

# Intergenerational Justice

Review

## Intergenerational Justice

by Wilfred Beckerman

*Recent interest in environmental problems and the impact that we are making on the environment has stimulated considerable interest in the problem of 'justice between generations'. But it is well known that any attempt to construct a theory of 'justice between generations encounters special difficulties, such as those set out by Rawls [Rawls, 1972, pp.284-291].*

*One might well ask, at the outset, therefore, as does Brian Barry [1978, p.205], whether there is really any need for a theory of 'intergenerational justice and whether, instead, one could not be satisfied with defining our obligations towards future generations on the basis of 'common humanity'. Barry believes that there is such a need. And, like Rawls and other philosophers, he believes that in spite of the difficulties such a theory is possible. The argument of this paper is that it is both unnecessary and impossible.*

### The Rights-Justice Relationship

Theories of justice invariably imply ascribing rights to somebody or other or to some institution or group of people. For example, for Rawls '...the primary subject of justice is the basic structure of society, or more exactly, the way in which the major social institutions distribute fundamental rights and duties' [Rawls, 1972, p.7].

A theory of distributive justice specifies rights to certain shares in whatever is to be distributed. For example, in a well-known article Gregory Vlastos gave a list of 'well-known maxims of distributive justice' such as 'To each according to his *need*' or 'To each according to his *worth*' and so on [Vlastos, 1984, p.44]<sup>2</sup>. (Indeed, Nozick has pointed out that the different theories of distributive justice can be seen as differences in the word (or expression) that is inserted at the end of statements such as 'to each according to his...') [Nozick, 1974, p.164]. It is obvious that all such principles of justice imply certain rights. Consider, for example, the first principle, 'To each according to his needs'. Once the 'needs' in question have been defined and agreed, anybody who could demonstrate that he or she had the requisite needs would have a moral 'right' to be accorded the corresponding amount of whatever was supposed to be given according to that need (e.g. freedom, income, medical care, and so on). Thus instead of specifying theories of justice in the form of the maxims indicated above, one could have equally have specified them in the form:

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## Ecological Generational Justice into the Constitution? Europe's Green Future in the 21<sup>st</sup> century

Protestant Academy of Berlin, 22.-26. June 2005

Our modern society is living at the cost of future generations. Guaranteeing the existence and well-being of these generations is more pressing than ever, because decisions made by present generations are able to change the environment for many thousands of years to come.

That is the reason why the Foundation for the Rights of Future Generations (FRFG) has started a campaign to institutionalise "ecological generational justice" in the German constitution. The final goal would be to see a change of the current laws accepted by Parliament. This could be a change of the constitution or the establishment of a Commission for Future Generations (like in Israel) or an Ombudsman for Future Generations (like

being discussed in Hungary) or other solutions which may be results of our discussions at the convention. The innovative character of this project is great as hardly any effort has been taken by other non-governmental organisations to demand fundamental and far reaching improvements of the ecological conditions at an institutional level. The potential for ecologising the whole society is great.

At the convention, the primary aim is to create models of how to institutionalise "ecological generational justice". Hopefully, the participants will work together to create a network promoting the idea that "ecological generational justice" should be implemented throughout Euro-

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## Dear reader,

Only after the appearance of the ecological question in the 1970s did future generations (especially the topic 'generational justice') explicitly come into the picture. Historically, it is to the Club of Rome's credit that they promoted the insight that the usage of natural resources must be limited. But at this time a precise generational ethic was not yet developed. While Rawls (like Kant) assumed, almost as a law of nature, that the living conditions and the well-being of future generations would constantly improve, Hans Jonas pointed to the growing threat that the potential of modern technology affects the future destiny of mankind. Unlike in previous centuries, nature might be irreversibly affected by acts or omissions of the presently living generation.

In this edition prominent scholars and politicians discuss questions as: What do we owe our children? How should we deal with our natural capital? Do future generations have 'rights'? What challenges does a theory of Generational Justice set?

Wilfred Beckerman questions if any theory of intergenerational justice is possible because future generations cannot be said to "have" rights in the present. He argues, instead, that one could be satisfied with defining our obligations towards future generations on the basis of common humanity.

Jörg Tremmel responds by devising a theory of intergenerational justice, thereby showing that it is possible. In his view, it is not necessary that future individuals have rights for a theory of intergenerational justice to be functional. Traditional, well-established theories of justice which are based on the idea of reciprocity can be applied to the intergenerational context.

Axel Gosseries addresses two challenges to the meaningfulness of ascribing rights to future people: the non-existence and the non-identity arguments. As to the former, he shows that there is an easy answer to it. The non-identity challenges is admittedly a more serious problem. A

solution is proposed however, with implications for the way in which future rights should be phrased.

Kennedy Graham publishes a very personal letter to his grandchild "Mia", outlining his responsibility to her. Doing this, he makes us think about intergenerational responsibilities and obligations in general.

Margot Wallström provides an overview about environmental policies in Europe, especially as outlined in the 6th Environmental Action Plan. She underscores the pivotal role of youth as agents for succeeding generations.

Ruud Lubbers, the former prime minister of the Netherlands, reflects on his struggle for the Earth Charter. This document itself, of utmost importance for ecological generational justice, is also included in this edition.

We also report, like in every issue of this journal, about UN activities, review the newest or most influential books and tell you about recent FRFG activities. The reviewed books are "Justice between Age Groups and Generations" (by Peter Laslett and James S. Fishkin), "Unto the Thousandth Generation" (by Bruce E. Auerbach), "Green Political Thought" (by Andrew Dobson) and "Agequake" (by Paul Wallace).

In its internal section, FRFG introduces the important conference "Ecological Generational Justice in the Constitution? Europe's green future in the 21st century", scheduled for June 22-26 2005 in Berlin. 60 future decision makers will be invited to the beautiful House Schwanenwerder to create models of how to institutionalise "ecological generational justice" in European countries and in the European Union itself. Hopefully, the participants will work together to create a network promoting the idea that "ecological generational justice" should be implemented throughout European countries. The application form is inside. The preparations for the English version of the "Handbook Generational Justice" are well underway. Scholars, experts and young scientists are invited to submit articles (see Call for Papers).

Last but not least you will find in an interesting report about a German-Polish meeting in this issue.

We hope you enjoy reading this edition,  
**Jörg Tremmel, Diederik van Iwaarden, Maarten Malczak**

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(“Intergenerational...” continued from page 1)

'Everybody has a right to what he needs', or

'Everybody has a right to what he merits', and so on.

The same applies to any of the other maxims on Vlastos's list, or, indeed, to any other coherent principle of distributive justice. Consider for example a contractualist theory of justice. There are various forms of such theories - 'actual', 'hypothetical', 'ideal' contracts, and so on - but, with minor adjustments that are irrelevant to the argument here, they can all be represented in Vlastos' maxim 'To everybody according to the *agreement* he has made' [Vlastos, op.cit. p.44]. This can then be converted into a proposition about rights in the same way as the other maxims specified above.

Thus, in general, if some class of individuals cannot be said to have any rights their interests cannot be protected within the framework of any coherent theory of justice. In fact, Vlastos makes this point when he writes that 'Whenever the question of regard, or disregard, for substantially affected rights does not arise, the question of justice or injustice does not arise', or 'Again, whenever one is in no position to govern one's action by regard for rights, the question of justice or injustice does not arise', or 'A major feature of my definition of "just" is that it makes the answer to "is *x* just?" (where *x* is any action, decision, etc.) strictly dependent on the answer to another question: "what are the rights of those who are substantially affected by *x*?" [*ibid.* p.60/61]<sup>3</sup>.

Of course, there are many different conceptions of 'rights' and of 'justice' as well as of the relationship between them. It would be beyond the scope of this monograph to try to present and appraise the arguments that have been put forward over the ages in favour of one conception of justice or rights rather than another. But I believe that the conceptions of rights and justice that I adopt are those that are widely accepted. My only attempt to make a modest 'original' contribution is to argue that, if these conceptions of rights and justice are adopted, then, taken together, they do seem to lead to a somewhat surprising conclusion, namely, that there is no place for a theory of justice between generations.

My argument is really very simple and can be summarized in the following syllogism:

(1) Future generations-of unborn people cannot be said to have any rights.

(2) Any coherent theory of justice implies conferring rights on people.

Therefore, (3) the interests of future generations cannot be protected or promoted within the framework of any theory of justice.<sup>4</sup>

The first proposition, which will be discussed in more detail below, is not new and may be thought by many people to be non-controversial, or even obvious, and to correspond to what is generally understood by most people to be implied by the concept of 'rights'. Nevertheless some reputable philosophers explicitly claim that future generations do have rights, as do most environmentalists.<sup>5</sup> Furthermore, certain philosophers who do not explicitly claim that future generations have rights must implicitly believe that they do insofar as they believe as do John Rawls (1972: 284ff.) and Brian Barry (1999: Ch. 3), for example - both that theories of justice imply the attribution of rights and that it is possible to construct some theory of intergenerational justice.

### Do future generations have rights?

The general status of moral 'rights' is a central topic in ethics. Indeed, some philosophers see 'rights' as the foundation of political morality and possibly of morality in general.<sup>6</sup> It is not surprising, therefore, that all our moral obligations to future generations are often thought of as being simply the counterpart of their 'rights'. Nevertheless I believe that any attempt to establish all our moral obligations to future generations on the basis of their rights is a dangerous, and probably fatal, enterprise.

It should be made clear at the outset that, first, I am talking about future generations of *unborn people* and am abstracting from the case of over-lapping generations. Thus, I am not concerned with what we may feel inclined to bequeath to our children or their descendants on account of bonds of affection, or what they may feel obliged to do for us for the same reason.<sup>7</sup> This is because I am concerned here with identifying what are our *moral obligations* to future generations, not what we would like to do for them anyway. I adopt the Kantian view that what is morally right is a matter of duty and cannot be determined by one's sentiments or self-interest. In other words, crudely speaking, doing what you fancy is nothing to do with moral duty.<sup>8</sup> Indeed, many of the things that most of us would like to do from time to time are probably quite immoral.

Second, I am talking about *moral* rights, not *legal* rights. And, third, I do not wish to enter into discussion of the general problem of how widely one should draw the boundary around the 'rights', if any, that the present generation can be said to possess, or the particular problem of how far these rights include rights over the environment.

The crux of my argument that future generations cannot have rights to anything is that properties, such as being green or wealthy or having rights, can be predicated only of some subject that exists. Outside the realm of mythical or fictional creatures or hypothetical discourse, if there is no subject, then there is nothing to which any property can be ascribed. Propositions such as 'X is Y' or 'X has Z' or 'X prefers A to B' make sense only if there is an X. If there is no X then all such propositions are meaningless<sup>9</sup>. If I were to say 'X has a fantastic collection of CDs' and you were to ask me who is X and I were to reply 'Well, actually there isn't any X', you would think I had taken leave of our senses. And you would be right. Thus the general proposition that future generations cannot have anything, including rights, follows from the meaning of the present tense of the verb 'to have'.<sup>10</sup> Unborn people simply cannot *have* anything. They cannot have two legs or long hair or a taste for Mozart.

