

**Fifth National Wilderness Conference: 8 -10 September 2006**

**A Celebration of Wilderness in Australia**

Keynote Speech: Helen Gee

A brief outline of the progress in the dedication of wilderness in recent years; the impact of climate change on wilderness in Australia and the role of large intact natural areas in providing landscape connectivity for threatened species; a personal wilderness experience at Eyre in W.A.; closing the gap between indigenous concepts of land and European concepts of wilderness; the need for courage and the crucial inspirational role wilderness is set to play in a sustainable world.

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**Introduction**

I begin by acknowledging the Cadigal band as the Traditional Owners of the Sydney city region often referred to as "Eora Country" and appreciate that there are Eora people living around this very beautiful harbour whose ancestors have been here since ancient times.<sup>1</sup>

An awareness of history - together with an ability to learn from past mistakes and move forward - is crucial to our great wilderness cause. In 1851 Henry David Thoreau rescued the pariah word "wilderness" from the self-righteous pieties of industrial Europe, restoring the dignity and allure that wild lands possessed for all indigenous cultures on earth. Thoreau's immortal statement resonates in the 21<sup>st</sup> century: *In wildness is the preservation of the world!* <sup>2</sup>

The Americans, notably Ralph Waldo Emerson, John Muir, Aldo Leopold and Thoreau, provided a catalyst for the growth of the wilderness idea in our country. Following the proclamation of Yellowstone National Park in 1872 the concept spread rapidly to Australia where the World's second national park, Royal National Park, just south of Sydney, was established in 1879. By the 1920s a handful of parks had been proclaimed and Myles Dunphy and his friends had formed the Mountain Trails Club. It was set a tradition with far-reaching consequences and was dedicated to the life of strenuous outdoor activity and comradeship. One of the objects was to establish a regard for the welfare and preservation of the wildlife and natural beauties of Australia. Dunphy perceived

the need for wilderness and the threats over 70 years ago, forming the National Parks and Primitive Areas Council in 1933.

This was Australia's first real wilderness movement. The steady number of reserves gazetted in NSW attest to his tireless campaigning. The formation of the Colong Foundation for Wilderness, formed during the campaign to protect Mt Colong from limestone mining in the late 60s, signaled a new era in which Myles' son Milo Dunphy now led the equally successful fight for the Boyd Plateau. His forthright approach, his courage and tenacity, inspired the new environmentalists throughout Australia. I well recall Milo's inspirational visits to Tasmania, where major campaigns were looming. Wilderness conferences, instigated by the Australian Conservation Foundation (1977, 1979, 1983,) and the Colong Foundation for Wilderness (1993) have paralleled an upsurge in the popularity of wilderness across the country evidenced in a growing number of fine publications and films of increasingly general appeal.

### **1. Cause for celebration**

Over the past three decades the movement in Australia as a whole has succeeded, through incredible teamwork, in protecting millions of hectares of wild country. The political power of the wilderness lobby made an enormous leap forward when Bob Hawke vowed to save the Franklin River. It was as if the whole nation sat up and noticed our agenda. We now have many victories under our belt; the Great Barrier Reef, Fraser Island, Kakadu, Ningarloo Reef and the Daintree, to name but a few. We are here to celebrate the tremendous leaps we have made in the past decade as the vision of Australians generally has broadened to encompass the future needs of our native biota and the priceless resource that wilderness is now for the human spirit.

It is because we need to turn dominant notions of progress and profit on their head, and create a new popularist concept of what constitutes the "good life", that it is timely to celebrate what we have achieved! Lake Pedder would never be flooded in today's more enlightened times! No-one in their right mind regards the Franklin as a river to dam, and many Australians understand that we are morally bound to transmit our natural and cultural treasures to the next generation in as good a condition as they were when we arrived on the scene.

In NSW Milo Dunphy continued to lead politicians and other influential leaders on well organized trips into the wilderness for many years, inspiring past Premier Bob Carr who in 1987 introduced the first Wilderness Act in Australia.

His Government secured over a million hectares of threatened forested wilderness. I have personally visited many of the new parks. NSW has earned a reputation as a centre for wilderness protection in Australia. I salute all those responsible for the enlightened past decade in which wilderness protection became a priority in NSW.

This we celebrate!

