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HABITUAL ANSWERS ON CLIMATE CHANGES VALUE-BASED THERAPY SUGGESTIONS ON THE ECOLOGICAL CRISIS IS A HABITUAL CLIMATE CHANGE TO BE EXPECTED IN THE JUDGMENT OF REAL CLIMATE CHANGE

*Szokásos válaszok az éghajlatváltozás kapcsán –
Értékalapú terápiaajavaslato az ökológiai krízishez. (Várható-e a
szokásos éghajlatváltozás a reális éghajlatváltozás felmérésében)*

*Habitualni odgovori na klimatske promene – Terapijske sugestije za
rešavanje ekološke krize na bazi etičkih vrednosti (Da li se mogu očekivati
habitualne klimatske promene u prosuđivanju realnih promena klime?)*

A connection can be shown between relation to climate change and mentality. Habitual relation to climate change is in close relation to the social-economical status, cultural capital, roles, attitudes and anthropological-ethical dimensions of an individual. A type of collective practice needs to be developed, which is in coherence with an ethic system capable of preserving a life (and human culture) more and more exposed to dangers. Climate change should go hand in hand with paradigm shift of lifestyle and social order. Hopefully, individual and social behavior in future humanity will be determined by climate-ethical decisions and moral insights and the scale of their enforceability. The most important task of the present is to introduce a pattern for such solidary communities which can help us adapt to changing conditions. For this, it is not enough only to develop social competences and pedagogical programs aimed to build communities, but an overall sociopolitical shift which abandons the paradigm of welfare modernity, placing back the weight of the individual within itself and the multifaceted dimension of responsibility which comes with it.

Keywords: climate change, ethics, history of thinking, world-view, view of nature, anthropology

THE PURPOSE OF OUR RESEARCH

The developing lack and extremely uneven distribution of rainfall in our area has much worse consequences than warming, says András Lányi (2013), and adds: „The velocity of change in evolutionary context will cause the dramatic demise of biodiversity. The things we do not know but should know more: the components and quality of moral stamina within society. We can see from studies (LÁNYI 2001, SZÉKELY 2002) conducted in recent years that the population does not know well the dangers of environmental degradation but find them quite worrisome; the motivation to change their behavior in order to avoid them is very low.” According to Lányi, the most researchable prerequisite of the social response to the unpredictable challenge will be the moral capacity to act within a community, where the cognitive capability of recognizing future interest plays an important role, which we found feasible with measuring the willingness to act and the degree of commitment.

According to our work-hypothesis, a connection can be shown between relation to climate change and mentality (of which the best sociological equivalent is the concept of *habitude* by *Bourdieu*). We assumed, that habitual relation to climate change is in close relation to the social-economical status, cultural capital, roles, attitudes and anthropological-ethical dimensions of an individual. According to Magdolna Leveleki, leading the empirical research, within the national eco-philosophical and environment-sociological literature, there are two main problems: 1) With the knowledge about negative consequences of change does the feeling of human responsibility arise within the individual and if so, how? 2) The other question: is there a need at all for basic changes within our value and thinking systems for successful adaptation? If so, what can the content of this „paradigm-shift” be, and are there signs of changing? Based on the reasons of climate change, if we want to delineate a necessary and desirable change, for a responsible environmental behavior, it is absolutely necessary for a shift to occur from a utilitarian-technocratic point of view, from infinite freedom to respecting the environment, self-restraint, and a world-view centered more around the home instead of a wider space.

OUR RESEARCH METHODS

We conducted our empirical research around the Balaton Recreational Area, where environmental and weather conditions have particular importance, which can directly affect the recreational function of the settlements around the lake. We supposed that people living here are ahead in accommodating to the occurring changes. The survey which was the backbone of our research consisted of five main topics in the form of 67 questions: 1) world-view and value system, 2) general and region-specific problem

detection and the sources of knowledge, 3) attitudes toward aspects of climate change, 4) possible interventions, adaptation to change, 5) personal actions, solutions.

There were two types of sample groups: A) the permanent population of the region (300 people), B) eight agent groups with 40-40 people in such positions that they can influence climate change and its effects directly, like agricultural entrepreneurs, mayors and people who can influence ecological attitudes like biology and geography teachers, priests, media-spokespeople and to-be geo-engineers (DOMBI 2014, KAMARÁS 2014).

PERCEPTION OF CLIMATIC PROBLEMS

According to the permanent populace of the region, the biggest worldwide problem was global warming. In the agent groups, it was called most problematic by priests, least problematic by entrepreneurs and university students (KAMARÁS 2014). It seems that in perceiving climatic problems, not only skills and knowledge (teachers) but moral responsibility, broad thinking and empathy (in case of priests, pastors and mayors) also play influential roles. *Ferenc András* (2014) warns us that the majority of the people ask project the problem into the future and therefore removes it from their space of action.

