

50 Minutes

The Earth Charter, A New Economy and the Rise of Earth Community

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I was pleased to receive the invitation to ,meet with you this evening at this important gathering. We are here to advance the work of the Earth Charter that began with the Rio Earth Summit in 1992, a landmark event in the human experience. I refer not to the official meetings in Rio, which accomplished little, but rather to the gathering of some 15,000 citizen representatives of the vast variety of humanity's races, religions, nationalities and languages. I was privileged to be among them. It was at the time the largest such gathering ever held and it marked the initial birth of global civil society. How many of you were there?

Out of our conversations emerged the articulation of a shared human dream of a world in which people and nature live in dynamic, creative, cooperative, and balanced relationship. The Earth Charter, which is the product of a continuation of this conversation, calls it Earth Community, a community of life.

The opening words of the Earth Charter frame the work at hand.

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one **Earth Community** with a common destiny

The Earth Charter Preamble goes on to make clear that we must not only **recognize** that we are one Earth Community, we must restructure our institutions in ways that allow us to function as a global Earth Community, a community of life. A Great Turning to the way of Earth Community is essential to our future. The Earth Charter Preamble tells us why.

The dominant patterns of production and consumption are causing environmental devastation, the depletion of resources, and a massive extinction of species. Communities are being undermined. The benefits of development are not shared equitably and the gap between rich and poor is widening. Injustice, poverty, ignorance, and violent conflict are widespread and the cause of great suffering. An unprecedented rise in human population has overburdened ecological and social systems. The foundations of global security are threatened. These trends are perilous—but not inevitable.

The choice is ours: form a global partnership to care for Earth

and one another or risk the destruction of ourselves and the diversity of life. **Fundamental changes are needed in our values, institutions, and ways of living.**

This frames the essential Earth Charter work, which is to advance understanding of the required changes in values, institutions, and ways of living and the actions required to achieve them, including essential actions that go beyond individual lifestyle changes.

We were already in deep trouble when the world's heads of state met in Rio in 1992. That was 17 years ago. We have so far fallen far short on the needed corrective action. Indeed, conditions continue to worsen as the pending economic, social, and environmental collapse that many of us then foresaw now plays out around us. My remarks this evening focus on the primary cultural and institutional barriers to essential action and what we must do to remove them.

We don't have to look far to find the most significant of all the barriers. Financial collapse has focused attention on the corruption of the Wall Street financial system. That system bears major responsibility not only for global financial collapse, but as well for the social and environmental crisis that continues to unfold in the background of public attention.

Wall Street excesses that brought down the U.S. and global economies provide a powerful demonstration of the failure of a false economic ideology and the institutions that serve it. According to this ideology there is no public interest—only private interests—and

markets work best when freed from rules and accountability, all assets are for sale to the highest bidder, and we each pursue our unrestrained personal greed. We tested that ideology in a bold and reckless social experiment over a period of some thirty plus years. The results are now in. It turns out that markets do need rules, resources must be shared, and Jesus was right. We do have to care about one another and act with mindful consideration of a larger common good. We need a new economic system that acknowledges these truths. That is the deeper meaning of the Earth Charter preamble.

The failed ideology of greed and individualism supported the creation of a financial system so perverse that those responsible for bringing down the entire global economy in the pursuit of unearned profits have walked away with fortunes in the billions of dollars, while innocent millions have lost their jobs and their homes.

This same financial system that is tearing apart the social fabric of U.S. society and societies around the world by growing the gap between rich and poor also drives the patterns of reckless material excess responsible for the massive climate disruption that, along with the depletion of our soils and ground water, threatens the world food system and a massive displacement of human populations. It drives the military adventurism that has led to U.S. entanglement in the futile military occupation of Iraq and Afghanistan. And it denies governments the resources needed to repair and update an aging physical and economic infrastructure designed to run on cheap oil that is fast disappearing.

All too often, discussion of the environmental crisis suggests we can solve the problem on the cheap through a combination of individual life style choices and the adoption of new energy technologies. But it isn't just about energy. It is about the loss of soils, fresh water, fisheries, species diversity, and much more. It is about a few million people consuming the bulk of the planet's resources and 2 billion plus people marginalized and deprived of the basics of an adequate life.

