

Objection to the State Government's proposal to build a Stadium at Macquarie Point.

Dear Committee Secretary,

My name is Chris Harman. I am an Australian Citizen who immigrated to Tasmania in 1967 and have lived and worked here for over 50 years.

I write to outline my opposition to the proposed stadium at Macquarie Point.

I start my statement by acknowledging the time and effort that has obviously been made in preparing the proposal outline. It is clear and well documented. There can be no doubt about why the proposal is supported by our elected government. It will create a range of employment opportunities. Or why the site was chosen. It is located close to a city and transport systems.

Their proposal contains many thoughtful considerations that should not be ignored. I understand your inquiry is to be about the process involved in establishing this proposal. I like many others was surprised by our political leaders suddenly choosing to build a Stadium on a site that we all understood had been set aside for another purpose. I agree, our leaders can change situations. However it would have been better in terms of process if an explanation had been shared with us.

However I wish to start my objection to the proposal by asking all those interested in the proposal, whether they support it or are against it, to take a step back with the objective of opening our eyes to a wider view of where such a proposition stands in the world as we now know it.

There are questions that have always hung on the horizon, for all people, since our ancestors first left the southern parts of the African continent approximately 90,000 years ago. Questions such as "What is it about this place that no longer satisfies our needs?" "Do we need to change or move?" and if yes then "where to next?" These questions, and many others like them, needed to be addressed by all members of the group. It seems that humans are, at heart, prepared to listen to one another and then act together. So, when considering the current proposal to build a Stadium let us open up and ask one another, where to next?

An all encompassing reason for considering this question is be found in Tony Juniper's book *The Science Of Our Changing Planet* where it is written, under the title 'The Great Acceleration':-

"The pressures exerted by humankind on Planet Earth have led to fundamental changes in the atmosphere, ecosystems, and biodiversity while depleting many resources. Further population and economic growth are driving the demand that is behind continuing changes, many of which are interconnected. The scale of human activity is so big as to become the most influential factor shaping Earth. Scientists believe we have entered a new geological era - the Anthropocene – a period in which people have become a defining global force"

OUR SUN

OUR MOON

FORCES THAT CREATE MATTER & LIGHT

COSMOS

OUR PLANET-EARTH

RECOGNISE CLIMATE CHANGE

THE PRINCIPLES WHICH GOVERN HOW EARTH WORKS AND MAINTAINS ITS LIVING SYSTEMS ARE IN THE PROVINCE OF SCIENCE: BIOLOGY, PHYSICS, CHEMISTRY, GEOLOGY, COMPLEX SYSTEMS, GAIA & SOON

ENVIRONMENT

TREES, WATER, FUNGI, FISH, MOSS, SPIDERS, SNAKE, FLOWER, POSSUM, SEED, ROCKS, BIRDS, ETC. NATURAL SYSTEMS: FOOD, WATER, AIR. USED BY INDIGENOUS PEOPLE FOR AT LEAST 40,000 YEARS

HIGH WINDS

FLOOD

FALLING TREES AND WINDING WATER ARE PART OF THE STORY

CHAUNCEY VALE STEPPING STONES TO KNOWLEDGE
EXPLORATORY WALKS, NAN CHAUNCEY'S BOOKS, SANCTUARY ZOO, SIGHTING OF ANIMALS, BIRDS, INSECTS & SOUNDS, TALKING TOGETHER

BUSH FIRE

ANTON CHAUNCEY
LOOKING
THINKING ABOUT

RECOGNISE AND ACKNOWLEDGE THE SEQUENCE OF EVENTS THAT FORMED THIS PLACE



PROTECT SMALL ANIMALS AND INSECTS

TO CONNECT EDUCATION

ADVANCE THE RELATIONSHIP OF HUMANS TO THIS PLACE AS A COOPERATIVE, INCLUSIVE AND LEARNING COMMUNITY

NAN'S BOOKS, BAGDAD PEOPLE VIDEO, LOCAL COMMUNITY GROUPS, STATE LIBRARY DISPLAYS, PUBLIC INTEREST IN BIRDS, WILDLIFE, FROGS, CONSERVATION, MARKET STALLS, CARD SAVED

HUMANITY

FUND EDUCATIONAL AND WELL BEING ACTIVITIES

RESPOND TO THE ULURU STATEMENT FROM THE HEART

ENGAGE INDIGENOUS PEOPLE AS CONSULTANTS, ADVISORS AND LEADERS

HOBART TASMANIA AUSTRALIA

THE WORLD - OUR PLANET
7 BILLION PEOPLE

APPLY TECHNOLOGY TO SERVE LIFE; NOT TO DISPLACE OR DESTROY IT

USE DIFFERENT LANGUAGES

SO THE CHALLENGE IS TO ORGANISE HUMANITY TO BE IN TUNE WITH THE 'OPERATING INSTRUCTIONS' FOR THE PLANET. EARTH'S RULES ARE NOT GOING TO CHANGE. SO WE MUST. THE OPERATING INSTRUCTIONS ARE MOSTLY SCIENTIFIC PRINCIPLES AND SCIENCE HAS A LOT TO SAY ABOUT HOW WE DO THIS. THE JOB FOR THOSE WE HAVE ELECTED TO LEAD IS NOT TO MAKE THE DECISIONS, BUT RATHER TO GUIDE THE PROCESS AND ACT AS A GUARDIAN OF THE PRINCIPLES OF TRANSPARENCY AND FAIRNESS - THE COMMUNITY MAKES THE DECISIONS - DECISIONS WILL BE MAINLY RESIDE IN THE REALMS OF ECONOMICS AND POLITICS.

