

Dignity to Forests: Introducing the Notion of Honor towards Old-Growth Forests in the “War in the Woods”

The “war in the woods” was the first mainstream environmental movement in British Columbia, Canada, advocating the protection of old-growth forests from unsustainable logging practices prevalent in the province. The movement focused on protecting old-growth forests in Clayoquot Sound, BC, in response to the provincial government’s decision to allow the forestry company Macmillan Bloedel to clear-cut the area. Environmental groups such as the Western Canada Wilderness Committee (WCWC) and the Peace Camp shared visual and educational messages to change moral attitudes towards old-growth forests. The movement culminated in a blockade that garnered national and international media attention, leading to the suspension of logging in the area. Applying Kwame Anthony Appiah’s argument for the crucial role honor can play in moral revolutions to the “war in the woods” highlights how environmental groups took steps towards establishing the preservation of old-growth forests as a source of national honor and introduced to the mainstream the notion that these forests had dignity in attempts to transform moral attitudes in BC. Hence, the “war in the woods” protest provides a framework for appealing to the dignity of non-human beings.

The “War in the Woods” was the first mainstream environmental movement in British Columbia, Canada, advocating for the protection of old-growth forests from unsustainable logging practices that were prevalent in BC.¹ A significant portion of the movement focused on protecting old-growth forests in Clayoquot Sound, BC, in response to the provincial government’s decision to allow the forestry company Macmillan Bloedel to clear-cut the area.² Protestors formed a blockade that garnered national and international media attention, resulting in the suspension of logging in the area.³ Applying Kwame Anthony Appiah’s argument for the crucial role honor can play in moral revolutions to the “War in the Woods” reveals how environmental groups took steps towards establishing defending the preservation of old-growth forests as a source of national honor and introduced to the mainstream the notion that these forests had dignity in attempts to transform

¹ Nina Beveridge, producer, *The Nature of Things*, season 62, episode 10, “War for the Woods,” directed by Geoff Morrison and Sean Stiller, featuring David Suzuki, and Stephanie Kwetásel’wet Wood, aired March 17, 2023. CBC, 2023, Curio.

² Alia Dharssi, “Communication, social change, and the ‘war in the woods’: a study of how the Western Canada Wilderness Committee shaped the public’s understanding of the wilderness” (Graduating Essay (Hons. B.A.), University of British Columbia, 2009), 71.

³ Bruce Braun, *The Intemperate Rainforest: Nature, Culture, and Power on Canada’s West Coast* (University of Minnesota Press, 2002), 1, <https://muse.jhu.edu/book/31947>.

moral attitudes in BC.⁴ Hence, the “War in the Woods” protest provides a framework for appealing to the dignity of non-human beings.

This paper will first recount the “War in the Woods,” highlighting the Clayoquot Sound blockade. Then, it will discuss Appiah’s account of honor and examine how environmental groups that participated in the “War in the Woods” invoked *national honor*, a form of pride grounded in one’s affiliation to a region,⁵ in an attempt to instigate moral change in BC. Further, I will relay Appiah’s account of the function served by appeals to the dignity of working-class men during England’s abolition of slavery, and claim that protestors similarly invoked the dignity of old-growth forests to halt logging during the “War in the Woods.”⁶ Finally, I’ll consider some challenges Kimberlee Brownlee poses toward the success of a moral revolution regarding the environment,⁷ and highlight responses found in Bruce Braun’s study of Canadian West Coast

⁴ Kwame Anthony Appiah, *The Honor Code: How Moral Revolutions Happen* (W. W. Norton, 2011), 12, Google Play Books.

⁵ Appiah, *Honor Code*, 134–35.

⁶ Appiah, *Honor Code*, 154.

