

WORLD STUDENT CHRISTIAN FEDERATION – AFRICA REGION
REPORT OF THE TRAINING ON CLIMATE JUSTICE
10TH & 11TH NOVEMBER 2011
ARUSHA - TANZANIA
“WE HAVE FAITH - ACT NOW FOR CLIMATE JUSTICE”

INTRODUCTION

From the 10th to the 11th of November 2011, a training workshop on the theme “we have faith, act now for climate justice” was organized by the World Student Christian Federation, Africa Region and hosted by the Tanzanian Student Christian Fellowship (TSCF) in Arusha, Tanzania.

Youth leaders from the Student Christian Movements bellow attended the workshop:

- The SCM of Kenya
- The Youth Department of the Anglican Church of Burundi, Diocese of Bujumbura
- The Provincial Youth and Students Unit of the Church of the Province of Uganda
- The Tanzanian Student Christian Fellowship
- A representative of the All Africa Conference of Churches (AACC) from the Organization of African Instituted Churches (OAIC)

OBJECTIVES OF THE WORKSHOP

We aimed to:

- Improved the **knowledge** and **attitude change** of our members on issues related to climate change
- We also aimed to raise awareness and general education of our members on matters related to the causes and consequences of climate change
- We also aimed at developing a comprehensive framework of action to strengthen WSCF Advocacy targeting global solutions and immediate action on Climate Change

THE CHALLENGE

Most climate scientists agree the main cause of the current global warming trend is human expansion of the "greenhouse effect"¹ (warming that result when the atmosphere traps heat radiating from Earth toward space).

Certain gases in the atmosphere block heat from escaping. Long-lived gases, remaining semi-permanently in the atmosphere, which do not respond physically or chemically to changes in temperature, are described as "forcing" climate change whereas gases, such as water, which respond physically or chemically to changes in temperature are seen as "feedbacks."

Gases that contribute to the greenhouse effect include:

- Water vapor. The most abundant greenhouse gas, but importantly, it acts as a feedback to the climate. Water vapor increases as the Earth's atmosphere warms, but so does the possibility of clouds and precipitation, making these some of the most important feedback mechanisms to the greenhouse effect.
- Carbon dioxide (CO₂). A minor but very important component of the atmosphere, carbon dioxide is released through natural processes such as respiration and volcano eruptions and through human activities such as deforestation, land use changes, and burning fossil fuels. Humans have increased atmospheric CO₂ concentration by a third since the Industrial Revolution began. This is the most important long-lived "forcing" of climate change.
- Methane. A hydrocarbon gas produced both through natural sources and human activities, including the decomposition of wastes in landfills, agriculture, and especially rice cultivation, as well as ruminant digestion and manure management associated with domestic livestock. On a molecule-for-molecule basis, methane is a far more active greenhouse gas than carbon dioxide, but also one which is much less abundant in the atmosphere.
- Nitrous oxide. A powerful greenhouse gas produced by soil cultivation practices, especially the use of commercial and organic fertilizers, fossil fuel combustion, nitric acid production, and biomass burning.
- Chlorofluorocarbons (CFCs). Synthetic compounds of entirely of industrial origin used in a number of applications, but now largely regulated in production and release to the atmosphere by international agreement for their ability to contribute to destruction of the ozone layer.
- They are also greenhouse gases.

On Earth, human activities are changing the natural greenhouse. Over the last century the burning of fossil fuels like coal and oil has increased the concentration of atmospheric carbon dioxide (CO₂). This happens because the coal or oil burning process combines carbon with oxygen in the air to make CO₂. To a lesser extent, the clearing of land for agriculture, industry, and other human activities have increased concentrations of greenhouse gases.

The consequences of changing the natural atmospheric greenhouse are difficult to predict, but certain effects seem likely:

- On average, Earth will become warmer. Some regions may welcome warmer temperatures, but others may not.
- Warmer conditions will probably lead to more evaporation and precipitation overall, but individual regions will vary, some becoming wetter and others dryer.
- A stronger greenhouse effect will warm the oceans and partially melt glaciers and other ice, increasing sea level. Ocean water also will expand if it warms, contributing further to sea level rise.
- Meanwhile, some crops and other plants may respond favorably to increased atmospheric CO₂, growing more vigorously and using water more efficiently. At the same time, higher temperatures and shifting climate patterns may change the areas where crops grow best and affect the makeup of natural plant communities.

The role of human activity

In its recently released Fourth Assessment Report, the Intergovernmental Panel on Climate Change, a group of 1,300 independent scientific experts from countries all over the world under the auspices of the United Nations, concluded there's a more than 90 percent probability that human activities over the past 250 years have warmed our planet.

The industrial activities that our modern civilization depends upon have raised atmospheric carbon dioxide levels from 280 parts per million to 379 parts per million in the last 150 years. The panel also concluded there's a better than 90 percent probability that human-produced greenhouse gases such as carbon dioxide, methane and nitrous oxide have caused much of the observed increase in Earth's temperatures over the past 50 years.