In connection with the more specific justification given for the goal of sustainable development, namely that future generations have rights to specific assets, such as the existing environment and all its creatures, a second condition has to be satisfied. This is that even people who do exist cannot have rights to anything unless, in principle, the rights could be fulfilled (Parfit 1984: 365). For example, since the dodo became extinct about three hundred years ago, it would be absurd to claim that we had a right to see a live dodo. In the case of rights to any physical objects it is essential that the object exists. Similarly, in the case of, say, a right to have a clause in a mutually agreed contract to be carried out, it must be feasible for the contracting parties to carry it out. In the same way that it does not seem to make sense to say 'X has Y' or 'X is Z' if X does not exist, even when

(continued on page 4)

History will be kind to me  
for I intend to write it.

Sir Winston Churchill



*("Intergenerational..." continued from page 3)*

X does exist it does not make sense to say 'X has a right to Y' if Y is not available or beyond the power of anybody to provide.

Thus for the proposition 'X has a right to Y' to be valid, where Y refers to some tangible object, two essential conditions have to be satisfied. First, X must exist, and second, it must be possible, in principle, to provide Y.

In the case of our right to see live dodos, for example, one of these two conditions is not satisfied. We exist, but dodos do not exist. And before the dodos became extinct, the other condition did not exist; the dodos existed but we did not, so we could not have any rights to its preservation. Hence, insofar as it is implausible to say that we *had* the right to the preservation of live dodos before we existed it must be implausible to say that nonexistent unborn generations have any rights now to inherit any particular asset in the future unless that asset exists. In short, however widely society wishes to draw the boundary around the rights that future generations *will* have, they cannot *have* any rights now. Nor, when they come into existence, can the rights that they will have include rights to something that will no longer exist, such as an extinct species.

Given the conceptions of rights and justice that we have adopted, the conclusion to which they seem to lead means that attempts to locate our obligations to future generations in some theory of intergenerational justice are doomed to fail. But this would not necessarily mean that future generations have no 'moral standing' and that we have no moral obligations towards them. For rights and justice by no means exhaust the whole of morality.<sup>11</sup> One has a moral obligation not to behave in a way that might inflict grievous harm on people, however removed from us they may be in time or space. One can think of innumerable situations in which one's behaviour will be influenced by some conception of what our moral obligations are, without necessarily believing that somebody or other must have some corresponding rights.

To start with a trivial example, one may allow one's neighbour to use one's telephone or toilet if his own is out of order without believing that he has any 'right' to do so. One would do so out of simple benevolence and neighbourly helpfulness and fraternity. We may deplore somebody refusing to allow a neighbour to use his telephone to make an urgent call but this does not mean that we believe the neighbour had a right to do so. At the other extreme, if one is walking along the beach and sees somebody in danger of drowning in the sea one has a moral obligation to go to his or her assistance if possible, even though the person in danger may not have any 'right' to expect such assistance.

### Our obligations towards future generations

Since future generations will have interests (and may well have rights that will impose obligations on their contemporaries), and since it is true that our policies may affect these interests we have a moral obligation to take account of the effect of our policies on these interests. This view is widely held for good reasons which do not need to be spelled out here. As the Routleys put it 'Future items *will* have properties even if they do not have them now, and that is enough to provide the basis for moral concern about the future. Thus the thesis of obligations to the future does not presuppose any special metaphysical position on the existence of the future' (R. and V. Routley, 1981, p.292). To claim otherwise - i.e. to confine moral obligations to the respect for other peoples' rights - would be an example of the inability of a rights-based ethical system to exhaust the whole of morality.

Does it make much difference to think in terms of justice towards future generations rather than in terms of our moral obligation to take account of the interests that they can be expected to have? There seem to be two reasons to believe that it does. First, insofar as the notion of intergenerational justice seems to be untenable, it would be unfortunate to ground all sense of our moral obligations towards future generations on unstable foundations.

A second reason to eschew the justice perspective is that, as noted above, the notion of justice between generations is inevitably concerned with distributive justice, where the relevant constraint is resources. This implies giving priority to issues such as the way some scarce re-

source is shared out between different generations. But this would be giving priority, among our moral obligations to future generations, to what appears to be a very minor problem as far as the well-being of future generations is concerned. For it seems that all past predictions of imminent environmental catastrophe and exhaustion of so-called 'finite' resources - and such predictions go back at least 2,400 years - have been falsified and that there are very strong theoretical reasons backed up by powerful empirical evidence to believe that they will continue to be falsified.<sup>12</sup>

But one prediction can be safely made about the future. This is that there will always be potential conflicts between people. As we are witnessing throughout the world today these may be about resources, but they may also have ethnic, religious, racial or ideological origins. The most important bequest, therefore, that we can make to future generations is a more decent, tolerant and democratic society than exists in most parts of the world today, in which their inevitable conflicts can be resolved in a just and peaceful manner. In addition to certain material needs, the most important interests of future generations, as of today's, are the basic human desire for life, freedom from fear, oppression and humiliation, and a maximum of freedom to pursue their own conception of the good life compatible with similar freedom for others. And we can confidently predict that the inevitable conflict between interests will always be a potential threat to these freedoms. At one point Rawls states that his 'just savings principle can be regarded as an understanding between generations to carry theory fair share of the burden of realizing and preserving a just society' (Rawls, *op.cit.*, p.289). And since most people today do not have the good fortune to live in such a society, steps in that direction will add to current welfare as well as to future welfare.

Thus there is a crucial difference between, on the one hand, seeing the problem of our obligations to future generations in terms of, say, simply maximising the extent to which the interests of all generations are satisfied and, on the other hand, seeing it as a problem of maximising the satisfaction of these interests over time *subject to some side constraint consisting of the 'rights' of future generations*. The constraint would presumably be on the interests of present generations, whereas, as is argued above, the most im-

*(continued on page 5)*

The world is full of people whose notion of a satisfactory future is, in fact, a return to the idealised past.

Roberton Davis

(“Intergenerational...” continued from page 4)

portant bequest we can make to future generations is one that is also in the interests of the present generation.

<sup>1</sup> Some notably excellent collections of articles on the more philosophical aspects of these topics are MacLean and Brown, (eds), 1983; Partridge (ed.), 1981; Sikora and Barry (eds), 1978. In addition, of course, there is a large environmental literature of a less technical character in which reference is frequently made to the rights of future generations and intergenerational justice and equity.

<sup>2</sup> Page references here are to a later and more accessible reprint of this article.

<sup>3</sup> At the risk of labouring the point, one can also find in Rawls's classic exposition of what constitutes a theory of justice similar references to this relationship between justice and rights, as when, for example, he refers to 'the rights secured by justice' [Rawls 1972, p.4], or to the conception of justice that motivates people to try to affirm '...a characteristic set of principles for assigning basic rights and duties...' [loc. cit. p.5], or 'For us the primary subject of justice is the way in which the major social institutions distribute fundamental rights and duties...' [loc. cit. p.7], and so on.

<sup>4</sup> For a much fuller exposition of this argument see Beckerman, W. and J. Pasek: *Justice, Posterity, and the Environment*, Oxford University Press, 2002.

<sup>5</sup> Indeed, John Dunn, Professor of Political Theory at Cambridge University, almost suggests that the opposite conclusion to the one drawn here is 'obvious' [Dunn, 1999: 77]. He writes that 'The reasons for supposing that an understanding of justice should drastically inhibit the harm which we knowingly inflict on the human future are simple and intuitively obvious'. But Dunn does not go as far as do Rawls and Barry in actually proposing explicit principles of intergenerational justice. See also discussion of some philosophers who explicitly defend the notion that unborn people have rights in Beckerman and Pasek, 2001, ch.2.

<sup>6</sup> See the chapters by Dworkin (1984) and Mackie (1984).

<sup>7</sup> There may, of course, be routes by which one can arrive at some sort of contract between overlapping generations that dispenses with bonds of affection, notably that followed by Gauthier (1986: 298ff.). But, as Temkin has shown, his proposal does not seem to be able to handle satisfactorily the problem of sharing out resources over distant generations, which is what the environmental debate seems to be mainly about. (See Temkin 1995: 79-87).

<sup>8</sup> At one point Kant (1964: 99) explicitly says that his categorical imperatives 'did by the mere fact that they were represented as categorical, exclude from their sovereign authority every admixture of interest as a motive'.

<sup>9</sup> We are here using the term 'meaningless' to describe propositions such as 'X is Y' when there is no X, although such propositions could be transposed into

longer and clumsy propositions that are meaningful, such as 'X exists and if there is an X it has Y', but are false if, in fact, there is no X.

<sup>10</sup> This fundamental and in our opinion decisive point was made by De George (1981) and, if less forcibly, by Macklin (1981). But with some exceptions, notably de-Shalit (1995; 2000: 137), it does not seem to have been given due weight in the literature on this subject. The same point is also set out very effectively in Merrills (1996: 31).

<sup>11</sup> Recent lucid reminders of this include, notably, Rawls (1972), Raz (1986), and particularly the recent extensive and lucid discussion of this topic in O'Neill (1996).

<sup>12</sup> See, for example, Beckerman, 1974 ch.8, and 1993; Cooper, 1994, ch.2 and p.75/76; Simon, 1996.

**"It isn't pollution that's harming the environment. It's the impurities in our air and water that are doing it"**

*George W. Bush*

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*Wilfred Beckerman is an Emeritus Fellow of Balliol College, Oxford and had previously been Professor of Political Economy in the University of London.*



**"A scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die and a new generation grows up that is familiar with it."**

*Maxwell Planck*

# Is a Theory of Intergenerational Justice Possible?

## A Response to Beckerman

by Jörg Chet Tremmel

*This article devises a theory of intergenerational justice, and thereby shows that such a theory is possible. It is not necessary that future individuals have rights for a theory of intergenerational justice to be functional. Traditional, well-established theories of justice which are based on the idea of reciprocity can be applied to the intergenerational context.*

### Direct Reciprocity in the Field of Overlapping Generations

Wilfred Beckerman argues in his article that a theory of intergenerational justice is both unnecessary and impossible. On the contrary, I will devise such a theory mainly based on the principle of (direct and indirect) reciprocity.

Dating back to Aristotle, theories of justice can be divided into reciprocity-based and distributive ones. It seems to me that Beckerman pays too much attention to the second sort of justice theories when he states that "the notion of justice between generations is inevitably concerned with distributive justice, where the relevant constraint is resources." I will lay out the reciprocity-based theory of justice first in the traditional, intragenerational context and then examine if its principles can be transferred to an intergenerational context.

