

Welcome to Turning Conscience Into Action, the Earth Charter podcast. Join Mirian Vilela, Earth Charter International Executive Director, in her fascinating conversations with great thinkers, scholars and activists from around the world who are working in the fields of sustainability, ethics, education and social transformation. Our purpose is to generate new insights on how to face current global challenges and inspire informed action.

Hello, everyone, and welcome to our Earth Charter podcast episode of today.

For this episode, I'm happy to bring to you the voice of Tiokasin Ghosthorse, who is a member of the Cheyenne River Lakota Nation of South Dakota. He is an international speaker on peace, indigenous, and Mother Earth perspectives. Tiokasin has a long history of indigenous activism and advocacy. Thank you so much for joining us today, Tiokasin. Thank you. Good to be here. So would you please share with us a little bit about you, who you are, where were you born, where did you grew up? Oh, yeah.

I was born in the geographical center of North America, and in place along the Missouri River on the Cheyenne River Lakota Reservation, in a place where there were no telephones and no hardly any cars at all, if any. Electricity was new, and most of the native people didn't have it. We didn't have paved roads. All these things that people think that are given to every people, and I'm not saying this in a poverty way, is that because we didn't have those things, it's because the land was clearer and cleaner, because we didn't have the oil spills called roads now, and in asphalt and all that, that you've seen people making roads.

And so those polluted toxins were there, and at that time. So in that story, it was illegal for native children to be born other than public health service or in and health service hospitals in the U.S., because at that time, we didn't have freedom of religion, and we were banned to speak in our language and singing our songs or practicing our culture. And so my mother didn't want me to be born illegally, and she lived three miles in a cabin with my grandfather and grandmother. She waddled three miles to that hospital, the government hospital, and that's the place I was born.

Apparently on the way, she kept telling me to hold on, hold on, baby. She didn't know if I was going to be a boy or a girl. So she, you know, until I was born. So but she told me to hang on and one of the virtues, I guess, that that I gained from that was patience. So I think that's one of my main traits now today that helps me is to be patient with myself as well as others. And there's if you just hold on a little bit more with then you can actually understand. And I use this in a way that the learning experience that I had as a child being put into boarding schools, religious and government boarding schools and in my youth.

And at that time, I said, we want to allow the speaker languages or sing our songs. So and that time at the ages of six on many of the children were taken away from native families because we were considered poor.

And and that was materially. And so the the material world. It came in and dominated the organic worlds of a native person, native people. And so that cultural, you know, this disarray that it caused the domination that caused to want to make us learn differently or

force us how to learn differently by being taught and not being shown. And it's very different to be shown something where you can make your own choice and, you know, feel that you're empowered because you actually were able to select what was easier for you to learn and that strengthen your ability and you yourself and and and, you know, your surroundings with your family and with nature.

And were you in boarding school during the whole primary and secondary school time? Yes, I could say off and on that did happen. Primarily, it was a few years and then away from that. And when I got into boarding school, it was less of that. I mean, it's going to be into high school. It was less of that. And so that community since never left because that's just before six years old. That's when it the the formidable years came in. So that never left. And knowing that was true and not idealistic.

That's what my educational value of learning from the earth being shown by the earth. They couldn't remove that and that that's what they tried to do with this other way of concepts and logics of domination. And so that was a different in, you know, culture and what is considered civilization. That one was exclusively extractive, where the other culture was inclusively generous. And I think that's the difference between native education and the Western education. So the learning capacity was about information and data and writing and all the symbols of domination where you don't find that externally in the natural world where it's always an ongoing learning, a learning rather than a seduction and the lessening of spirit that Western education is forced upon people of community with the earth.

Because communities to us is non anthropocentric. It's more or less nature based, even so that we have to remove the word nature because that word doesn't exist in our language. Because if that's who you are, why need the word for that concept of nature? Yeah, we have been working on transformative learning, at least I have been quite interested in trying to understand how transformative learning happens, especially because we have been working with the Roshara and looking at ways in which values education can happen.