They said the rate of increase in global warming due to these gases is very likely to be unprecedented within the past 10,000 years or more. The panel's full Summary for Policymakers report is online at

Solar irradiance

It's reasonable to assume that changes in the sun's energy output would cause the climate to change, since the sun is the fundamental source of energy that drives our climate system.

Indeed, studies show that solar variability has played a role in past climate changes. For example, a decrease in solar activity is thought to have triggered the Little Ice Age between approximately 1650 and 1850, when Greenland was largely cut off by ice from 1410 to the 1720s and glaciers advanced in the Alps.

But several lines of evidence show that current global warming cannot be explained by changes in energy from the sun:

- Since 1750, the average amount of energy coming from the Sun either remained constant or increased slightly.
- If the warming were caused by a more active sun, then scientists would expect to see warmer temperatures in all layers of the atmosphere. Instead, they have observed a cooling in the upper atmosphere, and a warming at the surface and in the lower parts of the atmosphere. That's because greenhouse gasses are trapping heat in the lower atmosphere.
- Climate models that include solar irradiance changes can't reproduce the observed temperature trend over the past century or more without including a rise in greenhouse gases.
-

WHY SHOULD WE ACT FOR CLIMATE JUSTICE NOW

Why is climate change a Christian Challenge?

Why do you think that when good people do nothing evil increases?

We believe in life after life. Our ability to response, to give alternative

Mathew 22: 37-39. Invited us to love God and our neighbors (human and non-human, ie: environment).

Why should we work on climate change? It is a matter of justice, a moral issue.

Climate change is happening at an alarming race. It is affecting people in the development world. It is human made (0.7% out of 1) and it is about emissions of greenhouse gas. It is about the concentration of Carbon dioxide in the atmosphere.

The irony of the Climate change is that those who are contributing less are those suffering more. Africa is contributing only to 4% of the emission. Climate change is worsening the triple crisis in sub-Saharan Africa: poverty, climate change and threat to life as solution to climate change. Climate change threatens the survival of people and can be call climate death. The effects of Climate change in Africa are:

- Crop failure
- Livestock dying
- People going hungry
- People going thirsty
- Ocean rising
- Glacier melting
- Violent weather
- The very existence of the community is in peril
- Collapse of our food system
- Mass migration
- Increase of human conflict around water, grazing land
- Scare source of water
- Health impact
- Endanger the indigenous community
- Rain fall is falling
- Traditional foods systems and crops are disappearing

What are the priorities? Based on the principles base approach: responsibility, capacity (equity and fairness)

- We should keep global temperature low enough to protect ourselves
- Securing finance and technology to adopt our hostile climate
- Provide technical resource, capacity for new carbon technology (renewable energy)
- Need of global and legally binding agreement – fair and soon
- Need of new model of development and distribution of benefits
- Need compensation for poor people
- Advocate for the protection of climate for the right of the poor
- Cut emission in rich countries
- Shift from carbon intense to low carbon energy
- Be good stewardship of the planet which is our home
- Stop wasting energy God has given
- Stop being part of the problem
- Start using technology which is less wasteful, Start harvesting rain water

1. Definition of Climate Change

Climate change is a significant and lasting change in the statistical distribution of weather patterns over periods ranging from decades to millions of years. It may be a change in average weather conditions or the distribution of events around that average (e.g., more or fewer extreme weather events). Climate change may be limited to a specific region or may occur across the whole Earth. (Definition of Wikipedia)

2. Climate Justice

Justice means given everybody his or her due, rights. The mother earth has her rights. Climate justice means the natural rights of every human person to enjoy and manage sustainably the good of creation. To enjoy clean water, to enjoy good food, to enjoy fresh air etc. bring back what the mother earth need, don't take too much.

Ratio of pollution

1 American = 10 000 Europeans

1 European = 100,000 African

We have to shift to the 3 P's (Ignorance, Illusion, Innovation)

Give due to everything for the 10 000 years to come. *We have to break the chain of "I" society.* We have to avoid small mistake. ! *Example: 1 John 4:18 – and John 4:18*

CAUSES OF CLIMATE CHANGE

- Natural causes 5 %
- Human made factors : Carbon emissions, greenhouse effect, destruction of the ecological equilibrium, carbon dioxide (CO₂), Carbon monoxide(CO), Methane(CH₄), consumerism etc.

Poverty and climate change are twins, the greater the poverty the higher the risk of destroying the environment.

Some facts: The transatlantic planes reject 20,000 tons of CO₂, CO, CH₄.

Important: Cogito ergo Sum: I think then I am - not I have then I am. Or I consume then I am. The love of having grows with having. People have shifted from needs to want. This is what differentiates us from animal: Soul, intellect, will and the body.

There is a huge movement of commercializing and consumerism, commodification (water is sold, information is sold, love/sex, etc), things which are not tangible are regarded as useless.

IDEOLOGICAL AND PHILOSOPHICAL CAUSES OF CLIMATE CHANGE

1. Anthropocentrism - Human centered arrogance. I do what I want, I can do everything
2. Biocentrism: Everything is determined by life, Bio means life, Plants plus animals
3. Cosmo centricism.
4. The Christian Biblical misunderstanding – Views – Dominion VS Stewardship.
5. Materialistic culture – syndrome (the great founder of Christianity, Jesus gave people what they need not what they want)

Scholars met since 1967 (Club of Rome), said enough is enough, we have to take care of the environment, stop destroying the environment; then 1992 in Rio and 1997 in Kyoto and the COP.....

