

HAYHOE, from page 4

even on CNN, which most people regard as a fairly middle-of-the-road news network, 30 percent of the information on climate change was false. On Fox News, over 70 percent of the information was false. In 2012 on Fox News, over 90 percent of the information was false.

When you look at CNN, where does that false information come from? It came from two talking heads arguing with each other. In fact, every time I have received an invitation to appear on CNN, it was always, "Would you debate so-and-so, who is saying that climate change isn't real, or if it is (real), it isn't human (caused), or even if it is humans, it's not a big deal?"

Every time they asked, I said no. I feel it is morally wrong for me, as a scientist, to perpetuate the myth that it's 50-50 by engaging in a 50-50 debate.

E.G.: *What kind of impact do you think Pope Francis' statement solidifying climate change is going to have on the faith-based community?*

K.H.: Here in west Texas, one of my close colleagues attends a Catholic church. He's shared with me how he's horrified by the number of people at his church who'd rather listen to what Fox News says about climate change than the pope.

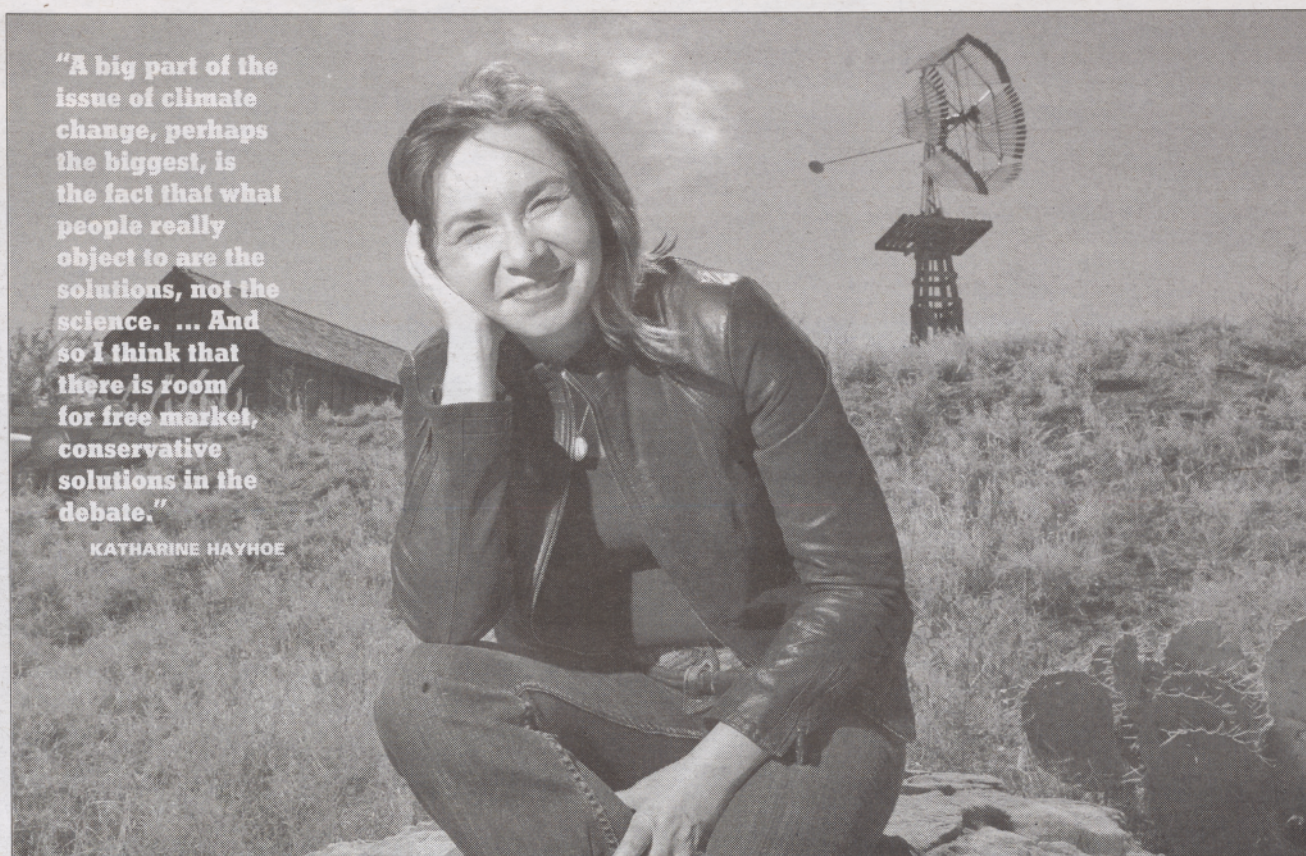
If we look across the entire United States, Catholics are more similar to mainline Protestants in what they would say about climate change, whether it's real or not, or caused by humans or not. I hope the pope's encyclical will improve those numbers further.

But in the evangelical world, we don't have a pope. We don't even have a very strong hierarchy of religious leadership. So our vacuum of leadership has been filled by the media and by our political leaders.

