mark Kepkay: I'd like to start by recapping what we've heard so far in the symposium.

The first day we discussed community health, issues and problems. The importance of culture and sense of place, ensuring a clean environment, economic diversity and justice, stopping drug and alcohol abuse, improving our social services through local control, and educational and recreational opportunities.

On the second day, we focused on tourism and how it affects community health, positively and negatively. We heard a lot of positives, and not only financial ones. Tourism gives us an opportunity for cultural exchange, mutual learning, seeing ourselves through others' eyes, and enjoying the interaction with visitors.

We also heard about challenges in catching up with change. Who is benefiting? How can we create a more equitable distribution of the benefits? How do we maintain tourism where there may not be the money to support the infrastructure? We heard about the desecration of sacred sites and loss of cultural resources, damage to the environment, damage to food supply from recreational harvest.

All in all, people called for diversification as a vision. Tourism is only one activity, and there is room for other economic and non-economic activities. We need to see diversity of industry but also diversity of cultures, in particular giving proper place to First Nations cultures.

We need to educate tourists about what we want them to know, while still making it a friendly place.

We need to be pro-active in engaging tourists: Who do we invite? How long do they stay? What are the rules? We identified problems, but we could go further, and ask specifics about the extent and nature of the problems. Ownership of assets was also key–who should own them?

We heard that we have the power to manage these issues. We also have made a good start. We should build on the work that has been done.

So today we want to take that discussion further and talk about coastal zone planning. Coastal zone planning is a process for looking at the resources and opportunities we have, looking at the various activities that are happening out there, and looking at how the various activities and values affect each other. Then we have a basis for talking about where we want to go in the future. We can bring in the people who have rights and interests in the areas, and a planning process allows us to have a closer look together. We can address specific concerns and needs.

We have posters here that address various aspects of coastal zone planning, and we encourage you to look at these during the breaks.

I apologize, but this morning's pace will be much brisker than the first two days. The main objective here is to begin the process of informing the communities about the promises and perils of coastal zone planning for addressing our various needs. There are a lot of aspects to it, and the conversation will continue long after this symposium.

Morning Panel: Who is interested in coastal planning, and why?

Panelists:

Tony Bennett, Director for Area C, Alberni-Clayoquot Regional District Mike Amrhein, Director of Secretariat for the Central Region Board Andrew Day, Executive Director, West Coast Vancouver Island Aquatic Management Board

Tony Bennett: Our jurisdictional role is for zoning and bylaw enforcement. Most of the land under our jurisdiction is zoned "A4", which allows fish farming, logging, tourism, just about anything. So when Land and Water BC looks at an application for a license or tenure, we get a referral. Sometimes the referrals sit at the bottom of the pile because of lack of information. There is little public input or process for these developments. The problem is lack of public participation and lack of information to respond to these referrals. We don't know what the potential problem or opportunities could be in a lot of cases.

So further planning would be good, but funding is low. Buy-in is needed from political entities and community leaders, as well as resource users themselves. We are in discussions with the various parties right now.

Realizing that planning process might be a little far down the road, the work that CLARET has been doing is an important process for us, because it brings people and information together in other ways. We have been working with Strawberry Isle on their eelgrass work; our GIS person is helping to coordinate the information and research.

Mike Amrhein: I am a staff person so I can't speak for the Central Region Board (CRB). I bring greetings from the co-chairs. I will provide a brief snapshot of where the Board is right now on coastal planning. The Board was created by the treaty-related Interim Measures Agreement between five "Central Region" First Nations and the Province of BC. We respond to direction from the parties to the agreement. In 2000 the parties asked the Board to do a scoping exercise on coastal zone planning. It was written, we circulated it, and then it was rewritten. The paper was accepted as the template and touches on what would normally be Terms of Reference, but until people know what CZP was then we couldn't go further. That's still where we are at now. That shows how slow the pace can be. The Board has formally accepted the reports, and there are discussions happening. But it can be confusing.

There are several influences on where this is going. Change in the way province is delivering services is affecting delivery. The planning function has been amalgamated and devolved to the region. So from the province's perspective planning CZP will be handled by the CRB. The CRB was asked to develop a workplan based on the scoping exercises.

This is the first time CZP has gone to an open public meeting.

The regional district has a mandate to zone and First Nations have responsibility for their own lands and they are in treaty negotiations, so planning must be developed in that context. So the province has directed the CRB to create a plan, but First Nations must be part of that development. There is consensus that a plan is necessary, but it is still under discussion as to what would be involved in that plan.

It's pretty much a work in progress right now.

Andrew Day: There are 4 reasons why coastal planning is important:

- (1) We must see the bigger picture.
- (2) You don't know what you've got until it's gone.
- (3) We're moving from managing by sector to managing by space.
- (4) It addresses one of the four keys to surviving.
- (1) The bigger picture:

We are starting to see that activities are having cumulative impacts. It is not just one thing that causes stress; it is an accumulation of things: Toxins from Asia, introduced species, etc. The new Species at Risk Act will have an impact on what activities take place and how they take place. Also, everyone acknowledges that diversification of the economy is better. And we know that the market realities demand a knowledgeable response by suppliers

(2) You don't know what you've got till it's gone:

We can be subject to "death by a thousand referrals"—for example, Barb's concerns about the loss of pocket beaches in Ucluelet, one at a time. You may accept so many applications, and each one may look fine in itself, but after ten of those you suddenly realize that you have no more pocket beaches. The basic message is: you can't make conscious decisions about your investments unless you know what's in the bank. And we need to be proactive about our investments.

(3) Shift in management from sectors to spaces:

We are moving from licences to area-based tenures. There is a movement from wild fish to aquaculture. There is business interest in matching capacity and use to minimize risk. We want the best use for each area, and we want the best locations possible for each use. Nuu-Chah-Nulth traditional management approaches were also space-based. For

example, halibut grounds used to be allocated to specific families for as much as 30 or 40 miles offshore. Other rights and responsibilities were assigned at a smaller scale for specific places. We should start to see more traditional management techniques over the near future.

BC is a place of plenty and is in demand. We have a lot of space compared to other regions.

- (4) There are 4 keys to surviving emergency situations:
 - 1) Inventory what you have got
 - 2) Make a plan
 - 3) Stay relaxed
 - 4) Maintain a sense of humour

Number 2 is where coastal planning fits in, but we also need to remember the sense of humour!

Whether Coastal Zone Planning will work or not depends on the intent of the plan and how much knowledge the convenors have. The intent might be:

- Better information
- Remote control of communities by governments
- Coordinating a joint decision making authority
- More local influence over current statutory decision makers
- Build on First Nations traditional and current management approaches
- Allocation of space for specific groups, sectors, or communities
- Attract and make it easier for investors
- Mutual understanding and education
- Coastal planning is just a 'Good idea' or 'flavour of the month'-but does it really address community needs?
- Is it a tyranny of the like-minded or a commitment of the open-minded?

Each of these intents would lead to a different kind of process. Coastal planning would look different depending on this. So we need the interested parties to use skill and knowledge to design the process around the following elements:

- Agreement on intent and expectations
- Independent facilitation/staff with experience in the local politics
- Leadership from the community and authorities
- Protocols and agreements about use of and validity of different kinds of information
- How much public input and how
- Who makes what decisions
- What has already been done or is underway in the area
- Adequate funding
- Clear Timelines
- Outline actions that will build trust, or that will undermine it
- Dispute resolution mechanism

The Aquatic Management Board's Role:

There are a lot of issues based on trust here in Clayoquot Sound. There have been many processes in the past 15 or so years. Many people don't have respect for each

other and trust; they must navigate through these issues and need good leadership. We can help to clarify the intent and priorities of the process, help to design an appropriate process, help to attract the resources that would make it happen, and help to maintain a sense of humour!

Discussion from the Floor

Megan Saunders: What are the panellists' opinions on fish farming?

Tony Bennett: Regional districts have committed to work with existing farms–because the Biosphere Trust is based on sustainability of the environment and working with the existing players to make it sustainable.

Andrew Day: We've invited the province and the feds to come up with rules and to understand what the impacts of aquaculture are and the impacts of other activities; the cumulative impacts. A lot can happen with good siting, better technology, and good monitoring and techniques, but it will be up to First Nations and industry to come up with protocols to monitor aquaculture. The Aquatic Management Board does not have a position one way or the other. We are here to serve a variety of community interests. There is no doubt that the world is moving strongly towards aquaculture of a growing variety of species. Halibut, rockfish, tuna, black cod...are all being farmed. As that develops, wild fish farms will be impacted.

Tony Bennett: We are getting asked a politically loaded question. We have not developed a position. People have black and white views on fish farms. And it takes away from the issues of how monitoring and technology can improve industry over time. A plan is a living thing, and needs to be reviewed on a consistent basis.

Gary Shaw: I am confused by your presentation. If your intent is that the plan is locally driven then it should be led locally. But now the province has legislation that it can override local decision-making. Without a great deal of clarity about who is driving, what control will we ultimately have in the end product? Or will we be swindled by the province?

Mike Amrhein: I wasn't meaning to evade that question. I'm limited on what I can say. I can't speak for the province. It is fairly unlikely that they will swoop in and develop a coastal zone plan regardless of local communities' interests. Putting this and the realities of Clayoquot Sound in other issues, I've just received the first terrestrial watershed plan of 14 that were mandated by the Scientific Panel for Sustainable Forestry 10 years ago. People who didn't like the way that planning process was going just packed up and walked away. The scenic corridors process also had a limited buy-in from Clayoquot Sound communities. So the province looks at that situation and I think they see that while they have the mandate for planning in the coastal areas, they're also not going to accept a plan that doesn't have buy-in from local people.

At the same time, if you're looking for a grass roots driven thing, you may not see that either. After all, if you want to get funding for information gathering, how is the information going to be used? How do you get funding for information gathering if you don't have a purpose relative to influencing the decision makers? The way it's evolving right now, I personally, speaking not for the CRB, I think that we may see it come together gradually over time, out of many different bits and pieces. After all, as Tony said, the regional district needs what ever bits of good, hard, technical information they can get.

Tony Bennett: There is no process in place right now; all there is now is a recognition that we need to pool our resources. The regional district already has a proposal to do a plan for South Long Beach. Obviously we need buy-in from Tla-o-qui-aht First Nation. Maybe we can also bring in some other parties and issues, and maybe build the relationships and experience that will transfer to other areas over time. We need to build on what we have and gather information.

Mike Amrhein: As Andrew's slide showed, the success of the plan depends on the intent of the convenors. There are some simple questions we need to ask. A plan could do a lot of different things for our communities, and people won't participate unless their interests hold sway. So we have to think about the options, and about inclusiveness in meeting people's needs.

Andrew Day: There are a lot of jurisdictions involved. CRB is clearly the lead in terms of formal mandate. But the regional district has jurisdiction over zoning, and the province and the federal governments have jurisdictions that they work with through the Aquatic Management Board. But we're trying to say, let's all work through one process, and have all the groups endorse it. I guess I would challenge Gary to say what community he is talking about. There are diverse interests. So we need to clarify who is going to be in charge, and what that implies about what we can and can't do with a planning process. You can decide to do a grass-roots process, and that's totally valid, but where is the political will and resources going to come from?

Gary Shaw: I know that recently the CRB made a recommendation that was overridden by the province. So saying the CRB is going to drive a process does not give me confidence that my needs can be met.

Morning Presentations

Coastal Planning: Stories from Near and Afar

Kelly Vodden, Centre for Coastal Studies and Inner Coast Natural Resources Centre

Kelly Vodden: I have attended workshops over the years, international and regional. I have also been involved in several coastal planning processes. Here are some of the insights that have come out of these workshops and experiences.

There was a workshop in April 2003 in Alert Bay examining best practices in Coastal Zone Planning. Information can be found at: <u>www.sfu.ca/coastalstudies</u>.

"Integrated", "coastal", and "management"–there are many different combinations of these words, all meaning the same thing.

Possible elements of a coastal plan

1. Identify community objectives. For example, Quintana Roo, Mexico focused on tourism development issues. The community worked with NGOs and Rhode Island University (<u>www.cec.uri.edu/</u>) to get their interests on the table. Protecting fishing activities, and also steering the shift to more tourism-based economy.

2. Economic development & First Nations involvement. In Quatsino Sound in B.C., a plan was called for in the Van. Isle Land Use Plan and the province wanted to do one. Meanwhile, the regional district was frustrated with slow aquaculture development. And the Quatsino First Nations saw activities developing without their participation, so they wanted to get more involved in cooperating with the other parties. So everyone agreed on the need to move forward with a coastal plan.

3. Understanding and addressing ecological degradation. For example, around Bras D'Or Lakes in Nova Scotia, the communities were worried about the degradation. This was a process initiated by provincial and federal governments for their own policy objectives, but the process also managed to include community interests in a real way. So the community doesn't necessarily always need to be the initiator in order to have a successful process. The objective-setting may be more important than the initiation.

4. Leadership. You need an effective institutional structure, like a working group or more formal cooperation agreements among governments. You also need individual leaders– For example, Charlie Dennis of the Eskasoni Nation was a clear leader in the Bras D'Or Lakes process. But they also needed the champions inside government. In Quatsino Sound, the First Nation showed leadership by building its capacity, especially in youth, to collect and compile data for use in the process. And a lot of pride came out of that.

Leadership also needs to be shared with the public in an effective way. For example, this didn't happen in the North Island Straits planning process in BC. There were 66 planning units in North Island Straits Coastal Plan of BC, and the province held open houses where communities had only 2-3 hours to review all of those maps. Worse, the meeting was not held in a central location for a lot of the communities. At what point is it an open process? How open does it need to be? There are many ways to involve the public, and we need to find the right mix of approaches. We might use citizen representatives, community meetings, workshops, art shows, poster contests, hikes, cleanups, tours, fairs, film festivals, school programs, media campaigns. And we need to remember that youth need to be involved.

5. Time, Scale and Complexity. Quatsino Sound was a relatively small area, with only 700 people and one First Nation. It took a year and a half to get a plan done. That is the best case scenario. In other areas where there are more parties, more issues, and more space to deal with, it may take 20 years to work through the issues. In addition, the process doesn't end with a document called "the plan". It needs to be a living plan, and you need to monitor, review, and update that plan over time.

6. At the same time, people only have so much patience with process and politics. So keeping the big picture in mind, you need to start with the achievable, and to build from what you've got. Maybe start with small areas, work with partnerships that you've got. Maybe the Management for a Living Hesquiaht Harbour is something that can be built on; or the Lemmens Inlet work going on.

7. Recognizing existing aboriginal rights and titles is obviously critical. Only your communities can figure out whether a coastal plan can go forward without transgressing those rights and titles. Maybe you can't allocate uses spatially, but you can develop guidelines for activities. Or maybe the key is that the First Nations take the leadership role, which is often the most productive type of process that I've seen elsewhere.

8. Sharing Information. You will need to integrate and share all the information that is out there. In the North Island Straits plan, the government's maps were lacking many important features, such as streams, water circulation, kelp beds, and clam beds. Local people and other agencies had this information. The Community Mapping Network of BC provides one option for bringing information together from a number of different sources, making it available widely, and producing maps from that information. See the websites: www.shim.bc.ca / www.icnrc.org.

Traditional knowledge needs to be incorporated in a respectful, appropriate way. Clayoquot Sound has lots of experience in this. You need appropriate mechanisms such as language translation, protocols, science program, elders' council, First Nations resource science and mapping, and so on.

First Nations Perspectives on Coastal Planning

Nadine Crookes, Ahousaht First Nation and Pacific Rim National Park Reserve

Nadine Crookes: In this presentation I will talk about some work that began with the *Hahuutri* project that was sponsored by Long Beach Model Forest Society. Laura Loucks, Tyson Touchie, and myself have tried to develop a conceptual model for how to incorporate traditional First Nations knowledge and management approaches with other types of approach in a meaningful fashion. I need to acknowledge where knowledge comes from: the *Haw'iih* and *?iicum* of our people, the chiefs and the elders. We didn't create this knowledge; we just tried to bring it to a form that makes it easier for certain other people to understand and relate to.

It's a challenge to find a way to incorporate traditional First Nations knowledge without taking away from where the knowledge came from. There are difficulties in translating language. How do we bring it into a process without putting in a western-based box?

Why is the Park interested in coastal zone planning? The Park has marine components that go to 10 fathoms off shore, and include the Broken Group archipelago. So we also need to take a holistic ecosystem view.

Here is a conceptual tool we developed called the "totem of sustainability".

The first component is the Spirit Chiefs. Spirituality is the basis of who we are, and that is different from western knowledge. Our ethics and spirituality are inseparable from our management of the land. Spirit Chiefs are the ideal, and earthly chiefs try to mirror spirit chiefs in their actions. There are different spirit chiefs: "chief over the horizon"–*Hiinayit Hawit*; "chief on the land"–*Hawii?im*, "chief under the sea"–*Hitsuu?is Hawit*; and "chief of the spiritual realm"–*Hawit?suu?is*. These are inadequate translations of the ideas, but that is the best we could do so far.

The second component of the totem of sustainability is ceremony and ritual. (All of these components exist and influence our state of being at any one time; they cannot be broken down and separated in a western, Cartesian way. We are just highlighting aspects of the totem.) In ceremony and ritual, we celebrate and ask for guidance. We prepare for events in our life like marriage, death, we incorporate our beliefs and our management intentions in the fluidity of dances, songs, stories. These activities give sustenance and strength. People wonder why potlatches, etc., are important. They reinforce the appropriate steps we take in our lives. The potlatch is a ceremony where people recognize and reinforce that someone owns land resources and territories. The rattles, the songs and so forth reinforce that claim on an annual basis. Sometimes there would also be stories of things done wrong so that the community can learn from mistakes.

The third component is roles and responsibilities. You've met Barney, a Beachkeeper for Tla-o-qui-aht. You've heard about our *Hawiih*, our hereditary chiefs. There were many other roles–foresters, fisheries officers, existing from time immemorial. This is a very structured society. And there would be places for gathering to make decisions, like the longhouse. And monitoring was a real responsibility for certain people. This was not just a "hunting and gathering" culture. Fulfilling your role involved disciplines of the mind, of the body, of the spirit, and of the emotions. We consciously prepared ourselves in these ways, in order to effectively play our roles.

The fourth component of the totem is the Ecosystem: light, water, air, fire, earth. One of our elders commented that "When I get asked by scientists about eagle, I don't think the question and the way we talk about it truly reflects what "eagle" means to us as a people." With this totem of sustainability, we are trying to reflect the way that ecosystem concerns are linked to roles and responsibilities of specific people in the community, to ceremonies and rituals that reinforce our commitments to the health of the animals and the proper use of it, to the ideal way of relating to eagle that is represented by the spirit chiefs.

What is this totem useful for? Eventually, we want to develop a searchable access database for traditional knowledge, with different security levels to reflect community, tribal ownership, and family ownership. There is a lot of information from previous projects, archives stowed away in basements and filing cabinets. We want to make this information more accessible. People would request permission at appropriate levels to access information. The totem will help us to structure the database in a way that is meaningful to the communities. We are working with various other parties in this initiative.

We want to link this to a GIS that will help make the information more tangible for management use, for example in the Park. This would have practical applications for planning, whether coastal or terrestrial. This tool would exist within the Central Region Chiefs office and would have satellite access around the province. Full ownership should belong to First Nations, even if government helps set it up. That's not an easy thing for government to do.

Running through the components as the core of the Totem is "*?iisaak*"–repect. This is the basic mode of relating among the levels. This term is thrown around so lightly, but for elders it is not something you talk about; it is something you *do*. You *live* it in your relationships with other people, with yourself, and with the environment.

Discussion from the Floor

Norma Dryden: I am really impressed and proud of how you have taken these two world views and put them together!

Barney Williams, Jr.: It is refreshing to see that some of the fruits of our labour are being recognized. It is good to make the community aware of some of the things that are important to our people and what their meanings are. We are always asked after the fact and it is nice to be part of the process here. First Nations have been here all the time and are going to be here for a long time more.

In my work with the elders we have identified some of the things that are going on in our territory and the words that are used. For example, a company that was started called lisaak Forest Products. But *?iisaak* was never used to talk about wood; it's for talking about people. We could have been consulted on proper protocol for this name. This is the kind of protocol that is appropriate for government, or for the university. And it's appropriate for us. You must consult with people that own the land. For example, the beaches that my family has always owned. History tells me how I got that position. Our chief has carried that name for hundreds for years.

All of the things that Nadine talked about are still very important to us. We sit in consultation weekly to talk about these things. We do have some questions, but we have come to your discussion and we are here to listen and talk with respect. We are finding a voice; we are not sitting in silence anymore. We don't do things on a whim. If our ancestors had done that, we wouldn't be sitting here today. The importance of balance and spirituality has been essential to our people. The ceremonies and rituals are used so that people understand. The coming of age ceremony was performed in the Wickaninnish School a few weeks ago by the chief to honour his grandchildren. We have other ceremonies to honour burials, adoption into other nations, naming, and others. We are combining these things and we are learning from you the things you are thinking.

We have been zoned to death! We are so restricted in what we can do. We are in a process of relocating because there is no land now for me to build a house. Somebody decided a long time ago that this is enough land for these people, but did not factor in growth.

I am not sure how many of you know this. We have many problems that we have spoken about earlier, because we have chosen to be something we are not. My grandfather said, "It is okay to be a raven, if you are a raven. It is okay to be a *?awaatin* if you are an eagle." But never forget who you are. We have adopted a way of life that is decimating our communities.

I was at a ceremony at the Tribal Council that was celebrating people who have earned their masters degrees and law degrees. But we need to remember to never, ever leave behind our way of life. We have forgotten our language but we must not do this again. We were told that our language and beliefs are pagan and we adopted a foreign tongue. We are now trying to recapture this. There is resistance even from our own people. They ask me, "Why is that important anymore?" For years our communities have been pushed back and back and back. We couldn't hunt here, we couldn't live there anymore. And what happened to the species we took care of? Nadine addressed that we have responsibility as people for different things. As a child I heard stories about someone fishing up Lemmens Creek, and the chief said, "You have taken enough now, it's time for this other family to fish here." $2u^2umhi\check{c}i$ - $ak \varkappa$ -ick. With pain I watched on TV as we were blamed for taking too much and over fishing. My grandfather told me that we were going to lose much—"If those people don't sit with us and learn how to manage, we're going to lose a lot." Guess what, folks, it's happening.

I heard the story in a canoe, where the Creator blew life into a fish, and told it, $Hu^{2}aca\check{c}i\hbar \cdot ak\hbar \cdot ick$. "It is your responsibility to come back every once in a while to feed the people. "And we have our responsibility. The fish never said "I am too tired; I am not going to go up the river." The fish always came back until we started messing with the river.

I say this because I want people to recognise that we know something about the environment. When a canoe was made everything was used from the tree. The territory includes the community and also the surrounding area. The territories go offshore. We know where the boundaries are. If you are hunting or fishing in someone else's territory, you pay respect, you make a payment. That was the law. You didn't just say "oops we went over the line". We still follow that protocol today!

We had keepers for everything. We had a system for everything. So when we say today that you are in our *Hahuuti*, in our land, we are serious! You are in our territory. It is ours and we want it back. We are still sitting at the treaty table and they are trying to decide what to do: talk or return to the past treatments. We do listen, but very often the other side doesn't! Rather than saying "we don't understand what you are saying, could you explain more." It is difficult to translate some of the things we say in our own language with the same power and meaning. The idea of "Nuu-chah-nulth nations" came out of a discussion to identify with the coastal community, but we are not, we are Tlao-qui-aht. And even within our tribe, we have a number of houses and names.

I needed to make these points so that you could understand that these things are important. Choo. Thank you.

Kathleen Shaw: Nadine, thank you for the visual. We speak different languages, but the visual helps to express something that is beyond words.

Nadine Crookes: At lunch time I can show a CD-ROM recently developed by the Central Region Language Group. On December 10 and 11 there will be a language group seminar for the general public.