Reciprocity is central to human ethics (Barry 1989, 211-241; Höffe 1996). "Individuals should treat others in the same way they themselves would like to be treated" is one of the widespread concepts of justice deriving from the reciprocity principle. The liberal, Kantian social contract theory understands moral reciprocity to be motivated by a desire for rational integrity and to consist of a commitment to impartiality, that is, to considering the interests of self and others equally (Vokey 2001).

Beckerman talks only about non-adjacent generations that do not overlap. By this exclusion, he deliberately avoids the area in which the relevance of the reciprocity principle is most obvious. It is 'just' that children care for their old parents because their parents looked after them when they, the children, were young. Thus, obviously, there is a basis of theory of intergenerational justice in the realm of adjacent generations, even if there is no space to outline such a theory in detail here.

### Indirect Reciprocity in the Field of Non-overlapping Generations

Moreover, I will lay out my argument that the universal principle of "reciprocity" can also be applied on the case of generations that do not overlap. At first sight, this seems impossible. Future generations, unborn individuals, are not here now. We cannot communicate with them, nor make contracts. But it is possible to apply the principle of reciprocity indirectly. Most people would agree that it is 'just' to give back to future generations what we received from former generations (just like we owe back our children what we received from our parents). The generation that made the presently living generation a debtor can-

Tab.1: Forms of Capital

Natural capital	Resources provided by nature which are of use for mankind
Man-made and financial capital	Machinery, infrastructure and buildings as well as financial assets
Cultural capital	Institutions (democracy, market economy), constitutions and legal codes
Social capital	Existing solidarity within society, stable relationships between individuals and groups, values
Human capital	Health, education, skills and knowledge

Source: Tremmel (2003a), 37

not be paid back - but that does not mean that there is no creditor generation (Gosseries 2002, 465). Like in a cascade, duties and responsibilities are subsequently passed on from one generation

Tab.2: Accumulated Capital for Groups of Generations

	Gen. 1-5.000	Gen. 5.001-10.000	Gen. 10.001-15.000	Gen. 15.001-20.000	Gen. 20.001-25.000	Gen. 25.001-30.000
Capital (Units)	100	200	300	400	500	600

Source: own presentation

to another (Hösle 1997, 808). Is this already a basis for a theory of intergenerational justice in the realm of non-adjacent generations? There are objections which we should consider. Gosseries, in line with Barry (1989), pointed out: "The 'gift-obligation' objection asks whether any gift should give rise to corresponding obligations. Either it is a gift for which nothing is expected in return, in which case we would not be bound to

anything. Or, if something is expected in return, the person who accepts the gift should be able at least to understand what it entails as well as to refuse such a gift. Can you expect a newborn to refuse 'gifts' for which she will be bound over for the rest of her life?" (Gosseries 2002, 466).

Let us assume for a moment, the succeeding generation *could* in fact deliberately accept or refuse the heritage of its predecessor-generation. What would they do? To answer this question, we must take a look at the heritage itself. It can be depicted as the totality of capital (natural, man-made, social, cultural and human capital) which is transferred one generation to another.

If we assume, that there were 30.000 generations so far (Birnbacher 1977), then a more or less steady improvement has taken place (as an example shown in figure 2):

100 is the average capital which a member of the generations 1 - 5.000 enjoys, and so on. Obviously, the presently living generation would not like to forgo all the capital which has been accumulated so far. Who would like to have the mindset and the commodities of a Neanderthal?

But the present generation might be inclined to say: "Well, we could certainly do

*(continued on page 7)*



*("Is a Theory..." continued from page 6)*

without genetic food, CO2-emissions and nuclear waste, although most of the rest is fine." But here the same principles apply like in civil law: It is not possible for a individual heir to accept only the positive parts of a heritage. Such cherry-picking is made impossible in civil law because it is considered as unfair. Thus, being in a situation to either accept or not accept the total heritage of its predecessor-generation, each generation in history would have said "Yes" so far. That is why we have the obligation to leave something to our creditors, our children.

One could also vary the gift-obligation and ask whether or not the newborn would choose to live if he or she could make a deliberate decision about that. The answer would most certainly be "Yes".

The idea of indirect reciprocity can be used to justify the *existence* of obligations towards future generations. But what is the *content* of these obligations?

### Justice as equality

One possible working definition of intergenerational justice (or, shorter, generational justice) might be based on the principle of equality, understanding the term to mean that it would be unjust to treat something that is homogenous and of the same worth, in a different manner. Article three in the second paragraph of the German constitution states: 'Before the law, all people are equal'. The Highest Court of Germany takes from the above statement the right to treat subjects that are equal in an equal manner, but those that are not, differently. This approach is consistent with other connotations of the word 'justice.' If we talk about 'gender justice,' we mean that men and women should be treated equally. If we talk about 'racial justice,' we also mean the absence of arbitrary discrimination. If one regards all generations as equal and in doing so applies the same set of principles for their treatment, the preliminary definition for 'Generational Justice' could be as follows: "No generation should be deliberately favored or disadvantaged over another."

### Progress and improvement

However, the definition of generational justice can also be broadened: Not only should future generations be disadvantaged over another, but an improvement of their lot is ethically necessary and should thus be striven for. Generations to date have experienced growth and increasing

affluence, and justice would require them to ensure that this remains possible for future generations. One of the aims for previous generations of parents was to ensure a better future for their children. Thus, the present generation should try to attain a positive intergenerational savings rate with a view to benefiting the generations who will follow after them. An improvement of our current quality of life is certainly more desirable than to remain at a stand-still at the status quo. The latter, on the other hand, would be preferable to a worsening of the situation. It will probably never be possible to determine in a precise way the state of the equality of treatment of various generations. In using the 'precaution-principle' (Birnbacher/Schicha 1996, 151) as a guide, the generations of today should strive to improve the situation for those of the future so as to avoid the risk of inadvertently worsening the situation. Last but not least, from the meta-ethical standpoint that 'justice is what all the participants in a free discussion deem to be just', the majority will agree with the attempt to improve the global situation for the benefit of future generations when asked if 'steady-state' or 'improvement' should be the goal.

### Conclusion: The definition of 'Generational Justice'

Generational justice for the case of intertemporal<sup>1</sup> generations can thus be defined as follows (see detailed in: Tremmel 2003a, 34):

"Generational justice is attained when the accumulated capital, which the next adjacent generation inherits, is at least as high as what the present generation inherited."

From the definition of generational justice, the following moral imperative can be drawn:

'Behave in such a way that the consequences of your behaviour leave the next adjacent generation at least as much accumulated capital as the present generation has today!'

### Do future generations have rights?

As shown, a theory of intergenerational justice is possible. What does this mean to the notion of the 'rights of future generations'? Is it possible that there is a theory on intergenerational justice without implying that future generations have rights?

A major part of Beckerman's article focuses on the rights-justice relationship. In this regard, he argues that

"(1) Future generations -of unborn people- cannot be said to have any rights. (2) Any coherent theory of justice implies conferring rights on people. Therefore, (3) the interests of future generations cannot be protected or promoted within the framework of any theory of justice."

I argued in the first part of my article that hypothesis (2) does not hold. Theories of Justice can be based on obligations, too. Beckerman unnecessarily restricts his notion of 'justice' to concepts of 'distributive justice'.

Another point is important: Beckerman uses the notion 'rights' in a way which is not shared by most of philosophers or the public. To give an oversimplified example (one I do not fully support myself) of how Beckerman's argument can be proved wrong: Beckerman argues that the terms 'rights' and 'obligations' are defined in a way that we can say that future generations do not have rights although we do have obligations towards them. Now, let us assume for a moment that most of Beckerman's colleagues and most dictionaries define the term "rights of person A" as "the counterpart the obligation of a person B towards A". If there were no obligations without rights and no rights without obligations, because they were just two sides of a coin, then obviously Beckerman would be wrong. Beckerman could still argue that his definition of the term 'rights' is correct and the definition of all the others are wrong, but to prove this would be extremely difficult for him, if not impossible. For the rest of the world (in my hypothetical example), it would also be very difficult to prove that their definition is correct. To rightfully decide arguments about definitions is a extremely difficult task and a theory about it runs deeply into methodology of science. Space does not permit a thorough consideration in this article. What most people think a term should mean is definitely a strong factor in deciding which definition is right, although I do not think that it is the only factor (for detailed study see Tremmel 2003c).

*(continued on page 8)*

America believes in education: the average professor earns more money in a year than a professional athlete earns in a whole week.

*Evan Esar*

*(“Is a Theory...” continued from page 7)*

Beckerman's view on the obligation-rights-relationship is controversial within his science community. He writes:

"One can think of innumerable situations in which one's behaviour will be influenced by some conception of what our moral obligations are, without necessarily believing that somebody or other must have some corresponding rights. To start with a trivial example, one may allow one's neighbour to use one's telephone or toilet if his own is out of order without believing that he has any 'right' to do so. One would do so out of simple benevolence and neighbourly helpfulness and fraternity. We may deplore somebody refusing to allow a neighbour to use his telephone to make an urgent call but this does not mean that we believe the neighbour had a right to do so."

But are these really moral 'obligations'? If so, one could as well argue that we have the moral obligation to give each beggar a coin. Beckerman defines the term 'moral obligation' in a way which one must not follow. To be on a more secure side, let's examine the relationship between 'legal rights' and 'legal obligations' (a field which Beckerman explicitly avoids). Birnbacher seems to hold the opinion that legal rights always imply legal obligations and vice versa (Birnbacher 1988, 100). Anywhere, where a party A has a legal obligation in relation to another party B, B has a legal right in relation to A. For instance, if A has the obligation to stay away from B and not stalk him, B has the right of being left alone.

### Semantical investigation of the term 'to have rights'

According to Beckerman, the general proposition that future generations cannot have anything, including rights, follows from the meaning of the present tense of the verb 'to have'. "Unborn people simply cannot *have* anything. They cannot have two legs or long hair or a taste for Mozart", Beckerman writes.

But there are cases in which almost everybody ascribes rights to non-existing human beings. An example: Imagine a manufacturer, who manufactures porridge for two-month-old babies has a technical defect in his production centre. The result being that the products which will be on the market in three months are contaminated with fragments of glass. Almost everybody would consider him worthy of punishment even though the victims are not yet born. Legally, to pu-

nish him is only possible if he has infringed somebody's rights.

With their moral feeling most of the people would, for instance, also talk about the rights of extraterrestrials (although they are only 'potential living beings' as it is unclear if they exist). If one imagines that a being like ET would come down to earth, people would feel that it has the right not to be killed if it behaved peacefully.