AWARENESS

Knowledge orientation and awareness are such dependent variables which against problem perception, decisions and actions can be addressed as independent variables. Being informed is influenced by the possibility of gathering knowledge (which can have a stronger connection to social status and way of life) and the need for knowledge (which in turn is influenced by personal interest and value systems). Possibilities of knowledge orientation determine awareness but also the need for knowledge determines the usage of these possibilities. In case of professionals (in our survey to-be geo-engineers and biology, geography teachers) it has an effect in all directions. The ecological way of knowledge orientation and awareness is somewhat expected of agents like mayors who are in turn responsible for the ecological environment of their cities, but also can be expected from priests in terms of moral engagement. In case of media professionals one can expect that not all of them are knowledgeable in this area, however, in this survey we interviewed people who are considered well versed in developmental issues of Balaton. According to Tamás Béres (2013) types of rationality like the expression “common sense” can and will become a nickname for selfishness in conflict with even local needs, as an anthropological law, after the decay and fallout of background knowledge certified by the community.

Knowledge related to climate change strongly differ in case of permanent residents and agents. Albeit the population perceives the extremities occurring in weather patterns is much less knowledgeable about its reasons and consequences (AGG 2013). Among the agent groups, the most aware were the teachers, with priests and mayors coming in second place. The fact that people in the media are less aware than teachers and mayors can be explained by their low motivation and affinity. It is even harder to explain why geo-engineering university students are much less informed and aware than biology and geography teachers. In their case, it may be about the poor motivational role of the university and lack of pre-existing motivation (KAMARÁS 2014).

ADJUSTMENT OR ADAPTATION (THE ASSESSMENT OF OPTIONS FOR ACTIONS AND DECISION-MAKING)

Ágnes Kapitány and Gábor Kapitány (2007) make a distinction between adjustment and adaptation. According to their definition, in case of adjustment, the individual reacts to effects from their environment but in the meantime, both the individual and the environment essentially stay the same, while the individual who adapts changes their respective value-systems, attitudes, behavior. Based on this, Leveleki (2014) is looking for the answer whether we can find (and if so, to what extent) adaptation to the changed climatic factors (change in value-systems and attitude), or only adjustment to the current circumstances.

The picture is quite unfavorable: the respondents prefer technical-engineering solutions, on the other hand, local views, the purpose and importance of local communities in times of crisis are underrated, just like traditional solutions. They consider building passive houses, proper insulation, the use of solar panels more important than utilizing inner power supplies like the functioning of local markets, the placement of relatives, families closer to one another, community work, buying local produce and the fact that their children should go to school and kindergarten at their home city. In this regard, ideological affiliation proved to be more influential than education.

To the question “*According to you, is there a possibility of action in terms of adaptation to changing weather?*”, 95% of respondents answered yes, 46% states that processes should be reversed, 49% thinks further declension should be avoided, while only 5% thinking the situation must be accepted. People of higher education and city dwellers are more optimistic about the possibility of intervention than less educated respondents. Answers to the question “*What changes do you expect in terms of your own and your family’s life?*” reveal that people expect change in eco-consciousness, habits in consumption and energy use and that one should be prepared for cases of emergency. Younger people

have more often used “probably changing” and “surely changing” options when answering. The home is somewhat stronger in cities and background settlements on the shore of the lake, within those higher educated (college, university) and those who consider themselves right-wing in political terms. The need to increase self-sufficiency was considered more important by politically right-wing respondents than those in the middle or left.

The possibilities of expression for the populace is a question where the biggest differences are between the residents and the agents. The majority of permanent residents think “there should be a way for people directly affected to express their opinions, but these do not bind to the projects. Most agents groups agree with the statement “local residents cannot only wish, but an agreement should be reached”.

In commenting factors against climate change, teachers and mentors proved to be most open, while mayors and university students the most withdrawn.

POSSIBILITIES OF INTERVENTION

Out of the eleven tools for adaptation to climate change, all was considered important by the agents. The permanent residents think forestation, the expansion of green areas, building dams, reservoirs and channels is necessary, next to these, agents also consider rehabilitation of water habitats and the integration of knowledge of adaptation into the compulsory school and university curriculum. The 22, widely different tools available to the adaptation to change for the residents, all were considered most important by the population and not the agents. The biggest difference in opinion was found in making relations with neighbours stronger and family members living closer to each other. In one or two cases, permanent residents could be more open, it may come as a surprise that in practice, the balance tips toward the agents, this may be due to the strong coherence and consistency in respect of attitudes, behavior and conduct, theory and practice.

