*[INTRO MUSIC]*

Mary: I hope you've got your trousers on, have you?

Maeve: Yes, I do. I mean, I'm fully clothed - that's my, it's one of my little rules for myself.

Thimali: I'm barely clothed at the moment with this heat in New York city, it's unbearable. Um, you know, we can't have ACs and fans on, whilst we're recording. So I have an actual bucket of ice water that my feet are in right now.

Maeve: *(Laughs).*

Thimali: Um, and I've been advised by our engineer not to slush my water bucket, during the record. So we'll have to see how that goes.

Mary: Well, we're looking for sounds isn't that right?

Thimali That's true!

All: *(Laughs).*

Thimali: My sounds of lock down? *(Laughing)*.

Maeve: It's kind of tricky to explain that one *(laughs)*.

*[INTRO MUSIC]*

Thimali: Hello our gang. Welcome to season three, episode two of Mothers of Invention. I'm your series producer, Thimali Kodikara.

Maeve: Hi Thimali. Hi everybody. I'm Maeve Higgins. I'm a comedian and a writer and I've decided to do an Irish accent for this episode.

Mary: And I'm Mary Robinson. As a former president of Maeve's birth country, Ireland. I give you permission to do that accent.

Maeve: Thank you, Mary. I'm so glad that we're making this podcast and I really hope it's more fun than your other jobs like negotiating with dictators. Although our producer, Thimali is here too.

Thimali: *(Laughs)* Wait.

Mary: There are a few dictators involved in this podcast but I'm being patient.

Thimali: Did you both just liken me to a dictator? The absolute cheek of it.

Mary: I didn't name you Thimali but if you think it fits, wear that cap.

Thimali: *(Laughs).*

Thimali: We can't all be as effortlessly cool as you Mary.

Mary: Cool?

Thimali: *(Laughs).*

Thimali: Cool - yeah! I got into my research for this week's episode and climate reparations only to discover that you are an honorary chief to the Choctaw tribe in Oklahoma. Is that true?

Mary: Yep, it stems from a moment in Irish history, which was really important, which a lot of Irish people know about

Mary: We had our great famine in the 19th century And in Oklahoma, the Choctaw people had to leave their tribal lands

Thimali: Hmmm, during the Trail of Tears

Mary: And we don't know how it happened exactly, but they were told about a small island far away where people were dying because the potato crop had failed and they raised $173 for the relief of Irish famine victims. And we know because it was the colonial times. The Victorian masters registered the money coming in and paid it out to the suffering Irish. And I think it's remarkable that more recently Irish citizens have learned that, in the

COVID-19 problems in the United States, that there is more severity of suffering among the tribes. And they have raised hundreds of thousands of Euros. When I was president of Ireland, I actually went and thanked the Choctaw people. And that's how I became an honorary chieftain. So you can treat me with great respect, Thimali from now on.

Thimali, Maeve: *(Laughs).*

Thimali: I know I'm supposed to be writing a show on solutions to the climate crisis, but honestly the best parts of my job is discovering these bonkers brilliant facts about you, Mary. It's amazing.

Mary, Thimali: *(Laughs).*

Thimali: Maeve, did you know the story though?

Maeve: Yeah. Like Mary said, it's a story that Irish people love and treasure and I think it is this lovely bond to share with native Americans from a time when we were colonized.

Thimali: Yeah it really is a very beautiful story of endurance and respect isn't it really.

But forgive my ignorance on this, I did also discover in my digging, that while much of Western Europe was off maiming and pillaging the global South for a few centuries, Ireland never colonized any other countries. And I do appreciate this should be obvious information to me having grown up just next door in England. But to be fair neither Irish history, nor British colonization were ever accepted as compulsory education in schools.

Maeve: So Thimali you grew up in Britain but you didn't know about the British empire?

Thimali: No, literally nothing at all. My American friends, like never believe me when I tell them this, but
I was at secondary school in the 90s and I didnt learn a single word about the british occupation or British slavery at school, and that's almost 500 years of the Brits colonizing 23% of the worlds population but those effects are still crippling today's societies too. And my parents were born just two years before independence from the British but I didn't get to start learning about my ancestral family's British history until I left England and this is still the case today so it's high time we make this compulsory for all.