So do you have any example of your own learning experience as a child or during your youth? Any example that you can illustrate how yourself you went through a transformative learning moment, would you share that with us?

I can, but I thought this question over and it's a good question, but I don't think I transformed as much as what I'm doing now, which is transmitting the energy of nature.

Transforming means that you've changed and on the outside I look like I've changed and I dress in the Western style and the surroundings are basically the elephant in the room. That one people are barely able to talk about these days. So I don't think I pretty much transformed, but I'm still transmitting that root of the earth, that root of the indigenous peoples that I come from. And that's always a transmitting like the language is always transmitting. So it's an energy. Transforming means to me that we've changed our form, what we think in the Western world, because we want to put back all those energies that are out there. We want to put that in the box of the Western thought process. So education does that.

It takes the life and draws out and leads away from spirit and replaces that with knowledge and information. And that's often delegated, disseminated, delineated by authority. And like I said, we don't have a word for domination. And so it's about recognizing the transmission of life and how do we do that, but through consciousness, not conscience. And you see in nature that they are transmitting.

But the Western way would think that, oh, that tree is transforming. But yeah, it's not. It's still transmitting. And so I think that's an example I would say. And I understood this when I was very young, that I couldn't understand, we could say the trees in the Northern Hemisphere are deciduous and they transform from leaf, the leaves fall, then they go through winter, then the leaves come back in spring and they bloom in the spring and summer. But that's not really transforming. They're transmitting a message or transmitting patience or transmitting all the probably the values, the internal values most humans are missing because we're away from observing, watching, listening, knowing the earth anymore. And I think that's part of the transformation. We want to change.

And that goes with the conjunctive. I'd say the conjunctive is to be something, to be somebody else, to become somebody else, to become. But that's only good within the Western context. Knowledge. How is knowledge shared in your culture? And how do you think, really, if you can give us a little bit more thoughts and examples of how education and learning takes place in your community? Okay. And in a way, knowledge is some, there's a short word that we say is amma, which is the memory of the earth, because the trees, the rocks, the stones, the water, the birds, the animals, all that life, it has memory. And that's our knowledge.

So if we are in that motion of life, which is very restricted here, if we are in that memory, when I was young, it still hasn't left me, because that's where knowledge comes from, real knowledge and understanding, because it has, is based in eldership and wisdom of the many years before any human ever showed up. So our knowledge is based, any information is based through the earth. And when I was growing up, to be displaced from that, and not have the nature that I understood then, and to be removed and put in a in a right angle building, where everything just kind of stops from a beginning to an ending, where rather than a continuum, well, this is how we have to memorize, we write things down, we make books, and that information is always changing.

And you don't know who is authority or not, who who's in control here. So everybody is confused. But the difference between the knowledge, the Amma, the memory of the earth is, is that that knowledge is the mystery. And we're not trying to solve that mystery as native people. But when I came into the Western educational system, it was everybody was trying and still trying, still trying to solve the mystery.

And that's kind of like a losing cause. So you're always feeling like you'll never get it. You'll never understand. And so we make up words like God and, you know, authoritative systems in science and government and in religious. And so make up authoritative figures and systems. And that's not that's not what the earth is. The earth is very egalitarian. And even always giving you knowledge in a sense. And it's just the difference between how one is has learned. In other words, the earth listens to us much better than we think that we listen to the earth.

So yes, it's partly true that we need to go to the earth to listen. But we can't go with what we've been taught how to listen out of the West, right, to authority. We go in a relationship and listen how learn and we're taught how to listen from the earth. And so it's difficult. And how do you do that? By example, is it if we're speaking a heart language, and we come from the heart, we in the West, they are saying, well, you need to go to the heart as if it was very distant from your educational process of information and in what the brain stores. But yet to us, the brain is only a sense sensory organism with all the senses up here. And the heart is accepting so much energy and knowing and giving out so much energy that we know that's where our brain really is.

