

# Religious Prophetic Voice and Environmental Well-Being

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October 2023

## Abstract

Addressing the ecological crisis requires an interdisciplinary, dialectical, and dialogical approach. Religion's contribution to this dilemma also has to be in this manner. However, there is an additional contribution that religion is in a favorable position to make – its prophetic voice. This essay discusses how religion can offer its prophetic voice in order to promote environmental flourishing and counter environmentally harmful actions and social developments. The essay proposes that the two aspects of prophetic communication – speaking forth and speaking against – serve to help accomplish these goals. Speaking forth energizes towards positive change while speaking against criticizes negative developments and calls for accountability. The essay also highlights a number of examples of prophetic voices from diverse backgrounds that can serve as inspiration for effective prophetic environmental communication.

**Keywords:** prophetic voice, dialogue, environmental crisis, ecological crisis

## 1. Introduction

It is well accepted that dilemmas facing humanity, the ecological crisis being one of them, require collaborative efforts from all sectors of the human community. As Mahatma Gandhi noted, the “human mind or human society is not divided into watertight compartments called social, political, and religious. All act and react upon one another.”<sup>1</sup> Thus, effective ways to address social issues must take place in an interdisciplinary, dialectical, and dialogical manner. Interdisciplinary collaboration allows for a broader and more comprehensive approach to addressing environmental issues by integrating various fields of study and perspectives. Dialectical inquiry allows for a rigorous examination of opposing viewpoints, leading to a deeper understanding of the issues at hand. Dialogical communication, on the other hand, promotes a respectful and open exchange of ideas, allowing for a more inclusive and equitable approach to environmental stewardship.

In all these ways, an important contribution that religion can make to the discourse is its prophetic voice. This prophetic voice is directed to a broad spectrum of stakeholders such as

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<sup>1</sup> “Religion and Politics,” (n.d.), <https://www.mkgandhi.org/momgandhi/chap18.htm>.

scientists, communicators, civic leaders, and religious adherents, to name a few. Such a prophetic voice is essential to effecting the necessary change in our world, stemming the tides of death-dealing developments that threaten our common home. With this prophetic communication, religion can help ignite the passion and motivation needed to usher in a new era of life-giving endeavors. In addition, religion can cultivate critical reflection and discernment among the various dialogue partners. In this essay, I propose that the religious prophetic voice can be carried out in a dialogical manner in order to engage with multiple dialogue partners to promote environmental flourishing and sustainability.

## 2. Prophetic Dialogue

Dialogue as a communicative act is a natural part of life. According to Mikhail M. Bakhtin, “To live means to participate in dialogue: to ask questions, to heed, to respond, to agree, and so forth.”<sup>2</sup> Therefore, it is essential to develop the ability to engage in respectful and productive dialogue if we want to succeed in our lives. Further, since life is not a continuous series of conflicts or debates, but an effort to build meaningful co-creative relationships, dialogue should be seen as a way to recognize and accept the other person’s identity by being willing to listen, learn, and collaborate with dialogue partners.<sup>3</sup>

How can dialogue be prophetic? Dialogue becomes prophetic when it is not simply an exchange of information from a neutral, disinterested position. For people of religion, in particular, dialogue participants enter the conversation from their own faith contexts. The Society of the Divine Word, a Catholic religious missionary congregation, which has advanced the notion of prophetic dialogue, asserted, “We witness to God’s love by sharing our own convictions boldly and honestly, especially where that love has been obscured by prejudice, violence, and hate. It is clear that we do not dialogue from a neutral position, but out of our own faith. Together with our dialogue partners, we hope to hear the voice of the Spirit of God calling us forward, and in this way our dialogue can be called prophetic.”<sup>4</sup> Indeed, each religious dialogue partner will enter the conversation with other religious and non-religious dialogue partners with their own convictions and faith stemming from their religious beliefs.

Nonetheless, engaging in prophetic dialogue doesn’t entail narrow focus on personal ideas, but rather a willingness to listen and connect with the realities at hand. A true prophet remains committed to his or her community and the world, understanding that speaking prophetically requires being rooted in the people’s lived experiences. The prophetic voice must not come from an outsider but from someone genuinely invested in the community’s well-being and the common good. Prophets boldly and precisely express their message, sometimes even with indignation – not out of opposition but unwavering support for the people. Their tone may convey anguish, but it

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<sup>2</sup> Mikhail M. Bakhtin, “Toward a Reworking of the Dostoevsky’s Book,” in *Problems of Dostoevsky’s Poetics*, ed. Caryl Emerson (Minneapolis: University of Minnesota Press, 1984), 293.