Maeve: Yeah.

Thimali: It was my black friends actually who helped me onto that path. So with the Black Lives Matter uprising last month, it was fascinating to be in England watching so many British friends and peers realize for the first time, in most cases that Britain enslaved 3.1 million Africans and you know, Cecil Rhodes whose statue looks over Oxford University was a man who very proudly carved a path for South African apartheid. And then you've got Edward Colston whose statue was in Bristol city center and now is at the bottom of a river, was a slave trader who transported an estimated 84,000 West Africans to the Caribbeans and the Americas. And that journey killed almost 19,000 men, women and children along the way. So both dethroning their statues and the education we're all now having on these men is the start of something really beautiful indeed. I think I'm very proud to see it.

Mary: I think you're right Thimali it's both necessary and timely and relevant because we need to understand the justice issues between countries. We need to understand why some developing countries are poor and have poor health systems and poor education systems and a lot of debt.

Mary: It's not that they're stupider than white people. We just need to understand the background.

Thimali: Talent, creativity and intelligence live everywhere!

Maeve: It's interesting because like we're here in America now and there's this renewed conversation about these monuments and then even more tangible things like reparations. Evanston, Illinois and Asheville in North Carolina, those are the cities that have been the first to approve reparations to their black communities for former enslavement which is really amazing progress. It's not direct payments, it's not you know, even a quarter of the way as ambitious as some people would like it. But Mary, in your UN days, in the United Nations, was there conversations around slavery reparations?

Mary: Oh, I remember in particular when I was the Secretary General of the World Conference Against Racism, which took place in Durban, South Africa in early September, 2001. In the preparatory stages of that, there was so much talk about reparations. So much talk about compensation for slavery. So much talk about the need

to acknowledge racism and the intersection between poverty, racism, gender. That was one of the things that came out very positively from it. And there was total resistance to the reparations -

Thimali, Maeve: Wow.

Mary: - Right across the line by all the developed countries, including Europe. There was a blockage on really discussing reparations in any serious way. I really welcome that we can now reopen and engage in that discussion. We absolutely need it.

***[MUSIC TRANSITION]***

Thimali: Well, it occurred to me that we know what climate change is. We even know how to stop it, but given that our focus on the show is climate justice, in our current political climate, it seemed to be the right moment to ask how did human caused climate change even happen in the first place? When did it begin, and how did it even get this far?

Maeve: Well, we've been learning that it's simple, isn't it? I mean the fossil fuel industries have pretty much been hammering nails into the coffin for centuries now and the Intergovernmental Panel on Climate Change (IPCC) - they use the Industrial Revolution to mark the start of human-induced climate change.

Thimali: Yeah, you're not wrong Maeve. The most commonly used marker for the start of climate change is the industrial revolution and that was led by the US and Europe at the end of the 18th century and it does seem like a logical reference point, but we know now from brilliant women like Daiara, who joined us in our last episode, that colonization caused huge disruption. So colonisers used homogeneous agriculture, extraction and forced people from lands that they spent generations learning how to respectfully use.

Thimali: So I found this study recently by a group of scientists at University College London who found that a little ice age had formed after 90% of indigenous peoples in the Americas were killed by European colonists in the early 15th century. And that loss of inhabitants left these massive swathes of land untended. So that regrowth sucked up huge amounts of carbon dioxide, which triggered various parts of the world to freeze unexpectedly, and that mini ice age took an estimated 56 million lives and mostly through these global

agricultural shifts that created famines, disease and societal collapse.

Maeve: Wow. So you're saying, We think that it's just burning fossil fuels that caused climate change, but actually before that industrial age, we were already messing with the climate through deforestation and basically genocide.

Thimali: Yeah.

Maeve: So, you know, I'm seeing all these signs at the protest, like "climate justice is racial justice" and we've been learning more about that on the show. I guess climate reparations give the global North an opportunity to compensate the global South for those wrongs. And like, just to be careful, slavery and climate reparations are obviously not the same thing.