E.G.: *If every conservative Christian accepted that climate change was real, do you think that would be enough to motivate them to vote for political leaders who want to do something about climate change but who disagree with them on some of their other values?*

K.H.: I think that would be enough to change the tune of most of our politicians. We have examples of politicians, starting with (James) Inhofe, who have said things like, "I thought it must be true until I found out how much it cost." And I have other examples from colleagues who have been on an airplane, for example, sitting beside a Republican congressman well known for his public rejection of climate science, saying in private, off the record, things like: Of course climate change is a very important problem, but I can't get elected if I say that.

Bob Inglis is a very conservative Republican congressman who lost his seat in the primaries just because, when confronted with the evidence by his son, he decided to publicly say, "Yes, climate change is real." I wouldn't be surprised if there's a room somewhere with a picture of Bob, a room that young, promising, potential Republican candidates are led into and sat down and told, "Do not be like Bob. Look what happened to him. You can say whatever you want in the privacy of your own home, but do not say that climate



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PHOTO: ASHLEY RODGERS / TEXAS TECH UNIVERSITY

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Politicians respond to what they believe their electorate wants. A big part of the issue of climate change, perhaps the biggest, is the fact that what people really object to are the solutions, not the science. The solutions have been presented as solutions that involve government policies, government intervention in people's personal and private lives. That's how the solutions have often been framed. And so I think that there is room for free market, conservative solutions in the debate, and Bob Inglis is one of the people who is championing this idea.

E.G.: *How do you explain to Christians that they can say climate change is real and also still believe in intelligent design or creationism?*

K.H.: I ask people to walk with me through what we believe, to listen and think about how we connect those beliefs to the issue of climate change, to consider the evidence that God's creation is giving us as the reality of climate change, and then to think about what are ways we can respond that are consistent with our faith and our values.

Along the way, I have made a conscious decision — one that not all my fellow scientists would agree with, I'm sure — that in order to convince people of the reality and the urgency of acting on climate, I am willing to walk around some very ancient and very explosive mines that divide science from faith.

I took our ice core data, which shows us what temperature, carbon dioxide and methane were like going into the past, and I created a figure that looks at the history of our planet over the last 6,000 years.

For example, from ice core data, which shows us the Earth's temperature, carbon dioxide and methane for hundreds of

thousands of years in the past, if we're looking at the warm interglacial period that we're in right now, we'd probably want to go back 18,000 to 20,000 years. If a scientist is plotting any given data set, we'd usually just show the entire record. In this case, however, I used ice core data to make a figure showing only the last 6,000 years. Why did I do that? Because a large proportion of people here in the U.S. believe the Earth is quite young.

So I made this plot and looked at it, and here's the amazing thing. When we look at the last 6,000 years, the impact of human activity on our climate is *unmistakable*. There are no major large natural cycles over the last 6,000 years. In fact, our temperature was on the long, slow slide into what we know was going to be the next ice age — until the Industrial Revolution, that is. And then all of a sudden, boom — it goes almost straight up.

What I say to people is: We don't need to agree that the Earth is any more than 300 years old to agree that humans are changing climate. And I think we can all agree on that.

E.G.: *And what do you say to skeptics who say, "The Earth will be our habitat for as long as God wants it to be, and there's nothing we can do about it"?*

K.H.: Well, there are two arguments in that one sentence.

The first argument, "God would never let this happen," is often invoked by politicians. It centers around the concept of the sovereignty of God and the idea that, "How can we puny humans imagine, in our arrogance, that we are powerful enough to affect something as great as this planet, which God created?" And to answer that question, we don't go to science; we go to the Bible.

In Genesis, God gave us responsibility for every living creature on this planet. We are

responsible for the planet now. We're not usurping the role of God; we are the ones in charge, and God is saying, "How will you steward the resources I have given you?"

In the Bible, we are told very clearly that we reap what we sow, that our choices have consequences. We can look around in the world today, and each of us can find an example of something tragic that God has let happen, because God created human beings to make our own decisions, and we don't always make the best decisions.

Climate change is nothing more than a consequence of a decision that we humans made. Way back when, at the beginning of the Industrial Revolution, we didn't know that burning so much coal and natural gas would put all this carbon into the atmosphere.

But by the 1800s, we did know that we were wrapping this extra blanket around the planet, and by the early 1900s, we knew the planet was heating up in response. Now we know the consequences of our decision; it's time to make a different choice.

The second argument is, "The world is going to end anyway, so why do we care?" Again here we can go back to the Bible and look at the book of Thessalonians, where people were saying, "You told us that Christ was returning any day now, so I'm going to quit my job, lie around, eat, drink and be merry, because hey, the world's going to end anyway. Might as well enjoy the last few days we have."

Liberally paraphrasing the apostle Paul's response, he said: "Get a job, support your family, care for the widows and the poor who can't care for themselves, because we don't know the day or the time the world will end, and in the meantime, we're not supposed to sit around twiddling our fingers; we're supposed to love others as Christ loved us."

And how loving is it if we bury our head in the sand — or in a barrel of oil — and pretend

See HAYHOE, page 6