In Queensland a Nature Conservation Act was proclaimed in 1992. Two massive national parks have been created. This state now has over 7million hectares of protected areas. The Cape York land tenure resolution is imminent. This is unique wild country, diverse and largely unspoiled. The Wilderness Society (TWS) and the Australian Conservation Foundation (ACF) have worked to see land rights on an equal footing with park reservation. In July we welcomed the announcement that the Queensland Government is to protect the first six wild rivers nominated under the *Wild Rivers Act 2005*; "the first significant conservation initiative in the Gulf region since the creation of the Lawn Hill (Boodjamulla) National Park in 1985," said Alec Marr, National Campaign Director for The Wilderness Society. 3

Many traditional lands have been returned to Aboriginal ownership by the Queensland Government, and the Territory Government has been progressive in its attitude towards joint management of national parks with traditional Aboriginal owners. A management plan for Kakadu is well underway. Australia's indigenous peoples now own and manage large parts of the continent, in fact, half of northern Australia is in their hands. In 2004 the Northern Territory Government decided that Traditional owners would jointly manage all of the Territory's reserves in cooperation with the Parks and Wildlife Commission.

Land rights and park reservation are increasingly being seen as dual objectives by the environment movement. 4

This we celebrate!

In WA, with its mega department of conservation and Land Management (CALM), wilderness protection has been a hard fight and The Wilderness Society has put in a huge effort, particularly with regard to the outcome for the South-West forests. Gondwana Link is a co-operative effort to restore ecological integrity to one thousand kilometers of WildCountry from the Goldfields to the south-west tip of W.A.

Three States (NSW, South Australia, and Victoria) have enacted special wilderness legislation. The mining lobby in SA gained major concessions; but in August 2005 the Yellabinna Wilderness, a desert park, was proclaimed *and* protected from mining. Worth celebrating!

Victoria now has a statewide plan for the future of native forest tenure. In the lead up to the State Election in November 2006 the old growth and high conservation forest of Eastern Victoria received particular focus.

Where governments have failed, individuals have been putting their hands up, contributing directly with donations of time and money to conserve large tracts of this great country and protect natural and cultural values. We celebrate their great personal commitment. I pay tribute to Steve Urwin who died in early September, for the passion that motivated private land acquisitions for the protection of wildlife.

Tasmania is exemplary in this regard. Governments there have failed spectacularly and individuals have stepped in again and again, founding organizations, trusts and funds, and standing up to be counted. Perhaps the finest example is the non-government, not-for-profit Tasmanian Land Conservancy, that, through the supreme generosity of philanthropist Dick Smith and others, purchased historic Recherche Bay, protecting it from imminent logging, early in 2006.

This we celebrate!

At the Fourth National Wilderness Conference in 1993, Geoff Mosley announced the new campaign for the restoration of Lake Pedder. A Geophysical Study of the lake had just been undertaken by Professor Peter Tyler. Three years later a Federal Inquiry reported that the draining is technically feasible. All that is now required is the politically opportune moment to show the world we can undo the mistakes of the past. That moment may come sooner than we all expect. 5

Tasmania has a greater proportion of its land area protected as parks and reserves than any other state - its Wilderness World Heritage Area (TWWHA) stretches across one fifth of the island. However, in Tasmania we are witnessing a national tragedy as ancient forests and precious habitats are being decimated for plantation establishment. International concern continues to escalate. In 2004, eminent scientists called for the reserve system to be significantly extended to include all high conservation value forests.

A comparison of the 2004 Federal election promises and the outcomes underscores the intense frustrations many of us feel: Less than half of the promised area was properly reserved. The Governments claimed to have enlarged the reserve system by 148,000 hectares, but in fact, Formal Reserves totalled only 58,184 hectares. The rest of the promised reserves are informal with little security of tenure or long-term viability. The Howard Government totally failed to fulfill its promise to protect 17,800 hectares of forest in the Styx and Florentine valleys and other areas adjacent to the Wilderness World Heritage Area. Boundary; areas such as the Weld Valley, were excluded on the basis of the "high-productivity forest". 6

## **2. What is climate change going to mean - in the near future - for Australia's wilderness areas?**

Life on earth is facing a major crisis. The world's most eminent biodiversity specialists have called on governments to establish a political framework to save the planet as we lose species faster than at any time in the last 65 million years! This is the biggest moral challenge facing our civilisation! Virtually all aspects of biodiversity are in steep decline and a large number of populations and species are likely to become extinct this century. That is why land clearing simply must end.

