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Tusk Talks Podcast

Episode Two: The Peacemaker – Ekwoge Abwe

Ekwoge

So my colleague was bitten yesterday by a snake. And unfortunately, you know where he was bitten in the forest, to bring him out to the neighbouring village and then to the city, took us more than 12 hours to get him assistance. But one thing that comforted me was that he was brought into a village that still lives close to nature and I knew the local people who have something for this situation.

Bea

Welcome to Tusk Talks. I'm Bea Karanja and this is Tusk Talks, a podcast exploring the life stories and extraordinary experiences of Africa's most inspirational conservationists. This is Tusk Talks Episode Two: The Peacemaker.

Ekwoge Abwe is widely recognized as one of West and Central Africa's most effective dynamic and committed conservationists. Born in a small village adjacent to what is now the Bakossi Mountains National Park, he's now one of the continent's leading experts in great ape behaviour. And this is amazing. He was the first to witness chimpanzees using stone or wooden hammers, crack open tree nuts in Cameroon. He's also a powerful activist preventing wide scale logging in one of Cameroon's largest intact forests. Ekwoge is a conservation legend. His knowledge and experience are unparalleled in Cameroon. I think you're going to love this episode. Here we go.

[Hello in local language] Ekwoge

Ekwoge

[Hello in local language]

Thank you.

Bea

That's the little Cameroonian that I know. But welcome, welcome. Again, it's such an honour to have you and 100% congratulations and well done on your recent win.

Ekwoge

Thank you so much. I'm really humbled that I could be recognized at this level. And yeah, it's just so mind blowing and exciting that our work at our little corner in Cameroon could be celebrated this much, so thank you.

Bea

Excellent. Thank you Ekwoge. So, you are from Cameroon, a country that a lot of our listeners don't really know about or hear about, and we know that you grew up on the borders of the Bakossi Mountain National Park. Could you bring our listeners into your world and tell us a little bit about your childhood growing up there?

Ekwoge

Cameroon is in Central Africa and I come from the Bakossi land, which harbours the Bakossi Mountain where I was born. Back then, the Bakossi Mountain National Park did not exist, but this whole area, including the Bakossi Mountains, is part of what we call the Gulf of Guinea rainforest, which is a unique biodiversity hotspot. And I was privileged that I was born into a family of farmers, which means we're close to nature. My grandparents were farmers and my parents were both teachers. And because of this privileged position, I got to move from one station where my parents were teaching to the other side. I got to see a lot of places in the Bakossi land and the broader Gulf of Guinea biodiversity hotspot, and that actually shaped my connection with nature.

Bea

And so what was your relationship with nature back then and how has it changed?

Ekwoge

So when I was born, it was all green. I used to see the environment we lived in as a sort of garden where we collected sustainably, of course. But you know, most of these things are no longer there. So some of the things I used to live with, is like collecting mushrooms. And I remember back when I was born, you know, you go into the fields in the forest and everywhere is white, you know, with edible mushrooms, which we will collect and, you know, they'll form part of our diet, our rich diet.

And another thing we used to get naturally from the landscape was larvae of different insects. I remember, for example, the palm weevils - we'll collect the larvae and this will be like a great thing for everybody. We collect wild fruits. Our main source of protein was not from fish or beef, it was from wild animals. So the farms, people put snares to stop animals that were raiding on their crops like rats and porcupines. And so there was this connection, you know, with nature, which we used to really have. But many of these things have been eroded today. It might be the fact that the population has grown. It might also be the fact that the natural environment in which these things just popping up has been transformed by farms and all of those elements of climate change.

So a lot has changed even where I used to live. And when I go back, I have this nostalgic feeling, you know, like I want to be reconnected again. But it's almost gone.

Bea

Yeah, I think that's pretty much all across the continent, which we see and we live every day. Which brings me into my next question. Is that why you feel you come into conservation? That's why you're working in conservation?

Ekwoge

Yes, I think that and other the things. My career as a conservationist started back when I was in the university and I studied geography as my main subject. But back then, my main contribution, you know, which I thought I could help transform the world, was seeing what I used to call the environmental geography, entail the environment around you.

And I like cartography, which I really excelled in the university. And so my first job as a conservationist was a GIS analyst, which was so much a desktop work. You know, sitting and analyzing data, coming up with maps to be used for conservation decisions. It was a bit boring, you know, because you get tired of doing that after some time.