Thimali: Totally.

Maeve: But they're related because they're both about damage that colonial capitalism has done. And it is kind of like this clear cut way to right those wrongs.

Mary: Yeah I do think we need to think deeply about this, Maeve. Climate reparations are related. In fact, they overlap.

Mary: The Paris Agreement recognizes that global South countries need to be helped economically if they are going to forego burning fossil fuels, which have powered their industrialization. We need to hold the global North to its Paris climate agreements.

Mary: We built our economies from the industrialized age and we're now having to wean ourselves off. But what about developing countries?

Thimali: Yeah.

Mary: If they got the investment, the skills, the knowhow to do it. We haven't actually seen that solidarity. And they are finding oil and gas and coal, lots of it in their parts of the world. They need to bring the people out of poverty. What are they to do? It's a dilemma that is really serious. And if we don't show that solidarity, who could blame them? If they go the wrong way and it is the wrong way.

Thimali: Yeah.

Mary: So we need to right the wrongs and build back better.

Thimali: Yes, Mary, you're so right. So I would like you both to meet two mothers whose work I respect enormously and have helped make colonized histories like mine known. My family is Sri Lankan. And Sri Lanka is a small Island nation in the Indian ocean that was colonized by the Portuguese and the Dutch and ultimately by the British. British entrepreneurs mowed down miles of lush rainforest to farm monocultures of coffee and tea and cinnamon, that would be exported back home and around the world. And those crops were harvested by Tamil workers who were forcibly removed from their homes in India, and many of their descendants still farm the tea estates today. But despite, you know, Sri Lanka's ongoing work to restore the Island's mangroves and they're preserving coasts and forests, and curbing coral and sand extraction, the Island is still under threat of sea level rise and soil erosion and extreme weather. And most of my family still live there.

So this week we're going to learn about the clever strategies indigenous folks used to protect their landscapes for centuries. And we're also going to learn how to level the climate debt that separates global North and global South nations from each other.

Mary: And I must say I'm really appreciative, um, for bringing this to the forefront, Thimali, these are not easy issues. And I'm sure talking about your own history, it has been a tough one to write, but actually we do need and must think about, address and have a sense of justice so that we can move forward to a better future for all.

Thimali: Thank you, Mary. Yes, it has. And I agree.

***[MUSIC TRANSITION]***

Thimali: It is my huge honor to welcome our first guest Kristina Douglass. Kristina is an archeologist based between Madagascar and Penn state university, where she's a professor. So welcome, Kristina we're so happy to have you.

Maeve: Hi, Kristina! Welcome.

Kristina: Thank you so much for having me. This is wonderful.

Mary: Kristina am I right in saying that you grew up in Madagascar and other parts of Africa? Tell us a little bit about what it was like growing up there.

Kristina: Madagascar is just an amazing place because it's so diverse, you know. Now where I work in the Southwest is completely different from where I grew up we lived in the central Highlands, which is, where the capital city of Antananarivo is. So I'm rediscovering this beautiful country.

Kristina: There are dozens of different communities on Madagascar who speak different languages. Some people describe them as dialects, but it's incredibly diverse, it's amazing. It really is a mini continent in that sense.

Thimali: How did people get there? Like where did people come from to create this very diverse culture?

Kristina: Wow. You are hitting on the million dollar question. This is the question that has anthropologists, archeologists, paleontologists, everybody debating over and every year, it seems there's a new little addition to the puzzle to help us try to disentangle the mystery of who came to Madagascar first, when they arrived, you know, how they got there.

Kristina: I think there's a lot of consensus today that people were definitely on Madagascar by around 2000 years ago. And that the people who came to Madagascar are a combination of groups from all around the Indian Ocean rim, but also peoples from the East African coast. And they formed this incredibly diverse mix that has led to the modern Madagascar that we see today.

Thimali: That's amazing.

Mary: Kristina, how did these experiences influence your ambition to become an archeologist?