We possess a moral feeling for future generations. Due to this feeling we can ascribe moral rights to future generations. In this sense they do have "rights". For the autonomous human being no transcendental authority, which decides if such attributions are correct or incorrect, exists. If a large number of people attribute rights to animals - which was considered as inconceivable in earlier epochs - animals will "receive" these rights. Materially nothing has changed. Nevertheless, in the collective consciousness of mankind these "rights" now exist. According to Kant man can and has to decide by himself what is morally correct and just.

### Moral and Codified Rights

Animals or future individuals or extraterrestrials 'have' moral rights as soon as mankind found a consensus about that. This becomes more clear when we take a look on how someone gets a legal right. He or she gets it as soon as it is codified by the lawmaker. If the lawmaker would codify rights of future generations, how can anybody renounce that future individuals 'have' such rights?

Presently the world-wide situation shows that in most of the constitutions no rights for future individuals are formulated, although according to the conviction of many fellow human beings, rights, for instance of life and health, should be adjudged to them.

At least considered from a bird's-eye view an adjustment of positive law gearing towards the change of moral convictions in society has taken place in the past. The increasing acceptance of the future ethic has resulted in the fact that world-wide, constitutions and constitutional drafts, especially the ones which were adopted in the last decades, express *verbis* refer to generations to come. The establishment of the rights of future generations in the constitution is debated in such different countries as Israel, Hungary, France, Uruguay, Switzerland and Germany.

### The Establishment of the Rights of Future Generations in the German Constitution (Basic Law = BL)

After the German unification, a debate about a modernization of the Constitution started. The majority supported modifications. In 1994, Article 20a was newly integrated in the Basic Law.

It says:

*Art. 20a (natural basis of life)*

*The State protects, also in responsibility for future generations, the natural basis of life within the scope of the constitutional order by way of the legislation and in accordance with the law and in respect of the executive power and jurisdiction.*

### The version in force of Article 20a

Did Article 20a fulfil its purpose for which it was integrated in the Basic Law? So far Article 20a has not been the subject of a lawsuit in front of the Federal Constitutional Court. The basic problem of Article 20a is that a concrete definition of the responsibility for future generations in terms of ecological sustainability is not included. Article 20a only defines that the natural basis of life is to be protected. It however does not specify the given level of protection, so that the legally most decisive question for environmental protection is left open: What is the level of protection? "Therefore the regulation is not only composed in an extremely indefinite way, but its direct power altogether has to be called into question." (Murswiek 1999).

### Proposal for a new version of Article 20a BL

The following proposal of Article 20a BL would establish ecological sustainability and therewith generational justice in the Basic Law.

Art. 20a (new): Protection of the Rights of Succeeding Generations

(1) The Federal Republic of Germany protects the rights and interests of succeeding generations within the bounds of the constitutional order through the legislative and according to law through the executive and the jurisdiction.

*(continued on page 9)*

There are no passengers on spaceship earth. We are all crew.

*Maxwell McLuhan*



*(“Is a Theory...” continued from page 8)*

(2) It guarantees that harmful substances pollute nature, soil, air, water and the atmosphere, only to such an extent as these can decompose due to their natural regenerative capabilities in the respective period of time.

(3) It guarantees that renewable resources are not exploited to a greater extent than they are capable of renewing themselves. Non-renewable raw materials and energy resources must be used as economically as is possible by a justifiable expenditure.

(4) It guarantees that no sources of danger are constructed which could lead to harm that cannot be undone or only undone by unjustifiable expenditure.

(5) It guarantees that the existing variety of fauna and flora as well as ecological systems are not diminished by human activity.

(6) Offences against paragraphs 2 - 5 that occur within Germany can be compensated for by quantitatively and qualitatively equal compensation abroad.

Foundation for the Rights of Future Generations (FRFG) conveyed this proposal to the former minister of justice, Mrs. Prof. Dr. Däubler-Gmelin. Thereupon the minister invited 15 supporting members of the FRFG to a discussion at the ministry of justice. During the discussion the minister showed sympathy for the request of the FRFG, but not for the concrete formulated proposal. In an article of the *Zeitschrift für Rechtspolitik* (Journal of Legal Policy) (ZRP, 2000, S. 27 f.) she favoured the following changes of Art. 20a (new words in *italic*): "The State protects, also in responsibility for *the rights of future generations, the animals and the natural basis of life within the scope of the constitutional order by way of the legislation and in accordance with the Law and in respect of the executive power and jurisdiction."*

The German constitution has not been changed yet. But if Germany's lawmaker adopted the view that future generations have rights, and ascribed such rights to them, they juridically would 'have' these rights.

## Conclusion

It is controversial if rights and obligations are just two sides of a coin. To define correctly the terms 'rights' and 'obligations' (both legal and moral), a more

extensive study would be necessary. However, it is clear that future individuals will 'have' rights as soon as a lawmaker ascribes these rights to them. Moreover, it is not necessary that future individuals have rights for a theory of intergenerational justice to be possible and functional. A theory of justice which is based on reciprocity can be applied to the intergenerational context. On such a basis, the moral imperative 'Behave in such a way that the consequences of your behaviour leave the next adjacent generation at least as much accumulated capital as the present generation has today' can be derived.

*Two meanings of term 'generation' must be distinguished. Firstly it describes different age groups which all live presently. One has coined the under-thirties as belonging to the younger generation, those between 30 - 60 years of age belonging to the middle-aged generation and the older generation being the over-sixties. In this meaning, I speak of 'temporal generations'. Secondly, the word 'generation' is used in English, German and in many other languages to describe the totality of people alive today. This implies that only one generation exists at any one time. Used with this meaning, I speak of 'intertemporal generations'.*

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At the center of your being you have the answer; you know who you are and you know what you want.

Lao-tzu

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# Constitutionalizing Future Rights?

by Axel Gosseries

*The author addresses two challenges to the meaningfulness of ascribing rights to future people: the non-existence and the non-identity arguments. As to the former, he shows that there is an easy answer to it. The non-identity challenge is admittedly a more serious problem. A solution is proposed however, with implications for the way in which future rights should be phrased.*

## Introduction

Constitutionalizing the rights of future people is one way of acknowledging the importance of taking future as much as present generations into consideration when making decisions today. A constitutional provision may then be implemented through legislation in various domains. Rules may be enacted regarding e.g. pension schemes, the public debt, the long-term management of radioactive waste or the protection of biodiversity. Constitutional rights alone would no doubt be far from telling us how to do so in detail. But they would certainly give weight to the concern for intergenerational justice, whatever precise forms it may take.

Still, advocates of the rights of future generations have to face two fundamental challenges. First, how could people who do not exist have rights? This worry should be taken seriously. However, as it is realistic to assume that there will be at least some people in the future and provided we accept that these people, once they will come to exist, could *then* be regarded as right-bearers, this is enough to justify the possibility of correlative obligations accruing to the members of the *current* generation. Assuming e.g. that there will be some people in fifty years,

some of which are not yet born, and that they will then have e.g. the right not to live a life not worth living because of given environmental conditions (such as a nuclear winter), we can justify the existence of e.g. the obligation for the current generation not to act so as to make the occurrence of a nuclear winter very likely in fifty years. Admittedly, we only rely on a notion of future rights here (see e.g. Elliot, 1989). Still, such *future* rights could very well be correlated with *present* obligations as long as it is reasonable to expect some of our actions to have impacts in the future.

## Harm and Non-Identity

The second challenge - referred to as the non-identity challenge - is both more serious and more unexpected (see e.g. Parfit, 1984). Let us start with a simple case. A practitioner is being asked by prospective parents whether there is any chance that a given disease could be genetically transmitted to their child if they were to decide to conceive one. The doctor says "no" and the parents then decide to conceive a child. However, the latter turns out to be affected by the disease and the parents eventually find out that the doctor had misinformed them. One may very well consider that the doctor harmed the parents through his mistake. And as he should have known about the serious risk of genetic transmission, he also wronged them, i.e. he violated one of their rights (as it results from their contractual relationship with the doctor). There still remains an extra question: did the doctor also harm and wrong *the child itself*? In our example, the child, albeit being handicapped, has a life worth living. But the crucial fact is that the doctor's mistake is also a necessary condition for the handicapped child's very existence. Had the doctor not made this mistake, the parents would have decided not to conceive this child. Hence, the only possible existence for *this* child was the one he actually has, namely one affected with a genetic disease (on such cases referred to as "wrongful life cases": Roberts, 1998).

When we use a concept of harm, we compare the current condition of a given person (here the newborn) with the condition that would have been hers in the absence of the allegedly harmful action. Once the former is worse than the latter, we conclude that this person has

been harmed. However, in cases like the one we are discussing, such a comparison is made impossible since in the absence of the allegedly harmful action, the victim would not have existed. Once we accept that non-existence cannot be regarded as the state of a person, we have to conclude that, unless the child has a life not worth living, he cannot be said to have been harmed by the doctor's mistake. In such a "non-identity" context, our standard concept of harm is made inoperant. And once we consider that ascribing rights to people only makes sense if and only if their violation could be said to result in a harm to these people, this potentially affects, if not the possibility, at least the content that could be given to the rights of future people.

## The scope of the problem

The non-identity challenge is relevant to all cases in which adopting one policy or another will also affect the identity of those who will be born, hence the possibility of using concepts of harm and rights. By "affecting the identity", we do not simply refer to whether Paul will be tall or tiny depending on whether we adopt a given food policy or any other course of action. We refer more radically to whether it is Paul or Ruth (or anybody at all) who will be born, namely different people.

In fact, it appears that the scope of the non-identity problem extends much beyond the medical case presented above. Hence, the non-identity challenge should be taken very seriously. Replace our choice between mistaken and non-mistaken medical advice with a choice between car and bike. If I take a car every day to go to my job, this will have two types of relevant consequences. It will have a negative impact on the present and future state of the atmosphere, given that it will increase emissions. However, it will also have an impact on the identity of my future child. For, coming back home earlier or later than if I had taken a bike will also affect the timing of my sexual intercourse. Hence, given the very large number of competing spermatozoa, it is very likely to affect the very identity of the child I will conceive together with my beloved. In other words, if not all, at least many of our actions and policy choices in fields such as transportation or energy production that

*(continued on page 11)*

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*("Constitutionalizing..." continued from page 10)*

have no direct connection with procreation choices will still have an impact on the identity of our children, through modifying the timing of our daily activities, including procreative ones.

Imagine now a father having to face his daughter. Having grown 17 and having become a green activist, she asks him: "why did you not choose the bike rather than the car? The atmosphere would be much cleaner today! And given your circumstances at that time, you had no special reason not to take the bike!". The father may well answer: "True. Still, had I done so, you would not be here. Since your life in such a polluted environment is still worth living, why blame me? I certainly did not harm you. Which one of your right did I violate then?". Some will find the father's answer at best misdirected, at worst shocking. And still, there may be no obvious way out.