Nor is it just about changing individual lifestyle choices. It is also about the need to restructure the governing institutions that determine our collective resource allocation decisions as a nation and a species—the decisions as to whether we will give priority to war or to health care, to automobiles or to public transportation, to advertising or to education, to financial speculation or to productive investment.

So, how do we humans decide how we will allocate our resources among their many possible uses? In an earlier time, we made such decisions locally based on the needs of the individual clan or tribe. Relationships were mediated by bonds of mutual caring and security. Money was unknown.

In our current society, most every aspect of life depends on money and resource allocation follows the flow of money. This gives enormous power to those who control the creation and allocation of money. To use a computer analogy, the Wall Street financial system has become the operating system of the economy and the society, which means that Wall Street's values and priorities determine the major resource allocation choices that shape our individual choices. Wall Street has only one value—money— and one goal: to maximize

financial returns to those who control the money system. Social or environmental consequences find no place in Wall Street balance sheets. Wall Street stands in direct opposition to every Earth Charter principle. To implement the Earth Charter we must reclaim our power from Wall Street of its power—we must complete the great democratic experiment.

The financial meltdown is our wake up call. It is time to move beyond tinkering at the margins and reboot our economies with a new operating system with a very different institutional design based on the values articulated in the Earth Charter. And it is clear that the leadership in this Great Work will not come from within the U.S. political system, which remains totally captive to Wall Street interests even with a new president. It must come from we the people in a declaration of our independence from Wall Street.

Let me put our situation in its deeper historical and evolutionary context.

For the past 5,000 years, we humans have been living in a cultural trance of our own making that alienates us from the land, our human true nature and our human place in the cosmos.

So who are we humans? From where did we come? And for what purpose? Here is how I understand the new story based on the data of science, the wisdom of indigenous people's, and the teachings of Jesus and other mystics.

Hundreds of thousand years ago the Great Integral Spirit that expresses itself through what we know as Creation embarked on a bold and risky experiment in reflective consciousness by bringing forth a species able to step back and to reflect on creation in awe and wonder and to participate as a conscious co-creator in the continued creative unfolding. We humans are that species.

Our reflective consciousness gives us the capacity to choose our future with conscious collective intent. It was a risky experiment, however, because the capacity for self-awareness gives us an ego that can run out of control if it forgets it exists only as part of a larger whole.

As our human consciousness was first awakening, our capacities for conscious self-direction grew. We learned to communicate through speech, master fire, domesticate plants and animals, and construct houses of skins, wood, stone, and dried mud. We developed the arts of pottery, painting, weaving, and carving. We undertook vast continental and transcontinental migrations to populate the planet and adapted to vastly different physical topographies and climates. We created complex languages and social codes that allowed for life in larger communities.

In our earliest days, we humans raised our children collectively in the clan, tribe or village, initiating them to the ways of life and the need to serve the community and to care for our Earth Mother as she in turn cares for us.

Then some 5,000 years ago, something went terribly wrong; we turned from the ways of Earth Community to the ways of Empire. It was a time of separation and forgetting. Community, partnership, and the celebration of life, gave way to domination and violence.

The few expropriated the wealth of the many. The masculine drove out the feminine. We worshiped our Sky Father, but turned against our Earth Mother. We came to value the power to kill and destroy more highly than the ability to create and nurture life.

Conquest became the measure of greatness. Economies came to be based on servitude. With a few on the top and the many on the bottom, everyone was placed in competition with everyone else for the favored positions; the bonds of caring and sharing were broken. Money and power became the prime arbiters of relationships. The creative energy of the species was redirected from securing the well-being of the tribe and Mother Earth to advancing the technological instruments of war and the social instruments of domination.

Resources were expropriated by the winners to maintain the system of domination. The positions of power too often went to the most ruthless and psychologically damaged members of society.

If this discussion of Empire sounds familiar, it is for good reason. Although kings and emperors have been replaced by corporate CEOs and hedge fund managers, we are still living in the Era of Empire. And the decisions that shape our destiny are being made by a few individuals who in some respects live even further beyond the

reach of public accountability than the kings and emperors of days gone by.