Kristina: I was really lucky to have wonderful parents who worked in international development and public health. So I was exposed from a very young age to challenges but also efforts to find solutions in places like Madagascar that experience challenges from climate, from economic issues.

So it really was a coming together of things that I learned from my parents and the work that they do, but

then also to really want to do it from my place of joy, which is being outside and exploring the natural world.

Maeve: There's this really brilliant study that you co-wrote about, indigenous people how they historically adapted to their climate and how we can learn from it to deal with this terrible crisis we're in today. Could you talk to us about the colonization of Madagascar and how it affected the ways that the indigenous people lived then?

Kristina: Absolutely. Yeah. And there are two colonization events or stories to talk about. One is the original colonization of the Island. So when people - humans first arrived on Madagascar. But then the second colonization story to talk about is when Madagascar was later settled by Europeans who came to the Island beginning in 1500, actually it's a well-documented event, and there were successive attempts by the Portuguese, the British, by the French to colonize the island.

Kristina: And I think that we can learn a lot about climate change today and the challenges in addressing climate change from both of those stories.

Thimali: So how did the landscape change then with both these two different types of colonization, like how do they compare?

Kristina: Once again, Thimali with the amazing million dollar questions. You're right on.

The first colonization story I think is really central to the way that people talk about environmental degradation on Madagascar. There's this idea that we call the 'pristine myth' of island colonization. And this idea that Madagascar was completely isolated and in a way unchanging before people arrived. And when people got there, they immediately catalyzed the series of changes in the environment because of exploiting animals and plants in that environment. And so you go from this beautiful garden of Eden to a place that has been defiled, in some way, by human activities.

Kristina: The Europeans used this idea of the ‘pristine myth’, as a way to justify colonial rule of the Island. In other words, here's this amazing place, this amazing Island that was once beautiful, the indigenous people arrived, they destroyed this environment. They have not used it productively for farming, et cetera, they've mismanaged it. And therefore that justifies colonial rule. So both of those stories, those narratives are intertwined.

Maeve: That's such a nasty trick, isn't it?

Kristina: It is a really effective strategy. You look at the colonization strategies all over the world, they used very similar approaches.

Maeve: In your work, something that I learned was how people who used to live there would migrate around the island and kind of follow, animals, follow the water, follow the foods, then the French came in and they were like, 'No, no, no. You need to stay in one place'. And that really messed things up. Could you kind of (this is my like babyish take on it), but could you explain that a bit more?

Kristina: No, you're right on, that's exactly right. There are communities on Madagascar still today who were there from really the beginnings of, of human arrival, who hunt, gather, fish as a way to, to survive. And hunter-gatherer-fishers follow the plants and animals that they need if those animals are migratory and move around. But they will also be able to be flexible if there is a particular climate that is not hospitable, they have that flexibility to move to a different part of the Island.

Kristina: So movement was really important and when the colonial government came into play, they really wanted to be able to control what people were up to. It's very hard to keep tabs on people who move all the time. It's really inconvenient if you know, the communities you're trying to monitor are always on the go. So trying to constrain people from moving was a really important strategy.

Thimali: You know, I've noticed this story that natives had adapted to dehydration through the prickly pear cactus.

Kristina: That's one of the most evocative, I think, stories of Southern Madagascar and it's sort of environmental history - Is that people in the far South of Madagascar have a long history of herding animals as their livelihood. And the far South of Madagascar also happens to be the driest part of the Island. But the way people who are herders adapted to that by encouraging the growth of certain types of plants - in this case - the prickly pear.

Kristina: To basically make that pretty dry landscape, more favorable for their animals. They planted and propagated that plant all over the far South. And the

prickly pear is really useful because you can use the leaf pads as fodder for your cattle, especially if things are really dry and the grass is not growing, but the root system of the prickly pear also helps to create this sort of shallow underground hydrology that then promotes other kinds of growth like grass,  where you need it. So they modified that landscape to their benefit. And one of the strategies that the French implemented in trying to, again, gain control over Southern Malagasy communities was to enact essentially biological warfare by releasing a parasitic larva that then destroyed stands of prickly pear cactus. They wiped out those reserves completely. And that led to widespread famine and, has contributed to the far South being a very impoverished part of Madagascar today.