VISIBLE AND INVISIBLE EFFECTS OF CLIMATE CHANGE

GNP/GDP = GHI (Gross happiness Indicator).

Facts and figures

- Visible agricultural and pastoral effect. Increase of temperature 2 degree Celsius. 84% of
- Visible hydroelectric crisis in the country – no many sources of power due to drought.
- Visible health hazard in Tanzania - diseases – malaria – dysenteries – meningitis –
- Visible hydrological (river) effect
- Visible environmental effect and implication – deforestation – over grassing – bush fire – mining – unsustainable agriculture
- More people, more car, more everything
- Destruction of infrastructure and sewage system due to heavy downfall – destruction of railways and some roads.
- Rise in sea level
- Visible threat to tourism. 12 most famous reserve parks, the more diverse wildlife.

Discussion

Group 1: Identify the deeper and broader causes of climate change in your country

Group 2: Climate change is per se totally (entirely) and ethical issue. Discuss

Group 3: We need to implement a new Agape for our world

Innovation – Production and consumption

Different Stages of Human development.

Homo – Habilis

Homo – erectus

Homo – Sapiens

Homo – Faber / oikonomicus

Homo – digitalicus

Homo – cybercus

Homo – consumerismus

The invisible effect of climate change

1. Climate change as a religious crisis
2. Agape love to creation. Matthew 22: 37 – 39
3. Fundamental issue of human value. Just distribution, production, consumption. Violation of Human fundamental right. We need to be pro-lifers, to fight for the right of every living creature. Fight for all human beings.
4. The poor in East Africa must be given priority. Polluter Pay Principle (PPP) is a principle which is not taken care of the invisible effect of climate change. Move away from consumption – share resources – we need to choose quality instead of quantity
5. Virtue (good habit). We have to have the virtue. We need to develop a culture of environmental justice. Move from production to green growth. We need to be strategic.
6. Climate change is an issue of Biblical justice. John 10:10, Philippians 6: 2-11, Exodus 3: 7-10, Deut 24:148, Psalm 8

7. Climate change is a wakeup call to look for the future. Not the same way of development. We have to make the future it will not fall from heaven. The problem is not to adopt new view, but to escape from all dangerous view.
8. We need to be more inventive, pro-active, innovative, “ *Socialism collapse because it did not allow crises to tell the economic truth, capitalism will collapsed because it will not allow crises to tell the environmental truth.*”
9. We need to adopt the See- judge and Act attitude Mat 8: 1-4. We have to care for the environment.

CLIMATE JUSTICE TRAINING GROUP WORK FROM REV. MSAFIRI

GROUP 1

Question 1: What is the Causes of Climate change in your country?

The group came up with the following results:

1) Anthropocentrism:

A term from environmental political philosophy denoting a human-centered ethical system, usually contrasted with egocentrism. Some of the ethics that causes climate changes are:

- *Deforestation*

Process of clearing forests. Where the poor quality of the soil has led to the practice of routine clear-cutting to make new soil available for agricultural use. Deforestation can lead to erosion, drought, loss of biodiversity through extinction of plant and animal species, and increased atmospheric carbon dioxide.

Use of products that have CFC (chloro fluoro carbon) i.e hair products, shaving creams and herbal essences.

- *Pollution*

The act or process of polluting or the state of being polluted; i.e: especially the contamination of soil, water, or the atmosphere by the discharge of harmful substances.

- industrialization

This is the process of social and economic change that transforms a human group from an agrarian into an industrial one.

2) Materialism Culture

Materialism is unable to offer a proper environment for human existence. Supporters of environmentalism feel that increasing materialism is unsustainable, especially when coupled with population growth, and most often leads to an increased destruction of nature.

- Bulk productions of commodities leads to climate change.

3) Natural Climate Change

The following are the natural causes of climate change:

Solar Radiation

Changes in the absorption of solar radiation at Earth's surface should cause changes in climate. [.]
 The Sun's radiation changes in quantity (associated with those intriguing blemishes on the face of the Sun, the sunspots) and in quality (through changes in the ultraviolet portion of the solar spectrum).
 The problem is to establish causal connections between solar changes and changes in Earth's climate.

Volcanic Eruptions

Volcanic dust may also play a role. Greater amounts of dust in the atmosphere could increase the backscattering of incoming radiation, thus encouraging cooling. In addition, volcanic dust might further reduce solar gain by promoting cloudiness, because dust particles, by acting as nuclei, can promote the formation of ice crystals in subfreezing air saturated with water vapor. Emissions of sulfur dioxide gas from eruptions may also affect climate.

GROUP 2

The Question: Climate Change Totally an Ethical Issue.

The group discussed and came up with the following results.

