

AFTERWORD

DOUGLAS R. TOMPKINS

THE TWISTS AND TURNS in the road of most everyone's destiny seem to me to be random and totally unpredictable, at least as I look back on my own formation. As a twelve-year-old kid living in a rural environment on a back road four miles from a village of 600 people, I was invited to go rock climbing with a woman friend of my parents. One seemingly insignificant decision to go that day changed the trajectory of my life forever.

Once I got to the climbing area I immediately caught on to the athletics of rock climbing and that was it, I was hooked. As it turned out, I was being introduced to what might be called "the Nature Tradition," which is populated by conservation heroes such as John Muir, Bob Marshall, David Brower, and Arne Naess—people whose love for wild nature had been honed in the mountains. And so the course of my life as a conservationist began, although at the time I had no perspective on where I might be headed or what the factors were that pointed me there—toward a life dedicated to environmental activism and helping create new national parks.

Rock climbing and mountaineering eventually led me to found The North Face, now perhaps the leading outdoor clothing and equipment supplier in the world (something I could never have imagined before that day when the name first occurred to me as I worked my way, down on my knees with a chain saw, along the length of a fallen tree while working for a landscaping company at Lake Tahoe in California). After nearly ten years of building up The North Face, I sold it and started the Esprit company in San Francisco along with my former wife, Susie Tompkins, and another friend of ours. Those years in business distracted me from activism, although I spent at least four or five months each year somewhere in the world on

climbing expeditions, white-water kayaking, or ski racing. Mountain sports took me to some of the wildest, most remote places on Earth and deepened my appreciation for wild nature. While I got to see many of the last great places on Earth—landscapes where beauty and diversity still flourished—international travel opened my eyes to the fact that everywhere nature was being whittled away by techno-industrial expansion. Essentially every place not formally protected (and some of those ostensibly “protected areas” too) were at risk of being destroyed by economic and population growth.

In the mid-1980s, after making a pointed analysis of the clothing industry and the role our own business had in furthering fashion-related consumerism, it became apparent to me that we were simply producing stuff that no one really needed. It was an exercise both in producing things that were unnecessary but also in creating, through clever advertising, consumer desires that had not existed before. It was, in fact, nothing more than needless consumption only adding to the ever-expanding ecological crisis that we all were ensnared in. Slowly, over time, I realized that I had to change my life and work toward reversing rather than exacerbating the crisis.

Incidentally, with the Esprit company at that time we were doing some interesting things in the then budding field of “sustainability” and corporate social responsibility; those initiatives turned out to be way ahead of their time. But my interest in these kinds of “green business” measures soon faded. All profit-oriented corporations, as much their owners may try to make them responsible, are stuck in their own ditch of contradictions. Ultimately it was too paradoxical to reconcile running a successful company with my motivation to help nature stave off the very impacts of commerce. I could not see anything better to do than to direct my energy toward full-time conservation, and I sold my interests in our businesses.

Since then people have often asked me why I threw in the towel completely on the business world despite having been for years and years working with a great group of people, many of whom had grown to be close friends. At the time, perhaps, I had less perspective, but in looking back it has become clear to me that the primary motivation behind the kind of large-scale conservation work that my wife, Kristine Tompkins, and I are engaged in—creating parklands, supporting environmental activism, restoring degraded landscapes, and establishing organic farms based on agroecology principles—is simply that we *worry about the future*.

This nagging sense of insecurity can feel constant, fed by the undoing of both nature and culture that we see going on around us day by day. Anyone

who opens their eyes to look at the present state of the world will see the scars of overdevelopment in a thousand forms—industrial forestry clear-cuts that seem like war zones, industrial agriculture monocultures displacing natural habitat, industrial aquaculture fouling coastlines, urban sprawl and transport networks fragmenting landscapes, toxic waste sites, expanding oil and gas fields, the devastation caused by tar sands exploitation in Alberta, and so on.

Besides worrying about the future, I cannot stand to see beauty defiled, and things done badly. Aesthetics have always figured into my thinking as a guiding principle. The imposition of human artifacts into the landscape can either appear harmonious, if done thoughtfully, or be a disjunctive to our sense of beauty if executed badly. The saying “If it looks bad, it is bad, and if it looks good, it (*most likely*) is good” has become my foundation for any quick analysis of whether a landscape is healthy or not.