You know, I'm that sort of outdoor person. So I got a bit weary of that. And eventually I had my opportunity, you know, to step into the world of animals. What actually pushed it was my passion where I came from and my initial studies as a Geographer and then all just started from there.

Bea

Wow. Amazing. I can't imagine you as a desk person, Ekwoge, it doesn't fit in my head. But you brought me into, you know, something you said about the traditional way of learning and then, you know, being a modern scientist, as we say, and I know you're an advocate of merging of the traditional knowledge and modern science. So can you tell me more about that?

Ekwoge

I mean, I always, always want to like, show people that what we consider modern science today has its roots from traditional knowledge, which in most cases, especially in Africa, is really neglected. Growing up as a kid, one of the ways we used to share knowledge from like the old generation to the new generation was through storytelling folklore. And the way we would do this was mainly in the evenings, during dark nights around the fire and our parents, our grandparents, you know, would give us tales about their expeditions in the forests, will tell us tales about powerful and greedy elephants and the wittiness of the blue duiker.

All of these stories started shaping our heads around, you know, what was around us. It builds in us sometimes the heroics of some of these people who could brave it all and time again, buffalos that were raiding the farms and all the values they had then to conserve, which were not recorded, I think I still cherish today. Because in my society, if a hunter were to come home and say, I killed a big antelope or a Red River Hawk, you know it wasn't for the hunter alone, it was a community animal, and this was shared for the entire community. So you see there was that element of take just a big thing and it's shared across everybody rather than just the hunter, which today we see more and more and it's leading to this using things you get from nature, you know, as an income or revenue generating thing. I mean, these are things that were not there initially and the local people got to know so much what we call today, the behaviour of the rare ecology of some of these species. They knew these things, for instance, in the Ebo landscape where we work, you know, people knew that chimpanzees crack nuts. There are gorillas in the forest.

These are all things that the people know. But when we've come as scientists, you know, we record these things. And in most cases, including me, we take the accolades of this. But I believe there is so much the traditional people know, the traditional communities which needs to be brought to the limelight, and they have to be celebrated for this in many ways.

The sad thing is that many of the people who have this wonderful knowledge, that generation is actually fading out. If we don't do things, you know, rather fast, we may actually lose these standing encyclopedias, I'll call them, or libraries. So, yes, there is a lot we need to gain from these generations and the traditions of the past.

Bea

Living encyclopedias. And I think it also ties into what you were telling me earlier about your poor colleague who got bitten by a snake last night and part of the treatment, the initial first response treatment that can save a life is using red onions.

Ekwoge

Yes. So my colleague was bitten yesterday by a snake and unfortunately, where he was bitten in the forest, to bring him out to the neighbouring village and then to the city, took us more than 12 hours to get him assistance. But one thing that comforted me was the fact he was brought into a village that still lives close to nature. And I knew the local people who have something for this situation, which is what they did. And he came back not in excruciating pain, but I mean, he could talk to me on the phone and I was reassured.

And I'll tell you a story about my dad and a snake bite. When I was younger, less than 20 years, a guy was bitten by a snake in our village and they brought him to the hospital at the foot of the mountains north of the Bakossi National Park.

And so it was a team of people taking this guy to the hospital, but one of the ladies stopped and was saying hi to my dad, and my dad asked what the problem was, and the lady said, They're taking this guy to the hospital, was bitten by a snake. And my dad said, Well, if you brought him here, I would have helped.

So they went to the hospital and unfortunately there was no antivenom or anything the hospital could do. And so the lady reminded them that Mr. Abwe said he could help and they brought the guy back to our house and this guy was in excruciating pain and my dad went behind the house and collected a few leaves and we put it on a stone and made a mixture of this with water and the guy was given to drink and after 30 minutes, you know, he could stretch out his arm after an hour, he was talking and laughing with everybody who were roasting meals around the fire and he could eat.

And he was doing that just once. And I mean, that was it. So there is traditional knowledge, local knowledge that communities are actually using, you know, to help themselves and survive.

Bea

Yeah. Oh, that's amazing. That's amazing. And I think it shows also the strength of community as well as the richness of traditional knowledge and how we can continue to use that traditional knowledge to further communities or to support communities. So, the next community I want to switch us to, our nearest relatives, as we say, and I know you're incredibly passionate about primates, so can you tell me more about your work with primates? What is the most memorable experience your first encounter with chimpanzees?