### An obligation to catch up

Let me now suggest one avenue that applies in the car case, while not being applicable to our earlier medical case. Let us assume that we want to constitutionalize the right for the members of each generation to inherit an environment in as good a state as the one the previous generation inherited, everything else equal. Future people do not have this right now. But they will, as soon as they will come to existence. Still, how can we address the non-identity challenge regarding this right? If we consider that the fulfilment of the obligation to bequeath a "clean" environment should be assessed *at the end of each person's life* (complete-life obligation), the following strategy can be envisaged. As long as the father's pro-car choice was a necessary condition for his daughter's existence, it remains unobjectionable. However, as soon as the daughter was conceived, all his subsequent polluting actions were no longer falling within the ambit of the non-identity context. Nor is there any reason to hold the view that given his pre-conceptual polluting behaviour, the father's obligation to bequeath a clean environment should be attenuated accordingly. In principle, we should expect the father to catch up as soon as his daughter has been conceived in order to be able, at the end of his life, to eventually meet the requirements of his constitutional obligation.

This "catch up" argument relies on the existence of a generational *overlap*. If we are dealing with three or four generations ahead, it is less likely that such an over-

lap would still hold, hence that this strategy would remain available. This is worrying as environmental problems often involve long-term impacts. However, there is a solution to this problem too. For we can adopt a transitive strategy, i.e. one that sets up rights and obligations only between neighbouring generations that will at least at some point in time have a chance to overlap. And with a chain of such obligations, it still remains possible to take into consideration remote future generations. Imagine three generations (G1, G2, G3). G1 overlaps with G2, but not with G3. G2 overlaps with G3. Members of G1 do not have obligations *towards* members of G3. Still, G1 has obligations towards G2. And among these obligations towards G2, there might be obligations *about* G3. The idea is not that from the point of view of G1, members of G3 matter less morally than those of G2 because they would be more remote in time. It is rather that given the absence of overlap between G1 and G3 and provided that we find ourselves in a non-identity context, most actions of G1 having an impact on G3 would be immune from potential moral criticism because they would all be "pre-conceptual" actions. Still, if it were to turn out that the long-term effects of G1's actions on the members of G3 were such that it would force G2 to make extra efforts in order to make sure it would fulfil its own obligations towards G3, then G1 may in fact violate its obligations towards G2 itself. And this is how the transitive approach works. Admittedly, G2 should not fully compensate G3 for disadvantages resulting from G1's action, as G2 has no causal responsibility in G1's action. However, as a matter of distributive justice, G2 can be expected to operate some intergenerational redistribution, such that G3 would not end up worse off than G2, as when a person is morally expected to help another one facing some disadvantage caused e.g. by an Earthquake for which none of them can be held responsible.

### Phrasing future rights

Hence, regardless of the content of the rights we want to grant to future people and insert in a constitution, we have to consider two constraints on the nature of these rights. First, the rights of future generations - more precisely of future individuals - can only be *future* rights. Phrasings such as "Future generations have a right to..." should thus be abandoned as they convey the idea that such *future*

people already have rights now. Second, as the rights of future generations should be conceived as correlates of obligations towards future people, they can only apply to overlapping generations. This is an extra reason to abandon the expression "Future generations have a right to...". For once we acknowledge that the scope of the non-identity context is a significant one, future generations beyond those which we shall overlap with will never have any rights towards us, not even future ones. Preference should then be given to sentences such as "Each generation has towards the previous one the right to ..." or "Each generation has towards the next one the obligation to...". This does not mean that future rights cannot be meaningful and necessary to account for some of our current obligations, nor that it may not be important to constitutionalize such future rights. It only entails that we should be clear both about the nature of these rights and about who their bearers are. Restricting ourselves to the future rights of the next generation(s) with which we shall overlap may seem minimalistic. It is however the price to pay if we take seriously the two challenges examined in this paper. And it is not too high a price as most of the work can be done on such grounds. What then remains to be offered is a proper definition of the content of such rights. But this is another story (see. e.g. Gosseries, 2004).

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Axel Gosseries is a philosopher (PhD., Louvain, 2000) and lawyer (LL.M., London, 1996). He is an Associate Research Fellow at the Fonds National de la Recherche Scientifique (Belgium), based at the Chaire Hoover d'éthique économique et sociale (Université catholique de Louvain, Belgium). E-mail: gosseries@etes.ucl.ac.be  
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## Open letter:

### Dear Mia, Let's Tread Lightly on the Planet, Together

37,000 ft. over Oostende  
6.30 a.m. Thursday, 18 March 2004

Dear Mia,

I'm looking out the plane window as the thin streaks of dawn light up the European sky above my Lufthansa flight heading east over Belgium. Three days ago some young people in Germany asked me to write an article for them on the subject of sustainability and inter-generational justice. As fate would have it, that was the day you were born. My first grandchild! Your birth makes me very excited and proud. Welcome to planet Earth!

Well, when I say young people, I mean young compared to me. To you, they are not at all young. They are the same age as your father.

Whether someone is old or not depends on where you are in time. But whatever age we are, whenever and wherever on Earth we were born, we are all closely related. Related in an emotional way through familial love, related in a physical way through cooperative work for our collective good, and related in a divine way through our spiritual enquiry and a common cosmic yearning. Everything each of us does has an effect - on ourselves, on one another, on the planet, even on the greater cosmos. Gabriel Garcia Marquez once said that a butterfly's gentle wings can cause a ripple disturbance that is felt on the outer planets in the solar system. Whether metaphorical or literal, it is a beautiful truth.

Beautiful truths and planetary disturbances are what I am writing to you about today. It will be a little while before you read this, or even have your father read it to you. Perhaps one day, when I have retired from the United Nations and Marilyn and I are living on *Waitakeke* Island in *Waitemata* Harbour not too far from where you now live, all three of us can talk about this article, and what it means for three generations to share the planet. The indigenous tribes of North America have a saying that every decision their tribe takes must have regard for its likely effect on the seventh generation down. Seven generations from you take us back through your father (David), me (Kennedy), my father (Robert), his father (Arthur), his father (Robert) to his father (Robert). And I believe the Indian saying holds great wisdom. The decisions the first Robert Graham made, in the late 1790s, are having an effect on you today. Let me explain.

Robert senior owned a farm and a coal-mine in Lambhill, on the western outskirts of Glasgow. The farm, like most others, ran mainly cattle. He and his neighbours had to contend together with the potential tragedy of the commons. If the cows were completely confined to the fenced-off pastures, he simply needed to ensure that, through rotation of fields and good husbandry, they lived as well and produced as optimally as his skill-knowledge allowed. But if they shared land, they faced the dilemma that it was in each farmer's short-term interest that his cow munched more grass than the others, producing more to greater individual profit. But competitive bovine-eating soon would ruin the land for all.

Humans had been facing this dilemma long before Robert Graham in the 18th century. They faced it along the Nile, seven millennia ago, that thin strip of land along the world's most beautiful blue river. The *Maori* people were facing it in *Aotearoa* precisely when he was wrestling with it in Scotland. We face it today with global fishing quotas. We may face it on the moon and on Mars, either in your lifetime, or seven generations after you. Not with cows, necessarily! But with sharing a celestial commons....

Robert junior was born in 1820. He was not the eldest and did not inherit the farm. Did that release him from the challenge of what we have come to call sustainable development? No, he got on a ship, the *Jane Gifford*, at the age of 22 and came out to New Zealand and simply faced it there. It took him three months to travel out. I have his diary from those vivid days which records his daily life on the ship. He writes of his excitement at rounding Cape of Good Hope, the tedium of routine on a cramped deck, his awe at the vastness of the planet's oceans, the joy of reaching New Zealand, his grief over burying young children at sea before they arrived.

On arrival he joined a brother up north of Auckland at what was then the capital, *Kororaraka*. And together they went into the trading business. He spoke good *maori* and became friends with the warrior chief of the region, *Hone Heke*. That saved his life when, after chopping the British flagpole down three times, *Hone Heke* sacked the town. Robert had been warned by his friend, the chief.

*Maori* had been facing the challenge of sustainable development over the eight centuries they had been living on those islands in the South Pacific. They rotated their cropland and they nurtured the foreshore seafood - the *kaimoana*. But they also lit clearing fires that would get out of control and they hunted the wonderful *mca* bird out of existence. The biodiversity in *Aotearoa*, the last soil to feel human feet - in the ninth century of the Common Era - was phenomenally rich. A young and raw land, with no predatorial mammals and strange flightless birds. The *mca* stood six feet above its human predator - the largest bird of modern times - rendered extinct around the 17<sup>th</sup> century. The *kiwi*, flightless, nocturnal, shy, resilient - proud symbol of the nation today. The ancient *tutara* with its 'third eye', throwback to a former geological age. Are we doing enough to preserve what's left, so that you might enjoy this unique heritage? Not really - we take it all for granted, and some just don't care.

Robert soon ran cattle of his own - the first cattle station in New Zealand, on *Motuibe*, the island in the Waitemata next to *Waitakeke*. You will not know yet what *Waitemata* means. 'Sparkling waters'. Is it still sparkling? Well, more than when I was your age.

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("Open letter..." continued from page 12)

My boyhood city, with half a million souls, would discharge its untreated human waste into the harbour near one of the best swimming beaches. Some things improve.

One day a century and a half ago, in the 1840s, Robert went swimming just north of Auckland at a beach called *Waivoua*. He wondered why the local chief had half-buried himself in the sand. Then he found the sands were warm! Geothermally heated with great curative qualities for arthritis. So your great-great-great grandfather bought the land around the beach and set up the first tourist hotel in the nation's history, for elderly Auckland colonialists seeking relief from their pains. It was a success. Did Robert run a sustainable enterprise - an eco-touristic delight? It probably never crossed his mind.

Later in his life in the 1870s, Robert mediated a dispute between two *Maori* tribes and in return they sold him some land around *Wairakei*, near *Taupo*. That is where a famous geyser gushed out of the 'Dragon's Mouth'. The land was a huge geothermal area but they didn't have the knowledge then to generate power - they just used it for tourist visits. Eco-tourism? Well I think they at least looked after it well - I have photos of them posing proudly beside the geyser as it plays.

Robert's generation largely devoted their lives to cutting down New Zealand's native trees. The *kauni* tree, in particular, is a superb native hardwood. It grows 20 metres high before the first branches start, and so it was prized for ship-building and especially for masts. Now there are not many *kauni* left but at least they are protected. There is a magnificent one up in the *Waipoua* Forest, three hours drive north from where you live right now. Born before Christ, it stands over 50 metres tall and its trunk is the size of a house. It is called *Tane Mahuta* - God of the Forest. It attracts many tourists, and is part of a native reserve and eco-friendly. We're beginning to learn, as the generations go by.