Indeed a wide view. A view taken in order to remind us we live on a relatively small planet with finite resources. Please bear with me while I explain why I think the current proposal to develop a stadium on Macquarie Point in Hobart Tasmania has seemingly come out of nowhere and warrant us asking one other why? Especially as it seems to be based on much narrower criteria than that scheme originally talked about, and in the process seems to totally ignore the need of our planet where the original proposal for a place dedicated to Peace and Reconciliation appeared to consider such matters.

As an argument in support of my Objection I wish to propose we step back and rethink.

We, the people, now make up 'a defining global force'. In total we currently number in the order of 8 billion people. Being part of 'a defining global force' means that every one of us now bears some responsibility in choosing whether we, as part of 'a defining global force,' act in concert with the planetary systems or whether we will continue to degrade and despoil the planet that gave each of us a chance to exist.

Here in Tasmania our population is about 500,000 people. A fraction of the total and yet the responsibility remains the same. To be responsible each one of us need to think globally. Being 'responsible' is a human invented concept. All other systems are what they are. We can, and do alter the world around us to suit ourselves. No other form of life can work to alter the conditions in which they find themselves to the degree humans can. We can act together.

Therefore it makes sense for any 'human' to stand back each time we set out to make a 'change to our conditions' and review it before acting on it. 'To pause' is a wise and responsible act. We need to know exactly why we are proposing a change and have to develop some feel for the size or extent of the likely effect. In other words understand a proportionate view of what we are advocating in terms of change. There was a time in the early days of human life on Earth when decisions were made collectively and also took into account the needs of the immediate surrounding country with all the other life forms to be found there. We moved out of respect for all - that included our surroundings.

To put some perspective on what is being said I ask you to please refer to the diagram, on page 2 of this Objection statement, originally developed to help illustrate Anton Chauncy's relationship to another small patch of land in Tasmania located in Chauncy Vale Road, Bagdad.

Please excuse my rather long-winded approach. It is the only way I have ever done anything. I do not have a disciplined mind. I do, however, hold an opinion.

This diagram is about positioning an individual brain, or group of brains, in the centre of the wider context in order to illustrate the extent of what 'taking responsibility' might mean for all of us.

Many of the words used in the diagram are taken from an Ockham's Razor discussion between Robyn Williams and Steb Fisher, titled *A Century of Healing*, ABC Radio National 6/12/2016.

The human brain, or brains, is illustrated as a maze with eyes in the middle of the diagram.

Generally all the points and descriptions made in the upper part of the diagram are to do with those matters and conditions which just are, and within which the brain was created and now flourishes. The landscapes that go with this are all natural and reach far into the sky to be bathed in the warmth and light from stars.

Whereas, all the points and descriptions made in the bottom of the diagram are to do with various arrangements a human, or humans, have, or are establishing as their statement of what life on the planet might be about. The landscapes that go with these activities could be such places as ploughed fields, mines, road systems, villages, bridges, aerodromes, cities, churches, banks, shopping centres and grand houses. Often bathed in human generated light and built deep into the earth or across the natural landscapes to suit some human invented concept.

In the middle of the diagram, the maze hides a range of landscapes buried deep in people's brains or held in the products of their brains such as books, films, museums, or computer programs in which the histories, ideas, and plans of humans on our planet are open to continual questioning. Nobody is quite sure of why we find ourselves here. There are many ideas and beliefs. There are many landscapes yet to be made real. We are often driven by emotional attachments to ideas and beliefs.

There are now in the order of 8 billion brains on the planet all needing to be fed, clothed, and housed, in a manner which will keep them working in what they determine to be a healthy and productive manner. Whether the various determinations made are the product of responsible thinking is proving to be problematic. All thoughts need to take into account the resources available on, or to, a relatively small planet.

We need to think again about what 'taking responsibility for our home – the planet' might mean.

In my opinion the diagram is useful to us in the following way. Imagine you place any human you know into the maze. Then ask them where they spend most of their time. Is it in the upper part of the diagram or in some organization or institution as might be found in the lower half of the diagram?

For example, this diagram was originally developed as a means for trying to understand why Anton Chauncy wished to bequeath the 337 hectares of land that he and Nan had originally established as a Wildlife Sanctuary to the community. He could have just passed it to another 'responsible' person. He wanted it protected for ever and a day. I set out to imagine why he made the decision he did by putting him in the centre and then asking 'where did Anton, in the last days of his life, spend most of his time? The answer was actually in the Wildlife Sanctuary or in those areas in the diagram set out at the top of the page. Therefore, it seemed to me, logical that he would wish all he knew of this 'place' to be described in the upper part of the

diagram and it was this he was asking to be protected after he died. There are notes made at a meeting held in 1978 where he made it clear that it was these thoughts that were central to his concern. He wanted to share these with a group of brains. He did, however, suggest that to some extent access to the Vale be limited in favour of allowing nature to live on unmolested.