- Climate change is the global increase in mean temp on the earth's surface while Ethics are moral values that help you identify between good and bad things.
- Climate change and ethics are related as climate change is a result of human ethics (matt 22:37-39). Like use of political solutions to solve environmental issues.
- The "I" and "We" society: The same way God loves us, we are to love our neighbors and thus not focus on "I" and not "we".
- Climate change is per say an ethical issue because most natural causes have the minimal while manmade causes have the biggest effects. i.e. humans concerned more about economical profit rather than environmental profit

GROUP 3

Discuss: we need to implement a new AGAPE (Alternative Globalization Addressing and People and Earth)

Group 3 came up with the following results:

- One should address the issue of testing of drugs and cosmetics on animals e.g. rats.
- We should advocate against nuclear weapons testing in both water bodies and land e.g. tsunami and Nagasaki.

- Encourage recycling of waste products and materials to reduce the pollution.
- We should sensitize the communities about the new agricultural methods like terracing to curb the erosion.
- We should encourage the innovation of energy production e.g. solar, biological and wind to save the river waters.
- We should eradicate the “I” culture and develop the “we” through long term actions.
- Replacing the humans destructive practices e.g. bush burning and adopt geo-friendly ones like use of animal wastes.
- Discourage the cultural practices like poaching that extinct animal’s life for ivory and skins.
- Encourage the Christian values of sharing to bridge the gap between the rich and the poor.

WHAT SHOULD WE DO

1. ACTING PERSONNALLY
2. ACTING COLLECTIVELY
3. ACTING NATIONALY
4. PROMOTE ALTERNATIVE ENERGY
5. ACTING ECUMENICALLY
6. BELIEVE TENA (THERE ARE NUMERUS ALTERNATIVES) NOT TINA (THERE IS NO ALTERNATIVE)
7. AS CHRISTIAN SET GOOD EXEMPLES MOTIVATED BY FAITH
8. REMEMBER THAT WE ARE ALL INFECTED AND AFFECTED BY CLIMATE CHANGE
9. REMEMBER THAT CLIMATE CHANGE IN AFRICA IS NOT FICTION IT IS THE REALITY TO DEAL WITH

RECOMMANDATIONS

1. TO OUR CHURCHES
 - a. They have the biggest obligation responsibility to address the issue. They are motivated by faith
2. TO POLITICIANS
 - a. Environmental issues need environmental solutions
3. INSTITUTIONS OF LEARNING
 - a. Promote modern research on the visible and invisible effects on climate change
 - b. Make it obligatory in universities – compulsory in secondary schools and colleges as well
4. NGO
 - a. Let NGO address real issue in real time, avoid political propaganda
5. TO SCHOLARS
 - a. Let them stop being environmental tourist, let them fight and die for environment – they should be role models for environmental issues. The role of think tanks need to be rediscover, big companies should fund research
6. BIG POLLUTEURS – BRICS : BRAZIL RUSSIA INDIA CHINA AND SOUTH AFRICA
 - a. The Principle of PPP is very unjust
7. GLOBAL COMMUNITY

- a. Every person should know that this is a global call, the light is red, and the world is becoming hotter and hotter, resources meager and meager.
- b. Climate change is an issue of peace

CONCLUSION

Faith is the only good motivation to make decision in life. Fight vs flight, cooperate, do the best at your place. We should care for the future generation as the first generation care for us. Do to others what we want other do for us.

ANNEXES

Annex 1: Main facilitator presentation

ST. AUGUSTINE UNIVERSITY OF TANZANIA

FACULTY OF EDUCATION

DEPARTMENT OF PHILOSOPHY

CLIMATE CHANGE AND MITIGATION: RETHINKING BEYOND COP 17, DURBAN, Nov 2011

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CLIMATE CHANGE AND MITIGATION: RETHINKING BEYOND COP 17, DURBAN

- Climate Change:-
 - According to Encyclopedia Britannica,(2008) climate change refers to “periodic modification of Earth’s Climate brought about as a result of changes in the atmosphere as well as interactions between the atmosphere and various other geological , chemical, Biological, and geographic factors within the Earth’s system.”
 - Example; Mt. Kilimanjaro, Lake Victoria

Drastic Changes in Mt. Kilimanjaro (1970-2000)



- **Fundamental Views And Truths :-**

- Tanzania is a beautiful country not only full of big rivers, lakes, mountains, landscapes and natural resources, but also full of believers and highly religious people. Tanzanians and Africans are through and through religious. Protection of our Mother Earth (Soil Flora and Soil Fauna) is demanded of us by our faiths. We all believe that care, protection and love to our environment is per se a religious issue and responsibility. From a biblical parlance, (Gen.1:26ff) creation or nature (Human and non human) was created in the image and likeness of God, of Allah, of Yahweh etc. Muslims believe that humankind is “Khalifas” (Viceroys) of God’s creation!
- Consequently, in God’s eyes and plans (Strategic Plan) we all regardless of our different cultures, religions, academic or ethnic diversities, are constantly called to exercise a stewardship role of care, responsibility and sustainability to both humans and nonhumans of today and of the coming future generations.
- Indeed, with faith, faith values and faith attitudes, we can and we must make a change, a difference. However, these do not simply fall from the blues.
- Faith goes beyond mere mathematical figures, profits, and statistics. Faith has a transcendental dimension, truth and consequence. With firm faith and core values for eco-integrity and eco-sustainability, we dare to explore the deeper causes of climate change and look for deeper alternatives, and solutions. Through faith-based arguments and convictions, all the political leaders will hear us. Faith and belief in God not only offers us a motive to learn to live with what we have, but to reassert all human and social as well as religious values, virtues and world views (life views) which are informative, formative and transformative.
- “*The world has sufficient resources for everyone’s needs and not for everyone’s selfishness.*” The biggest problem or challenge is the ever growing insatiable craving and culture for more consumption, more production, more waste, self-gratification and endless /unlimited growth and development.
- **What Is The Real Issue At Stake?**

