

THE DAVID SUZUKI PODCAST



COVID-19 & THE BASIC ELEMENTS OF LIFE





THEME MUSIC

INTRO

David: The arrival of the COVID-19 pandemic really threw our family for a loop.

But I was fortunate. When the lockdown was announced at the beginning of March, I was already at our cabin on Quadra Island with my daughters and their children.

When it was time for them to go, Severn and her boys caught the last flight to Haida Gwaii, where they live. My wife, Tara, and I stayed for seven months. Sarika and Chris and their three toddlers stayed till Labour Day, keeping us in a tight bubble.

Hanging out with the grandchildren every day for months was like being locked into a daily routine. It was a bit like the movie Groundhog Day.

I'm an early riser so I had the morning shift — up at 6, kids up at 6:45 like clockwork, happy and raring to go. (I haven't woken up feeling that way in years.)

Then wash, brush, dress, eat breakfast and out we would go, rain or shine, hunting for frogs, snakes, salamanders and once, an alligator lizard. The tide pools were always enchanting places. We'd find little crabs, starfish, sculpins, sand dollars and moon snails.

We'd gorge on berries when they ripened — salmonberries, salal berries, huckleberries, blackberries and blueberries. We gathered stinging nettles to eat, fished for trout in a nearby lake and dug abundant clams and oysters on the beach.

Being old and scarred from numerous battles to protect the environment, I am often pretty despondent about the state of the world. But through the innocent eyes of children, I rediscovered the wonder of nature, damaged though she is, and it only rededicated my work to protect it.

The great privilege of being semi-retired in such a beautiful place wasn't lost on me, and I tried to make the most of every moment — including making this podcast.

For seven months, we went without newspapers or television. A laptop and the internet with Zoom were enough to stay plugged in to the world, but as the world slowed down, there was time to reflect on where we are, how we got here, and where we are going.

That's really what this podcast is about: this virus — this historical moment — that has engulfed an entire planet, and the chance we have right now to find a healthier, happier, equitable and sustainable way forward.

Before the virus appeared, humanity was on an unsustainable path. Climate change, species extinction, and global pollution with plastic and toxic chemicals threatened the very foundation of civilization itself.



But at the same time, the destructiveness of humanity's ecological path was reflected in our own creations: the volatility of the stock market, oil prices plummeting, obscene wealth inequality and high levels of hunger and poverty, even in the world's wealthiest nations. A time for reappraising the very value of an economy.

In the name of law enforcement, George Floyd's murder by police officers gave explosive fuel to the Black Lives Matter movement. In Canada, we're seeing the uprising of Indigenous Lives Matter and a focus on Missing and Murdered Indigenous Women and Girls like never before.

"We are all in this together" — it's become a common mantra during the pandemic.

But as a scientist, I recognize it's way more than that. As biological beings, we are connected to one another and to the complex web of life here on Planet Earth.

We are the elements — fire, air, earth, water and spirit.

My great hope is that by coming back to this fundamental understanding of who we are, we can find a better path forward as we navigate the pandemic.

The five elements are the most fundamental requirements for life to flourish. They are a gift from nature that we should use with gratitude and care.

Indigenous people refer to other species of plants and animals not as "resources" but as our "relatives".

And molecular biology confirms it. One cell gave rise to all of the complex forms that exist on the planet today. All descendants reflect this kinship from one primordial cell that is reflected in our genes. Most of the genes in our cells are identical to the ones found in our pet dogs and cats, in eagles, in salmon and cedar trees, and in a great act of generosity, they all make the biosphere — that zone of air, water and land where all life exists — habitable for each other.

Everything is connected. It's humbling and imputes responsibility.

In this episode, we hear from a legendary actor, activist and author who's pulling the fire drill on the climate emergency, Jane Fonda. I also speak with the David Suzuki Foundation's Sherry Yano, and climate change communications expert from the University of Winnipeg, Ian Mauro.

COMPOSED UNDERSCORE

MONOLOGUE

David: This summer, there was fire in the streets and fire in the sky.

The wave of protest that followed the murder of George Floyd and others mirrored the intensity and scale of the historic climate protests last fall.