Put other people into the centre and one might come up with different answers. For example, one might be a member of shooting club and be looking to use the area for protecting a particular species of game bird, or one could be a member of a walking club and out of self-interest be keen to drive an accessible, all weather walkway through the area. There were a range of brains at that meeting in 1978. Most of which had strong links to matters at the bottom of the diagram.

The two examples given would both reach down into the lower part of the diagram for other brains, of like mind, to organize together in some sort of club or movement. In both of these cases there would be leaders and the idea of taking personal responsibility will be different to that of a single person, such as Anton, reaching out into the upper part of the diagram.

Clearly the world does not revolve around Anton. There are other brains, or groups of brains, involved.

The diagram recognizes this by concluding, at the bottom, with the following words;

The job for those we have elected to lead is not to make decisions, but rather to guide the process and act as a guardian of the principles of transparency and fairness – the community makes the decisions – decisions will mainly reside in the realms of economics and politics.

But before leaving Anton I wish to make one other observation pertaining to the diagram. Above the maze, under the stars, there is mention of indigenous or First Nation Peoples using the Vale for at least 40,000 years. Anton mentioned collecting artifacts left by these people to be kept in a museum. This was possibly a mistake. Their story would be better told by their descendants if in fact the artifacts had been left in the patterns as they were in the Sanctuary. However through his actions of collecting artifacts Anton had made it clear that he respected and acknowledged there had been others in the Vale who, at one time, cared for its continued existence.

Obviously the diagram needs to have the maze extended well into the upper, natural parts of what is drawn and written, and be filled with imagined landscapes as envisaged by the First Nation peoples as they went about their business of organizing the local environment to suit their needs. A useful reference for drawing content below their maze would be Bruce Pascoe's book *Dark Emu*. There are many suggestions made as to what their brains developed in the landscape.

This is beyond me. However I wish to make the following observations.

No human, or Sapien, originated in these lands. That happened elsewhere. However many other creatures did originate in these lands and surrounding seas. The product of their evolving activity is still with us. In recognition of this fact, there must be value in curbing the activity of humans on the land for which we now hold responsibility. I think this decision echoes the same thoughts that Anton Chauncy expressed when he talked about limiting access to the original 337 hectares set aside as a Wildlife Sanctuary in Chancy Vale.

The river bank in Hobart deserves the same respect and maybe some recognition that it too was the domain of First Nation peoples, and the surrounding nature for may thousands of years before other landscapes were foisted over it by invaders with their personally developed 'landscapes' in mind.

Just out of interest Anton's wish has been compromised. Refer to Google *Environmental damage at Chauncy Vale*, by Nick Mooney. Posted. July 13 2018.

So what is driving the current thinking for a Stadium to be built at Macquarie Point?

The idea, above all other ideas, that currently every Tasmanian needs a covered football ground which can be lit up when this part of Earth has spun away from sunlight. The State Government, our elected leaders, is determined to satisfy this dreamed up landscape and bring it into reality for every one of us.

Putting my concern for the planet aside for a moment I think we should consider just what might be driving this idea. It seems to be based on some very narrow minded concepts that, I cannot help thinking, are driven by the very activity the State Government seeks to satisfy in itself - the desire for some humans to indulge in and win in competitive activities.

In my own book titled *The Uluru Statement from the Heart – A Dreamed Response* I describe this 'desire' in the following way;

Our thinking seems to be dominated by team events of many kinds. These events involve 'sides' formed of equal numbers of people, separated by coloured shirts, dashing about on grounds marked out with white lines to rules designed to just stop us from killing one another. These activities are carried out in strictly managed periods of time, use up vast amounts of financial resources and energy of all kinds, and are repeated from week to week in order to be talked about, and written about incessantly. The notion of competitive teams, of all kinds, dominates much of our 'thinking time'. Each team has countless followers. This is the background of true Aussie heroes. To repeat what we know over and over in places designed around competitive behaviour. Refer to plans of our Parliament buildings, churches or city centres for concrete expressions of this.

Generally, we do not hear the calls from those tormented, overlooked, lonely, and ignored; indigenous peoples, refugees, women, young people, the poor, those in jail, those seeking recognition on the gender spectrum, people with different languages and culture, people with mental and physical afflictions, and the elderly.

In addition to this we are generally deaf when it comes to matters to do with Earth systems, and yet they are interlinked. We fail to see the health of all is linked to the health of all. Much of our flora and fauna is left to wither between piles of plastic waste. We engage in increasing production of wheat, wine, coal, or whatever, without finding out how much damage is done by these activities in terms of planetary health.

Our politicians, who claim to represent us, seem to have problems recognising problems; let alone talking to us about planning some way through. They too exist in an international and national framework of sides, colours, rules, slots of time and media coverage. We dislike being controlled by nature – a virus which is now part of life.

We are no different to people all around the world. However, we are fortunate. We have First Nation Australians still living with us. They have demonstrated through their Uluru Statement from the Heart a capability to think beyond boundaries, time slots, coloured shirts or skins. They have called to us in terms of wholes.

