



A Jubilee for Climate Justice as a Roadmap into the Age of Re-embodiments

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ABSTRACT

In the wake of Copenhagen's foretold failure, what is urgently required is a vision. This kernel aims at proposing in firm the Age of Re-embodiments as the Mecca to attain the twin climatic and social justice and thus exit the ecocidal mode of being. It further endorses two key Jubilee regulations in Leviticus 25 as set out in the Torah and posits both as a roadmap into this Age. The Age of Re-embodiments entails a way of relating with Tellus Mater which is not that proper of the mode of production. Rather, processes of re-embodiment exact wise engagement and interpenetration with the other creatures that dwell upon Tellus' womb such as plants, trees and rivers. We shall call the latter mode of engagement. Access to the Age of Re-embodiments requires that the unfair relations of the mode of engagement epitomized in the International Climate Change Regime be cancelled. The restoration of equity is part of the spirit and letter of the Jubilee regulations.

Characterizing the Age of Re-embodiments

The Age of Re-embodiments is the moment when the antinomies proper to the ecocidal mode of being are resolved. The ecocidal mode of being is the one that characterizes our contemporaneity. It makes us prisoners of a tension between the willingness --of some of us-- to conduct labour,

healing and recreational activities in our autochthonous places and our inability to do so. The resolution of this lived contradiction enjoins the adoption of processes that favour the embodiment of human (in particular Western) tread in both ecocycles and biorythems, the embeddedness of political action within ecoconstituencies and the relative localization of those processes of nomization or meaning creation that inform culture. The Age of Re-embodiments is thus no longer based upon the mode of production. Nor is it grounded upon that of re/production. Both modes form a complicit pair proper to the history of philosophy and science as *epistēmē* which proves utterly unable to overcome the ecocidal mode of being.

Mode of Production & Mode of Reproduction vs Mode of Engagement

The mode of production sets centre stage the *instrumenti movendi*. *Instrumenti movendi* are the instruments or artefacts developed as multifarious extensions of the possibilities offered by *loci standi*. *Loci standi* -or 'places of secure stay'- are the concern of the mode of reproduction. Examples of *loci standi* are the genome; local species; non-GM seeds; macronutrients such as nitrogen, phosphorous and water; ecosystems; the hydraulic cycle; the Earth's carbon-cycling capacity; low-entropy; customary law; local and bioregional politics; and animist worldviews.

Since the advent of metallurgy these *loci standi* have indeed been menaced by the antagonistic *instrumenti movendi*. *Instrumenti movendi* thus interfere with *loci standi* and exert a *différance*-effect over the latter by altering and deferring their realization. Examples of *instrumenti movendi* are automobiles such as cars and trucks; centralized -in contrast with federal and a *fortiori* bioregional- forms of governance such as state governments, central banks, the European Union, the World Bank and the World Trade Organization; ideologies with ecumenical intentions such as liberalism, Marxism, Islam and Christianity; and all concepts, idealizations definitory of philosophy and science as *epistēmē* such as subjective idealism and materialism.

It is true that *loci standi* require our most intensive interest if we are

serious about overcoming the ecocidal mode of being. However, upon closer analysis we also realize their complicit stand with the *instrumenti movendi*. Even when it is apparent that *instrumenti movendi* operability is fully dependant upon *loci standi*, both categories presuppose a preoccupying stasis. Moreover, both banners entrench the nature/culture divide. *Loci standi*, as cogs in the mode of reproduction, seem to stand for that which is pristinely 'natural'. *Instrumenti movendi*, as the elements fabricated by and operated in the mode of production, represent exclusively *tekne, culture*.

The overcoming of the ecocidal mode of being, on the other hand, seems to exact the mode of engagement. Far from being the 'automatically natural' character of *loci standi* that which guarantees access to the Age of Re-embodiments, it is *the proportionate interface amongst loci standi* the key element of entrance to this glorious Age. We must thus see the *loci standi* as wholes capable of manufacture, namely, capable of *facere* -'do'-- with the *manus* -'hands'-. As wholes, that is, endowed with low-middle- and high-cultural capabilities, where low-culture stands for re/production, middle-culture for power and high-culture for knowledge. Seen from this holistic perspective, *loci standi* turn into *intimates*. *Intimates* are creatures -anthropomorphic and otherwise- capable of manufacture. Ethno-ecology has found that a wise and thus moderate level of interaction between human beings and trees, plants and seeds generates a higher degree of biodiversity than when "nature" is left to its own devices. Ethno-ecology has further observed that this 'natural' biodiversity is fully dependant upon 'cultural' diversity.¹ We may thus conclude that it is the mode of engagement that which most prominently resonates with sound, global processes of re-embodiment.

