

KIGAMBONI COMMUNITY CENTRE:
CLIMATE CHANGE SHOW 2018

MAMA EARTH

ACT I

The show starts with people entering the stage in different looks. They drop lots of garbage everywhere on the floor. Later some students come to school but they also don't care for the garbage that is lying next to them. When the teacher comes he becomes unhappy and starts a lesson about the relationship between waste of resources, littering and climate change to explain to the students the importance of cleaning and proper waste management. Some of the students don't respond well to the teacher. They start a (very funny) dance and the teacher joins them.

ACT II

Salehe (the "climate savior") takes care of the environment and manages the waste. But most of the villagers don't care and are doing damage to the environment. While Salehe continues with his environmental protectionist work, some villagers suddenly become angry with his behavior and attack him. Salehe falls down, rises again and runs away from the stage because he is afraid of the villagers. The villagers continue throwing out their waste as well as collecting what seems important to them among the garbage and taking it with them. Then they leave the stage.

ACT III

A woman enters the stage with a baby and drops the child there out on the stage. (1) Then she leaves and the baby starts crying. Salehe enters the stage and starts drumming as a sign of calling for a summit. The chief and villagers enter the stage. They start a ritual (2) and pray together for asking God to bring rainfall again. They wind up the prayer with traditional dance. The chief picks up the baby and both leave the stage.

ACT IV

Rain starts to fall again and some villagers are celebrating this by special dances for the rainfall. Salehe, Alfian and Hussein pass by when they hear the music. Hussein carries Alfian because they came from the forest and Alfian got badly injured, so he can't walk. Hussein first tries to help Alfian, but Salehe leaves them on their own. Then Hussein decides also to leave Alfian alone, but Alfian won't allow that and keeps holding Hussein's leg and the "Yoga" (contortion) will start. After that Alfian will be healed and be able to walk. All leave the stage.

ACT V

A woman sells alcohol in an area without caring for environmental protection. After drinking, people throw bottles anywhere and don't take responsibility towards proper waste management. There is only one seller (a woman) who is responsible for managing the waste. (3) She calls Alfán and gives him the waste to dump it somewhere. Alfán throws the waste into a restricted area which is not allowed. The police catches him and asks him who gave him the order to do so. Alfán brings the police to the woman. The woman says she doesn't know where to keep the waste and what to do with it. The police man gives them advice which organization they should be paying for managing the waste properly. But then the police man becomes angry with the improper waste management of the people. The woman calms him down by a bottle of alcohol and he shows to be corrupt. He takes the bottle, drinks it and doesn't take any action against the littering.

ACT VI

The scene starts with a traditional Maasai dance during a barbecue party. (4) People use firewood which is destructive to the environment. (5) Salehe comes and fights against them (symbolized by a dance). Salehe wins the battle and manages to stop the party. Within the group are two ladies who understand his point and change their perspectives. They start a campaign to raise the awareness of other people for the importance of a climate friendly behavior. The campaign becomes successful. Everybody comes on stage and agrees to take responsibility for more climate justice. Then the chief comes again with the baby and gives it back to its mama.

Background Information

(1) The baby represents people in a state of “innocence” in which they do not destroy nature but are part of it. Mostly they are severely affected by other people’s action who don’t take care of nature.

(2) At former times people had strong believes in rituals. For instance, once there was scarcity of rainfall, they would meet and - among others – make sacrifices, play traditional music and exercise traditional dances to ask for rainfall. These kinds of rituals are rarely to be found in today’s life but they are part of Tanzanian history and culture.

(3) A seller is responsible to manage the waste that arises due to his/her business. There is a special company which collects the garbage monthly around different areas. The seller has to pay a certain amount of money for this service. The payment could be monthly or per collection depending with the designations of the company responsible for wastes management. Sometimes the business person wants to minimize costs by shifting his/her responsibility to someone else that may illegally dump waste anywhere for a cheap price. In this show KCC shows the reality of some people in the communities. So the police man tries to explain the importance of proper waste management. But it also shows the problem of corruption.

(4) The Maasai are an East African ethnic group, which lives in southern Kenya and northern Tanzania. Ceremonies and dances play a vital role in their traditional culture. They are famous for their jumping dances. See: <https://www.youtube.com/watch?v=37BatjDzK5I> Meat is the favorite dish for Maasai people. In this show they are having a barbecue party by cooking in a traditional way with fire wood.

(5) Using wood and charcoal for cooking and heating was and still is the traditional way in most parts of Tanzania. Electricity and gas are too expensive for most people or energy supply nets are lacking. A good alternative could be the use of renewable energies or bio-gas. The use of firewood and charcoal promotes deforestation and contributes to air pollution through smoke. In the most cases trees are being cut without replacement. When forests disappear, carbon dioxide is released which contributes significantly to climate change. It is not only the carbon dioxide bound in wood - large quantities of carbon are also stored in the soils of healthy forests. The loss of forests at a large scale thus contributes to climatic changes - like severe droughts and lack of or increasingly heavy rainfalls. Furthermore, burning wood leads to air pollution: the particulate matter (fine dust, soot) that arises with the smoke is not only harmful to human health but is also classified by scientists as almost as harmful to the climate as CO₂. The smoke particles, also called black carbon, settle for instance on glaciers, which causes the ice to absorb more sunlight, which in turn accelerates the melting of the ice. In addition, air pollution causes plants to grow more slowly.