I've been involved in the climate and anti-racism movements for over half a century. I haven't seen protests of this size in a generation.

Across Canada and around the world, moms and dads, grandparents and young people filled the streets. People like you and me, who know that a better future is within our grasp.

We often refer to highly motivated people who call for change as having "fire in their belly", when, in fact, we all have fire in us. Not just in our belly, but in every cell of our body.

That fire is, in fact, photons of sunlight captured in the chloroplasts of plants.

The sun is so massive that even though the chemical reactions that liberate photons occur in fractions of a second, it still takes up to 150,000 years for a photon released in the middle of the sun to reach its outer edge.

That photon will arrive on Earth's surface in eight minutes, travelling at more than 400,000 kilometres per hour. The sun radiates its energy out in a sphere heading in all directions, so a mere one billionth of all that energy it sends out reaches Earth.

Yet the amount reaching our planet in a single hour is more than all the energy used by the United States in a year.

The sun's energy is not from the kind of burning we know here on Earth; it's the result of nuclear fusion and doesn't require oxygen. The core temperature of the sun is a sizzling 16 million degrees kelvin. But the sun's energy makes fire on Earth possible, starting with photosynthesis that oxygenated the atmosphere.

Some of our earliest remnants of human activity are ashes of deliberately set fires. Taming fire was an enormous step for our species, providing warmth, light, protection against animals, cooking and companionship. I think of our distant ancestors gathering around a fire, exchanging stories and pondering the great mysteries of life the way we still do today.

There's something inexplicably magical in a fire. I can sit for hours, even without pot, gazing at the dancing, ever-shifting flames, my mind blank or wandering every which way, my body just feeling good. One of the oldest Indigenous groups on Earth, Aboriginals in Australia, evolved a culture of fire, using it deliberately to both manage their forests and harvest food.

But like so many things, fire's power can be creative or destructive. And now we're dealing with its dual potential with climate change.

What made life possible on Earth was the blanket of greenhouse gases. They held daytime heat so temperatures didn't yo-yo between day and night. Without a layer of greenhouse gases, life could not have evolved on Earth, and we should be so grateful for it. But our growth has been explosive, and this epoch has been recognized by the designation Anthropocene, the age of humans.



We are now the major factor altering the physical, chemical and biological properties of the planet on a geological scale. At the same time, we're too ignorant about how the world works to avoid the inevitable consequences of our new technologies and the increased scale of our demands.

And now, we have been given an extremely short period to reduce our fossil fuel emissions by 50 per cent in 10 years and 100 per cent in 30. In the last two years, global concern about the threat of climate change has ramped up, led largely by teenager Greta Thunberg and the burgeoning youth climate movement, but things seem to have stalled a bit with the COVID-19 pandemic. While we've been hunkered down, emissions have declined, but nowhere near the level required. And we must not ramp them back up, back to normal, once the pandemic passes. We can design a post-COVID world that is green, just and more equal.

TRANSITION MUSIC

VOICEOVER: JANE INTRO

David: My guest today has had fire in her belly for decades.

You may know her from her Oscar- and Emmy Award-winning acting career — or her infamous workout videos — but since the late '60s, Jane Fonda has been a dedicated activist.

She's fought for women's rights, Indigenous rights and, in recent years, she's been championing the fight against climate change.

I'm just delighted to welcome Jane to the show.

JANE INTERVIEW [Duration: 13:06]

Jane: There's David Suzuki.

David: Hey Jane.

Jane: Hi David.

David: Hi. As one octogenarian to another: way to go.


Jane: Right?

David: Hang in there.

Jane: We gotta show 'em that, you know, you keep going no matter what. Right, David?

David: Absolutely.

I'm on a remote Pacific island, where I've been holed up for almost seven months now. And today, just before we were going to connect, the electricity went down. And I've been running all over



trying to find out how the hell we could... Anyway, my sound system is down, but I can see you and record on the telephone.

Jane: Oh, good. Wow. Sorry about that. What's the name of the island?

