BEING IN THE WORLD: EXISTENTIAL ANALYSIS OF PEERS TY AS AN APPROACH TO CLIMATE CHANGE

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ABSTRACT:
The earth, our home, is now suffering from human inflictions, irresponsibility and recklessness. The earth is at the brink of destruction due to global warming.

The paper discusses the implicit reasons concerning the dilemma Mother Nature is into that certainly, threatens nation’s security, development and economic aspirations. Likewise, it discusses the anthropological approach to the ecological crisis humanity is at present facing. The crisis bears a reflexive impact that there is no way man can ever escape because whatever man does to nature always goes back to him. Man as a rational being must always internalize the interrelatedness he has with Mother Nature.

Surely, man needs to act because it is his inherent duty and obligation to do something for the world. Man must do beneficial things to exemplify his sensitivity to implement the PEERS TY. Hence, the question how we can anthropologically approach nature dilemma is the proper reflective response to Climate Change. It is because doing something for the world is, in fact, doing for humanity. There is no other way where man can truly realize the value of being with nature, if not to live and work for nature. It is all because the’ You is for the You’.

I. INTRODUCTION

Man’s existence is made possible partly because of and for the world. As human beings, we cannot ever deny that it is only here planet earth where we can possibly live. The earth is our only home. Thus, we may considerably deduce that nothing is possible to come to being without the world. The world is undeniably part of human existence. It is through her that human beings are sustained and nourished, thereas on we call her Mother Nature.

Consequently, the appropriate question that may arise is, what will happen to mankind if her wealth is completely depleted? Obviously, there will be no riches, no shelter, and no food. Without the providence of the earth, man is completely reduced to nothingness for we knowingly become who we are on how we relate ourselves with nature.

It is that we look at ourselves on how we become being in the world and at the same time being with the world. What then is meant by the concept being in the world in as much as we are speaking about our responsibility to Mother Nature? In the perspective of Martin Heidegger, he said, that “if human being is really being-in-the-world, then it simply asserts that the world itself is part of the fundamental constitution of what it means to be human.

That is to say, being is not a free-floating self or ego facing a world of objects that stands over against other beings. But rather, for Heidegger, I am my world, that the world is part and parcel of my being, the fabric of my existence.” How then are we going to deal with being with the world? Heidegger introduces a distinction between two ways of approaching the world: the present-at-hand and the ready-to-hand. Present-at-hand refers to our theoretical apprehension of a world made up of objects. It is the conception of the world from which science begins. While the ready-to-hand, it describes our practical relation to things that are handy or useful. His claim is that practice precedes theory, and that the ready-to-hand is prior to the present-at-hand. By contrast, who we are as human beings is inextricably bound up and bound together with the complex web of social practices that make up my world. The world is part of who I am. To cut oneself off from the world, is to miss the point entirely: the fabric of our openedness to the world is one piece. And that piece should not be cut up. The world is not simply full of handy, familiar meaningful things. It is also full of persons. If I am fundamentally with my world, then, that world is a common world that experienced together with others. This is what Heidegger calls "being-with”.

To reflect on the significance of being in the world is to posit the following questions; first, what have we done to our home? Second, what is the reflexive impact on the abuse and misuse of nature? Third, in what way can we

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apply into praxis *being in the world* and *being with the world* in our relationship with nature? The answers to these questions will somehow enlighten the appropriate views and treat nature with supreme concern. Let us then examine the situations.

So, first is, what have we done to our home? The worsening ecological situation of the world started during the Industrial Revolution in the 18th to 19th century that began in Britain that spread in Europe, America and in Asia. This is when great improvements in world economy began. It was during this time that paved the way to the emergence of factories, machines and consumption of fossil fuels. This was carried on and expanded to our present time into inconsiderable treatment to the world like irresponsible mining, mindless cutting of trees, burning of forests, the existence of millions of cars and thousands of planes, the use of plastics and un-recyclable materials. It is now in our present time that we can feel the effects, the emergence of *Greenhouse Gases*(GHG) that we unknowingly produce from our desire to consume the wealth of the world, that is unconsciously detrimental to the ecological balance of nature. We, as human beings, in all our ways, directly or indirectly generate GHG from our primordial intention to utilize nature for our material end and satisfaction. This is for the reason of getting much wealth equated with material power.