<sup>3</sup> Michael Amaladoss, “Identity and Harmony: Challenges to Mission in South Asia,” in *Mission in the Third Millennium*, ed. Robert Schreiter (Maryknoll, NY: Orbis Books, 2001), 34.

<sup>4</sup> Society of the Divine Word, *General Chapter Documents*, 2000.

doesn't stem from hatred or condescension. Instead, it reflects a profound concern for the lives of those they advocate for.

### 3. Speaking Forth

The prophetic message can take various forms, including both words and deeds. According to Stephen Bevans, there are two types of prophetic communication – ‘speaking forth’ and ‘speaking out’ or ‘speaking against.’<sup>5</sup> Speaking forth has the power to energize people towards positive attitudes and actions, inspiring hope for the future. Walter Bruggemann noted, “It is the task of the prophet to bring to expression the new realities against the more visible ones of the old order. Energizing is closely linked to hope. We are energized not by that which we already possess but by that which is promised and about to be given.”<sup>6</sup>

Prophetic energizing is vital to break free from the perception that real change is unattainable. Many of us are co-opted into believing that change merely involves rearranging existing patterns. The prophet, however, challenges this managed outlook and sparks a yearning for genuinely new futures.<sup>7</sup> More importantly, everyone has a part to play in that future. As the young Mexican environmental activist Xiye Bastida said, “A vibrant, fair, and regenerative future is possible – not when thousands of people do climate justice activism perfectly but when millions of people do the best they can.”<sup>8</sup> Beyond fostering hope, the prophet can energize people to embrace repentance for sin, find courage in the face of oppression, and resist the destructive forces of death. Their transformative impact goes beyond surface-level change, inspiring profound shifts in attitudes and actions.

Regarding environmental concerns, energizing prophetic communication involves embracing dialogue partners from diverse backgrounds, including scientists, policymakers, grassroots organizations, and indigenous peoples. Their expertise, knowledge, wisdom, and influence play a crucial role in addressing environmental concerns. Cultivating openness towards these stakeholders entails welcoming diverse perspectives and recognizing their valuable contribution to society and the world. For instance, while modern technology has harmed the environment in many ways, advancements in digital technology and artificial intelligence offer opportunities for sustainable resource management. Through data collection, environmental monitoring, smart energy management, and climate modeling, AI can help us make better choices for the planet. Additionally, AI can aid in conservation efforts, precision agriculture, waste management, and ecosystem restoration, further bolstering environmental initiatives.

As we embrace the expertise and knowledge of the scientific community, religion can also play a significant role by highlighting the wisdom of indigenous peoples and local communities.

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<sup>5</sup> Stephen Bevans, “Witness and Proclamation as Prophetic Dialogue,” in *Christian Witness in a Multi-Religious World*, ed. Indunil J. Kodithuwakku K (Rome: Libreria Editrice Vaticana, 2022), 245-55.

<sup>6</sup> Walter Bruggemann, *The Prophetic Imagination* (Minneapolis: Fortress Press, 2001), 14.

<sup>7</sup> Bruggemann, *The Prophetic Imagination*, 14.

<sup>8</sup> Quoted in Wendy Beckett, “‘All We Can Save’ Is the Big Tent Approach to Climate Activism We Need,” *Sierra*, December 5, 2020, <https://www.sierraclub.org/sierra/all-we-can-save-big-tent-approach-climate-activism-we-need>.

Religion has the unique capacity to reach all peoples, from urban to rural, from the nearest cities to the farthest recesses of the globe. Indigenous wisdom is widely acknowledged as valuable in addressing environmental concerns, but there is still much work to be done in fully harnessing this invaluable source of knowledge. Collaborating with and respecting the insights of indigenous communities can pave the way for more practical and effective solutions.