After Robert came Arthur, my own grandfather, of whom I have dim memories. He ran the farm at *Wairakei* in the early 20th century and tried to keep it 'sustainable'. He didn't use that word though, and certainly didn't know that, at the other end of his century, the world would turn sustainability into a global imperative. *Wairakei* is where my father was born, in 1907 - nearly a century ago. There were, in those days, a billion and a half people on Earth. Today, in the year of your birth, four times that. When you are my age, six times that. The pressure of the global human population is remorseless. It is that, along with our over-consuming lifestyles, that is degrading the planet.

My father's was the only *pakdxi* family in the area, all the others being *Maori*. My father would go trout fishing by himself, barefoot, along the *Waikato* River just below the mighty *Huka* Falls. He loved the pristine, untamed beauty of the land. When he grew up, they sold the geothermal area to the Government which developed a power station from it. They tended to think it was renewable energy then but of course it has proved finite and not all that efficient either. And the government also developed hydro-electricity everywhere along New Zealand's fast-flowing rivers. They had plans to damn the beautiful *Aratiatia* Rapids where my father used to fish. He formed the first environmental protest group, in the 1950s, against the idea. He used to travel to the capital, Wellington, for meetings with the Minister of Works. They had a lot of arguments. In the end there was a compromise where the rapids were damned but there was agreement at keeping a certain water level all the time. It's not too bad, and the tourists still like it, but it was never quite the same again and my father was permanently sad about it. Whenever we went back he would have a far-away look in his eyes, and he didn't go back so often either.

When I was a boy I used to go fishing with my father in the big fresh-water lakes - *Rotorua*, *Rotoiti*, and *Taupo* - and *Waikakani* River. That river was about as clean and pure as Earth offers, and is like that even today. Few people, lots of fresh rain, and a pumice upland that drains fast. There are places on this Earth still fit for the gods.

When I became a young adult the green movement had started around the world, and we were all more environmentally conscious than even in my father's day. Or so we thought. I remember speaking with David McTaggart once about his movement protesting the French atmospheric tests which spewed radioactive pollutants straight into the South Pacific skies. His Greenpeace vessel had been boarded and he had been beaten up. Environmentalism - saving the planet - was becoming a serious, and dangerous, business. As the years passed I became increasingly conscious of the need to 'think globally and act locally'. I was attracted to the Gaia theory about the planet's homeostasis and the need for humans to live in harmony with it. I tried to adjust my lifestyle to that. I am not sure what difference it has made because you are always a part of the broader economic grid. It's difficult to opt out completely. I have written books about the need to pursue the 'planetary interest' in sustainable development and environmental integrity. And I have traveled all around the world to attend meetings and conferences about these things. And yet I realize that the depletion of the ozone from all the planes that have flown me literally millions of kilometres perhaps charts up a net negative contribution on my part to helping to save the planet. It's complicated, modern living.

But ozone depletion has come back to haunt me. Our Scottish cousins, along with their European and American counterparts, are principally causing the problem. We New Zealanders, along with our Australian and South American counterparts, are suffering the consequences. The ozone hole drifts north each southern spring from the Antarctic over our vulnerable national skies, and the melanoma rate shoots up. When I painted the roof of our cottage a decade ago my back went an unhealthy red instead of the wholesome brown I recall from my youth. New Zealand radio announces maximum exposure time each day and the schoolchildren wear caps and long sleeves where we did not. You will never know the care-free joy of Saturday sport and summer holidays without the spectre of a lethal skin-burn.

Your father is like me, a hybrid. He is a natural environmentalist and he has thousands of young palm seedlings which he tends with great care. Yet when he was younger he drove off-road hill-buggies and jet-boats that over-consumed fossil fuels. We're

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*("Open letter..." continued from page 13)*

all a mix when it comes to lifestyle and personal sustainable living. His generation must decide on genetic modification of food - an issue that matches productivity against prudence. His brother is environmentally conscious too. He recently made a film about climate change and denial. It showed a New Zealand family whose house became inundated with rising water but who kept living their day as if nothing was happening, watching the All Blacks playing rugby with the water rising around them. The film was shown at the Sundance Festival in Utah this year. I was proud of that and lucky to be in New York that very weekend. So I leapt on a plane and shot out to Utah to see it and to be with him. That depleted the ozone layer further. Should I not have gone? The plane was flying anyway. I was excited about his film and keen to see him. I see my sons only once a year or so.

So, Mia, you see how it is. Deforestation, cattle-grazing, eco-tourism, species-protection, ozone-depletion, fossil-fuel consumption, genetic modification - seven issues for seven generations in one family wrestling with the challenge of treading lightly on the planet, a family that spread across its vast curvature until it reached the antipodes. No generation is more or less moral than another - we just tackle the changing dimensions of sustainable living as best we can. How to survive, how to be secure and happy, and yet pass the planet on, in as good a shape as once we found it.

But, of course, that is not happening.

You will not be very old before you become aware of how fast the planet is changing under human influence, and you will soon begin to ask yourself what you can do to help. Our fellow life-forms are dying out fast, including many in New Zealand. The forests are still being cut at an alarming rate, especially in the tropical countries. The planet cannot afford such deforestation but it is hypocritical for rich countries to cry halt to the poor countries when they have spent the previous few centuries cutting down their own and don't change their lifestyles today. That's called inter-generational injustice - cross-spatial, cross-temporal - and it's a complex issue to sort out. Nor is it going away.

One thing you can do, before you're very much older, and that is to start to think about all of this. I recently wrote an article about the need for a leadership ethic that requires us all to 'tread lightly on the planet'. I said that humans spend too much time fighting each other in the name of God and not enough learning how to nurture the planet. One of the problems is that we don't have many techniques for measuring just what we are doing to Earth.

But there is a way of doing so that has been devised in recent years. It's called the 'ecological footprint' and it measures the amount of land you need to sustain yourself at the level of your current lifestyle. That footprint can be measured for yourself as an individual, your country as a nation and humanity as a species. The current estimate is that each human, on average, leaves a footprint of 2.8 hectares to live, and this is growing all the time. But with a finite amount of land and half our resources being finite, our global 'earthshare' per person is about 2.3 hectares and shrinking every day. So we are increasingly over-consuming, ecologically borrowing forward - drawing down on credit from our children's ecological heritage. We are not leaving the planet as we found it, but rather for the worse, in a depleted state.

I must say that, on behalf of my generation, I apologize to you, for that.

I am not too sure what Marilyn and I can do to rectify what is a sad situation for you and your siblings and cousins to come. We plan to go home one day before long, onto *Waibeke* Island, and retire to our house there. We have ideas of rebuilding the house into a vision of the home we would like for ourselves, and we want it to be as eco-friendly as possible. Solar panels, grey water disposal, under-floor heating through a reverse-flow mechanism that extracts the natural heat from the ground. We'll grow much of our own food and live as lightly as we can in our daily habits. Just a small car, lots of walking and swimming. And SRI - socially-responsible investing. We'll try to make our marital footprint decently small at the end of our lives. And we'll hope that this can help. But even that is complicated. Should we just live in our modest little cottage as it stands today - and avoid the footprint of a refurbished house? Stay in our modern cave as it is right now? Stop the 'development clock'?

By the time our plans are about to happen, you will be just old enough to talk with us about all this. You'll be perhaps five or six, and starting to think for yourself. How lightly can each generation tread during its respective time on Earth? Marilyn and I will look forward to our conversations with you - on behalf of Robert, seven generations back. I'm sure we'll have a lot to learn.

Love from Ken

*Kennedy Graham is Senior Fellow at United Nations University (UNU) in Bruges, Belgium and was Director of the UNU Leadership Academy, 1999 - 2002.*



You can know the name of a bird in all the languages of the world, but when you're finished, you'll know absolutely nothing whatever about the bird... So let's look at the bird and see what it's doing - that's what counts. I learned very early the difference between knowing the name of something and knowing something.

*Richard Feynman*



# Environmental Policies in Europe

by Commissioner Margot Wallstrom

Environmental policy is one of the EU's success stories. Over the last 30 years, major progress has been made in establishing a comprehensive framework of environmental legislation and in ensuring that it is implemented effectively throughout Europe. Thanks to EU environmental legislation, considerable improvements have been made, for example, in cleaning up the air that we breathe or the quality of water in our rivers. But we still face major problems and in some areas the state of the environment is actually getting worse than better. Sustainable development that ensures a healthy environment for future generations is the overriding objective. We still have a long way to go before we achieve that goal.

European citizens are concerned about the state of their environment. Numerous surveys show the extent of that concern, an example of this being a Eurobarometer Flash survey that was commissioned by the Commission and published in June 2002. The survey data revealed that the vast majority of European citizens are worried about future trends in areas like environment and health, nature and wildlife protection, waste and climate change. They are convinced that the state of the environment is the greatest single factor that impacts most upon the quality of life. Those surveyed also feel that public policy-makers should consider environmental policy as important as the other two pillars of sustainable development, namely economic and social policy.

## Public concern as obligation: The EAP'S

As Environmental Commissioner I am encouraged to see how so many European citizens clearly demand increased environmental protection. By introducing new approaches to environmental policy-making, as outlined in the 6th Environmental Action Plan (6th EAP), we are now much better placed to achieve that main objective of ensuring a sustainable future for generations to come. If we are to achieve this aim we must recognise the close interrelations between the environment and social and economic development.

The 6th EAP, which puts forward a series of actions that must be met by 2010, targets the resolution of persistent environmental problems in four priority areas: climate change, nature and biodiversity, environment and health and waste. The programme emphasises the need for a new approach to policy-making that is based on a broader participation and dialogue with all sections of civil society.

The most recent EU Action Plan was launched to boost Environmental Technologies for innovation, growth and sustainable development. Although there are still many barriers, including the complexity of switching from traditional to new technologies, and insufficient access to capital, the Action Plan aims to overcome these barriers through a concerted European effort to help maximise the potential of environmental technologies.

## Total rethink needed?

As environmental policy has developed, so too has the range of tools that policy-makers can use to implement it. New EU environmental legislation should continue to evolve and adapt to reflect this new approach to policy-making. But it is no longer enough to simply draw up new legislation and set ambitious targets; unless there is broad consensus among policy-makers and stakeholders that the targets are feasible and cost effective and that their implementation can be effectively monitored, those policy targets will remain tantalisingly out of reach. In other words, our traditional approach to protecting the environment needs a total rethink if it is to produce the results that are so urgently needed. We need a broad range of innovative instruments to tackle ever more diffuse sources of pressure on the environment. We must provide industry consumers or transport users with a real incentive to change their behaviour.

A greater emphasis on the environmental component of the sustainable development equation can, notably, be achieved by actively involving all sections of civil society, particularly the younger generation, in all stages of the policy-making process and by harnessing their commitment.