David: Quadra Island. And the fishing is wonderful. And I've had my grandchildren here for six months. They've finally gone down to go start school. And it's been wonderful. We've been catching frogs and lizards and salamanders every day and snakes and digging oysters and clams. What more can I ask? And you?

Jane: Well, I'm here in Los Angeles, where I've been for six months. But you see, I don't get lonely and I don't get bored. You know, I was just realizing I have a picture of you on the wall in my office.

David: What?

Jane: Yeah, you're standing next to Cesar Chavez, Tom Cruise, Olivia Newton-John.

David: That came from Vanity Fair and Tom Cruise called that meeting because he had suddenly got excited about the Amazon rainforest. That was a long time ago, Jane. We're still in there fighting.

Jane: I know.

David: I think as an elder — and I brag about being an elder now, because as an elder, we've had a lifetime of experience and we don't have a vested interest in the status quo. So I think, like Greta, we elders speak with far greater credibility than others would. And so we've got a responsibility to speak out.


Jane: Yes, we absolutely do, because the young people are telling us, "Come on, guys, we can't even vote." When I was doing the Fire Drill Fridays in D.C., there were so many young people who had given up their career, dreams to focus on the climate crisis, and they're carrying a lot of grief.

David: Yes, this is one of the problems we face now is that teenagers are going into deep depression. And they see that adults aren't doing what's needed to be done. And they're thinking, well what the hell, you know, what hope is there? That's the terrifying thing that, you know, I'm hoping that things like your fire drill and Greta will inspire people to get out there and do something.

So tell us, what is Fire Drill Friday?

Jane: Well about, let's see, a year ago Labour Day, I read Naomi Klein's book *On Fire: The Burning Case for a Green New Deal* and the way she wrote about Greta and the way she wrote about the science really got me to say I'm going to leave my comfort zone and I'm going to move to D.C. and I'm going to have a regular protest of some kind.

And then together with some founder of 350.org, Bill McKibben and Naomi Klein and Annie Leonard of Greenpeace, we decided to do them every Friday and include, you know, civil



disobedience and risking getting arrested. And our target would be the 23 million people in America that know there's a climate crisis, know that it's caused by humans, but they are not doing anything about it, partly because nobody asked them.

And so we decided that's who we were going to target: the great unasked. And they started coming from across the country, some two, three times. And they'd never done this before. They'd never been arrested before. And it was a profound experience for them. And so we did it for four months. And the numbers kept growing. And then we started doing them online and we had three-and-a-half million people from July till September. And now we're averaging 400,000 every Friday.

David: Wow. Good for you. I think everybody really wants to know, how is it you got involved in various issues so early in your life, you had to know that your career would be in jeopardy. And yet you went ahead. What was it that impelled you, even at the risk of your career?

Jane: Well, first of all, I wasn't alone. And that's important. People should join movements. You know, individualism is the tool of the ruling class. We're so vulnerable as individuals. We have to work together in concert with like-minded citizens, in movements that are experienced and strategic. So during the most controversial times of my life, I have been embedded in a movement, so I felt protected and not alone, that's one thing.

Another thing is I spent the first 30 years of my life hedonistic, not involved, not doing anything, not caring, not knowing I was out of it, didn't feel good, didn't like myself, didn't know why I was here on Earth. It was when I became an activist that I knew that I wanted to live and that I knew what my purpose was and that my time wasn't being wasted on Earth. And I think everybody wants to know that they have a purpose. It's hard to live when you have no meaning in your life. So activism kind of saved me. And career was a secondary thing. My activism, my being willing to put myself on the line, was what kept my head above water.

David: Hmm. Yeah. You know, people often say to me, you know, how can you stand it? It must be so hard and depressing. Well, the fact is, as you say, when you're in a movement, you've got fellow human beings as committed as you are and you enjoy it. You have fun. You know, it's uplifting. You feel like you're doing something that's worthwhile. In fact, activism, I think, is incredibly rewarding on a personal level.

Jane: Totally, I mean, I've been with you on a number of occasions at various actions and events, and they were always joyful. I mean, I think it's one of the reasons that you're so effective as an activist is because you carry a lot of joy and humour, David. And it's very beautiful.

David: Well, we have to because it carries us through. And I want to say thank you so much for supporting me and my organization through all these years.