In my opinion competitive activities are not helpful to the ‘thinking’ of any human if that human’s interest ultimately lies in living in harmony with Earth’s systems. There is no real knowledge to be gained of planetary systems through the activity of competing with one another over a ball or chess board. We possibly only learn the art of bullying one another and spend all our time buried deep in subjects outlined in the bottom half of the Anton diagram. It is in this realm where ‘the pressures exerted by humankind on planet Earth’ are to be found.

The power of competitive activities to drag one away from thinking of appropriate life giving pursuits is shown in the early chapters of Vince Copley’s book *The Wonder of Little Things*. In my opinion revelations made in the early chapters are all the more telling because they describe a person whose ancestors are linked to those mentioned in the top half of the Anton diagram. In other words they have a stronger link to ‘country’ than the descendants of the invaders to this land, and yet in his case he was fully seduced by the idea of a game.

Clearly we need to find activities, for our brains, which drag our attention away from the bottom of the Anton diagram and encourage us to be engaged in working with the natural systems outlined in the top of the Anton diagram. This suggests we also look to understanding the relationship of those who have lived within these natural systems of the Australian continent for at least 60,000 years without ignoring the needs of the natural systems to the degree we now do.

Anton was right. We need to recognize, respect and protect what he experienced in Chauncy Vale and is now outlined in the top part of the diagram.

Consequently I now think that what I wrote in my book could help us to see that we need to reconsider the Stadium proposal and go back to the final words on the diagram, which say *'the job for those we have elected to lead is not to make the decisions, but rather to guide the process and act as a guardian of the principles of transparency and fairness – the community makes the decisions- decisions will mainly reside in the realms of economics and politics'*

So before we go any further some ideas come to mind which we might place in the Anton diagram maze.

The first idea I wish to advance is based on responding to the Uluru Statement from the Heart by seeking to respect the fact that this site in Hobart was once the domain of First Nations people surrounded by nature, and therefore through them we could all learn how best to respond to the remnants of the natural systems to be found in and around what we now know as Macquarie Point.

To me it makes sense to base any future plans for the area on a sound review of where we now find ourselves, living with descendants of First Nations peoples.

I understand that the site was once reviewed in this manner and those who carried out the work suggested that it be largely set aside as a place of Peace and Reconciliation as a mark of respect to the First Nations people who once lived here.

As I understand it this proposal was then largely swept aside by some wealthy and connected opportunists of Tasmania who determined there should be apartments built on the site. When one hears about this behavior one can understand the line in the Uluru Statement from the Heart where it is written; *This is the torment of our powerlessness.*

Yes, some future decisions certainly do *'reside in the realms of economics and politics.'*

It is as though Anton is removed from the maze in the diagram to be replaced by many brains who are immersed by close links to those activities described in the lower half of the page. All possible links to the natural world and the peoples who lived with it are pushed aside in the rush 'to grab the ball'. Anton, and people who think like him, would no longer be depicted in this new diagram.

I say this to those reading my objection statement – This is the main reason for my Objection – some people with power have taken possession of a publicly owned site to push their agenda where others were beginning to explore ideas to do with recognizing the facts that First Nations people once lived within the natural systems to be found in this neck of the woods.

Please, let us put it all back on the table. Let us rethink. The destination we seek, as responsible humans, does not lie in the direction being pursued by our leaders.

I cannot help but remember the thinking demonstrated by others, in another Australian harbor city when they set out to conserve the natural heritage of the Sydney Harbour Catchment. They wrote their aims in a document known as the Spectacle Island Declaration which they adopted on Spectacle Island Sydney Harbour on 15 April 2000. The Declaration said this:

*We are gathered here on this day to launch a process for action to conserve the ecosystems of
The Sydney Harbour catchment and
to celebrate the outstanding natural qualities of the Sydney Harbour catchment;
to strengthen and initiate partnerships to conserve the natural environment of the harbor;
to invite the community to recognize this interim statement as a shared guide to action;
to invite the community to develop and improve the statement, through use;
to help make the **Australian Natural Heritage Charter** widely known, understood and used;
to challenge the scientific and wider community to add to our knowledge of the harbor;
to invite the parallel documentation of the indigenous heritage and non-indigenous heritage
of the harbor, and
to ask Mr Robyn Williams to convey this statement into the custodianship of the community.*

All so different to the idea of pushing a football Stadium roof over our heads. Anton Chauncy would have understood the difference. He was a quiet leader.

Politics can be about sharing the business of choosing the path forward. In fact there is a quote by Oliver James, author of *Affluenza*, on the front cover of Tim Jackson's book *Prosperity Without Growth – Economics for a Finite Planet* which simply states;

“Business as usual is not an option”

Tim Jackson's book is a useful guide for bringing together the question set out in the last line on the Anton diagram, concerning economics and politics. Clearly the journey we need to set ourselves will mean encouraging as many brains as we can who are currently involved in all those activities set out in the lower part of Anton's diagram to move to the maze and then look to those matters described in the upper half of the diagram and work out what needs changing below the maze to better respond to the needs of the planet described in the upper part of the diagram.