⁷ Kimberlee Brownlee, “On the Urgency of Kickstarting a Moral Revolution to Save Ourselves,” in *Conversations in Philosophy, Law, and Politics*, ed. Ruth Chang and Amia Srinivasan (Oxford, 2024), <https://doi.org/10.1093/oso/9780198864523.003.0001>.

rainforests,⁸ and Christopher D. Stone's paper "Should trees have standing? Toward legal rights for natural objects."⁹

The "War in the Woods": The Movement to Protect British Columbia's Old-Growth Forests

The "War in the Woods" in Clayoquot Sound, BC, began in 1993 with the provincial government's Clayoquot Decision,¹⁰ which permitted the logging of two-thirds of the area's old-growth forest by Macmillan Bloedel. BC defines old-growth forests as forests containing trees at least 140–250 years old, which the forestry sector values for their high wood yields. Indigenous peoples and environmentalists in BC immediately opposed the decision, since the method most forestry companies employ, of clear-cutting large areas of old-growth forest, negatively impacts the environment. Many protestors instead advocated for

⁸ Braun, *Intemperate Rainforest*.

⁹ Christopher D. Stone, "Should trees have standing? Toward legal rights for natural objects," *Journal of Human Rights and the Environment* 3 (2012): 4–55, <https://doi.org/10.4337/jhre.2012.02.02>.

¹⁰ Alia Dharssi, "Communication, social change, and the 'war in the woods': a study of how the Western Canada Wilderness Committee shaped the public's understanding of the wilderness" (Graduating Essay (Hons. B.A.), University of British Columbia, 2009), 70–71

selective logging, in which loggers cut specific trees rather than large areas of forest.¹¹

The provincial government was uninterested in compromising with the protestors, so they organized a blockade to contest the Clayoquot Decision.¹² Protestors gathered daily for three months on a secluded logging road, intervening vehicles delivering loggers to their worksites.¹³ The protestors successfully obstructed the logging trucks on August 9th, leading to the arrest of 300 participants and garnering international attention for the cause. The Clayoquot Sound blockade brought the issue of extensive logging of old-growth forests into the mainstream,¹⁴ producing international media recognition and generating compelling images for the environmental cause.¹⁵ As the summer progressed, protestors arrived internationally, including popular figures like Robert Kennedy Jr., Australian rock band Midnight Oil, and members of the Green Party from the European Parliament.¹⁶ A little under 10,000 people of all ages joined the blockades by the end of the

¹¹ Beveridge, *The Nature of Things*.

¹² *Ibid.*

¹³ Braun, *Intemperate Rainforest*, 1.

¹⁴ Beveridge, *The Nature of Things*.

¹⁵ Dharssi, "Communication, social change, 'war in the woods,'" 25.

¹⁶ Braun, *Intemperate Rainforest*, 1.

summer of 1993¹⁷ to oppose a deeply ingrained industry in BC,¹⁸ creating one of the largest acts of civil disobedience in Canadian history.¹⁹ Macmillan Bloedel postponed logging in the Clayoquot Sound area as national and international media attention and threats of consumer boycotts increased.²⁰ In 1998, the company agreed to transfer 51% of its rights to a First Nations logging company that committed to preserving certain areas.²¹ The Clayoquot Sound blockade was a precursor to an international boycott of Macmillan Bloedel paper products and several other anti-logging demonstrations.²² The protest's message questioned the method of forest management in BC and the body that administered it. It also challenged the economic structure instituted by the provincial government and industry following World War II by questioning the foundation of ideas of progress and resource liquidation underlying the province and its lumber industry.²³ BC's environmental movement

¹⁷ Pierre Walter, "Adult Learning in New Social Movements: Environmental Protest and the Struggle for the Clayoquot Sound Rainforest," *Adult Education Quarterly* 57, no.3 (2007): 248– 249, <https://doi.org/10.1177/0741713606297444>.

¹⁸ Beveridge, *The Nature of Things*.

¹⁹ Braun, *Intemperate Rainforest*, 2.

²⁰ *Ibid.* 2.

²¹ Dharssi, "Communication, social change, 'war in the woods,'" 71.

²² Walter, "Adult Learning," 254, 249.