One thing, you know, the David Suzuki Foundation has built into our mandate is that we must work in partnership with Indigenous people wherever possible. When did you get involved with the Indigenous movement and people?



Jane: Oh, my gosh. In 1969, I had, this sounds so corny. I was trying to find myself. I was very unhappy. I was 29, 30 years old. I went to India because everybody was going to India to find themselves; you know, the Beatles and Mia Farrow and they were going to ashrams, and I went to India and I was very different. I wanted to join the Peace Corps.

I suddenly realized that I wanted to be an activist. And I remember I flew back from India and getting off the plane in Los Angeles there was a Ramparts. It was, at the time it was the number one left-wing magazine, it was called Ramparts. And there was a Native, an Indigenous woman, a Shoshone-Bannock woman on the cover with her fist in the air and standing in front of a whitewash brick wall that said, "Better red than dead." Indigenous people, including the woman on the cover of that magazine, had just occupied Alcatraz, the island that had this huge prison on it. The prison was going to be torn down and they were going to turn it in, I mean, some real-estate developers wanted to turn it into something. And the Indigenous young people occupied it because they said, this land belongs to us.

And I went there. I went to Alcatraz and I met Thomas Banyacya and some other shamans and a number of people who I stayed in contact with. And then I travelled across the country and went to almost every reservation and met people, and over the years I've stayed in touch. And so now with Fire Drill Fridays, I can't believe the number of Indigenous, mostly Indigenous women, young people, old people have come to Fire Drill Fridays carrying the message. And it just astounds me how many of them, in spite of what's been done to them by white settlers, that they still are trying to say, "Listen to us. We have the answers about how to live on this Earth."

You know, here I am in California that's on fire. Indigenous people have known for centuries how to live with fire and how to use fire to protect the Earth. The same is true of everywhere, including in Australia. And they're saying to us, "Listen to us," and we don't listen. I have just been stunned at how many Indigenous people are still willing to stand up with us and tell us what's happening. And, of course, a lot of the fossil fuel infrastructure goes on Indigenous lands and destroys their lands and makes their people sick. So they are really on the front lines of the fight against the climate crisis.

David: And that's what we have to start doing now. How many times have you gone to jail?

Jane: Well, I've been arrested many times. I've actually only spent the night in jail twice in my life, once in Cleveland in 1970 and once in Washington, D.C., last year.

David: Wow.

Jane: How's your family?

David: The family is great. I don't... Have you ever met Severn? The one that went to Rio when she was 12 and... Yeah. So it was really great when Greta came to Vancouver. She insisted that Severn walk with her. And then when she gave her speech, quoted from Severn's 1992 speech, at Rio. She married a Haida, an Indigenous person, has been living in Haida Gwaii now for 10 years and has two boys. She learned to speak the language fluently and her children are now speaking it.



She's finishing her PhD on language transfer from generation to generation.

Jane: Oh, how beautiful. Keeping those languages alive.

David: Well, the languages I, I couldn't figure out when she started this very difficult process of learning the language I said, "Sev, you know, the environment's going to hell." And she said, "Look, the language embodies the culture of these people. Words aren't just, you know, 'This is Mr. Smith' or 'This is the Black River.' Each word embodies Indigenous knowledge that's embedded in each of the words. And so the language is critical to that knowledge base Indigenous people have." And now I realize she's right. So, you know, Wade Davis says if animals were going extinct at the rate Indigenous languages are going extinct, we'd declare an absolute global crisis. But we don't pay attention, and languages are going extinct all the time now.

Jane: One of the things that I was happy to see at Standing Rock, during the standoff at Standing Rock, was they had set up a school where the language was being taught. It was in a yurt, and I sat in on some of the classes.

David: Wow. Yeah, there are some remarkable, you know, incredible things are happening in Hawaii as well. Have you, have you gone there and met some of the people that you know from kindergarten to university, it's all taught in their native language. Very impressive.


Jane: That's beautiful.

David: So, yeah, we stand here and look down at what's going on in your country with amazement. And what worries me is after the election and after the COVID crisis passes, you know, where is climate and these issues of Indigenous rights and so on? Are they going to be out the window? I mean, everything seems so focused on the economy, "Get the economy going back."

