

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.

Welcome everyone. Today we are going to have a conversation with Severn Cullis Suzuki, who is the Executive Director of the David Suzuki Foundation.

She's also a board member of the Haida Gwaii Higher Education Society. Severn is currently a member of the Earth Charter International Council. And between 1997 and the year 2000, she was part of the Earth Charter Drafting Commission. Severn is known as a long-time activist for intergenerational justice. Thank you so much, Severn, for joining us today. Thank you so much, Mirian. I'm so pleased to be here. So how about if we start talking about interconnectedness, the fact that we are interconnected with nature and with each other?

I have seen that in the David Suzuki Foundation website, you have a reference on the importance on that and the fact that we have a connection, human beings with living creatures. But I find this notion very similar in the Earth Charter. The Earth Charter approach to that, for instance, in the language or the term around Earth community, community of life and how the principle 1A of the Earth Charter is articulated. So would you share with us some of your comments on what do you think it means and what's your understanding and the importance of our interconnectedness with the large living world?

I think that understanding our interdependence with the natural world is one of the most profound ways of seeing oneself in the greater environment. Human beings have always existed in an environment, in our homes, in our homelands, and up until relatively recently, we were very firmly rooted in community on the land and really living very closely to the resources, to the waters, to the Earth that provided our food. And I think even until the last century, by and large, humans still understood that our livelihood, our well-being really depended on, well, it depends on the weather, it depends on how well the other organisms around us were doing, either the crops for our plants or the animals that we hunted or the fish that we had to wait for returning up the rivers.

Our identity and our well-being really depended on the well-being of other animals and other species. And only in the last few centuries, perhaps, we have started decoupling our well-being from the well-being of the life that surrounds us. And definitely with our current economic paradigm, our current culture of our economics being the main defining measure of progress for our society, have we forgotten this connection? And I think that that is why we've been able to, as a species, really destroy a lot of the environment and the life around us, because we have forgotten that connection.

So it isn't in the front of our mind that by pumping tons and tons of pollution into the air that we will be affected because we breathe that same air. We're not thinking about that because in our current iteration of our economy and our culture, things have become fragmented and we think that we are independent of nature and independent of life. And

this is why we are in this trouble that we are in today. This is why humanity stands at a crossroads because we've forgotten this fundamental and simple reality of nature.

Thank you so much for that.

Let's talk a little bit about intergenerational justice or injustice and the whole idea of climate justice. We understand that over the years you have been advocating for climate justice. You once said that we are perpetuating intergenerational justice and that climate change is the ultimate example of an intergenerational crime. So the Earthshatter emphasizes the importance to embrace a sense of care and responsibility with the well-being of all and principle four of the Earthshatter explicitly speaks to this idea of justice across generations.

So can you share with us a bit what do you think about that? Can you elaborate on that in terms of what does it mean from your point of view?

There are so many beautiful concepts within the Earthshatter that resonate so deeply with me for how we need to move forward as a human culture to be able to live in a better way with respect to our environment but also with respect to our own children.

Historically, over the thousands of years that humans have existed on this planet, one of our most important methods of surviving was depending on what our big brain was telling us and analyzing what we were learning from the environment and from what we were seeing unfolding before us and learning and predicting the future. And in that way, we were able to conserve our food through the winter or train our children so that when they're adults, they could be experts in certain techniques of fishing or technological experts in our communities, we've trained our children or various people to become leaders.

And in this way, we could have some kind of control over how we survived into the future. And so keeping an eye to the future and thinking seven generations out, we've heard the concept of seven generations thinking from North American indigenous peoples. But I think that this was a common practice or a way of thinking for indigenous peoples and societies all over the planet that we think about the next generation and how the seeds that we planted today, how they would grow, you know, sometimes hundreds of years into the future.

And this has been completely severed in our current iteration of globalized economy and economic culture. We do not look to the future anymore. And we, in fact, are denying this sacred work that I think humans have always had, which is a commitment to protect the future for our children. We do not do that right now. And that is, again, a reason why we're in the trouble we are. We have not been acting with the future in mind. We have been operating with the present in mind. We've been operating to the tune of economic quarters in a year, let alone one year or even a term, a government term of four years.