So we come from the heart and our language is such that it is very inclusive, even of the Western way of thinking. But the exclusiveness of the West from the brain is always excluding that heart language of the earth. And I think that's a separation that's occurring right now. So I don't know if I'm answering your question, Mary, but that's close to it. Yeah. Yeah, that's very helpful. Now, conventional and mainstream education is undergoing a major paradigm shift. How do you envision learning, the learning experience to take place in the future? What should happen? How this shouldn't fall in terms of the conventional mainstream education system? How how learning should take place? And what can we learn from the traditional indigenous cultures way of teaching and learning?

Well, I think to learn from native cultures, we have to begin to live not as native people, but learn how to live with what can be generous and be appreciative of what is here, particularly. But the one thing is that if you go and we have to stop applying Western thought process Western ways, because these are all extractive, we'll go to the indigenous cultures and bring it back to this society so that we can survive as long as we can. And words like sustainable development are like, that doesn't make sense at all. Because traditional cultures have been around for hundreds of thousands of years, and we're still sustainable wherever we are, because we learned how to live with that land, and we adapted our living according to the earth.

But the non-traditional indigenous cultures have tried to adapt the earth to our needs to the Western way, and that's the difference between that. So I think there's a lot that the Western world has to let go of and unlearn. And you know, all the words that are currently trendy right now, like trust science and decolonize and colonize and all these trendy words really don't do anything, but they change theory, which in many traditional cultures, there's no need to theorize, because you're living a tried and true 10,000, 20,000, 100,000-year-old traditional indigenous culture. And so for us to paradigm shift is like, wait, why would we want to change how to live with the earth to a plan about how we're going to survive ourselves in this paradigm thought process? So now we must shift and change.

Yes, that's true, but the earth is always going to change anyway. So if we're not in rhythm with the earth, then there's no envisioning about how to learn unless you're living with the earth. So it's that educational process that we've been undermined about our consciousness with the earth for 4,000 years now in the Western paradigm. And how is a 4,000-year-old society, civilization going to have a paradigm shift when it keeps trying to explain itself into existence?

And why we must all live this a certain way of technology and science and religion as it's been doled out to people that you don't think this way, then you are not going to survive. But indigenous peoples have survived that also. So learning from indigenous cultures traditionally, even traditional, is another word. It's like, no, we're indigenous. There's no need to be traditional. This is the earth, we're in rhythm with the earth, and that starts inside. And so I don't think it's native people who are undergoing, and we're not ready to serve. We're not at service to this paradigm shift that the West is sort of imposing on other, on indigenous cultures especially.

And the result of that is reservations here. There's room for everybody to live here, but there's not enough room for native people unless we give up our traditional indigenous culture. So that's why we're on reservations, because there's no room for Lakota in America. And yet, yet the land still understands us. That's why we're stuck in, we're on these boxes called reservations, because then we are a zoo, then we can be controlled. Our wildness are living with nature, living with spirit, as they understand cannot be tamed or dominated or made into domestication to be tamed without spirit and civilized.

So I think that's a difference, and I know that's a difference, because that's where I come from, and I come to the society where when I speak this way, it's hard to accept, because we're trained to be very restricted in our thinking and not step outside the boxes that we're taught in the Western world. So I do think that letting go of the ideas that we can change other people's, that we can change the earth, it needs to be let go.

Because as you see, Marian, that this time of COVID, that time, especially last year, when there was no motion of civilization, the planes, transportation, everything stopped, everything stopped. And guess what? The earth start coming back and just that short time birds and like crazy, everything would wow. And I know that feeling, because that's where I come from. But now we're still wanting things to reset, to go back to the same way. And it's not going to be that. I think earth is given her message, and that's the educational process. That's a paradigm shift. She's already ahead of us.