Despite this evidence, and despite a significant shift in views in recent months, biodiversity is still consistently undervalued. Because biodiversity loss is essentially irreversible, it poses serious threats to sustainable development and the quality of life of future generations. We are on the brink of losing the very process that drives speciation; evolution has been disrupted. What is imperative is not a national but a global initiative. 7

Governments are supposed to lead but our Federal Govt has been sidelined by the Business Leaders Roundtable on Climate Change which – thanks to the ACF's leadership - has transformed the debate: Business is putting forward solutions, demonstrating the high price of sitting on our hands. In this exciting climate wilderness advocacy is getting a real leg up as part of the solution for a sustainable Australia. Ian Lowe: "an ecological deficit is a worse legacy for future generations than an economic deficit". 8

Nothing is more certain in predictive climate science than the extinction of many of the world's mountain dwelling species. The effect of rising temperatures on mountain habitat is calculable...past adjustments to change are well documented

and climate change scientist Tim Flannery tells us we can actually calculate the time to extinction for most mountain dwelling species. 9

Flannery tells us in his recent book *The Weathermakers*, that the rainforest-clad mountains of north-east Queensland centred on the Atherton tablelands are home to an archaic assemblage of plants and animals, survivors from the cooler moister Australia of 20 million years ago. (Its significance was recognised in 1988 when the rainforests were listed as one of Australia's first WHAs.) The surrounding lowlands have temperatures of 30 degrees or more almost daily and such temperatures would kill the region's living fossils – the greater glider, lemuroids and ringtail possums. There are 65 species of birds mammals and frogs and reptiles, all unique to these forests, including kangaroos that inhabit the treetops (Lumholtz's tree kangaroo). Their fossils have been found as far south as Victoria where they lived before the ice ages devastated the southern forests and they sought refuge in the northeast of Queensland.

With a 2-degree increase the wet tropics ecosystem will in Flannery's words, "begin to unravel". Half the species will have vanished when we reach a 3.5-degree increase including the native pines that have been around since the Jurassic 230 million years ago. Many sub-tropical pines are clinging to the summits of just a few mountain ranges, like the bunya pine in southern Queensland and the native cypress pine (*Callitris monte cola*) I saw clinging to life on the moist rim of the Border ranges last year. There could still be an entirely new genus of rainforest tree still to discover – like the 1994 discovery on Mt Bartle Frere. We have a biological disaster on the horizon. The generation held responsible, ours, will be cursed by those who come after. Our increasingly large homes and 4WDs and our refusal to ratify Kyoto will cost us the nation's greatest jewels. We are talking about last refuges for species of remarkable beauty and diversity from orchids and lichens to worms and beetles and bats.

As the world's resources run down our precious wild lands will be on the front line, intrinsically interconnected as they are with energy and greenhouse policy. Our imaginations dwell in vanishing eras and vanishing landscapes. Perhaps that is why our response to the threat of climate change seems so non-sensical. The scale and urgency of the problem is slow to come home to us. Why else can conservative folk ignore the threat while so jealously protecting their freedom? Humans have come a very long way in so brief a time. "Our imaginations", says Tim Flannery, "are mired in the past. Perhaps they are trapped in the last Great War or in colonial Australia, or in obsolete national identities or ideologies." 10

As if climate change was not enough of an assault on already rare and threatened species, the Tasmanian parliament voted in November 2001 to exempt forestry from a key provision of the Threatened Species Protection Act 1995. Tasmania is losing habitat for rare species in a massive give-away of public resources and the profits largely leave the state. Those who have spoken out have been sued for simply caring. 11

The case *Bob Brown v. Forestry Tasmania*, is surely a landmark case. It is so important that both the Commonwealth and Tasmanian governments intervened to back the loggers. At stake is whether Australia's endangered species law can protect three of our most vulnerable animals and their Wielangta Forest home, and ultimately the power of the federal government to look after threatened plants and animals everywhere.

The EPBC Act implements the Biodiversity Convention 1992 but we *must uphold* and *continue to fight* for the full force of this convention as we seek to protect this country's great natural values including a growing list of endangered species from those who, with extraordinary arrogance, would merely pay it lip service.