We are we're looking at the present, the present, the present and not thinking about the consequences of our action. And I think that this is actually a very, this is actually denying our human heritage because we've always thought about the future. That's how we got to

this point. That's how we survived to the 21st century is because we always looked to the future. We protected the future for our children. And now we have not been doing that. So again, you know, the concept of justice as the fundamental, one of the fundamental principles or themes of the Earth Charter is so profound because I think it speaks to our human history and what we always have done, but what we are denying today as a human species.

So that's why it's so important that we pull this up. That's why the Earth Charter is so important today, because it has to reawaken the world into these into this important principle. And to expand our thinking of moving from a short-sighted approach to a more long-term thinking. In terms of climate justice, can you share with us some examples, specific examples on climate justice and climate injustice that is happening that you see that we need to have to give more visibility to that? One of the main pieces of climate change is this concept of climate justice and this intergenerational piece that we just talked about, thinking about the reality that today's children are going to grow up in a world completely affected by climate change, and yet they are innocent of creating that problem.

So they are living with the legacy that has been created by previous generations. I mean, that is such injustice that we are saddling our children with. But there's also a piece of across current generations, the injustice that we are seeing in who is most affected by climate change. And on, you know, on the global scale, if you look at who has created this problem of climate change, it is largely being industrialized nations who have been the ones who engaged with this process of consumption and pollution that have gotten us into this problem.

And yet it is the people of developing countries, or members of the global south, who are experiencing disproportionately the effects of climate change. And when I hear of the flooding, when I hear of the heatwaves, when I hear of the crop failures that are happening in the global south all over the world, that is what I think of. I think of the extreme injustice that we are seeing of the situation, where you have wealthy countries that have created the problem, but you have the poorer nations who are suffering from the results.

That's very good and interesting when we are able to visualize these real situations that are happening and connect with our lives across generations.

Now, Severn, you have spent the past decade of your life in or with indigenous communities. Can you share with us maybe two or three or one or two or three key things you have learned from this experience? Something that really helped you to expand your world views through that experience?

I remember I was a teenager and I had already been a youth activist for several years. I had already started to engage as an Earth Charter commissioner after Rio plus five. And I was, you know, feeling quite despondent. I was no longer a child. I was more aware of the complexity of the world. It was clear that the world hadn't shifted course after Rio in 1992, as we had all hoped. And I think that at that moment I really could have become very, very cynical or just, you know, detached from the situation of humanity by thinking, well, this is what, this is just our human path. We're going to just eat up all of our food

and, you know, pollute the earth and we'll go extinct. And that's just our path as a species. And I studied evolution at school.

So I'm very aware that through the history of life, the 4.5 billion year history of life, there have been other extinction events.

And certainly extinction of species, it happens, you know, usually at a much lower level than today, but it is a feature of life on earth. And so I was going on the direction of thinking, well, you know, humans, we just might not make it and that's just the end of that. The earth will be fine without us. And I remember then making a trip down to Guaihanis National Park Reserve, I went there with family and friends, and going to one of the old village sites. And it was an amazing, beautiful site in a forest and on a spectacular beach. And our host, our Haida host, was telling us about how people lived and was telling us about how the people would harvest food directly from in front of the village.

But they harvested in a way that ensured they could always continue to harvest. In other words, they never took too much. And it was only, it was not even 100 years ago that this village still existed. And before that it had existed for thousands of years. So I experienced this awakening, this realization that there, historically, and even some present still still existing today, there are examples of human beings who live in balance with their ecosystems. That we can, as an organism, as an animal, we have the capacity to live in a way that is in relationship, that is in interdependence, and that is respectful.

And that just changed how I looked at the human situation to know that there are other possibilities for how we humans live. And so I have, for the last 14 years, I've lived in a Haida community, and I further learned about how people used to live, how people live currently. I myself raised my two children and lived with my husband in the village and we were harvesting our food directly from the oceans, living off the land. And I experienced what it is like to live in a different way. And so that really has shifted how what I feel is the opportunity and what I feel is the responsibility of us as human beings to find those ways, because I know it's possible.

And the last thing I wanted to say was one of the most profound things I learned from Indigenous peoples is such a simple word. I asked my mother-in-law, who's Haida, her name is Gwaganad, Diane Brown, and she's an elder and a knowledge keeper. I asked her, what philosophies or teachings do the Haida have for taking care of the earth, or to help the environment? And she didn't answer me. And three days went by and finally, after three days went by, she suddenly, you know, we were just cooking, preparing dinner and she said, you asked me a question, and I've been thinking about it.