Facilitating community involvement in Coastal planning

Craig Paskin, Tofino Resident: A Process framework for community involvement

Craig Paskin: Most of this material comes from sources you can find at the website of the International Association for Public Participation, <u>www.iap2.org</u>

This process is used for designing public participation programs internationally. There are many techniques and tools, but what are the underlying principles that help us to

design how we use the tools? How can we judge what a good process is? We have heard in this symposium that the communities are suspicious and tired of processes. I would argue that they have had too much experience of *bad* processes. We need to know what a good process is, and then we need to demand it. There are lots of questions, and we need information to make good decisions, we always see the same people at these meetings. Community health includes people having a say and being able to have a say meaningfully.

Who is the public?

The public is any individual, organizations, or groups that have an interest in the outcomes of decisions. Good public participation includes all perspectives, and considers all options that might enhance decisions.

What is public participation?

Public participation can include all aspects of the decision making process (identifying problems, developing alternatives, and selecting options), and it should begin before controversy starts.

There are three foundations of a public participation process. It has core values, is oriented toward making decisions, and it is driven by objectives rather than techniques. People feel that they are processed to death because no one is making a decision.

Core values:

(1) People should have a say in decisions about actions that affect their lives. We have a right to make sure our values are incorporated into the decisions.

(2) We need to know that our contributions will influence decisions because otherwise what is the point of participating? What is the commitment that decision-makers make towards this? How will the participation be encouraged? It is done by making sure that participation leads to results.

(3) The process should communicate interests and meet the needs of all interested-how they want to be engaged. The process should seek out and facilitate involvement of those potentially affected. How often have you gone to an open house and no one shows up because no one went out to the community to bring those people in. It is a cop-out to say that people are just not interested if you haven't gone out to see people.

(4) Good processes involve participants in designing how they participate. For example, in the community health discussions of this symposium, we heard how drug and alcohol abuse affects people's ability to get involved. An open house is not appropriate. We should go to those people and ask–what is the best way to develop this process?

(5) The community should indicate to participants how their input affected the decision.

(6) Provide the information, to participants, that they need to meaningfully participate. For example, technical information is useful, and the public has great ability to understand issues if given appropriate time for decisions to be made. But too often an agency will assume this can't be done.

Decision orientation: We don't need another process for the sake of process. A coastal plan should be oriented to decisions with clearly identified problems and issues from the

very beginning. The public needs to logically understand how decisions are made, so involve them at the beginning–not as an afterthought.

Objective-driven process: A coastal plan needs clear objectives that fit the public and the problem. Techniques like open houses should not drive the process. The tools need to serve the objectives. When decisions increasingly impact on the public, objectives may change, promises may be more substantial, and tools may become more sophisticated. There is a spectrum of techniques for public involvement developed by IAP2. Public involvement can involve any of the following approaches. It is important to keep in mind that one is not better than another in a general way. We need to figure out what is appropriate for decisions being made in a specific case, and what the community wants in terms of participation. Here is a range of approaches:

- Inform: inform people of the objective; promise to keep the public informed; provide fact sheets, website, and open houses. Sometimes this is all people want.
- Consult: obtain feedback, keep people informed, listen and acknowledge concerns and provide feedback on how public input informs decisions.
- Involve: work directly with the public to ensure that issues are understood and considered, that concerns reflected in the feedback and that alternatives are provided, do this in workshops etc.
- Collaborate: partner with the public in each aspect of decisions. Look to the community for direct advice (advisory committees, consensus, etc.).
- Empower: place final decision making in the hands of the public with the promise to implement what the public decides (through citizen juries, ballots, referendums to change policies and laws).

In all of this, it is critical to define the issues being addressed in a coastal plan. Lots of issues can be addressed in process, but it can only cover so much in a universe of interests and concerns. It is important to define what can and cannot be covered. If the public is to be involved, what does everyone expect out of the process? And remember that if a public process doesn't cover all interests, there are other means of getting the point across, such as going directly to politicians.

Using GIS as a tool for community participation in coastal planning

Rosaline Canessa, University of Victoria

Rosaline Canessa: I have worked in government around issues of coastal planning. I have now returned to academic work at the University of Victoria.

"It has been found time and again that perhaps the most useful way for the environment planner to discover trends, conflicts and problem areas that can otherwise be easily overlooked, is by mapping information."–Caribbean Conservation Association.

The fuel that drives GIS is information. One way to start gathering the information is to look at strategic databases that have been developed (for example, the Pacific Coastal Resources Atlas on the Community Mapping Network website–<u>www.cmnbc.ca</u>) just as a starting point. The inventory processes of the provincial and federal governments are

regional and strategic based and don't necessarily delve into community-specific information. So, involving people that live on the beaches and on the water, to capture that information validates the information for their own area and adds their own experiences and observations into the processes

Maps produced by GIS can often be inanimate and static and flat. But the coastal areas have smells, sounds, colours, so the map should reflect that. And we do have some technical tools to look beyond points and lines; to bring vitality, imagery, sounds, which can be stored in GIS.

A friend at Rivers Inlet talks about "breathing life into traditional use studies"—and I think we can talk about breathing life into GIS. So we don't just get a table of text, we also get photos, video footage of elders speaking, dances associated with particular areas, legends, resources.

As Gary commented, there is uncertainty in how information will be used in a process like coastal planning. This is true particularly if it is conceived of as a black box: info goes in, plan comes out, don't know what happens in between. Sometimes you can see that the product is incorrect. So community involvement is important to view and explore data, add to it, change it here and there, so at least there is an assurance that the information is being used properly: To eliminate the black box.

Sensitivity and security of information, especially if it is made widely accessible on the internet, is a concern that I have heard many times. In developing these shared databases and maps, it is possible to use passwords that ensure different levels of security for different parties, or create protocols to ensure that the security of information is retained.

Some anecdotes about how GIS can be used as a focal point for discussion to then achieve mutual understanding:

I did graduate research in Barkley Sound on float cabins and their impacts in different sites. Before I got started, someone said that "no map can tell me where the float cabins will go." I think he also threw in "academics". But interactions with the information, and the power to look at different areas from different perspectives and as a whole, revealed that the positions they came with were not necessarily going to be achieved once they had dialogue with each other and spatial information.

In Barbados, the coastal planning process had fishermen marginalized in zoning. They were looking at that zoning again, with residents, fishermen, Jet Ski people, and others. And having all of those people in one room to explore options with the help of GIS was valuable, having the map as a focus.

Someone said this morning that lots of effort might be spent on acquiring info, but what to do with it? Displaying it will only get us so far. But GIS can also be used as a decision support tool. The key word is 'support.' GIS can't make decisions, you don't just hit the "decision button"–it is merely a tool to explore alternatives and issues. In Barkley Sound float cabin issues, GIS helped understand the capability of the environment to handle an activity, but often we don't think about how *suitable* an activity is in relation to other recreational uses, industries, activities, and natural features in the area. GIS can help to look at the mutual compatibility of different interests and activities in a specific area.

Where do interests conflict? Where do they compete for resources and space? Where is there a good fit?

In Barkley Sound, we used a process where different stakeholders "weighted" decision criteria differently. Their prioritization of things like marine habitats, log storage facilities, shellfish leases, and visual quality could be reflected and compared through a GIS mapping exercise. People come with positions, but we need to get at *underlying reasons* for those positions, so that we can get to a level to discuss community more. Then when we map out their positions, where we see apparent conflicts we can go back to the underlying reasons that produced the conflicts. That lets us discuss commonalities, and the fact that we weight some criteria differently. That is, "What do I value more than other interests?" In the example here, there are many areas where there was unanimous agreement on suitability of a particular activity, regardless of the differences in values. In other areas, there is less agreement, and those areas need further exploration. But the exercise helped us to find the commonalities, and to identify areas for continuing to explore our interests.

Three take-home messages:

GIS can provide a focal point for discussions and can be a trigger for mutual understanding when one can visually see different uses. Eliminate the black box of technical information management by getting all of the relevant parties involved in the analysis.

GIS can help to illustrate a diversity of perspectives and where the community interests are, and then can focus on differences to build community vision.

GIS is not a tool to come up with the answer. But it can provide 'what if' scenarios and allow people to see the how our values and priorities play out in a balance in planning for social, cultural, environmental, and economic concerns and values.

Discussion from the Floor

Norma Dryden: I appreciate and respect the perspectives that mapping can give, but what about sensitive material that would be only available through passwords. How secure is that really? How do you convince a community that a password would protect information? Are there other ways to gather info and keep it, and still relate it to decision-making?

Rosaline Canessa: It is as secure as anything on the internet so it is open to hackers, but most people are not hackers, and how often would you have a strong enough incentive for all of that effort?

Norma Dryden: I would not feel that my information would be secure in that form so are there other ways of gathering the information—is that the only place to house secure information?

Rosaline Canessa: No, GIS is not the only way to bring information to the table and to house info. There are some things that cannot be captured in GIS, and then there are things you don't want to put in there.

Mark Kepkay: In the Quatsino Sound coastal plan, the Quatsino Nation used a coding system on maps. If someone wants to know what sensitive cultural values they have in a specific area, then they have to go to the First Nation. Then the First Nation can say this is what you need to do in that area, without divulging sensitive information.

Valerie Langer: How does consensus work in multi-stakeholder processes? What are the pros and cons of using consensus in multi-stakeholder situations? When consensus is not appropriate, what alternatives can you suggest?

Craig Paskin: If a multi-stakeholder situation is polarized you can't use consensus. We have to learn about decision-making processes and the fact that there are many alternatives. In the past consensus was often used too readily. If the process is polarized that's like putting a lion and sheep in a room and telling them to make a decision about who's going to get eaten. You are not going to get agreement. Multi-stakeholder processes have to be value-based. You have to make sure that values, not positions, come out. You can work with values, but not positions.

Liam McNeil: I see a lot of potential in using these maps for public participation. If maps have sensitive information then codes might be a solution, but if the broader public does not have access to that sensitive information, then they cannot make informed decisions or give informed opinions.

Rosaline Canessa: One way to present information is to generalize it as a density or potential of finding a sensitive feature. So public can be provided that information without placing undue risk on it.

Valerie Langer: How much support does any of this have in a culture that does not respect environmental values? Some parties will involve the community in processes that don't respect our beliefs? At what point do we decide that we're just not power players, so people don't end up being exasperated at the end?

Craig Paskin: The framework I presented provides a means for the public to do just that-to judge the process in its effectiveness. People have in the past been frustrated but haven't had a means to judge the process. By understanding what the options are, you can go to the politicians to say, "This is what we want, this is the level we want to participate at, and instead you're giving us something else." This helps to make communication clearer. Decision-makers may not be comfortable with the level of participation you want, but in that case they need to make that limitation clear. They have to avoid promising the public more than they are willing to give. So then fine: promise something less and then work up to more.

Gary Shaw: There is a fundamental challenge here. The culture that has produced these tools and frameworks is a culture of transformation. The tool provides a way of participating in transformation. This makes sense to us because it affords us the possibility to influence outcomes which we know will be some kind of change. How can we engage with a culture that is not based on transformation? First Nations culture is based on respect, tradition, continuity. We have incongruity right here in this room as to how we participate in the process. I don't know what to do beyond recognizing, but we do have to recognize it. We may need to get away from making the whole population participate in a process that makes sense to us but is not based on how the other half

lives. We have to recognize and acknowledge that no matter how great our tools are, the fact is that we are trying to change the world and some people here have no interest in changing the world. So how can we change *and* create space to include needs and desires of all the people that live here?

Nadine Crookes: That is a key point and the symposium is a demonstration of that divide. Long Beach Model Forest and the *Hahuutri* project, the last workshop we held, we were instructed by our Chiefs and elders to do it in a way that represents our culture, to demonstrate what is important in our culture. For example, the conference was in Ahousaht, we arrived by canoe, we were welcomed by the beachkeepers, there was traditional seating, there no official presentations. At the end, our feedback questionnaires reflected different perspectives on this. Some people appreciated being able to participate in something we do not get exposed to. Others were frustrated because they couldn't learn concrete information. But the chiefs were adamant that this is the way First Nations people live. People had to learn from songs, dances, seating, how people arrived. People had to be open minded to understand. So in the future perhaps there can be a marriage of both ways of learning, of participating, of gathering.

Wrap-up of Day Three Morning

Mark Kepkay: Our purpose here has been to highlight the fact that with coastal zone planning in the region there are lots of different groups and interests here, and there are lots of options for addressing those interests. It's a complex undertaking, and we need to be careful about how we set it up. There is more discussion that needs to happen as we move forward, and CLARET is interested in facilitating that process. I urge you all to take what you've heard and bring it to people that weren't here. Bring your questions to the speakers during lunch, during the breaks, two weeks down the road, and into the future. The main point here is simply that your eyes hopefully won't glaze over quite so much the next time you hear the words "coastal zone planning".

Afternoon Presentations

The Nuu-Chah-Nulth Tribal Council Healing Project

Mary Martin, Nuu-Chah-Nulth Tribal Council Healing Project

Mary Martin: I am here to give you some information about the Nuu-Chah-Nulth Healing Project. The Healing Project has been in operation for 5 years and will wrap up in August 2004. The focus of this last year is empowerment; we have worked with survivors of residential schools and those who had worked with them at a victim stage and at all stages, from survivor to the thriving stage. We assist individuals not to only live in trauma, but also to live healthy lives.

We cover Ahousaht, Hot Springs Cove, Toquaht, Tla-o-qui-aht, and Ucluelet. We travel a lot, and I work with the facilitator, Levi Martin.

It is important to learn about residential schools and about the impact they had on families. Now that we're nearing the end of this project, we are working on empowerment. We focus on our cultural teachings to respect each other and help each

other. Levi includes spirituality and teaches language in his individual and group work. Our work focuses on our teachings and values and applying those to lateral violence, maliciousness, and focusing on the teachings of what is respecting each other and helping each other.

There is lots of concern about family values and spiritual practice from within our culture. "Somatic experiencing" is a gentle and respectful way of healing from trauma. It is an incredible tool. If you close your fist tightly and then open slowly, the method is like that, a way to get back in touch with yourself. We use other things that bring us strength—family, arts, culture, music.

I want to thank our leadership for providing this training. The Healing Project can offer training in other communities struck by problems resulting from residential schools. Unity, healthy grieving, language, and self-esteem workshops are offered.

I wanted to come up here and talk about this work because of what came up in the talk over the last few days, the issues around residential school impacts and other things. We are working with these issues. Our services are being utilised by other communities such as Nanaimo, Vancouver, Victoria, Seattle, and other places where Nuu-chah-nulth people live.

Thank you, I'm grateful for being here. Choo.

The Clayoquot Sound UNESCO Biosphere Reserve

Stan Boychuk, Clayoquot Biosphere Trust

Stan Boychuk: I work with the Clayoquot Biosphere Trust. We are one of the partners in CLARET, and Dr. Rod Dobell with the University of Victoria is one of the other partners. We work with the steering committee to create connections with communities and focusing on reaching a greater understanding of what the community wants and identifying what issues, concerns and solutions there might be. We are trying to bring resources of the academic communities to bear on these objectives.

I've had the privilege and honour of working in the Clayoquot Sound area since April of 2002. On a personal level it is a dream come true: an opportunity to come and live in one of the world's most beautiful places, and to understand how we as a people can come together with our cultures and interests in harmony and balance with the environment.

The biosphere reserve is about how we work individually and collectively through our relationship with the environment. We enter into a dialogue here which is a significant step in understanding that relationship. Participation is a key to understanding who we are as a biosphere reserve. We are new at being a biosphere reserve, so in our infancy we are taking steps and identifying new areas we need to think about as we move forward.

UNESCO-the United Nations Education, Scientific, and Cultural Organization-has a network of Biosphere Reserves, 411 internationally, and each is as unique to those who live in them as this one is to us. So here in Clayoquot Sound we belong to a much

broader family. We are not alone dealing with the issue of balancing our relationships. In Canada there are 12 biosphere reserves—as shown on the poster-map near the coffee table. So not only are we part of a larger family, we are also part the Canadian Biosphere Reserve Association. We are working on a national agenda to find other unique areas which need to have attention paid to them. We are not alone and we're making strides.

The biosphere reserve designation has provided unique benefits to Clayoquot Sound. We are the only biosphere reserve in Canada with stable funding. A \$12 million endowment from the federal government allows us to do a variety of things, such as looking into partnerships with University of Victoria, and the lisaak Forest Resources, and funding specific projects in this area that involve research, education, and capacity building. We have also created scholarships to promote excellence in education as well as a series of technical committees focused on terrestrial related issues, aquatic issues, community development, education, and culture.

Before moving on to what we could do better, I just want to let Glen Jamieson share some of his experience with the Mount Arrowsmith Biosphere Reserve. Glen has just returned from an international conference in Europe.

The Mount Arrowsmith UNESCO Biosphere Reserve

Glen Jamieson, Mount Arrowsmith Biosphere Reserve

Glen Jamieson: I'm envious of your resources in the CBT. We haven't been able to move forward as quickly as you have. But that is the reality for most biosphere reserves in the world. Most operate on volunteer time, and they need to learn how to lift themselves up by their own bootstraps.

The Mount Arrowsmith Biosphere Reserve includes all watersheds that flow into the Strait of Georgia on the east side of Vancouver Island from just north of Nanaimo up to Horn Lake. All land is privately owned in our biosphere reserve. The protected area is about 1% of the total area–much less than what you have here. We have no national park, but we have provincial parks and Wildlife Management Areas, which are not funded to any extent. Our protected areas are small and fragmented. Most of our problems are urbanization related. Water, droughts in summer, and rising land prices are some of our community challenges as we transform from a resource-based economy.

Like the Clayoquot, we also are trying to deal with social change. We have a retirement community who are less interested in schools, more interested in golf courses.

I was recently at a conference in Switzerland, where I learned a lot about common issues in global biosphere reserves. Canada is lumped in with the European network. I went to the sessions on climate change effects on mountain reserves. Many of the problems I heard are independent of what a single biosphere reserve can do. For example, ten percent of the volume of all glaciers in the Alps melted in the last year! This is a major concern in terms of limited water. I was in a Biosphere reserve in the Alps, established in 2001. They are having problems with more and more fragmented ownership of farms that get passed down through generations. No one can make money on these small farms. In addition, they grow their own trees but it is cheaper for them to

import wood from Canada. But most impressive was that they are managing the area like a garden. There is a specific atmosphere and aesthetic quality that people want to maintain, so people in Zurich are paying farmers to manage the areas for aesthetic goals more than anything else. They have addressed the question of where they want to be in the future–whether you want the Swiss Alps to stay as they are today or to revert back to forest, just as the question here is how to maintain our natural characteristics. There are a number of similar problems in terms of social and cultural issues.

One of the challenges we have is to share and document and communicate the approaches we use to solve the same problems. We have a network on the internet and we need to communicate more about our problem-solving.

Mt. Arrowsmith Biosphere Reserve would like to work with Clayoquot Biosphere Reserve, because we're just on the other side of the island from you. We're trying to open a world-class nature interpretive centre–we're at the hub of the island and we envision a hard roof structure and nature walks with bird blinds, etc.

The other big initiative is that we have printed our own currency–the first digital currency in the world, and the first Biosphere currency in the world. We hope that this will generate funding by selling the money to collectors.

I look forward to cooperating and working with you. Thank you.

The Clayoquot Sound UNESCO Biosphere Reserve: How are we doing?

Facilitator: Stan Boychuk, Clayoquot Biosphere Trust

Stan Boychuk: Having an endowed Biosphere Trust does make us special. We have the capacity to make real strides forward, and now I would like to talk about where we need to go in the future.

As a Biosphere Reserve, how are we doing? What have we done well, what do we need to improve? To initiate the discussion, I'll pick up on what Barney Williams, Jr. said: "...we think of ourselves as what was, what is and what could be." Thinking about what we've done and where we have been helps us to think about where we can go in the future. We should reflect on this in our discussions and in our recommendations. There has been an enormous amount of work done in creating a vision for the biosphere reserve in this region. We need to take that forward.

Sharmalene Mendis: I held a series of public meetings on what the biosphere reserve is and what it is doing. My perspective was as a student interested in how reserves are being implemented around Canada. Repeatedly, I found there was a lack of understanding about what biosphere reserves are, and a desire to know more. There was also a common desire to express views that go beyond the camps that we find ourselves in. People shared a lot about appreciating the environment and the society and about youth. People don't appear to communicate with each other about these things. I have a poster on the wall that gives more details on this, and on the Redberry Lake Biosphere Reserve. **Peter Clarkson**: We're all learning to trust you, Stan! It was enlightening to talk to Sharmalene and find out how many of us have community in mind and share core values. We all value dialogue, so certainly facilitating the dialogue is to me a very useful role for the CBT. And being able to do it in a way that people don't perceive that you have your own agenda is difficult to do, because most of us have some kind of alignment, and it's a challenge to gain that trust.

I also really liked the idea of doing some fundraising to find resources for strategy and planning–to spearhead discussions about how to do that–the growth management strategy. The question is who is going to take them on. It may be a good role for the CBT, because of the connections mentioned.

Stan Boychuk: Does the community expect a leadership role from the biosphere reserve? If so, what do we see as the issues and concerns within the community for us to lead on?

Shirley Langer: I'm not sure if it's appropriate for the CBT role, but this is my dream. It is inspired by a small town in Ontario called Perth, where social health and environmental health were made a part of things and they developed a program called Perth 2000 in the mid-80's to guide the town on its quest for environmental excellence. I would like to see us define ourselves as an area that intends to become the most environmentally friendly and responsible in the world. Criteria would have to be developed as an environmentally responsible filter for all activities as we make decisions about improvements, changes, growth, and development. This could be a role for CBT, since Tofino council can't represent the whole region.

Stan Boychuk: Given our incredible resources, if there is a place that could become a model of that sort, the Clayoquot Biosphere Reserve is the place.

Glen Jamieson: It is a key question, whether a biosphere reserve is supposed to lead or to respond to community interests. A year ago, different biosphere reserves were asked to develop cooperation plans. We tried to hold workshops and had poor turnout. We realized that the terminology is foreign and difficult to grasp. Terms like "sustainable development" and "biodiversity" don't mean much to people. Most people are so busy raising kids, etc. and assume that municipal governments are looking after them. We know that's not so. Some did come to our workshops, and they wanted to hear what Arrowsmith Biosphere Reserve had to say. But we wanted to hear *their* views. So maybe there is a role for biosphere reserves to create "straw dogs" of a sort, something that is not to set in stone, but which gives suggestions and concrete ideas that people can respond to and work with. We found that we had to forget about the higher-level ideals of sustainable development and to deal with the ground-level realities of the public. What does Clayoquot do in this way?

Norma Dryden: A biosphere is an overlay that does not conform to political boundaries. It is a fresh opportunity to step out of the political boxes and think in a fresher way. Sharmalene referred to her survey of community values and how commonly shared the concerns are. We don't often have a chance to experience that. How a Biosphere Reserve can express leadership or inspire is a matter of looking at gaps and then addressing key gaps. Finding and fostering that commonality is where we could look to the biosphere reserve. It could give us a new forum to interact. I have been very excited by the concept of the biosphere reserve, beyond the political boundaries, with its core protected area and buffers where we meet and come together.

Stan Boychuk: Working in these communities and at a national level (as president of the Canadian Biosphere Reserves Association), I also have found areas of commonality and talked about how the national network can act at a national level on areas in common. One thing I heard from the head of the National Roundtable for the Environment and the Economy is that if biosphere reserves want to make an impact, they can provide a unique model of community governance that transcends political boundaries.

Norma Dryden: Precisely. I was inspired by Craig's presentation about true, transparent public participation. If we could set up a "Clayoquot Institute of Public Participation" based on the model Craig Paskin presented, that would have a lot of merit. Perhaps the CBT could work on that.

Sharmalene Mendis: My focus groups said they felt the Biosphere could be a forum where people could speak wearing a different hat.

Kathleen Shaw: I like your term, "capacity building". In the first day we talked about getting kids out of the classroom and into a natural environment. And I think about getting a teenager here at this forum by my side, as Pam Frank had with her on the first day. I cannot imagine translating what I've heard and seen here, so we need to bring the youth into the process directly. And even so, we have the problem of this being an unnatural environment, and as Glen said, the terms of sustainable development are hard to relate to. The CBT could help by providing mentor programs for teens that are truly engaging and appropriate to their perspective. I am really impressed by the biosphere's potential for capacity building.

