

The Ethical Adventure of Climate Change:

Abstract:

There seems to be many ethical dilemmas, in regards to finding a sustainable solution to climate change. It has been suggested, the crux, of most of these climate change ethical dilemmas, is how we live *now* within our world. As a result, this essay argues that there needs to be a global, conciseness process that tackles Climate Change, from an ethical consensual, co-evolutionary, systems orientated, sustainable development ethical perspective. So that then there is a better understanding, how we can live and cope with the crisis of climate change at present and in the future.

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The Ethical Adventure of Climate Change:

In the world at present, there seems to be many ethical dilemmas, in regards to finding a sustainable solution to climate change (Goulet, D, 1995, pp. 186-193). Infact I would suggest, the crux, of most of these climate change ethical dilemmas, is how we live *now* within our world (Harka, T, 1993, p.29). Consequently, do we ignore the challenge of how we live *now* within our world, and instead reassure ourselves with the security of our present worldview paradigm, which is accustomed to using the survival strategies, of an ethically orientated, anthropocentric, normative valuing process? (Partridge, E, 1995, pp.2-4). Or do we as a human species, face up to the challenge of how we live *now* within our world and ask ourselves, survival at what cost? (Pul'e, P, 22/02/08). As a result, in this essay I will endeavour to evaluate this simple question, of how do we live *now* within our world, and suggest that there needs to be a global, conciseness process that tackles Climate Change, from an ethical consensual, co-evolutionary, systems orientated, sustainable development ethical perspective. So that, in turn, all entities on earth, becomes interdependent and interconnected, within a *ONE* world, global paradigm concept. Indeed it is quite essential, that to achieve an interdependent and interconnected, *ONE* world, global paradigm concept, that any global, ethical conciseness process must critique, the concepts of self interest and responsibility within a survival and adaptation evolutionary context. So that then there is a better understanding, how we can live and cope with the crisis of climate change at present and in the future (Kung, H, 2003, Pp.152-153). Indeed many suggest that if we are to adapt and survive, the crisis of climate change, then we must engage the best suited, sustainably oriented, ethical framework that connects with the environment *now* (The Real World Collation, 2001, ch-12, p.6). For instance, there is ample empirical evidence, to indicate that if we do not connect with the environment now, then according to the scientific data, received from 63 radiosonde stations, located throughout he world, indicating a 5 % rise in the earths global atmospheric / troposphere temperature since 1958, then this sort of climate change scenario will continue unabated in the future (Angell, J, 1991, p.245). However others

argue, that any alternative ethical framework, may only exacerbate the climate change crisis and that is why a logical rational approach, is best suited to cope with the climate change issues (Anderson, T, Leal, D, 1994, pp.211-216) (Anderson, T, Leal, D, 1998, pp.364-375). For instance, the economist Nordhaus, suggests that if there is more than a 10-20% reduction in CO-2 emissions, at present, then this will in turn, inherently effect world social, economic and security stability now (Harka, T, 1993, p.27). Consequently there needs to be challenging and complex ethical decisions, based on sound judgments, if we are to understand how best we can live, and cope with climate change (Danielson, P, 1993, pp. 86).

Infact many imply, that in understanding how best we live and cope with climate change, that we as a human species should not engage any sort of global consensual conciseness process, that engages, the radical, climate change rhetoric, of pushing for an agenda of an ethically orientated, emotional quick fix scenario, to alleviate all the problems associated with the climate change crises. For they imply, that this in itself, will create instability and uncertainty within a global region. (Cornelius- van- kooten, G, 1993, pp.141-143) For instance, as implied by the environmental economist, Turner, by imposing some form of global institution structure, to regulate and monitor global CO-2 /carbon emissions, indicates valuation on environmental resources within a global commons concept, that in turn, could evolve to become property rights within a global commons. Thus, creating great uncertainties and insecurities within society as a whole (Turner, R, K, 2005, p17). Something akin to the 18 century, English Land-Lords, enclosing the commons land (Small tracts of land set aside, at no cost, for the serfs in society, to farm / grow their own vegetables, etc). From the serfdom masses, prior to the industrial revolution (Marx, K, 1852, p. 93) (Arnold, G, 1998, p. 43). Indeed Hardin would tend to imply that such a process can only but enhance a tragedy of the commons concept. Whereby, within a commons concept, someone will always want more (greed) and therefore, inevitably, the destruction of the environment / atmosphere will precipitate (Blackburn, S, 2005, p.68). (Panini, P, 1986, p.300).Consequently there is no need, for a global, conciseness process, to critique self interest or responsibility concepts within a survival and adaptation evolutionary context (Goodpaster, K, 1994, pp.55-65). Infact, within a contractarianism concept, it is implied, that weak personal, moral obligations can enhance co-operative failures within a globally consensual, co-evolutionary, systems orientated, sustainable development ethical perspective (Danielson, P, 1993,pp. 86-87). For instance, it becomes a case of I ought cooperate in carbon reduction program, but if others do not co-operate, then why should I. Therefore, societal, ethical dilemmas develop (Danielson, P, 1993,p. 87). Indeed according to the prominent scientist, Hare, an ethical, adaptation policy in regards to climate change is a better strategy than an ethical avoidance strategy. For example, any reduction in fossil fuel use, will be felt by humans, here and now and that consequently, certain ethical suffering is wrought upon present generations, while also