How do we teach about, how do we teach about the environment? She said it comes down to one word, respect. Respect for ourselves. And this ties to, this is one of the reasons I find the Earth Charter so powerful is because right there in the first principle is the respect for earth and all life and its diversity. And you know, it is as simple as that. That encapsulates so much of Indigenous thinking and respect to life around us. So these simple but not easy concepts are in what I've learned and they also, I find them in the Earth Charter and this is why I keep returning to the Earth Charter because it is reaffirmed by what I'm learning in the greater worlds of science and Indigenous knowledge.

And I, very well put, thank you. So, First Nations worldview, in one hand, and the Earth Charter worldview, let's see if we can find some other synergies. If you can help us see, or maybe elaborate on key elements of Indigenous peoples' worldviews that you find reflected in the worldview that is articulated in the Earth Charter. Can you highlight and speak to some of them? The parallels between the Earth Charter and Indigenous teachings that I have received are, they are in terms of respect. They're also in terms of the sense of interconnectedness that Indigenous people innately understand throughout their bodies that reality of how interconnected we are with the natural world.

And Indigenous people also think about future generations as a main responsibility that current generations have to take care of future generations. And I think that too is very much reflected in the Earth Charter. These concepts are very, very clear for the people that I've been engaging with and it's been so affirming in terms of my involvement with the Earth Charter. So I'm very, very proud of these overlaps. Now, I have seen you in 1992, and then I have met you in 1997 when you became an Earth Charter commissioner, when you joined the first Earth Charter commission meeting in March 1997 in Rio de Janeiro.

So what are your thoughts and highlights of your involvement in the Earth Charter initiative? Do you have any key moments or learning from that experience? I learned so much from my Earth Charter experience. It really was so formative for me and I don't know what my life would be like without those formative moments. I remember meeting you in Rio in 1997 so well, Mirian, and your dedication and care and warmth and also your leadership in stewarding all these really amazing world leaders who were around the table, not only politicians, but also cultural, spiritual leaders.

The diversity of the Earth Charter commission was so inspiring to me and to me. It was why I knew that this project was something that was going to be so powerful, just seeing the different people and their lived experiences who were at the table as commissioners of the charter. And then all of the processes that had been carefully engaged to get so many different people from around the planet to participate and feed in to what those commissioners were bringing together. I mean, the process has been so, was so inclusive. And that was something that was so important to me.

I also just myself, I was very young, I believe I was 17. I also learned a lot about leadership and kindness. And I remember, you know, being at the table with Ruth Lubbers and also with Mikhail Gorbachev and being so afraid to say anything. But finally, having to say something because, you know, I mean, one of the beautiful things about youth is that they are bold. And instead of being met with, you know, being shut down or ignored, both of those world leaders, they acknowledged me, and they also backed me and agreed with what I had to say.

And for me, that was such an interesting learning for me and how to be a leader, you know, how to step up and and agree or support. You know, someone who was maybe not the most the loudest voice, it was definitely by far the youngest person. And I was very, I was very nervous. I learned a lot and I, you know, I in turn believed in myself and realized I had a role to play. So for me, I learned so much from both of those, both of

those leaders and also the many other people who sat around the table, many of them have passed on.

And that's something that I carry with me whenever I read the Earth Charter or engage with it, I remember the people who've passed on and the passion that they shared with with me and with the other commissioners during that process. And those people greatly influenced me there are huge role models in my life. Our current slogan is turning conscience into action for thriving Earth. Can you comment on the Earth Charter being used to help us turn our conscience into action. And also as an instrument to help us think about our contributions to planetary well being.

As you know, we are currently working to develop a nurse charter index to measure countries contributions to planetary well being. What are your thoughts on this. One of the other things I love about the Earth Charter is that not only is it a suite of values, but there are the different the principles are further made concrete by items that are recommendations really and that we can use as measurables. And that's what you were talking about using elements from the Earth Charter as an index for how we are doing because we need to transform our these ideals into working principles that we can actually use to to measure what we're doing.

And so, our, the measuring tools that we have for, you know, our globalized economy, they do not include well being, they do not include elements of nature that ultimately completely contribute to whether or not we are healthy or not. We have some new measures as a human society to actually show how we are doing as a human species with respect to the community of life. So I think that it's a beautiful, a beautiful set of principle principles and values that can be turned into measurables, and, and a way of actually looking at what we are actually doing. So translating that conscious and conscience into actual action using all of these principles that we so carefully worked to develop.