Tim Jackson's book sets the parameters for such work. It will take time. It means talking to one another and using resources wisely. It means thinking in wholes. Earlier in this document I wrote these words;

There are questions that have always hung on the horizon, for all people, since our ancestors first left the southern parts of the African continent approximately 90,000 years ago. Questions such “What is it about this place that no longer satisfy our needs?” “Do we need to change or move?” and if yes then “where to next?” These questions, and many others like them, needed to

be addressed by all members of the group. It seems that humans are, at heart, prepared to listen to one another and then act together. So, when considering the current proposal to build a Stadium let us open up and ask one another, where to next?

We live together along with many other natural forms of life on an island. The time has come to ask our leaders to stop trying to break us down into groups. Football is only important to a proportion of our people. There are others with other concerns. Football is catered for. There are adequate stadiums located in both main cities. Whilst there are many other people who do not have a roof over their heads or ready access to a satisfactory health care system.

It is time for those elected to State Government to start thinking about how to best use the numerous resources they have to hand in the interests of all living in and around this island.

An obvious job for our leaders is to begin to make a list of community needs. This means asking as many people as possible. Then set out to resolve all matters where the needs of some of our people are being ignored. This is no different to the question we would have to answer if we were to move as a group up country from the southern tip of the African continent. We need to think in terms of wholes.

One group of Tasmanians that has been seriously overlooked, hurt and continually put down are in fact the descendants of those who travelled to this island at least 40,000 years ago. The original proposal for the Macquarie Point site to recognize them made a huge amount of sense. As this thought alone showed there were some within our State Government who could think and care for people in our midst. Their plan was, as I understand it, to use Macquarie Point as a place where we, as a community, acclaim the descendants of the First Tasmanians by recognizing their 40,000 year association with this river bank site. The first such recognition by us all of a fact we should have acknowledged years ago.

In my opinion this is what Anton Chauncy wanted too. He was looking to the upper parts of the diagram. Why can't we continue to do the same with the Macquarie Point site? We could engage with members of the First Tasmanians and listen to their story on a site which reflects all those forces and conditions that formed the environment that at one time existed on this part of the banks of a river joining the sea.

I believe we should ask our leaders to revert to these initial thoughts. Let us think in terms of a place of peace and reconciliation where there is again some vegetation and trees making their way through open ground to provide stepping stones for insects, animals, and birds to link with a waterway on the edge of our island.

Then let us ask our leaders to assist our First Tasmanians to unravel their history throughout Tasmania. There is a need for this to happen in every community throughout our island. Set out to extend a place of peace and reconciliation to an island of peace and reconciliation.

To do this we need many Anton Chauncy like minds looking to connect and educate about protecting and preserving the underlying systems that underpin our island home – they are as shown in the top part of the Anton diagram.

Does this make sense? I have not read George Soros's book *Open Society – Reforming Global Capitalism* but I sense that it is possible to consider change. It is sensible to consider each one of us taking steps towards – *a period in which people have become a defining global force* – but in a responsible manner. In other words we learn to look to the upper parts of Anton's diagram while we consider how to reorganize all that we do to reflect the way the Earth works in the lower part of Anton's diagram.

Leaders will be required to assist this process. This will mean our current leaders will need to reconsider all that they have currently laid out in front of all Tasmanians as their agenda for change – because it changes very little in terms of encouraging others to reach up to the challenges set out in the upper parts of Anton's diagram. Maybe setting down some principles along the lines set out in the Spectacle Island Declaration would make sense, or The Earth Charter, or the agenda as was laid out for the **Local Lives – Global Matters** held in Castlemaine Victoria in 2015. Notes for this Conference are attached to this Objection as Appendix A.

There are numerous examples to help our leaders to think towards guiding change in Tasmania.

I do not have the skills or resources required to make any sound suggestions. However when I consider the grounds set out in support of the proposal to build a Stadium on Macquarie Point, and since taken by our State Government leaders, cap in hand, to our Federal Government in the form of a beggar's stance, I think I could, at a pinch, come up with the rudiments of a plan which would also create a range of employment opportunities and put Tasmanians on the map.

I would start by reinstating the original proposal to establish a place for peace and reconciliation with our First Tasmanian peoples on the whole Macquarie Point site. I would leave the design of this in the hands of the First Tasmanian people having asked them to remember the natural environment that once supported their lives in this area. I would point to the upper parts of the Anton diagram. Then I would stand back from this, and say, whatever I do next needs to be about talking with and listening to as many other Tasmanian citizens of all ages as we can. We are all now involved in a process of change.

To guide the development of such an agenda for this necessary community discussion I would suggest our State leaders employ, say, six people who represents a diversity of gender and racial background who are known to be open and thoughtful. This group should include a representative of the First Tasmanians.

The initial task for this group would be to adopt some guiding principles. This could include rethinking the Anton diagram to become more easily read, more inclusive mental compass for use throughout our island. The aim would be to produce a plan for encouraging community discussion.

The fee for employing these people would be no different to that to be paid to all the consultants that would be employed on developing the Stadium complex.