Jane: Well, they're very connected, aren't they? We need to build up our resilience against what's coming. And workers are needed for that. And health care and all those kinds of things that can help shore us up against what's coming in terms of extreme weather events. But they can also build the new energy sector as we're phasing out of fossil fuels. So it depends on how that money post-COVID is spent and what we're trying to communicate: This is not a time for business as usual. We're not talking about returning to normal. Normal was the problem.

We have to be very, very brave and there'll be a lot of attacks. It's up to people power to make the politicians make the commitment. We still live in a country where the tentacles, the octopus tentacles of the fossil fuel industry are around the necks of too many of our politicians. So what we're fighting for isn't just the future of the climate. We're fighting for the future of democracy. We have to get fossil fuels out of our government and out of our lives and out of the climate. And it won't happen unless unprecedented numbers of people are awake, alert, mobilized and ready to put their bodies on the line.

David: Thank you so much, Jane. I hope we get a chance to meet face-to-face again sometime in the near future.



Jane: Bye-bye, David.

TRANSITION MUSIC

SHERRY & IAN INTERVIEW [Duration: 12:24]

David: On this episode, I'm joined by not one, but two guest experts. Shari Yano is leading the David Suzuki Foundation's work on clean energy. An engineer by trade and climate policy expert, Sherry is helping advance Canada's renewable energy future. She's also working to raise awareness of why that future needs to be not just sustainable but equitable too, and what the Canadian government can do to help create a green and just recovery from COVID-19.

Dr. Ian Mauro is executive director of the Prairie Climate Centre and principal of Richardson College for the Environment at the University of Winnipeg. He's a scientist and filmmaker, and he specializes in climate change communication. He explains climate change science through story with the Climate Atlas of Canada, a project created at the Prairie Climate Centre. And I've had the great fortune of producing a number of films with him. Welcome, Sherry and Ian.


So let's start off with Sherry. You know, the basic element guiding this episode is "fire". As a climate change and energy expert, when I say fire, what does that mean to you?

Sherry: You know, the thing that jumps to mind, probably for a lot of us, are the wildfires in California and previously in Australia, before that in Alberta and Saskatchewan in 2016. I think all of our hearts just jump right into our throats when we see people caught in those tragic events. Like, it is true that scientists have long predicted that extreme weather events would increase in frequency and severity, and now those impacts are very hard to ignore. And the thing is, like, not all of those impacts are borne equally. Some communities find themselves on the front line of dealing with more severe and frequent storms, heat waves, floods, wildfires, sea level rise and erratic weather.

I think it's so frustrating to watch the way some politicians and corporate interests treat climate change as a wedge issue, to, you know, sow dissent and to polarize, and you know what polarization does is it really opens the door to people who have very narrow self-interest. You know, they can grab the mike and they can say, "Well, let's not be too hasty. Let's not act too quickly," like, they're all about delaying action.

I really loved Omar El Akkad's essay in the Globe and Mail. I think it was a couple months back, and it was, I think, titled, "The Year America Melted Down." So it kind of goes with the theme of fire. Anyway, he argued super convincingly that politicization and polarization comes down to a tension between two forces. So those who argue for individual rights to profit, either politically or monetarily, so very narrow self-interest focus. And on the other side, you have people like you, like Jane [Fonda], like many others who are arguing for the common good and who are asking for us to come together and act in the best interests of many. So that actually isn't a healthy tension.

We're facing a climate crisis and the crippling legacies of colonialism, racism, inequity. We need to



come together and turn down the volume on those voices that are advocating for delay and, like, division, and turn up the volume on people that are urging us to assume our responsibilities and act in the common good consistently.

David: As we emerge from the pandemic, then, we all are talking about the need to make a real transition to a just, a green way of living. What does that look like to you? Where are we going?