denying any potential, future progressive developments as well (Harka, T, 1993, pp.25-26). Moreover, some imply that it is ethical irresponsible to engage in the use of empirically uncertain, avoidance strategies, in regards to climate change, as it only tends to deny future generations much needed human (knowledge) and physical (energy) capital (Cornelius- van- kooten, G, 1993, pp.143,146-147). Infact many imply that it is an essential element of the human ego, that humans have a need for more (greed), as it brings there very existence of being. (Goulet, D, 1995, pp.53-55) (Goodpaster, k, 1994, pp. 58-61). Indeed the ethicist, Nowell-Smith, implies that the growth of progressive, capitalist development is essential to satisfy human self sufficient, egotistical desires (Nowell-Smith, P, 1969, pp.140, 267-268). Though at times this may create a paradox of development, whereby the human ego is motived by a personal fulfilment process of production, that in turn, is constantly driven to consume as well (Marx, K, 1852, pp.88-122) (Davison, A, 2001, p-8,11) Yet, even taking such paradoxes into consideration, it is still essential that the human ego develops at its own rate, without any structural formation, evolutionary dynamics, undermining its static development progress (Nowell-Smith, P, 1969, p.140) (Warren, C, 2008, Pp.66-69). Indeed many would implore, that it is best for global community, as a whole, to ignore any fear factor rhetoric, which is elicited within many radical, climate change scenarios and continue with the present global trend of stability, that is incorporated within an anthropocentric ethical process (Clark, J, 1998, pp.345-351) (Panini, P, 1986, pp17, 192) Such as, engaging in the use of, the hard logic, of technological rationality, and the soft logic of political rationality (Goulet, D, 1995, p.15). For these ethical processes have achieved great feats, within a *survival* and *adaptation* evolutionary context (Hill, T, 1994, pp.98-110). For instance, within individual environmentalism concept, the ethical stability of envisioning ecosystems as an intrinsic whole in-themselves, invariability gives the human race a good evolutionary grounding to survive as species. For example, an individual environmental ethical process was engaged to eliminate rampant racism processes within much of human history (Harka, T, 1993, pp. 30-34, 37). Thus, many would imply that a logical inclined, rationalised end outcome, is justified by the means in which it is attained (Davison, A, 2001, p.7). In addition, it may also be the case that there may be too many alternative ethical concepts to choose from (Sylvan, R, 1998, pp.17-25). For example, it is possible that there may be international disagreements in implementing different ethical principles in regards to climate change policies; this of course, will lead to different ethical conclusions as well. Consequently with international communities considering different ethical responses to climate change issues, this in-itself could create conflict between cultural perspectives (Harka, T, 1993, p.23).

However I along with many others would suggest that in understanding how best we live and cope with climate change, that we must question the use of all anthropocentric ethical frameworks within the world at present (Plumwood, V, 1998, ch-9, pp.1-14). And if necessary, embrace an alternative ethical concept, if we as a human species, are to truly escape from the dilemma of finding a sustainable solution to climate change. (Davison, A, 2001, pp.2, 9). Consequently this is why I would suggest that there needs to be a