Yeah. Now, in terms of different cultures around the world, do you see that place in which we as humans come together independently of our culture and nation? And if I come from Brazil, someone comes from another part of the world, others live in different indigenous or native communities. How do you see that space in which we share some commonalities as humans? Yeah. These are very good questions. And I think that I'll start with the younger generation. I just taught a class for the lack of a better concept yesterday. And I will continue to teach them tomorrow. And it was very interesting, these native people, people from like 13 different countries, maybe one had to confess, she confessed that she was from the border of Illinois and Missouri, which are states, and that she did not know who her people were.

But she knows she's think that they were Irish or whatnot. And but I didn't go any further with that. So when I think about the young people, especially, wherever they came from, they're all accepting the Western way of thinking and being too easily, they're acquiescing to this information. And because they, somewhere back in their minds, their parents' generation or before, that America was the dream.

And they come to America to the United States, in a sense, because America is North and South. So you come to North America to the United States to achieve success, so that you can be, have access to more material and ownership. And so when these young people came and they were talking, and we all talked and we discussed things, you know, we usually teach outside under, with a fire going, but yesterday was raining so much. So we were able to go in this place called the Yurt or Akiva. And it's a building around building with a dome-like, but yeah, it's conical on top. So this would be, in the plains would be like a teepee, a yurt of the Mongolians and Siberian peoples, of the Turkish peoples, even of Africans and the Navajo and the Southwest have yurt structures.

So these were more natural structures and all these structures were built according to the cosmology of the moon and the sun. And there were alignment of the rising and setting moon at different times of the year and the phases of the moon. And it took generations to understand this, you know, the movement of the moon and the stars and the flocks that fly north and south. So in this way, the human values of this younger generation have been stunted. And it's, I gave the example of the whole island of Turtle, Turtle Island, which is essentially North America. And in the lower 48 states, there was old growth everywhere.

And as the old growth went, so did the population, the indigenous cultures population. And today, the old growth is roughly 1.5% left in the 48 states. And so is the indigenous cultures, where like 1%, maybe 2% of the population of the United States. So, but then they say, well, we're going to replace the plants. Here's the plan. We're going to replace the trees. And so they did. Now they're finding that the trees are kind of like not really responding the way they have. They have been, they have no elders, the trees have no elders. And so as a people, there's lack of eldership in the United States and from other parts of the country because of that dream American and other worlds, excuse me, of the earth.

And they are been taken out of their traditional cultures and put into a Western aggressiveness of defining how they must be successful. And that would mean to leave around, leave behind their indigenous cultures. And if anything, cultivate the Western values into their lives so that they are not left behind because the young generation does not have elders. And so the stories are not there. Just like the trees, their stories of how to grow strong and big, like, like the older trees in California with the sequoias and the redwoods, those are elders. And that's how it is among Native people. We have elders, but even those elders are listening to the elder earth, they're listening to the elder trees, they're listening to the elder rocks, and they're all in our ceremony. So we have not lost that.

So when we want to cultivate human values, we must understand that human beings are the youngest species because we have not learned how to live with the earth. And the humans that propose that we are supreme, because we can build bombs and cause war and go to the moon and all these things, they think that's intellectual intelligence, supreme. But it's really those who are learning how to live with the earth that's really the use of intelligence the way the human being is formed or created to be. So the youth need to, if I could say need, let's start listening to the elders and especially Indigenous cultures, like I mentioned before, Indigenous peoples are elders here on the land. Yeah.

True. Now, the Native American Cosmovision, if we can talk a little bit more about what's that Native American Cosmovision in spirituality, and how do you think that Cosmovision of Native Americans can help us address the current challenges humanity face?

Cosmovision, wow, from creation story, not a beginning, but that the creation story was always creating. In other words, we are always in the creation, we're always creating in the creation, if that's what it is, for lack of concept that I don't know the nouns well enough yet to explain it more so people understand it easier is that the Cosmovision is a continuum without beginning and without ending. And there is no really such a word for spirituality. What we say is, it's not all, we are all related, it's much more than that. And the interdimensional Cosmovision, like I said, the Earth is needing, has its own being.