Gerry Schreiber: It feels great to be part of this biosphere. Lots of dialogue has happened that may not have happened before. Lots of that is due to Stan's neutrality. I'd like to thank the Trust and all who make it happen. But one thing we're missing: how do we get the people who are not here to come? The average person is too busy doing their own things and don't understand how the decisions they make everyday have an effect as well as how decisions made by governments and others affect them every day. I don't know whether the Biosphere can take all that on but there are individuals who need to receive messages.

Shirley Baird: I'm from Ucluelet. I have particular concerns about where I live. Would it make sense if I could drop a message in a suggestion box and get some discussion, a session around this topic that I'm concerned about? I would like to express my views around land use in Ucluelet and how that's going these days. I would like to get those concerns out, but this may not be the time to do that.

Stan Boychuk: One of the Board-level discussions we've had is the idea of having community-based meetings to hear issues. Whether the Trust is the right venue to hear about land use or not as a general topic, we need to be careful not to cross a boundary. Land use is under the jurisdiction of the municipality.

Time is getting short. This is a conversation that I want all of us to continue forward in the future. The community meetings of the CBT Board that I just mentioned are an

opportunity to do that, as well as many other events and forums that we will be developing. Thank you for your participation here.

Barb Beasley: I had a comment about the CBT. This is without my CLARET hat. What I really like about the CBT is its ability to promote projects. It has made some support available so that communities could do projects they think are important. I think this support has been tremendous. (Applause)

Stan Boychuk: Thank you all very much. It is a pleasure for me to be here, and to acknowledge Tla-o-qui-aht participation and their allowing us to be on their territory.

Symposium Wrap-Up

Rod Dobell, CLARET Co-chair **Barney Williams, Jr.**, Tla-o-qui-aht First Nation

Rod Dobell: We've had some fascinating discussion at this gathering. At the celebratory dinner last night, I made a few comments, basically just asking what we were celebrating. I answered my own question by suggesting that we were really celebrating a mood, a buzz, a sense of progress toward a better understanding of where we are all coming from, a sense of coming together a bit in a common effort.

As part of that process, Barney has been speaking from the heart throughout this symposium. I am going to try to show my respect to you all, and for his gift to our conversation, by attempting to speak in the same manner. Unfortunately I don't have the same tradition of powerful oratory as the Nuu-chah-nulth elder. Usually I speak from printed pages, maybe backed up by Powerpoint slides. (Indeed, I guess I'm exactly the sort of person targeted by Mrs. Annie Ned, an elder from a Yukon First Nation, quoted by Julie Cruikshank in her book, The Social Life of Stories. She commented on visiting academics at a story-telling session, asking "Where do these people come from, outside? You tell different stories from us people. You people talk only from paper. I want to talk from Grandpa."

Barney, of course, can talk from Grandpa, as he has done these last few days. I have some trouble doing that. But at least I'm not going to attempt any summary of key themes from my fifty or sixty pages of notes from our discussions over these past days.

There's another cultural limitation as well. Among my people I'm just old, not an elder: in my community, those of us who age don't get to be elders. We don't get any respect – so we don't learn to talk with the force of tradition and historical perspective that Barney can deploy.

And a third problem: Among my people, things from the heart are generally unsaid; indeed speaking too intently from the heart could be considered an embarrassing departure from protocols intended to buffer conversations. So I'm trying to do something a bit different here, something that is not part of my traditions or my usual experience. And that's a real challenge for me. But anyway, let me try.

There's been a lot of discussion here about the importance of place, of rootedness in place as being essential to a real community, and a full appreciation of the world around,

of the dynamics of the local ecosystems, if you like. Now I am an outsider to this region, the Stranger from outside, not part of the community (although my grandchildren are growing their roots here). But in the tradition in which I grew up, there was also an ideal of a world community, one in which no one was truly a stranger. The Universal Declaration of Human Rights captures that kind of vision. It describes an image of a world in which there can be mobility, but still community, one in which all humans share an essential common humanity.

A similar image is captured in another line from a while ago that influenced my generation greatly, though it is from a different setting. That was the famous 'I have a dream' speech of Martin Luther King:

I have a dream. I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

Like all of us here, my people have been somewhere since time immemorial. But I'd have a tough time telling you where my ancestors came from.

In the ancient literature of my people, there is a well-known declaration about the importance of family, even in the face of mobility. It runs:

...for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried.

(Interestingly enough, these are not intended to be lines used at weddings, though they often are: they are a profession of loyalty to a mother-in-law. But they do express sentiments of a people who know they may be on the move.)

And we do have hundreds of millions of refugees in our present world—environmental refugees, convention refugees, economic migrants. Somehow we have to reconcile our ideas of place with the claims of all these others.

So the idea of exclusion worries me. Enclosures movements worry me. We know that the effectiveness of traditional resource management regimes, just as those of individual property regimes, hinges on the ability effectively to exclude the non-member, the Stranger. But how—on what basis—can we justify outright exclusion? Another important quote from our old literature:

"How can a man or a people seize an immense territory and keep it from the rest of the world except by a punishable usurpation, since all others are being robbed, by such an act, of the place of habitation and the means of subsistence which nature gave them in common?" (Jean-Jacques Rousseau, *The Social Contract*)

So how do we reconcile this vision of universal membership and rights to mobility with the feelings we heard here about essential difference; and rootedness of particular groups to a specific place? How do we recognize different cultural traditions, different origins and backgrounds? We have to build bridges across gaps in visions, in modes and styles of thinking. Somehow we have to be able to see important group rights and cultural identities within the common universal rights, to see our families and our communities nested within this larger community.

Nadine told us this morning a very important story about the long-established and carefully structured mode of Nuu-chah-nulth traditional governance and society. The importance of her message is that we start to recognize the legitimacy of that culture and way of governance, both in its own right and as a key to responsible resource management. Nadine noted that the Nuu-chah-nulth tradition builds in an essential spirituality at the heart of governance, while we outside pursue the separation of church and state. That's true in a way, but it is not really the main point. It doesn't mean that spirituality does not play as strong a role in non-aboriginal cultures of management as in First Nations. Spirituality and ethical choice play their role in individual interpretation of collective intention and collectively negotiated text. It's a question of different ways to build a responsible governance structure that fully embraces the individual responsibilities for stewardship of a common heritage of humankind. There are, in the non-aboriginal tradition, thousands of years of debate about the ethical issues and moral responsibilities involved. I'm not sure we've yet found a shared context in which these differences between the two approaches can be effectively articulated and bridged.

Actually I'm not really sure that the bridging metaphor is the right way to think about this question anyway. We heard some comment about the need to marry two cultures and the task of finding how to do it. This is somewhat wrong, I think. I don't think we can hope to marry distinct cultures and live in mutual harmony with full and easy resolution of conflicts. Perhaps a more important question is how do we manage to live together when we know that we can't meet the needs of everyone? That is a question of conflict resolution, among many other aspects. But it is more than just that. I want to come back to this question in a minute, but first want to think a bit more about the role of stories.

The question is: How do we find sufficient shared context to allow us to build processes that are culturally relevant and accepted as legitimate as a way of resolving inevitable, unending conflicts?

We have heard that translation is hard. It is hard to find words that mean as much or have the same power in one community as another. There is no shared context for those words, no stories in common, no history of interaction that gives shape to the language and helps us to find or negotiate some common meaning. It seems to me that in this symposium we have been trying hard to build some shared context where there has not been one. That's what I've seen happening over the last three days--the attempt to build some stories in common, to find a common understanding of home.

Stan also took a phrase from Barney–talking about 'what was, what is, and what could be'. I've been musing a bit about a book by Ted Chamberlin, which is titled: *If this is your land, where are your stories?* He suggests that we have to talk about "what was and was not, what happened and didn't happen". He refers to Scott Momaday in pointing out you have to be able to hear the difference between "what matters" and "what really matters". And if you can't find that out, if you can't appreciate that distinction, Momaday argues (through Chamberlin), you cannot hope to understand or learn from First Nations traditions and perspectives.

Chamberlin asks: "Can a place be home to more than one culture?" I think we have to take that same question to a bigger scale and ask whether our Earth—our one small

blue planet—can be home to all people. That is possible only if we can learn to reimagine the notion of "them" and "us". How would we know what was, what is, what could be? What is the reality? We have to be able to live with our very contradictory stories of what was and was not.

Just as an aside, I wonder whether there is some transition occurring in the way we negotiate meaning and build understanding. Listen to our language as we talk within this symposium. People talk about seeking a voice, wanting to have a say, recognizing that it is even better to get a hearing. We ask "Do you hear what I'm saying?" These are the words of an oral tradition, of stories and narratives.

But there is also a different vocabulary creeping in. "Do you see my point? Do you see what I mean? Can we come to a common view?" This is the language of visualization, imaging, scenes. It opens up the idea of maps, and mapping as an empowering activity. It suggests the possibilities of interactive mapping and the construction together of scenario-generating capacities as ways to build a common view of this place. It suggests exploring such images as boundary objects, helping to construct among us some common vision, some common approach to framing the challenges faced in this place. We all know that how a problem is framed determines the answers offered. We also know that questions can be reframed, that good things can happen when people come to say: "I see what you mean, I see your point of view, I see that we could look at this question this other way."

In my remarks at dinner, I suggested that next year we again need our artist-inresidence, but also need to remember the suggestion for a youth forum with an art competition for children and youth. We need to see some new angles on our world and its challenges.

Contrary to an earlier suggestion here, I don't see a vast unbridgeable gulf between a people rooted in place, and a culture of constant movement. We all do live in families; and in communities of some kind. And the inescapable fact is that we can't hope for stability and the absence of change. We respond now to a world that is constantly changing and profoundly uncertain. The challenge is in how we embrace that uncertainty, how we adapt to that changing context, in a way that emphasizes fairness. We need to look for the resilient response, whether we are prepared to move, or prepared to pay the costs for not moving.

We have to be looking for the answer to this question of how we live together when the world is not going to make it easy—or even possible—for us to meet the needs of all peoples or all cultures. Someone said during the first day of our conversations here that this community is like a family, with its interminable squabbles. In the end, we learn to live with each other, accepting the limitations we all have, and respectfully enduring the errors we all make, sharing the burdens of those errors, and of the shocks from outside.

To deal with this, it seems to me, we are going to need two things: I said a minute ago that we are going to need culturally relevant and legitimate institutions for dispute resolution as we face an increasing scarcity of resources relative to the scale of our demands. But underneath these institutions we are going to need stories and insights, shared narratives, and shared visions, to build and maintain our shared context, shared understandings, shared meaning.

The Clayoquot Alliance has been working to support mutual projects that help to find that shared context, to facilitate the continuing endless discussion that is our only alternative to irremediable conflict. I hope we can continue that work, and I'm grateful to you for the opportunity to work with you in it. We all have much to do and you all have the responsibility of continuing to challenge us academics coming in with our paper.

I can't resist two final quotations from the written tradition that has shaped my views, my visions, that is in a way my substitute for Grandpa.

In opening the preface to her book, The Social Life of Stories, Julie Cruikshank quotes Greg Sarris:

How do scholars see beyond the norms they use to frame the experiences of others unless those norms are interrupted and exposed so that scholars are vulnerable, seeing what they believe as possibly wrong, or at least limited?

In ending her book, she comes back to that thought, insisting on the need for interactive collaboration, continuing work together, to ensure that interruption and vulnerability, the recognition of the risk—indeed the fact—that all our fancy theory might be quite wrong and needs to be corrected by more work together, here on the ground, in place.

But also, remembering Rilke as quoted by Hugh MacLennan in his famous book, "Love consists in this, that two solitudes protect and touch and greet each other."

We from the university community look forward both to your greetings, and to your challenges, in the future. Working together, perhaps we can become something other than only, merely, two solitudes.

Barney Williams, Jr.: I want to acknowledge our elder who is sitting here with us. It would have been respectful to break for lunch when the elder was hungry.

I'd like to start with a story about my grandfather. He helped to raise me to who I am today. He passed away when I was 19 years old. He never went to school, spoke very little English, but he left a legacy with me. Once I introduced him to a friend who said "he's Indian". When I translated that for my grandfather, he said, "Tell him we are all people." I say that because we often, even as First Nations, talk about difference. But our blood is the same, our skin tone different. That's what our elders say.

Our elder said to me today that he was excited and sees us working toward unity. His prayer and hope is that we continue that process.

First Nations understand many things, and we understand even more when they are explained to us. Until aboriginal rights are recognised we will fight to be a part of this universe. And I question in my mind that we are all created equal since that hasn't been the case. Some people have been less than equal.

We remember the things said to us but what about the things that we said–even here in this forum? We move in the direction that you say you want to move in, and we are interested to see how it evolves. So we want you to know we will be watching. Because everything that happens in this biosphere directly affects First Nations. We have not given up our *Hahuutri* and territory–Kennedy Arm, Kennedy Lake, Deer Creek. It is ours,

it belongs to our chiefs. Our history tells how these places came to be through wars and violence. And after a while we stopped warring, and we began to share through intermarriage, through invitations to share ceremonies. We began to share what our governance was, to show people what Nadine explained today.

There are a lot of things to be learned from what we do today, when people ask and you explain. It's really exciting to be asked, because I can say, "I'm really glad you asked that. Sit down and I'll tell you." I have had the privilege to work with children to show them our sacred things, songs. And I make it clear that this is not just show and tell. It's special things passed on by generations. It's not something we just decided to do tonight because it looked good or felt good. Recently I was in hospital, and when I got out I had a ceremony with family, to thank the creator for giving me life. And to share that: That's very important that it's not just me when we do that.

I am thankful that I'm able to share what I learned from my elders, the wisdom. The gift of presenting in a way that is respectful to all people, and especially myself. I was fascinated by the knowledge of the people that were here. They were eloquent. I am also interested in trying to grasp what was really being said, so that when I get together with my elders, my *?iicum*, I can give my impression of what was heard here so in turn they can advise me and I will have some information for you when next we meet, at another symposium.

I believe in my culture, my people. And I remember who I am, where I'm from. My *Hawiih* and my relatives. Because the old people told me how important it was to keep hold of these things. Some of you have spoken about really learning about First Nations—and I hope you mean it. If we are hesitant it is because of the trauma we suffered at the hands of the missionaries in residential school. They told us that they would beat the crap out of us if we spoke our language. Some of us were beaten. I was giving a talk one time at a university, and someone said I sounded funny when I spoke my language. I smiled and said how do you think we felt when you landed? We forget that there must have been some question in our minds as well. We are on a two way street

As a people, we have had to live with change. We sometimes find ourselves trying to be ravens when we're really eagles. Health is a big issue for First Nations, and some of our leadership doesn't realise that. To have strong leadership, we need to have health and move in a good way. We have lived with change and have suffered. But now we have a voice. We don't sit quietly any more. We have to believe that we have a human right to say "I don't understand," and "no, I don't agree." Not because I'm less-than, but because we need to have a voice.

Sometimes people say they want to know about our culture and we know that the heart is not there. You have that choice. We never had that choice. That's the reality, I'm not saying this to feel sorry, but that's the way it is. We were damaged by residential schools and some of us are lucky to be alive. Some people still deny this happened. The reconnection is really important. We need to get the young people educated so that they too can come and sit with you and speak on your level. Most importantly, we also want our children to learn about the First Nations world, our feasts and ceremonies, which once were illegal. Destroyers came down the coast and old people went to jail. Masks were taken and sit in Ottawa. During the start of the war, we had a chief that gave the government use of our land for an airport, but it would be given back when the war was done. And he never put it on paper, because that is not our way. And we never did get that back.

Now we play the wait and see game. It's nice that we are doing this to be unified and that you are making us a part of your process. There are some of us that are just waiting to be asked to share. We hope the communication carries on and that you are sincere about getting to know about our people. And there are certainly some of us that are willing to provide that.

I never was one to do notes. When I was at the Residential school, the nun said to me she liked what I said but would only give me an "A" grade when she saw what I had written down. But my paper had nothing on it so I didn't get an "A".

I want to talk about my grandmother and grandfather, who were wonderful people. There was a big meeting at Opitsaht, and I was translating. I was sitting with the old-timers–I love to be around old people. I was speaking English, and Tommy Curley's grandfather says to my grandfather, *Camih-taa-iš-nana?a*– "Boy, he really knows his stuff". And my grandfather said, "me too"–*Haayuu-k*"*aasiš*. So the others said, *ku-wi1i?i*–"okay, go ahead". And grandpa said "a,b,c,d..." in English, and they said *ani-ick*–"boy you really do know your stuff!"

I always speak of what is in my heart. Thank you for listening.

Next Steps

Facilitator: Gary Shaw, Tofino resident

Gary Shaw: I want to mention some instrumental people that have not got the recognition they deserve. Stan Boychuck and Rod Dobell are truly heroes out here on the West Coast, getting the resources and doing the work that makes this all possible. I would also like to recognise the contributions by volunteers. But there are also the staff people that made this happen, and they didn't get any gift basket, and they don't get paid a whole lot. They go above and beyond the call of duty. These people are Caron Olive, Barb Beasley, and Derek Shaw, all senior research associates; Mark Kepkay, a modest young man; Maggie Zhang, who really pulled it all together; and Sean Leroy, who has helped a lot as well.

Are we ready now for some ideas for a symposium next year-or before that?

Barney Williams, Jr.: I was just going to say that you should think about approaching one of the First Nations communities to host a symposium next year. We can help with the protocol so that we all know how to behave.

Gary Shaw: In 1997 we wanted to do this in Ahousaht, and we would have done that if we had had the funding. We would love to do it in your village, Barney.

Mark Kepkay: It would be nice to have more time to play and get to know each other, without always wrestling with these very difficult issues. Like the celebratory dinner yesterday.

Rod Dobell: Would there be any interest in devoting a session some time to working through a small problem in multi-stakeholder consultation with the support of imaging or visualisation technologies such as GIS? Perhaps exploring a specific land use problem using the tools that Rosaline presented this morning?

Kelly Vodden: A component of the next Clayoquot Symposium should be driven by youth: Maybe designing part of the agenda.

Derek Shaw: I would like to have a workshop just on *Hahuuti*, and the roles of different people in First Nations' communities, such as the beachkeeper.

Gerry Schreiber: Maybe we should not worry about having another one of these, as great as it was, but take the ideas from this one and move forward on those.

Gary Shaw: Yes, the proceedings will be available to everyone from this symposium. That's a way of beginning to tell shared stories, as Rod discussed.

George Patterson: It would be great to simplify the themes for the symposium. We've only skimmed the surface on so much. As Derek said, I also want to learn about *Hahuuti* in depth. Maybe a language course for three days so that we can come away with having learned something concrete.

Gary Shaw: I want to take this opportunity to respond on the issue of change and culture that Rod brought up. It's true that change is inevitable these days, and almost out of control. But it would be a step forward if we could grant First Nations, and everyone, the dignity for a culturally specific response to change.

Perhaps Andrew can explain what will be happening tonight and tomorrow, as we shift into a workshop hosted by the Aquatic Management Board.

Andrew Day: We will be here tonight, hearing Art Hansen speak. It is a real treat to listen to him talk about oceans management. Tomorrow morning there will be a workshop in the Tin Wis Board Room. There will be opportunities to explore community access to resources they live next to. Not a presentations format, but a discussion.

Gary Shaw: I would like to end with a story. When I was younger and my hair was black, I taught political science at a small university in California. My students used to say: "We all want different things. We're at war because we want different things. We have to adapt to the one real world, but we are all different! And that's the way it is." So I said: "Oh yeah? Just tell me one thing that you want that is not shared by everyone else in the room. Tell me one thing that you want that everyone else doesn't want." In all my years of teaching, not one student could come up with one thing: Because we all really want the same thing. We want good places to live and we want our parents to be cared for. We are all the same but we live in different worlds. It's our worlds that are different, not us. So the task is to recognize this, and to work on making our worlds mutually supporting and mutually rich.

Levi Martin of Tla-o-qui-aht First Nation led the closing prayer:

Wai kaš nas Haa tapi Hawaat	Praise the light of day, the creator.
Wai kaš nas Haa tapi Hawaat	Praise the light of day, the creator.
λaak λaak [™] aniš suu ti† Hawaa†	We are pleading with you, creator,
qaa cii?in †imaq sti	give us strength,
ḥaa?a kʷa pin Ḥawaat	keep us strong.
Čaa maa pit ?a ṗiin	Help us to stand with honour, dignity and respect.

DAY FOUR: COMMUNITY BENEFITS FROM AQUATIC RESOURCES

November 27, 2003

Facilitator:

Andrew Day, WCVI Aquatic Management Board

Purpose:

To discuss views and experiences related to community sustainability and access to and benefits from aquatic resources.

Agenda:

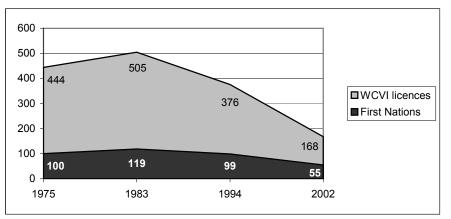
- 1. Where have we been? A brief case study of commercial fishing licences.
- 2. Do community benefits matter?
- 3. Why are changes in community benefits happening?
- 4. What are some views regarding community benefits?
- 5. What are some mechanisms for improving community benefits?
- 6. What are some examples of improving community benefits?

Where have we been?

Nuu-chah-nulth historic access included 100% access and benefits. The Nuu-chah-nulth allocated fishing and use spaces (i.e. halibut banks, terminal stream areas, etc.) and had trade arrangements and protocols with other areas.

After changes to Nuu-chah-nulth access and benefits, significant changes have occurred again in the past 35 years.

Change in Total Licences Owned by Residents or Communities in the WCVI



*excluding clam and roe herring licences.

The trend towards declining licence ownership and associated benefits in the WCVI area is expected to continue based on the age of current licence holders, the price of licences, market-based transferability of licences, and the increasing use of individual transferable quota systems.

There are 1006 licences in fisheries managed by quota in B.C., and 13 of these are in the WCVI area (0.02%). Nine of the 13 are owned by First Nations and were purchased in the last 10 years through the Aboriginal Fisheries Strategy. Two of the others are owned by one company.

There may be some options for moderate increases in Nuu-chah-nulth communal access and benefits under Treaty negotiations or litigation, but this could be offset by individually held licences being sold.

Do community benefits matter?

Declaration of human rights and other legal frameworks

- International declaration of human rights
- Indigenous rights
- Oceans Act and benefits for coastal communities

Is there a relationship between coastal community access to resources and the ability of those resources to produce benefits over time?

- Community knowledge over time
- Community knowledge of the ecosystem is not just single sector
- Incentives for habitat protection (economics, territoriality, pride, culture)
- Monitoring and informal rules
- Smaller scale technology rather than more destructive mobile, large technology

Is there a relationship between coastal community access/health and the economic health of BC, Canada and International community?

- Urban Futures study of rural 'heartland' producing 70% of export wealth in BC
- Infrastructure is a necessary component of economic development.
- Human resources required for many operations
- Poaching
- Social conflict reduces certainty and increases risk
- Urbanization has many costs
- Health costs
- Lost productive capacity and diversity
- Studies relating happiness with economic prosperity; part of happiness is having a greater sense of control over one's future, greater input into the decisions affecting one's life.

Why are changes in community benefits happening?

- It has to do with root values and a framework of maximizing wants rather than meeting needs.
- Lack of commitment to Isaak (respect) and Hishuk'ish ts'awalk (interconnection).
- Market transferability and access to capital. For example, the cost of a black cod licence and quota is (based on amortizing licence cost over 15 years) approximately \$2 million. The cost of a halibut licence and quota is (based on amortizing licence cost over 15 years) approximately \$1.5 million, though they are rarely for sale. Both will likely also require rockfish for by-catch in the next several years. These costs exclude boat and equipment. First Nations have not traditionally had access to capital because they are unable to mortgage land and/or houses due to Indian Act.
- Power politics and access to decision makers
- Global economics and markets
- Business values, lifestyle, and knowledge
- Remoteness of the area
- Changing interests and values among youth

What are some views regarding community benefits?