After leaving the business world, I knew that I needed to do more homework—real and substantive scholarship—to better inform my activism and conservation work. I read voraciously. If there is one thing I recommend to everyone who seeks to be a more effective conservationist or environmentalist, it is to sit down and read, and I mean read books, not “tweets.” This requires time and discipline and, of course, the desire to consider the deep systemic questions confronting civilization. Digging into these worldview issues, the deep epistemological roots that undergird the “Myth of Progress,” to understand how industrial growth based on megatechnologies is accelerating the extinction crisis (and climate change) is the first step toward developing effective strategies to reverse what some are calling the “Mother of All Crises.” After all, with the richness and diversity of life and even Earth’s atmospheric chemistry now being wrecked by overdevelopment associated with the Human Project, it’s clear that activists have no time to waste on ineffective tactics and half measures.

I often argue with my friends in the social justice movement that *nature has to come first* if we hope to have even *the possibility* for building a healthy and equitable society. The glories of civilization will be totally irrelevant on a dead planet. For that reason, I put achieving social justice behind that of protecting nature, although it need be only a step behind and at the shoulder of the global environmental movement. As laudable and as important as social justice is, nature’s laws are immutable and human aspirations can never be realized over the long term unless we have a healthy ecosphere.

Thus, within my circle of colleagues and thinkers whom I most respect are what I call The Wild Bunch—those philosophers, thinkers, writers, and

activists focused on preserving *wildness*. Unless that intrinsic quality is present and ubiquitous in our human development schemes, we are doomed to failure. Without an explicit focus on maintaining wildness (and therefore the health and integrity of ecosystems), human activity typically degrades nature and exacerbates the extinction crisis, leading to an impoverishment of the very planet on which we depend to realize all of humanity's aspirations. If our species is causing other species to go extinct, then we can say for certain our culture is not "sustainable" and our activities not ethical. Thus I personally use *biodiversity health* as the ultimate metric to measure the real "March of Progress." I know of no other measure that is as fundamental as this. If someone has a better metric, I would love to know what it is.

Integrating that consciousness of what *wildness* means and that it is essential to inform virtually every action we take—from the most mundane and routine actions of our daily lives to how we collectively regulate the behavior of civilization itself—is a crucial first step on the path toward achieving "sustainability" on Earth. The growth of the environmental movement is evidence that this kind of thinking has begun slowly sinking into the body politic of humanity in the broad sense. I maintain that the environmental movement and its twin, the conservation movement, are unstoppable in the long run. Will the environmental movement be able to resist the forces of the global economy and development in the near term? Perhaps not; there is plenty of evidence to suggest it is losing the battle quite decisively at present, but in my view the movement is unstoppable in the long run. No one who is working for the health of wild nature, and therefore the health of humanity, should question whether they are on the right path. Win or lose, what could be better than dedicating one's life to trying to stop the advance of the biodiversity crisis, and then reverse it? It is righteous work, in simple terms.

There are both practical and ethical reasons for taking up a position along the long front of environmentalism. The practical part is simply the many benefits for reversing the ecological crisis that flow to us as individuals, and to society as a whole. Natural beauty, productive and healthy agriculture, clean water and air, healthy forests, abundant fish in the oceans, and more. Without these things humanity will suffer.

From an ethical position, it is a matter of simply accepting that we are bound *to share the planet with other creatures*. This is essentially a "religious" point of view. In practice it means that through the diffuse labyrinths of human economic activity, our moral stance dictates that we must

not diminish the ecosphere in richness and diversity, quality or function. Although we know we will make honest mistakes, we need to acculturate society to this fundamental principle. It is no different than the simple mandate that says “we do not kill another human being” to say that we do not “kill” biodiversity or stifle the unfolding of evolution itself.

It is a hard reality to understand that the present global extinction crisis stems directly from human overdevelopment and overshoot. Yet until we understand that, and until we “get religion,” civilization is destined for the dustbin of history.

Thus my wife, Kris, and I are dedicating our time and resources toward efforts to arrest the extinction crisis, and we have chosen to work on the formation of new national parks. Along with dedicated conservation colleagues (for park making is a collaborative activity), we have helped conserve well over 2 million acres and have worked with the Argentine and Chilean national park systems to expand or create anew five national parks thus far. We hope to more than double that number of new national parks before our conservation work is done.

Land conservation is at the top of the many strategies we must employ to help put the world back in balance, and national parks are the gold standard of conservation in these days of severe ecological crisis. In almost all countries, national parks represent the best-protected landscapes under that particular society’s national laws. Although the statutes vary, the regulations vary, the funding and management standards by national governments vary—overall, national parks are the strongest and most broadly supported type of conservation designation.