Another aspect of energizing communication involves collaborating with individuals and institutions to take concrete actions for the environment. There are numerous avenues for collaboration, including advocacy and lobbying, educational initiatives, environmental conservation projects, sustainable business investments, local community awareness campaigns, and the establishment of glocal partnerships. Interreligious dialogue allows faith actors to find common ground and shared values on environmental stewardship, leading to joint initiatives that transcend religious boundaries. Engaging with scientists and experts enables religious leaders to incorporate scientific knowledge into their teachings and environmental efforts, enhancing the credibility and effectiveness of their messages on environmental care. Lay religious adherents, who often possess expertise in various fields, can contribute significantly to environmental causes when encouraged and supported by religious leaders. By partnering with environmental NGOs and non-profits, religious communities can pool resources and support sustainability and conservation projects. Advocating for environmental policies and legislation empowers religious communities to influence policymakers and prioritize environmental concerns.

In addition to the various forms of collaboration mentioned above, religious communities can actively encourage corporate social responsibility by collaborating with businesses to promote eco-friendly practices and invest in environmentally responsible projects. This partnership involves advocating for sustainable business models, reduced carbon footprints, and green initiatives to align with ethical values. Global climate action events provide an opportunity for faith actors to raise awareness and advocate for urgent climate change action. By embracing grassroots organizations, religious communities support local environmental efforts and gain insight into community-level challenges, fostering a more connected and practical approach to environmental care. Educational programs and outreach empower religious followers to adopt environmentally conscious behaviors and contribute meaningfully to environmental causes. Collaborating with diverse stakeholders creates a united front, combining efforts from scientists, policymakers, NGOs, businesses, and community organizations, emphasizing shared responsibility, and driving effective environmental solutions.

An important aspect of prophetic energizing communication in environmental care involves religious leaders and institutions leading by example and inspiring greater environmental awareness and responsibility. Within their own operations, religious organizations can implement sustainable practices, such as reducing energy consumption, recycling, and using eco-friendly materials for construction. Embracing renewable energy sources like solar or wind power further showcases their commitment to clean energy and sustainability. For example, under Pope Benedict XVI's leadership, the first set of 2400 solar panels was installed at the Vatican in 2008.<sup>9</sup> In 2019, the Vatican also banned single-use plastic bags, and it is committed to achieving net zero carbon

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<sup>9</sup> Associated Press, "First Solar Panels Installed on Vatican Roof," September 30, 2008, <https://www.nbcnews.com/id/wbna26946700>.

emissions by 2050.<sup>10</sup> By visibly integrating renewable energy solutions, religious institutions send a powerful message of environmental responsibility to their communities.

Religious leaders themselves can model environmentally conscious behavior by embracing simple living, eco-friendly transportation, and minimalistic lifestyles. When they practice what they preach, they gain credibility and authenticity, enhancing their ability to influence positive change. When the faithful witness their religious leaders actively living out environmental values, they are more likely to be motivated to adopt similar attitudes and behaviors, creating a ripple effect of positive environmental action within the community.

#### 4. Speaking Out

The second type of prophetic communication is ‘speaking out’ or ‘speaking against.’ This entails criticizing, not in a scolding or reprimanding manner, but “so as to cut through the numbness, to penetrate the self-deception”<sup>11</sup> in order to arrive at a more profound reality governed by the Ultimate. In this task, the prophetic voice aims to find ways to help the people “confront the horror and massiveness of the experience that evokes numbness and requires denial.”<sup>12</sup> “The prophet must speak evocatively to bring to the community the fear and the pain that individual persons want so desperately to share and to own but are not permitted to do so.”<sup>13</sup> The prophetic message underscores the notion that death becomes evident through disconnection, deprivation of heritage, seeking fulfilment through futile means, and the “ultimate consumerism” is “consuming each other.”<sup>14</sup> In addition, the prophet articulates a sense of unease with the prospect of things coming to an end, the collapse of our self-imposed constructs, the systems of inequality and oppression that perpetuate at the expense of others, and the unsettling practice of exploiting the vulnerable by “eating off the table of a hungry brother or sister.”<sup>15</sup>

From this communicative stance, religious leaders and institutions must challenge the pervasive contemporary technocratic mindset and scientism that aim to sideline them as legitimate dialogue partners. In *Homo Deus*, Yuval Noah Harari undermined the role of religion in the context of scientific progress. While acknowledging Christianity’s historical contributions, Harari claimed that religions have become passive rather than active catalysts in the face of technological advancements championed by other movements. Harari’s perspective aligns with the belief that religions no longer contribute actively to scientific development, and their narratives clash with modern scientific knowledge. However, this portrayal overlooks the significant contributions of religions. They continue to exert a meaningful influence on scientific discovery by providing a

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<sup>10</sup> Philip Pullella, “Pope Commits Vatican to Net Zero Carbon Emissions by 2050,” *Reuters*, December 13, 2020, <https://www.reuters.com/article/climate-change-un-summit-pope-idUSKBN28M0RP>.