Sherry: So I think in terms of a green recovery or a recovery from the pandemic, it's really good to look at who's been most impacted by the pandemic. And we know that, like, greater numbers of Black, Indigenous and people of colour are getting sick and are dying at higher rates. And we know that this economic downturn that was caused by the COVID shutdown affected youth more than any other demographic and women more than men and people with precarious employment. We also saw that migrant workers were particularly vulnerable and that they don't have the same protections that we have. And so the people most impacted by this economic downturn are very different from those impacted in previous recessions.

So I think it makes a lot of sense that our government has rolled out benefits and taken on debt that the government is more able to take on than individuals. And they're also making investments to help us get back on track economically. And these will likely be some of the biggest investments that we see as a country or provinces and territories in a lifetime. And so we need to use these investments to deal with the multiple challenges we face. There's many things we could do. But, like, an example is we could make our buildings more efficient with clean energy. Like, did you know that a dollar invested in, like, a green building creates more jobs than one invested in the fossil fuel sector? And what if we retrofitted social housing and low-income housing first? We'd save money on energy bills, energy demand would go down and residents would benefit from healthier and more comfortable homes.

And we also need to right our relationships with Indigenous nations and Black communities and people of colour because everyone needs to share in the benefits more fully. Like, that's just some of the things we can do. But, basically, if we want a better future, a resilient, inclusive, equitable, climate-safe and vibrant future, then we have to invest in it. Like, that kind of economic activity won't just create jobs. It'll actually put us on track to go where we want to go.

David: Thank you, Sherry.

Ian, I have to say that, you know, both of our careers have criss-crossed in storytelling. I was just listening to George Monbiot in an interview. And, boy, he came across really knocking the communications sector primarily at, you know, newspapers and television, because so much of the storytelling that is getting out now is really being driven by the agenda of corporations and ambitious politicians. We're not getting the right story out. So, you know, we need storytelling. How are we going to tell the right stories? How are we going to get our stories out?

Ian: Well, I think it acknowledges, you know, where we are, and I want to acknowledge where I am. I'm coming from Treaty 1 territory in the homelands of the Métis nation. I think place matters. Place-based stories really do matter because they connect us to the issues in a different kind of



way. I truly believe that stories have the ability to change the world. And I think that starts with our kids. The stories we tell them when we put them to bed at night. You know, those stories do kind of impregnate the mind and create the cognitive capacity of a young one to decide how to navigate a very complex world. And we understand from kind of previous communications theory that people thought that there was this information-deficit model, as they call it, that people are empty vessels, that if you fill them up with enough facts, oh, they'll just make the right decisions. But we know that's not true. That's not how it actually works.

And that's what, you know, unfortunately, I think the IPCC, you know, the large government and science organizations have been doing. They've been saying, hey, the sky is falling, the sky is falling, the sky is falling. And they just thought that people would go, "Oh, well, we should do something." And that hasn't happened. And that's the bind that we are in. We just haven't connected the dots.

And so part of it is how do we communicate. And what we're learning, and I started on place, place matters. If you reduce the proximity, if you make the story closer to home, people see themselves in the story. And that's a critical thing. If you see yourself in a story, then you have agency in that story. If you don't see yourself in the story, well, then it's somebody else's issue. And it gets into "not in my backyard" and climate change as this existential threat that no one can solve. So I think that's a critical piece in this, because we need cohesion. We need people to come together on this issue. And so that story needs to be one of inclusivity, as Sherry was mentioning. It needs to be one that considers a lot of different perspectives.

And I think that if we get our stories right, we have the ability to evoke that change. And so time is another part of the story. If we only talk about the future that we'll be changing, we lose people in the present. And there's actually a lot of research data out there that shows that people who have conservative worldviews, for example, they don't believe in projection data or future climate data. But if you talk to them about how the weather and observed trends have actually changed in the historical period, it resonates with them. They're like, "Oh, it's proof. It happened. I believe that." Versus this crystal ball of the future. So we have to choose how we communicate to different audiences. And that differentiation of audience-based kind of communication will get us further down the line of building that kind of capacity for us to think collectively around a response to climate change.