Ekwoge

I think before I would get to what my most memorable experience is, I would just want to say how this all started. I told you I was a desktop person, but in 2003 I met an incredible person who turned out to be my mentor, Dr. Bethan Morgan, who at that time was a post-doc research fellow of San Diego Zoo Wildlife Alliance.

So, she was studying drills in Cameroon. And I as I said earlier, I got a bit tired of sitting at a desk with maps and data analysis. And so she told me she is doing this work on drills across Cameroon. And if I'm interested to do, I could join. And yes, I hopped on and we started working on this drill project.

And after a few visits in different parts of Cameroon, in the drill range, we went to Ebo Forest on my very first day in Ebo Forest, I saw a gorilla. I was really, really blown back and happy that I saw a gorilla in the wild and not in captivity. And then I saw nests that were made in trees - these platforms made by great apes, chimpanzees and gorillas. And I understood these guys sleep in nets, you know, which they build every day. And so my interest in primates just started growing and I started moving into different parts of the forest, which we realized was not just, you know, gorillas. And drills but had a whole suite of primates, up to 11 species of primates.

Then in 2005, I visited the western part of the forest with a team of guides, just to be sure you know what different parts of the forest felt. And I just realized every part of the forest was unique in its

way. So when I got to this western part of the forest, I went in the first day I saw Red Colobus monkeys that I had never observed before.

And the second day in the forest I had this crackling sound and I as the guides, what is that? And one of them just told me, those are chimpanzees cracking nuts. Like, are you sure of what you say? And I said, Yes. And I said, okay, let's go see. So we started following the sound and behold, there were these three individuals cracking nuts in trees.

I could see them doing it. And I was just captivated. Just overwhelmed. And a funny thing happened. One of the chimpanzees dropped a stone that almost fell on my head. Yet it was so cool, it's a behaviour that, as you may know, was limited to Western chimpanzees. West of this river in Cote d'Ivoire.

So they do it in Guinea, Liberia, Sierra Leone and Cote d'Ivoire, and all chimpanzees from this river, west and east of it, all the way to Central and East Africa. You know, this behaviour is not has not been seen. So in many ways, I think Ebo is unique. It might be that this behaviour was developed just in that population and many things, you know, within this population.

Bea

Wow, That's amazing. So can you tell me something about how this has completely transformed your world and your thinking and you're doing?

Ekwoge

Definitely. Today, when I look at things, I look at things in ways that are unlike what others will see. I l look at the minute details - how is this affecting the environment in which we are living? How is this affecting the wildlife? How is this affecting, you know, the river's, everything? And I look at things from that perspective of somebody who doesn't protect every single thing.

And I know the world is not just about humans, because to many people it is all about us. I don't see that anymore. You know, it's not about us. We are just part of the world. And I mean, as we all know, the transformation, the changes that are happening in the world today that are actually making us to sink, including climate change that all caused by humans.

And this is because I would say we have these gluts and I'm afraid I'm using such a hard word, but I'm greedy, you know, to think like everything is about us. Everything out there, including butterflies, including bacteria, including, you know, the large megafauna. They all have their place in this life and we don't have to determine who stays and who goes, because too many people are.

What if gorillas go? What about that? What if chimpanzees go? It has nothing to do with us. No, I mean, we should actually be preserving everything for their own right? And not because it contributes to human well-being in this way or the other.

Bea

Which brings me to a question. When you look at the chimps and you look at the primates, what social structures or ways of being would you take from there and encourage us to use as those who could be destroying the environment the most?

Ekwoge

When I look at great apes, you know, there's just so much similarity between great apes and humans. Chimpanzees share more than 98% of genes with humans. So, I mean, we are just a replica of this, our cousins. And, you know, there is so much we can learn about ourselves from chimpanzees. You know, these are animals that live in communities just like we live in communities.

So have our niche, you know, and if you look at a community of chimpanzees, it's anything from 20 to more than a hundred individuals living in a defined territory. And they know their territorial limits. And within this territory there is some ranking from the alpha male and the leading female and the alpha male has to maintain his position.

He makes alliances and all of that. And many people are taught, you know, aspects of life to use for alliances are human preserve. But we see more and more this in other animals, including chimpanzees and, you know, these are really intelligent animals because if you look at, I mean, chimpanzees, when a female chimp, gets to maturity, to puberty, she does not stay in the group.