- Community access helps the community to be responsible and to protect the ecological system.
- It is about who we are. About our identity. About the pride we take in our professions.
- How could a community best position itself to address this?
- This is a social justice issue.
- It is a rights issue.
- Look at the Alaska case. First Nations land claims were settled, mainly because of oil and gas. That agreement was key. And the income from oil also helped them to set up a fund to aid community and economic development.
- The fact that non-locals have almost all the licences affects the younger people in our community.
- Our resources are heavily depleted, and we have little access.
- There is little community involvement in DFO policy-making.

- Look at the Lobster fishery issue back east. There was a clear lack of management from DFO. The fishermen organized volunteer programs (hatchery) and tried to plan for the future. But after 15 years, the results are not that encouraging about the usefulness of enhancement. The whole social structure depends on this lobster. My experience told me that enhancement can only generate small economic benefits. Not many employment opportunities. But it connected people. There were intangible benefits to people getting involved in management and enhancement, long term stewardship benefits.
- The local enhancement society cannot get adequate help from DFO.
- Why do we want to do enhancement? For some corporation from somewhere else to fish more in our community. We need connection between resources and local people.
- It is a process of empowerment.
- There have been many groups trying to formalize local voices. This year, after 10 years, we go to DFO; but we are cut off from groundfish and salmon processes that affect us. We are incredibly angry.
- The whole community, not only the fishermen, should participate in those processes. We need to get people that are not directly involved in the fishery.
- There is an industry voice. But is this voice representing the community? Not if no one has any connection to this area.
- DFO is a big organization with bureaucratic processes. This is gradually changing, but it is a historic process. The fishery issue is very complex as well. Communities have different world views and different interests, perspectives.
- It is important to go to politicians. It will then get back to bureaucrats. Another, better way is to get the community together. Change is needed. But how can we achieve it constructively? As individuals we should participate as much as possible. Bring it forward.
- Regulation and licences. What is the economic situation? They are simply too expensive to own.
- Need to outline: What is the vision? How many licences do you want? What kind? Eco-tourism, whale watching... Be specific. There are difficult contradictions there, i.e., cute sea otters vs. shellfish and fisherman. Where do you want to go? Maybe this vision needs to be reflected in local plans, and in the OCP?
- Do some groundwork. Get a uniform vision, and then present it to the government.
- The government process can be frustrating. We need to learn how people get heard. Letters, lobbying, and politicians. If treaty gets settled, there will be a change. If not, there will be more pressure from First Nations. Quota buying is a difficult dilemma. If

you are looking at the long term, it is important. But what about the non-Aboriginal community?

- There are lots of consensus building processes in communities already. But lots of interests are conflicting. It is not about vision. It is about negotiation of economic profits. Would community access be a violation of free trade?—Canada will support the USA for economic benefits.
- Consensus building may not lead to success. But if we don't do so the result is unaffordable. We will fail for sure if we do nothing.
- The environment is changing. We need to cope with it, i.e., aquaculture, exotic species, disease, climate change, etc.
- Scientists are frustrated, too. So are oceans people. DFO is changing slowly from a fisheries focus to an oceans focus. DFO is changing. It needs to try to balance a lot of different interests and considerations. We need to move up the ladder. Squeaking wheels do get greased. If we can come together as communities then there is a greater voice. Communities don't speak with one voice. The challenge is trying to understand different world views. We need to develop a vision—how do we want to balance different kinds of activities. This hasn't been articulated clearly. How to deal with complex issues. There have been lots of changes in this area over the last 30 years—where do we want to be at the end of it?
- We need to understand how this happened and is happening. What is the relationship between licences, regulations and the economy? We need to figure out ways of countering incentives.
- The government isn't as big an organization as we think. The community could come up with a plan and vision for what we want. If you can imagine that someone in government is actually going to be happy that someone else has done the work.
- As an official, bureaucrats are going to have to look at a bunch of different considerations. They respond to persistent loud voices. It is frustrating for people who don't understand the system. You learn about how people get heard. Writing letters and meeting with politicians. The more disunity within a community, the less chance of being heard. They don't want to take sides.
- The First Nations aspect is going to affect the way quota is distributed along this coast as treaties get settled. In New Zealand they've developed an allocation for the 1992 settlement, which will result in tension between communities. Governments are buying back quota from non-aboriginal community members or companies.
- Community members are going to have to decide how to work with First Nations. There needs to be a discussion of how this will affect communities/First Nations and resources.
- First Nations are able to access resources because they have rights, but what about non-First Nations?

- A lot of work has been done in creating a vision for communities. There was lots of consensus built around it. A lot of work has happened. But the government has power and no vision. But there is a different vision within corporations and bureaucracies. Community based visions tend to be more decentralized.
- There is little vision driving most decision-making—it comes down to negotiating based on private individual interest. Unfettered access and control of fish stocks. Using arguments like Free Trade, etc. Economic benefits coming from resource drive the future.
- You have to fight to be involved and to have a voice within processes.
- We need to talk about a vision for the area. Expression for a desire for unity in WCVI. If we are divided, no one has any reason to listen to us.
- There are two issues. Allocation and Size of Pie. Scientists look at size of pie, managers look at allocation.
- We are entering into a period of unprecedented change. Climate change etc. We need to develop a vision that has flexibility. Change will be the name of the game. We cannot count on current levels of harvesting or use. The composition and size of the harvest may change.
- It can be very difficult to attain unity within communities. First you have to get everyone working in a common direction. Small steps and narrowing down to one voice. One voice may not be achievable, but one direction is achievable. Make sure everyone is turned in one way. Otherwise you'll have one voice within small sectors, each going in different direction.
- How do you plan for 20 years when you don't know what is going to be in place in 20 years?
- Who speaks for the oceans? There has to be a community voice that speaks for the ocean. The voice for the oceans and in support of the oceans should come from coastal communities.
- What agency within the community will speak for the ocean? As a community there is support for a vision. Look at issues like docks being developed for commercial industry.
- Most communities agree that we need access to resources. We don't need to get bogged down in details. We need to focus on the ecosystem so that different sectors can continue to operate.
- How do we get more connection with the broader public? We need to raise awareness of issues within the community. There are more than one?¹/₂ million visitors from BC coming here each year. That is an opportunity for education.
- The government of Canada does sketch a vision for integrated management in a changing world. It's a fancy way of saying hishuk'ish ts'awalk. At that level of

generality there is consensus. The problem is in the details. The AMB was established to thrash out details. That is the agency that can act as the voice for communities. Having gotten the vehicle, how does it become part of the larger vehicle? This is as good as we've got, how can we work with it?

- Capacity issues. It is hard to find people with volunteer time. People try to have input into policy issues. Economic issues in communities get so onerous, people are trying to survive and don't have capacity to build and keep visions alive. In 1997 we built a vision, after years of work in communities. In 1999 negotiations were stalled for a year. And then it happened again. It is very difficult to maintain momentum. We have time against us on lots of issues. Since 1993 there was a commitment by the feds and the province that there would be interim measures to address changes during negotiation. There has been unprecedented change in access in the last 10 years. Industry and corporate groups are pushing hard to lock up resources pre-treaty. We knew war would take place on the water where we live. If we don't find ways to deal with it, 10 years from now it will be much worse.
- There is a large club saying if local governments and First Nation don't take on wharves, they will be privatized. They'll give 5 years of funding and then communities are on their own. They are using a divide and conquer approach. It is hard to battle privatization. It is a big fight. It is a social issue. There is a disagreement between the common good and private good. This is a world wide issue. There has to be a new deal. If wharves are being divested to local communities, then tax also has to be divested.
- When we talk about allocation, we all recognize this is a huge and complicated thing. Who gets to benefit is complicated and contentious even within communities. It will require good information, competent institutions, trust, etc. There are a bunch of things that have to happen. But the region has not established a right to access. We are victims of a system that does not recognize fundamental issue of access and adjacency. This is the main issue. This moved in Alaska when a policy statement was made that communities had 10% of some stocks. We need to look hard at what are the resources, institutions, and processes that will establish the right of coastal communities to adjacent resources.
- The provincial government is expanding the aquaculture industry. This is an access issue. This represents a shift in allocation from people who live in a place to companies. I'm not sure how the community is involved in this. These are long term decisions.
- We live in a contradictory society. We talk about reduced taxes, but then they claw back money for user fees.
- There will be a lot of retirements in the next 5 years. As a community, what do we really want? We want everything for free. What are the key things we want? That discussion is not even happening.
- At some point we have to say enough is enough.

- It is not that we don't spend money; it's how this money gets spent. Part of this picture has to include a fundamental look at the way that taxation happens. Tourism is by and large a free-be that doesn't pay its way. I think it is going to get worse before it gets better. The chaotic situation we find ourselves in will get worse, but then will turn around. We are going to see more things happen for community access. This is the bottom line.
- The AMB is a recent creation, despite its long history. It will not solve all the issues in the longer run. Don't trust the governments to make it run. The thing that makes it interesting is that it can provide input and a voice for the ocean. It will not necessarily solve all the allocation problems, but it can do a lot of other tasks that no one else is doing. The AMB needs strong support of oceans users. It should be the one that comes to the fore as a place that draws upon different kinds of interests. It should be a place that people can't avoid when they make decisions. The AMB provides a unified framework for what goes on in the region. There has to be financial and other kinds of support from users. Otherwise the AMB is at the mercy of decisions made far away that will go against local communities.
- I have worked as a commercial fisherman, and have seen a lot of the devastation in the area. There was no treaty signed. BC is the only Province that expropriates land and resources without agreement or approval. So we can't talk about dividing up the pie.
- Saanich example where First Nations rebuilt stocks, and now they want to come in and access it. And they threaten that if First Nations resist there will be trouble from commercial licence holders and DFO. We look at that and we look to Burnt Church.
- Sometimes it is really unfair that First Nations come under the microscope. Our people never had intentions of destroying the environment. People took what they needed. Understand that there is a lot of frustration in other communities and First Nations communities. I grew up in a fishing family, but we were pushed out of fishing. You must understand the social implications that these things have had on our communities. Tla-o-qui-aht First Nation has quota for sea urchins and halibut, but they are contracted out because we don't have equipment. They want to recapture some of the things they have had in past. They want to work with quota and not rely on others.
- There is a need for change. If we are unified, if we can be respectful of each other, then we can go a long way. I am appalled at the disunity between communities. We need to get together on these issues. We need people committed to a vision that encompasses the well being of everybody. Too long it has been an individual thing. We are talking about unity and getting together. We invite those people that have that vision of being together; of being able to sit across a table and gain a deeper understanding of viewpoints that will enhance communities.
- Those people are not here—those old time fishermen who could navigate rocks without radar or compass—who passed on their knowledge because they cared about people's safety and well-being. I was on the water recently and broke down, and 220 boats passed by without stopping and I was shooting flares, and I was in

trouble of getting into rocks. What have we become? I would stop because I thought this was the law of the ocean.

- We have to try to gain an understanding of each other, rather than dismissing each other. For the longest time we've been left out of the loop. Maybe we'll get 5% if we're lucky under Treaty. We've been around long enough to see that we'll be lucky to get 5%. We've sat at the table with government officials who say they understand but then put up brick walls of policy. There are a lot of issues that hinder our progress and movement to be independent as we have been in the past.
- Welcome to the third world. I claw and scrape for a handful. The law of the federal and provincial governments is that if you can get away without giving the communities anything, do so. In one of the richest provinces in Canada, we are meant to feel like third world citizens. You are talking now the way we have been talking for decades. I'm hearing it. Until the dictator back east knows we need access and control of policies to access our resource, we will be degraded. Adam Sewish, in his own territory and land, was told that he was breaking the law by digging clams.
- Only until hundreds of tables sit together in the way we are now, will we start to see change.

What are some mechanisms for improving community benefits?

- Allocation or purchase of space
- Allocation or purchase of licences and quotas
- Incentives for community benefits (community power, certification, etc.)
- Community-owned businesses
- Capacity building
- Joint Marketing and distribution

What are some examples of improving community benefits?

- I have been working with one of the First Nations here for past number of years around a hatchery. There was lots of talking for several years around the issue. Then around 6 months ago the idea came up again, in the context of education. We kept getting resistance to it from DFO. Need for planning and process and monitoring. But First Nations wanted to get kids in the hatchery to learn about fish. The local First Nations fishery manager finally had a feeling of personal empowerment. Called up DFO community advisor and said it's going to happen. The next week, someone from DFO came out. And the next week. A 14 year old girl had never been to the stream, never put chest waders on. She loved it; we couldn't get her out of the river. To see the look on the people's faces was one of the high points in 5 years of work. Finally saw a feeling of empowerment.
- On-shore hake allocation. Employment in plants. Management board having power to make more of those positive decisions.
- Development of Recommendation 3 of Improved Decision Making Recommendations by UVIC regarding salmon management. Rather than moving

towards a narrow commercial industry group, people in Area G wanting to approach NTC to form a partnership. Then we can approach a process for inclusion of the area management board in the area harvest committee. There needs to be a connection between those involved in harvesting and those doing rehabilitation, etc. The board can act as a facilitator for this. DFO is looking at a cost recovery mechanism. The board can help foster that capacity and provide economies of scale and larger partnerships with other interests. We're trying to develop incremental changes that take a lot of work and effort that can have positive benefits.

- Take the example of Digby County, Nova Scotia. It took a lot of protest and civil disobedience. They have something in Canada which means we can get the same thing. They developed an Association that manages a quota pool. Every week so much quota is assigned to each fishermen. They have an infractions committee internally. The license holders sign personal contracts. It is similar to a community quota. The alternative is Group X who fish for a few weeks who want to get fish quick and be done with it.
- The Cowichan Tribes are leading a movement to get more data on water quality, sediments, etc for shellfish beaches. Environment Canada, regional districts, and Provincial Water Land and Air Protection also involved. The end goal is shellfish opportunities.
- Other ideas include an Aquatic Conservation Trust; Community license bank; Sustainability principles used to guide licences, tenures, quota, etc. These ideas start with capital and getting access into the area, or activities for which there is not current licence/tenure/quota. There are close parallels to AFS program, but is a native/non-native partnership.
- We tried to connect the community into the Tanner Crab Project, and we should continue to pursue that connection.
- Ucluelet hatcheries are a positive example of group of people in a community that have dedicated themselves to restoration. With restoration and enhancement we have gotten a lot of runs back to where we know longer have to work on them. We are looking for new ventures to get into once we stop working on ones that are already built up. We are running into road blocks with wanting to maintain wild genetic runs. But wild runs are getting to the point in some cases where they can't be restored. We are doing actual river surveys on what fish are returning and putting that into the database.
- Gooseneck barnacle fishery. Shut down in 1999 for a variety of reasons. It had several starts and stops trying the same process. Then, through AMB, we started looking at a different process, using local fishermen's knowledge and experience combined with scientific assessments to give a different perspective. We focused on getting the info, compiling it, analyzing it, and communicating it in a way that people can understand the different ways of estimating, understanding, making decisions, etc. It is an example of the role of the AMB to foster this kind of thing. There will be kinks to work out, but it involves First Nations (80%) and others in partnership. And it includes a training process to get new people involved.

- Haida co-management of Gwaii Haanas. Inuvialuit co-management arrangements. These work because there is an established self interest, and a clear agreement with authorities over decision making. The land management side of things is working, despite litigation and larger issues. They are able to move forward in spite of larger issues. They are building capacity for people to become park rangers and take on more management. It is likely that Haida will be successful in getting access to local stocks within the park at some point.
- The Kitasoo are very pro-actively developing marine mapping and resource strategies for their area. Their approach is integrated and proactive.
- We could count the ratification of the UN conference on the Law of the Sea as a success story. It defines rights of access at global level, and is a first step to defining allocation further down.
- There is strong will for all communities to work together in this area. Unity is not encouraged when you are dealing with separate tables with people left on the outside. First Nations and others. AFS includes a guardian process, similar to the one in New Zealand. There may be a possibility for the AMB to be a venue where guardians and others can share information.
- The First Nations success examples are very important because they remove uncertainty. How can we have the third world poverty in part of the community when there is more wealth in other parts of the community? We all will benefit by bringing First Nations more into the economy. With more definition and security there can be greater wealth creation that is better for everyone—ethically, socially, health wise, and economically.
- CLARET is a useful mechanism for building connections between universities and communities. The Aquatic Conservation Trust example is also very positive. The UVIC example of the ecosystem trust is similar.
- There is a federal distrust of local people. The establishment and endowment of the Clayoquot Biosphere Trust (CBT) was positive. The CRB has brought in place a new regime of forest practices over the past 10 years. There have been many local streams and stocks that only local people know about, that are being taken more seriously. There is more trust and contact with the Provincial government than 10 years ago. We need this same kind of connection with the Federal government.
- We have to take a stand against the large corporations that have devastated our area. People stood up for our land. All we have left is reservations, and it nice to see us getting together to talk about these things.
- There is a positive example of stewardship and education work in Gold River. The amount of progress over the last 5 years is phenomenal. We now have a school program with a presentation including video, lots of stream work happening, and lots of dialogue between groups that have not been talking before.
- The agreement with Maa-nulth First Nations comes at an exciting time. Operational staff are starting to engage and see whether the AIP can be implemented on the

ground. Obviously we can't do our work on our own, so it is exciting to be entering into partnerships involving more people.

- The Pacific Salmon Treaty is an achievement. It was 15 years or more in the making before it was signed in 1985. It addressed interceptions and some habitat issues. It was reviewed in 1999 and strengthened from a conservation perspective. There were serious conservation problems with Coho and Chinook. Treaty and domestic considerations forced us to work more closely with industry.
- The area G troll fishery has undergone a lot of changes. With concerns for different stocks, we have created a winter Chinook fishery. We used lots of information from trollers and DFO managers to create a fishery; trollers creating markets, etc. Similarly with the sport fishery we've worked on defining time and area limits, etc. We're not in a time of plenty in terms of Chinook and Coho, but we seem to have been able to milk what we can out of hard times.
- Clams in Kyuquot. 10 years ago there were a lot of people digging clams in Kyuquot. There were masses of people showing up for openings, many not local. It is a huge area with isolated beaches. The presence of enforcement officers was minimal. There was lots of poaching etc. Over-fishing happened. So it was closed for 5 years. In that time, licences were limited by area, and Aboriginal Clam Licences were issued: group-based licenses held in common by First Nations.
- A community Clam Management Board was established. The Kyuquot area reopened for digging. At first there was a strong enforcement presence. After a few years, there was a strong buy-in from local people to look after the local resource. There was a strong degree of self enforcement. Many diggers came from outside the area. There are depuration digs run by First Nations happening on closed beaches. This is a real success story of local buy-in and stewardship based on their access. Clam beaches became home, and pertinent to local people.
- There isn't a Nuu-chah-nulth word for wilderness; there is a word for home.
- One of the positive relationships between First Nations and other residents is the relationship between Tofino Council and the Tla-o-qui-aht First Nation Council. There is a lot of divide and conquer within the Treaty process. We are all starting to recognize that. The expansion of the Esowista Reserve has been a driver, also recognizing shared interests and projects such as water supply. TFN are working towards treaty and its becoming clear that treaty arrangements will require communities to work together and to share services. Some things that could have been seen as threatening are not being seen as threatening. TFN has shown leadership in approaching Tofino council and has come forward in a respectful way that has engendered the same response. We are starting to put trust relationships on paper through an MOU. It has been a slow building process based on the fact that no one is going to go away.
- There are a few good examples of building community capacity and meeting conservation and community development goals in Clayoquot Sound. The Clayoquot Oyster Growers have worked with a range of different groups to create a 'no discharge zone'. It has been a long, hard process. It will cause people to manage

traffic on Meares Island better in order to reduce fecal coliform impacts on Lemmens Inlet. There is a lot more collaboration amongst Oyster Growers now in a number of ways, growing out of this initiative (marketing, etc).

- The Rainforest Interpretive Centre has brought in speakers from elsewhere who have helped give people a broader perspective. And the RES has helped build education around shellfish aquaculture.
- The expansion agreement for Esowista was through negotiations with the Federal government, not part of Treaty. Still, we need the support of the Provincial government, for, e.g., starting shellfish farms.
- There is the forestry example in Washington State. They were able to get protection on private forest lands. First Nations guardians are active there. There are appropriate forums at State and watershed levels. They are engaged in the negotiation of rules. They had people in the Skagit valley that were willing to act on good faith and focus on what the main issues were in their watersheds, and to spend a lot of time doing proper studies and coming to agreements. By spending time together and building a common knowledge base and priorities, over many years, people developed a strong sense of satisfaction with one another.
- There are lots of things that need to come together to make this kind of thing work. Treaties, litigation, policies, etc., all supported by the people in an area—a few leaders being committed to one another and being politically savvy—knowing when to push things. There are a lot of pieces, but that is the challenge. It takes a lot of time.
- Changing forest practices in Clayoquot. Protests and IMEA negotiations. Impressions of Huu-ay-aht in Bamfield. HFN was fighting hard in the early 1990s to protect beaches from people camping etc. Now they are working with a range of different groups: creating a community forest through opportunities with Ministry of Forests; working with BMSC on a community abalone project; working with the School for Field Studies on a range of projects. Huu-ay-ahtaht were bold enough to take a stand and gain some pride. There are lots of good stories there.
- Groundfish Development Authority. When they set up quota system in trawl, communities were asked to participate. We put a number of options on the table. Decided to set up the GDA. It would provide input on: how 20% of catch gets allocated; fair treatment of crews; onshore processing. The GDA set a precedent: the board of the GDA has representatives of crews, labour, and municipalities. It is a culmination of political alliance and support. It is watered down and probably needs to be reformed, but it is a precedent and was a step forward at the time.
- CDQ program in Alaska. They were looking at reforming the Pollock industry. They started by allocating 7.5% of catch to 6 remote communities. They couldn't participate right away, but they created a bunch of community development activities. They have been able to amass a lot of capital over the last decade.
- It is important to appreciate what we have. Coming from China I can see how much wealth there is here and I know how things can be lost. Pooling the capital that we

have is critical—there are lots of people here with lots of energy and passion. But we need to bring people together to protect what we have. Time is running away.

- It is a sad thing that the resource is depleted. The Kitasoo First Nation have tenures in their names. They have power, and the feeling that they can trust themselves and can make decisions about what happens. Before industry came in, people were comfortable with their own aquatic management, so people were comfortable that they could make it work for them.
- Local divers do work for the company and DFO and money goes back into the program. If you set up something good, there is pressure for buy-in. Pressure starts happening for others to conform. The government has no choice but to look at it because it works. It is a good example of self-empowerment.
- The Kitasoo are also doing processing. And they provide use of the facility to others. They have certified the plant as ISO 9000—so they are accessing international markets. A ferry comes ashore and they are able to share and educate about what they are doing.
- Trust was already there, that they were in control of their resources. First Nations
 recognized their own traditional ecological knowledge. Good scientists know this is
 important because it is the basis of knowledge. They've been able to translate and
 relate their knowledge in a way others can understand.
- You cannot place an economic value on education and pride and generation of good feeling in a community. Word of mouth spreads when something is good and people start to feel good about it.
- The East Coast is not as environmentally conscious as out here. They took control of an aquaculture situation happening there with Micmaq. This is another example of people being able to adapt.
- Often we assume that others believe different things. Some people in aquaculture think they are working towards conservation and people in enhancement think they are working towards conservation, but somehow they aren't working together. They are pointed in the same direction, but they are not talking.
- The Aquatic Management Board is one of the most positive examples of activities in this area. It is unique in the country. We are lucky to have it in place. We need to get behind it. It is up to us to move it forward. The more we use it and the more we talk about it, the more power it will have.
- We need to get working together enough so that capital starts to flow into the region. There is a lot of pressure outside of the region to make sure it never happens. Sea resources are getting locked down very fast. Expertise, fishing knowledge, licences, etc are being lost. We don't have a long time on a lot of these issues.
- There has been animosity between enhancement and aquaculture. In 1978 they were going to bulldoze Thornton Creek Enhancement. We were able to save it. At the same time as we were trying to rebuild and being told we shouldn't transplant by

DFO, the Province was giving out licences to aquaculture for fish from Yukon River, etc.