Tasmania's migratory Swift Parrot, iconic Wedge-tailed Eagle and ancient Wielangta Stag Beetle are federally listed endangered species. *Bob Brown v. Forestry Tasmania* is Senator Bob Brown's personal bid to save them and the judgement will be handed down soon, probably by Christmas. 12

Bob's action is not just for Tasmania's creatures; it carries the same argument we should apply to protecting all of Australia's native forests and woodlands that harbour rare wildlife or ecosystems. **WildCountry**, The Wilderness Society's long-term vision to revolutionise conservation, is going to be a critical tool to aid the survival of many species across the continent..

### **3. A personal experience of wilderness: Nuytsland Reserve on the Great Australian Bight**

I spent two months, just recently, together with my husband, caretaking a remote Bird Observatory at *Wonundra* or *Eyre's Sandpatch* or *Eyre* depending on which of the last three centuries you care to live in. I choose to call the place by its ancient name. Wonundra was inhabited by the Wonunda Mirning people until the 1930s.

I pay respect to these people who were living there since ancient times, until so recently, and who are remembered by many features in the landscape. Their country was the mallee along the scarp and the Roe Plain below it, in what is now protected inside the 600,000 ha Nuytsland Nature Reserve, 50km south-east of Cocklebiddy. On the coast is the sandpatch where Edward John Eyre found water during his tortuous coastal journey in 1841. This is a wild Southern Ocean coastline extending some hundreds of kilometers along the western side of the Great Australian Bight. We explored old telegraph lines and tracks, once trodden by the telegraph maintenance crews, surveyors, prospectors and other travellers who frequented the old homesteads and wells. Perhaps it is the old Aboriginal rock holes on the scarp, with their mysterious rock piles, that caused me greatest reflection.

The tribal people for whom the rock holes here were very special meeting places, were to me hauntingly absent. The landscape seemed empty and without its real custodians, those who knew how to live here. I returned to my little time capsule at the Bird Observatory, to the solar panels, the satellite dish and the Norseman supermarket stores. And I often thought, as we sipped our gin and tonics at sunset on the dunes, about Edward John Eyre's desperate little party, shooting an eagle, spearing octopi and wallabies, drying strips of horse flesh; and spared by the local Aborigines who saw him as a ghost.

In 1841, this ghost was a driven 25 year-old Englishman, shivering at night with cold and hunger, by no means certain to reach King George's Sound and write himself into our history books.

There is today, at first glance, only the scarp, the vast mallee, the sand track to the great dunes, the waves rolling in, the ribbed sky lighting up at sunset and casting the dunes in a soft pink and mauve light. But that's the Eyre of the Wonunda Mirning people who only left the area in the 1930s when the Protector of Aborigines and his rations moved to Eucla. The emptiness is there despite the bird song. A sadness deeper than the 40ft well at Burnabbie below the scarp, or the caves of the Nullarbor above it. It is felt at the rockholes where rock piles are being gradually covered by salt bush and lichen. It is felt in the sunset when the land lies at your feet and you feel sick of the language we have inherited with its emphasis on owning and claiming and dominating and possessing. Those who truly belong to the A class Reserve are not there. The thought hangs on the air.

A stroll through the sand mallee to the grave of the Headless Traveller, following the line of the old telegraph...set me thinking of the value of all this space – a veritable wilderness - to me. This mysterious grave became allegorical. Four

rusted 1877 telegraph pole bases create, with old telegraph wire, a fenced off rectangle with a rough unmarked cross wired together at one end. *No head, no words, no story.* Till I chanced upon a 1977 journal entry in the Observatory's library: "he called at Eyre in the late 20's", I read, "about a week later his headless corpse was found in the bush. It was buried but there was no explanation. Bill recovered the cooking utensils." That was all.<sup>14</sup>

I like the notion of the headless traveller. This place, and others as remote, are places we can travel "without our head", or at least without our left brain and techno-fixes. We can leave mental baggage behind, and start to look at the world afresh. I had learnt from scratch a whole lot of new things. About birds, about whales, about weather recording, about Pleistocene sand dunes – and then – as if it was all meant to be, just on the eve of my departure, a man of Mirning descent called Michael Laing drove into the Observatory with his family and over the next twenty-four hours he spoke to me of the long-scattered Mirning tribe, their history on the pastoral stations, the atrocities committed, the diseases and the routine poisoning of flour and rock holes. He told me his own story and how important it was to bring his children here, and to be able to walk the land, to visit the sandhills where his ancestors camped and where many are buried and what it felt like travelling through this, his country. And how he felt just driving through the desert country to get here, the deep recognition that this was special and part of him, part of his story.