Now with nearly a century and a half since the first parks were created, the world has seen an impressive growth in national park systems. We see that citizens in country after country around the world value their national parks and, in many instances, are actively working to expand their park systems.

Although national parks are not a panacea to reverse the ecological crisis, they are a crucial and proven conservation strategy that needs to be continued and expanded. The benefits are many and great. In simple terms, national parks and other strictly protected natural areas can be the anchors in large-scale, interconnected systems of conservation lands, which are frequently referred to as “wildlands networks” or “wildways.” Protecting such systems is the central task of conservation. Only in sufficiently large, protected landscapes may evolutionary processes continue to unfold normally,

sustaining the full diversity of life and the essence of wildness discussed in both this book and its companion, *Keeping the Wild* (Island Press 2014).¹ This is the life spirit that gives birth to evolution itself. Wildness is the breath and heartbeat of Nature herself. When one understands this, it becomes a lot easier to devise strategies and adjust habits and behaviors that will lead to *biological* sustainability, which is the foundation of any true “sustainability.”

Land and marine conservation, ecological restoration and rewilding, activism, and the reform of agriculture are the cornerstones of a strategy to help get the world back in balance, the climate stabilized, and a future in which we share the planet with all the other creatures, the results of four billion years of evolution. Upon reflection it seems so simple, but in practice we have a great challenge ahead of us. The question is: Are you ready to do your part? Everyone is capable of taking up their position across that long front, to use their energy, political influence, financial or other resources, and talents of all kinds to be part of a global movement for ecological and cultural health. All will be useful. There is important and meaningful work to be done. To change everything, everyone is needed.

ACKNOWLEDGMENTS

Book making, like park making, is a group activity. *Protecting the Wild* exists due to the labors of many individuals, first and foremost to the writers whose works appear herein. We are grateful for their contributions, both to conservation and to this volume, and to various reviewers of individual chapters including the ever-helpful and erudite Curt Meine.

Protecting the Wild, and its companion, *Keeping the Wild* (Island Press 2014), grew out of a meeting of conservationists sponsored by the Weeden Foundation in 2012. Organized by Michael Soulé and Don Weeden, the participants considered the way that “new environmentalists” or “eco-pragmatists” have been seeking to reframe the primary goal of conservation away from preventing human-caused extinctions and toward the support of human economic aspirations, achieved in part through corporate partnerships.

All conservationists agree that a diversity of methods and strategies is necessary to advance conservation in the 21st century. But an approach that deemphasizes protected areas as a conservation tool (especially national parks and wilderness areas) and instead stresses better management of humanized landscapes is insufficient and flawed, in our view. Thus the need for *Protecting the Wild* and *Keeping the Wild*.

Book designer Kevin Cross, proofreader/indexer Leonard Rosenbaum, and copyeditor extraordinaire Mary Elder Jacobsen were superb collaborators. We also thank David Miller, Julie Marshall, Maureen Gately, and the entire Island Press team, our publishing partners.

Finally, we acknowledge the extraordinary places around the globe whose beauty, wildness, and diversity lives on due to the work of earlier conservationists. We are grateful for those parks, wilderness areas, and wildlife refuges, and for the people who saved them as wild islands of hope for the future.

—TOM BUTLER, EILEEN CRIST, AND GEORGE WUERTHNER

CONTRIBUTORS

SUKH AMGALANBAATAR is associated with the Institute of Biology at the Mongolian Academy of Sciences in Ulaanbaatar. He serves as Executive Director of the Argali Research Center, is the Ikh Nart Nature Reserve Director, and works with the Denver Zoo Mongolia Program. He has worked for decades on many conservation initiatives in Mongolia, focusing on argali sheep and protected areas management. He holds a PhD.

VICTORIA J. BAKKER is an assistant researcher and professor in the Department of Ecology at Montana State University. She earned a PhD from University of California, Davis, with a focus on movement behavior and habitat relations of squirrel populations in response to logging in southeastern Alaska.

ROBERT BALDWIN is a conservation biologist and associate professor at Clemson University whose research focuses on design of conservation and management plans based on field-based and GIS analyses of human-environment interactions. He has traveled and taught widely in field programs throughout the eastern United States and Canada.

PAUL BEIER is Regents' Professor in the School of Forestry at Northern Arizona University. His research interests include conservation biology and wildlife ecology. He has specialized in science-based design of wildlife corridors, which he actively works to conserve. He is a founding member and current president of SC Wildlands.