This mode of engagement is furthermore an antidote against geoengineering. It brings to light the fact that adaptation to climate change is about re-embodiment, re-embeddedness, re-localization, not about simulating a mode of reproduction animated by an enormous amount of *instrumenti movendi* which is in turn supported by a good number of *loci standi*.

¹ TOLEDO, Victor M. (1999), 'Indigenous Peoples and Biodiversity', paper presented at the Congr s de Biodiversitat, Institut d'Estudis Andorrans, published online at <http://www.iea.ad/cbd/congres/cima99/toledo.pdf>

Two Guiding Principles out of the Jubilee Regulations

The overarching nature of the ecocidal mode of being and the global dimensions of carbon markets are indisputable realities. In this light, I posit that the international climate change regime (ICCR) can be taken as a reliable geopolitical map on the basis of which ways to overcome the ecocidal mode of being can be considered. Our concern should be the extent to which the relations of engagement are more or less unfair. An eco-Marxist analysis of the relations of reproduction (in particular but not exclusively in relation to the Earth's carbon-cycling capacity) suggests that the relations of engagement shall prove highly unfair.² It follows that access to the Age of Re-embodiments shall mean a comprehensive re-structuration of these relations. In line with a deep-rooted tradition in social movements that includes Christian groups and my work with the re-sister Miriam Pepper³, I propose the Jubilee regulations of Leviticus 25 as set out in the Torah to deal with the ICCR.

There are two specific Jubilee principles that could shed lights onto the ICCR. The first one notes that the jubilee celebrations were intended to periodically remove accumulated cycles of dominance, impoverishment and enslavement in Israel, particularly in relation to the control of physical resources. Leviticus 25 subjects the socio-economic system to a set of adjustments every seven years, and commands a root-and-branch overhaul on a fifty-year basis. The second principle registers the setting of the jubilee within the broader context of *shalom*. The jubilee strived to reclaim for families the capacity with which to provide for themselves, to enjoy the dignity of self-provision through the tilling of the land.

The first principle, to be sure, marks the initial step towards the Age of Re-embodiments. It suggests that in order to proceed to its entrance, indeed a jubilee repudiation of the rights grandfathered in the Kyoto Protocol and the three flexible mechanisms, and analogous mechanisms enacted in various trading schemes (UK ETS, EU ETS, the World Bank's

² THOMAS-PELLICER, Ruth & Miriam Pepper (2007), [A Jubilee for Climate Justice](#), Eco Pax Mundi.

³ Ibid.

Prototype Carbon Fund) alike must be pursued. As noted in an earlier analytical reflection on the various paths to achieve climate and social justice, it is far from sure that this repudiation shall be possible with the UNFCCC. This international body is overly infested with liberal political economy.⁴ We may rather have to think of a Treaty for Climate Justice endorsed by altermondialiste forces, chief amongst which the World Social Forum. Alternatively, a piecemeal approach that shall include local, (bio)regional and national tribunals for climate justice *ad hoc* could either complement the legal enforcement of the Treaty at issue or, failing the latter, operate in its stead. These tribunals include the reclamation of ecological, climate and embodied debts as largely strategies to cancel out external debts.

The second principle extracted from the Jubilee is visionary. It tells us about the direction we should steer our politics, namely, towards re-embodiment. It shall take an equally visionary effort to make the dream an embodied -never better said-- reality. And time is pressing. *'Collige, virgo, rosas'!*

⁴ THOMAS-PELLICER, Ruth (2008), "[Thinking Ahead: Four Major Hurdles on the Way of Enforcing A Treaty for Climate and Social Justice](#)", Eco Pax Mundi.