global, conciseness process, that tackles Climate Change, from an ethical consensual, co-evolutionary, systems orientated, sustainable development ethical perspective (Turner, R, K, 2005, ch-12, pp.13-17). For instance there needs to be recognition that neo evolutionary, economical, deterministic process are what motives our ethical concerns within many present, western, world view paradigm concepts (Singer, P, 2002, ch-13, pp. 6-7). And that this in turn, tends to deny any sort of global, consensual, ethical conciseness awareness, that an ecological, co-evolutionary process is really the dynamical driver that determines human evolution, rather than an economical dynamical process. (Turner, R, K, 2005, ch-12, p.13). Or maybe it is better explained in the words of the philosopher Foucault, when he mentions. “*Honest ethical truth*, is best understood in critiquing, the system of ordered procedures, within the production, regulation, distribution, circulation and operation, of global and individual socially orientated, established power paradigms”. Pp.228-229. (Rainbow, P, 1996, Pp.228-229). Consequently there is a need, for a systems orientated, global sustainable development, ethical perspective, to critique the intoxicating embrace of self interest and responsibility agendas, within a survival and adaptation evolutionary context, that are related to materialistic and technological development at all costs (Miles, M, 1999, ch-13, pp.1-4) (Berry, T, 1998, pp.183-192). So that in turn, there not an *individual* and *social*, moral impoverishment processes, of the ontological human spirit, degenerating into an *empty, dishevelled, hollow shell* (Miles, M, 1999, ch-13, p.3) (Goulet, D, 1995, P.141). This of course is completely counter to an extreme rationalistic ethical view. Such as that of the social scientist Paul Goodman, who tends to imply that all developmental wisdom is defined by the fact that an *empty society* is one that is diachronically opposed to any development progress of an affluent societal concept (Goulet, D, 1995, p. 202). Indeed such an ethnocentric ethical attitude, only tends to affirm, that any past global actions have done nothing to halt global warming issues ((Davison, A, 2001, pp. 2-7, 11). For instance, at the 1992 Rio summit on climate change alarm bells were ringing then over a global environmental collapse due to devastating climate change scenarios. Indeed there seemed to be great inspired moral exoneration, in initiating a United Nations declaration on principle to manage and alter climate change. But as of at present, due to vested interests, nothing has changed the course of continued unsustainable development (Goulet, D, 1995, pp. 133-134, 193) (Hare, F, 1993, pp.11-15). Infact many imply that a rational, materialistic human ego, has blinded the western paradigm perspective from envisioning, any concept of a sustainable, evolutionary process (Plumwood, V, 1998, ch-9, p. 12) (Nowell-Smith, P, 1969, pp.106,264). For example, the prominent psychologist, Eric-Fromm, suggested that, in humans *wanting more* (greed orientated), this then negates the human psyche to not *being more* (spiritually oriented) (Goulet, D, 1995, p.185). As such, I would then tend to agree with as Socrates when he mentions. “That in order to fix the world, we must first learn to fix our selves.” P. 132 (Benrham, J, 2003, P. 132). So how is this done? Well according to, Laptev, it is possible, if humans understand and comprehend, that by influencing the environment, they too are also influencing their ego / themselves. And that in understanding and comprehending this, then they will also be able to comprehend, that such a process also enhances, an egalitarian ethic, of mutual development as well (Laptev, I, 1990, pp.123-125) (Barnhill, D, L, 1999, pp.7-9, 12-13). Indeed the anthropologist, Claude Levi Strauss, implies we have much to learn from, so called, primitive society’s adaptive processes (Goulet, D, 1995, pp. 202,208). Infact he

mentions, “That primitive peoples may not be backward or retarded peoples. For they possess a genius for invention, which leaves achievements, of so called, civilised people’s far behind.” p. 202(Ibid, pp. 202). For example, a so called primitives peoples, ethical responsibilities and mutual obligations, are not only confined to ones family kinship structure, but they also embrace the natural relatives, that are within an environmental context. Consequently, the atmosphere is an essential part of this environmental context (Coward, H, 1993, p.58) (Barnhill, D, L, 1999, pp. 3, 5, 7-9, 12-13). Infact the prominent, environmental lawyer, Nigel Bankes, implies that any ethical, international responsibility processes, dealing with climate change issues, must be based upon the premise, that there is global consensual consciousness agreement, that the atmosphere is a limited resource, that is not open up for exploitation of any kind (Bankes, N, 1993, p.115) (Turner, R, K, 2005, ch-12, p.15) Hence, in such a way it is possible that all entities on earth could become interdependent and interconnected, within a *ONE* world, global paradigm concept (Goulet, D, 1995, pp.17, 28, 63-67,135, 186-193,208,215) (Coward, H, 1993, pp.57-60) (Davison, A, 2001, pp.2,9). For example, Singer implies that if we are to truly justify, human ethical behaviour, on a global scale. Then it is best, that it is done within a global ethical process, rather than within a nationalistic ethical process (Singer, P, 2002, ch-13, pp. 6). For within a tribalistic / nationalistic ethical process, self interest concepts dominate many ethical decisions (Danielson, P, 1993, pp. 81, 84, 88,93) (Singer, P, 2002, ch-13, pp. 6). Indeed many imply that an aboriginal *ONE* world, paradigm perspective, that is co-evolutionary, and system orientated, in its sustainable development ethical perspective, will always incorporate, *all* things within a spiritual realm (Coward, H, 1993pp. 57-58) (Chau, S kam-kong, F, 1990, p.231). For instance, this is evident in an ancient American Indian quote, that mentions. ”That even without human companionship one is never alone. For the world teems with life and wisdom and as such, there is no real complete solitude.” p.58 (Coward, H, 1993, p.58). Indeed, the social scientist, Paul Pul`e, would imply that by engaging in such a processes, there is an enhancement of an ethics of caring, in a sense (Pul`e, P, 02/05/08).

In conclusion, as I implied at the outset of this essay there are many ethical dilemmas, in regards understanding and coping with climate change and that this in turn, is related to how we live *now* within our world. For this reason I suggested that there needs to be a global, consciousness process that tackles Climate Change, from an ethical consensual, co-evolutionary, systems orientated, sustainable development ethical perspective. So that in turn, all entities on earth, become interdependent and interconnected, within a *one* world, global paradigm concept. Accordingly I also suggested, that it is essential that a global consciousness process critiques, the concepts of self interest and responsibility within survival and adaptation evolutionary context. Hence, the key point in this essay is that we humans *must* change our way of thinking *now*, otherwise *all* will be lost. After All, it was the great Indian leader, Mahatma Gandhi, who 50 years ago, mentioned that. ”There is enough nature for all *our needs*, but there is not enough nature for all *our greed*.” p. 211 (Dwivedi, O, P, 1990, p.211).

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