MARC BEKOFF is Professor Emeritus of Ecology and Evolutionary Biology at the University of Colorado, Boulder, and cofounder with Jane Goodall of Ethologists for the Ethical Treatment of Animals. He has edited a number of encyclopedias, written more than a thousand articles, and authored many books, including *Ignoring Nature No More: The Case for Compassionate Conservation* and, most recently, *Rewilding Our Hearts: Building Pathways of Compassion and Coexistence*.

ELIZABETH L. BENNETT is the Vice President for Species Conservation at the Wildlife Conservation Society. She has researched management of hunting and wildlife trade, strategic planning for wildlife conservation, and the ecology of primates in Peninsular Malaysia. Born in the United Kingdom, she worked on a range of conservation issues for many years in Malaysia, worked to address wildlife trade in Central Africa and China, and published extensively on topics including hunting in tropical forests and illegal wildlife trade.

TOM BUTLER, a Vermont-based conservation activist and writer, is the board president of the Northeast Wilderness Trust, and he directs the Foundation for Deep Ecology's publishing program. A coeditor of, and contributor to, *Keeping the Wild: Against the Domestication of Earth*, his books include *Wildlands Philanthropy*, *Plundering Appalachia*, and *ENERGY: Overdevelopment and the Delusion of Endless Growth*.

TIM CARO is a professor at the University of California, Davis. He conducts basic and applied research, and development work in Tanzania, where he focuses on how anthropogenic forces affect large mammal populations in protected areas. Currently he is identifying wildlife corridors in Tanzania and examining the impacts of roads through African protected areas. He is the author of five books including *Behavioral Ecology and Conservation Biology*, *Antipredator Defenses in Birds and Mammals*, and *Cheetahs of the Serengeti Plains*.

EILEEN CRIST teaches in the Department of Science and Technology in Society at Virginia Tech, where she is advisor for the undergraduate program Humanities, Science, and Environment. A coeditor of, and contributor to, *Keeping the Wild: Against the Domestication of Earth*, she is author of *Images of Animals: Anthropomorphism and Animal Mind* and coeditor of *Gaia in Turmoil* and *Life on the Brink: Environmentalists Confront Overpopulation*.

CARLOS CUEVAS, a forestry engineer and ecologist, is recognized for his key role toward establishing more than 2 million acres of private and public protected areas, terrestrial and marine, in Chilean Patagonia, equivalent to 3 percent of all protected lands and waters established in Chile since 1907. Working closely with Douglas and Kristine Tompkins for twenty years, Cuevas has assisted in the creation of the Tictoc-Melimoyu Marine Protected Area, Corcovado National Park, Yendegaia National Park, Pumalín Nature Sanctuary, and the Valle Chacabuco Park—the future Patagonia National Park.

CORY R. DAVIS is a Research Associate in the University of Montana's College of Forestry and Conservation. He has studied the effects of forest fragmentation on avian demography and the effects of land-use changes on protected areas.

JOHN DAVIS cofounded *Wild Earth* journal and The Wildlands Project (now Wildlands Network) with luminary conservation friends nearly a quarter century ago. He later served as Biodiversity Program Officer at the Foundation for Deep Ecology, then as Conservation Director of the Adirondack Council, before leaving office work to trek the Atlantic/Appalachian/Adirondack and Spine of the Continent wildways outlined in Dave Foreman's book *Rewilding North America*. Now the Wildways Advocate for Wildlands Network and volunteer land steward in the Split Rock Wildway, Davis is the author of *Big, Wild, and Connected*, published in 2013 by Island Press.

DOMINICK A. DELLASALA is cofounder and President and Chief Scientist of the Geos Institute in Ashland, Oregon, and President of the Society for Conservation Biology, North America Section. He is the author of *Temperate and Boreal Rainforests of the World: Ecology and Conservation* and has also published extensively in periodicals, on topics including forest and fire ecology, landscape ecology, conservation biology, and endangered species management.

DANIEL F. DOAK is a professor in the Environmental Studies Program at University of Colorado, Boulder, and also holds the Colorado Chair in Environmental Studies. A population and community ecologist and conservation biologist, Doak conducts research on the ecology and management of rare species and habitats, biodiversity protection and management, population and community ecology, and the effects of climate change on ecological systems.

ANDREW P. DOBSON is a professor in the Department of Ecology and Evolutionary Biology at Princeton University. Dobson's current research focuses on the ecology of infectious disease and its role in conservation. He has worked with projects to conserve elephants in East Africa, carnivores in the Serengeti, parasites in food-webs, and finches in the backyards of New England. He earned a PhD from the University of Oxford, where his work involved developing mathematical models of climate change's impact on bird populations.