- In Sitka they have a 7.5 million dollar hatchery that creates fisheries for everyone in the area. And we are struggling to keep a hatchery alive and receiving no benefits.
- It is important to understand the history in order to move forward.
- The time may be right to move forward.

SYMPOSIUM SUMMARY

The Clayoquot Symposium 2003 adopted the theme of "Health Across the Water" in a four day workshop designed to facilitate dialogue between local communities and academics.

On the first day, we gathered to discuss issues that influence community health within the Clayoguot Biosphere Reserve Region. Panel members shared information about different aspects of community health and described approaches for assessing and improving it. Ken Andrews (Ucluelet teacher) explained the importance of having a sense of community belonging and ownership. He described the success of the Ucluelet Elementary School Youth Leadership Program in convincing kids to be active agents in shaping the school and their communities. Holly Dolan (University of Victoria) shared some of the results from the Coasts Under Stress Project which asks how social and political change affects individuals and families. Coastal community members in Prince Rupert, Port Hardy, Ucluelet and Tofino rated their health at a significantly lower level than did individuals from all of BC or Canada. Craig Stephen (Centre for Coastal Health) challenged participants to think in terms of a holistic model of health. Nowadays, mainstream medicine is focused on the technology of health, rather than considering the person within the context of his/her environment. From a holistic perspective, health involves many aspects of life: peace, shelter, education, income, social justice, equity, food, etc. Mary McKeogh (Community Health Nurse for Ucluelet, Toguaht and Hesguiaht First Nations) candidly described health issues related to past oppression and residential schools, lack of education, diet, drug and alcohol abuse, overcrowding due to housing shortages, sexual abuse and lack of social services. Communities need to work together, and encourage people to seek and use resources proactively instead of just helping them to cope with crisis. It is very important to integrate cultural teachings into health, education and social programs.

Community members and panellists discussed the challenges of determining predictors of community health. There are a number of complex interactions. For example, socioeconomic restructuring closes opportunities for some and creates opportunities for others depending on education, support from family, etc. The main focus of the discussion was on the importance of truly understanding the cultural context to find solutions for First Nations communities. First Nations' mentors play a critical role. Researchers were encouraged to have a better understanding of the people they choose to partner with, and research with. It is time to work together with much respect for one another.

Adrienne Mason summarized the results from the Westcoast Women's Resources Society Community Needs Survey. She highlighted program access and affordability, and communication about what services are available as key concerns. The survey also produced a list of specific types of service needs.

Small groups of symposium participants focused on specific community health issues and discussed possible steps toward solutions. These steps included suggestions for programs to celebrate our cultures, train youth, educate people on the link between human health and the environment, promote regional resource management and access, and create more recreational opportunities using existing resources. These ideas were shared through presentations made by each group facilitator. Many of the ideas and conversations were captured in sketches made by the artist-in-residence, Clare Singleton. Linda Myres (Bamfield Community School and West Coast Learning Network) finished the day with her impressions and appreciation for being able to participate. She encouraged participants to pass on what they learned at the symposium to others who could not attend.

The second day of the symposium was devoted to considering the effects of tourism on community health. Local panellists shared their views of what tourism has to offer to our communities and what can be done to minimize negative aspects. Anne Morgan (Toquaht First Nation) described her interest in developing a meaningful program of cultural exchange so that Toguaht First Nation could begin to benefit from tourism. Danielle Edwards (Ucluelet) stressed the need to maintain other sectors and not allow tourism to drive the cost of living too high. Norma Dryden (Tofino) highlighted tourism as an opportunity for sharing our success in conserving the west coast environment, as well as learning about ourselves through interactions with visitors. She pointed out infrastructure challenges brought on by tourism expansion. Sidney Sam (Ahousaht) described the desecration of sacred sites and disrespect for beaches by tourists. He voiced concerns that Ahousaht bears the costs and acquires no benefits from tourism. Stephen Charleson (Hesquiaht) echoed these concerns. The BC government has carved up Hesquiaht territory into different designations – parks, tree farm licences, marine protected areas, without proper consultation. As a result, locals compete with tourists for access to food in their traditional territory. Michael Tilitzky (Tofino Chamber of Commerce) described local opportunities for environmental education as incredible. He explained that "landmark experiences" during activities such as whale watching help people become sensitive to global issues. Susan Payne (Ucluelet Chamber of Commerce) recognized the challenge of retaining our sense of community with tourism growth and suggested that we organize and work together toward setting controls. She pointed out that tourism may be a catalyst for developing secondary industries and a diverse economy. Not all tourism employment is low paying.

The discussion following the local panel included ideas about how to regulate tourism and how to derive benefits to First Nations. Tourist fees and educational videos are used in other areas, such as Haida Gwaii. Several participants suggested that we need training opportunities for youth to be involved in the tourism industry and that these courses should be delivered in the community. Interpretive internships at the Raincoast Interpretive Centre is one way that we have offered youth educational employment in tourism. Information from First Nations about their concerns and recommendations needs to be available for tourist operators and guides. First Nations need to decide how to share parts of their culture and how to protect what is sacred. It was pointed out that it will be difficult to reach consensus on how to regulate tourist activities at a detailed level. Overall, we lack planning for tourism development, and consequently development in Tofino and Ucluelet seems to have no limits. Special places, such as old forests surrounding pocket beaches are being cleared for development.

The afternoon panel of academics shared their perspectives on how communities can cope with the negative aspects of tourism.

Nicole Vaugeois (Dept. of Recreation and Tourism Management, Malaspina University College) stressed the importance of understanding tourism and posed some key questions about peoples' perceptions of its impacts. Her research examined the

transition of people from resource extraction to tourism-related employment on Vancouver Island. She was surprised to find a consistently high level of satisfaction with tourism-related jobs.

Alison Gill (Dept. of Resources and Environmental Management, SFU) suggested that the problems of tourism development, such as increasing land prices and loss of the small town feeling, have occurred in other areas, such as the British countryside (where she grew up) and Whistler. We might learn from others' experiences although these problems tend to be complex. Our situation needs to be better understood. For example, Pacific Rim National Park is a huge draw for tourists and we need to examine the communities' relationships with the Park. Planning exercises, taking the time (up to six months) to develop a vision, political will, and a strong confident council are necessary to deal with the forces of development. Alison suggested that Community Futures could be helpful in community visioning and referred to a previous government program known as Community, Tourism Action Plans (CTAPs)¹.

Geoff Wall (University of Waterloo) recommended that we learn more about the implications of tourism of different types for communities of different types. He suggested that we build agreement upon the scale and types of tourism ownership we want, where it can occur, conditions for outside investors, etc. Tourism is a form of urbanization, and therefore creates demand for water, electricity, and sewage treatment, and gives rise to problems such as pollution. Tourists consume more resources than residents. Through regulations, Official Community Plans, bylaws, etc., communities can control and limit tourism development.

The discussion from the floor pointed out the challenges of finding resources to discuss solutions, involve decision-makers, build relationships between the Park and communities, and implement tourism plans. Partnerships between community and universities were suggested as one way to move things forward. International tourism is expected to grow, as are the number of communities becoming tourism destinations. Tourism needs to be complemented by other activities to maintain economic diversification. Tourism dovetails with other industries, such as forestry and agriculture, when it is given an educational slant.

Geoff Wall identified three stages to tourism planning. The first is problem identification (as we have done at the community meetings and symposium), the second is to examine how widely felt these problems are, through surveys or the like, and the third is to hold smaller community meetings to address the problems in an inclusive fashion. It is important to remember that not all issues are well suited for public forums. Relationship building is critical.

Several people raised concerns about communities dropping out of planning processes. One of the reasons is volunteer burn-out, another is lack of education and outreach to community members and a third is First Nations land ownership has not been settled. Alison Gill suggested that one way to shortcut the process is to ask a local person to write a discussion paper that suggests a way forward for the planning process. A short discussion paper or survey can have a major impact on local decision makers. It is important to include business groups in the process.

¹ Tofino was engaged in developing a CTAP in the late 1980s. The plan was never implemented because of lack of funds (M. Fraser, pers. comm.)

First Nation's culture is one of the main features of the region to be celebrated and shared with visitors. First Nations want to be involved and need to be respectfully included. Unfortunately, some First Nations people who initiate tourism ventures face racist attitudes.

Barb Beasley recapped Day Two by emphasizing the importance of adopting a positive attitude and a proactive approach in dealing with tourism. If we think of ourselves as care-takers or educators of tourists we will go a long way towards developing appropriate systems for managing tourism activity and growth. We are just beginning to partner with academics to acquire the resources we need for planning.

The third day of the symposium provided information on the rationale for coastal zone planning and some of the processes that it requires. Tony Bennett (Director for Area C, Alberni-Clayoguot Regional District), Mike Amrhein (Director of the Secretariat for the Central Region Board) and Andrew Day (Executive Director for the West Coast Vancouver Island Aquatic Management Board) described the status of coastal zone planning within the Clayoquot Biosphere Reserve Region and the reasons for pursuing it further. The Central Region Board has been asked by the Province to develop a work plan for coastal zone planning. The Regional District is encouraging a process that would gather public participation and information to better inform decision-making on zoning and applications for licenses and tenures. The Aquatic Management Board supports coastal zone planning because it will help prevent cumulative impacts, match use to capacity on an area basis, and minimize risk. The Aquatic Management Board sees a greater role for Nuu-chah-nulth traditional management approaches as resource management shifts from licenses to area-based tenures. The Board's role will be to clarify the intent and priorities of the process, help to design an appropriate process, help to attract the resources that would make it happen, and help maintain a sense of humour. Community members raised concerns about fish farming, and how much local control there would be (rather than provincial) over a planning process.

Kelly Vodden (Centre for Coastal Studies and Inner Coast Natural Resources Centre) presented several examples of coastal planning processes in different parts of Canada. Some of the key elements of successful processes include: setting clear objectives, good leadership, effective public involvement, sufficient time, starting on a small doable area, recognizing existing aboriginal rights, incorporating traditional knowledge in a respectful way, and sharing information. Kelly suggested the Community Mapping Network of BC as a good option for bringing information together from a number of different sources and making it available widely.

Nadine Crookes (Ahousaht First Nation and Pacific Rim National Park Reserve) presented a conceptual model for how to incorporate traditional First Nations knowledge and management approaches in a meaningful fashion. The "totem of sustainability" based on knowledge from Central Region Nuu-chah-nulth elders and Hawii (hereditary chiefs) stacks symbols of spirituality, ceremony and ritual, roles and responsibilities, and the ecosystem around a core of respect -"*?iisaak*". The totem will be used to organize data on traditional knowledge in a database so that it can be meaningful to communities involved in planning processes. In response Barney Williams Jr. (Tla-o-qui-aht First Nation) emphasized that it is good to make everyone aware of the things that are important to his people. He described several ceremonies, rituals, roles and responsibilities that continue to be carried out.

Craig Paskin (Tofino) described principles for facilitating meaningful public participation in planning processes. A good process has three foundations: it has core values, it is orientated toward making decisions, and it is driven by objectives rather than techniques. The public has a right to make sure that their values are incorporated into decisions that will affect their lives. The public needs to understand how decisions are made and how they can influence decisions. Techniques like open houses should not drive the process. Instead, the tools need to serve the objectives and match the desired level of participation. Approaches range from providing information on a website to empowering the public through citizen juries and referendums.

Rosaline Canessa (Dept. of Geography, University of Victoria) shared her expertise on how maps can be used to explore trends, conflicts and problem areas in planning processes. Information gathering is the critical starting point. Rosaline suggested the Pacific Coastal Resources Atlas on the Community Mapping Network website for acquiring baseline data and then adding experiences and observations from local people who live on the water to validate information. The main value of GIS is to provide a focal point for discussion and get all relevant parties (not just techno-geeks) involved in analyses. Maps can illustrate where different interests conflict and focus attention on building a community vision. Scenario building allows people to see how their values and priorities will play out if they make different choices.

The general discussion addressed concerns about the security of sensitive material in GIS, the difficulty of attempting to reach consensus in multi-stakeholder processes, the frustration of not being heard in public processes if views are counter to the power brokers' views, the challenge of engaging in transformation with First Nations whose culture is based on tradition and continuity, and finally, the challenge of understanding one another. Mark Kepkay closed the session on coastal zone planning by urging participants to share what they had learned with others, and encouraging people to tune in to future information sessions.

The afternoon of the third day provided an opportunity to hear about processes and organizations that address issues of community health.

Mary Martin described the Nuu-Chah-Nulth Healing Project. Working with survivors of residential schools, Mary and Levi Martin use cultural teachings and provide workshops on unity, healthy grieving, language and self-esteem to help people overcome trauma. Mary and Levi cover Ahousaht, Hot Springs Cove, Toquaht, Tla-o-qui-aht and Ucluelet. The program also reaches the communities of Nanaimo, Vancouver, Victoria, Seattle and other places where Tla-o-qui-aht people live.

Stan Boychuk (Clayoquot Biosphere Trust) and Glen Jamieson (Mt Arrowsmith Biosphere Reserve) presented information about the United Nations Education, Scientific and Cultural Organization (UNESCO) Biosphere Reserve Network. The Clayoquot Sound Biosphere Reserve has uniquely benefited from a \$12 million federal endowment fund that supports research, education and capacity building in the region. The Mount Arrowsmith Biosphere Reserve (including all watersheds that flow into the Strait of Georgia from Nanaimo to Horn Lake) is working towards opening a world-class nature interpretive centre. They hope to generate funding by selling their own digital currency to collectors. As close neighbours, the two Reserves hope to collaborate on some projects, as well as share ideas within the network of 12 Canadian and 411 international Reserves.

In response to the question, how is the Clayoquot Sound Biosphere Reserve doing, Sharmalene Mendis (University of Saskatoon) described the results of her public survey. She found a lack of understanding about the Reserve and a desire to know more. Many people shared the same views regardless of their different camps. They valued the Biosphere Trust in providing a forum where people could speak wearing a different hat.

Symposium participants commented on the important role of the CBT in building trust, spearheading discussions, promoting environmental and social values, transcending political boundaries, engaging youth, raising awareness, and providing support to communities to pursue local projects.

The symposium wrap-up was done by Rod Dobell (CLARET Co-chair, University of Victoria) and Barney Williams Jr. (Tla-o-qui-aht First Nation). Rod spoke about the difficulty of reconciling different cultures and different values. In his view the gulf is not vast and unbridgeable. CLARET and the CBT have been working to find the shared context, to facilitate the discussion. Barney said that an elder told him today that he was excited and sees us working toward unity. His prayer and hope is that we continue that process. Barney explained that he knows how important it is to keep hold of his culture and his people. He is willing to share if we are sincere.

Gary Shaw (Tofino) led a discussion on the next steps for CLARET. There were a number of suggestions for future events: a symposium hosted in a First Nations village using traditional protocol, a celebratory dinner, a GIS session to work through a small planning problem, allowing youth to design part of the agenda for the next Symposium, a workshop on Hahuulthe and the roles of different people in Nuu-chah-nulth communities, and a language course.

Levi Martin (Tla-o-qui-aht First Nation) led participants in a closing prayer in his language.

On the fourth day of the symposium, Andrew Day, executive director of the West Coast Vancouver Island Aquatic Management Board, led a focused discussion on the general topic of fisheries management on the West Coast. Andrew began by describing the history of fisheries on the West Coast, and, in particular, how it came to pass that west coast communities have fewer fishing licenses than in the past; and fewer benefits as well.

Members of the audience contributed their perspectives on the situation. People commented on the decline of benefits to west coast communities as well as some recent successes in aquatic management initiatives.

NINE MAJOR THEMES OF THE SYMPOSIUM

The following list highlights some major themes of discussion at the Clayoquot Symposium 2003. These themes were identified by analyzing the text of the symposium proceedings. The analysis involved the use of a "grounded coding system" to develop unifying themes out of a flow of specific comments by participants. The themes raised most frequently were compiled into a list, which was then revised for meaningfulness and accuracy, including the option of combining or splitting themes to better reflect the actual experience of the symposium.

In any effort to highlight key aspects of a complex discussion, subjectivity plays a role. Other themes could be generated using different approaches. Therefore, the following material should be understood as a non-definitive starting point for further reflection and development of ideas for action in the communities.

The themes are representative of some major concerns of our communities. However, in order to build a path of action, these ideas require further critique and development. For example, we might ask of Theme #7, exactly whom in our communities do we need to empower, given the diversity of perspectives and conditions? For another example, we might ask of Theme #5, exactly what is the nature of the challenge that we see in the First Nations' concept of *"?iisaak"*, and does the translation as "respect" really do justice to this challenge? In the future, the Clayoqout Alliance for Research, Education, and Training intends to pursue just such critique and discussion.

1. The value of First Nations' traditions and culture

"There are many historical things passed on to me from elders. Ernest David, Paul Hayes. Paul never said much, but when you sat down with him, he could talk for hours and hours. He told many stories about the fearlessness of Tla-o-qui-aht, about Kennedy Lake, about the area. There is so much to be told. The real stories will come out. There will come a time when they will say, 'Okay, I'm ready to tell you.' Then we will have the real truth." – Tom Curley

Symposium participants repeatedly noted that First Nations have much to teach us about community health. These cultures have lived productively in the region for millennia.

Several First Nations people spoke eloquently about the power of their traditional knowledge and teachings to bring about positive change in people and communities. Many projects, including the Nuu-chah-nulth Tribal Council's Healing Project and the Ahousaht Holistic Centre, demonstrate this power. Whereas other themes in this summary point to a need for deliberate planning exercises, First Nations cultures can enrich this European-descended approach with a more holistic view. Simply to look at planning not only as a question of information and analysis, but also as a question of community health and healing, is a lesson in holistic management we should heed.

Day Three of the symposium directly addressed the question of integrating First Nations and European-descended planning approaches. Participants heard a presentation of First Nations "*hahuutt*", very roughly meaning their management and ownership systems, that attempted to make it accessible to other cultures. The key image in this presentation was a "totem of sustainability" that incorporates spirituality, ceremonies and rituals, roles and responsibilities, and ecosystems in a holistic model whose core relationship is "*?iisaak*", roughly meaning respect.

Some people expressed doubts about how compatible First Nations and Europeandescended management approaches really are. Does "integration" inevitably privilege one or another perspective?

During the symposium wrap-up, there was a suggestion that First Nations, CLARET, and CBT host workshops focusing specifically on *hahuuti*. Many would like to understand more about First Nations approaches to problems that have vexed our communities for decades. First Nations participants agreed that there is a great need for other cultures to understand this key concept better.

2. Working with youth

"Communities belong in schools, and schools belong in communities." – Ken Andrews

Youth were conspicuously absent from the symposium. Many participants suggested that this is a common oversight, and one that needs to be corrected. Youth should not only be attending events like this, but they should be helping us to plan at least some of them. The successes of the Ucluelet Elementary School's Youth Leadership program, and the role of young people in maintaining the Tin Wis resort, leave no doubt about their ability to commit and follow through on important initiatives. CBT and CLARET need to make youth involvement a priority in their activities.

Many of our communities' greatest anxieties center around the condition of our young people. Drug and alcohol abuse is openly practiced by youth in many communities. There is often little occasion or impetus to take part in the activities that draw almost a million tourists to our region each year. Employment options are limited mainly to tourism-oriented services, and the perceived lack of alternatives may be driving our youth away.

In addition to involvement in projects and planning, youth need to be involved with their elders. In First Nations communities, this can be an especially powerful connection to make for building a sense of identity and healing. In other communities, there is also concern that youth are "orphaned" by their parents' hectic schedules during tourist season. Mentorship programs and similar initiatives may provide an avenue for youth to engage.

Ultimately, youth need to speak for themselves. This happened at a Nuu-chah-nulth Tribal Council youth forum held in the same month as the Clayoquot Symposium 2003. Clearly, more of the same is called for.

3. Environmental health as an integral, threatened component of community health

"We can't address the health of ecosystems, but we can address the ecosystems of health." – Craig Stephen

Symposium participants emphasized that the health of our communities is closely intertwined with the health of our environment. They also expressed many concerns that the booming tourism industry poses a threat to environmental health. Special places for cultural and spiritual connection are being lost; fisheries are at risk of contamination; and habitats are being disturbed. For First Nations, these relationships are felt especially strongly as a holistic need to be connected and productively engaged with one's environment. Accordingly, the topic of a healthy, safe, clean environment was the focus of a break-out group on Day One.

Almost every major theme identified in this summary suggests ways of ensuring environmental health. Effective engagement of young people; heeding the vast knowledge of First Nations and other long-time residents; self-empowerment; diversifying our economy and those that participate in it; increasing community access to adjacent resources – a healthy environment requires working in all of these directions, building the will and the capacity to ensure environmental health over both the short and the long term.

4. Economic diversification and equity among communities

"Tourism does not profit or benefit Ahousaht; but we are affected by it. We see lots of boats and kayaks going by; but we don't see any benefits. We are right in the middle of a prime area for tourism, but we don't get a share." – Sid Sam

"Other sectors are dropping in activity and they need to be part of the life of the town. We need to maintain balance if we are to survive. It is not a good idea to base everything on tourism. I don't want to live in a community like that." – Danielle Edwards

A key component of community health is a diversity of economic activities. Such diversity makes us less dependent on the ups and downs of individual industries. It also helps us to take best advantage of the wide range of natural and social assets found in our communities. Symposium participants expressed a repeated concern that the growing dominance of tourism in some communities works against diversity. However, academic guest speakers and others noted that the full range of tourism operations could actually be considered more than a single industry. They also reported that tourism generally has not experienced the boom and bust cycles that we experience with logging and other traditional livelihoods.

In some of our communities, tourism boom and bust are actually a *seasonal* phenomenon, and this is a concern. Some challenges of a single-industry situation do arise. When an entire community is caught up at the same time in the hectic pace of the tourist season, there is little continuity of volunteer resources, community gatherings,

and adults' availability to youth. There is also an intense seasonal pressure on existing infrastructure. Many academic guests and community members noted that working in tourism is a choice that people usually make gladly. Yet there was also wide recognition that we need to encourage both old and new industries, providing employment for all types of people in all parts of our region.

The challenges of one-industry towns are matched in our region by challenges of a "onetown industry". While Tofino, and now increasingly Ucluelet, are experiencing extremely rapid growth in tourism, First Nations communities like Hot Springs Cove, Esowista, Ittatsoo, Maaqtusiis, and Opitsaht see few of the economic benefits. Taking a cue from First Nations, symposium participants recognized that the health of one community depends in large part on the health of the whole region. Therefore, they called for a regional approach to economic and tourism planning, as well as activities that build understanding of the challenges each of our communities face. The Clayoquot Symposium is itself an example of this kind of event.

5. Respect (?iisaak)

"When our friends came across the water, we First Nations said they can live there because we're not living there. You're welcome. We showed you how to survive in this environment. We all know what happened. Nothing was signed. Nothing was asked. We shared. Respect: The understanding and love of another human being. Even our word for you, *mamatrii*, which means people coming across the water – that is a term of respect." – Barney Williams, Jr.

Just as "*?iisaak*", or respect, forms the core of the totem of sustainability presented during Day Three (see Theme #1), so it was an ethical thread that ran through discussions on all topics during the symposium. First Nations people were especially emphatic that respect for each other's perspectives is the foundation of community health. This has not been the overriding principle so far in the economic development of the region, resulting in the expropriation of First Nations' traditional territories and a dramatic inequity in the distribution of benefits across communities.

Several people also noted that respect is not only a concept to be applied to our relationships with each other – we also need to respect ourselves. This may in fact be just as great a challenge as respecting each other, but it is the first step. Many community health projects described by participants focus on exactly this aspect of *?iisaak*.

In the context of management and planning, respect for each others' knowledge, and respect for the ownership of that knowledge, is critical. Protocols exist in local communities for the proper treatment of this knowledge. In addition, CLARET has engaged the communities to develop a Standard of Conduct for academic research in the region. This Standard will be revised over time as our communities learn more about the rich implications of *?iisaak* as a principle of behavior.