Land rights for him, he said, meant not ownership of the land but the right to experience it and revisit it and keep in touch with the land. It's not a western possessive concept, not at all, he told me, and yet how we, as a nation, have resisted land rights out of misunderstanding, based on fear. This man simply asks can he return to Wonundra with his children and climb the dunes with us to watch the sun come up?

Together we decided to write down the story of his people, as much of it as we can, the story of Wonundra, to inform and revise the history; a written English history that virtually starts with a young white man's desperate coastal walk in 1841. What a wonderful thing to share, this simple acknowledgement and determination to work together.

#### **4. Wilderness, Indigenous peoples and sustainability**

We could not survive there, at Eyre, without water; we do not know how to depend on the roots of the mallee or the dew spangles for water; we do not have

the tracking skills to sustain ourselves in this arid land. The fact remains, we still do not belong and we banished so many of those who did. When their descendents are ready to return, we must simply listen. When we finally do listen, remembering that the confusion they suffer leads to miscommunication, it must be with mutual respect for the ancient wisdom of the elders. Then and only then will true self determination be possible. For the self-sufficiency that we now need to learn so urgently was given up by so very many indigenous Australians for a debilitating dependency, which led to inaction, loss of self-esteem, confusion and ultimately, death. Their dreams have been lost not so much when they fought the pastoralists, as they were forced to do across the Nullarbor as elsewhere, simply for survival, but, as Richard Trudgen says, "their dreams have been lost in the myriad of well-meaning welfare programs of the last two to three decades."<sup>15</sup>

We who are of European descent are only at the beginning of a very long journey towards being indigenous. While we use precious water to maintain European lawns and ornamental European gardens, we are not even starting out on that path. While we have our food and services brought to us from a global market and care little where our wastes end up, we are not even starting down that track. While we have no connection with land in the sense of its nourishing qualities, both spiritual and physical, we are not even starting that journey. Although there may be no permanent habitation, traditional Indigenous connections and activities continue today in many areas that might be termed wilderness and our constant use of the word that has become so precious to us, with its connotations of a pristine landscape, behoves us to communicate more fully with indigenous people with whom we share a common future.

When reading the summary of the Finding Common Ground workshop convened by the Blue Mountains' Wilderness Network back in May 2006, I was struck by the number of times the words "we share" were used. We share similar feelings about natural country, we share a concern for the future, a love for the land, an idea of continuity... we understand that we hear different things when we use the word wilderness and that the way forward is to accommodate each other more freely, by finding a common language for the management of large intact natural areas. This term management is a harsh Western concept based on Western knowledge systems. One suggestion at the Seminar was that we ought broaden the meaning of wilderness under the Wilderness Act to incorporate Aboriginal values into the management of wild areas. 16

There are few if any true wilderness areas left and we could argue a long time over what is/is not perfectly 'natural', but we would all agree we must protect *the best we have left* and that large areas – *extent* - are required to sustain the natural processes and plant and animal populations for long-term survival. Only *extent* of country will ensure the survival of diverse ecosystems. We, in the environment movement, are united against a common enemy: greed. As I left the arid lands I heard an interview with WA's Premier, Allan Carpenter on ABC Goldfields Radio. He was talking about the approvals issues in the mining industry:

"Unless we look after mining exploration the good times won't go on", he said.  
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Our society has the GT's, the GRAB TODAY illness. How we need to redefine "good times"! There are so many deep seated myths. To challenge growth is tantamount to heresy but we are approaching critical thresholds and we need to stabilize consumption and to do this we need nothing short of a revolution! We must turn progress as a notion on its head; we must live simply that others may simply live. We must think about food miles and support local markets. We must look to our health and take full responsibility for our choices.

Ian Lowe:

"We've got to tell them about a better party down the road –one that is sustainable, one that doesn't give you a hangover the next day". 18

WildCountry, the bold and farsighted vision spearheaded by the Wilderness Society has implications for the way we work together. OUR WILDERNESS AREAS MUST NOT BE ALLOWED TO BECOME ISLANDS IN A SEA OF DESTRUCTION. Global warming is unleashing massive changes and the widespread awareness of the impacts means there is a fresh impetus there in the community. This conference is well timed; a new broad-based community activism is required.