She has to move to another group, and that is to prevent inbreeding. Many people don't think these are things that animals can do, but they have to move from their native groups to prevent inbreeding. But males are not accepted into neighbouring groups. Males will actually work together to defend their territory from other males, even fight other groups.

They hunt together in a cooperative where and when do a catch, they share the exploit and even use animals as a currency. They do it as barter for sex, you know the males do that, ask for sex. These are all things that if you start looking, you start asking yourself, are humans the most intelligent?

I mean, these animals like the bonobos, are really peaceful. No matter what is going on in their society, there is a way to bring everybody back to, you know, yes, we are together, it's one family and let's move on. So when I see the structure of these animals today, not only chimpanzees but all great apes work together, I see there is a lot we humans need to learn from the animal kingdom.

Bea

And clearly, that's probably something you used because I know you have been fundamental in forging alliances between more than 40 traditional chiefs of two different tribes in the Ebo landscape. Could you tell us a little bit about that? And did you use any learning from those structures of the primates? Did you look at how we can come together as a community of tribes to sort out environmental issues?

Ekwoge

I mean, there's one thing I believe in, wherever there is a problem or there is a challenge, there is also an opportunity. And so no matter how bleak the opportunity may seem, we want to use that.

When we started working in Ebo, we were thinking like biologists and as a biologist we want to protect and conserve everything, you know, from the forest and the habitat and wildlife.

And we saw an area that had so, so much to offer in terms of wildlife and rich vegetation and large habitats. And so our ask was, yes, we need to protect everything I we're working with the government of Cameroon. Let's create a protected area, a national park and they were like 'yes that is the way to go'.

But you also realized from the onset that the local people around this forest depended on the forests for everything, their livelihoods. Their history was actually tied to the forest, because in the forest we found relics of abandoned villages, which were quite recent, you know, like in recent history of up to like 1960. So these were things we thought, ah these people actually have their ancestry history on record, caught, you know, tied to this forest.

So there's just no way we can separate them from it. And we saw that the people were hunting like they did in the forest. And this was we can say, like, why should they hunt? But I mean, they need to live. They need to take care of their children, their wives, and, you know, larger families. So how do we get to work with them to bring this to the balance?

And so we started engaging the communities. You know, we need to work together. But we realized from that point that whilst we are working with the communities in the West who have like these traditional rights over the area where we were working, there was another group from the east that were working within that same forest using the same hunting grounds.

And so I would encounter hunters from the eastern part in the forest, and I started talking to these hunters and I realized they need to engage this group as well. But when I brought this up to the people from the West, they were like, there is just no way we can engage those people. This is our forest. And if we are not living in this forest today it's because of the issues, the insecurity that was created by the people in the East.

So it was really a difficult situation, like how do we get around this? And I'm sorry, I'll be a bit long on this one. So finally, the first breakthrough I had was to organize what we call 'hunters workshop'. And I use another structure in Cameroon called the Limbe Wildlife Centre, which is a sanctuary for animals from the pet trade - Chimpanzees, gorillas and a whole range of primates. So said primate sanctuary, in effect.

So we got a hunters from about seven villages to the Centre. And the idea was for them to understand how the ecosystem works, what is in the Ebo Forest, you know, to see animals that came from different parts of Cameroon and are now in in this sanctuary where they can have a better life and taken care of, and also to ask them what is there any other thing you could do apart from hunting.

So it brought together communities both from the east and the west inside of the forest, and they started having this interaction together. So we had a series of workshops like that and we started having that acceptance, you know, from the people in the West, like, yes, if we need to conserve. It's not just about us who own the resources, but about the others who are using the resources as well.

And even in terms of employment, we accepted that we can engage some people in the East. And so we're working in our research stations together, like East and West. And then we thought we could go higher because in other parts of Cameroon, the Chieftaincy structures are so strong. And what the chiefs would say to traditional authorities is rule in the village like everybody abides.

But this chieftaincy structures in the Ebo area where there was no coordination amongst them. And so we thought bringing these people together and making them understand what they have as resources, their history all attached to it. How, you know, together we can think of ways of protecting what they have, improving on their livelihoods, helping them in decision making, you know, could be the way forward.