It is suggested the guidelines could be based on those already developed by others for various projects such as the Spectacle Island Declaration or the Local Lives – Global Matters Conference. See Attachment A.

It is suggested that the guidelines be filled out by adding summations of various other studies such as can be found in *Prosperity without Growth – Economics for a Finite Planet* by Tim Jackson, or those parts of *The Science of our Changing Planet* by Tony Juniper where attempts are made to develop sustainable economic goals. The aim is to bring politics and economics together in a reasoned way so as to better support all life on our planet. Bring brains to the centre of Anton's diagram who appreciate the need to support all that described in the upper diagram. The group of six may wish to add to the information suggested.

In fact the six could put together a tailored collection of useful and easily digested information in the form of books, films, television programmes, published articles, reports, etc. Access to these could be helpful when talking about the aim of marrying the needs of the planet as outlined in the upper parts of the diagram to activities outlined in the lower part of the diagram. Thinking would lead to modifications being made.

The plan, once couched in an easily understood frame work would be taken to the wider community. It is proposed this is carried out in the following way:

Tasmania has 29 Local Councils. Therefore it is suggested that the original group of six be increased by an additional 58 people to become the Communicator/Advisory link to each local community group to be found in any Council area.

The role of these Communicator/Advisors will be to outline the plan to any interested local community group that exists in that Council area. The job will mainly entail presenting the plan and then listening. Members of the Council or Council staff can join in the discussions. The aim will be to encourage open discussion on the most pressing issues of our time with people in as many local community groups as come forward. Then listen. The information gathered is to be passed back to the six.

This is not football – it leads to more informed people living on an island on the surface of a planet held together by systems that have tipping points. People will then be in a better position to help with holding more of it in a balanced state.

At the local community level the product will be more discussion, thought and care directed towards the needs of young and elderly alike plus all forms of life to be found in the vicinity of the 'exercised' brains. Who said exercise was just about moving and developing the limbs alone?

It is suggested that after two years one of the two Communicator/Advisors allotted to each Council move to the next Council. This will assist with a process of community development which can be reflected back to the core group and Government. This provides Government an opportunity to applaud itself for being responsible in developing a truly dynamic State whilst not having to rely on some artist attracting an audience in a most expensive roofed Stadium. Just think of the financial resources now available to support the real needs of those living on our planet.

A truly dynamic State is a drawcard in itself. There would be many people from around the world interested in how this came about and possibly interested in learning more. If this statement is true then this, in itself, could provide another opportunity. Tasmania becomes attractive not because of its scenery alone but because its people wish to support the preservation of its scenery rather than just exploit it. They have consciously gone out of their way to learn about doing this.

All very different to the usual tourism industry nonsense of exploiting wild places with specially marketed boots and wet weather gear pushing ever further into the natural environment only to have tonight's meal of ill bred and environmentally damaging salmon dropped in by a helicopter using up fossil fuels and rudely breaking into the sounds of a world trying to just get on with life.

A truly dynamic State - Could this attract a monetary investment?

Here is an idea to counterbalance the tedious financial gymnastics that accompany the current Tasmanian Government proposal to build a roofed stadium on Macquarie Point.

I shall use an idea developed in England. They have a process of savings and investment called Premium Bonds. Put very bluntly this bridges the gap between wishing to win at all cost as goes with any competitive game and using one another's personal resources wisely. More information is available on the web @ nsandi.com.

What would happen if the people of Tasmania keen to promote their new-found 'thinking' made available to visitors an information system based on the visitor investing a number of dollars into a scheme that kept them informed of what was happening and at the same time providing them with an opportunity to win a monetary prize and retain the value of their investment until such time as they asked for it back?

Maybe our financial wizards could cast their minds over this idea. The aim would be to build up a fund that could be invested in obviously sustainable but highly marketable future human activities whilst at the same time supporting a return of some of the interest back as winnings to selected investors whilst providing sufficient to maintain the requirements of managing the fund. This is not a gambling system. All who invest retain the numeric value of the amount they invested.

Investing in obviously sustainable but highly marketable future human activities could mean developing a high tech recycling scheme in Tasmania with spin offs such as inventing gadgets that will assist aged and physically challenged people to move around more easily, refit and reconfigure houses, and maybe inventing and building a fleet of small electrically driven busses that could move around the suburbs but then connect together at certain points to become a road train which can use the previous rail corridor to move to the city where it can again break down into parts to service various parts of the city.

Some of the innovations suggested are also required by people in places all over the world. The recycling idea could be exported. This in turn could attract investment. In the process some effort should be made to try and encourage some of our 'exceedingly wealthy' citizens to donate more towards assisting those whose opportunities to join in these 'reach for the top of Anton's diagram' activities are currently held back through a lack of resources.

Bagdad was blessed with another gift. Early in the 1900s the Bagdad community was given land by some generous local land owners for the purpose of community development. After the First World War, in the 1920s, a Hall, Reading Room, and small kitchen were built and a recreation ground developed. The community came together to learn from and about one another. The Hall was used for showing films, dancing, and meetings. The Reading Room for passing on news read from newspapers, magazines, and books. People learnt to read.