²³ Dharssi, "Communication, social change, 'war in the woods,'" 1.

challenged the prevailing discourse of progress by questioning what delineates progress and whether it outweighs the cost.²⁴

The Role of Honor in the “War in the Woods”

Kwame Anthony Appiah’s *The Honor Code: How Moral Revolutions Happen* offers a lens for understanding the shift in moral attitudes during the “War in the Woods” by examining the role of honor in the protests. In *The Honor Code*, Appiah questions what one can learn about morality by exploring moral revolutions, which are radical changes in a society’s general moral attitude and coinciding practices.²⁴ He discusses three past and one contemporary moral revolution and explores the role of honor in each. Appiah employs Aristotle’s definition of ethics as the study of the best life to characterize the dimension encompassing morality, the guiding value that determines what one owes to others.²⁵ Appiah asserts that honor is particularly influential in changing deeply ingrained beliefs because it appeals to inescapable features of human social psychology.²⁶ Appiah’s key argument is that honor is especially effective in transforming private moral attitudes into public norms, which

²⁴ *Ibid.* 19.

²⁵ Appiah, *Honor Code*, 11.

²⁶ *Ibid.* 13–14.

he claims historians and sociologists rightly assert is crucial to the prosperity of such political movements.²⁷

Appiah defines an honorable person as one who aims not merely to be respected but to be worthy of respect.²⁸ Honor codes are standards of behavior and action that confer recognition respect and esteem, often while neglecting morality. One who complies with honor codes will respect those who adhere to them and feel contempt for those who do not. Therefore, people experience self-respect if they satisfy these standards, and self-contempt or shame if they do not.²⁹ An honor world is a collective that recognizes the same honor codes; it comprises all who apprehend and accept an honor code and hence transcends one's own society.³⁰ One's honor peers are those with the same identity and honor world.³¹

Appiah employs Stephen Darwall's two forms of respect in his account of honor: appraisal respect and recognition respect, each coinciding with a type of honor. Appraisal respect, also called esteem, involves positively evaluating someone according to a standard, where performing well on that standard requires doing better than most others. One gains esteem

²⁷ *Ibid.* 215.

²⁸ *Ibid.* 198.

²⁹ *Ibid.* 36.

³⁰ *Ibid.* 39, 107.

³¹ *Ibid.* 196.

through competitive honor, measured in degrees. One bestows recognition respect by regarding others in ways that sufficiently acknowledge some fact about them, rather than by achieving a standard.³² Recognition respect can coincide with a positive or negative perspective, but the type of respect required for honor always aligns with a positive one. One derives recognition respect from peer honor, which regulates relationships among equals. One does not receive peer honor in degrees; one either has it or does not. Appiah emphasizes that the differentiation between forms of honor is merely theoretical, as these variations are not invariably distinct in practice.³³

Applying Appiah's account of honor to the "War in the Woods" reveals how honor influenced BC citizens' moral attitudes towards old-growth forests. Environmentalist groups like the Western Canada Wilderness Committee (WCWC) and the Peace Camp³⁴ achieved this shift by challenging the predominant discourse of progress that prioritizes economic advancement over the preservation of old-growth forests. They achieved this by disseminating visual and educational messages in Clayoquot Sound and through the media throughout the

³² *Ibid.* 33, 195.

³³ *Ibid.* 33.

³⁴ Walter, "Adult Learning," 260.

“War in the Woods,” which framed protecting old-growth forests as part of the honor code of a BC citizen.³⁵

Paul George and Richard Krieger established the WCWC in 1980, at the beginning of the “War in the Woods.” By 1991, the WCWC had 15,000 members and 20,000 other unofficial supporters.³⁶ The committee regarded educating the public and changing its perspective towards wilderness as key to accomplishing their aims.³⁷ Thus, they disseminated their message of wilderness conservation to the public through images of BC’s natural landscape and educational approaches, aiming to mold and animate public sentiment to demand politicians’ attention. The WCWC led citizen mobilization and indirect lobbying in the BC wilderness conservation campaign.³⁸ The committee contested logging old-growth forests like Clayoquot Sound, but they refused to partake in the blockade, upholding a strong commitment against engaging in civil disobedience.³⁹

To spread their message of conserving old-growth forests during the “War in the Woods,” the WCWC produced several publications and campaigns intended to shape how people

³⁵ Dharssi, “Communication, social change, ‘war in the woods,’” 7, 17, 46.

³⁶ *Ibid.* 2.