In the past 100 years, we humans have achieved a technological mastery beyond the imagination of previous generations. Yet, lacking in the wisdom of place and community that is the heritage of indigenous peoples, the consumer culture fabricated by the institutions of Wall Street has led us to forget what it means to be human and to deny our connection to the web of planetary life. The result is an ecological and social crisis that threatens the very survival of the species. The time has come to rediscover our humanity, reclaim the power that Wall Street has usurped and bring ourselves back into balance with Earth — our living home.

Think of this as our final examination to determine whether we are a species worthy of survival. We must not, need not fail.

At its core the financial crisis is actually a spiritual crisis—a crisis of fundamental values. Our fate turns on our answer to a basic question: What purpose do we expect the economy to serve? The answer is ultimately spiritual and it's framed by this well known scriptural verse from the Sermon on the Mount:

No one can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God **and** mammon. Matthew 6:24

Mammon refers to wealth as an object of worship; the worship of a false god; a form of demonic possession; an evil force in opposition to the God of Life. From this perspective, Wall Street is an evil

institutional force, the Temple of Mammon, because money is its only value and the pursuit of money is its only purpose.

Why have we given over control of our government, our lives, and our collective future to institutions devoted to the service of mammon? It is in part because the stories of our prevailing culture give false answers to so many defining questions. Here are three of the most basic. What is real wealth? What do we mean by God? And what is our human nature?

Let's start with wealth. As defined by our public culture, wealth and money are largely synonymous and those who make money are creating wealth.

Money is the most mysterious of human inventions. It is a mere number of no intrinsic value or utility that has no existence outside the human mind. Yet we have allowed it to displace life as our object of sacred veneration and become the ultimate arbiter of human priorities.

Modern money is created from nothing with a simple accounting entry when a bank issues a loan. As economist John Kenneth Galbraith once famously observed, the process by which money is created is "so simple it repels the mind."

When you take out a loan from a bank, the bank opens an account in your name and enters the amount of the loan in its ledger. That becomes a liability on the bank's accounts, off set by the corresponding asset of your promise to repay with interest. Two

simple accounting entries and money magically appears from nowhere. This simple fact is the key to the ability of the institutions of Wall Street and its global counterparts, to rule the world. It also makes banking a very profitable business.

Money, particularly money created from nothing without any direct contribution to the creation of anything of corresponding value, is phantom wealth—it has no substance or intrinsic utility. In alliance with the Federal Reserve, Wall Street and its global counterparts control the creation and allocation of money. Their allocation decisions determine the fate of nations and shape the boom and bust cycles of economic life. Those individuals whom these institutions favor with large allocations of the magic numbers we call money live in grand opulence in the midst of scarcity. Those from whom they choose to withhold these numbers face death by starvation in the midst of plenty.

So what is real wealth? We might say it is anything that has a real intrinsic value: land, labor, knowledge, food, education.

Most valuable of all are those forms of wealth that are beyond price: Love, a healthy happy child, a job that provides a sense of self-worth and contribution, membership in a strong caring community, a healthy vibrant natural environment, peace.

Given our culture, we might assume that most people don't know the difference between money and real wealth. Yet in a national poll, 93 percent of adults agreed with the statement: "We are too focused on working and making money and not focused enough on family and

community.” Generally, this insight remains our unspoken personal truth. It is not what we hear in public discussion. So collectively, we act to increase phantom wealth even at the cost of destroying what we know to be the real wealth of Earth’s abundance.

So, to what do we refer when we speak of God? Some years ago I was privileged to share a conference platform with Jesus Scholar Marcus Borg. I will never forget his defining statement: “Tell me your image of God and I will tell you your politics.” Borg explained that the many scriptural metaphors for God largely fall into two basic clusters. One is God the male patriarch with the flowing beard, the God we visualize in human form living in a distant place we call Heaven, the God of Michelangelo’s famous painting in the Sistine Chapel.

The other image of God is the spirit image manifest in all being.

The *patriarch* image sets up a hierarchy of righteousness and domination running from those closest to God to those most distant and leads to a competitive individualistic politics of separation, domination, favor seeking, and wealth accumulation. This is the God our public discourse and much of our religious liturgy.

It is the foundation of the Calvinist belief that the rich and powerful are by definition God’s most favored and that financial success and Earthly power are marks of special righteousness. Within this belief system, the world is whatever God the patriarch wishes it to be and it is beyond our means to change it for better or worse.

By contrast, the *spirit* image, by which we recognize the face of God in every human being, animal, insect, and grain of sand, leads to a politics of community, shared purpose, and mutual service.