In case of perceiving possibilities for intervention and their practical adaptation, mentors and instructors seem most open, followed by teachers, mayors and media-workers, and the least open are priests and university students. It is strangely apparent that mayors are indifferent in cases they really should be involved, like protecting employees working outdoors or providing local workplaces and local kindergartens for the citizens (KAMARÁS 2014).

REGULATORY COMPLIANCE AND SOCIAL PARTICIPATION

Depending on whether the cognitive, affective or behavioral component of attitude change when acquiring and keeping to new rules, Bernadett Czike and Eszter Berényi (2014) set the rules into three categories: a) behavioral rules based

on submission; b) moral rules, when not just the behavioral, but the emotional component also changes, this is the level of identification; c) streamline regulations, when all components of attitude change, this is the level of interiorization.

Among the attitudes observed and documented by us, our colleagues have found all three types. For example, in answering the question “According to you, what could be done so actors in the economy have regard towards nature?”, more than half of respondents finds eco-friendly decision-making in influencing economic actors, which means they find it possible to change their attitude within the emotional component. Second place, but in only half as likely, are strict regulations. This can have many explanations. An empirically experienced pattern in earlier life, or a pattern indirectly from society which was received by the residents. Out of the four possibilities, raising awareness seem the third most important tool. A fine, the tool of submission was considered most important by only two percent of respondents.

We also asked about the thoughts on how to set up common rules and with this, indirectly about the attitude in relation to social participation: “Who, in what circles, and how should people be involved in decision-making?” Answers were determined by people’s own idea of reach, space of action and competence, which is in strong relation to inner-outer control attitude. The vast majority of respondents agreed with the least effective way, namely, local actors should be given veto, in other words, outside control attitude and lack of competence motif characterize residents. Agents, on the other hand, rather have inner control attitude and show a competence motif. Answers allowing for veto come a little above average from entrepreneurs, the least vulnerable group, and somewhat surprisingly from mentors. The anomalous behavior can perhaps be explained by their stronger sense of justice and bravery.

RESPONSIBILITY

According to László Zsolnai (1998: 157–159) a responsible decision-making process means choosing the alternative which suits of the goals, norms and the common requirements of those involved. Regarding responsibility in prevention and impact mitigation, we first studied whether “*Is it possible, is it necessary and are we free to mitigate the effects of climate change?*” To all three questions, respondents from both sample groups have almost uniformly answered yes, but about the question of possibilities, the agents proved to be somewhat low-key than permanent residents, perhaps more realistic than pessimist. Out of the twelve possibilities as a reaction to ecological crisis, according to seven, the average citizen cannot do anything. Our respondents do not agree with any of them, however, they accept fatalist-type of answers (we

cannot do anything against fate, we cannot change things, there is nothing to do) rather than rejecting them, like agents do. The case is similar in liability avoidance response options.

A significantly higher percentage of the agent group think that changing their behavior can have a positive effect on the unfavorable climatic changes. At the same time, a lesser percentage of the agents think that the government, corporations and industry should change instead of the population.

Taking up responsibility for prevention and effect mitigation, which is a strongly moral action is strongest among priests. They are followed by mentors and media-workers. This is least characteristic of university students and entrepreneurs.

THE BEHAVIOR OF AGENTS

Out of the five dependant variables, in case of global problems and the attitude regarding climate change, there is no significant difference between the permanent residents of the region and the agents, only in one instance, namely taking up responsibility, where there is a major difference to be found in case of the morally more involved agents. The other three dependent variables the balance tips toward the agents, in awareness and knowledge orientation, perceptions of ecological problems of the region, possible intervention and their practical implementations in everyday life. In conclusion, agents are more responsive in their attitudes and decisions in regard of climate change.

We hypothesized that perception of local and global problems and awareness directly influence each other and that this conglomerate as a dependant variable is influenced by the behavior and social status as well as the cultural and social capital of a given individual. According to H. Büchele (1991) for a humanist reform of society, it is vital to have a “creative ethic” which drives sociological as well as political change. This creative ethic is characterized by the sense of reality, ie.: taking into account given terrain, and also by the utopia-horizon. Based on their self-image and value-system, the mentors lived up to this in our survey, they are the most involved. Standing in the ground of reality, they relate to the serious challenges of climate change in a sufficiently perspective, acting in regard of values. Their value-system must have had a positive effect on their attitudes and decisions in relation to climate change, since this value system contains care, responsible thinking, cooperation and a creative imagination, on the other hand, their social positions and roles focusing on the future and its generations. On a smaller scale but this is also true of geography and biology teachers, who showed involvement in a professional dimensions and of priests, who reacted to problems on a moral basis. Mayors and media workers excelled in knowledge orientation and “on the field of action”.