³⁷ *Ibid.* 43.

³⁸ *Ibid.* 2–3.

³⁹ *Ibid.* 20, 25.

construct their concept of wilderness within the BC economy and society. One of these publications was a coffee table book titled *Clayoquot: On the Wild Side*, published in 1990.⁴⁰ The book includes photographs of Clayoquot Sound's old-growth forests and text advocating for their preservation. In the art and text, the WCWC frames the wilderness as a revered escape from civilization that must remain in its initial, pristine form. The book describes Clayoquot Sound as an "evolutionary masterpiece" as "old as the classical ruins of Greece and Rome [,]" thereby bestowing substantial value on the site within Western culture by likening it to revered Western monuments. The publication also evoked a sense of imminent loss, compelling Canadian society to protect the remaining significant wilderness areas as representations of Western heritage. By framing Clayoquot Sound's old-growth forests as meaningful to Western heritage, the WCWC's publication characterized these sites as sources of national honor; therefore, to protect them is to protect the honor of one's nation. Hence, such publications helped motivate citizens to protect old-growth forests by framing such behavior as defending the honor conferred upon them as members of their nation.⁴¹

⁴⁰ *Ibid.* 8.

⁴¹ *Ibid.* 6.

The committee also harnessed the mass media to increase public recognition of the environment.⁴² The positive response among BC's middle and upper classes to images disseminated by the WCWC in their publications and the media was critical to amassing public endorsement and prompting government response.⁴³ The WCWC often employed the press to publicize the trails they built, using them to garner support for preservation movements by portraying these trails in ways that supported wilderness conservation.⁴⁴ While trail construction did not directly impact the "War in the Woods" conflict, it inspired the public and media to adopt a preservation-based perspective of the environment.⁴⁵ Former Canadian Liberal environmental minister Charles Caccia expressed this conservation-oriented attitude during an interview with the Vancouver Sun while he was visiting one of the WCWC's trails, claiming BC's forestry operations were "barbaric" and "not worthy of a civilized society such as ours."⁴⁶ Caccia appealed to national honor, asserting that disregard for the preservation of old-growth forests is not respectable in Canadian society and thus dishonorable.

⁴² *Ibid.* 4.

⁴³ *Ibid.* 18.

⁴⁴ *Ibid.* 4, 25, 29, 33.

⁴⁵ *Ibid.* 37-38.

⁴⁶ *Ibid.* 28.

Regarding which of Appiah's types of honor environmental movements invoked during the "War in the Woods," people may have appealed to competitive honor because those who advocated for old-growth forest preservation more publicly may have received more respect. However, it appears that most organizations invoked peer honor, as best exemplified by the Peace Camp. The Peace Camp was a collective that participated in the Clayoquot Sound blockade and was key to facilitating individual and group learning and change among protestors and the broader public.⁴⁷ The Peace Camp drew on the history of civil disobedience in past feminist movements, sharing a dedicated commitment to feminist principles of non-violence and consensus, which earned the group high public regard and influenced informal supporters to become protestors. The Peace Camp maintained three central rules: "equality, non-violence, and decisions by consensus." Protest leaders espoused these rules daily, and they were embedded in the method and construction of the Peace Camp and the blockade, and reiterated when new protestors joined. The strength of the Peace Camp's commitment to these rules indicates that the extension of honor for acting in accordance with the code of supporting old-growth forest preservation would be equal rather than contingent on

⁴⁷ Walter, "Adult Learning," 260.

performance.⁴⁸ Protestor Laurie Brant, an interviewee in the film *Fury for the Sound: The Women at Clayoquot*, exemplified the appeal to peer honor, saying, “If I can’t [defend the preservation of BC’s old growth forests], what kind of a parent am I? What kind of a citizen am I? What kind of a mother am I?”⁴⁹ Brant’s statement exemplifies the view that defending old-growth forests confers honor or shame on a BC citizen.

