FROM CLIMATE CHANGE TO HOLISTIC CHANGE: AN ETHICAL TOOLKIT AND PRAXIS FOR TANZANIA.

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INTRODUCTION

0.1 Holistic Change
This refers to a profound inter - and multidisciplinary approach in responding effectively and efficiently to different socio-human, environmental, economic changes and/or dilemmas. Holistic change is of paramount relevance and urgency in tackling the short, medium and long term imminent and potential challenges posed particularly by the 21st climate change dilemmas, facts, crises, frustrations and uncertainties as a whole. Among others, this needs human deep change, stewardship, cultural ethic, efficiency revolution, green revolution, responsible governance of resources, global sustainability, resilience economies, and trusteeship and sustainable consumption and motorization. Thomas L. Friedman (2009:184) strongly affirms and maintains that in “a world that is hot, flat and crowded where all kinds of things are going to be moving and shifting much faster than in the ages past, the last thing we want to lose is the tools we need to adapt to change.” Briefly, stated, this type of change has to be multidimensional and all embracing.

0.2 Justification
Climate change has become the magnifying glass of global challenges to day. Humanity stands at a brink of great peril and risk caused by climate and global warming. This can neither be exaggerated nor ignored. We are almost at the point of “No Return”. The future of humanity, biodiversity and resources are at the critical moment towards both total collapse systemic depletion and devastation. According to the Earth’s Charter, the “resilience of the community of and the well-being of humanity depend upon preserving

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a healthy biosphere with its ecological systems, a rich variety of plants and animals, fertile soils, pure waters and clean air. The global environment with its finite resources is a common concern of all peoples’. Consequently, sustainable, smart, alternative and holistic change remains the best and immediate option. Indeed, these go beyond the hitherto climate change politics, discussions, policies, adaptation and mitigation strategies, treaties, negotiations, models, paradigms COP’s.

0.3 Thought Provoking Questions

What are the key weaknesses of the current climate change adaptation and mitigation strategies locally and globally? Do we agree that climate change must first and foremost be addressed effectively through a value-based multidisciplinary approach? Do we see the strengths of a holistic change and efficiency revolution particularly in responding to the ever worsening and alarming climate change dilemmas locally and globally?

Could we rediscover the culture and values of relative anthropocentrism instead of a radical anthropocentric ideology in our collaborative endeavor and quest for sustainable living today? Are we aware of the invisible (qualitative) aspects and impacts of climate change or do ponder mostly on the visible and tangible ones? Are our political and religious institutions devoid of the “courage” and “tools” of promoting and enhancing true behavioral and lifestyles change today? What are the short, medium and long-term consequences of the hyper-consumerist and “throw away” life-style and living? What is the role of the virtue and values of moderation, (The Middle Path- by Mahatma Gandhi), co-operation, mindfulness of nature, sufficiency, gratitude, humility, foresight, long -termism instead of short-termism, true happiness, compassion, care, empathy, solidarity,

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holistic justice, equity, equality and fairness, co-existence, peace, inclusivity, plurality, multiculturalism, dialogue in our lives today? Do we agree with the dictum “you are what you do, not what you say” How viable, credible and efficient are our survival strategies amidst massive climate change dilemmas and risks?

0.4 Method/Methodology Used

This paper has adopted the “ACTION” model developed by Aidan G. Msafiri 2013. It is highly inter and multidisciplinary:

\( \text{A} = \text{Analysis: (Qualitatively and Quantitatively)} \)

\( \text{C} = \text{Convince} \)

\( \text{T} = \text{Transform} \)

\( \text{I} = \text{Initiate/ Innovate} \)

\( \text{O} = \text{Observe} \)

\( \text{N} = \text{Network} \)

0.5 Structure of the Paper

This paper entails two main parts. In part one, an attempt is made to identify multiple discrepancies, fears and frustrations particularly in responding to current climate local and global approaches. The second part underpins a true and radical paradigm shift. It challenges the current approaches, strategies and responses calling for a new radical change and shift. In short, it stresses on a new value-based multidisciplinary value-base mechanism and approach.
PART ONE