THE CHANCE OF A MORAL CLIMATE CHANGE

Hans Jonas (2003) warns that it is not enough to increase the intensity of responsibility and broaden its horizon, but a type of collective practice needs to be developed, which is in coherence with an ethic system capable of preserving a life (and human culture) more and more exposed to dangers. All this suggests a phronésis-type of skill is greatly needed, a type of practical wisdom which clearly signifies the moral boundaries of everyday life and which can function as the limitation of performance of the ever productive and effective human knowledge. Based on all this, Péter Makai (2013) thinks climate change should go hand in hand with paradigm shift of lifestyle and social order. He hopes that individual and social behavior in future humanity will be determined by climate-ethical decisions and moral insights and the scale of their enforceability. The most important task of the present is to introduce a pattern for such solidary communities which can help us adapt to impermanent and changing conditions. For this, it is not enough only to develop social competences and pedagogical programs aimed to build communities, but an overall sociopolitical shift which abandons the paradigm of welfare modernity, with its utopist belief in infinite progression, and which is capable of placing back the weight of the individual within itself and the multifaceted dimension of responsibility which comes with it.

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Munkahipotézisünk szerint összefüggés mutatható ki a klímaváltozáshoz való viszony és a mentalitás közt. Feltételeztük, hogy a klímaváltozáshoz való habituális viszonyulás erős kapcsolatban áll az egyén társadalmi-gazdasági pozíciójával, kulturális tőkéjével, szerepeivel, attitűdjeivel és személyes világképe antropológiai-etikai dimenzióival. Egy olyan kollektív gyakorlat kialakítására lenne szükség, mely összhangban van a jövőre vonatkozó tervezés újfajta, az egyre fokozottabb veszélynek kitett élet (és emberi kultúra) megőrzésére képes etikájával is. A jövőbeli emberiség egyéni és közösségi életvitelét minden bizonnyal a klímaetikai megfontolásokból következő morális belátásoknak és erkölcsöknek a jellege és azok érvényesíthetőségének a mértéke fogja meghatározni. A jelen legfontosabb feladata éppen az, hogy mintát közvetítsen olyan szolidáris közösségek kiépítéséhez, amelyek segítségünkre lehetnek az átmeneti és változó feltételekhez történő adaptálódásban. Ehhez nem egyszerűen a szociális kompetenciák fejlesztésére, illetve a *communio* építését és erősítését szolgáló pedagógiai programokra van szükség, hanem olyan átfogó társadalompolitikai fordulatra, amely szakít a modernitás anyagi jólétet preferáló paradigmájával, és képes arra, hogy újra visszahelyezze jogaiba az egyén személyességének súlyát, továbbá az ezzel együtt járó sokrétű felelősség dimenzióját.

Kulcsszavak: klímaváltozás, etika, gondolkodástörténet, világkép, természetkép, antropológia

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(Da li se mogu očekivati habitualne klimatske promene u prosuđivanju realnih promena klime?)*

Prema radnoj hipotezi može da se iskaže povezanost između stava prema klimatskim promenama i mentaliteta. Prepostavili smo da habitualni odnos prema klimatskim promenama stoji u intenzivnoj povezanosti sa društveno-ekonomskom pozicijom pojedinca, sa njegovim kulturnim kapitalom, ulogom, stavovima i antropološko-etičkim dimenzijama njegove predstave o svetu. Bilo bi potrebno da se ostvari kolektivna praksa koja je u skladu i sa novom vrstom etike planiranja usmerenog ka budućnosti, koja je u stanju da sačuva život (i ljudsku kulturu) ugrožene pretnjom sve intenzivnijih opasnosti. Način ličnog i kolektivnog življenja čovečanstva u budućnosti će po svemu sudeći odrediti karakter i mera ostvarljivosti njegovih moralnih shvatanja i etičkog ponašanja proizašlih iz rezonovanja na bazi klimatske etike. Najveći zadatak sadašnjosti jeste upravo da prenese obrazac za izgradnju solidarnih zajednica, koje mogu da pomognu u prilagođavanju uslovima tranzicije i promena. Za to međutim nije dovoljno samo prosto razvijanje društvenih kompetencija, ni izrada pedagoških programa koji bi doprineli jačanju izgradnje zajednice, već je potreban sveobuhvatan društveno-socijalni preokret, koji će da raskine sa paradigmom koja preferira materijalno blagostanje modernog doba, i koja će biti u stanju da težinu subjektivnosti pojedinca, odnosno dimenziju višestране odgovornosti koja uz nju ide, ponovo postavi na svoje pravne osnove.

Ključne reči: klimatske promene, etika, istorija razmišljanja, predstava o svetu, predstava o prirodi, antropologija

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