<sup>11</sup> Bruggemann, *The Prophetic Imagination*, 45.

<sup>12</sup> *The Prophetic Imagination*, 45.

<sup>13</sup> *The Prophetic Imagination*, 45.

<sup>14</sup> *The Prophetic Imagination*, 45.

<sup>15</sup> *The Prophetic Imagination*, 45.

supportive framework for human advancement.<sup>16</sup> Many religious institutions globally serve as centers of cutting-edge research, demonstrating their active engagement in scientific development.

Moreover, the perceived conflict between science and religion is largely a Western-centric dilemma, as McGrath noted, and overlooks the collaborative relationship seen in non-Western cultures like India,<sup>17</sup> where the vast majority of the world's most populated country espouse a religious faith. Similarly, a 2023 Pew survey of six countries in South and Southeast Asia, namely, Sri Lanka, Thailand, Cambodia, Indonesia, Malaysia, and Singapore, revealed that almost 100 percent of those surveyed in the first five countries expressed adherence to a religion such as Islam, Buddhism, and Christianity. The only exception is Singapore, but even then, 87 percent of the adults surveyed reported believing in God or unseen beings.<sup>18</sup> In these contexts, it is difficult to imagine how a strong science-religion conflict could be possible when religious adherents constitute almost the entire population. Surely, among the people of faith in these countries, there are many scientists actively doing and publishing research at the national and international levels.

The narrative that religions oppose science is a myth. The Catholic Church, for instance, embraces scientific discoveries as complementary to its teachings, not as opposing forces. Scientists from diverse religious backgrounds draw inspiration from their faith while conducting research. Religion's capacity for critical reflection and contemplation enriches the understanding of social and spiritual implications of scientific progress. The Catholic Church has a tradition of supporting scientific inquiry and maintains its commitment to research and dialogue. The influence of religious beliefs on scientists should not be underestimated, especially in shaping decisions on technological progress and its societal impact.

According to Pope Francis, religion holds the responsibility to challenge the 'technocratic paradigm,' a worldview that prioritizes efficiency and productivity over human dignity and the common good. This paradigm reduces nature and humans to mere objects for exploitation, resulting in environmental degradation, marginalization, and erosion of values. Francis called for a transformative shift towards a holistic and sustainable approach that prioritizes human well-being and the planet over narrow economic interests.<sup>19</sup>

Furthermore, religion must firmly oppose scientism, an ideology that limits understanding the world to only scientific methods and discoveries, dismissing other forms of knowledge like ethics, philosophy, and spirituality. Science cannot unravel all existential questions or replace alternative sources of knowledge like personal experiences, intuition, cultural traditions, and spiritual insights. To combat scientism and technocracy, religion must collaborate with scientists and philosophers who appreciate diverse forms of knowledge and inquiry. Engaging in dialogue and cooperation with them can challenge scientism's dominance and foster a more comprehensive and inclusive approach to understanding reality and addressing current issues.

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<sup>16</sup> Anthony Le Duc, *Religion and Society in the Digital Age: Interreligious and Intercultural Contexts* (Moldova: Eliva Press, 2020), 103.

<sup>17</sup> Alister E. McGrath, *Science and Religion: A New Introduction*, Third Edition (Hoboken, NJ: Wiley-Blackwell, 2020), 9.

<sup>18</sup> Jonathan Evans, Kelsey Jo Starr, Manolo Corichi and William Miner, "Buddhism, Islam and Religious Pluralism in South and Southeast Asia," Pew Research Center, September 12, 2023, <https://www.pewresearch.org/religion/2023/09/12/buddhism-islam-and-religious-pluralism-in-south-and-southeast-asia/>

<sup>19</sup> Pope Francis, *Laudato Si'*, nos. 106-109.

