

to pay their way in society and to stop bashing schools. They suggest the rest of us should ask far more of schools than mere job-training.

None of this is sufficient to deflect the "armies of the Right." I agree, for example, that national testing won't do much for Canadian teaching practices. But tell that to parents who want *their* kids to win in the job-jungle. Parents are viscerally attracted to testing not because it will make schools "efficient," but because they believe their kids will come out on top. Barlow and Robertson mention this point, but have no answer to it. The same objection applies to much of *Class Warfare*. The book's idea of public education is just too thin. So while it may serve as briefing notes in debate it will change few minds.

Class Warfare would be vastly strengthened by judicious reference to the public education tradition. Parents just *might* pay attention to argument about the ways schools civilize us all, helping us keep our communities safe and well and honest. This is, in one sense, the argument from enlightened self-interest. But if Locke and Rousseau and Dewey found that argument an acceptable stopping place, why can't we? The curricular roots of our schools lie in Greece and Rome and Asia and in our own First Nations. Our idea of the child is a historically complicated legacy. Neither of these things is likely to persist except in the universal and common school, administered by the whole community for the good of all. The benefit of public education is, after all, none other than the benefit of democracy itself.

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***Clayoquot and Dissent.* By Tzeporah Berman et al. Vancouver: Ronsdale, 1994. Pp. 219. Paper, \$7.95.**

Few examples of large-scale civil disobedience in Canadian history match the protests against clear-cut logging in Clayoquot Sound for either size or ongoing dedication. Clayoquot is one of the only remaining temperate rainforests in the world, and also one of the largest. Located on the west coast of Vancouver Island, it contains extensive old-growth forests and three of the five intact watersheds on the entire island (out of a total of 90) that have not been touched by logging or other industrial activity.

Since 1979, when Friends of Clayoquot Sound was formed, there has been a series of efforts by concerned local residents, native peoples, environmentalists, and others to halt the decimation of this unique area. The story of Clayoquot Sound is one of government ineptitude and ill-management, extremely polarized positions, fears of unemployment and economic decline, corporate greed, illegal practices and ruthless political manipulation, international outcry and goods boycott, incredible legal snarls, and massive arrests, fines and tough jail sentences meted out to conscientious ordinary citizens by confused and mean-spirited judges. In short, it is a classic tale of environmental conflict and of clashes between seemingly irreconcilable interests. But it is also a process which inspires hope, inasmuch as we learn from it that persistent peaceful protest can help to bring about change, and that governments can muster the leadership required to address opposing stakeholders' viewpoints satisfactorily.

Clayoquot and Dissent concerns the conflict in general, as seen through the eyes and minds of prominent participants in the movement to save the trees and the ecosystem. While it covers many issues surrounding the protest, most of the material gathered here centres on events of the summer of 1993. During this period a "Peace Camp" was established in the forest to maintain a constant vigil and to train protesters in the philosophy, methods and self-discipline of civil disobedience. These purposes are movingly described by organizer Tzeporah Berman, who reports that some 12,000 people visited the camp and joined the protests.

Gordon Brent Ingram describes in detail the ecological issues and draws an illuminating contrast between "an ecology dominated by conflict" (20) and "ecosystems based on cooperation" (21). He also frames the clash over Clayoquot as one concerning the "decolonization of First Nation lands" (60). Maurice Gibbons explains his and others' participation and willingness to risk arrest in terms of the need to defend values grown out of personal experiences with nature.

Ronald B. Hatch writes from a layperson's perspective about the lengthy and complex series of trials associated with the protests. (In the summer of 1993 over 800 individuals were arrested chiefly for contempt of court for defying an injunction to stay off logging roads.) Hatch examines the issues with a great deal of subtlety and demonstrates convincingly that judges repeatedly made arbitrary decisions, presumed

guilt beforehand and were excessively punitive; that they completely misapprehended the character and motives of the protesters; that MacMillan Bloedel and the RCMP were in collusion with respect to evidence gathering; that MacMillan Bloedel succeeded in getting the courts to serve its own interests and remained unanswerable for doing so; and that defendants were systematically denied the right to present a suitable defence.

The last major contribution, an essay by Loys Maignon, explores the larger cultural significance of the Clayoquot protests, arguing that "environmental problems are cultural problems because the destruction of the environment is the destruction of culture" (156). Maignon contends further that "radical environmentalism is a will to recover the democratic foundations of our cultural heritage which have been usurped by technocratic pseudo-culture" (158). He offers a very useful and sensitive overview of different relationships to the land, contrasting aboriginal and other notions of proprietary rights and exploring how, from various perspectives, the logging of Clayoquot Sound amounts to "cultural rape."

Clayoquot and Dissent will be of interest not only to readers of Canadian social history but as well to those concerned with environmental conflicts and how they develop, with understanding civil disobedience, and with the strengths and weaknesses of the Canadian judicial system. What we learn from this excellent collection is that such protesters are not the "weirdos" many suppose; they are a representative cross-section of citizens who have decided the time has come to make a strong stand—on behalf of their heritage and nature itself. After this book was published Michael Harcourt's NDP government developed what looked like a truly constructive and comprehensive forest plan for British Columbia (see the *Globe and Mail*, "B.C. forest plan applauded," 6 July 1995, B2; "B.C. moves fast to save Clayoquot," 7 July 1995, B7). According to the *Friends of Clayoquot Sound Newsletter* (Fall/Winter 1995/96), however, clearcutting and other ecological abuses by the logging industry continue despite the new regime. Given this state of affairs and Harcourt's recent resignation ahead of the B.C. election, the future of the Clayoquot Sound ecosystem remains in doubt.