And with all of those intricacies of bringing life to be able to speak to the Moon, to be able to speak to the Sun, to be able to speak to other planets within the galaxy, and even further than that. Just as human beings, we don't understand thoughts. We think that they only are contained within a body. But in that way we say, Makasi Tomini is to hold the world, hold the Earth within your arms. And so this is intending the cosmos, the universe, that we are made up of the same elements of the universe. And why not? So part of us in understanding the intuition, which I said my mother said that we cannot speak Lakota without intuition, is understanding the challenges that are being taken away from us to enhance, to cultivate intuition. It's not guesswork, it's not superstition.

And so those challenges of Cosmovision have been taken away and put into religious context. And somebody's controlling that. And you can see it through religions out there, that we're all one, you know, without being related. So to us, there is, it's not so much a commonality. That's too easy. But to know the differences. And we're not saying that that's wrong. We say that may not be right for us. So if we address the current challenges that we are going through as human beings, is that we, a lot of human beings have been forced to, if not accepted, the technical human doing, rather than the organic human being. So we are human, we are technical human doings, according to the plan of those who are in authority and saying the Cosmovision is this. And this is how you are spiritual.

And yet, there's no consciousness in that, there's only conscience, because you have to be accepted almost like in a club or religion or membership, in order to say that, oh, that person understands, where the other part of Cosmovision is understanding the tree has consciousness. And putting the knowledge into the earth as well as deriving the earth's knowledge of the consciousness of the sun, the stars, all their lives. And as native people, we are relating to that Cosmovision, that consciousness of the tree, of the earth, of the elders. And that's in our language. And it's the earth's language, that is the Cosmovision. And no agenda, if we understand that there's no agenda, there's no plan, earth has a plan for us.

And we have to accept that now, especially now, that we can't just be doing our best, that we have to do what's required without sitting in a wishful state. So, you know, we have to do something because Mother Earth is that message, that bigger message now. And to native people, earth has always been the bigger message. But to the Western world, that the human is the bigger message. And earth is secondary. Because you hear it in all the organizations that are involved in the climate change and climate crisis. And, you

know, these terminologies that native people are just kind of looking at and trying to understand, if you're living with the earth, then you change with the earth. And if you're living on the earth and domination, then you want to change the earth to fit your needs.

And I think that's the mindset of maybe we're getting the wrong Cosmovision. Yeah. It's certainly the predominant way of thinking in the mainstream society is very anthropocentric. That's precisely one of the uniqueness of their chart is that it articulates a message that is more life centric or eco-centric. And with an invitation for us to move away from this anthropocentric focus to a more life centric or eco-centric approach. So, in terms of indigenous cosmology and the earth's charter, what do you think are the linkages or synergies or similarities between the values and worldviews that are articulated in their charter and the indigenous cosmology? I would say the links can be broken. Similarities are too easy.

But the synergies, the values of the earth, not the human value of worldview, the earth articulates within the earth's charter as a sea that the between the lines, between the symbolism of an alphabet where native people don't need an alphabet because we evolved past it because ours is about that synergy. The indigenous cosmology is understanding how the what the tree, how it feels, how it grows and what it gives and to be generous like the cosmology of the earth, the synergy of the earth. So, this is very different to me again.

Between the lines, this is where if you ever go among native people, there's a lot of pausing between the words because the quantum physics is within the languages.

And just an example of that, the way I described water in English is water. It's wet, it's clear, you swim in it, and all these things that you use it for. But in the older Lakota language, M-N-I to use the alphabet of the west is the sounding of M-N-E-M-N-E. It means this without ever thinking water. It's E is like voicing, N-E is like living, and M is that which is related between you and I and all things. So, we are voicing the living relationship between you and I and all things. And so, we think of water, we feel water because that's who we are. And so, if we are that, then also if we are the tree that makes us up, the tree that's part of our bones, the value, the minerals and you know, all the consciousness of the earth, the intelligence of the earth is in the body.