MARC DOUROJEANNI is a consultant and Professor Emeritus at of the National Agrarian University of La Molina, Lima, Peru. He has written extensively and has a broad background in the areas of forestry, wildlife, and parks. He served as first Chief of the Environment Division of the Inter-American Development Bank and later as Principal Environmental Advisor of the IDB, based in Brazil. Dourojeanni is the founder of Pronaturaleza, the largest Peruvian environmental NGO.

BROCK EVANS is a lawyer and an environmentalist. Current president of the Endangered Species Coalition, he has served as director (Washington, D.C., office) and Northwest representative of the Sierra Club, which awarded him the John Muir Award. He has lectured widely and written extensively, including his recently released *Fight & Win: Brock Evans's Strategies for the New Eco-Warrior*. A graduate of the University of Michigan Law School, Evans was a Fellow of the Institute of Politics at Harvard University's Kennedy School of Government.

KATHLEEN H. FITZGERALD is Vice President of Conservation Strategy for the African Wildlife Foundation in Nairobi, Kenya, where she has worked for seven years. She cofounded and was Executive Director of the Northeast Wilderness Trust in the United States. Fitzgerald has more than twenty years of experience in large landscape conservation, having developed community conservancies, secured wildlife corridors, and helped establish REDD+ projects in Africa. She holds a Master's in Botany from the Field Naturalist Program at the University of Vermont.

JOHN FRANCIS is the author of *Planetwalker: 22 Years of Walking; 17 Years of Silence*, which details his rejection of motorized-vehicle use and long-term commitments to walking and a vow of silence—all motivated by his experience as a young-adult volunteer struggling to clean up after and save wildlife harmed by a 1971 oil spill in San Francisco Bay. Francis founded Planetwalk and was named the first national Geographic Education Fellow.

CURTIS FREESE lectures, writes, and consults on conservation issues and is adjunct professor in Sustainability Studies at the University of Massachusetts-Dartmouth. He has worked on biodiversity and wildlands research and conservation in marine and terrestrial ecosystems throughout much of North America and Latin America, as well as in Africa and the Arctic. A recipient of the George B. Rabb Conservation Award, Freese holds a PhD in ecology from Johns Hopkins University.

BRUCE EVAN GOLDSTEIN is an associate professor of environmental design and environmental studies at University of Colorado Boulder. He is the editor of *Collaborative Resilience: Moving Through Crisis to Opportunity*. Goldstein has a number of projects under way, including a study of the Locally Managed Marine Areas Network in the South Pacific.

JANE GOODALL is a British primatologist, ethologist, and conservationist. Goodall is well-known for the long-term, ongoing study of wild chimpanzees in Gombe National Park, Tanzania. Founder of the Jane Goodall Institute and the Roots & Shoots program for youth, now in over 130 countries, she has worked extensively on environmental and animal welfare issues. She has written numerous books, appeared in many wildlife documentaries and been honored in many countries.

BENJAMIN HALE is an associate professor of philosophy and environmental studies at the University of Colorado, Boulder. Hale is coeditor of the journal *Ethics, Policy & Environment* and is Vice President of the International Society for Environmental Ethics.

KARSTEN HEUER is President of the Yellowstone to Yukon Conservation Initiative (Y2Y), working to connect and protect habitat over a 2,200-mile-long mountain corridor so people and nature can thrive. A wildlife biologist, explorer, writer, and filmmaker, he has produced award-winning books and films, including *Walking the Big Wild*, which chronicles his 2,200-mile Yellowstone to Yukon hike. Heuer is a Fellow of the Royal Canadian Geographical Society.

MICHAEL J. KELLETT is the cofounder and executive director of RESTORE: The North Woods. He has thirty years of experience in advocacy for national parks, public lands, and endangered wildlife. In 1994 he developed the original proposal for a 3.2-million-acre Maine Woods National Park and Preserve. He also works with the Utah-based Glen Canyon Institute, to restore Glen Canyon and a free-flowing Colorado River and to upgrade Glen Canyon National Recreation Area to an expanded National Park. He has visited more than 245 U.S. National Park System units, 80 national forests, and dozens of national wildlife refuges and wilderness areas across America.