1.0  DISCREPANCIES, TEARS AND FRUSTRATIONS

1.1  The Earth Under the Destructive Anthropocene (Anthropocentric) Culture And Activities

First, the human-induced effects and life styles is alarmingly increasing particularly in the post-modern 21st Century society. The human person has radically changed from being “Homo Conservator” to “Homo consumerismus” and “Homo idoticus.” Second, the human population has exponentially “grown from just under 1 billion then to almost 7 billion today”. Energy use, around 600w per person in the agricultural societies, rose to 4,750w per person in the highly industrialized nations of the world. One important driving of this expansion has been the use of fossil energy carriers3. Third, today humans, “already use almost a quarter of the biomass produced globally each year on all land (IPCs, 2007 a) and over 40% of the renewable accessible water resource (MA, 2005 b). Collectively various anthropogenic global material and energy fluxes by now far exceed any natural flow…4 “What are the short- medium and long term implications to humans and the mother earth? An ever increasing stress and reduction in water resources, biodiversity (Soil Flora and soil fauna: plants and animals), resources, soils, forest ecosystems, healthy and /or quality air etc. All these have local and global characteristics and proportions.

4 Ibid. p.31
1.2 Politicization Of The Climate Change Disaster And Agenda

First, despite being objectively good and plausible, the concept and practice of “sustainable development” (“Sustainable Growth, ““Green Growth” “Sustainability”) etc has largely since the 1992 Rio de Janeiro Earth Summit been “hijacked” by greedy and short sighted politicians and policy makers locally and globally. Besides some few strengths of this model, there has been multiple weaknesses towards true global efficiency and transformation.

Second, there has been a new wave of commodification and commercialization of both governmental and non-governmental institutions and organizations dealing with the challenges and impacts of climate change locally and globally. These have now become new “fora” for getting rich quickly.

Third, the lack of consensus, common vision, synergy and action at the Conference of Parties (COPs) has reduced such global fora and platforms to be considered as mere “Conference of Polluters” “Conference of Politicians” etc. There is still a long way to go.

Indeed, more should have been achieved. This is strongly reiterated by Bjorn Lomburg (2013:48) who claims that “efforts to Strike an international climate deal have come to naught, more newspaper space and celebrity attention…”

Quite often there is a “superficial” and “cosmetic” commitment to the issue, policies, strategies of climate change mitigation, adaptation etc and sustainable development as a whole not only from politicians but worse still professionals and academicians. As Thomas L. Friedman puts it, a “different image comes to my mind when I visit places like MIT. It is the image of a space Shuttle taking off. That’s what America look like to me. We still have all these tremendous thrust coming from below, from a society that is economically idealistic,”

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5 Bjorn Lomburg, How To Spend $75 Billion To Make the World A Better Place, Washington: Copenhagen Consensus Center, 2013:48
experimental and full of energy. But the booster rocket of our space Shuttle (the political system...) is leaking fuel, and the Cockpit (Washington D.C.) the pilots are fighting over the flight plan. As a result, we cannot generate the escape velocity—the direction and focuses we need to reach the next frontier, fully seize the opportunities there, and fully meet the challenges of the Energy-Climate Era”

1.3 The Unsustainable Effects And Implications Of The Ever-Growing Consumerist Culture World Wide.

First, the current hyper-consumerist society is predominantly characterized with wanton resource depletion, air, water pollution and deforestation. Rajendra Pachauri (2008) claims that more than 1 billion animals are slaughtered every week to supply meat. About 900 million chicken, 24 million pigs, 17 million goats and sheep and 6 million cows and oxen.