Ensuring the integration of environmental concerns into other policy areas like transport, energy, agriculture, fisheries and industry is a key ingredient in achieving sustainable development. I would also like to emphasise that we need to develop instruments to promote greater environmental awareness and commitment amongst the business community, as well as citizens.

## Pivotal role of the youth!

Better quality and easily accessible information on the environment will help sha-

pe opinions and have a positive effect on the decision-making process. Access to information and participation in decision-making is the cornerstones of an effective environmental policy. Without the support of the citizens - and all stakeholders - we cannot succeed. Above all it is the young people of today with their energy and commitment, that we must listen to and involve in a continue dialogue on the current state and future challenges facing the environment. They are the ones that will face the consequences of my generation's ignorance and short-sightedness. The environment is the legacy that we will leave them.

Enlargement of the European Union is looming large on the horizon. An expanded Community will bring with new challenges and opportunities. But above all, enlargement puts the spotlight, more than ever before, on the need for effective environmental protection.

## From Europe to the World

Ultimately though, sustainable development is a global challenge that needs concerted international action to find long term solutions. The World Summit of Sustainable development in Johannesburg provided a golden opportunity for all the parties to redouble their efforts, driven on by strengthened commitment to global co-operation. Europe must provide international leadership, just as it has done with the Kyoto process.

What we wanted above all to emerge after the Johannesburg Summit was a set of ambitious but realistic targets and a strong political commitment to an action plan that can deliver concrete results to which we can be held accountable. The eradication of poverty and the promotion of sustainable consumption and production patterns are the overriding objective. We share the views, expressed by the UN Secretary General Kofi Annan, that water, energy, health, and bio-diversity are the major priorities that we must pursue. In addition, the question of good governance both at national and international level has to be addressed. Within this context, the EU will pay special attention to and provide strong support for the efforts that the African countries themselves are making to achieve sustainable development.

*Margot Wallström is Member of the European Commission responsible for Environment.*



# The Making of the Earth Charter

by Ruud Lubbers

It started in the 1960s. I had young children and was living in Rotterdam. During those years, I observed in my garden how things became filthy quickly because of the pollution caused by the chemical industry. I heard from my parents how youngsters used to swim in the river. This was already history as all the fish had vanished. As a young father, this started to irritate me.

In fact, my first job in local politics was related to this. Then in 1970, I read the *Limits of Growth* of the Club of Rome. Therefore when I became responsible for economic affairs and energy from 1970 to 1973, the concept of selective growth was obvious for me.

In the 1980s, when I had become Prime Minister, after my first term in office which has basically been about sound economics, I decided to devote more attention to the environment. This time, however, it was inclusive and for the whole country.

This resulted, in 1989, in the first comprehensive green plan. This was also the first time that the coalition ended through a political crisis on the dimensions to prioritise the environment.

As we started as Ministers at the same time and we were of the same age, I had become a good friend of Gro Harlem Brundtland who in *Our Common Future* introduced sustainable growth as a new ambition.

It led to an international meeting in The Hague. Upon the initiative of Michel Rocard, the then Prime Minister of France, Gro Harlem Brundtland and me, the Declaration of The Hague was produced. This document functioned as the first draft for the agenda for the Earth Summit in Rio de Janeiro. The Earth Summit was chaired by Maurice Strong and as

a participant I recall very clearly the amazement of us politicians about the massive and active presence of the NGOs there.

These NGOs made a strong plea to consolidate the new paradigm on the relation between nature and mankind in order not to give in any longer to brutal exploitation and exhausting "Mother Earth" by creating an Earth Charter.

That was still the notion and Maurice Strong made it clear that one could not derail the practical dimensions of the agenda in Rio de Janeiro by this initiative. At the same time, he promised the NGOs to work on this after the conference. And so he did. He installed an Earth Council with an agenda and the making of an Earth Charter was a prominent point.

I was still Prime Minister of the Netherlands when a few years later friends of Mikhail Gorbachev, supporting him in his "Green Cross" initiative, came to me with a request for support as this "Green Cross" movement had, as well, an interest in a similar ethical initiative as the one Maurice Strong had begun. For me, it made sense to bring both together and I did so in The Hague. Since then, there are two godfathers of the Earth Charter, Maurice Strong and Mikhail Gorbachev. After I left office in 1994, I entered the Earth Charter Commission.

I speak now from the mid-1990s. My interest increased further through my activities as a part-time Professor of Globalisation. Indeed, the ethical framework was needed to underpin the interconnected efforts to realise a more just and sustainable future. It became clear that different dimensions were very much connected. My knowledge and interest in the more limited dimension of sustainable development was further supported by

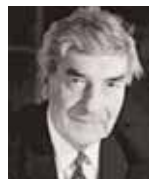
my work in the Independent Commission on the Oceans, and this continued when I became the International President of the World Wildlife Fund.

From 1994 and for about seven years, the Earth Charter in the making was discussed almost endlessly with all sorts of civil society representatives. It was not easy to find the exact wording. There are so many different cultural and religious traditions; and of course it was important to conclude with a document that reflected the richness of and respect for all these traditions. But we succeeded and from there on, the work started to let it function in the efforts of so many individual and institutions who are working on a just and sustainable future of mankind.

The Earth Charter is now in place to support all sorts of efforts as called upon in the Earth Charter; and the Earth Charter initiative itself is being supported more and more through endorsements, not only of individuals and civil society organisations but also of local governments in all parts of the world. An important step towards the widespread use of the Earth Charter in education is the recent decision of UNESCO to integrate the Earth Charter in the UN Decade of Education for Sustainable Development (2005-2015).

These days, I am the United Nations High Commissioner for Refugees. This is a rather specialised area of concern of people for people but even here I am encouraged by the Earth Charter initiative.

*Mr. Ruud Lubbers is the former Dutch Prime Minister and currently the United Nations High Commissioner for Refugees*



## Introduction:

The Earth Charter is a declaration of fundamental principles for building a just, sustainable, and peaceful global society in the 21st century. It seeks to inspire in all peoples a new sense of global interde-

pendence and shared responsibility for the well-being of the human family and the larger living world. It is an expression of hope and a call to help create a global partnership at a critical juncture in history.

In 1987, the United Nations World Commission on Environment and Development issued a call for creation of a new charter that would set forth fundamental principles for sustainable deve-

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*("Earth Charter..." continued from page 16)*

lopment. The drafting of an Earth Charter was part of the unfinished business of the 1992 Rio Earth Summit. In 1994, Maurice Strong, the secretary general of the Earth Summit and chairman of the Earth Council, and Mikhail Gorbachev, president of Green Cross International, launched a new Earth Charter Initiative with support from the Dutch government. An Earth Charter Commission was formed in 1997 to oversee the project and an Earth Charter Secretariat was established in Costa Rica.

The Earth Charter is the product of a decade long, worldwide, cross-cultural conversation about common goals and shared values. The drafting of the Earth Charter involved the most open and participatory consultation process ever conducted in connection with an international document. Thousands of individuals and hundreds of organizations from all regions of the world, different cultures, and diverse sectors of society have participated. The Charter has been shaped by both experts and representatives of grassroots communities. It is a people's treaty that sets forth an important expression of the hopes and aspirations of the emerging global civil society.

The ethical vision presented in the Earth Charter recognizes that the pressing issues of our times are not isolated problems that can be addressed by piecemeal decision-making. Rather, they are interconnected phenomena demanding integrated solutions based upon a common ethical framework. The Earth Charter argues the need for sustainable paths of development that ensure ecological integrity together with social and economic justice. Sustainable living also means building a culture of tolerance, nonviolence, and peace. The Earth Charter provides a new framework for thinking about and addressing the critical challenges facing humanity in the decades ahead.

The vision of the Earth Charter will be implemented only to the extent that individuals, communities, organizations and governments accept responsibility for helping to bring about a more sustainable way of living. All players and sectors have vital roles to play, with those in positions of affluence and power carrying a special burden of responsibility. At a time when major changes in how we think and live are urgently needed, the Earth Charter challenges us to examine our values and to choose a better way.

## PREAMBLE

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations.

### Earth, Our Home

Humanity is part of a vast evolving universe. Earth, our home, is alive with a unique community of life. The forces of nature make existence a demanding and uncertain adventure, but Earth has provided the conditions essential to life's evolution. The resilience of the community of life and the well-being of humanity depend upon preserving a healthy biosphere with all its ecological systems, a rich variety of plants and animals, fertile soils, pure waters, and clean air. The global environment with its finite resources is a common concern of all peoples. The protection of Earth's vitality, diversity, and beauty is a sacred trust.

### The Global Situation

The dominant patterns of production and consumption are causing environmental devastation, the depletion of resources, and a massive extinction of species. Communities are being undermined. The benefits of development are not shared equitably and the gap between rich and poor is widening. Injustice, poverty, ignorance, and violent conflict are widespread and the cause of great suffering. An unprecedented rise in human population has overburdened ecological and social systems. The foundations of global security are threatened. These trends are perilous-but not inevitable.

### The Challenges Ahead

The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life. Fundamental

changes are needed in our values, institutions, and ways of living. We must realize that when basic needs have been met, human development is primarily about being more, not having more. We have the knowledge and technology to provide for all and to reduce our impacts on the environment. The emergence of a global civil society is creating new opportunities to build a democratic and humane world. Our environmental, economic, political, social, and spiritual challenges are interconnected, and together we can forge inclusive solutions.

### Universal Responsibility

To realize these aspirations, we must decide to live with a sense of universal responsibility, identifying ourselves with the whole Earth community as well as our local communities. We are at once citizens of different nations and of one world in which the local and global are linked. Everyone shares responsibility for the present and future well-being of the human family and the larger living world. The spirit of human solidarity and kinship with all life is strengthened when we live with reverence for the mystery of being, gratitude for the gift of life, and humility regarding the human place in nature.

We urgently need a shared vision of basic values to provide an ethical foundation for the emerging world community. Therefore, together in hope we affirm the following interdependent principles for a sustainable way of life as a common standard by which the conduct of all individuals, organizations, businesses, governments, and transnational institutions is to be guided and assessed.

## PRINCIPLES

### I. RESPECT AND CARE FOR THE COMMUNITY OF LIFE

#### 1. Respect Earth and life in all its diversity.

- a. Recognize that all beings are interdependent and every form of life has value regardless of its worth to human beings.
- b. Affirm faith in the inherent dignity of all human beings and in the intellectual, artistic, ethical, and spiritual potential of humanity.

*(continued on page 18)*

**You must be the change you wish to see in the world.**

*Mahatma Gandhi*



## 2. Care for the community of life with understanding, compassion, and love.

- a. Accept that with the right to own, manage, and use natural resources comes the duty to prevent environmental harm and to protect the rights of people.
- b. Affirm that with increased freedom, knowledge, and power comes increased responsibility to promote the common good.