Everything in creation is both manifestation and agent of a great spiritual intelligence seeking to know itself through the creative exploration of its possibilities.

Within this belief system, to do harm to another being is to harm oneself. We see ourselves as co-creators in a grand quest in search of ever more wondrous possibility and find our ultimate fulfillment in lives of service to Creation's continued unfolding. We are here neither to destroy life nor to escape from it, but to engage in and contribute to the creative unfolding of the whole.

Contrary to the public culture and the content of our religious liturgy, polling data suggest that the private beliefs of most Americans align much more closely with the spirit image than the patriarch image.

Eighty four percent of Americans view God as being "everywhere and in everything" rather than "someone somewhere." Given a list of characteristics and asked to pick the one that best describes God, 71 percent chose "loving." Only 5 percent chose "remote" and only 2 percent chose "judging" or "controlling."

So what of our human nature? We have become so accustomed to cultures and institutions that reward and celebrate our human pathologies of individualism, greed, hubris, deceit, ruthless competition, and material excess that we have come to doubt even

the possibility that we humans might have, as a species, the capacity to cooperate in the interest of a common good.

Yet most people daily demonstrate our human capacity for caring, sharing, honesty, cooperation, compassion, peacemaking, service, and material sufficiency. It is pretty much universal that all but the most psychologically damaged among us experience blissful pleasure when extending an uncompensated helping hand to another being in need or functioning as a cooperative member of an effective team.

Scientists who use advanced imaging technology to study brain function confirm that our brains are wired for cooperation and life in community. Individualistic violence, greed, and destruction in disregard of others are all are pathologies. It is our true nature to love, cooperate, and create.

This is all consistent with polling results that find most all humans want much the same thing in life: healthy happy children, strong caring families and communities, and a healthy vibrant environment—and they want the same for everyone.

It is a wonderful convergence. The world we must now create if there is to be a human future is the world for which our brains are wired and the world most people want. To get it, we must take the next step in the struggle for democracy by declaring our national independence from Wall Street, much as the patriots of an earlier era declared their independence from the King of England and his crown corporations.

As with the original American Revolution, leadership must come from the citizenry.

President Obama has so far responded to the Wall Street meltdown in ways indistinguishable from George W.— by pouring trillions of dollar into zombie banks in the hope of restoring the financial system to its normal pre 2007 function—even though this hasn't worked, won't work, and begs the question of why would we want to restore Wall Street to its former condition as a legalized crime syndicate engaged in counterfeiting, usury, fraud, and extortion.

Wall Street institutions are in the business of creating money out of nothing for purely private gain, engaging in predatory lending at exorbitant interest rates, falsifying securities ratings and financial reports, and using their control of money to hold the public purse hostage to their outrageous demands.

President Obama's acquiescence is testimony to Wall Street's enormous power. Wall Street controls the Federal Reserve, the Treasury, the Congress, the federal courts, much of the media, many of the world's largest corporations, and the White House—irrespective of the party or person in power. Wall Street has used its political and financial power to suppress wages, dismantle social safety nets, thwart efforts to protect and heal the environment, and capture the total benefit of productivity gains for financial speculators while shifting the tax burden to working people and reducing much of the society to debt slavery.

To have the world we want, and must have to secure our future, we must strip Wall Street institutions of their political power, shut down the corrupt Wall Street phantom wealth machine, and put in place a new financial system designed to serve the needs of the real wealth economy of Main Street. I'll say more in a few minutes about how we can do this.

First, I want to share another story I bet you have heard more than once.

Economic growth, as measured by Gross Domestic Product, GDP, creates wealth to provide material abundance for all, increase human happiness, end poverty, and heal the environment. The faster we consume, the faster the economy grows and the wealthier we become as the rising tide lifts all boats.

Inequality is essential to social order and prosperity, because growth depends on wealthy investors. They are the most productive and beneficial members of society. And we must free them from the taxes and regulations that limit their ability to accumulate the great fortunes needed to bear the risks of investing to create the new jobs that grow the economy. If a few get rich, instead of condemning them out of envy—which I would remind you is a mortal sin—celebrate their good fortune, because as the rich get richer, wealth trickles down and we all get richer. Anyone can succeed who applies himself. Failure is a sign of a flawed character.