And so, when we articulate synergy, then we have to be in rhythm, we have to be at peace with the earth, so to speak, rather than on the earth, trying to learn how to control the earth. And if the Earth Charter is to even evolve, it must be evolved with the earth, not so much a human process in down form. And so, the earth to me, the Earth Charter will shrink in order to be what they say less is more. And that indigenous cosmology is in all of us.

But a lot of the indigenous and the majority of the world, as you know, has lost that how to be indigenous, because of how we view the indigenous peoples. Oh, they're poor. So, we get into poverty, porn, we get into trauma porn, but yet the earth is always taking care of us. She gives us the confidence to be synergetic. She gives us that ability that still is in with all of us. But we can't control that, but we need to respect that synergy. And I would say COVID is one of those synergies to show us that who is really in control, regardless of if the human thinks it's a conspiracy theory or whatever, but it's still about the earth.

And I think a lot of, again, Native people are losing that, and we become victims of the linkages and the similarities process. Because, yes, we aren't all the same.

And like flowers, we're not all the same. And people think differently, or at least they feel differently. So, I would go that far with that, Mirian. Thank you.

Let's hear your thoughts, your feelings on the value of multicultural dialogue. What's the value of multicultural dialogue and collaboration across cultures?

Yeah. Trying to take those truer cultures and putting it into the one melting pot of the west.

To say that we all are one, we all must think this way, must do things in order to have the same conscience, rather than the consciousness of the earth, from the earth. And so, I hear multicultural, that's just another word or concept that doesn't recognize what true culture is. And so, in America, all that war, these worn out words, terms often change and become more of a human anthropocentrally dominated dialogue. And we're not referring to the earth anymore, we're just worried about civil rights, human rights. And there's no dialogue or collaboration in that sense with the earth. And so, our language has the last messages, I'm talking about western languages, have the last messages of even putting the earth secondary. And so, in you find in Lakota, everything is about the earth.

How do I say, to put the value of the earth and everything before us, before, it's like we have to ask the earth to live here. And so, our language is always about asking the earth to live here. That's actually quite interesting to bring the voice of earth in everything we do. And even in the way we make decisions, it's like trying to hear the earth and her voice and how that can influence the way in which we interact in the world.

Yes. And I think that dialogue with earth is missing. I really want that. And this is what I do with the grad students that I work with is they've been so far away from it, but we're using academic language, not me, but the people using academic language that even the faculty are tired of the track that circulates around and around to uphold a certain system.

And this is going back to the Earth Charter. Well, I think the Earth Charter is helping to see that. And if you have to read between the lines, and that's what we do, it's about bringing out what's between the letters and the sentence and a real meaning of that, you can intuit that. So when I'm thinking about we're not intuiting the earth, intuiting the earth, it's no intuition with it. There's a one-way dialogue. This is how we're going to plan you, the earth, and we're going to plan people accordingly. So it's that existence of other life forms that we're not recognizing, that we could be on the same level with all of those life forms, and it'll be easier for the human beings to live. Right now, we're just humans, right? We're forgetting how to be.

So we have been working on a process to see how can we invite people to think, so to expand that thinking, to bring the voice of earth, but by inviting people to look at the importance of planetary well-being, the importance of the well-being of earth, and to help us think about, okay, how can we as humans contribute to the well-being of planet earth? What do you think about that? It's by, again, letting go of the logistical thought process

of the west that we can actually plan the earth. So when I'm saying contribute, when you say contribute, I'm like, it's almost like I get it, but what earth has given us everything and continues to do that. So what are we really, truly contributing?

You'll find that indigenous languages are about generosity and appreciation, no matter in abundance, no matter how much has been taken away, but the difference, again, I'll talk about the difference because that's needed to talk about now. The earth is finding the difference also is that an extractive society thought process cannot live conductively with the earth. She won't allow that. She will take away the domination thinking process because she cares for all human beings and is always teaching the lesson. And if we're far away from that lesson, then there's a hard truth to be heard. And sometimes that's in climate crash, which is happening now. And yet there are people who are accepting that climate crash is, this is her lesson being taught and some people will listen and some people won't.