In the 1980s many activities were added which in turn strengthened the ability of the community to provide for itself. The key facility has always been a large, uncommitted space which is only ever filled when there is a community need. Much of the time it is in rest mode.

Look to Anton's diagram and imagine the maze, brain area, responding to the requirements of our Dynamic State. A lot of brains will fill the maze. However brains need rest. It usually happens at night. Therefore I will suggest that every local community will need a covered, uncommitted space, which can be cleared and cleaned between those times when brains come together for purposes of fun, teaching, learning, recreation, creativity and above all seeking ways to reorganize the activities and institutions shown in the lower half of Anton's diagram so they can better respond to the needs of the natural forces and systems shown at the top.

Serving each local community, as identified by the Communicator/Advisors system, throughout Tasmania will require work of all kinds. May I suggest that this model for future employment makes a lot more sense than asking us to scratch our heads over the work force that would be brought together to build one Stadium and then keep it filled and maintained for ever and a day, whilst the day to day needs of people through out the State are ignored.

I prefer the model that links people in their community with what they think needs doing. This will certainly happen by default in times of disruption such as might be experienced in bushfire or flood. How about some of that investment money being spent on innovative technologies that might respond on behalf of humans to those needs?

Obviously one could go, on and on, with developing an alternative community development process than that currently proposed by our elected leaders. The point I wish to make in raising my Objection is that there are obvious alternatives to the current proposal – a proposal that is being ‘lorded over us’ by people who learnt their skills by practicing ‘competitive’ behavior.

It is important we stand up to this bullying behavior. This is not the way we need to be. This behavior would not have served us well in our travels from the southern tip of the African continent. This behavior makes it difficult to see what Anton was pointing us towards and asking us to protect and preserve. This behavior has made it difficult for many of us to see that the ancestors of the First Tasmanians deserve to be recognized in at least a part of our Capital city. This behavior makes it difficult for us to see, when all is said and done, the island of Tasmania is home to many living things – all of which ought to be given a chance to be supported by those that see, listen, sniff, touch and taste the life giving forces that created all that depicted in the upper parts of the Anton diagram.

Please let us think again. There is a book *The Future We Choose* by Christiana Figueres and Tom Rivett-Carnac which carries the following remarks on its back cover:

‘inspirational, compassionate and clear
The time to read this is NOW’
Mark Ruffalo

Discover why there’s hope for the planet and how we
can each make a difference in the climate crisis.

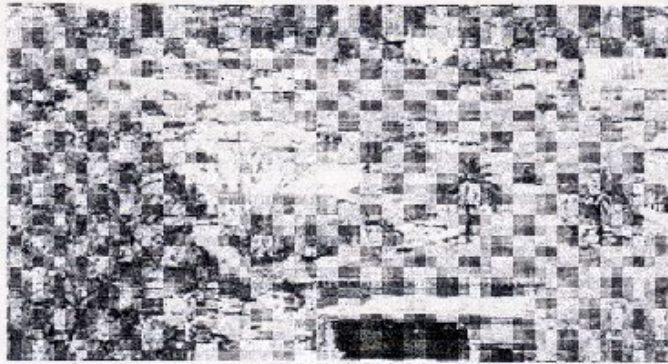
The future is ours to create: it will be shaped by who we choose to be in the coming years. It is time to turn from indifference or despair and towards a stubborn, determined optimism. *The Future We Choose* is a passionate call to arms from former UN Executive Secretary for Climate Change, Christina Figueres, and Tom Rivett-Carnac, senior political strategist for the Paris Agreement.

Practical, optimistic and empowering, *The Future We Choose* shows us steps we can all take to renew our planet and create a better world beyond the climate crisis: today, tomorrow, this year and in the coming decade.

The time to act is now. Change the way you see the future,
and your place in it.

I think these words aptly cover the reason for my Objection. There is another way.
Thank you for reading all that I have written. Please remember Anton Chauncy. He showed the way.
Chris Harman. 31. 1. 2023

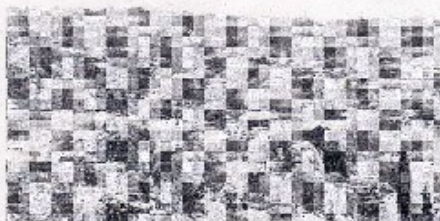
Appendix A ; The agenda notes for the Local Lives – Global Matters Conference 2005.
I apologise for the poor quality of this document.



LOCAL LIVES – GLOBAL MATTERS
A Conference for Future's Sake
Friday October 16th to Sunday 18th 2015
Castlemaine, Central Victoria, Australia



At Castlemaine Town Hall
and other venues to be announced



Background to the 'Local Lives – Global Matters' Conference

"The Great Transition" to creating a truly sustainable relationship between humanity and nature must take place in the current generation. Biodiversity loss and climate catastrophe are inevitable consequences of our current social and economic systems and both are close to critical tipping points. The never-ending quest for corporate profits drives ever increasing resource use and the degradation of the natural world on which we all depend. Our global trade regimes prioritise the interests of corporations over people and nature and are symbolic of our upside down values. Political decision making has been captured by corporate interests, eroding democracy and creating political apathy.