Mary: So Kristina, what's your opinion on climate reparations?

Kristina: I think it's a really important piece of the puzzle moving forward, but I feel not as optimistic that it can really be enacted because it would involve dealing with land tenure and questions of giving land back to communities from which it was taken. It would also involve looking very much at industrial levels of exploitation. And I'm thinking specifically about logging, mining and fishing in industrial ways that has completely impacted local people's ability to make a living and has not involved local people at all.

Kristina: And this affects very much the communities that I work with in Southwest Madagascar who are facing the extreme pressure from industrial fishing operations on their fishery. And while there's a lot of effort at the local level, those efforts are not really addressing the big elephant in the room, which is all of this industrial level extraction that is sort of cutting the legs out from under communities. But I can say that land tenure, and autonomy over fishing grounds, those are really important components.

Maeve: Regular listeners to the show know that the IPCC is the kind of goalkeeper of climate science, and that informs all of these global climate policies. Are they paying attention to your work?

Kristina: In 2019 I believe a report came out, recognizing that any solutions to the climate challenges that we face should involve collaboration with local indigenous and descendant peoples. The kind of work that I'm doing at this stage of my career, I feel is still very much descriptive. I'm trying now to test a very clear scientific

hypothesis about whether moving around the landscape and maintaining these social networks really clearly allowed people to weather, different kinds of climate changes and extreme weather events. I would like to be able to, show very clearly with a lot of empirical data how much mobility matters as a strategy and how damaging it could be to enact policies that might limit people's ability to move around.

Mary: I think that's really important, Kristina. I think, you know, the Indigenous People's Forum fought so hard to get local and indigenous knowledge properly recognized and that wisdom. And I think more you can link it with, you know, the data that will be convincing. I think that's really important work.

Kristina: Thank you.

Maeve: And on migration too. I mean, every one degree the world heats up, millions of people need to move. So I can't wait to follow your work even more and that just sounds so important. God, you have your hands full there.

Kristina: Thank you. Yeah, I certainly do. Migration, like you said, Maeve is a really important topic because with climate change already now, we're seeing people move more and more and more, you know, and movement mobility is complex. Movement might be my cousin coming to me here, from New York City, in the midst of a pandemic crisis, but movement can also be across international borders. It can be permanent, but it can also be seasonal movement. So it's very complex.

Mary: And I hope Kristina that you'll actually have an opportunity to present at the next COP, which will be in Glasgow next year, because I think your sense of the link between historical injustice and the way forward is something we really have to take much more seriously. So I'd love to hear you present there.

Kristina: Thank you, Mary. Thank you. That would be wonderful.

Maeve: So where can people read, you know, your studies or how can they keep in touch with you and your work?

Kristina: That's a great question. Well, our lab, which is called the OBT lab, which stands for 'Olo Be Taloha' in Malagasy. That means the Lab of the Elders of the Past are on, Twitter. So you can follow our work @OBTlab and one of the efforts that we're working on now is to make sure

that every time we have a paper come out, we have a graphical abstract and, or a video abstract that communicates the results of the science. Not just for, you know, people who might just have an interest in learning about Malagasy archeology, but also for the communities that we work with.

Thimali: I really hope you stay in touch with us Kristina and thank you so much.

Kristina: I can't thank you enough. This is such a wonderful opportunity.

***[MUSIC TRANSITION]***

Maeve: Thimali, I am so in love with all these soundscapes that are coming in from our listeners.

Thimali: They're amazing aren't they?

Maeve: Definitely! You can just really relax. That's all I'm doing this summer. I'm staying inside. I'm listening to things. I'm just like this kind of a summer statue.

Thimali: I know what you mean though Maeve, you're going to love this week’s then. If you've never been to Pakistan, you're going to love this new soundscape sent to us from Anam in Rawalpindi.

Thimali: Close your eyes and take a breath everyone.