Conferring Dignity upon Trees

Another facet of Appiah’s theory of honor that is applicable to the “War in the Woods” is dignity, as protestors appealed to the notion of conferring dignity on trees. Appiah discusses the function of dignity when analyzing the moral revolution of the British abolition of slavery in 1833. Appiah describes slavery as the subjugation of one race to another, which necessitated the structural subjection of Black people to dishonor. The abolition of slavery conflicted with British economic interests, as did halting logging in BC’s Clayoquot Sound.⁵⁰ Nonetheless, English citizens eventually collectively condemned slavery, thereby using their denunciation as a source of national honor.⁵¹

⁴⁸ *Ibid.* 254–55.

⁴⁹ *Ibid.* 257.

⁵⁰ Appiah, *Honor Code*, 124–26.

⁵¹ *Ibid.* 153.

However, this was not the only British appeal to honor that led to the abolition of slavery. As the British working class grew a collective consciousness, they formulated a stance against slavery, because it signified that the labor which defined them was dishonorable.⁵² Therefore, the unified British working class's stance against slavery linked them to a new emblematic investment in their dignity.⁵³

As the English working class unified during the democratic age, the concept of dignity emerged as people began to inquire how to apply the notion of honor, considering the modern revelation that all humans are essentially equal under moral law. The contemporary standard of equality began with the idea that specific grounds for treating people unequally are not legitimate before determining what is. Thus, discrimination, in the sense of discrepancies in the treatment of others grounded in their social identities, began to require explanation. Following the French and American revolutions, people began to dispute the view that one's social class was a legitimate basis for discrimination. Over the last century, society has directed the same realization toward race and gender. The Universal Declaration of Human Rights, adopted in 1948, states that dignity positively demands equality. Appiah defines dignity as the "right to respect people have simply in virtue of their

⁵² *Ibid.* 144.

⁵³ *Ibid.* 154.

humanity.” Facts considered in acknowledging human dignity, or the “grounds of dignity,” justify regarding people in ways that acknowledge such essential obligations and abilities. These grounds are that one has the potential to create a meaningful life, the capacity to suffer, love, and create, and they require sustenance, shelter, and recognition from others. Hence, dignity entails the right to recognition respect, since one obtains respect in virtue of specific facts about them. Although dignity is unearned, one loses it by refusing to behave in a way that is consistent with one’s humanity. Ultimately, while appeals to British national honor contributed to the English abolition of slavery, the invocation of working-class dignity profoundly influenced this moral shift.⁵⁴

Appiah argues that in a society like that of England before the abolition of slavery, which withheld respect from the working class, demanding their dignity was a radical proposal.⁵⁵ As conferring dignity upon working people appeared radical then, conferring dignity upon old-growth forests appears radical now. Nonetheless, protestors and environmental groups participating in the “War in the Woods” seemed to invoke the idea that old-growth forests have dignity. A potential challenge to the proposal of an appeal to dignity for old-growth forests is that, despite their adherence to Appiah’s other conditions, he

⁵⁴ *Ibid.* 147–51.

⁵⁵ *Ibid.* 151.

defines dignity as necessarily associated with one's humanity.⁵⁶ However, in Bruce Braun's analysis of the "War in the Woods," he asserts that nature is socially constructed, challenging the strict regulation of boundaries between humans and nature. Braun claims society generates concepts of nature because what people regard as "natural" establishes ecological and social relationships.⁵⁷ Thus, one's perspective on nature does not merely mirror reality but constructs it, indicating that the notion of nature as socially established carries epistemological and ontological implications. The many historical and discursive processes that regulate how people experience and apprehend nature shapes their perception of it, and the naturalization of a "true construction" of nature at any given time is an effect of power that serves particular interests, like those of capital.⁵⁸ The rationale of global capitalism considers certain environments and communities disposable to the nation to obtain profit and progress. Therefore, nature in capitalist societies is a store of resources exploitable for wealth and nation-building.⁵⁹ The industrial forestry industry gains authority through discursive displacements and formulations based in modern capitalism that infuse entities with significance, creating

⁵⁶ *Ibid.* 149.

⁵⁷ Braun, *Intemperate Rainforest*, 11.

⁵⁸ *Ibid.* 262.