And so when I'm thinking about these questions that you have been asking, yes, we can contribute by not doing.

Because we are contributing means that we have to take away to say that we are benevolent and this is what I can do. Recycling all these things that seem not to work because things seem to have gotten worse. It's contribute is letting go. We need to contribute to the thought process of letting go that we cannot own the earth, that we can't control those cultures who are also still living with the earth. And you'll find that in that Western thought process that we don't have to be primitive to understand intelligence in the West anyway. But the true intelligence is learning how to live with the earth and not try to find a home someplace else on the planet.

And I think that can be done in one generation. Epic can be done in one season as the earth has shown us. I think that's part of, we have to stop taking away and start giving it away and learn how to understand the consciousness that understands us and let go of our conscience that has been dictated through rules and regulation of the Western domination process. And you'll find that the consciousness that is so connected with nature is actually who you are. And that we have to let go of our conscience that we're doing the right thing. We can control those, especially indigenous peoples because we are often thinking about indigenous peoples as dying off and their poor people will bring them running water, electricity and cars and books.

And so we have to let go of that and allow indigenous peoples to show you what true generosity is because that's what we can contribute is generosity. Not what we've taken away to say we can contribute, but letting go to think that we can contribute if that's, I'm hoping I'm keeping you on track with this is allowing the indigenous peoples to show us how to be generous because that's where they understand the earth because the earth is always generous. And so the language, we have to let go of the language of control. Yeah. And just by picking that word and seeing what comes to our mind, generosity, if we can just focus on contributing with generosity to the well-being of earth, it sounds beautiful. It's really inspiring. Now climate change, the challenges of climate change and how can we address that?

It seems to me that many people are talking about climate change. Other people are not even getting what does it mean. But can you speak a little bit about how you understand climate change and especially the challenges and how to address them?

Yes. Again, I'll go back to the indigenous peoples. Climate change, we're being affected by the most and we're not doing the damage. And yet those who are actually doing it, the damage are kind of spreading it around to say that everybody's involved and not really accepting a responsibility that maybe it's the way we live and think the language we're disconnecting ourselves constantly from the earth and finding existence and using the same, if I can say this correctly, we're using the same language to try to wake up with that put us to sleep in the first place. In indigenous peoples aren't using that language because it's always in motion. And this deception of controlled information is not saying that I deny that there's a climate change because that's always going on.

When we look at it, it's the humans who have to change the way of living. And that doesn't mean measuring carbon units, measuring and weighing and how much it's going to cost because that's human change. Climate change is not going to allow that to go on anymore. Earth is not going to allow where we can start counting. And to us, it's like the war against the earth is the language we use. And I think that's the climate change that we are talking about. How can we continue to separate ourselves in a multi-dimensional universe when it's those native peoples who speak that multi-dimensional quantum physics language that is needed? And yet we are speaking in the binary thought process right or wrong. And that's just too easy.

That's less spiritual and more religious in government thought process, educational process. And in an earlier, I spoke about transmitting.

I don't think the West is transmitting what climate change really is. They're looking for transformation of other people so that we can continue to live and think that this is a challenge. But again, if we let go of the earth and let her do what she is doing anyway, she's adjusting herself to an abnormal situation that human beings have created. And you'll find that our indigenous peoples changing, really those who are still rooted, we can put on the clothes, the outer world. But I think climate change is deteriorating on the inside for many people who only see the external. We only see the external. Yes. So maybe one of the challenges that we are not seeing clearly, the internal, one of the challenges that we require to see it with different eyes.

So can you speak about what are the inner dimensions of climate change?