So I started, you know, this sort of consultation from one chief to the other. And finally we had the first meeting of traditional rulers in the area in 2011, and that was the birth of the Ebo Traditional Chiefs Association, which today has about 40 members and they have the main goal of preserving the rich biodiversity and cultures of their forest as well as improving on their livelihoods. And this association is actually legalized and recognized by the government of Cameroon.

Bea

Wow, what a story. That's amazing. That is so amazing. You really are a pioneer trailblazer in conservation in Cameroon. But going back to your earlier point of traditional knowledge and modern science, it's so integral that obviously you can see the impact of when you do bring the traditional chiefs and the tribes together, what can be achieved. So that is amazing. That's so fantastic to hear. And brings me to another achievement of yours, which is around logging in the rainforests of Cameroon. And I know the rainforest is also home to the forest elephants. And as from East Africa, we always think that we're the keepers of elephants. We always look at the landscape elephants, and we forget about the forest elephants.

But you were very successful in contesting of the logging plans of the forest rainforest in Cameroon, which also hosts the forest elephant, which is another priority of yours. So could you tell us a little bit about how you've been monitoring the species and also what you achieved in terms of contesting of the logging plans?

Ekwoge

Forest Elephants really are unique. Unlike their savanna cousins, savanna elephants, forest elephants have a smaller population. They are difficult to see because the rainforest actually hides everything away from you. So you can be close to even five meters away from an elephant in the forest and you don't get to see it because the animals are shy. The Ebo forest is an incredible place. It happens to be just 50 or so kilometres north east of Douala, where I'm talking from now. And other cities as well, you know, other urban centres. So the pressure on the forest is enormous. But if we still have elephants in this forest, it's really, really, you know, an incredible thing. And I think we should do everything to preserve them.

I work with elephants. When you realize that elephants in the forest, because yes, elephants, you always notice the signs – their dung droppings, their spoors and you can actually see that the elephants in the forest. And given that the elephants are shy, what we thought we could do to bring this to the limelight is using trail cameras.

In 2011, we had our first attempt at camera trapping, which back then was actually geared at getting chimpanzee's behaviour. So at the site where we had our cameras to get chimpanzee to dip in, we actually had a few individual elephants passing through. And that was like, wow. So we can use trade cameras to get the elephants.

So within the Ebo gorilla habitat, because the Ebo gorillas are just in a small area of less than 50 kilometres square north of the Ebo forest. We had a set of 20 tree cameras and one of the animals that is regularly seen in our cameras is the forest Elephants. Though the number is not big, it's really comforting to see juveniles in the population.

I remember last year we had footage including photos and videos of several individuals with about five babies with them. And that's really is something we really cherish because we think, you know, there is hope for this population and because of the pressure that's come from hunting, the elephants are mainly concentrated in the central part of the forest and moving north towards, you know, where we have the gorillas. So fully in that sort of corridor where you protect them from humans. So, yes, it's actually a huge species we're working on. And I'm afraid, unlike gorillas and chimpanzees, nobody has really done any behavioural work on elephants. And that is something we have in our radar.

Bea

Well, I look forward to maybe seeing you and another tusk application for forest elephants. I challenge you on that one, Ekwoge, I challenge you.

So Ekwoge, you've been very fundamental in preserving the natural resources of Cameroon and one of your most notable achievements is the successful contesting of logging plans in one of the largest intact forest rainforests in Cameroon.

So why is this important and what have the implications from it been?

Ekwoge

Yeah, thank you. Yeah. When I look back at that, I think not just Ekwoge or Cameroon Biodiversity Association or San Diego Wildlife, but I look at what's a holistic thing with the local communities, civil society organizations, you know, coming together and standing up for conservation. And I really feel humbled for that. As I pointed out earlier, I go for Ebo initially as a biologist was like, we need to protect these forests, we need to protect the wildlife and everything in it.

But this started changing when we realized we can't do this without thinking of the welfare of the local communities. And the sad thing about local communities is that very few people, very few organizations or even governments will not listen to local communities, will not seek their consent in anything. And so we just think what we think and know is better than what they know.