Second, prophetic communication requires religion to actively call for change in technological, social, and scientific development that perpetuates unjust structures. While new developments bring benefits, they also carry inherent risks that demand careful consideration. They can worsen social hierarchies, intensify economic inequality, and exacerbate disparities in political power. Religion must advocate for social justice and confront inequality, prioritizing ethical considerations and the common good. Through prophetic dialogue, religion engages with stakeholders in science, technology, and policymaking, shedding light on the ethical, social, and environmental implications of innovations. The goal is to raise collective awareness and promote developments that uphold the dignity and well-being of all individuals, particularly those marginalized or disadvantaged. By leveraging its moral authority, religion plays a critical role in advocating for policies that address the negative impacts of technological progress. This includes bridging the digital divide, providing access to education and training, and ensuring that technology aligns with principles of human dignity and environmental sustainability.

Finally, critical prophetic communication entails that religion holds entities accountable for social and technological innovations that are unethical and harmful to the environment and humanity. The rapid technological advancements have significant environmental impacts,<sup>20</sup> such as high energy consumption in data centers leading to greenhouse gas emissions and global warming. E-waste from discarded gadgets poses a threat to the environment and human health. The production and infrastructure of technology also contribute to environmental damage, including deforestation and air pollution. Promoting digital sustainability<sup>21</sup> is crucial to minimize the negative impact of digital technologies. Religion must actively raise its prophetic voice by pointing out death-dealing violations, calling for accountability by offenders, and denouncing unethical technological innovations that compromise human dignity and environmental well-being.

Prophetic communication, whether ‘speaking forth’ or ‘speaking out,’ can inspire positive attitudes and actions, instilling hope and confronting injustices. Bold and precise, it unveils new realities against the old order. Coupled with concrete actions, prophetic communication helps to ensure that social and technological advancements align with moral principles, and promote societal and environmental flourishing.

## **5. Diverse Prophetic Voices**

In the past and present, numerous prophetic religious voices have spoken out on environmental care. Prominent voices include the Ecumenical Patriarch Bartholomew I, Pope Francis, Seyyed Hossein Nasr, Mary Evelyn Tucker, and Thich Nhat Hanh, among other influential figures. Yet, there are countless others whose names might not immediately come to mind. One such voice is Rabbi Arthur Waskow, an activist, author, and founder of the Shalom

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<sup>20</sup> Geneva Environment Network, “Data, Digital Technology, and the Environment,” Geneva Environment Network, November 25, 2021, <https://www.genevaenvironmentnetwork.org/resources/updates/data-digital-technology-and-the-environment/>.

<sup>21</sup> Rebellion Research, “What Is Digital Sustainability?” July 24, 2021, <https://www.rebellionresearch.com/what-is-digital-sustainability>.

Center. The Shalom Center is recognized as a prophetic advocate within Jewish, multireligious, and American communities. It actively addresses critical issues such as the challenges of overwork in American society, the imperative for global environmental healing, efforts towards Israeli-Palestinian peace, and the potential threats posed by resurgent militarism and unchecked top-down corporate influence.<sup>22</sup>

Another prophetic religious figure is the Gyalwang Drukpa, the revered spiritual leader of the Drukpa Lineage in Tibetan Buddhism and the founder of the international humanitarian organization Live to Love. The Gyalwang Drukpa has shown a profound commitment to environmental conservation, particularly in the Himalayan region. Understanding the critical importance of preserving the delicate ecosystems of the Himalayas, he has taken proactive steps to lead by example and inspire positive change. One of his remarkable initiatives involves leading tree-planting campaigns aimed at reforestation and restoring degraded areas in the Himalayas. By mobilizing both monastic communities and local residents, these efforts have made significant strides in reversing deforestation and mitigating the impacts of climate change in the region. For his relentless dedication to “create compassion into action,” the Gyalwang Drukpa received the prestigious Millennium Development Goals (MDG) Award from the United Nations in September 2010.<sup>23</sup> His tireless efforts in environmental care have solidified him as a prominent voice in the global movement for ecological preservation and spiritual stewardship, resonating with people around the world.