- Admittedly, today whether locally, nationally, regionally or globally, there are crystal clear facts, figures, signs, symptoms, effects, impacts of irreversible environmental deterioration particularly caused by human action. Truly, today we are at the “Last Point of Return.” If we ignore this or simply do nothing then we will soon succumb into the “Point of No Return.”
- The destructive impacts of climate change to Tanzania in particular are innumerable. They include both visible and invisible effects. Among others these include rise in temperatures at 0.4°C annually (global warming accelerated desertification, decline in agricultural productivity, increased air borne and /or water borne diseases (e.g. Malaria, Diarrhea, etc) destruction of infrastructure, rise in sea levels, extinction of marine species and biodiversity and an increase in numbers of the so-called “environmental refugees.”
- As “*homo faber*” and not “*homo conservator*,” e greatly affecting the ozone layer. We are affecting all the nutrients cycle and equilibrium. We destroy arable land. Nature cannot sustain itself. Today, world population 7 billion and in 50 years? Will it be able to sustain life with the same or fewer resources?
- **What Are The Deeper Causes??**
- **Philosophical Debates and Root Causes**
 - **Radical Anthropocentrism.**
 - **Pathocentric World View**
 - **Biocentric View**
 - **Cosmocentric View**
 - **Religious/and Biblical Root Causes**
 - **Platonistic Dualism**
- **Psycho-Sociological Root Causes**
 - The “*Amor habendi crescit habendo vew*” (he *love* of having grows with having).
 - The “I Culture” That is extreme egoism, Selfishness, self-centeredness as opposed to “We Culture” mentality.
 - The Cartesian View. That is “*Cogito ergo sum*” view (“I think, therefore, I am.) This has recently been translated into:
 - - “I consume, therefore I am.”
 - - I buy, therefore I am.”
 - Adam Smith (1722-1790) He overstressed the role of markets economics and production. His economic views, theories and works greatly contributed to the western materialistic ideological belief especially on endless “lineal” prosperity, unlimited expansion, production, possession, acquisition, consumption etc. Analogically “nature is weak and greatly non-

renewable. Hence, endangered. Furthermore, the shift from “*Homo Habilis*” to “*Homo Erectus*” to “*Homo Faber*”, to *Homo technicus*” to “*Homo Industrialicus*” to “*Homo digitalicus*” to “*Homo Cybercus*” and to “*Homo Egoisticus*” today.

- **Charles Darwin (1809-1882)**

- Among other things, Darwin’s Evolution Theory (Darwinian Sociology) “Survival of the Fittest” has massively contributed to irreversible environmental destruction as a whole. Such a life view and philosophy has given way to competition instead of cooperation, greed instead of self –sufficiency, to “wants-syndrome” instead of “needs culture,” to annihilation instead of interdependency etc. Today, the formula is “Survival of the fastest”, (Aidan G. Msafiri)

- **What Are The Logical Consequences of These?**

- Climate Change and Global warming locally and globally.
- Systematic destruction of plants, animals and resource depletion.
- Population increase (2050 with Billion people) with less food, less water, less energy etc. The world is on an unsustainable track. In 2050, we will need Oxygen ATMs due to massive air pollution! Admittedly, as the old Jewish axiom or saying goes, “when good people do nothing, evil increases.” So also, when good bishops, sheikhs, priests, pastors, politicians, activists etc do nothing, climate change will increase.

- **MITIGATION:-**

- Before Thinking of Mitigation, lets ask ourself Questions:-
 - Where does our Materialistic and Consumeristic Culture lead us to after the World Population hit 7 billion on the 31st October 2011?
 - Do we see climate change as the greatest human catastrophe of our times hard hitting the poor or we simply ignore its threats to soil fauna today, tomorrow and thousands of years to come?
 - As Faith Based Organizations could we rediscover the fundamental African and global Earth Keeping Values and Principles, norms to curb ever growing Climate Change or not?
 - Do we wait until we reach the point of no return? Could we consider CO17 here in Durban as a “Wake up Call” last point of return?
 - Are we aware of the invisible aspects and impact of climate change particularly to Africa.
 - Do we take the issue of environmental Stewardship and Sustainability simply as other political propaganda?

