

Adam Zack

From: Erika Shook
Sent: Thursday, May 17, 2018 2:15 PM
To: Adam Zack; Comp Plan Update
Subject: FW: Testimony - may 18 vision hearing
Attachments: Testimony for May 18-2018 Vision Hearing.odt; 2018-05-01_DCD_Zack_Vision_Public_Hearing_Draft_Joint_PC_CC_05-18-2018.pdf; sam dillingham essay.pdf

-----Original Message-----

From: Bill Watson
Sent: Thursday, May 17, 2018 2:10 PM
To: Erika Shook <erikas@sanjuanco.com>; Mike Thomas <miket@sanjuanco.com>
Subject: FW: Testimony - may 18 vision hearing

-----Original Message-----

From: sadie b <salim3796@yahoo.com>
Sent: Thursday, May 17, 2018 11:59 AM
To: DL - Council <Council@sanjuanco.com>
Subject: Testimony - may 18 vision hearing

Please keep my testimony in perpetuity. Thank you. See Attached.
B. Sadie Bailey

To County Council;

5/17/18 - 11:45 a.m.

There is much that is good in this vision. But what words can I say that would wake you into meaningful action to implement it? If the Vision is ordered into priorities, irreversible climate change and ecological rights *must* head the list. Anything less is lying to ourselves. If we don't do all we can to protect this archipelago, rather than pimp it out like some golden egg-laying goose, Council and CDP doom us all to murder it piecemeal.

UGAs should never have been "one size fits all" - thus destroying Eastsound Watershed Wetland Basin - with the most shoreline and biggest functioning forested wetland of any land mass in these islands, "per-capita." This is egregious and blind.

This Vision won't protect anything without actions. There has been no honoring of Visions before, since Indigenous Nations lived lightly on the lands, and stewarded and understood the balance of living ecosystems. Why should I believe it will be different this time?

What should I call your continued refusal to look and listen to your constituency - caught in the crosshairs of greed? What gives any of us the right to commit omnicide to "own a piece of paradise?"

I stand with Joe Symons' and Sam Dillingham's testimonies, attached here. We Eastsound dwellers are the canaries in a collapsing coal mine of greed and pillage. We understood and bore these crimes on the environment daily; while bureaucrats who never walked these green forests, saw our creeks running, lived with the creatures and the ghosts of the Indigenous people whose land we stole, decide our fate.

Until there is enforcement; until there are meaningful fines that get exponentially higher with each repeat violation; until protection comes first over development, until you stop permitting unlimited vacation rentals in UGAs, then allow the destruction of our last forests and wetlands for "affordable housing," rendering people *desperate* to stay here as colluders to the destruction of this land, there is no more we can say to each other.

I give this testimony as a heartbroken lover of this land and these trees and waters, and all creatures that cannot speak for themselves. Let me be a voice that stands for them.

B. Sadie Bailey

As my generation comes into its power, we are becoming responsible for the future of a world that was not of our making -- a world rendered fragile and volatile by the relentless pillaging of our forbearers and the resulting change in the climate. Climate change is widely regarded as the greatest threat to life as we know it. If we believe that climate change is real, and that it is indeed driven by human actions, there is then a moral imperative for each individual and community to work harder than ever before to metamorphose our culture to one based on regeneration rather than extraction.

It seems to me that even among “progressive” parties, when questions of economic growth come into play, suddenly the environment is an inconvenience. Somehow “growth” and “jobs” are viewed as something that we should balance with our concern with the environment, as though economics somehow exist in a bubble outside of the plants, animals, water, earth, and air that sustain life. This has never been the case, and as our island’s (and the earth’s) resources continue to decline, it will only become more frighteningly apparent.

San Juan County, so abundant in life and resources, has an incredible opportunity in its update of the Comprehensive Plan. The citizens and their representatives can be true leaders in this necessary metamorphosis into the kind of regenerative culture-based community this moment is calling for. In being leaders, we could also become an entirely different kind of tourist attraction, one based on people’s interest in seeing an alternative model of a community caring for its natural resources first.

As this vision for the next 20 years is crafted, we must look forward 200 years to what might be left of this world and fight the fight now for that future. So too must we look back 200 years and learn the lessons. We must ask the questions:

What happens to a community whose source of fresh, clean water dries up?

What happens to a community or civilization that cannot feed itself?

What happens when we love our beautiful places to death?

How will history explain our continued failure to change course, to hold ourselves accountable both personally and politically when the orcas are gone and countless islands have disappeared forever into the sea -- if indeed that is our choice?

The answers to these questions are (or should be) catalysts for action.

Now.

For a predominately white group of people to once again be making rules about how land and resources here are used is presumptuous, and we must stand in the uncomfortable space of recognizing the colonial nature of this act. However, I believe (or rather hope) that as indigenous poet and botanist Robin Wall Kimmerer states, “For all of us, becoming indigenous to a place means living as if our children’s future matters, to take care of the land as if our lives, both material and spiritual, depend on it.” (Braiding Sweetgrass) If such a thing is possible, the time has come for the colonial residents of San Juan County to become indigenous to this place. We must listen to and incorporate the voices of our native brothers and sisters and our non-human co-habitants of this planet and at long last allow environmental ethics and compassion to guide the process of transitioning to sustainability.

Sam Dillingham
Lopez Island
Spring 2018