What does GHG do to our environment? GHG traps the escaping heat that originate from the sun making global temperature unmanageably high. We call this high global temperature *global warming* and its scientific euphemism *Climate Change* which is right now predominantly happening in our planet – our home. Certainly, this ecological problem is caused by us, humans. We are the cause of *global warming* and this comes merely from our insensitive treatment to Mother Nature.

Second, what then is the reflexive impact on the abuse and misused of nature? Definitely, *global warming* worsens weather conditions that obviously affect us humans. *It is for this reason that we are threatening our own selves by how we treat nature.* Whatever we do to nature reflects who we are as rational beings mainly because of our way of humanizing the world, and yet, the world does not get humanized. We are indeed dehumanizing our home because whatever we do to her, she certainly responds back. She responds with vengeance if she is abused and responds with prosperity if she is treated well. Now, nature is responding with vengeance in the form of *global warming.* Whether we like it or not, the co-existence with nature is dependent from our harmonious control. It is man’s obligation to show humane concern and do something in living with and for nature. For whatever we do to her, is in return, doing it for ourselves. For we know our enemy, our enemy is our own selves.

Third, in what way can we apply into praxis *being in the world* and *being with the world* in our relationship with nature? It is with utmost significance to see the consideration of looking at what is *sacredness* in relating the *self* with nature. This is not a way to which we directly relate to the Supreme Being, but rather, how we reach to experience what is *sacred* in the means of relating ourselves with nature. *Sacredness* happens when we establish a *mutual reciprocity* that must be amiable and genially initiated not by nature but by us, humans. *The world must be looked at with much respect that should be concretized with doable actions.* Mutual reciprocity must be achieved and look upon as *sacred* because the earth gives us life and we must return that life. *Nature supports and gives life and her life must be reciprocated trans-generationally.* By all means, we must forever recognize that the blessings we are receiving are done through her and we should manifest back the reverence through an amiable *interrelatedness with our home.* And the *interrelatedness* can only be done by concretely putting into praxis *being in the world* and *being with the world.* Man needs to exemplify *interrelatedness* in terms of doing concrete *projects* to ascertain that we are indeed *here* present in the world.

What kind of *project*, then, that we must all do? The *project* must evolve from what I call - *thePEERS TY System (TY means Thank You).* This *System* is a humanistic approach in dealing with nature that specifically deals with the global problem that we ourselves have created.

Enunciating the contextual root of the PEERS TY is to expound the categorical meanings of the derived terms. PEERS which literally means brothers or comrade is derived from Pro-Environmental Act, Earth Friendly User and 5Rs and SB Way (Reduce, Re-Use, Recycle, Recover, Re-think and Stop Burning). While TY categorically means Thank You comes from Trees for Life and YOU Forest.

First to explain is Pro-Environmental Act. This concerns governments to enact environmental laws and pioneer environmental projects. Governments taking on to use their political power and lead the way in doing actions for
nature. It is inevitable that through laws everyone is mandated to do concrete things with corresponding reward system and legal penalties.\textsuperscript{10}

The second approach is Earth Friendly User. It concerns doing eco-friendly task to attain the goal of the SYSTEM. This includes the use of bicycles, use of electric public utility vehicles, eating local food, putting off air conditions when not needed, use of compact led lights, practice waste segregation, digging compose pit for biodegradable waste, use of water refillables, use of paper bags and among others. Earth Friendly User is an authentic individual participation, an act of intelligent end-user being a true steward of Mother Nature.\textsuperscript{11}

Third is the obligatory implementation of 5Rs and SB Way by all persons, businesses, churches, schools, corporations and other civic groups. Any altered dealings with nature always open a harmful impact to the environment. Keeping watch the over utilization of the resources of nature and minimizing the exploitation of the wealth of the world, are the foremost obligations of all human beings.\textsuperscript{12}

Fourth is the constant practice of Trees for Life. Without trees, the world is faced by annihilation. Trees for Life must be a compulsory practiced when celebrating memorable occasions like birthdays, weddings, baptism, promotion, Christmas day, Earth Day, New Year’s Day, anniversaries and among others. Doing faithfully Trees for Life guarantees multitude number of trees ensuring a balance ecological state.\textsuperscript{13}