HELEN KOPNINA is a coordinator for the Sustainable Business program at The Hague University of Applied Sciences, the Netherlands. Her research areas include environmental education, environmental social sciences, environmental anthropology, conservation, and education for sustainable societies. She has published numerous books, including *Environmental Anthropology: Future Directions*, coedited with Eleanor Shoreman-Ouimet. Kopnina holds a PhD from Cambridge University.

HARVEY LOCKE, a conservationist, writer, speaker, and photographer, is recognized as a global leader in the field of parks and wilderness and large landscape conservation. He is a founder of the Yellowstone to Yukon Conservation Initiative, with the goal of creating a continuous corridor for wildlife from Yellowstone National Park in the United States to northern Canada's Yukon Territory. In 1999 Locke was named one of Canada's leaders for the twenty-first century by *Time* magazine, Canada. In 2013 he received the J. B. Harkin Award for Conservation from the Canadian Parks and Wilderness Society and in 2014 he received the Fred M. Packard International Parks Merit Award from IUCN at the World Parks Congress.

ROEL LOPEZ is Director of the Texas A&M Institute of Renewable Natural Resources and a professor in the Department Wildlife and Fisheries Sciences at Texas A&M University. His focuses include wildlife management, military-related sustainable ranges initiatives, and natural resource management.

DOUGLAS J. MCCAULEY is an assistant professor in the Department of Ecology, Evolution and Marine Biology at the University of California, Santa Barbara, where his lab research focuses on understanding how community structure influences ecosystem dynamics, determining how ecosystems are interactively and energetically coupled to one another, and quantifying how humans perturb these dynamics and shape patterns of biodiversity.

GEORGE MONBIOT, an English writer known for his environmental and political activism, is a regular columnist for *The Guardian*. He is in the process of setting up a new organization called Rewilding Britain. With many titles to his credit, Monbiot's most recent book, *Feral: Searching for Enchantment on the Frontiers of Rewilding*, discusses the large-scale restoration of ecosystems: rewilding.

REED F. NOSS is Provost's Distinguished Research Professor at the University of Central Florida. His research examines the application of science to species-level and ecosystem-level conservation planning, restoration, and management. Current focuses include southern grasslands and the effects of development on bird communities. Noss has served as editor-in-chief of *Conservation Biology* and president of the Society for Conservation Biology. He holds a Master's in ecology and a PhD in wildlife ecology.

KATARZYNA NOWAK is a Junior Research Fellow at Durham University, England, and a Research Associate at the University of the Free State, Qwaqwa, South Africa. Her interests include threatened species and the influence of human-dominated landscapes, as well as species diet, conservation status, and distribution. Nowak holds a PhD in Biological Anthropology from the University of Cambridge.

MIKHAIL PALTSYN graduated from Moscow State University, has lived in the Russian Altai Mountains, and has worked for conservation of endangered species of Altai-Sayan Ecoregion, primarily the snow leopard and Altai argali, assessing their population status in Russia and adjacent Mongolia, and coordinating extensive conservation projects on their behalf. He is working toward a PhD in conservation biology, and one of his ongoing projects, with WWF, considers the conservation of big cats in Russia.

SPENCER R. PHILLIPS is a natural resource economist and founder of Key-Log Economics, LLC, which brings economic information to land use, ecosystem management, and community development decisions and crafts policy and market solutions to foster sustainable connections between community, economic, and ecosystem health. He is also adjunct faculty at the University of Virginia and Goucher College, lecturing in ecological economics, natural resource policy, and spatial analysis for public policy. He holds an M.S. and Ph.D. in agricultural and applied economics.

BARBARA AND CHRISTOPH PROMBERGER have spent most of their professional lives in the Romanian Carpathians. They are currently developing a wilderness reserve with full protection for all its components, with the aim of not just protecting the last remnants of pristine nature but of also restoring degraded areas and managed forests back to their original state. The Prombergers have helped develop a wolf management plan in Germany; a large carnivore research project on wolves, bears, and lynx in Romania; and conservation proposals for several areas in Turkey, among numerous conservation efforts.

RICHARD P. READING is the Vice President for Conservation and founder of the Department of Conservation Biology at the Denver Zoological Foundation. An adjunct professor at the University of Denver and Senior Research Professor at the University of Colorado, Denver, Reading holds a PhD in wildlife ecology and is a prolific author of scholarly and popular articles. He has worked on conservation projects across the globe, with a major research focus on developing interdisciplinary approaches to conservation.