⁵⁹ *Ibid.* 2.

a hegemonic standard construction of the forest based on value and production, which many BC citizens perceive as essential to the province's welfare.⁶⁰ This hegemonic normalization of the forest as a profit source objectifies it, reinforcing a distinction between humans and nature that leads humans to refuse to confer traits perceived as essentially human onto nature. The idea that old-growth forests and other natural entities cannot attain dignity stems from this distinction. Hence, Braun advocates for an understanding of the forest as a culturally and politically embedded web of relationships, arguing that referring to forests in this way highlights the erasure of other perspectives of nature that defy defining it in terms of resource extraction.⁶¹ Additionally, he asserts that because human and nonhuman activity equally construct nature, it is hybrid, and thus one should not strictly enforce distinctions between humans and nature. The concept of nature as a connected web that simultaneously incorporates humans, animals, and machines prioritizes one's responsibility for these connections rather than imposing regulatory boundaries. By perceiving nature as a web of relations encompassing humans, the boundaries between humans and nature fade,⁶² eroding the obstacles to conferring dignity upon trees, as it ceases to be a

⁶⁰ *Ibid.* 249.

⁶¹ *Ibid.* 260.

⁶² *Ibid.* 13.

distinctly human trait. The WCWC and Peace Camp treated old-growth forests with dignity by advocating for their protection as beings with lives as significant as those of humans throughout their publications and educational campaigns. Each of the WCWC's visual publications defies the logic of nature as a meaningless source of capital by infusing it with importance within the Western cultural context. The WCWC's publications situated old-growth forests as sites of cultural significance in the Western context by accompanying photographs of these landscapes with textual descriptions that likened the forests to established monuments in Western culture. One such publication about clear-cutting in BC's Carmanah Valley records the testimony of participant Cameron Young, who claimed, "[to] clear-cut the Carmanah rainforest would be to desecrate a global heritage—the equivalent of bulldozing the Parthenon."⁶³ Young's statement exemplifies how comparing old-growth forests to Western cultural monuments justifies their protection as important to Western heritage.

The Peace Camp transmitted their view of equality, which was key to their educational and demonstrational systems, to old-growth forests, thereby imbuing them with dignity.⁶⁴ The Peace Camp achieved this by espousing narratives that highlighted the inherent value of old-growth forests through

⁶³ Dharssi, "Communication, social change, 'War in the Woods,'" 55.

⁶⁴ Walter, "Adult Learning," 255.

various practices and spectacles.⁶⁵ One such event was a service held for fallen trees on Remembrance Day.⁶⁶ By mourning trees in the same manner as soldiers, the Peace Camp glorified these trees as having experienced lives of equal significance to soldiers, thereby conferring the same amount of honor onto both parties. The service also reinforced the perspective that trees deserve recognition through ceremony. Therefore, the practices of the Peace Camp demonstrated that trees possess dignity and hence deserve respectful treatment. Similar to how English society abolished slavery after recognizing that the working class and Black enslaved people deserved dignity,⁶⁷ BC citizens decided to protect the old-growth forests of Clayoquot Sound because environmental groups appealed to the idea of trees as subjects with dignity.

Although environmental groups successfully appealed to honor to protect old-growth forests during the “War in the Woods,” philosopher Kimberlee Brownlee questions whether honor can initiate a moral revolution regarding the non-human world. While Brownlee applies concepts of honor to an environmental revolution aimed at addressing the climate crisis, two of her objections apply to attitudes towards old-growth forests. First is the humanistic assumption, which questions

⁶⁵ *Ibid.* 259.

⁶⁶ *Ibid.* 256.

⁶⁷ Appiah, *Honor Code*, 154.

whether humans have innate value and complete moral status. Brownlee argues that, because of the prominence of speciesism and personism, which frame humans as superior to other organisms, humans should question whether their attributes are sufficient to grant moral status, especially if they maintain that posing an inescapable threat reduces someone's moral standing.⁶⁸ However, adopting Braun's view of forests as webs of social connection, wherein humans and nature are not strictly distinct, responds to Brownlee's challenge.⁶⁹ If one does not perceive humans as distinct from nature, there is no difference in the threat they pose to each other, and hence one entity can dictate the moral status of another.