As a core concept of community health, the theme of *?iisaak* is linked to many of the other major themes identified in this summary. While other themes identify specific

assets, challenges, and approaches, *?iisaak* sets the basic ground rule of how we proceed.

6. The importance of community events

"We completed a program with the Women's Resource Centre that was integrated into the community. Women learned to do crafts, and there was open discussion on issues that impact women – which was important because many were afraid to come out of home. Because the gathering wasn't titled 'family violence' or 'abuse', they were able to come and speak. At the Holistic Centre we try to get away from naming programs negatively, so people are drawn to a positive name for an opportunity to discuss issues." – Pam Frank

Community events can play a number of crucial roles in promoting community health. They can help us to build a common identity and mutual respect. They can also be key components in healing various medical and social illnesses that affect our communities. Finally, they can provide the incentive and the spirit that is required to galvanize the volunteer resources of our communities.

These community events do not need to entail focused discussions of healing, culture, or other identified needs. Nor do they need to be grand, expensive affairs. Some of the most striking past successes described during the symposium discussions involved such humble activities as a handful of women making crafts. In fact, calling an event "family violence workshop" might do more harm than good for the cause. If we can bring people out repeatedly to have fun together in a non-threatening context, often the ultimate goods emerge naturally. On more than one occasion, the Westcoast Women's Resource Society was praised for its work in putting on exactly these kinds of community events.

One major challenge is how to achieve broad participation in community events. For some events, this may not be an acute problem. For other events, such as this year's Clayoquot Symposium, the absence of entire social groups can limit the effectiveness. One solution that was proposed is to take the findings of such forums directly to the absent groups for further exploration, refinement, and partnering.

7. Self-reliance and self-empowerment

"The natural resources here have huge value. So do the cultures. Because of that, you have the power to say to developers: 'No, unless you meet our rules.' What does the developer give back to the community in terms of facilities and infrastructure? You need a strong, confident council to stand up to the forces." – Alison Gill

Our communities have seen much turbulence in recent decades, and much of that has been caused by decisions made outside the region. Fisheries, forestry, social services, and other components of our economies rise and fall with little feeling of control at the community level. Recent trends in provincial legislation may worsen this state of affairs – for example, Bill 48 and Bill 75 expand the types of development that the province can approve over the opposition of local governments. True community health requires that we increase the level of self-reliance and empowerment at the community level.

Community control of social services was in fact the topic of one small focus group during the Clayoquot Symposium 2003.

How can we achieve greater self-reliance? One important area to work on is to building on what we already have – distinct local cultures, a wealth of natural resources, and a creative and rooted population. We also have some limited support through laws like the federal Health Act.

With the foundation of a strong shared identity and a commitment to work together, it becomes easier to be self-confident and assertive in managing our natural and cultural wealth. Councils can work from a strong mandate in regulating development. We can begin to look to ourselves, rather than to external forces, for the resources we need.

8. Community access to resources and places

"Starting at least ten years ago our territory got carved up into different designations: parks, tree farm licenses, marine protected areas We were not told that these designations are coming in. There was no consultation. Suddenly one day no hunting is allowed because the campers will call in and say those crazy Indians are shooting at us again." – Stephen Charleson

In working towards greater self-reliance, our communities need to focus on regaining access to the resources that we have lost over the past.

Tourism, which was the focus topic of Day Two, poses many challenges for community access to resources. Many local people expressed a concern that tourism activities and development are crowding them out of cherished locations and resources. Parks have curtailed First Nations' abilities to practice harvests and ceremonies that date to prehistorical times. Tourists harvest First Nations' subsistence foods for recreation. Resorts have been built in secluded places that are special to us.

Key commercial activities have also largely been removed from our communities, and this issue was a focus of Day Four, hosted by the West Coast Vancouver Island Aquatic Management Board (WCVI-AMB). Fisheries license ownership has declined dramatically in our region, and the impacts are both economic and cultural. An entire way of life is at risk.

Increasing community access to resources requires work on a number of fronts simultaneously. The WCVI-AMB is engaged in a number of initiatives with governments – for example, it recently succeeded, together with partner organizations, in having the local gooseneck barnacle fishery re-opened after 5 years of closure. Collaborative planning initiatives, with real power-sharing by governments, are another avenue for securing community access. This was the topic of the morning of Day Three. Of course, the most far-reaching and monumental work being done right now for community access is treaty negotiations between local First Nations and other governments.

9. Clarifying decision-making processes

"We have heard in this symposium that the communities are suspicious and tired of processes. I would argue that they have had too much experience of *bad* processes." – Craig Paskin

"Some parties will involve the community in processes that don't respect our beliefs. At what point do we decide that we're just not power players, so people don't end up being exasperated at the end?" – Valerie Langer

Much of the symposium discussion looked at different types of planning as a means of promoting community health: tourism planning, integrated coastal zone planning, and regional economic strategies. Academics, in particular, frequently recommended these kinds of processes to address concerns raised by the participants. While there was little criticism of locally controlled planning processes such as the Official Community Plans in Tofino and Ucluelet, there was much suspicion about provincial and federal planning processes. For example, recent experiences with the Central Region Board were cited as cause for suspicion that the provincial government is unwilling to grant real decision-making power to regional co-management processes.

Will our participation in a planning process pay off in influence over ultimate decisions, or will our perspectives be ignored and our time wasted? During Day Three, we discussed ways of clarifying exactly what communities can expect from a planning process. If communities know what to expect, then they can make effective decisions about investing in the process.

The International Association for Public Participation (IAP2) provides a framework for clarifying the level of power-sharing in a process, as well as objectives, scope, and other elements. Appropriate power-sharing does not happen through promises – it happens through careful design. The IAP2 framework can help our communities to identify the kind of processes we want. Several participants in the symposium suggested that CBT might facilitate the use of frameworks like this, in order to ensure that planning and decision-making processes are well understood and in line with community needs.

Another key way that processes can be clarified is by involving community members directly in technical analysis. Symposium participants were introduced to several new computer-based mapping tools for helping us to penetrate the "black box" that normally surrounds the work of technical consultants. These tools can also help to bring information into a process – like sounds, pictures, and stories – that normally gets left out.

APPENDIX A: DAY 1 SYMPOSIUM PARTICIPANTS

- 1. Sharmalene Mendis (University of Saskatchewan)
- 2. Derek Shaw (Tofino Councillor, CLARET)
- 3. Megan Saunders (Bamfield)
- 4. Anne Stewart (Bamfield)
- 5. Dawn Alex (Tofino)
- 6. Kathleen Shaw (Tofino, Raincoast Educational Society)
- 7. Barb Beasley (Ucluelet, CLARET)
- 8. Craig Stephen (Centre for Coastal Health)
- 9. Chief Sid (Tla-o-qui-aht coordinator)
- 10. Barney Williams, Jr. (Tla-o-qui-aht Beachkeeper)
- 11. Chief Wickininnish (Head Chief Tla-o-qui-aht)
- 12. Ben Williams (Tla-o-qui-aht elected Councillor)
- 13. Janet Dunnet (University of Victoria)
- 14. Mary Remmington (Vancouver Island Health Authority)
- 15. Mary McKeogh (Comunity Health Nurse NTC –Ucluelet East, Toquaht, Hesquiaht)
- 16. Bill Morrison (North Island College, Ucluelet)
- 17. Bob Hanson (Pacific Rim National Park)
- 18. Sulan Dai (University of Victoria, Coasts Under Stress)
- 19. Holly Dolan (University of Victoria, Geography)
- 20. Josie Osborne (Tofino)
- 21. George Patterson (Clayoquot Biosphere Trust, Tofino)
- 22. Craig Paskin (Tofino)
- 23. Peter Ayres (Tofino Councillor)
- 24. Kelly Bannister (University of Victoria)
- 25. Gypsy Wilson (CLARET)
- 26. Nadine Crookes (Pacific Rim National Park)
- 27. Jen Pukonen (Raincoast Interpretive Centre)
- 28. Ken Andrews (Ucluelet Elementry School)
- 29. Sarah Hogan (Children's Councillor, West Coast Women's Resources Society)
- 30. Mark Kepkay (CLARET, Ucluelet)
- 31. Clare Singleton (Artist-in-residence for the symposium)
- 32. Mackenzie Sillem (Saltspring Island)
- 33. Valerie Langer (formerly Friends of Clayoquot Sound, Tofino)
- 34. Linda Myres (Bamfield Community School Association)
- 35. Kathleen Peace (Bamfield Marine Science Centre)
- 36. Danielle Edwards (Ucluelet, fisheries researcher)
- 37. Erin O'Brien (University of Victoria researching tourism in Tofino)
- 38. Pam Frank (Ahousaht First Nation, community human services, Holistic Centre)
- 39. Evelyn Charlie (Ahousaht Holistic Centre job-shadowing)
- 40. Jackie Godfrey (Central Region Chiefs)
- 41. Ilya Amrhein (Tofino)
- 42. Chrystal (Tofino, West Coast Women's Resources Society)
- 43. Caron Olive (Tofino, CLARET)
- 44. Maureen Fraser (Tofino, Long Beach Chamber of Commerce)
- 45. Arlene Suski (Pacific Rim National Park)
- 46. Norma Dryden (Tofino, Raincoast Education Society, formerly Long Beach Model Forest)

- 47. Jan Bate (West Coast Women's Resources Society, Ukee)
- 48. Ruby Berry (Ucluelet, was in Tofino)
- 49. Stan Boychuk (CBT, CLARET)
- 50. Rod Dobell (University of Victoria, CLARET)
- 51. Gary Shaw (CLARET, Tofino)
- 52. Darcy Dobell (Tofino)
- 53. Maggie Zhang (CLARET, University of Victoria)
- 54. (Many names of participants were missed due to late arrivals and change from day to day.)

APPENDIX B: SYMPOSIUM POSTERS

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APPENDIX C: COMMUNITY MEETING NOTES

Tofino Community Meeting

Tofino Community Hall, October 28, 2003

Conducted by the Clayoquot Alliance for Research, Education, and Training (CLARET)

It was explained to participants that the purpose of this meeting was to generate comments and questions from community members about the topics of the Clayoquot Symposium.

1. Community Health: What is it? What are the status and trends of community health in the region? What are some of the key factors that affect community health?

- Last month's marine mammal viewing guidelines meeting was a good meeting for community health. The topic was rules and bylaws for wildlife viewing—very important considerations for certain businesses. Self-regulation is an empowerment process. It is non-adversarial and people can share information and consider the concerns of the community. Other industries may learn from this process as well.
- There is a risk with tourism: putting all the eggs in one basket. People in Tofino work so hard for only 5 months a year. No energy/ time left to do something else. In winter, they either gear up for next year or leave the community. The sense of community, the value of participation and sharing are disappearing. There is less "community" in Tofino than in Ucluelet.
- Are we really a one industry town?
- Diversity is important. Kelly Vodden's study [available at http://www.focs.ca/reports/cgeocontents.html] shows some opportunities out there, i.e. shellfish, value-added wood. We need to follow up on this.
- We need a year-round thing. People are crazy busy during summer. Again, the economy (tourism) is the concern!
- Winter is not that bad: you can storm watch in winter, and surf. These are healthy activities.
- There is concern about the fact that expensive pieces of property are being bought by people who have no intention to live here. They will not show up and be part of our community.
- The "benefactor class" is absent.
- How do we know if our community is healthy and vibrant? We need indicators. We can maintain that health is measurable. We need a systemic study. We have to put human health and community health together.
- Back in 1988, Tofino had indicators to measure community health. 30 years ago, the same seasonal phenomenon was happening in Tofino: summer fishing, hibernate or go away in winter. Currently, some businesses stay open. It is getting better.

- Some high-end hotels help the school here. They are willing to fund local schools this year. We should encourage businesses to help the community.
- Extreme seasonal shifts cause stress. Mental health workers need to identify this powerful force.
- Children do not participate in our feature activities: kayaking, surfing, etc. The community needs to mentor the children.
- Poverty is an issue. Not everyone is doing well. First Nations communities have different problems. We must acknowledge the differences between Tofino and First Nations.
- We need activities and events to bring the "two solitudes" together.
- Poverty, sleeping in parks, begging...need to find a way to deal with these things. We can't just kick them out. Some people live in tents on local trails and there are issues of drugs and crime, pollution.
- We need a regional citizenship and a regional approach to poverty and development.
- We cannot just market our town as a dynamic and world-class place. We all share this resource. We cannot just ignore other communities.
- Three overlapping circles: social health, economic health and environmental health. We should integrate them all together.

2. Tourism impacts on community health: How does tourism affect community health? What are the specific concerns and needs for tourism management in the region?

- Tourism could be worthwhile. Every tourist is a witness and they will see what to protect and why. But without criteria, responsibility, and regulations, it will be equivalent to clear-cutting.
- How many people can use the hot springs?
- How shall we define eco-tourism?
- Eco-tourism is lacking criteria. Going to wilderness is not eco-tourism. We should set up limitations for the amount of people and limitation for reservations.
- Enjoying the environment without responsibilities is a bad thing.
- What is the carrying capacity for tourism? We risk environmental damage if we do not pay attention to this question.
- What is the proper relationship of people to nature?
- There should be mandatory tourist training. There are good examples from the US: You can not visit certain beaches without viewing an educational video.
- There should be rules for kayaking, too. Otherwise, tourists are competing with locals. Locals cannot use their own beaches without having to compete.
- We need to ensure access for locals and leave a space for community.
- The tourism industry is growing fast. How much room is left for surfing and kayaking? What shall we do next? Control is needed regarding whale watching, for example. How do we keep the rules up to date with changing activities?
- The situation in Tofino is awkward. We need regional tourism planning. We need an inventory of tourism data. We need to find out what the tourists want and move them around more widely. But we also need to establish limits. And we need to ensure that the benefits are spread around fairly.
- There is concern regarding the water supply during summer peak time. We need to establish limits.

- Ahousaht has a problem with the Walk on the Wild Side trail. Tourists cannot be on every sand beach. If they are, there is no privacy for locals.
- What about a user-fee solution to water and other resources?
- We need to study the costs and benefits of tourism. Possibly using indicators, both financial and non-financial.
- How do you declare that a place is wilderness? We have to work with First Nations; we cannot do it by ourselves.
- A regional strategy-making process requires the involvement of local businesses.
- We need a needs assessment—to help identify business opportunities.
- We need to work on slowing down the traffic and other infrastructure needs that result from tourism.
- Tofino has become a service provider for tourism. Tourism sets the agenda. This is different from community-driven processes.
- How is tourism different from other industries in its challenges?
- We have been dealing with lots of people. Not just one big company. We need to work with local people to diversify the economy.
- We should look at other sectors, for example, an educational institute. We should not depend on the tourism sector.
- We have become a single-industry town that is based on a resource industry tourism
- We should think creatively.
- Ma Mook has been studying opportunities.
- Examples elsewhere: Quebec biosphere reserve, near Montreal. They set up regulations. But there are concerns of limitation of capacity and conflicts of interests.
- Threats to the community and environment need to be explored.
- We should work on expanding the core reserve area to include the remaining pristine valleys.
- What will be the impact of Working Forest legislation on the tourism economy?
- We should respect First Nations.
- We need to re-visit the Biosphere reserve theme.

3. Marine Protected Areas and Integrated Coastal Planning

- We don't mind processes, as long as they have results. We need reasonable, meaningful actions. Not just a report. We need to arrive at allowable limits: specific levels and uses of marine and terrestrial resources.
- Why should we participate in this conversation?
- Does the political will exist for public participation?
- We should look at international examples of successful public processes.
- Who is the planner? The body of authority?
- There is uncertainty at the political level. There are so many agencies that it is difficult to see who is responsible, who is in control
- We need to consider First Nations' interests, such as their traditional rights to fish and hunt.
- People will get involved when you threaten their livelihood.
- There is a need to have marine protected areas. For example, herring habitat protection, fish farm limitations. How it will be designed?

- The marine mammals viewing guidelines meeting is a good example: local inputs make differences.
- Our situation is similar to the provincial agricultural land issue, if you threaten the community, people in the community will get engaged. People need to believe in the process and to see the results of involvement.
- We need examples of good coastal planning.
- What is the carrying capacity of Clayoquot Sound?
- In the 1994 planning for Barkley Sound, limitations were set up, but not many people know about it and Land and Water BC ignored this effort.
- What is it that we are trying to achieve with Coastal Zone Planning?
- An Official Community Plan for the Clayoquot Sound area,
- Good decisions,
- To live sustainably,
- And to keep the environment pristine.
- What is the offshore limit of a coastal plan? In Pacific Rim National Park, for example, it is the 10 meters depth line.

Ucluelet Community Meeting

Ucluelet Courthouse, October 29, 2003

Conducted by the Clayoquot Alliance for Research, Education, and Training (CLARET)

It was explained to participants that the purpose of this meeting was to generate comments and questions from community members about the topics of the Clayoquot Symposium.

1. Community Health: What is it? What are the status and trends of community health in the region? What are some of the key factors that affect community health?

- Some people questioned the bias of speakers currently scheduled for the symposium. There was a feeling that this meeting should have happened earlier, in order to give community members a chance to influence the speaker list.
- Community health is a big topic, involving economic, social, environmental, and individual factors.
- There is currently a lack of support systems and infrastructure for special needs children in the communities. There is also a more general problem with capacity to support children's health. Many perceive that these trends and many others are due to decline in the tax base.
- We are losing people and losing families. This contributes to the decline in the tax base.
- Changes in the demographics of the communities are partly due to the lack of affordable housing, and partly due to the lack of work opportunities. Young people, young families and seniors can't afford to live here, and that is a problem.
- The increased number of vacation rentals also causes housing prices to rise and decreases the volunteer base in the community.
- Problems due to the lack of affordable housing are compounded by the loss of wellpaying jobs over the past decade or more. The shift away from logging and fishing in particular has led to a change in demographics, a loss of well-paying jobs, and a loss of tax base to support key services.
- There is a need to build the local economy by finding a proper balance among industries. A health economy supports a healthy community.
- A healthy economy needs to be a diverse economy. A diverse economy should include both old and new industries.
- A healthy economy prevents "leakage" of profits and other benefits out of the community. Where does the revenue flow to?
- We need to think about the encouragement of "secondary industries" that build on our basic industries and reduce leakages.
- We also need to ensure local access to the local resources as a basis for economic opportunity. This may also help to reduce leakages.
- One big issue in community health is equity in opportunities to benefit. How are costs and benefits distributed across different groups in the region?

- Much of the above raises questions about the role of larger provincial and global trends in supporting or eroding local community health. What are the ways that we can account for these trends or influence them?
- Community members should note that two recent studies may be useful in grappling with questions of community health: (1) the Community Needs Assessment by the Westcoast Women's Resource Society and (2) the Green Economic Opportunities study by Friends of Clayoquot Sound in association with Ecotrust and the SFU Centre for Coastal Studies.
- Preliminary findings of the WWRS community needs assessment include the need for adult education and family counselling services in the local communities.
- One way of improving our situation regarding key social services may be to look at ways of sharing facilities and resources to reduce redundancies.
- We need to think regionally about these questions and about community development overall.
- We also need to consider whether "all development is created equal" that is, what kinds of development are *healthy* development?
- What is the role of culture and community cohesiveness in promoting community health? This raises the question, "What exactly IS our culture?" This involves thinking about how we circulate and interact with each other on a day-to-day basis.
- Does investment and development by external parties tend to *dilute* our culture and cohesiveness?
- Youth need opportunities to learn & be mentored by a range of skilled people who work in our communities e.g., people involved in woodworking, fisheries, technology, tourism, etc.
- We need to create opportunities to learn new things from each other, both as part of tourism/recreation development and as a part of our resource management systems as a whole. This is one function of the proposed Community Forest Centre.
- But Ucluelet's future economy also needs to provide opportunities for those more oriented towards manual work, building, etc.
- "How would I feel not healthy?" And answered "if the community gets too large, I might lose my sense of place & sense of security. I'd feel we were unhealthy if we were unable to reach out to others in the community who are in need."

2. Tourism impacts on community health: How does tourism affect community health? What are the specific concerns and needs for tourism management in the region?

- Tofino's current situation demonstrates the risks of negative social and environmental impacts from tourism.
- There is a problem with the seasonality of jobs associated with the tourism industry.
- Tourism-oriented developments also contribute to the rise in land values that is identified as a problem in the community health topic.
- Tourism brings visitors, and that raises the question of dilution of our community culture (see community health topic).
- Tourists also exert a strong influence on the direction of community development this is probably not a good thing. Tourism also taxes our infrastructure water, sewage, road maintenance, etc.
- Tourism tends to encourage a strong divide between elite and service groups.

- How much tourist money comes from unethical sources? We don't know do we want to invite "dirty money" into our towns?
- Tourism tends to drive long-term residents away from the communities.
- Where does tourism revenue flow to? Usually elsewhere. This is the question of equity and leakage, as also raised in the community health discussion.
- Equity questions also come into play when we consider the fact that a large amount of tourism activity makes use of the rural resources and attractions, yet the revenues accrue mainly to Tofino and Ucluelet. We need to think about the pollution, conflicting uses, and ecosystem damage that is occurring outside the towns and villages due to tourism. We need to think about the costs of infrastructure, monitoring, planning, and maintenance that accrue to the region, and how to pay those costs. That is, we need a regional perspective in our management of tourism.
- Regional planning of tourism and other activities is a priority. And there needs to be good public involvement in that planning.
- We need to encourage the kind of tourism activities that are low-impact these may be activities that focus on education and research. Several local initiatives are seeking to develop the kind of research activities in the region that will bring spin-off benefits for a sustainable economy. A regional research institute is needed to attract this kind of benefit.
- We should also think about the need to provide low-cost tourism opportunities for locals and for the non-elite. For example, the interpretation services at Parks and elsewhere are becoming more expensive and less available.
- We also need to protect recreation opportunities for locals, young families, and youth.
- The phenomenon of "volunteer tourism", where people will volunteer to do work in places that they want to visit, might be a way of overcoming many of the problems in tourism impacts discussed here.
- The proposed Community Forest Centre would help to explore some of the directions discussed above.
- Does tourism income repay the opportunity costs of protecting aesthetic resources?
- Does the protection of aesthetic resources in this region encourage unsustainable economic activities in other regions? Does tourism lead to a "not-in-my-backyard" outcome?
- How many exotic species get introduced to this region in order to make it more aesthetically pleasing to tourists?
- Tourism may be much more difficult to monitor and regulate than traditional industries like logging and fishing. However, there are also some examples of apparently successful monitoring and regulation – for example, Costa Rica's ecotourism certification.
- Does tourism pay for the infrastructure that supports it?
- What are the *benefits* of tourism, besides just the financial revenue?

3. Integrated Coastal Planning: a tool that can be used to address community concerns about community health and tourism impacts.

• There is much interest among local governments and communities in developing an integrated coastal plan for Clayoquot Sound. The Central Region Board and the Alberni-Clayoquot Regional District have direct mandates around this issue. In addition, the West Coast Vancouver Island Aquatic Management Board provides a

way of addressing the jurisdictional issues around federal agencies like Fisheries and Oceans Canada. Over summer 2003, the Clayoquot Alliance has been facilitating discussion among these various parties, including local First Nations and other communities, to explore the potential for a coastal plan in Clayoquot Sound. This plan would involve pulling together information and interested parties regarding the various resources and activities in the coastal zone, so that we can make better decisions about the activities from a regional perspective. The potential for various activities and values to co-exist in the region is a key focus of investigation for such process. At present, no terms of reference or workplan exist for the process.