CONRAD REINING is the Associate Director of the Arts and Sciences Development Office at Dartmouth College. As Eastern Program Director for the Wildlands Network, he coordinated conservation efforts toward developing a transborder network of linked conservation areas in the Northern Appalachians of the northeastern United States and southeastern Canada.

CHRISTOF SCHENCK holds a PhD in Biology/Zoology from the Ludwig-Maximilian-University, Munich, Germany. He is the president of Help for Threatened Wildlife and Executive Director of the Frankfurt Zoological Society in Germany, where he oversees conservation projects worldwide. Schenck previously led FZS's Giant Otter Project in Peru, which he launched with his wife, biologist Elke Staib. He is a member of the IUCN's Otter Specialist Group.

TUVDENDORJ SELENGE is the Executive Director of the Mongolian Conservation Coalition. Selenge has worked with a number of different conservation and international aid organizations to conserve Mongolia's wildlife and natural areas for over twenty years. Much of her work has focused on improving management of protected areas.

ANTHONY R. E. SINCLAIR, a Professor Emeritus at the University of British Columbia and former Director of the Beaty Biodiversity Research Centre at UBC, Sinclair has conducted research on the Serengeti of Tanzania for more than forty years. His ecological research investigating the role of biodiversity in ecosystem functions extends around the world to Africa, Australia, New Zealand, and Canada. In 2013 The Wildlife Society awarded Sinclair the Aldo Leopold medal.

GARY TABOR is founder and Executive Director of the Center for Large Landscape Conservation. In 2013 he won an Australian–American Fulbright Professional Scholarship in Climate Change and Clean Energy. A conservation scientist and wildlife veterinarian, Tabor is a cofounder of the Yellowstone to Yukon Conservation Initiative.

MARTIN TAYLOR is a conservation scientist with WWF-Australia and a member of the IUCN World Commission on Protected Areas. Taylor's published work provides important analyses of the effectiveness of the Endangered Species Act in the United States and of the effectiveness of protected areas and other conservation actions for threatened species in Australia. He has served as the conservation scientist with the Center for Biological Diversity in Arizona, as an invited delegate to the Scientific Committee of the International Whaling Commission and as an NGO observer at CITES.

JOHN TERBORGH is a James B. Duke Professor of Environmental Science at Duke University, where he is also Codirector of the Center for Tropical Conservation. He has operated the Cocha Cashu Biological Station in Manu National Park in Peru since 1973. A 1992 MacArthur Fellow, Terborgh holds a PhD in plant physiology from Harvard University and has written extensively, including the books *Diversity and the Tropical Rain Forest*, *Requiem for Nature*, and *Making Parks Work: Strategies for Preserving Tropical Nature*.

DOUGLAS R. TOMPKINS is a wilderness advocate, mountaineer, organic farmer, and conservationist. For more than two decades, he has worked alongside his wife, Kristine Tompkins, to restore degraded farms and to establish large-scale protected areas, including new national parks in Argentina and Chile. Through a family foundation, Tompkins supports environmental activism in North and South America and has published numerous conservation activism-related books and a series of photo-format books focused on parklands, the most recent of which is *Iberá: The Great Wetlands of Argentina*.

STEPHEN C. TROMBULAK, a conservation biologist and landscape ecologist, is a professor of Environmental and Biosphere Studies and also Director of Sciences at Middlebury College, Vermont. He currently directs two primary research programs—one examining forest-dwelling beetles and one looking at landscape-level wildlife connectivity in the Northern Appalachians.

EMILY WAKILD teaches Latin American and environmental history at Boise State University, Idaho, where she is an associate professor. She holds a PhD in History. Her book *Revolutionary Parks: Conservation, Social Justice, and Mexico's National Parks, 1910–1940*, received numerous awards. With a grant from the National Science Foundation, Wakild is writing a comparative history of transnational conservation and scientific research in Amazonian and Patagonian South America.

GANCHIMEG WINGARD is the Mongolia Program Director for the Denver Zoological Foundation. She holds a Master's in environmental science from Charles University in Prague, Czech Republic, and a Master's in wildlife ecology from the University of Montana. She has worked for the Mongolian Ministry for Nature and Environment and on conservation in Mongolia for more than twenty years.

GEORGE WUERHNER is the ecological projects director for the Foundation for Deep Ecology. He has visited and photographed hundreds of national park units in the United States, including all Alaskan park units, and even more wilderness areas, to gain first-hand knowledge of their ecology, and to see natural landscapes that operate with a minimum of human influence. A coeditor of, and contributor to, *Keeping the Wild: Against the Domestication of Earth*, he has published 36 books on a wide variety of topics including national parks, natural history, wilderness areas, and environmental issues.