Second, the present day speed “maniac biotechnological breeding processes are causing remarkable stress and damage particularly to non-renewable resources. It is claimed that between 13,000 to 100,000 liters of water (H2O) are needed just to produce 1 kg of beef meat! And about 2 to 4,000 liters of water is required to produce only one liter of milk. The same amount of water is needed to produce 1 Hamburger (150 gms). Finally, about 1,000 liters of water are required to produce only 1 kg of wheat flour.” Due to this insatiable consumerist culture locally and globally, today both individuals and families falsely believe that they need bigger, and more expensive and multiple cars, houses,
refrigerators, radios, HD TVs, Suitcases etc. Undoubtedly, consumption is highly untenable and destructive on a finite planet with limited resources. It is clear that such practices continue indefinitely.\textsuperscript{9} Briefly, hyper consumption is a result of massive propaganda and brainwashing. Everyone today is “compelled” to consume more and more. That is “\textit{Homo Consumerismus}.” Who is characterized with endless consumption life styles, behaviors and irresistible resource depletion and destruction.

1.4 \textbf{The Effects and Implications of the Hyper Commuting (Speed Maniac Culture) On Climate And Environment}

First, the post modern speed oriented private commuting and mobility practices worldwide are highly energy intensive. As Barbara Heisserer 2014:62) observes, the “growing availability of mass produced, affordable cars during the twentieth century facilitated the rise in individualized motorized travel, a trend that was accompanied by a rapid increase in resource use by the automobile industry and the need to fuel the growing fleet of vehicles..\textsuperscript{10}

Second, from a health perspective, it is claimed that “car dependence and excessive car use are also responsible for the rise in serious health problems related to pollution, stress and lack of physical activity. For example obesity levels among children are on the rise which can be partly attributed to their car dependence at an early age.\textsuperscript{11} This life view and culture has given rise to the so-called “consumption of distance with its far reaching negative implications to societies, peoples, resources and environment as a whole.

Third, today’s society considers high speed as a modern “\textit{virtue}” while slowness is dubbed as a “\textit{vice}”. Massive emission of CO\textsubscript{2}, GHG\textsubscript{s} etc. from vehicles, industrial plants

\textsuperscript{9} Anna R. Davies, Franees Fahy (Eds) \textit{Challenging Consumption} (New York: Routledge, 2014) p.4.
\textsuperscript{10} Ibid. Anna R. Danes, Frances Fahy p. 62
and other fossil energy based human activities are cause and effects of continued climate change and resource depletion.

1.5 **The Discrepancies And Gaps Inherent In The Current Climate Policy Models**

Among others, Aidan G. Msafiri (2013:672) identified three models which contribute to climate injustice and resource misuse locally and globally: The “Greedy Jackal” Climate and Sustainability Policy Model. This is per se characterized with exploitation and self interest. Then the “Ignorant Ostrich” Climate Policy Model. It is marked with a blind and indifferent view particularly towards the rights of animals, plants, humans, resources for thousands and thousands of years to come. Last, but not least, the “Busy Bee” Climate and Sustainability Policy Model. This policy lacks common vision, focus and true commitment towards climate and resource injustices both human and non-human.\(^\text{12}\)

1.6 **The Effects of The Mathematical, Legalistic, Quantitative And Financial Models (Solutions) To Climate Change Today**

First, the current alternative to mitigation and adaptation are largely money and profit oriented. Hence, characterized with great weaknesses and threats particularly to poor nations who pollute less. Among others, such models or alternatives include the Carbon Development Mechanism (CDM), the prototype Carbon Fume, (PCF), The Polluter Pays Principle (PPP) and Reducing Emissions from Deforestation and Forest Degradation (REDD). Today there is even REDD plus! (REDD+).\(^\text{13}\)

Second, such a “price tag” on carbon is basically and necessarily a quantitative mathematical-oriented alternative to a very qualitative ethically central crises. At this


\(^\text{13}\) Ibid. Aidan G. Msafiri p.675
juncture, it must again well be understood that ethical problems and challenges need ethical solutions and alternatives.