- There is concern that a coastal plan might introduce new environmental protection that makes it more difficult for local communities to make a living.
- Integrated coastal planning should focus on developing and securing opportunities for economic and social development. Some people think protected areas should not be a big part of future coastal planning.
- Some people do not want to see any Marine Protected Areas.
- How will local communities ensure that a coastal plan meets community needs and priorities?
- Concern: the crab fishery in C.S. will be wiped out by sea otter recovery.
- All relevant parties need to be at the table in order for a coastal plan to work. This includes provincial bodies, federal bodies, first nations, and municipalities.
- The role of CLARET should be to help compile information that will enable better decision-making by the bodies that hold jurisdiction.
- The use of marine areas needs to be planned according to the unique qualities and values and potential of each area.
- Other issues that should be addressed in an integrated coastal plan include:
 - > the importance of developing community culture.
 - diversification of the economy
 - protection of all existing values
- There need to be careful provisions around the political and power issues. Even an organization that just collects information still has the ability to exert power over a process. Agendas need to be brought into the open.
- Many people's fears about coastal planning need to be put in the context of the fact that coastal planning happens every day, as the various governments make decisions about land use, tenures, and so on. But right now these decisions don't have an adequate information base for those decisions. A deliberate attempt to do integrated planning would improve that information base, for everyone's use.
- How can regular folks participate meaningfully?
- There is confusion over the role of CLARET. The Central Region Board has already begun the process of developing a coastal plan, and it has a lot of the relevant jurisdiction how does CLARET fit with this activity?
- How will a coastal plan deal with overlapping jurisdictions in the coastal zone?
- The coastal planning process should try to see the problem freshly, and to consider new models of doing it. We have a lot of experience to learn from in this region.
- What are the implications of Bill 48 (passed in late October 2003) for our ability to develop a community-based coastal plan? [Bill 48 designates fish farms as protected under the "right to farm" legislation, thus removing some of local communities' power to refuse such developments.]
- We don't have a good sense of who is doing what out there. We need to get this information together.

4. Marine Protected Areas: a tool that can be used to address community concerns about community health and tourism impacts.

- The Biosphere Reserve networks of Canada and at an international level are interested in exploring the needs and potential for creating a marine protected areas network along the entire west coast of the continent. This initiative would focus on the needs for protecting migratory paths of several endangered species.
- Marine protected areas need to account for the importance of terrestrial habitat loss in creating endangered species.
- Will MPAs really save endangered species? The bigger problem is simply that the human population is growing and consuming more and more of the earth's resources. So there are fewer resources for other species. How do we deal with THAT?
- How will this biosphere reserve initiative dovetail with DFO intitiatives in MPAs?
- What information do we have about the socio-economic impacts of marine protected areas?
- What implications do MPAs have for limiting local access and use of the marine areas?
- Fishermen have concerns about losing access to resources, but they also understand that MPAs can help to regenerate stocks.
- Overprotection of marine areas can seriously harm community health.
- There are many options for MPA design it doesn't have to just be a question of completely fencing it off or not you can have specific limitations on specific activities, while letting other uses go forward.
- We need to educate ourselves about the potential benefits and costs involved.
- DFO has indicated to some of us that the costs of establishing and enforcing MPAs may need to be paid from the local tax base.
- A lot of the information about marine activities is difficult to get from DFO. We pay for it, but we don't get access to it. This is a big problem.
- We need a voice in the process, and we need the information to make good decisions.
- We should note that protected areas are not "healthy" they are an indication that our activities across the landscape are unsustainable.
- MPAs have the potential to create fear in local communities, and when that happens you get polarization. Someone has suggested that we need to provide better security to people who are forced to change employment.
- Finally, there was a fear expressed about how research & education has led to policy reform, in the past, which has threatened and changed the way of life for many in the region. This was suggested as an explanation for why some of the community members/political leaders want to be involved in determining the speakers to be invited, and subject areas to be addressed in the upcoming symposium. There ensued a discussion about the role of political, community and academic interests in setting/controlling the research and educational agenda for the region. What are the appropriate levels of engagement for each and what is a feasible way to allow for academic freedom and relevant research. How do we build trust and open mindedness?

Ahousaht Community Meeting

Ahousaht Band Office, November 5, 2003

Conducted by the Clayoquot Alliance for Research, Education, and Training (CLARET)

It was explained to participants that the purpose of this meeting was to generate comments and questions from community members about the topics of the Clayoquot Symposium.

1. Community Health: What is it? What are the status and trends of community health in the region? What are some of the key factors that affect community health?

- Many members talked about drug & alcohol issues, especially youth.
- Ahousaht is my home. I would like to see changes before I die. We need 2-3 communities to work together to solve these issues.
- People live in different places. Elders live in different places. Communities need guidance from elders. Chiefs and elders should get together. We need know where we should go.
- The impacts of residential schools are still affecting us. We need to take a look at ourselves.
- We need to address community health as a whole tribe. We have meetings. Some really affect some people. But we are not clear if the leaders decide to do something, when, and how. One tribe cannot cure this thing alone (drugs & alcohol).
- We have been talking about this for a while. We need some solutions. Last week, I saw those troubled kids. The police sent them back...we need action. *There are no tears left*. We have talked about it too much. It is a problem. Lots of frustration.
- It is awkward when people try to help those kids get off drugs and alcohol while at the same time parents help their children to do drugs and alcohol. Already existing powers within community should be brought out, like elders.
- We need control. We need to use traditional tools to deal with things like drug and alcohol abuse.
- Sometimes people trust outside experts, but it is hard to talk with someone when there are no proper facilities.
- There are bad influences from parents. I have welcomed them to meetings but they will not come. We do have workers here, but the result is discouraging.
- We need government support. Government should open their ears and listen to people from Canada. We need support for our language.
- Police issues: maybe effective law enforcement will help. If people living here want better policies, we should have them. Respect for elders is very important. We need to let outside people know that it can be done if we work together, i.e., work with RCMP. Get permits from both outside and inside. We need to enforce bylaws.
- We need to review Indian Act.
- Everything is related to our health.

- We are trying to tie something together that is hard to tie together. We have the challenge of knowing who we really are. I have struggled with this for years. If you have ever gone through everything that I have been through then you will understand me. You will understand why I said that I have one foot there [in the outside world], and one foot here [in Ahousaht]. We try to find the balance. Without this kind of balance our community is not healthy. The strength we get is from our culture. I went to the forest, I felt empowered. I know why we are unhealthy. I need to find a way out.
- I need guidance. Residential school affected me: drinking, drugs. Now I quit them. We need help to stop those abusing. Tough experiences made me stronger.
- Tofino is different from us. We are very close to each other here. One suicide may cause another suicide. We need our culture back. We need to bring back respect. My grandfather told me all those nice traditions. We need to respect each other; and we need the courage to admit mistakes we have made. We should be responsible to kids in other families. The community should be responsible for all the kids.
- Parents are the teachers of their children. Parents need to be responsible. Nobody else but yourself is influencing your children. Drugs and alcohol, we need to address these problems, or we will lose our culture and our children.
- Gambling is another issue. Children go with their mothers to play Bingo. We need activities like soccer, hockey for kids.
- Communication comes from your heart, within your hands. Communicating with kids is very important.
- Talking does nothing. We need some action and some money to solve this problem [alcohol and drugs]. Or it will be too late.
- Teens are not even hiding their bottles anymore: they sit near the road and drink.
- So many things need to be done: there are derelict boats polluting the harbor, garbage, fish farm waste, and in summer our kids swim there.
- Health, education, roads...we are controlled by the government. We are not ourselves. The dump is in our reserve, so there are rats in our town. This is not healthy. It will take years to clean up the dump.
- Conditions are crowded. There is no more room for us to grow. Drugs and alcohol are just a part of it. Living conditions are an important issue.
- We need our own language.
- The Tofino hospital is reducing services. The service is minimal, and there are no specialists. We have to go to Port Alberni.
- Health is a broad issue to talk about.
- We are being squeezed.

2. Tourism impacts on community health: How does tourism affect community health? What are the specific concerns and needs for tourism management in the region?

- I love my job in Forestry but now I have to look at tourism. I saw tourists touching the secret places of our people. Tourists do not respect our sacred places. I cannot stand that they built a resort (Clayoquot Wilderness Resort) on our sacred place.
- Lack of regulations of tourism here if we compare it with the forestry/fishing industries.
- We should learn from examples elsewhere, i.e., Australia.
- Tours of First Nations places are happening without regulations. Burial caves and sacred places are being spoiled by tourists. This is very upsetting to me.

- Where do we fit? What is our identity in this modern world? We are searching for our place.
- We need strong, healthy leadership.
- I know tourism: you cannot find a parking spot!
- Whale watching should be regulated. We respect whales.
- Sports-fishing is not respectful.
- Everything is one.
- Outside people should respect our territory. We need more control.
- Whale watching is a big industry. Therefore, whales are protected. But herring that feed on the same food are not protected. Herring are starving. Sea lions eat herring too. The issue of the sea otter is the same. Tourists love them and they are protected, but they are wiping out other species: urchins, clams, crabs. The possibility of an unbalanced food chain worries me.
- Commercial fishing guys blame loggers for destroying the environment. We should stop pointing fingers at each other. We need sustainable resources of all kinds.
- "Catch and release" sports-fishing is really "catch, kill, and release." The impact of sports-fishing is equal to the impact of commercial fishing.
- The negative impacts of tourism need to be addressed.
- Tourists do not like to see the impacts of gooseneck barnacle harvesting. They influence the decision-makers. DFO was overreacting to this industry. Now things are changing: there is a society formed in Tofino. We should join it. Many licenses go to outsiders to harvest goosenecks in our territory; we need to bring those licenses back.
- Tourists have nice experiences of Clayoquot Sound, but then what? Is there any way we can educate tourists?
- How have First Nations lived here for millennia without affecting nature very much? Why is that changing now? We try to manage the resource but not ourselves. We need to find connections. Need to bring back the feeling of belonging.
- Setting up parks is not the best way to manage resources. You cannot tell a group of teens not to touch one thing in your home while they have a party there. You single out only one place. What about the other places that surround it?
- Diseases are brought by tourists.
- Crime is associated with tourists.
- But tourism can be a good thing. We rely on the government funding welfare. We need other ways, such as tourism, to raise money by ourselves. We need control, so we can prohibit tours of burial caves. We need laws to protect us. We may have to engage in tourism but we need to be careful. Our culture is not for sale.

3. Coastal Zone Planning

- We need to control local issues. Our problem on the map in Ottawa is so trivial. We need to express our concerns. The control should be here not out there. We need to teach people. We need to let them know that all of us are part of the natural ecosystem.
- A shuttle from the junction would alleviate the parking problem in Tofino.
- Ahousaht has one of the best harbours on the coast. The waters are calm and sheltered in any wind. It would be a good place for a marina.

- We need good leadership to take advantage of opportunities we lost ¼ million to clean up the harbour because of poor leadership.
- I visited sites in Alaska and saw the negative impacts of cruise ships, as well as benefits in terms of money.
- Remember the wolf attacks on Vargas Island? Locals knew about people feeding the wolves, but the media didn't talk about the ill-informed tourists who were feeding the wolves. It devastated many people that wolves were killed this is the Wolf territory.
- It is strange that Parks are being created when so little is done to build infrastructure to manage them. It is not a healthy sense of responsibility or management to create one place where nothing can be touched and to destroy other places.
- We can't live on welfare and government assistance all our lives.
- In former times it took 8 months to prepare to get a whale. It may take 8 months to
 prepare to look into tourism. It takes time to learn about all the different aspects of
 tourism we have to get educated.
- Money put into the reserve is not being circulated properly the rich are getting richer, the poor are getting poorer.
- There is no guidance or education or signs on roads for tourists to find their way around the village. There are lots of tourists coming in but not many people to guide them.
- It is sad that there aren't more people here to comment tonight, the meeting announcement should have been circulated earlier.
- We need a tourism conference in Clayoquot Sound that would be open to the tourists, operators, and guides for discussion about FN concerns.
- My grandfather tells a story about a fisheries officer asking him if he has a license. He told that fisheries guy to go ask the bear if he has a license. If we have to tag fish and buy a license to catch them, can we tag the tourists and make them buy a license to visit our area?
- Coastal Zone Planning if we make ourselves aware we won't have Parks created under our noses. Also Bill 81 should be addressed. [WHAT BILL IS THIS? I found on the web a federal bill 81 that is "An Act to provide standards with respect to the management of materials containing nutrients used on lands, to provide for the making of regulations with respect to farm animals and lands to which nutrients are applied, and to make related amendments to other Acts"]

Hot Springs Cove Community Meeting

Hesquiaht Community Hall, November 12, 2003

Conducted by the Clayoquot Alliance for Research, Education, and Training (CLARET)

It was explained to participants that the purpose of this meeting was to generate comments and questions from community members about the topics of the Clayoquot Symposium.

1. Community Health: What is it? What are the status and trends of community health in the region? What are some of the key factors that affect community health?

- Our community health has declined ever since Europeans came. There have been dramatic influences, such as religion, disease, fish farms, the devastation of the ocean, and the loss of the Hesquiaht language.
- People who want to do research here should have an orientation with the Hesquiaht people; they should live here and have a background on Hesquiaht history and culture.
- We need government grants to help. Will there be any recommendations as a result of this meeting? What will CLARET do with this input?
- Outsiders need our help, not the other way around.
- We need to see beyond this conference. Where will it go? What are you going to do after this?
- Our community is on life support, and it is being shut down due to government cutbacks. The health care workers that come here may not even be qualified, and essential services are disappearing.
- We need to be noticed and we need to know them (researchers). We need answers. UVic is so far away. It would be helpful if they knew what we are doing here on the ground.
- Research should not focus on generating wealth. We need research that will help the community, not just new ways of fish farming, and logging.
- Why do people send psychiatrists to our community? Do they understand our language? The government sent us to residential schools. We have our traditional ways and own languages. We are surviving here today. We don't need to be manipulated. We need to grow. We are different from other communities. We need positive solutions.
- We need access to the resources around us. We started with few resources, now we have even less.
- We have recently dealt with big problems with our diesel generators and garbage dump. But it took people getting sick for changes to happen. We still have a long way to go. We are responsible for these environmental problems too. As community members we should realize our responsibilities. We should create our healthy community environment. Garbage makes my daily life stressful. We have pollution. What's going on in this community affects my health the environment, jobs. My

health will affect people around me. It goes on and on...I try my best to keep everything balanced; but sometimes it does not happen. A balanced environment is crucial to community health.

- What are the far-reaching effects of fish farms? The government does not know; it is hiding behind the corporations. People who benefit from fish farms are not interested in research on these issues. We know that fish farming impacts clam beds, ducks, and other wildlife. We need some real efforts. I'm disappointed with the way things are going. We don't see the government's involvement.
- The government is not interested in our community health.
- Garbage from other communities collects on the shorelines of Hesquiaht harbour, sometimes even hospital waste such as medicine vials.
- Our territory is threatened. The environment we depend on includes many things: a clean ocean, clean streams... We need to keep the environment stable.
- We have rarely needed police here, even though there are sometimes issues such as abuse, alcohol and drugs. But when they are needed, police in Ahousaht and even the coast guard will not come here if the weather is bad. With the new development in Hesquiaht Harbour, our community will grow, and a greater police presence may be needed.
- Our children's future depends on education. Our elementary school kids have high failure rates. Traveling to high school in Ahousaht is a safety risk. The travel risk is stressful to both parents and kids—we need peace of mind.
- We are a young community, only 30 years in this location. We are facing growth issues, housing issues... So we have hands on experience in community building.
- Who is the center of Clayoquot Sound? Tofino is not the center of Clayoquot Sound; Hesquiaht is, it's right here. We are rooted here and we need to remember this. Community health is about having roots; it's about liking where you live.
- Even the definition of community is not clear. The First Nations' definition is farreaching. It includes whatever we look after; our *Ha Huulthe*. Community is not limited in terms of physical boundaries like a town. Just because we're not at a specific location in our territory, that does not mean we're not using it. *Mamachle* (white people) do not understand this.
- Knowing the language is health. Everything falls into place with language.
- The world we are living in today is different from the past. We are not using our traditional lands as we used to.
- Drugs come into our community. Some start with prescriptions. I guess some of them come from Tofino. We have no idea where it exactly comes from, but it leads to narcotics, substituting for traditions. Tofino should be responsible and help find out.
- We have similar problems to communities like Tofino.
- Why does community health only have one day in this Symposium? Where will this information go? Aren't the other topics of the symposium about money? Is understanding money more important? Europeans link health with money. It is strange to me. We need to get our priorities straight. Which one is more important?
- I think money is important. But you can be healthy without money. If you have money it is easier for sure.
- The history: we have just been identified as a community. We used to be considered outsiders. People talked about the communities of Tofino and Ucluelet, and the outlying Indian villages. First Nations were not considered communities until recent years. Our people outside the reserve, people in Port Alberni and Victoria, I think they are part of the community as well. Is it a promotion or a demotion that we are now

considered to be communities? I do not know if we want to use this term "community". We do not want to be like Tofino or Ucluelet.

- I think First Nations become interesting because people can use us to get money. They cannot get funding without us. Maybe Tofino and Ucluelet are realizing that they need us to promote business – culture, territory, patronage.
- Why are you asking us to participate now? Want to get government funding? They used to use *isolation* to describe us. Are we on the one-way street or two-way street?
- Our question is what will this information be used for? We're sharing information that is very precious to us... we're sharing & you'll share with others even corporations.

2. Tourism impacts on community health: How does tourism affect community health? What are the specific concerns and needs for tourism management in the region?

- You're impacting me by being here as a tourist. Just visiting is an impact. Could be for better or worse.
- I don't want to be mocked any more as living in poverty. We want to be sustainable look at how we lived for centuries.
- We have to clean up our act other people's problems end up on our beaches (reference to garbage that comes in with storms).
- Tourists bring drugs & booze these have an impact on this community.
- If people came to learn about the First Nations culture ate the food of our people helped improve the health of our resources that would be good.
- We need community control control over our own lives.
- The negative tourism we experience is the type that we have no control over. It's the same issue as community health having power over our own lives.
- Tour guides make up stories about Hesquiaht First Nation.
- There is no real way of getting into tourism because we're surrounded by parks and Marine Protected Areas. So it is expensive and difficult to get permits in our own traditional territory.
- It is hard to get your minds around tourism. It's not our way. Foreigners come as tourists and we don't work in tourism. Right now it's another form of exploitation just like logging and fishing.
- Tourists and sea otters take all the clams, crabs, mussels, octopus, fish...that means there is less left for us. Many things that are eaten used to be just eaten by us. Now tourists know about this food and it is free. They eat all our food and come to play in our land and they crap everywhere.
- How do these people find out about all this food? Somebody shared that information

 our knowledge of our territory with somebody else. Agreements with researchers were broken. Confidentiality clauses with different researchers don't mean a damn thing. We had iron-clad agreements with the provincial museum now we see books on Hesquiaht that we find in any bookstore.
- Researchers shouldn't use this information to generate wealth.
- Long Beach Model Forest researchers asked us information about locations of food and ended up putting it on a web site. Now all the tourists know where our food is.
- There's no place or opportunity where we have a chance to meet tourists and say, "Welcome... leave our food alone."
- Tourism has no guidelines, no quotas. Tourists don't understand the word 'private'.
- We don't need to be invaded any more by Europeans.

- DFO and other agencies patrol us but not the tourists. The laws are not applied equally to tourists.
- We know people who want to take artifacts from Hesquiaht Harbour. Someone wants to take a rock with gouges out of it and wants to sell it. He tells others about it.
- Tourism is good only if it is managed and controlled by the locals. We wouldn't be having all these negative experiences if it was managed, understood & controlled by the Hesquiaht people.
- Tofino benefits, Hesquiaht pays.
- Parks tell Hesquiaht children that they don't belong in the hot springs: "You dirty Indians" There is a lack of respect.
- In Escalante there are hundreds of people in summer. The government stole this land that they call a park now. We should ask for a billion dollars for that stolen park. Because we're not there, they think it's not ours.
- Hesquiaht still has an opportunity through the IMEA section on Management for a Living Hesquiaht Harbour to create a tourism management plan. Our opportunity is to link the management of our territory with the Province's. We do have the ability to move ahead on that. In the meantime, there hasn't been much positive impact – except the lodge – there are some jobs therefore a positive impact.
- Other positive impacts the campground and the Matlahaw water taxi. But these are small.
- 99.99% (the negative impacts) is the part that bothers us.
- 10 years ago our sewer outfall went into Hot Springs Cove not much flushing. We spent ¼ million dollars to build a line to the outside. But boats that come in dump sewage in the cove. We need goodwill from the provincial & federal governments so that the things we do to help the environment are not undone by the tourists and tour operators.
- Tests that were done found copper paint in water samples from the bay. We're taking steps to limit our impacts but we need help from other governments.
- A partnership with other governments would be very helpful in control tourism impacts. We need to focus on morality, not just legalistics.
- Many times we see 40-50 boats in harbour. The tourists leave garbage. The Parks should be doing something.
- These notes should be utilized to the benefit of the Hesquiaht people.

3. Coastal Zone Planning

- Remove Parks from Hesquiaht territory.
- Remove Tree Farm Licenses from Hesquiaht territory.
- Remove the misconception that BC owns the land around Hesquiaht.
- We have to clarify aboriginal rights before we go ahead with Coastal Zone Planning.
- We need to develop protocols for all communities are involved in tourism. It should be culturally and traditionally acceptable to First Nations.
- Currently, people just take care of their own territory. You come to our territory. You should follow our rules. I do not have a say about Tofino issues. They cannot tell us what we should do. Coastal Zone Planning is a funny term. We have been here for a long time without labels. Plans have existed for thousands of years. We do not tell Ahousaht what they should do.
- I think Coastal Zone Planning is just the "modern" tool the government uses.

- The Central Region Board's process is isolated. We do not know the CRB's plan. There is no involvement from the community. It should be down to us. They should not make decisions without asking us. They are disconnected from us. We have to live with decisions they make everyday. It is important for us to have some say in those processes.
- Every inch in Hesquiaht territory is already zoned: TFLs, MPAs, mining claims, parks, leases.... We are already zoned by various agencies.
- Coastal Zone Planning should recognize and reaffirm traditional rights and sacred areas.
- Hesquiaht should have a strong say in what happens. We must have a vote to choose our representatives in planning processes.
- Who speaks for Hesquiaht on these issues? I would hate to see another planning process follow the same setups as CRB and many other organizations. We need to find a way for people to have a voice. We need to find another way. I would hate to see another board established.
- The recommendations and comments we have made should come back to the floor. The floor is here. We cannot let outsiders change us. We have to control the floor.
- TFLs and fishing are regulated. Licenses and quotas should come from the community, not from Vancouver or Victoria. Bureaucratic processes bother me. It is not fair. We are not fishing anymore since we have no say and there are too many rules. It puzzles me.
- It would be better to ask people here and learn from locals. Traditional information is valuable. I cannot think people outside would know better about how to manage our resources.
- Provincial government's 48% Working Forest policy: Our trees here are gone. Where shall we find the working forest? In the remaining less than 48%?
- All those zones...why can't we have a Hesquiaht zone? That would be more realistic for us.
- Politicians and governments do not understand who we are as a people: the way we live, where we live, our language...
- We are strong people. But people who have no idea of our meanings have taken lots of thing from us. Those decision makers have no knowledge of us.
- This coastal zone planning may benefit us. It may also have negative impacts. What we had has been taken away from us. People who have mortgages took away our resources, why?! Just because they have mortgages?
- How will those planning affect our future generations? The land used to be ours. It has been taken away from us...we have knowledge of this land. They make decisions on our behalf. They have no ideas of our meaning of land and our languages. Who is benefiting from this planning?
- I might not be here when the treaty is signed. But when it is signed, my great great great grandsons may only have a little piece of land and few resources to use. We have survived that long. You will zone our land and it scares me. Not myself but our future generations will be affected by these zonings. None of you would like somebody to go to your house and tell you what your house should be like.
- Our land has meanings. It is not only land. It has meanings and those meanings have passed on from our ancestors. We need to pass it to our future generations. If we keep doing stuff like this (letting outsiders zoning our land) what will we have in the end?! Will there be anything left for our future generations? We are the children of this land. We should take care of it.
- What value do we have as a people when all our resources are taken away?

• What you are writing down is the strength of our community.