Is this story familiar? Have you ever suspected there is something not quite right about it?

GDP actually measures the rate at which the economy is extracting useful resources from nature, running them through the economic system, and disposing of them as toxic waste into our air, water, and soils—all for the primary purpose of making rich people richer. GDP is actually a measure of the cost rather than of the benefit of economic activity.

We can and should—evaluate economic performance against indicators of what we really want—healthy happy children, families, communities, and natural systems. This would place life values ahead of money values, dramatically reframe both our public and private economic priorities, and provide the basis for a radical economic restructuring.

Contrary to the incessant drive to increase consumption to keep GDP growing, in most countries, particularly the most profligate, we must reduce overall consumption while simultaneously redistributing available resources from rich to poor and from destructive and non-essential to beneficial and essential uses. This is not an idea you often hear, but it is essential to securing our future as a nation and a species.

It requires turning our present economic system upside down and inside out to increase well-being while shrinking GDP. It requires ending war and converting to a peace economy; reorganizing our infrastructure to eliminate automobile-dependence; curtailing

advertising and redirecting those creative and media resources to education; ending financial speculation and redirecting investment to productive sustainable enterprises devoted to meeting community needs. This list is just a start. Note that nothing on it is about sacrifice. It is about setting sensible priorities.

We hear frequent reference these days to a distinction between the Wall Street economy and the Main Street economy. The difference is crucial.

Wall Street is in the business of using money to make money for people who have money without the burden of producing anything of value in return. It is an act of theft and should be so treated.

The **Main Street** economy is comprised of local businesses and working people engaged in producing real goods and services to meet real needs and providing meaningful, secure, family wage employment for the people of their communities. Main Street has been battered and tattered by the predatory intrusions of Wall Street corporations. It is, however, in revival as communities all across the nation rally to declare their independence from Wall Street and rebuild the community-serving economies they once knew. Main Street is the logical foundation on which to build a new real wealth economy of green jobs, responsible community-oriented businesses, and sound environmental practices.

Bringing down Wall Street to liberate Main Street may seem a daunting challenge. To set a proper inspirational tone. I want share a song that my troubadour friend and colleague Raffi recorded

specifically to celebrate the launch of *Agenda for a New Economy* at the Trinity Wall Street Episcopal Church. It's called "No Wall Too Tall."

[PLAY RAFFI, "NO WALL TOO TALL" HERE.] GET UP AND DANCE.

So what do we need to do to bring down the walls that hold us captive to Wall Street's imperial tyranny? [PAUSE]

We have to work on three fronts:

1. Change the stories that frame our economic culture through honest conversations like the conversations that gave shape to the Earth Charter and revealed humanity's shared vision. Through such conversations we change the framing stories of the culture and turn the human course.
2. Create a new reality by growing from the bottom up healthy Main Street economies that mimic the dynamics of healthy locally rooted ecosystems to optimize the health and well-being of people, community, and nature.
3. Work at the national political level to re-establish a progressive tax system and replace the Wall Street phantom wealth machine with a new money system designed for and accountable to real wealth Main Street economies.

Stories

Let's take them one at a time, starting with changing the stories that hold us captive to a collective cultural trance. It is a simple, but rarely noted truth that every great transformational social movement begins with a conversation aimed at challenging a prevailing cultural story. Honest conversation may be the most revolutionary act of our time.

Take the women's movement as an example. Not long ago, the prevailing cultural story maintained that the key to a woman's happiness is to find the right man, marry him, and devote her life to his service. Any woman for whom the story was not working, was supposed to believe the fault lay within herself.

Then a few courageous women began getting together in small groups in their living rooms to share their personal stories. Low and behold, they discovered that the story wasn't working for any of them. The flaw was not in themselves, but rather in the story. Making this personal truth public, through an ever-expanding conversation among hundreds, then thousands and then millions of women, they eventually changed the public story, liberated themselves, and unleashed the power of the feminine as a force for social transformation.

As we go public with the truth of our private stories, the false values of the public stories that hold us captive to Empire are exposed as fabrications. Thus liberated, our individual intelligence becomes the intelligence of the group. Let the conversations begin in our homes, churches, synagogues, mosques, and temples to discover and affirm our true nature as spiritual beings having a human experience.