And we can just go down to them and say, ‘this is best for you’, you know, whether you’re talking about conservation or development. So I just think we need to draw it down to the people. That is why even the National Park for Ebo is called because the local people were like, no this forest is our home and we need to think about our welfare, we need to think about abandoned villages which we left not because of us, but because of peace. And then it came to 2020 when the government decided to log the forest - and normally the process of creating a logging concession in Cameroon starts with consultations with the local communities. Every single stakeholder has to give, you know, their buy-in, their consent. And the next thing is that there is a public notice which is put on for about 30 to 45 days so that everybody knows exactly what the government plans. But in the case of Ebo, all of that was bypassed and the government just came up with this high-handed approach. You know, ‘this is what we need to do’. And when things started turning against the government, they

thought they could use the machinery to bribe and sometimes even intimidate some of these local communities, but the local communities stood their ground like this is a forest and we need to be consulted on this.

And all of this is based on the fact that we have been working with these communities for a very long time. They know what is in their backyard. They know the value of it. They also know that there could be development without necessarily destroying these great resources they are endowed with. And we don't only have a meaning locally, but nationally and even globally.

So we had been talking to the local communities saying the best approach the government could bring to the table is that of having a participatory and inclusive local land use planning process, where all the stakeholders – and when I talk about stakeholders, including grassroot communities - are brought to the table to decide what would be the best land use options - and I'm using options here rather than option - for the landscape. Logging is not excluded, of course, but I mean the local people need to decide if it's logging they want; it shouldn't come from the government or some politician or some huge economic part.

And so the local people felt marginalized. Everybody felt like this is not the process. So that gave us every single avenue to challenge this move by the government. And yes, the government actually went ahead and signed, classifying the forests into a logging concession, but that did not deter us. We continued pushing and so it got to the highest authority of our country, who is the President of the Republic. And something unprecedented happened because three weeks after classifying the forest into a logging concession, the President of the Republic gave instructions to the Prime Minister, to whom we had written, asking that the government does an inclusive local land use planning process. The President of the Republic asked that the logging concession would be suspended and talks with the stakeholders go on.

Bea

Amazing. Again, the power of community and the power of resilience to protecting what we know needs to be protected. So congratulations to you and everyone who managed to succeed on that.

I would like to ask you to give any advice for aspiring conservationists around the world. What would you what would you tell them?

Ekwoge

One thing I've noticed in the course of my work, is that when I go into the community, I consider that I know little or nothing, so I'm open to learn. I'm open to listen to people. I've seen cases where local people resist outside influence, especially when you think or have studied a lot. I have degrees, I have a Ph.D. and so I can teach communities - They have what to teach you as well, so you just need to be open to learn.

The other thing is persistence, as I said earlier. Whenever there is a problem, there is a challenge, there is also an opportunity. And so no matter how minute that might seem, you know, let us look for the opportunities, it's easy to give up and like there's just nothing to do in this case.

Yes, young conservationists coming in, dealing and working with humans to me is the most difficult thing to do. The animals are a lot easier to work with, but plants, you know, are the easiest to work

with because they are just there. And when you study plants, you just need to wait for the seasons when you know, they flower or in fruit and you record things.

Humans have their own mindset just like animals, you know, they have their personalities. When you work with people, you need to be able to accommodate all of that. There is no normal person out there. The most important thing is to be able to interact with other people and we should be open to change. We have changed over the years from strict biologists who want to conserve everything to working together with communities on how to preserve this great biodiversity and, you know, sustain human lives around Ebo.

And I think this whole 'one health' concept of a hearty human community, hearty environment and hearty wildlife - if we can get that equilibrium and buy-in from all of this, then we'll be heading there. So that would be my main advice to, you know, aspiring conservationists: that you need to listen, you need to work with everybody. We need that participation, that inclusivity, you know, include everybody and everything. Don't despise any voice.

Bea

Excellent, Ekwoge. I think I learned a new term the other day, an acronym QBE - qualified by experience. And I think that every community around the world should have that degree or has that degree. So it was such a joy speaking to you, [Greeting in local language]

Ekwoge

[Greeting in local language] And I want to [Thank you in local language] which means thank you very much for your time and for your interest in our work and, you know, for recognizing what we do. I'm really humbled.

Bea

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Thanks again for listening. Stay tuned for a trailer of episode Three of Tusk Talks:

I have to develop my country. My people are struggling. There's poverty, there's so many challenges. But I have the responsibility for my planet, no pressure, for my species, no pressure, to protect this. It's a very difficult choice. So, let's be very, very honest here: if the world is not ready to change, it's not only us who will take the responsibility for the failure. It's all of us.