Admittedly, after several years from the earth summit in Rio de Janeiro 1992 to this year’s UNFCCC Lima (Dec 2014) Paris, France, it can justifiably be argued and concluded that time is out. We need more action and commitment. We need a more value-based and ethical oriented solution. We need more praxis that mere political propaganda, rhetoric and technological euphoric and utopic. Let us now identify the key practical aspects for more efficiency and positive impacts especially in responding to the challenges of climate change today,
PART TWO

2.0 FROM CLIMATE CHANGE TO HOLISTIC AND PRACTICAL CHANGE: A WAY FORWARD

2.1 From Lethal Climate Change Propaganda To Leadership Change

First, this needs a new model of responsible stewardship and awareness particularly on the part of politicians and governments. It calls for promptness and a pro-active stance among all leaders locally and globally, to be true stewardships and caretaker of the Mother earth and climate justice.

Second, The powerful and passionate words of Suzuku, a twelve year old girl who spoke for the Environmental Children’s Organization (ECO) addressing 1992 Earth Summit in Rio de Janeiro are worth paraphrasing: “At school, even in Kindergarten, you teach us how to behave in the world. You teach us not to fight with others, to work things out, to share not to be greedy. Then why do you go out and do things you tell us not to do? Do not forget why you attending these conferences, who you are doing things for - we are your own children. You are deciding what kind of world we are growing up in.... Well what you do makes me cry at night. You grown-ups say you love us, but I challenge you. Please make your actions reflect your words.”

What soul searching and passionate world from a twelve years’ old girl!!!
2.2 From Fossil-Intensive, Destructive Car Technologies to Hybrid Systems And Efficiency Revolution Models.

First, Thomas L. Friedmann (2009:225) asserts that if today car manufacturers “put together a new system and do it rightly and efficiently then everything would start to get better.” He goes on giving a “best practice” and model today maintaining this: “The Toyota Prius Hybrid car is a perfect example of a new system replacing an old one and creating a whole new function that is greater than the sum of its parts. The Prius is not a better car.” It is a better system. The Prius has brakes. The Prius has a battery. All cars have batteries, The Prius has an engine. All cars have engines. What is new about the Prius is that its designers looked at it as a system that could perform more than one function- not as just a collection of car parts whose primary function was to turn the wheels. Why not use the energy from braking to generate electrons that we could then store in the battery and then use that for driving as many miles as possible, instead of using the gasoline in the tank? And when the Prius is going downhill, let’s use that kinetic energy created by the spinning of the wheels and store that in the battery too, to power the car when it wants to go uphill.” The key point here is a transformation through a systems approach. This has enabled that car to generate some of its own energy without depleting fossil fuel and destroying the environment.

2.3 From “The Business As Usual Syndrome” Eating Lifestyle To A Smart Eating Culture And Model

First, there is need for sustainable “smart” eating. This is opposed to the throw away and wasteful practices. Smart eating must be based on highest levels of technological change.

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15 Cfr. Ibid. Thomas L. Friedmann p. 225
16 Cfr. Thomas L. Friedmann p.225
It demands a deep individual behavioral change as well as organizational and socio cultural changes.

Second, it calls humans to adopt “smart” technologies that are more energy efficient as well as environmentally friendly technologies. Last, it challenges compulsive shopping practices to more intelligent approaches which could be done online and thus prevent both unnecessary motorization and from waste.

2.4 From Short-Termism To Efficiency Revolution In All Life

First, the concept and practice of a global efficiency revolution needs to be implemented now. Indeed, it has to challenge the mere theoretical policies, decisions, strategies and sugar-corned action plans which are never concretized. Second, there is need to rethink on a least cost planning model.