Against this rather bleak backdrop, local communities all around the world are creating a better future: strengthening relationships between people, land and integrated systems. The challenge of *Local Futures* is to build on what is already happening by fostering thriving, local and regional economies and societies and accelerating the transition to a world without fossil fuel and growth addictions.

Now is the time to announce a new paradigm and tell the story that has a future. Join us at the 'Local Lives – Global Matters' Conference in Castlemaine (Central Victoria – Australia) to learn from each other and share our experiences. Be inspired by this global movement which asks key questions and promotes ideas about a future that respects humanity and nature. International and local thinkers & activists will speak about local economies and livelihoods; equitable, re-democratised societies; inclusive ethical culture; and the spirituality that connects us to the land and each other.

Inspired by and following in the footsteps of a worldwide series of *Economics of Happiness Conferences*, this three day conference will include presentations, workshops, panel discussions, plenaries, story-telling, arts, music and site visits showcasing local initiatives.

The *Local Lives – Global Matters Conference* is driven by people living in Mt Alexander, Hepburn and the Greater Bendigo Region, partnering with *LOCAL FUTURES (International Society for Ecology and Culture or Economics of Happiness, <http://www.localfutures.org/>)*, the *OASES Graduate School*, *Borderlands Co-Operative*, *New Community*, a quarterly journal. We have come together to inspire change at both personal and systemic levels and other partners will be added as we move along.

Getting involved

You are invited to become involved in any of the following ways:

- presenting papers or workshops or hosting site visits;
- joining a conference working group;
- registering as a sponsor or donor;
- attending the conference;
- billeting attendees and presenters;
- providing entertainment;
- exhibiting art and crafts [linked with local economic transition initiatives].

More extensive information about the Conference will be forthcoming around mid-March.

See: www.localfuturescentralvic.org

Call for presentations

The call for presentations is now open around the themes outlined above and we will offer guidelines and more details about formalities in our next announcement mid March. We welcome submissions from individuals and community groups who are already active in the various fields and whose vision and strategy aims at aspects of the necessary transition, in their everyday lives, locally, regionally and on broader systemic levels. Our vision and principles statement below offers some initial guidelines.

Registration

Details of registration, accommodation and hospitality will be forthcoming soon; we are trying to keep the registration costs low and a variety of accommodation options will be offered mid-March. Our Guiding Principles below also indicate how we intend to 'practically' organise and run the Conference – in one word: *sustainably!*

Vision

Local Lives – Global Matters Conference in Central Victoria

Through fostering local community-based exchanges the Conference seeks to:

- ✓ Strengthen relationships between people, land and systems
- ✓ Live and lead by example and share the local initiatives
- ✓ Create new/meaningful metaphors and narratives
- ✓ Integrate the global, regional and local; past present and future wisdom; diverse life and culture
- ✓ Be inclusive and accessible
- ✓ Inspire change to create positive actions and real life outcomes at personal and systemic levels
- ✓ Learn from each other and share what we learn

Guiding principles

In seeking to achieve the vision for our Conference, we will

- Act and organise in ways that reduce our impact on the earth
- Minimise our Footprint
 - Low food miles and healthy food
 - Low speaker miles- carbon offsets locally arranged
- Do no harm - value and seek to benefit others and the planet
- Make decisions by deliberation and building agreement
- Consider the needs of those often marginalised and excluded
- Be accessible - Culturally, Socially, Financially, Physically, Family inclusive
- Be honest in our actions and choices- put our values into practice
- Engage respectfully and practice humility
- Broaden our community reach
- Focus on strength-based change
- Challenge ourselves and others to move beyond our comfort zones
- Be aware of what stops us - traditions, habits, beliefs and values
- Create positive change - enact and implement our ideas and support others to do so

For more information: www.localfuturescentralvic.org

Contact: info@localfuturescentralvic.org or our provisional phone: (61) (0)3 9819 3239

Conference Themes

Towards sustainable local economies and meaningful livelihoods

- Addressing food security and climate change
- Alternative economic structures – alternatives to productivism and growth
- Alternatives to consumerism – recognising and valuing what we have
- A more equal distribution of the gains and pains of our economic system
- Environmental concerns which also address meaningful livelihoods, food, farming, land, education, transport and energy

Reclaiming democracy and enabling decision making

- Governance and participation: how to create a proper balance between participation and representation
- Alternative democratic systems - power vs empowerment
- Grappling with the 'isms' - consumerism, capitalism, anarchism
- Politics of and mechanisms/systems for and of sustainability
- Frameworks of inclusion and diversity
- Group process and decision making, democratisation
- Intergenerational leadership

Culture and Ethics:

What inhibits and what enhances? Where are we going?

- Ethics at the heart of our lives
- Acknowledging technology and social media and how they impact on values, tradition, habits and beliefs
- Our interdependence in a culture of narcissism - addressing the tension between interdependence and autonomy, the individual and community
- Art as Catalyst of Change
- Sustainable recreation

Revitalising Spirit

- Deep ecology, learning from nature
- Spirit, consciousness and mindfulness
- Relationships of caring and sustenance, wellbeing
- Connection to the land and each other
- Cultivating meaningful intimacy
- What we can learn from our indigenous communities