- What can African Faith Based Thinking Tanks Scholars, Elite Politicians and Leaders do to Convene the greatest Polluters to Change their Life Styles?
 - Do we know that “When good people do nothing, Evils increases”?
 - Do we agree that the poorest of the poor (Africans in particular) are mostly innocent victims of climate change scenarios?
- **The Hydro-Electric Power (HEP) Nightmare and As A Result of Climate Change:-**
 - First, due to prolonged drought spells, both the Mtera and Kidatu HEP dams have failed to supply enough water to produce electricity.
 - The quality and dignity of life of many Tanzanians especially those living on the big Cities and towns (e.g. Dar es Salaam, Mwanza, Arusha, Morogoro, Tanga, Moshi etc) is at stake.
 - Big rivers (e.g. Pangani River and its very fertile basins) are now dwindling both as a result of less annual precipitation and glacier activity. River Pangani gets its water mainly from the glaciers and iceberg of Mt. Kilimanjaro, and the highest mountain in Africa (5,993 meters a.s.l)
- **The Widespread Health Hazards Wrought by Climate Change:-**
 - Malaria outbreak is now reaching catastrophic proportions in Tanzania. Admittedly, due to rise in mean temperatures, today, Mosquito causing malaria do survive even in the then cooler regions and areas of Tanzania e.g. Kilimanjaro, Mbeya, Kagera, Iringa, Njombe. These regions in particular are reporting increased incidences of malaria infections ever.
 - Tanzania has recently been experiencing acute cholera and dysentery instances. Among others, the Dar es Salaam, Pwani (Coastal Region) Lindi, Mtwara and Tanga region in particular are experiencing repeated outbreaks and even more deaths. Other regions or places in Tanzania (e.g. Dodoma, Singida, Mbulu etc) are said to have increased incidences of air borne diseases e.g. Meningitis during the hot seasons of the year.
- **Infrastructural Dilemmas And Crises Wrought By Climate Change :-**
 - Unexpected El Nino spells have for several years now caused huge damage especially to the entire Tanzania infrastructure. These include railways, roads, airports, ports, power lines and sewage systems. The City of Dar es Salaam is the worst hit and we all know this!
 - Heavy rainfall also, result into massive destruction of infrastructure and road building and maintenance.
 - Unpleasant traffic jams in the city of Dar es salaam affect the society by staying very long hours on the road, inhaling toxic emissions and a hypertensive generation

which lacks sufficient sleeping hours. As religious leaders from all over Tanzania are we individually or collectively not affected by this crises and nightmare

- **Negative Effects On Agricultural Production And Pastoralism :-**

- unpredictability and unreliability of rains, drastically affects agricultural production of both food and cash crops has remarkably been on the decrease year after year. Maize production for instance has decreased by 34% in the central regions of Dodoma, Singida and Arusha. In the so-called “Big Five” (Iringa, Mbeya, Ruvuma, Rukwa and Morogoro) maize production has decreased to 15%
- The annual rise in mean temperature through climate change has far reaching pastoral consequences. For several years now cattle rearing regions in Tanzania especially Mwanza, Shinyanga, Singida, Arusha, Dodoma have continuously experienced prolonged and severe drought and tse tse fly plague. Today, almost 60% of Tanzania’s pasture land unsuitable not only to animal (cattle, goats, sheep, donkey).

MITIGATION: ROADMAPS AND PATHWAYS FOR GOOD (BEST) PRACTICE BY CHURCHES AND RELIGIOUS LEADERS IN TANZANIA.

- Admittedly, there is great wisdom in the old Latin saying which goes “Nemo dat non quod habet” (Literary: *You cannot give something which you do not have*). What can we offer to others and to the world community in terms of environmental values, role models, plans? As religious leaders could we make a difference in the endless climate change debates spearheaded by politicians and mere environmental scholars, “*gurus*” “*periti*” etc? Are our daily pastoral, familial and congregational life styles increasing or reducing the effects of climate change and environmental destruction? What is our “added value” in the quest for a more sustainable and less consumerist philosophy in the contemporary consumer culture nationally and globally?
- **Acting Personally**
- Rational beings created with intelligence, (“*Rational Animalis*”) and will power, we need to critically review our own life-styles. We need to become role models and champions of caring and preserving our own environment, respect human, biological rights of all created beings not only for today, but for hundreds of generations to come. Examples: plant trees, do not burn charcoal, use locally organically grown flowers, do not import
- **Acting Communally.**
- Prof. John S. Mbiti puts it, “*I am because we are,*” we need to go beyond our own personal and/or individualistic parameters. These could include inter-faith, eco-liturgical prayers, retreats, seminars, bonanzas, fiestas, feasts, sports competitions, creation spiritualities (the role of eco-prayers very crucial: Ref. 5 fingers) awards, awareness raising and programmes, arts, poems, songs, caravans, re-forestation activities, as well as environmental subjects and/or courses from primary, secondary schools up to tertiary (college/university) levels
- **Acting Communally.....**