NOTES

INTRODUCTION

1. Frank Graham Jr. describes the park's birth, the passage of the "forever wild" clause at the 1894 New York state constitutional convention, and the subsequent defense of the Adirondack Forest Preserve's constitutional protections in his classic book, *The Adirondack Park: A Political History* (New York: Alfred A. Knopf, 1978).
2. The land use changes, geology, wildlife status, and many other facets of Adirondack Park ecology and history are wonderfully illuminated in J. Jenkins, *The Adirondack Atlas: A Geographic Portrait of the Adirondack Park* (New York: Wildlife Conservation Society, 2004). The recovery of otter, black bear, beaver, white-tailed deer, and other native species from their greatly reduced nineteenth-century populations is another example that habitat conservation and wildlife protection laws can be extremely effective.
3. See D. Duncan, *Seed of the Future: Yosemite and the Evolution of the National Park Idea* (San Francisco: Yosemite Conservancy, 2013).
4. See passengerpigeon.org for information about events marking the 100th anniversary of passenger pigeon's extinction.
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13. *Protecting the Wild* focuses on terrestrial protected areas due to space and thematic constraints. The editors fully recognize, however, that Earth is mostly a blue planet, and no conservation agenda that seeks to fully protect the wild can ignore the pressing need for a global system of marine protected areas, anchored by strictly protected marine wilderness areas.

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Conservation (SACs), Special Protection Areas (SPAs) or Ramsar sites. More information can be found at www.naturalengland.org.uk/ourwork/conservation/designations/ssi/default.aspx.

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39. Wilderness defenders are not opposed to indigenous people’s presence in wild nature. See H. Locke and P. Dearden, “Rethinking Protected Area Categories and the New Paradigm,” *Environmental Conservation* 32, no. 1 (2005): 1–10. As Daniel Doak and colleagues point out, “indigenous groups and conservationists have...frequently formed alliances to protect lands and counter extractive industries.” “What Is the Future of Conservation?” *Trends in Ecology & Evolution* 29 (2013).

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56. P. Stokowski, “Community Values in Conservation,” *Reconstructing Conservation*, ed. B. Minter and R. Manning, 292, emphasis added.
57. For an argument of why social justice cannot be built on a colonized Earth, see my “Ptolemaic Environmentalism,” in *Keeping the Wild: Against the Domestication of Earth*, ed. G. Wuerthner, E. Crist, and T. Butler (Washington, D.C.: Island Press, 2014), 16–30.
58. On the deluded mainstream plan to pursue “sufficient economic growth for everyone to become rich” (in William Rees’s words), see W. Rees, “Avoiding Collapse: An Agenda for Sustainable Degrowth and Relocalizing the Economy,” *Canadian Centre for Policy Alternatives*, (June 2014): 1–20.
59. M. Shellenberg and T. Nordhaus, “Evolve: The Case for Modernization as the Road to Salvation,” in *Love Your Monsters: Postenvironmentalism and the Anthropocene* (Oakland, CA: The Breakthrough Institute, 2011 PDF e-book).
60. What Michael Pollan calls the industrial food chain’s “journey of forgetting” applies to the entire gamut of modern material culture, which is always sourced from the natural world (without gratitude) and often at the cost of human impoverishment (with little compunction). M. Pollan, *The Omnivore’s Dilemma* (New York: Penguin Press, 2006), 10.

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3. See the entries for “wilderness,” “wildnis,” “wildlife,” and other words having “wild” as their root on the web page “German Dictionary by Jacob Grimm and Wilhelm Grimm,” Berlin-Brandenburg Academy of Science and Humanities—Göttingen Academy of Sciences and Humanities (© 1998–2014 by Trier Center for Digital Humanities / Competence Centre for Electronic Processing and Publication in the Humanities at the University of Trier, http://woerterbuchnetz.de/cgi-bin/WBNetz/wbgui_py?sigle=DWB&mode=Vernetzung&hitlist=&patterlist=&lemid=GW21254).
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5. See the discussion of “road network” on Wikipedia, <http://de.wikipedia.org/wiki/Stra%C3%9Fennetz>.
6. See the website page “Land Use—What Is It?” (October 21, 2013), <http://www.bmub.bund.de/themen/strategien-bilanzen-gesetze/nachhaltige-entwicklung/strategie-und-umsetzung/reduzierung-des-flaechenverbrauchs/>.
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AFTERWORD

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