## **5. Doing. Standing up for Wilderness, Free speech and species that don't have it.**

Milo Dunphy was such a passionate voice for wilderness. I still remember him in the Hobart Town Hall in early 1972; "Chuck the HEC and all their damn roads right out of the South West!" he cried as he took the stage. I hear few such voices

and imagine the power of the wilderness movement if we all spoke out like Tasmanian gardening guru, Peter Cundall:

“If the people don’t want a pulp mill they won’t have a pulp mill. !” Or Bob Brown: “Wilderness, no compromise!” 19

Australia can boast the world’s best national park system with substantially increased protection for our forests, rivers, wetlands, tropical savannah and oceans. Australia CAN properly protect the great world-class landscapes of northern Australia, including the Kimberley and Cape York, working hand-in-hand with the traditional owners. We CAN help our neighbours in the Asia-Pacific region to protect their magnificent forests and coral reefs. We CAN work more effectively together to produce a sustainable way of life that will be better for all future Australians.

Utopian vision? Only forty years ago, Indigenous people did not count as Australian citizens. Twenty years ago it was still utopian to dream of Berlin without the Wall, or South Africa without apartheid. Determined people worked for a better world and won.

Vote for no one who says “it can’t be done. Vote for those who declare it shall be done” 20.

We live beyond our means at the expense of our grandchildren. Al Gore’s compelling new film, *An Inconvenient Truth*, released in Australia this week, is set to convince millions.

It is essentially the capacity to hold to our dreams that we celebrate - the non-compromising stance that became the hallmark of the Wilderness Society – it was there in its aims at the outset - and it has gained huge respect and growing support for doing so. I am immensely proud to be a founding member of this courageous organisation that continues the hard line, tackles overwhelming odds and has become a legend in our time, with over 50,000 members.

Tasmanian writer Martin Hawes has written in his declaration of freedom: “We share responsibility for the world, with its conflicts and its promise of freedom. Inquire deeply, so that through self-awareness you end the confusion from which conflict arises. Question the way you are living now, and have the courage to follow your heart.” 21

However, we play a whole new ball game now; as we must be ready to lead with our ideas and aspirations carefully articulated. It worries me that the wilderness movement has continued to promote tourism when it seems clear from climate change calculations alone (not factoring in peak oil) that the present government and industry promoted tourism may have no long-term future.

It is now dishonest to hold out as a solution something which we all know to be inconsistent with environmental sustainability. One of the fastest areas of growth in Greenhouse gas emissions is from air travel and international tourism.

We who have the great benefit of health and energy have work to do, for there is now a crisis of the human spirit and we must stay very focused, for the number and complexity of environmental issues escalates almost daily. We now have an alarming information over-load. We can collate vast amounts of information, share it and access it in an instant. But what we need, perhaps even more than information technology is articulate and passionate proponents – role models - of life values and ecological sustainability in the face of increasing complexity and confusion.

Wildness is essential for true freedom and, for a child, experiencing the joy of nature at first hand is the most valuable education of all. Only when you have an emotional connection with something do you really care what happens to it. There has been a shift in the nature of the wilderness experience away from basic to a reliance on high tech gadgetry and material clutter to provide speed, comfort and security. But, we have come a long way from the sugar bag of cold spuds “expect me when you see me” of the barefoot bushwalker (Dot Butler). 22

Wild places still hold the key to the passion and energy and inspiration that is the key to self determination for *all* Australians – a chance to go back to experience a level of self sufficiency, self dependency and self worth. Health cannot be purchased from a supermarket. The word integrity means wholeness and that is what we have seen progressively taken away from ordinary Australians. We came from wilderness, just 7 million years ago, it’s our distant ancestral home and we need to rekindle a connection with its life force. You see “human beings are the nervous system of the planet.” 23

I plead for simplicity and the freedom of honest exertion, for we are becoming a nation of couch potatoes, watching movies instead of moving.

Prof Manning Clark could have been talking about any of our great wild lands when he said in Hobart, in 1980:

“Keep this treasure and hand it on to posterity so that those who come after will learn about beauty, about awe, about wonder, because it is in the south-west of Tasmania that you will have a chance to solve the mystery at the heart of things.”

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