So, you, you see the importance of planetary well being and the importance for us to see how much we are as individuals in nations, countries, contributing through our actions and policies. How can we come to think about how can we contribute to planetary well being in the Earth Charter can be used as a, as a framework for that. I absolutely think so. Earth Charter is so important for setting up the alternative. And it has enough clear cut principles and, and instructions for how to get there, that we can really use it in a practical way and this is something I think is so important because a lot of documents express the values and the beautiful vision.

But I feel that this document outlines methodology as well. And we definitely need some new indicators. The world is waking up to this concept of planetary well being, especially in the wake of a global pandemic. And this is the most connection between our well being and the planets well being. And so I think that it's a wonderful goal to try to use the Earth Charter as a framework to towards are actually participating properly towards planetary well being. Now, I understand over the years, you have generated an interest on endangered language revitalization, and that this was part of your doctor research for several years. Can you give us a gist on what is your interest and what's your focus of your research and your learnings your findings.

I married into the Heida community. The Heida people are an indigenous nation. They live on an archipelago off the west coast of Canada. My husband was working on learning his heritage language the Heida language. And at that time, which was about 14 years ago when I first moved to the community and started learning about the Heida language. There was about 30 speakers left of this language. And today there's, there's far fewer. I started engaging with with this because I love languages I love to speak to people or at least try to understand and speak to people in their language, because it's, it's magical, and it's so important to get a to to get a different perspective.

But that that interest grew into a passion when it came to the language of the Heida people. Heida's have lived on Heida guai for 14,000 years at least. And so this language reflects an ancient relationship with earth, the height of people have been on Heida guai for that long. And out of a relationship with the wind and the ocean, they're an ocean people so out of their relationship with the sea and the seafood and their life has come the Heida language. And I've realized that language really encapsulates a world view that comes directly from the earth. And when I when I hear the Heida language I can actually hear the animals and the ocean and the creatures that live on Heida guai, because there are similar worlds, and it's so fundamentally different.

And since I've started engaging with Heida language and learning about about this and coming to understand more of how Heida's looked at the world through learning their language.

I've also learned about the other indigenous scholars around the world who are in the same position. Languages are disappearing at a very fast rate because of urbanization because of globalization. What are we losing when we lose a language, we're not just losing an identity of a people, we're also losing a whole opportunity for looking at the world in a different way, and looking from the perspective of being completely in relationship and interdependence with the earth. So, now as we stand in this bottleneck, and we're looking for how to survive this mass extinction event.

We need to look at all of the options that humanity has all of the creativity all the different perspectives, we need all of the ideas in languages to help us through diversity is the only way forward. I really come to understand that in my work and it's just such an interesting challenge that humans are dealing with in the midst of an ecological challenge. I see the importance of words and language and the words help us to see the world through certain layers through a certain lens and therefore the importance of cultivating traditional language and not letting them disappear.

So you're finding. Just as to say something about the previous point I just wanted to put it in. As an example of one of the ways that language reflects perspective. Robin wall Kimmer, who is an indigenous scholar here in North America, she writes about the pronouns of nature. So in English, we call nature, or things from nature it. It has no personality, it has no life, it's just it. It's really objectified. But in so many indigenous languages, there are there's a different pronoun for life. So, it might not exactly be like he or she, but there's a pronoun that signifies a relationship a person kind of personhood.

She writes about how different our mainstream society would be if we thought of a tree as a her, or we thought of a fish as he, if we thought even sometimes of a stone as he or her, it would just completely change how we relate to those things that have been objectified in, you know, our mainstream world. So that's just as an example of, you know, some of the ways that our language is really shape the way that we see the world. Yeah, certainly, and depending on the language we use we can feel closer, or more distance to something.

No. Thank you so much. So, your key findings from your research. My key findings. One of the main things that I hope my research conveys is that it is possible. It is possible for a family to learn an endangered language. It is a significant amount of the HIDA language, despite not having many sources of people speaking to us. So I was spending a lot of time with elders, and then I was speaking to my children trying to create an immersive environment. It's very, very difficult. But I think that by seeing what my children have picked up.

It's showing it's possible. And another finding is how what a source of family connection. It can be. So we engaged in games. We turned off the television trying to get English out of the house, and we played games in the language we focused on connection between each other. We also spent a lot of time on the land. And when we're out gathering food, seafood, gathering plants, we would speak the HIDA language, and the children really responded. It was such a beautiful time of connection for our family.