Rebuilding Main Street Economies

Even as we are engaging these essential conversations, we must work simultaneously in our communities to bring a new life serving real wealth, green economy into being.

As the Wall Street economy disintegrates, the communities with the best future prospects will be those that are declaring their independence by rebuilding their local economies based on locally owned independent businesses. These communities are supporting local, low input, family farms, developing local financial institutions, reclaiming their farm and forest lands, favoring their locally owned retail businesses, concentrating population in compact communities that reduce automobile dependence, retrofitting their buildings for energy conservation, and otherwise moving toward local self reliance in food, energy, and other basic essentials. This is the work of the Business Alliance for Local Living Economies (BALLE). We have 60 local networks across the United States and Canada with more than 20,000 local business members.

National and International Policies

In *Agenda for a New Economy*, I spell out a 12 point Earth Community policy agenda to support this restructuring of national and global economies. We don't have time to cover all the points here. I'll just note that they include replacing financial indicators with health indicators as the basis for evaluating economic performance, taking back the corporate charter to hold corporations accountable to the public interest, restoring the middle class with a progressive tax

system with rates similar to what we had back in the Eisenhower administration when the top tax rate was 91 percent, and redesigning the system of money and finance to restore money to its proper role as servant and assure that no bank is too big to fail.

We need to reverse the process of banking consolidation and deregulation that gave Wall Street a stranglehold on the economy and restore the community accountable financial system we once had. The federal government must take the failed Wall Street banks into receivership, break them up, and sell their branches off to local investors to operate as community banks, mutual savings and loans, and credit unions dedicated to serving the financial needs of their local communities within a strong regulatory framework.

With regard to money creation, Wall Street bankers have diabolically created a money system designed to crash if the economy does not continuously grow their private profits. Recall my earlier mention of the bookkeeping entry by which a bank creates new money when it issues a loan. That entry creates only the principal of the loan, it does not create the amount of the interest the borrower must also pay.

This means that to avoid sending the financial system into default and thereby collapse the economy—much like we are now experiencing—the economy must continuously grow fast enough to generate sufficient demand for new loans to create the money required to make the interest payments on previous loans. The consequence is ever-increasing debt, inequality, destruction of the natural environment, and destruction of the social fabric of community.

It is time to strip private banks of their money creation powers and transfer that power and responsibility to government. Whenever there is need to expand the money supply, the federal government can and should spend the required new money into existence to fund public infrastructure and meet other public needs. It will require putting millions of people on the streets demanding independence from Wall Street.

The process has started. Organizations across the United States have started planning for a National Week of Action November 27 thru December 5 coinciding with the 10th anniversary of the historic 1999 World Trade Organization protest in Seattle. That protest was global civil society's declaration of independence from the WTO. This coming November we will declare our independence from Wall Street in demonstrations and teach-ins all across the United States. I urge you to start organizing for this national week of action in your community.

You will find further information on the strategy for achieving national and global independence from Wall Street in *Agenda for a New Economy*. Get a copy and organize a discussion group to engage your friends, colleagues, and neighbors in an exploration of the economic alternatives at hand.

How many here are YES! subscribers. Raise you hands. I note that some of you didn't raise your hand. I urge those who didn't raise your hand to subscribe today and correct this obvious deficiency in your

life. Our Summer 2009 now on the newsstands features stories on the New Economy.

Part of growing up human is putting aside the ways of our childhood to embrace the more inclusive values and responsibilities of adulthood. Our time has come to grow up as a species coming of age on a small planet. This is the larger challenge before us. In a very real sense, it is about growing up spiritually to recognize and accept our place within the larger scheme of creation.

A global spiritual awakening is already underway, sometimes within our religious institutions, often beyond them—sometimes in spite of them. We must create opportunities within and without our religious institutions for thoughtful people to engage a process of true spiritual inquiry dedicated that draws from the whole of human knowledge and experience to deepen our individual collective understanding of ourselves and our place of service to Creation's grand journey.

As we engage this challenging work in its many dimensions, we must constantly remind ourselves that we are privileged to live at the most dangerous, but also the most exciting moment of creative opportunity in the whole of the human experience. We have the power to turn this world around for the sake of ourselves, our children for generations to come, and the continued creative unfolding of life on Earth. We are the ones we've been waiting for. Thank you.

RAFFI: Turn this world around.