A notable voice within the Muslim community is Nana Firman who is an environmental advocate with several decades of experience, specializing in urban sustainability and green economy strategies.<sup>24</sup> Firman has served as the Muslim outreach director for GreenFaith, a prominent global multi-faith environmental network. Her proactive involvement in promoting eco-friendly practices within the American Muslim community is showcased through her initiation of noteworthy projects, such as the Green Mosque Project. Firman’s exceptional dedication to climate activism has earned her prestigious recognition, including being honored as a White House ‘Champion of Change’ by President Barack Obama and receiving the esteemed Alfredo Sirkis Memorial Green Ring Award from former Vice President Al Gore. Similar to numerous religious voices, Firman views ecological concerns not merely as an environmental problem but as a moral and ethical imperative that demands action on behalf of vulnerable communities worldwide.<sup>25</sup>

It is important to recognize that alongside religious prophetic voices, there are many other prophetic figures from the past and present who do not take an explicit religious stance. Remarkable individuals such as Rachel Carson, John Muir, Aldo Leopold, Wangari Maathai, Jane Goodall, and Vandana Shiva exemplify this broader prophetic role. There are also young people who contribute their prophetic voices as they represent the generations who will inherit the good

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<sup>22</sup> American Friends of Combatants for Peace, “Rabbi Arthur Waskow,” n.d., [https://afcfp.org/our\\_team/rabbi-arthur-waskow/](https://afcfp.org/our_team/rabbi-arthur-waskow/)

<sup>23</sup> PR Newswire, “Mexico City Legislative Assembly Honours Indian Buddhist Spiritual Head - The Gyalwang Drukpa,” July 25, 2014, <https://www.prnewswire.co.uk/news-releases/mexico-city-legislative-assembly-honours-indian-buddhist-spiritual-head---the-gyalwang-drukpa-268600502.html>

<sup>24</sup> TED, “Nana Firman Wants to Unite the World Behind a Commitment to Sustainability and Environmental Justice,” [https://www.ted.com/speakers/nana\\_firman](https://www.ted.com/speakers/nana_firman)

<sup>25</sup> The White House, “Champions of Change,” <https://obamawhitehouse.archives.gov/champions/climate-faith-leaders/nana-firman>.



and the bad that the present generation leaves them. They include Xiuhtezcatl Martinez, Nyombi Morris, Licypriya Kangujam, Xiye Bastida, Lesein Mutunke, Luisa Neubauer, Autumn Peltier, Daniel Koto Dagnon, Qiyun Woo, and Greta Thunberg – hailing from various countries throughout the world.<sup>26</sup> Though they may not promote a specific religious perspective, their words and actions are no less prophetic in their ability to challenge prevailing systems, mobilize for genuine change, and uphold a long-term perspective of things to come. Thunberg asserted, “Avoiding climate breakdown will require cathedral thinking. We must lay the foundation while we may not know exactly how to build the ceiling.”<sup>27</sup>

In both secular and religious spheres, diverse voices within every tradition and context exhibit prophetic characteristics in their manner of communication and the essence of their message. Their prophetic expressions offer hope in the face of despair, joy amid suffering, courage in the presence of fearful threats, and awakening from the slumber of indifference. Rooted in a sense of moral duty and a commitment to confronting injustice, they are willing to risk their own safety, prioritizing truth, justice, and the well-being of others above personal interests. Embracing a countercultural stance, these creative individuals present an alternative vision of a just society, challenging systems of oppression and advocating for positive change. Their prophetic words and actions resonate across generations, inspiring transformative shifts in attitudes and shaping the course of history.

## 6. Conclusion

As we grapple with the ongoing ecological crisis with its myriad dimensions, it will do us well to channel the prophetic voices, both from the past and present, towards the concerns for the future, in order to advocate for positive developments, address injustices, and promote ethical considerations in social advancements. Contemporary faith actors can take inspiration from these prophetic figures who raise their voices and take actions not to be antagonistic, divisive, or condescending but to be dialogical, collaborative, and respectfully challenging. By implementing this mode of engagement, religious leaders, the faithful, and indeed all people of goodwill can actively contribute to shaping a future that aligns with their respective beliefs, enriches human lives, promotes environmental flourishing, and serves the common good.

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<sup>26</sup> Olivia Lai, “10 Young Climate Activists Leading the Way on Global Climate Action,” Earth.org, August 12, 2022, <https://earth.org/young-climate-activists-leading-the-way-on-global-climate-action/#>

<sup>27</sup> Greta Thunberg, Speech to MPs at the Houses of Parliament, *The Guardian*, April 23, 2019, <https://www.theguardian.com/environment/2019/apr/23/greta-thunberg-full-speech-to-mps-you-did-not-act-in-time>