***[SOUNDSCAPE AUDIO]***

Anam Abbas: You're hearing the sounds of my mother's front yard. It looks out into a major road that runs through a residential neighborhood. The springtime was when we had some semblance of a lockdown. It was the first bloom of a bed of poppy flowers in our yard and they brought in a lot of bees and a lot of butterflies. I think this is the first time I've even seen some of my neighbors and their balconies and yards.

Anam: It wasn't unusual to hear the birds where we live, but it was definitely unusual for me to sit and listen, even through the rain.

Mary: Well, who doesn't love listening to a good rainstorm? It's fantastic to hear rain as Pakistan has been coping, with terrible droughts, as well as terrible floods that caused huge deaths just a couple of years ago. But with the melting of the Himalayas, Pakistan is now one of the

countries most impacted by climate change, despite contributing less than 1% of the world's greenhouse gases. There are very good things happening. The ministry for climate change is led by a woman and she's doing her best, Prime Minister Khan has been working hard on his billion trees project.

Mary: And there are also very impressive young leaders emerging in Pakistan as well. So good things are happening, but Pakistan is very vulnerable.

Thimali: Hope and change everywhere though Mary, right?

Mary: Yes, absolutely.

Maeve: And on the theme of today who colonised Pakistan again?

Thimali: LOL. The Brits, Maeve, for almost 100 years as well.

Maeve: Well, the more, you know...

Look, don't forget, everybody, all you have to do is jump onto mothersofinvention.online/contribute to submit your sound recording. We would love to hear from you. What are the signs of lockdown that you're hearing that are unusual for your neighborhoods and how is your environment changing around you?

*[MUSIC TRANSITION]*

Thimali: I'm so honored to have our next guest in conversation with us. Lidy Nacpil is the coordinator of the Asian peoples movement on debt and development based in the Philippines. But this is only one of a laundry list of titles she's collected through her life's work in human rights since fighting back against the Marcos regime. She's committed her efforts to climate justice and specifically climate debt for those communities who are owed reparations for the harm done to their homes. So please welcome to the show, Lidy Nacpil.

Lidy: Yes, I'm very happy to be here!

Maeve: Hi!

Lidy: Yeah. Very honored.

Mary: Hi Lidy, it's really good to see you again.

| | |
|---|---|
| Thimali: | We're so happy to see you. I've been stalking you for a while, Lidy. Your work is incredible! |
| Lidy: | *(Laughs)*. Oh! |
| Mary: | You'll be known from now on as a Mother of Invention. |
| Lidy: | I'm very honored. |
| Maeve: | Can I ask how yourself and Mary you've met before, you've been at the same events? |
| Mary: | We were in Warsaw, at least together weren't we at the COP in Warsaw. |
| Lidy: | Yes, and if you remember Mary, you convened a meeting in Pocantico? |
| Mary: | Yes! Of course! |
| Lidy: | Yes, I was there. One of your early meetings on climate justice and human rights, yes. |
| Mary: | Yes that's right - that was such an important meeting for my foundation and that was about 2011. |
| Lidy: | Mhmm. |
| Mary: | We decided we really needed to really bring a number of people together who would talk about climate justice from different perspectives. It was a meeting that completely helped us determine the path forward. |
| Lidy: | Yes. |
| Maeve: | Determining the path forward - it's really by looking back too, so I wonder Lidy, could you take us, you know, right back and explain the colonial history of the Philippines. |
| Lidy: | Well, first we were colonised by Spain for almost 300 years. And then the US bought us from Spain. So we were under the U.S. officially as a colony for several decades, but primarily dominated by the U.S. still today. |
| Maeve: | Right, I really wonder Lidy how many Americans understand that the U.S. had a colony and in the Philippines, and as you say, it's still dominated by. |

Lidy: Yes and the fact that we're not alone, there are still islands, many other islands, like Puerto Rico for instance.

Mary: And even more recently, you've had very challenging experiences under the Marcos dictatorship. And now under your populist, President.

Thimali Duterte.

Lidy: Oh my god, yeah.

Mary: You know, I've watched in horror at what he's doing, killing people in the name of so-called controlling the drug issue. Share with us how it's affected your life.