So that's something that I think we really wanted to keep that for on the forefront. We didn't want to, you know, go at it, you know, kind of with a militant nature of like, you have to speak this language. We tried to really focus on it being a wonderful source of connection for our family. And this was really important because also, you know, in North America and around the world, so many indigenous people are seeking to heal themselves and their family relations after residential schools. And the colonial legacy of stealing children from their families and putting them in assimilation schools. So our family, we have residential school survivors in our family. So we, I really wanted to keep that healing family aspect in our speaking HIDA together and I believe that we really did that.

And I'm so, I'm so hopeful because of how much inspiration we all got from participating in the project. That's wonderful. I'm sure knowing different languages expand our thinking and our capacity to see the world through different lenses. And I think that's in my own housing experience we have Portuguese and Spanish English, and I can certainly testify that when my daughter wants to speak with on certain things she turned into the Portuguese channel of the way in which we communicate and suddenly it becomes a very family cultural connection.

I can understand that. Thank you. So you, you became not long ago, you took a new role as the new executive director of the David Suzuki Foundation. I would like to hear from you on what are the key areas of work of the David Suzuki Foundation, and how do you see your new role. Certainly I see in itself a sort of an intergenerational collaboration. How do you see your new role and the key areas of work of the David Suzuki Foundation. How do you envision that also heading towards the future. That's a good question, Mary and it's a hard question.

But it's a really important one. Last summer, I was on Haida Gwaii and I, you know, we have a very good life there. I've still been engaging in various international projects, but I was very focused on community. And it was during the summer that the smoke from the California and Alaska fires started drifting over to our community. So there I was, you know, in the beautiful islands of Haida Gwaii and yet, you know, it was so clear that the world is on fire and it's affecting all regions of the world.

People like to think of Haida Gwaii is this remote pristine place, but of course it's affected by climate change. And so it really affected me, you know, I realized, wow, if I want to protect this place, I have to, you know, go back and get involved and do what I can. And it wasn't long after that then that the, the, the leader of the DSF then he actually announced he was resigning and he, he wanted to go and work on the front lines of COVID because medicine was his background. So it was a very kind of interesting time to then realize that I had to, I had a choice to, to get back to, to get back in the fight and to try to use the legacy of my family and try to use it to the best of my ability towards limiting our fossil fuel impact.

Within, you know, in the next few years, we have such a small window now, scientists are telling us where we still can have an effect on our climate. For me, the path was very clear. I, I, I've moved my family here to the city of Vancouver. It's also my home city, it's where I grew up. So it's wonderful for me to have an opportunity to be back here also to live with my parents, we're living with my, my mother and father, who are the founders of the David Suzuki Foundation. So there's a lot of them, you know, feelings and emotion and, but a lot of clarity of where, where I have to go and to try to use the, you know, the, the notoriety of myself and, and my, my father towards amplifying our amplifying the change in the next few years.

So the David Suzuki Foundation is focused right now on climate on well being and on nature. So I'm very interested in what you're talking about this index of the planetary well being index and the Earth Charter because we have a very interesting new program which is looking at well being economies. And looking at alternative systems of measurement of how well we're doing as communities. And it's very much in a very generative phase right now. You've had a series of meetings of all different thinkers from around the world, specifically, you know, Scotland, New Zealand, these places where we have done a lot of, there's they've done a lot of work with well being economies.

So I'm really interested in hearing what, what you're thinking about because they're very, they're very well maybe an avenue to do research there. We have to deal with this capitalist economy. I mean, that's where look at we need systems change we can't just have these band aid solutions I mean we can't just keep on having to blockade logging and mining and these things we have to look at the systemic problems with how it is. And so I'm very interested in that nature, you know that portfolio. We also have to look at supporting and rewilding our communities. We have to look at trying to support and protect the existing ecosystem infrastructure that we still have in order to, to, to keep having air to breathe and water to drink, and those need to be defended. So we still have that.

But yeah, I'm really interested in transformative change and we can't deny that the driving factor right now is how we are valuing and measuring progress.

Ah, that's great. And we are very interested also to question our assumptions on how we are valuing, how we are assessing progress through some limited lens, and that we need to create generate a new narrative on what well being means, what planetary well being means. Not only the well being of humans but the well being of the large living world, and, and really use this as an opportunity for us to expand our, our mindsets and our consciousness regarding the importance of planetary well being that goes beyond our national interests, and beyond the interests of our institutions, but really have this lens of planetary well being and common good that is actually even beyond the human and even economic well being but looking at the well being of the planet and our role in contributing towards that.