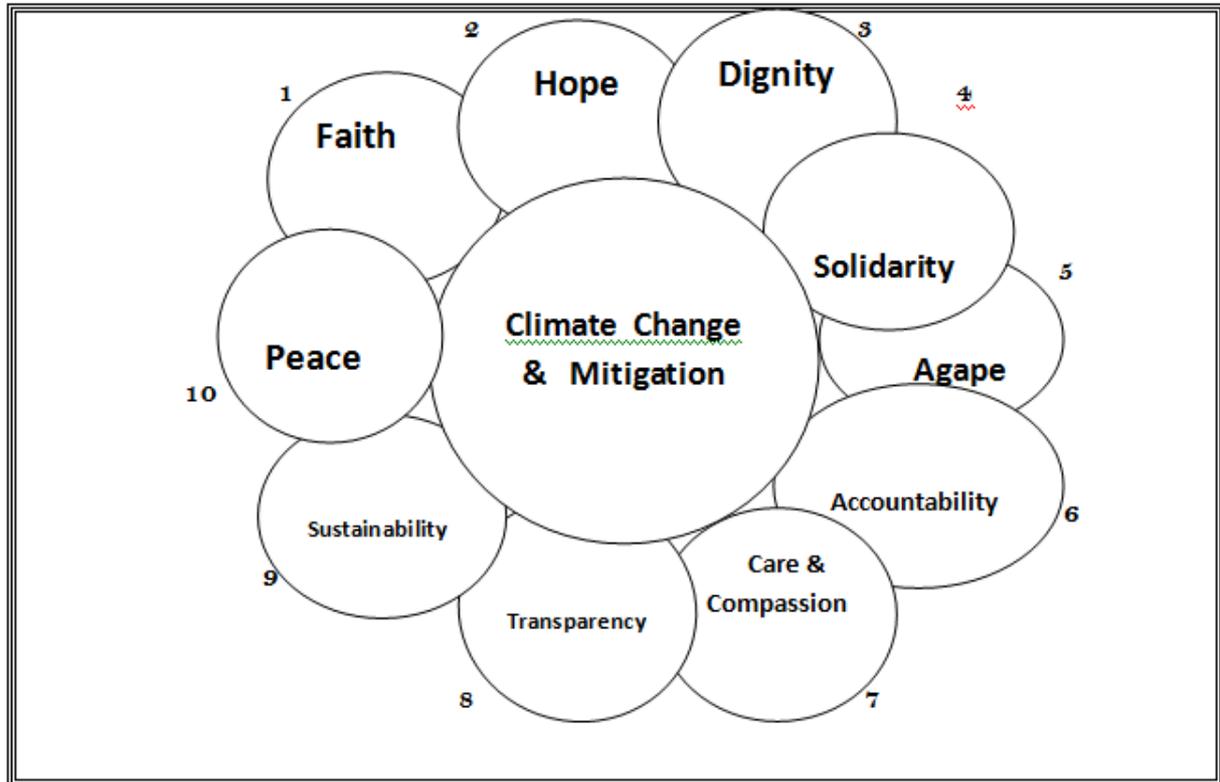
- A faith based institutions need to develop new “AGAPE” (Alternative Globalization Addressing People and Earth) model in fighting for earth’s and climate justice. This must be based on the Great Commandment of Love (Mt. 22:37-37) love of God and love of neighbour, human and non-humans
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- **Acting Ecclesially and Ecumenially**
- churches have great responsibility to emulate and foster values and virtues. (“Habitus”=*habit*/character). This underpins not only the strength of faith-based institutions, but underlines the difference and the “added values” as a whole. Hence, the need for our churches to really become formative “loci” (areas) of fundamental human values and virtues. That is, the transcendental values and motivations for deep change
- These values and virtues include preservation of life. charity/agape, justice, equity, peace, dignity, partnership, , compassion, true friendship, care, forgiveness, trust, accountability, responsibility, discipline, moderation, transparency, sustainability, quality and foresight and future fitness.(Ref: “*He who can lead oneself can lead others too*”) if we are imbued and led by such values (individually and ecclesially) then, we can lead others.
- Churches, we need to re-orient our economies to be “God –Centered economies” and not “Mammon-centered”. The later is simply based on cut-throat competition, mere production and consumption regardless of ecological implications. (Cfr. Lk. 6:38)
- “People of faith committed to cherish a living earth: Earth is God’s handiwork, a sacred gift, a seamless cloth, woven from many connecting threads. As children of God, as threads in the cloth alive with African vibrant Spirit, let us rejoice in its beauty, cherish its diversity, nurture and respect all that has life, restore and heal what is broken, struggle for justice and equity for all
- A Maasai scholar O. Koryongi (1999: 25) strongly attests that the earth provides “grass, other plants and water on which their livestock depend for survival...That on the earth (land) grow plants which provide them with sacred plants (“*Oretet?*”) used for rituals medicines. Sacred mountains, hills and other lands...the “*endoinyoormorwak*” where age groups begin to constitute a vital element of rituals which must be performed regularly....

Rethink on the weaknesses of the current illusive neo-liberal formula in measuring economic development GDP/GNP. John M. Itty (2008:17-28) ably argues that the GDP raises even when less people are employed, (through capital intensive technology), GDP grows even when the production of guns, bombs, narcotics, liquor, GDP grows even when natural disasters occur (Cfr. Money spent to repair the obsolete WTC in New York, to clean the B.P. Oil spills on the Gulf of Mexico.