Lidy: Well, I was very young when Marcos declared martial law, so we're actually a generation of young people that were called 'martial law babies'. I have vague recollections of many rallies and demonstrations, which always led to the suspension of classes. And when we came back, senior year high schoolers that were missing, arrested along with thousands. And so I'm proud to say we were part of the generation of students who fought back and reasserted our rights.

Lidy: It opened our eyes to a lot of things, it tempered us and taught us to be brave and bold and daring.

Things that I think we find very very helpful today when we are facing almost similar experiences.

But I might also add fighting climate change is the same kind of fight. It's a fight for survival for literally life and death.

Mary: When did you shift your own focus to climate?

Lidy: Well, I remember when I was in college, I was very interested in environmental issues. So that was when I first heard about global warming and so on, but I didn't return back to that until like about, 20 years ago when we were talking about financial debt, one of our major campaigns. And we were comparing that to the ecological debt that was owed to our people. And we were saying that the ecological debt is, you know, a hundred times bigger than the financial debts they were claiming from us.

Mary: And of course the Philippines is very, very affected by climate.

Lidy: Yes. One of the most vulnerable countries because of our geography and our location.

Mary: And tell us about 2013. I remember Haiyan we kept hearing worse and worse stories at the Warsaw COP and I kept meeting so many, you and others, who were literally crying because you were hearing the stories back home. I remember that very well.

Lidy: Yeah. Typhoon Haiyan at that time, they were saying, was the strongest typhoon in recorded human history.

Mary: How many people were killed?

Lidy: Well, official figures were saying that it was more than 6,000, but other reports were saying really actually more than 10,000 people and about 2 million people lost homes and livelihoods. It devastated crop lands that would take several years for these crop plants to recover. So that's a loss of livelihood, not just for that year, but for several years, touching parts of the Philippines that had not known typhoons before. Since then we've had these super strong typhoons visit us very frequently and getting even more frequent.

Mary: Hmm.

Maeve: So you're saying like these typhoons have gotten much worse and they've caused death and devastation and they are caused by climate change, which the Philippines didn't cause?

Lidy: It's a debt that is owed us because we're affected by problems we contributed very little to.

Thimali: What is the Green Climate Fund and what is the Warsaw Mechanism on Loss and Damage? Which are two facilities that you've been working on for a long time at this point.

Lidy: A very important part of the climate convention is this provision that climate finance should be delivered by developed country governments for developing country governments.

The Green Climate Fund is the main mechanism for the delivery of this climate finance.

Lidy: They promised that there should be at least $100 billion for climate finance. That was part of the Paris agreement. But it's nowhere near where it should be.

Mary: And that hundred billion still has to be committed. It was supposed to be by 2020, which is this year.

Lidy: Yeah. It shouldn't be just the general empty promise. There has to be a timetable, actual pledges, and they refuse to talk about it. That's the problem.

Thimali: So then what's the Warsaw Mechanism on Loss and Damage then?...

Lidy: So the Warsaw International Mechanism is something we fought for because if the Green Climate Fund is only for adaptation and mitigation. What about loss and damage? The next fight is to make sure there is finance on the table for that.

Maeve: And this is the idea of reparations?

Lidy: Yes. Not just to repay us for what we have been suffering, but it's also to compensate for the fact that we don't have the same space to pursue development as these countries have had before.

Mary: You know, even the Paris climate agreement has been acknowledged. But that said, but no compensation, no money.

Lidy: No compensation, no talk about liability or compensation.

Mary: Yeah.

Lidy: And we know very well that that is what the US demanded in exchange for agreeing with the Paris agreement. But now, where is the U.S. now? They've pulled out.

Mary: I do want to talk about a very spectacular win by your Philippines commission for human rights. I had been supporting the work of the commission in looking at what fossil fuel companies were doing, and they won. They won!

Lidy: Yes, Yes!

Lidy: I was part of the petitioner for that case.

We presented evidence to how corporations were violating our rights because of the harm that their greenhouse gas emissions, the pollution of the air was causing us. So it's evidence that it's so clear.