Third, efficient use, reuse and management of resources is of key in responding effectively to climate change today. Among others, this could include video conferencing, instead of travelling, vegetarian life style, instead of meat eating, electronic letter and literature instead of hard copy publications, the use of trains instead of cars, buses and trucks, planting trees instead of cutting downs trees, riding a bicycle instead of a private car, pay “LUKU” and electrical bills online, instead of commuters, discourage artificial flowers during religious ceremonies (e.g. Christmas, Easter, Id el Fitr, etc.) Install energy efficient bulbs, install solar/wind/geothermal energy sources instead of fuel, communal-based driving and advocate the culture of “being more” than “having more”
2.5 From Climate Change To Climate Justice Culture

First, according to Christoph Stueckelberger, (2010:30) Climate Justice simply means “just and fair instruments, decisions, action, burden sharing, and accountability for the prevention, mitigation and adaptation related change”\textsuperscript{17}

Second, Climate justice must entail the 14 key aspects of holistic justice.

These are:

- Capacity-related Justice
- Performance-related Justice
- Distributive Justice
- Needs-Related Justice
- Punitive Justice
- Intergenerational Justice
- Participatory Justice
- Procedural Justice
- Restorative Justice
- Functional Justice
- Transitional Justice
- Transformative Justice
- On Time Justice
- Justice as equal treatment\textsuperscript{18}

\textsuperscript{17} Christoph Stueeckelbeger, WE ARE GUESTS ON EARTH: A Global Christian Vision For Climate Justice (Bangalore: Dharmaran Publications, 2010) p.30
\textsuperscript{18} Cfr. Ibid. Christoph Stueckelberger, pp. 30-35
2.6 **From A Hyper Selfish And Greed Culture To Mindful Communities**

First, according to Jeffrey D. Sachs (2011:164) the value and virtue of mindfulness should “start with each of us making the effort to regain control of our personal judgment as individuals who must balance consumption and saving, work and leisure, individualism and membership in society”\(^{19}\). In concrete human life mindfulness should therefore be extended to mindfulness of self, others, nature, biodiversity, work, economy, knowledge, the future Mother earth, resources, politics, technology, religious etc.

Second, it must well be understood that, a “mindful society is not a specific plan but rather an approach to life and the economy. It calls on each of us to strive to be virtuous, both in our personal behavior and in our social behavior as citizens and members of powerful organizations, whether universities or businesses. Our current hyper consumerism on a personal level corporatocracy on a social level have carried us into a danger zone.”\(^{20}\)

2.7 **From Hyper Indifferentism To Active Gratitude and Sufficiency**

First, consumerism has brought about a profound spiritual void or emptiness. Today many people especially in the developed and even developing world lack a deeper meaning of life. They suffer from the “meaninglessness syndrome” of life. This spiritual vacuum has brought about a vicious cycle for turbo consumption of material goods and emotional pleasures.

Second, Psalm 67 reminds us of being thankful to God, and the entire creation:

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\(^{20}\) Ibid. Jeffrey D. Sachs, pp.182-183
“Let the peoples praise you, O God let all peoples praise you. Let the nations be glad and sing for joy... The earth has yielded its increase; God our God has blessed us...”

As the famous African adage goes “Kushukuru ni kuomba tena” (He who thanks, asks once more) humans need to do away with the lamentation cancer.

Besides the virtue of gratitude, there is also need to foster the virtue of humility, fairness, equity, justice, care, empathy, Agape, peace, faith and hope with and for creation as a whole.

Concluding Remarks

It is quite evident that humanity must seek a new beginning particularly through the ethical value and principles, which true transformation and change of human induced factors to climate change locally and globally. Among others, this necessarily needs a new and radical change of mind, heart, and actions. It demands a new sense and commitment of global accountability and solidarity at all levels.

Last, everyone shares responsibility not only for the welfare (wellbeing) of the current human and non-human family, but for many thousands of years to come. Indeed, we are all guests on the mother earth. We are therefore obliged to promote the traditions of care, stewardship, sustainability, efficiency, interdependence, gratitude and peace. Again, this is not an event but a process which needs to start now.

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