Fifth, and the last approach of the PEERS TY, is YOU Forest. The purpose is to enlighten and encourage owners of privately owned denuded mountains to enter into a life time entrepreneurial endeavour. It is turning unproductive lands into an endless multi-million income generating project by planting either lumber or fruit trees. A one-hectare property can yield a multitude number of tress. Replacing a single cut tree with five trees warrants a lifetime entrepreneurial endeavour. The dual purpose of the YOU Forest is life-time income and preserving green ecology.\textsuperscript{14}

The condition is, if one of the approaches of the PEERS TY is left out, man persists to live in the anthropocene era. It has been figured out that the cause of climate change is anthropological, thereby, the problem must also be approached anthropologically. Embracing, living and practicing the PEERS TY is a showmanship of a harmonious bond between humans and nature. Doing the PEERS TY System is putting into life the concept of being in the world and being with as Heidegger claims that the world is the fabric of our being and that the world is a common world that is experienced together with others. Hence, we should continuously think and pro-actively do for the future of our home and for the future of the human race. Man must think rightly and feel what to do while fulfilling the demands to survive from material needs. Our sacredness provides a man to act legibly and encourages owners to take care of their lands. Trees for Life guarantees the wealth of the world, are the foremost obligations of all human beings.\textsuperscript{11} Doing the PEERS TY System is putting into life the concept of being in the world and being with as Heidegger claims that the world is the fabric of our being and that the world is a common world that is experienced together with others. Hence, we should continuously think and pro-actively do for the future of our home and for the future of the human race. Man must think rightly and feel what to do while fulfilling the demands to survive from material needs. Our sacredness provides a manifestation that if we fail relating ourselves well; we likewise fail in realizing the true nature of ourselves. If we do what is not proper, then, we are rejecting or denying ourselves as rational beings.

Transcendence with the world is mankind ultimate pursuit for a greater purpose. We may be moving in circles, but in essence, it is from this circle that we can move to a new paradigm in forming a better world for humanity. While man is capable of doing what is worse, man is likewise capable of rising above his own self always choosing what is good. In fact, it is only in this earth, where man can obtain a better self and magnifies his self-becoming. It is in this world where man’s self-becoming occurs.\textsuperscript{15} The world is undeniably the companion of being, in his actualization and the place of actual realization is within the being himself. It is, in fact, the interrelatedness between beings and with the world where man’s sacredness is being defined.\textsuperscript{11} And as what Heidegger affirms, it is the Dasein that is being in the world.\textsuperscript{16}

Man is therefore duty bound to legitimately and positively act to save and care for our home. And doing this redounds to my existential philosophy – the YOU is for the YOU. This is significantly because doing things for the preservation of nature is doing it for the sustenance and life emancipation of the YOU. The gist of the YOU is embedded in nature because he could not find the necessary relationship to the Supreme Being without the world and with other beings where he co-exists with. The world is simply a part of the being-ness of man.\textsuperscript{17}

To conclude, let me end by sharing my adage; Love begets life and life started with and in this world, for no world at all means, no man at all.

Thank you very much.

End Notes:

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1Source: Home - Term of Pope Francis in Laudato Si, Encyclical Letter of the Holy Father Francis, On Care for Our Common Home

2 Source: Nothingness - Term of Heidegger used in Being and Time. For Heidegger, he refers to as “nothingness,” appears in the presence of things, in the presence of the world that has become thoroughly alien and “indifferent.” This shows that the “nothingness” is not anything like a physical void, but a void—as one might say—as of sense, of significance, or of meaning.)pp 163.

3Source: Being in the World - Term of Heidegger used in Being and Time. For Heidegger - I am my world. The world is part and parcel of my being, of the fabric of my existence. Dasein not as a subject distinct from a world of objects, but as an experience of opened ness where my being and that of the world are not distinguished for the most part. I am completely fascinated and absorbed by my world, not cut off from it in some sort of "mind" or "the cabinet of consciousness". Hence, If the human being is really being-in-the-world, then this entails that the world itself is part of the fundamental constitution of what it means to be human.https://www.theguardian.com/commentisfree/belief/2009/jun/22/heidegger-religion-philosophy


5Source: http://www.history.com/topics/industrial-revolution


7Source:http://en.wikipedia.org/topics/Climate-change


16http://royby.com/philosophy/pages/dasein.html

17Pola, “Climate Change: Threat to God’s Creation,” pp. 59

REFERENCES