- **Acting Nationally for Common Welfare /Wellbeing And National Happiness.....**
- The Tsunami, Katrina. Irene disasters etc.). GDP grows even when the environment is damaged. How? It gives financial gains to the economically powerful against the marginalized and poor at the BOP (Bottom of the Pyramid). Lastly, GDP grows even when the prices of oil increase.

- This is a real true reality and scenario in Tanzania today. What are the politicians telling us in the national budget? What should then be adopted? Gross Happiness Indicator (GHI) caring with quality and dignity to all citizens and the poorest in particular.
- The national and regional levels, the role of our faith-based “Think Tanks” who possess environmental values, passion and professionalism, need to be reinstated and respected. Again, environmental problems need environmental solutions. Our “Think Tanks” need to engage themselves fully in the issue of climate change. Further, they (“Think Tanks”) need to exercise their competence and foresight in researching and addressing issues concerned with climate change, life, sustainability and the wellbeing of all. They should encourage the national use of alternative energy sources: solar, wind, natural gas, biofuels, energy saving bulbs, building, PC’s etc
- **Church Organizations/Institutions As Role Models:-**
- The church organizations need to be really innovative. Hence, moving from Ignorance and Illusions to Innovation (Ref. 3P’s). The example of the alternative energy source by the Catholic Diocese of Njombe and the Benedictine Missionaries of Peramiho and Ndanda are commendable. The need to move from “talkshops” to “workshops” from “drinking wine and preaching water” etc.” Additionally, together, the Tanzania Ecumenical Dialogue Council (TEDC) in particular needs to send a clear message for true and deeper change to international Climate Conference such as the Nov-Dec. 2011 Climate Conference in Durban, South Africa
- The churches our compass of action especially in terms of climate change mitigation needs to particularly revolve around the following ten human and religious value circles

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- The above mentioned 10 values, norms, virtues etc. are intrinsically interwoven and interrelated. They form the key pillars and “ethos” of the faith-based model of climate change mitigation and adaptation different from pure “Scientific” approaches or models. Hence, making both a deep impact and difference. Such faith-based values, virtues and life views are complementary holistic and extremely crucial.

CONCLUDING REMARKS

- Climate change poses impending threats to the future of all us, (humans, non-humans and the cosmos of today and future generations.) We feel, see and breathe the effects of climate change hourly and daily.
- Among others, the following concluding remarks and affirmations need to be re-iterated in particular. First, climate change means a “Wake-Up Call” (“Kairos”) to rediscover the sanctity of dignity of life in its entirety. It challenges our churches and religious institutions to avoid the culture of greed and selfishness.

- The fight against greed, lust and envy, which significantly contribute to climate change locally and globally necessarily, needs to start with our own selves. How? By not allowing luxuries become needs and vice versa. Our daily life styles on the churches need to be re-examined.
- Third, in the quest for the so-called “good practice” or even “best practice” a qualitative value-centered approach needs to be adopted. Truly, when a policy is qualitatively wrong, there is no amount of money or time can repair the irreversible loss it might cause (Refer complete extinction of biological species, vanishing ice glaciers on top of Mount Kilimanjaro, dried national parks and forests etc.)
- Kalonzo Musyoka, (June, 2011) put it, the climate change debate should entail full involvement and participation particularly of the poorest of the poor, vulnerable, disadvantaged and marginalized groups. Climate change is *per se* a human rights issue. With rising temperatures, locally and globally, human lives particularly in developing poor nations of the world are increasingly being affected by compromised health, financial burdens as well as socio-cultural and existential disruptions
- Churches and church leaders, the crisis of climate change urges us to rethink anew on the relevance of integral human formation and education to our followers especially children and youth. These are daily loosing values of collective responsibility and cohesion in life and earth care tradition life styles and attitudes.
- True character formation through role modeling is extremely important. This approach needs to put more emphasis on the formative and transformative dimensions than simply on the informative aspect. Note that “*a preacher may teach by what he tells, he may teach by what he shows, but he may teach most by what he is.*” Admittedly, the power of example is holistic!
- The Great Commandment of Love (Mt 22:37-39) to God and neighbor, (humans and non-humans) should be the motivating principle in our collective quest for a credible climate change ethic and ethos in Tanzania today. We should avoid environmental tourism, “environmental politics,” “environmental per diem,” “environmental gymnastics and acrobatics” or more so “environmental show-off culture” for recognition or fame. (*Note: two people who rescued a dying person in burning house. The first one was asked what motivated him to take such a risk. He replied, I felt obliged to rescue life as my human responsibility. The second one simply said I just wanted to become famous and get Nobel Prize!!!*)
- In short, let us individually and collectively develop true ethos and cultures of compassion, care, empathy, solidarity and earth as well as life caring values in bringing about deep change as a best practice to save our sick rivers, sick air, sick mountains, valleys, forests, depleted resources and the entire environment as a whole. God bless our churches and God bless our environment. God bless Tanzania. And God bless Africa.

References

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Annex 2:

WSCF AFRICA ACTION ON MIGRATION

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