Thimali: Just to clarify how awesome this win was, the Philippines human rights commission took 47 fossil fuel companies to court, for loss of life during Haiyan and other extreme weather events. But the list included BP, Chevron, ExxonMobil, Shell, Total and Suncor. And in fact one of our former Mothers, Kumi Naidoo, also testified. But it was the world’s first ever national human rights commission investigation into corporate responsibility for climate change and you won!

Lidy: Yes, so, even if it's mainly for now, a symbolic victory in the sense that our human rights commission, does not have the powers to enforce it. It establishes a real proof that there is violation of human rights, so that for us is very important.

Mary: And if I may say so, a very courageous process, and can it now lead to action in the courts for reparations based on what the commission had determined?

Lidy: We are exploring those options. But also beyond the Philippines, also exploring what kind of international courts we can bring this to.

Maeve: Lidy. You really are hero of us and I just thank you so much for joining us here on Mothers of Invention.

Lidy: Oh, I’m very happy to be here.

Mary: Tell us how our community of the podcast can stay in touch with you and be supportive of your work.

Lidy: We have our websites, APMDD.org. It's currently under redesign but it's going to be very available very soon and Facebook.

Maeve: Thank you. Bye Lidy, thank you.

Lidy: Thank you. Thank you so much, everyone.

***[MUSIC TRANSITION]***

Maeve: So Mary, is this better than your real job yet?

| | |
|---|---|
| Mary: | Well, I must say I really do enjoy the fantastic women that we're listening to, and the deep way in which they go into the issues that we really want to probe. It's just your annoying voice, Maeve - |
| Maeve: | I know... |
| Mary: | - coming in with your Irish accent that's something I have to bear as a cross. |
| Maeve: | *(Laughs)*. There has to be something. |
| Thimali: | It's just you Maeve, it's not me, I apparently am one of these fantastic women that Mary gets to talk to every week. It's great. |
| Maeve: | *(Laughs)*. |
| Maeve: | Well, Thimali for real, thank you for bringing this subject into our new season. It's challenging. It's really good. And as Mary said with her trademark predictable wisdom, these challenges are the best way to make good decisions for what's coming next. |
| Maeve: | So what about our show? What's coming next for the show? |
| Thimali: | I'm glad you asked Maeve because next week's episode is one close to both our hearts, immigration. So there's a lot of climate migration and climate immigration happening all over the world today, we featured stories from Island nations this week, but small Island nations have been feeling the blow hard. |
| Mary: | But before then, keep tagging us in your social media posts on Facebook, Twitter, or Instagram @mothersinvent. I want to know what you've learned since listening to this week's episode. And also what climate safe futures are motivating you? |
| Maeve: | And lastly, if you were as inspired by Anam's soundscape as I was, go and grab your phone, send us an audio clip of sounds you're seeing and hearing in your neighborhood and you'll get bonus points if you send us a photo. Now, if you'd like to see where each week's featured soundscape was recorded, jump on our Instagram page. All of the soundscape submission information you need is that mothersofinvention.online/contribute. |

*[MUSIC TRANSITION]*

Mary: Mothers of Invention is brought to you by Vulcan productions and Doc society.

Maeve: Our series producer is Thimali Kodikara. Our development producer is Shanida Scotland.
Our minisode producer is India Rakusen. Our editor is Sefa Nkyi.

Maeve: And our sound designer is Axel Kacoutié.

Mary: Our line producer is Rebecca Lucy Mills. Our engineer is Lisa Hack and social media strategist is Imriel Morgan for Content is Queen.

Thimalli: And Aisha Younis manages our satellite project Climate Reframe for BAME climate leaders in the UK.

Maeve: The Executive Producers are Jody Allen, Ruth Johnston, Matt Milios, Jess Search and Beadie Finzi.

Thimali: Team Vulcan is Andrea Draymer, Susan Grella, Kimberly Nyhous, Alex Pearson & Ted Richane. Our Philippines equipment fixer was Baby Ruth Villarama. Our theme tune was written by Jamie Perera and we are distributed by PRX.

***END OF EPISODE.***