Yeah, I think there's quite a bit of things that we have to, I mean, it's like, what can I say here? There's a bondage going on and it's been carried on with the least expressive language. And so, and I find that there's not an exalted expression within the language you and I are speaking now. Because it's not exalting the earth. We're only exalting as much as we can with words like yay, yippee, yahoo, hooray. And that's not expression. So expression to me comes from the inside. And the last 100 to 200 years, the psychologies of the West, especially patriarchal psychologies about how to relate, in a sense, with the earth. How to raise children has been taken away from the women, the mothers who bear the children, and the psychologists are like Dr.

Spock and Freud, all these, and it's a patriarchal language in the war against the earth. So when I think about the inner dimensions, is, wow, people have been war with themselves as well as the earth. And so a lot of deterioration is going on because we're forgetting that transmitting, or what are we transmitting the human values? Are we transmitting the earth values? And so inner dimensions to me means there's a lot of thinking, being that we, instead of performing all the time, the academic has become a academic about how to change and everybody's expert, but no one's living like those Indigenous peoples that we know of. And the European is into an advantage in looking for the expression about how to live. So the spiritual freedom is not there. The inner freedom is gone.

The external liberty, in a sense, follows that, so to speak, in social tyranny. That's the word, is worse. And this process has already begun maybe centuries ago.

And so it's formed a classic system about how to become inner dimensional. And

I'm thinking about the people who are really inside because these people are still free, but yet the West is there to gratify senses and enjoy himself and think of himself as free, because he has the right to be where Indigenous peoples are, have this obligation.

So we don't have a right to the earth. We'd have a right to do whatever we want. We have an obligation to the earth. And to me, that's the inner dimensional is the thought process, is there's an obligation to the earth, to your mother, to all life, and there's a responsibility in that. We accept that and we're losing that now because we're being told that we have the right to express ourselves. We have the right to, and it's almost like we're fighting ourselves. And yet we don't really truly understand what freedom is all about. So I don't know if I'm really dancing around that question, Marion, but I think that the teeth of freedom are gnawing the inside out or insides of us so that we're only depending on the external. And the external is going just like the inside is going.

And what about those peoples who aren't being gnawed at inside that are still articulating the languages of the earth?

They're intact in their whole. And so their world is generous and the earth is generous to them. And yeah, I don't know if I'm addressing that question, but close. Yeah, thank you so much. Well, we are coming to the end of our conversation today.

Would you share just one last thought or message you would like to give to the youth?

Yes.

This is the earth teaches better lessons than any human being can and teaches you about yourself in or out because he's the oldest elder.

And listen to those elders who have been living with the earth far much longer. And that things are transmitting the values of the earth and vibrations and sound and might. And that she misses you.

And these elders that she supports, then you must also support the elders. And then necessarily you can start with your grandmothers and your grandfathers and your

grandfathers and your mother and your father. But really, who is their elders? Like a four year old daughter asked me when she was four.

She said, if mother earth is our mother, then who's mother earth's mother?

At four years old. And so immediately conveniently, I call my mother. And she said seed. Seed is the mother of mother earth. And I think that consciousness of the seed is who we all are. And not what we have become.

And so we must continue to transmit that consciousness that the earth is given to all of us. But we need to let go of how that's being transmitted by the western thought process and listen to the indigenous peoples who are elders, to the elder seeds in the human form. So thank you so much for joining us today. No, it's been my pleasure, I guess you'd say, but thank you for allowing me to share some expression in a good way.

In the fact that if I could say it this way, that if I have touched any hearts out there, then the transmitting is on a continuum and it will always be where I've learned in another way that the education and the stats and the facts are always changing. So I'm not looking to change you through that. I'm looking to see if you can change through your heart. And that's the inner dimension. And once I've touched your heart with what I've expressed, then things will change because that's involving the real change within. Not the psychology, it's not the methods of knowledge in that sense, but not even a wisdom, but an actual living experience of living with the earth and not living on the earth as using the inner dimension.

So I'm not using the earth, but how do you say it, using the reality, using reality rather than living reality. And I think that's a difference. But thank you very much. It's been great to be here. Thank you.

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