David: You see, the fundamental assumption was that more information, better informed, better decisions. Well, it turns out now that in a cellphone, you've got access to more information than people have ever had in human history. And now with all that information, what I find is people don't have to change their mind about anything. You just scroll through that, till you find a website that says, "Yeah, you're right. Climate change is a hoax. You know, it's a lot of B.S." And here's Dr. So-and-so telling you this and telling you that. It's a way of not doing anything about the crisis that we confront now.

Ian: Yeah, I think that's a critical point because I think we need to redefine and be more honest about our story as humans.



I think that, you know, back to the theme of fire, when we first kind of rubbed two sticks together and, you know, burst of flame and built the kind of technologies that our modern industrial capitalist economies for the dominant part of the world are based on, you know, we sold ourselves a false narrative about our dominance in the world, and we sold ourselves a false narrative that our technology would solve all our problems.

And I think if we get back to fire, you know, it's nature. And it's something that can ground us, it can take us back to the Earth and again, in that context of storytelling and in my travels, I've been very fortunate to meet a lot of Indigenous communities, work in a lot of Indigenous communities, you know, get trained by Indigenous communities. And to me, the stories I hear in those traditional lands, among those traditional communities living in the modern world, they're telling a very different kind of story.

And so to me, I think it's also about creating space for those stories to become more dominant in the discourse. You know, you don't hear those in the headlines, as you mentioned. You don't hear those stories. You don't have, you know, elders getting the prominence that, you know, a Nobel Prize-winning scientist might get. And so we need different kinds of storytellers because they will help us to redefine with those different kinds of possibilities the different kinds of worldviews that exist that give us that path forward to find a different kind of future that we desperately need.

But when I say desperate, I think that's to people who aren't part of that story. The people who understand those stories of the land and the way to work with the land, I don't think they're afraid. I think they know what the work is. And that's half the battle.

MAIN THEME

OUTRO

David: Thanks to Sherry Yano and Ian Mauro for that expert interview. It's encouraging to know we have such bright minds figuring out how to communicate about the climate crisis in ways people will respond to.

And thank you for listening to Season 1 of The David Suzuki Podcast: COVID-19 & the Basic Elements of Life — produced by the David Suzuki Foundation in partnership with Jason Arkley Productions.

I recorded these interviews from the traditional, unceded territory of the We Wai Kai First Nation. I am so grateful for how Indigenous Peoples have been responsible stewards of these beautiful lands for thousands of years, and how they continue to teach us so much about how to live sustainably on this planet.

For more information on how you can help advance a green and just recovery from COVID-19, visit davidssuzuki.org/greenandjustrecovery.

To support our work and help us make more podcasts like this one, visit davidssuzuki.org/donate.



This wouldn't have been possible without our incredible production team: Jason Arkley, David Leibl and Brendan Glauser.

And Katie Jensen, Renita Bangert and Michal Stein of Vocal Fry Studios.

Theme music by Scott Nolan. Artwork generously provided by Roy Henry Vickers.

Until the next time, take care of yourself, each other and this beautiful living planet. It is, after all, our only home.

Music is an incredibly powerful source of expression and communication. It can bring people together and inspire action. It's played a vital role in social movements as long as I've been around. At the end of each episode of this podcast, we'll play a song to end on a healing, meditative note. Four of the five artists we profile are independent, from the heart of Turtle Island. We hope you enjoy, and do what you can to support up-and-coming musicians, especially during this particularly challenging time.

To close this episode, a song by singer-songwriter Andrina Turenne. Born and raised in St. Boniface, Manitoba, Andrina Turenne holds strong ties to her francophone and Métis roots. She has lent her voice to more than 35 albums, toured five continents and performed with JUNO award-winning roots band Chic Gamine. She now performs as a solo artist, pulling inspiration from her own life, as well as the history and beauty of the land she grew from. Here is Andrina Turenne with "When the Smoke Clears".

Andrina: Merci beaucoup, David. It is a true honour for me to be included in this very important conversation and this podcast today. The song that I would love to share with you is called "When the Smoke Clears", and it's a song that helped me get through some challenging times. You know, when things get foggy around you or smoky, it's hard to really see clearly. Just knowing that the fog will lift, the smoke will clear and we'll get through things together. I send this out to all of you listening today, and I wish you all the very best.

MUSIC PERFORMANCE