But I was here listening to you and I thought of major changes, change of worldviews, systemic change require time and require intergenerational collaboration because sometimes major changes cannot happen within a generation. So I think I can see the importance of you taking on this role to continue to carry on that vision that your, your family started and the importance also to, to empower a new generation. So with this, I come to our last question. That brings you back to Rio 92, 12 year old, Severn Polissosuki, Rio 92. 2022 means 30 years since Rio 92. And I think we have made a number of progress, but there's a lot of challenges that we still need to address.

Progress in the sense of, I think to a certain level, more information, more consciousness, but probably not enough and not as fast as we need. So what, what is your reflection that 30 years since Rio 92. Where are you at. My son is 12 right now. So it's a very, there's a lot of, you know, there's a lot of alignment happening in my life and a lot of, you know, big thinking around what is the most important work that we need to do right now. One of the things that I'm really working right now is the fact that we have just lived through a pandemic where we saw an appropriate governmental and, you know, cultural response to a crisis.

And it's just kind of shocked me because I don't know that two years ago, if you told me that the government would move billions of dollars would work across party lines would, you know, collaborate with the media or that the media would collaborate to up the literacy of everyone to be able to understand viruses and a, and a common threat that governments would follow science. All towards a common solution, I would not have believed you, I would have said, yeah, in your dreams, because we have not seen that we've not seen that and yet we've had the doctors of the planet, you know, the climate scientists we've had had them saying, telling us what they what what is coming to pass they've been saying that for 30 years.

So now we know it's possible. It is, it is within our reach. So I have a new feeling right now, just in the wake of the pandemic that, you know, we can do it. So what is holding us back. And one of the things that I have come to, I mean, it's pretty obvious but you know, one of the things that come to is this economic structure, and is the huge amount of money that is keeping the status quo. And I recently heard the IMF numbers that came out about the subsidies that the world's governments are providing to oil and get the oil and gas sector it is \$5.9 trillion. Well, that was in one year, 2020.

That is \$11 million a minute. And so that is what we're up against. We're up with this this relationship between our governance structure and this destructive, you know, essentially a sunset industry that is still trying to get as much as it can out of the current way it is. And they'll do that to the end. That's what we're up against. So we have to stop that flow of money. And then we know it's possible we can do this. So that's where I'm at right now. You know, a lot of things have happened in the last 30 years. I have grown up. You know, a lot has happened for all of us, Marianne in our lives in the last 30 years.

A lot has changed. A lot has changed in our views of the world. But I think something has to happen. And now we know that that something can. So you sound very hopeful. I've learned recently that hope is such a controversial topic. I don't know if you've found this but hope means such different things to different people and optimism people have all kinds of different definitions. I don't know if I'm hopeful, but I feel very empowered. Wow, that sounds good. And therefore we should also express that to the young generation and maybe make a call for them to feel empowered to question the status quo. Right. What would be your call for the young generation.

I think Greta and her peers really ignited the world. And in 2019, it was such an exciting time we really stood on the cusp of major change. And it was kind of, it was devastating that the pandemic really slowed down a lot of that momentum. But we're coming out of that phase and we are, we saw during the pandemic that the world didn't forget about climate change. We now have more awareness. We have more political pressure, at least in our country, on the subject of climate change than ever before.

And we need to translate what we learned during the pandemic, what all of us shared. I mean, we've just come through this incredible shared experience where all of us were impacted, some much worse than others of course, but we've had a shared experience as a community of humans living at this time, and we've got to do something with that. So my call to youth today is that the time is now. Youth will play an incredibly important role as the ones calling for this change as the ones calling to calling for, as the ones speaking truth to power and calling for action to to to be reflected or comfort.

I'm losing my train of my words, but calling for actions to be reflected, not just words. So I think that that role is, is there set up and we're truly on the cusp of transformation. And we need those youth to, to take on their rightful voice in this fight. Thank you so much, Severn. Thank you for your time. Thank you for your for sharing with us your thoughts and your experience in your learnings over the year. Thank you. Thank you so much, Marianne and thank you for still being here for all of the work that you've been doing to steward the movement, your leadership and your vision and your way of coordinating and engaging with us all has been, I mean, you've been such a role model to me and so many others.

So thank you so much. It's inspiring for me too.

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