Community Meeting Summary

Clayoquot Alliance for Research, Education, and Training (CLARET)

Introduction

Between October 28 and November 12, 2003, CLARET conducted community meetings in Tofino, Ucluelet, Maaqtusiis (Ahousaht), and Hot Springs Cove (Hesquiaht). The announcement for the community meetings described them as follows:

Community meetings will be held to introduce and discuss the topics of this year's Clayoquot Symposium, which takes place November 25-28 at Tin Wis. The Clayoquot Symposium is an opportunity for members of West Coast communities to share their thoughts and ideas with each other and with invited academics and researchers. This year's topics are: **community health** (Nov 25), **understanding and managing tourism growth** (Nov 26), **marine protected areas and coastal zone planning** (Nov 27), and the **West Coast Vancouver Island Aquatic Management Board Workshop** (Nov 28).

In addition to introducing the symposium, the preliminary meetings will provide community members with an opportunity to make comments and ask questions that will be summarized and forwarded to academic participants so that they will have time to consider local concerns and respond to them at the symposium. The Clayoquot Symposium is co-sponsored by the Clayoquot Alliance for Research, Education, and Training (CLARET) and the Clayoquot Biosphere Trust.

Each community meeting was attended by between 12 and 20 community members, and the meetings lasted two to three hours. At each community meeting, CLARET staff briefly explained the purpose of the meeting, and then we opened the floor to comments and questions on each of three main topics in turn: community health, tourism, and coastal zone planning. The fourth topic, the West Coast Vancouver Island Aquatic Management Board workshop, is a discrete event in the symposium, and as such was seldom discussed at the community meetings.

As people spoke, their comments were recorded on a flipchart that was visible to all participants. CLARET resource people also took their own notes at the meetings. After the meetings, we compiled and integrated the notes and the flipcharts in a single set of proceedings. What follows is a general summary of those proceedings.

There are many benefits in sharing ideas, building mutual understanding and support, and discussing concerns with academic resource people. However, each community is unique and will require its own set of solutions. In addition, we acknowledge the concern expressed by some individuals that information from community meetings may be used in ways that are not helpful. For example, the information may form a basis for undesirable activities, inequitable wealth generation, or undermining community control of planning processes. The Clayoquot Symposium will allow people to address these concerns in an open forum. We encourage all community members to attend the symposium in order to ensure that the discussion takes account of their interests as effectively as possible. NB None of the statements in this document represents the official position of the local governments of the communities visited.

Community Health

Readers should keep in mind that our community meetings are limited in their ability to provide comprehensive information about the status and trends of community health in the region. Although the meetings were advertised and open to everyone living in and around Tofino, Ucluelet, Ahousaht and Hot Springs Cove, they did not include all individuals of the region. In addition, the factual information provided by community members at the meetings has not been verified. We report it here for the purpose of describing how some members of our communities perceive the elements of community health. We feel that many useful insights were shared, and these insights will serve well to spark further discussion at the Clayoquot Symposium.

What is community health?

In each community meeting, participants asked us what *we* meant by "community health". We turned the question back to them. No one offered a comprehensive definition; instead people suggested that community health is a big topic involving social, economic, and environmental factors that need to be integrated with individual health needs. A number of specific elements came up over the course of the discussions. These elements can be summarized under themes. In no specific order, community health includes:

- finding and keeping our culture(s) and cohesiveness
- maintaining our sense of place
- developing a diverse economy
- reducing the flow of profits away from the region
- acquiring independence and less reliance on government funding
- regaining access to local resources and control over their management
- having a clean, healthy, productive environment
- establishing socio-economic equity within and among communities
- maintaining general security
- expanding the opportunities for gaining an education
- expanding the opportunities for recreation, especially among children
- stopping drug and alcohol abuse
- · helping people in need through adequate health and social services
- having affordable and suitable housing

No matter how these elements are arranged or interconnected, they comprise a part of the picture of community health in our region. We hope that building a broader, more indepth discussion from this sketch will help communities to deal with the issues. We will organize the discussion at the Clayoquot Symposium to focus on these elements and to develop ideas and suggestions for actions to improve community health.

• Culture, cohesiveness, sense of place, and security

Individuals are trying to identify, learn, and understand their cultures throughout our region. Balancing traditional Nuu-chah-nulth culture with modern-day culture is especially challenging due to residential school experiences and other time spent living off the reserve. One person described this as "having one foot here, one foot there". Many First Nations identified the need for more guidance from elders in the traditional ways.

The question, "What is our culture?" was also raised by non-First Nations. One way of answering the question is to think about how we circulate and interact with each other on a day-to-day basis, and how is this aspect of our communities special to us.

The cohesiveness within small remote communities means that everyone is affected more directly by tragedies such as suicide, assault, etc. Cohesiveness also gives people a sense of place and a sense of security. Activities that bring communities together, such as the small cultural events that have happened in the past, are seen as a good way to build cohesiveness.

A common concern is that external investment and development have and will continue to "dilute" our culture, cohesiveness, sense of place and security. (See more discussion under the section on how tourism development affects community health.) One participant explained that community health is about having roots and liking where you live, and there is much concern that current development trends put this feeling at risk.

• Economic diversity and revenue flow

Several people from Tofino and Ucluelet expressed reservations about living in a oneindustry (tourism) town. In Tofino, meeting participants discussed the risks of a tourism focus: putting all eggs in one basket, the seasonal "boom and bust" in energy and time that makes people unavailable for community concerns, and the need to follow up on opportunities for building diversity (e.g., shellfish and value-added wood manufacturing). For Ucluelet, the shift away from logging and fishing in particular is seen to have caused a change in demographics, a loss of well-paying jobs, and loss of tax base to support key social services. A future healthy economy needs to be a diverse economy, including both old and new industries and preventing "leakage" of profits and other benefits out of the community. One person suggested that this can be done by encouraging "secondary industries" that build on our basic industries. Another person suggested that Ucluelet's future economy also needs to provide opportunities for those more oriented towards manual work such as building.

The idea of maintaining diversity and balance among employment sectors was less of a focus for discussion with Ahousaht and Hesquiaht community members. Instead, they emphasized the importance of gaining more control over and access to resources that offer economic opportunities.

Access to resources and control over resource management

A participant at the Ahousaht community meeting described over-reliance on government grants as a negative trend. Reserve communities are suffering under poor government services, yet they also depend on those services. A Hot Springs Cove resident describes this feeling as being on a life-support system. The question is: how can communities, especially First Nations, become economically and socially independent? First Nations expect this to happen only if they can gain control over resource use and management in their traditional territories.

Participants at the Ucluelet, Ahousaht, and Hot Springs meetings expressed a strong desire for more access to and local control over resources. Access to resources is seen to be the foundation for economic opportunity in these communities. People in Ucluelet feel that they have been cut off from fisheries, and even information about fisheries, by government policies and centralization of control. Hesquiaht people stated that every inch of their traditional territory is already zoned and managed by the government through parks and tree farm licenses, leaving little opportunity for community-based resource planning. Traditional and local knowledge is not valued sufficiently by government agencies, and instead bureaucratic processes reign. Members of many different communities feel that we need a local process that works better than existing forums, particularly the Central Region Board, for involving community members in planning and management. In Tofino, the subject of coastal zone planning raised the question about whether the political will exists in government agencies for meaningful public participation. It was suggested that we may benefit by looking at international examples of successful public participation.

• Equity within and among communities

Tofino participants described an inequity between Tofino and First Nations with regard to the benefits and costs of tourism. A participant in the Hesquiaht meeting pointed out that "Tofino is not the center of Clayoquot Sound". People use First Nations' culture, territory, and patronage to acquire funding and to promote business. Yet currently the First Nations benefit little from the tourism economy. They also perceive that in many cases, tourist presence and recreational harvest of resources like clams and salmon has *reduced* their economic and cultural opportunities. In addition, government agencies provide little support in monitoring activities, enforcing regulations, or dealing with pollution from tourism. This leads to the question, "Are we on a one-way street or a two-way street?"

Inequities among communities may be aggravated by differences in culture and attitude to the environment. One member of the Hot Springs community noted that nonaboriginal people have a difficult time understanding that First Nations "look after" all parts of their traditional territories, and their definition of community goes beyond a town or reserve boundary. The Hesquiaht community includes people "on" and "off" reserve.

In light of these concerns about inequity, each of the community meetings identified the need for a regional approach to development and management of resources and development.

One participant in Ahousaht suggested that money coming into the Reserve community is not circulated properly. This leads to questions about inequity within communities as well as between them.

• A clean and productive environment

People at the meetings in Ahousaht and Hot Springs Cove clearly stated that community health requires a clean environment. In Ahousaht, a number of things need to be cleaned up, such as derelict boats in the harbour and the garbage dump. Hot Springs Cove recently moved their diesel generators and dealt with garbage problems, but only after people got sick. Hesquiaht First Nation also has moved their sewage outfall outside of the Cove, where better flushing action can occur. At the same time, garbage from other communities collects in Hesquiaht Harbour after storms. Medicinal vials from the Tofino hospital have been among the items washed ashore.

People in all the communities mentioned that tourism negatively impacts the environment. People also suggested that these negative impacts could be reduced through proper management, education, and partnerships. Part of the discussion in Ahousaht was focused on the imbalances brought about by policies to protect sea otters and sea lions, animals that tourists love.

A participant in Hot Springs Cove mentioned the need to better understand the farreaching effects of fish farms, which may affect shellfish, ducks, and wildlife.

• Opportunities for gaining an education

Each of the community meetings included a discussion about improving educational opportunities. A recent needs assessment done for the West Coast Women's Resource Society indicates the need for adult education and family counseling services in local communities. At the Ahousaht meeting, it was suggested that parenting courses may help address drug and alcohol abuse, because parents are the teachers of their children.

Government support for schools is declining.

Children from Hot Springs Cove face the challenge of boat transportation to school during severe storms. Safer access to the school in Ahousaht is desired.

Both Ahousaht and Hesquiaht members spoke strongly about the need to learn and use their own languages. Current school programs are not sufficient in this critical issue.

At the Tofino and Ucluelet meetings, people raised the idea that the community needs mentoring programs for youth. This could include job-shadowing or exposure to the range of skilled people who work in our communities – for example, people involved in woodworking, fisheries, technology, and tourism.

Opportunities for recreation

In all communities, people suggested that recreational activities, such as soccer and hockey, are important for children and youth. One person commented that children do not participate as much in many of the activities of the region that are featured for tourists, such as kayaking and surfing. Supporting more local involvement in these activities would be beneficial for personal development in general, and would better prepare youth for future employment in the tourism sector.

• Drug and alcohol abuse

The greatest focus on drug and alcohol abuse occurred in the discussions in Ahousaht and Hot Springs. Someone mentioned that drugs are substitutes for tradition. Several people emphasized that guidance is needed from elders in this matter. Sometimes the problem starts at home with the parents, so parents need help as well.

Lack of law enforcement and involvement of the Ahousaht community in law enforcement was discussed. Government services that are needed to help deal with the drug and alcohol abuse are seen to be declining. Youth no longer hide when they are drinking underage. Drinking and drug abuse is too easily accepted and goes uncorrected too much of the time. Furthermore, people perceive that tourism tends to increase the amount of drugs and alcohol brought into the communities of Ahousaht and Hot Springs Cove.

• Health and social services

The current trend of government funding cuts is an issue in all communities with respect to health, especially as it pertains to hospital services, health specialists, services for children with special needs, services to deal with drug and alcohol abuse, and social services. These aspects of community health are seen to be declining as a result of decreased government funding for these services.

People at each of the community meetings described their dismay at the lack of services provided for special needs children and other special health and social needs. Government cutbacks continue to reduce the availability of these services to our communities. A participant at the Ucluelet meeting suggested that we need to find a way to better share resources and facilities across the region.

• Affordable and suitable housing

Tourism development was discussed at length as the factor creating the rise in housing costs and land prices in Tofino and Ucluelet. Many of the people who are buying property have no intention of living here and thus do not support the community (see the discussion below for more on how tourism affects community health).

In Ahousaht, much of the housing is not suitable because of poor construction, thus it leads to problems such as mold, dampness, high heating costs, and poor living conditions.

Tourism

Every community in the region has been affected by tourism. Participants at the meetings were most vocal about the negative impacts of tourism. Some benefits were acknowledged, however; people pointed out that these benefits are not shared equally within or among communities. We have divided the topics discussed into three sections – how tourism affects local economies, how tourism affects the environment, and how tourism affects the social health of our communities. Ideas within the three sections interconnect.

How tourism affects local economies

In Tofino and, increasingly, in Ucluelet, tourism results in increased prices for land and housing. The desirability of vacationing on the West Coast inspires wealthy people from outside the area to buy property here. Many of these people rent their properties as "vacation rentals" when they are not using them. This use negatively affects local neighborhoods and the availability of long-term rental housing. Thus, many of the property owners do not live in the region and do not support the community beyond paying property taxes and some small business activity. People believe that much of the money made through property rental flows out of the region. In Tofino, it was acknowledged that some of the larger resorts have helped to support the Tofino elementary school.

Tourism places heavy demands on local infrastructure, including water, sewage treatment, and road maintenance. People expressed doubts about whether tourism revenue pays for the infrastructure that supports it. One person asked whether tourism revenue balances the opportunity costs (in lost logging or other activities) of protecting aesthetic resources.

Ahousaht recognizes that tourism can be good for raising money and becoming more independent if it is developed carefully. They have ideas for various tourism-related developments, such as a marina. The Hesquiaht currently see some small economic benefits of tourism, including jobs associated with the Hot Springs Lodge, the campground, and the Matlahaw water taxi. Some Hesquiaht are concerned that their territory is dominated by B.C. Parks that were established largely to accommodate tourism. It is costly and difficult to get permits to run tourism businesses in these Parks.

How tourism affects the environment

Tourists witness what people are trying to protect and join environmentalists to campaign against logging pristine watersheds (aesthetic resources). People opposed to

these campaigns ask whether tourism leads to a "Not in My Back Yard" attitude to protecting the environment.

In Ucluelet, it was suggested that money for tourism development may come from unethical sources or sources that sacrificed environmental integrity in other parts of the world.

In Ahousaht, people mentioned that many elders feel that sport fishing (catch and release) is disrespectful, especially when fish are killed but not eaten in the process.

The killing of wolves on Vargas Island is blamed on the behavior of uneducated tourists. The wolf attacks occurred after the wolves became habituated to people. The wolf killings were devastating to Ahousaht people, many of whom consider themselves Wolf people by heritage.

Some of the Hesquiaht see tourists harvesting their traditional foods (clams, crabs, mussels, octopus, fish) on a recreational basis, without regulation. Similarly, sea otters are perceived to be depleting traditional food stocks, but some suggest the otters are protected mainly because tourists think they are cute. Furthermore, tourists pollute the traditional territories of Ahousaht and Hesquiaht with human waste and garbage. Sewage is dumped by numerous boats that moor within Hot Springs Cove over the summer.

People from Hesquiaht emphasized that they are using particular places within their territory even when it appears that they are not occupying them. Tourists see remote beaches and forests as "wilderness," and help themselves to fish, crabs, clams, mussels, etc., without understanding that this food belongs to someone else. Tourists fail to see that these "wild" places are part of First Nations' *Ha Huulthle*, and that the environment and food sources are in fact being carefully managed.

One person believes that harmful exotic plants are often introduced in an effort to improve aesthetics for tourism development.

How tourism affects social health

Locals feel that tourists usurp their access to beaches and recreation sites. People from Ahousaht and Hesquiaht believe that tour guides often make up stories about their culture. Children from Hesquiaht have been told that they do not belong in the hot springs.

Tourists also are seen to invade the privacy and private property of local people. People from Ahousaht and Hesquiaht were very upset about the fact that tourists and tourism developers do not respect sacred places. First Nations participants felt that they had little control over where and how tourist activities and tourism development happened in their traditional territories. They also stated that tourists steal cultural artifacts from burial caves and beaches in traditional territories.

It was suggested that tourists bring disease into communities, as well as drugs and alcohol. The sense of security dissolves as tourists invade and the rate of crime increases.

Tourism also is perceived to "dilute" local culture and to divide the population into the elite and service classes. Most of the jobs in a tourism economy are unskilled, seasonal, underpaid, and inadequate for supporting local families. Increasingly, these jobs are done by migrating seasonal workers, leaving locals wondering just how tourism jobs benefit the local community.

Tourism drives long-term residents away as a result of the higher cost of living (especially in terms of accommodation and land prices) and overcrowding of cherished local places. There is a sense that the gap between the average wage and the average mortgage is widening, with potentially devastating consequences for long-term residents.

Tourism is seasonal, and seasonal work is stressful for people. After working intensely to raise money during the five months or so of operations, residents who work in tourism have little energy or desire to give time to volunteer for their community. Volunteerism is believed to be lower in Tofino than Ucluelet.

Some locals feel that tourists mock their poverty.

What are suggestions for tourism management in the region?

The need for various forms of tourism management and control was expressed at each of the community meetings. Currently, tourism is seen to drive the agenda for development. People would prefer to see the communities drive the agenda. Overall, tourism is seen as a good thing only if it is understood, managed and controlled by the locals.

People expressed a need to keep track of indicators of the costs and benefits of tourism to our local communities. There also is a need to determine the carrying capacity and set limits on the number of people allowed at the hot springs, the number of whale watching boats in Cow Bay, the number of hikers in wilderness areas, etc. Without limits, the impacts of tourism are expected to be equal to the impacts of past clearcutting. Several people suggested that it is more difficult to monitor and regulate tourism than logging or fishing.

Many believe that tourist training and education should be mandatory. Educational videos could be useful for making people aware of the environment and the culture, and teaching them how to behave in other people's homes. Low-impact tourism, such as education, research, or volunteer-based tourism, could be helpful to our communities.

There is a need for low-cost tourism and recreational opportunities for locals and the non-elite, such as young families and youth. We need to leave space for community members.

People suggested that there should be greater control of tourist access to communities. A shuttle bus from the junction would alleviate parking problems in Tofino. Tourists could be licensed and tracked when they enter communities. Signage would help direct and control tourists better within the village of Maaqtusiis (Ahousaht).

Ahousaht want to control tourism development in their community. Hesquiaht people suggested that the Interim Measures Extension Agreement provides an opportunity for Management for a Living Hesquiaht Harbour to be involved in developing a tourism management plan with the Province.

A regional approach that involves First Nations and local businesses was suggested in all community meetings. The benefits of tourism need to be spread more widely, thus we need a regional perspective to address the inequity in planning.

A conference on tourism for Clayoquot Sound was suggested. Tourism operators and First Nations could discuss their concerns. Protocols need to be developed for all communities involved in tourism, so that it becomes culturally and traditionally acceptable. Tourism would be a good thing if tourists came to learn about First Nations' culture and to help improve the health of our resources. The need for good leadership in addressing this issue was recognized. It would be useful to look at examples for tourism regulation in other parts of the world, e.g. the Quebec Biosphere Reserve near Montreal, Costa Rica's ecotourism certification processes, etc.

Coastal Zone Planning: a tool for dealing with factors that affect Community Health

Several regional organizations are interested in developing an integrated coastal plan for Clayoquot Sound. CLARET resource people presented some background on the potential for coastal zone planning to improve information, involve communities, and clarify opportunities for sustainable development. We also asked for community members' ideas about how a coastal planning process should be structured and what issues it should address. Many of the comments raised after the introduction of the coastal planning topic have been inserted in the Community Health and Tourism sections above; those sections should be consulted carefully in thinking about appropriate design of a regional coastal planning process. Responses to the idea of a coastal plan itself were mixed.

The original symposium plan included a focus on marine protected areas. In line with this, CLARET raised the topic at several community meetings. However, due to time constraints, this topic was dropped from the agenda, except as one element of integrated coastal planning in general. Many community comments on the marine protected areas topic are integrated with other sections in this summary.

In Tofino, people expressed a concern that there had to be a good process and political will for community members to become engaged. A good process would include a clear process for decision making and clear goals that elaborate on the need to make good decisions, to live sustainably, and to keep the environment healthy. It would also draw

on the lessons from other communities that have implemented successful community processes.

In both Tofino and Ucluelet, some were concerned that a coastal plan would introduce new environmental protection, making it more difficult for local communities to make a living or to recreate. Others noted that aquatic environmental protection can be flexible and target specific problem activities in specific areas, while allowing others to go forward. In addition, carrying capacities for specific activities should be established to limit damage. Similarly, in Ahousaht, someone stated that if we make ourselves aware, we won't have more parks created under our noses. However, several people in Tofino and Ucluelet did express a belief that some protected areas were necessary in order to protect and rebuild the species that we value.

In all communities, there was cautious interest in the potential for better information to improve management of coastal resources, particularly in encouraging sustainable economic development. However, this interest was also tempered by a concern that existing power relationships cannot be remade. One person asked, "If treaty negotiations are not making progress on these issues, what makes you think a coastal planning process can?" In addition, the power question applies to those who hold the information – knowledge is power. In Hesquiaht, people feel that they already have the information needed to make good decisions – but their information is held to be inferior to scientifically produced information.

Tofino and Hot Springs Cove people expressed a need to clarify the relationship between a coastal plan and aboriginal rights and title. First Nations still have rights and title to their entire territories.

The Hesquiaht meeting noted that every inch of their traditional territory has already been zoned in tree farm licenses, marine protected areas, mining claims, parks, leases, and so on. These need to be removed and traditional rights reaffirmed. One concern that was emphasized was that the goal of planning is to divide the coast up permanently into areas for this or that particular use. People were skeptical that these permanent arrangements would actually benefit Hesquiaht. They felt that a greater reliance on traditional management approaches, such as in the Management for a Living Hesquiaht Harbour, would be more effective. They also questioned the standard practice of having "representatives" of the community in a multi-party planning process.

APPENDIX D: ABOUT THE CLAYOQUOT ALLIANCE FOR RESEARCH, EDUCATION, AND TRAINING (CLARET)

The Alliance

The Clayoquot Alliance for Research, Education, and Training is a partnership of the University of Victoria and the Clayoquot Biosphere Trust. This partnership was founded in order to make the educational and training resources of the University more accessible to all communities of the Clayoquot Sound UNESCO Biosphere Reserve region. In turn, the knowledge and needs of the communities are integrated with University research and teaching. This two-way exchange brings real and mutually supporting benefits to the many participants involved.

Our Structure

The Clayoquot Alliance is funded by the Social Sciences and Humanities Research Council of Canada, under the path-breaking Community-University Research Alliances initiative. Direction for the Clayoquot Alliance is provided by Dr. Rod Dobell (University of Victoria) and Stanley Boychuk (Clayoquot Biosphere Trust), in consultation with a Steering Committee of community and academic people.

Our Purpose

The daily life of communities in the region is changing in many ways. The Clayoquot Alliance helps to understand and facilitate these changes by forging innovative links between the University and the communities. Through processes of participatory engagement and collaboration, we develop programs in research, education, and training that address community priorities. Our staff and offices–in Tofino, Ucluelet, and Victoria–are a resource to all in the pursuit of healthy ecosystems and healthy communities.

Our Projects

Initiated by CLARET

*Standard of conduct for community-based research: Version 1.0 available at our website.

*Community Broadband Project: bringing affordable high-speed internet to all communities of the region.

*Annual Clayoquot Symposium: in 2003, taking up questions of community health, tourism impacts, and coastal management.

Partnerships

*Regional information system: access to maps, reports, archives, and data (with West Coast Vancouver Island Aquatic Management Board).

*Central Region Language Project: supporting the Nuu-chah-nulth Central Region Language Group.

*lisaak Sustainable Forestry Project: supporting research, planning, and training.

*Wickanninish Community School adult literacy project.

Support

*Clayoquot Consortium: an organization of academic and research institutions that supports and participates in research and education.

*Coastal ecosystem monitoring: improving our knowledge of the region's aquatic resources.

University research and courses

*Support for graduate research: governance, social capital, ecology. *Research papers and conference presentations: social process, adaptive management, property rights, regional equity, coastal management. Available at our website. *Courses: environmental studies, community-based research, ethics and philosophy.

Learn More About Us

Website: www.clayoquotalliance.uvic.ca Victoria: 250-721-6116 Tofino: 250-725-2219 Ucluelet: 250-726-2086