The second relevant challenge Brownlee poses is the possibility assumption, which questions whether humans can trigger moral revolutions in their treatment of non-human beings.⁷⁰ Brownlee asserts that human supremacy is an inevitable facet of human moral psychology, highlighting that each of Appiah's cases of moral revolution discussed in *The Honor Code* concerns the treatment of humans.⁷¹ Braun addresses

⁶⁸ Brownlee, "On the Urgency of Kickstarting a Moral Revolution to Save Ourselves," 6-8.

⁶⁹ Braun, *Intemperate Rainforest*, 13.

⁷⁰ Brownlee, "On the Urgency of Kickstarting a Moral Revolution to Save Ourselves," 4.

⁷¹ *Ibid.* 13-14.

this challenge by claiming that while it is nearly impossible to maintain a relationship that is not instrumental in some regard, this does not entail that humans cannot value nature beyond its utility.⁷² Legal professional Christopher Stone supported this perspective, arguing that because human prosperity depends on the environment's well-being, these aims are frequently mutually reinforcing, making it difficult to distinguish whether appeals to collective interests include those of the environment.⁷³ Therefore, despite human supremacy, humans can value nature beyond its profitability and pursue goals that enhance its well-being.

Conclusion

Ultimately, applying Appiah's account of the operation of honor in moral revolutions to the "War in the Woods" reveals how environmental groups appealed to honor in an attempt to transform BC citizens' attitudes towards the preservation of the province's old-growth forests. The WCWC and Peace Camp, environmental collectives that were influential in the conflict, espoused a new narrative that permitting the irresponsible destruction of old-growth forests dishonors one as a BC citizen, and produced visuals and symbols that appealed to the notion

⁷² Braun, *Intemperate Rainforest*, 257.

⁷³ Stone, "Should trees have standing?" 43.

that these forests have dignity, justifying their protection. Bruce Braun's view of nature as a social web of relations defends the idea of trees having dignity, which is predominantly framed as a human trait, by diminishing the importance of barriers between humans and nature.⁷⁴ The moral revolution that occurred during the "War in the Woods" demonstrates that honor need not be restricted to humans, or even to old-growth forests. The environmental group's appeals to the honor of non-human beings offer a path to conferring honor on all non-human living creatures.

⁷⁴ Braun, *Intemperate Rainforest*, 13.

References

- Appiah, Anthony Kwame. *The Honor Code: How Moral Revolutions Happen*. W. W. Norton, 2011. Google Play Books.
- Beveridge, Nina, producer. *The Nature of Things*. Season 62, episode 10, "War for the Woods." Directed by Geoff Morrison and Sean Stiller, featuring David Suzuki, and Stephanie Kwetásel'wet Wood. Aired March 17, 2023. CBC, 2023, Curio.
- Braun, Bruce. *The Intemperate Rainforest: Nature, Culture, and Power on Canada's West Coast*. University of Minnesota Press, 2002. <https://muse.jhu.edu/book/31947>.
- Brownlee, Kimberley. "On the Urgency of Kickstarting a Moral Revolution to Save Ourselves." In *Conversations in Philosophy, Law, and Politics*, edited by Ruth Chang and Amia Srinivasan. Oxford, 2024. <https://doi.org/10.1093/oso/9780198864523.003.0001>.
- Dharssi, Alia. "Communication, social change, and the 'War in the Woods': a study of how the Western Canada Wilderness Committee shaped the public's understanding of the wilderness." Graduating Essay (Hons. B.A.), University of British Columbia, 2009.
- Nash, Roderick Frazier. "A Wilderness Condition." In *Wilderness and the American Mind*. Yale University Press, 2014. Google Play Books.
- Stone, Christopher D. "Should trees have standing? Toward legal rights for natural objects." *Journal of Human Rights and the Environment* 3 (2012): 4-55. <https://doi.org/10.4337/jhre.2012.02.02>.
- Walter, Pierre. "Adult Learning in New Social Movements: Environmental Protest and the Struggle for the Clayoquot Sound Rainforest." *Adult Education Quarterly* 57, no. 3

(2007): 248-263.

<https://doi.org/10.1177/0741713606297444>.