## 3. Build democratic societies that are just, participatory, sustainable, and peaceful.

- a. Ensure that communities at all levels guarantee human rights and fundamental freedoms and provide everyone an opportunity to realize his or her full potential.
- b. Promote social and economic justice, enabling all to achieve a secure and meaningful livelihood that is ecologically responsible.

## 4. Secure Earth's bounty and beauty for present and future generations.

- a. Recognize that the freedom of action of each generation is qualified by the needs of future generations.
- b. Transmit to future generations values, traditions, and institutions that support the long-term flourishing of Earth's human and ecological communities.

In order to fulfill these four broad commitments, it is necessary to:

## II. ECOLOGICAL INTEGRITY

### 5. Protect and restore the integrity of Earth's ecological systems, with special concern for biological diversity and the natural processes that sustain life.

- a. Adopt at all levels sustainable development plans and regulations that make environmental conservation and rehabilitation integral to all development initiatives.
- b. Establish and safeguard viable nature and biosphere reserves, including wild lands and marine areas, to protect Earth's life support systems, maintain biodiversity, and preserve our natural heritage.
- c. Promote the recovery of endangered species and ecosystems.

d. Control and eradicate non-native or genetically modified organisms harmful to native species and the environment, and prevent introduction of such harmful organisms.

e. Manage the use of renewable resources such as water, soil, forest products, and marine life in ways that do not exceed rates of regeneration and that protect the health of ecosystems.

f. Manage the extraction and use of non-renewable resources such as minerals and fossil fuels in ways that minimize depletion and cause no serious environmental damage.

### 6. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach.

a. Take action to avoid the possibility of serious or irreversible environmental harm even when scientific knowledge is incomplete or inconclusive.

b. Place the burden of proof on those who argue that a proposed activity will not cause significant harm, and make the responsible parties liable for environmental harm.

c. Ensure that decision making addresses the cumulative, long-term, indirect, long distance, and global consequences of human activities.

d. Prevent pollution of any part of the environment and allow no build-up of radioactive, toxic, or other hazardous substances.

e. Avoid military activities damaging to the environment.

### 7. Adopt patterns of production, consumption, and reproduction that safeguard Earth's regenerative capacities, human rights, and community well-being.

a. Reduce, reuse, and recycle the materials used in production and consumption systems, and ensure that residual waste can be assimilated by ecological systems.

b. Act with restraint and efficiency when using energy, and rely increasingly on renewable energy sources such as solar and wind.

c. Promote the development, adoption, and equitable transfer of environmentally sound technologies.

d. Internalize the full environmental and social costs of goods and services in the selling price, and enable consumers to identify products that meet the highest social and environmental

standards.

e. Ensure universal access to health care that fosters reproductive health and responsible reproduction.

f. Adopt lifestyles that emphasize the quality of life and material sufficiency in a finite world.

### 8. Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.

a. Support international scientific and technical cooperation on sustainability, with special attention to the needs of developing nations.

b. Recognize and preserve the traditional knowledge and spiritual wisdom in all cultures that contribute to environmental protection and human well-being.

## III. SOCIAL AND ECONOMIC JUSTICE

### 9. Eradicate poverty as an ethical, social, and environmental imperative.

a. Guarantee the right to potable water, clean air, food security, uncontaminated soil, shelter, and safe sanitation, allocating the national and international resources required.

b. Empower every human being with the education and resources to secure a sustainable livelihood, and provide social security and safety nets for those who are unable to support themselves.

c. Recognize the ignored, protect the vulnerable, serve those who suffer, and enable them to develop their capacities and to pursue their aspirations.

### 10. Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner.

a. Promote the equitable distribution of wealth within nations and among nations.

b. Enhance the intellectual, financial, technical, and social resources of developing nations, and relieve them of onerous international debt.

c. Ensure that all trade supports sustainable resource use, environmental protection, and progressive labor standards. *(continued on page 19)*

*("Earth Charter..." continued from page 18)*

d. Require multinational corporations and international financial organizations to act transparently in the public good, and hold them accountable for the consequences of their activities.

#### **11. Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care, and economic opportunity.**

- a. Secure the human rights of women and girls and end all violence against them.
- b. Promote the active participation of women in all aspects of economic, political, civil, social, and cultural life as full and equal partners, decision makers, leaders, and beneficiaries.
- c. Strengthen families and ensure the safety and loving nurture of all family members.

#### **12. Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health, and spiritual well-being, with special attention to the rights of indigenous peoples and minorities.**

- a. Eliminate discrimination in all its forms, such as that based on race, color, sex, sexual orientation, religion, language, and national, ethnic or social origin.
- b. Affirm the right of indigenous peoples to their spirituality, knowledge, lands and resources and to their related practice of sustainable livelihoods.
- c. Honor and support the young people of our communities, enabling them to fulfill their essential role in creating sustainable societies.
- d. Protect and restore outstanding places of cultural and spiritual significance.

### **IV. DEMOCRACY, NON-VIOLENCE, AND PEACE**

#### **13. Strengthen democratic institutions at all levels, and provide transparency and accountability in governance, inclusive participation in decision making, and access to justice.**

- a. Uphold the right of everyone to re-

ceive clear and timely information on environmental matters and all development plans and activities which are likely to affect them or in which they have an interest.

- b. Support local, regional and global civil society, and promote the meaningful participation of all interested individuals and organizations in decision making.
- c. Protect the rights to freedom of opinion, expression, peaceful assembly, association, and dissent.
- d. Institute effective and efficient access to administrative and independent judicial procedures, including remedies and redress for environmental harm and the threat of such harm.
- e. Eliminate corruption in all public and private institutions.
- f. Strengthen local communities, enabling them to care for their environments, and assign environmental responsibilities to the levels of government where they can be carried out most effectively.

#### **14. Integrate into formal education and life-long learning the knowledge, values, and skills needed for a sustainable way of life.**

- a. Provide all, especially children and youth, with educational opportunities that empower them to contribute actively to sustainable development.
- b. Promote the contribution of the arts and humanities as well as the sciences in sustainability education.
- c. Enhance the role of the mass media in raising awareness of ecological and social challenges.
- d. Recognize the importance of moral and spiritual education for sustainable living.

#### **15. Treat all living beings with respect and consideration.**

- a. Prevent cruelty to animals kept in human societies and protect them from suffering.
- b. Protect wild animals from methods of hunting, trapping, and fishing that cause extreme, prolonged, or avoidable suffering.
- c. Avoid or eliminate to the full extent possible the taking or destruction of non-targeted species.

#### **16. Promote a culture of tolerance, nonviolence, and peace.**

- a. Encourage and support mutual understanding, solidarity, and coopera-

tion among all peoples and within and among nations.

- b. Implement comprehensive strategies to prevent violent conflict and use collaborative problem solving to manage and resolve environmental conflicts and other disputes.
- c. Demilitarize national security systems to the level of a non-provocative defense posture, and convert military resources to peaceful purposes, including ecological restoration.
- d. Eliminate nuclear, biological, and toxic weapons and other weapons of mass destruction.
- e. Ensure that the use of orbital and outer space supports environmental protection and peace.
- f. Recognize that peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part.

### **THE WAY FORWARD**

As never before in history, common destiny beckons us to seek a new beginning. Such renewal is the promise of these Earth Charter principles. To fulfill this promise, we must commit ourselves to adopt and promote the values and objectives of the Charter.

This requires a change of mind and heart. It requires a new sense of global interdependence and universal responsibility. We must imaginatively develop and apply the vision of a sustainable way of life locally, nationally, regionally, and globally. Our cultural diversity is a precious heritage and different cultures will find their own distinctive ways to realize the vision. We must deepen and expand the global dialogue that generated the Earth Charter, for we have much to learn from the ongoing collaborative search for truth and wisdom.

Life often involves tensions between important values. This can mean difficult choices. However, we must find ways to harmonize diversity with unity, the exercise of freedom with the common good, short-term objectives with long-term goals. Every individual, family, organization, and community has a vital role to play. The arts, sciences, religions, educational institutions, media, businesses, nongovernmental organizations, and governments are all called to offer creative leadership. The partnership of govern-

*(continued on page 20)*

*("Earth Charter..." continued from page 19)*

ment, civil society, and business is essential for effective governance.

In order to build a sustainable global community, the nations of the world must renew their commitment to the United Nations, fulfill their obligations under existing international agreements, and support the implementation of Earth Charter principles with an international legally binding instrument on environment and development.

Let ours be a time remembered for the awakening of a new reverence for life,

the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life.

***For more information:***

Earth Charter International Secretariat  
PO Box 138-6100, San José,  
Costa Rica

Tel: + 506 205 9060

Fax: + 506 249 31929

Email: [info@earthcharter.org](mailto:info@earthcharter.org)

Online: [www.earthcharter.org](http://www.earthcharter.org)

History is the version of past events that people have decided to agree upon.

*Napoleon Bonaparte*

## United Nations Commission on Sustainable Development

by Sebastian Klüsener in cooperation with



To ensure an effective follow-up of the United Nations Conference on Environment and Development 1992 in Rio de Janeiro the United Nations Commission on Sustainable Development (CSD) was created. It is a functional commission of the UN Economic and Social Council. The main tasks of the CSD are to monitor and report on implementation of the Earth Summit and to follow-up meeting agreements such as the Agenda 21 (1992) or the Johannesburg Plan of Implementation (2002) at the local, national, regional and international levels. The CSD also plays an important role in the preparation of the review summits which take place every five years. The commission meets once a year in spring, in April 2004 its 12th session took place.

Since 2004 the CSD functions on the basis of two year "Implementation Cycles", each cycle focussing on a key thematic cluster of issues. For 2004 and 2005 it concentrates on water, sanitation and human settlements, while the next cycle will deal with energy for sustainable development, industrial development, air pollution and climatic change. Additionally, in each cycle around twelve cross-cutting issues are used to tackle the agenda. In the current one these are among others topics such as poverty eradication, gender equality and education. In the first year of this implementation cycle, the so called "Review Year", the commission evaluates progress made in implementing sustainable development commitments agreed upon in the Agenda 21 and other

programme plans and sessions connected to it. In the second year, the "Policy Year", it decides upon measures to speed up implementation and mobilize action to overcome obstacles and constraints, and build on lessons learned.

For the CSD it is very important to generate a broad based participation in sustainable development. Therefore, it aims to increase the involvement of so called major groups in sustainable development efforts at the UN and around the world. These major groups have been identified by the Earth Summit 1992 as Youth, Women, Indigenous Peoples, Non-Government Organisations, Local Authorities, Trade Unions, Business, Scientific and Technical Communities as well as Farmers. Already at the 2002 World Summit on Sustainable Development in Johannesburg major groups were integrated into the intergovernmental process through new approaches and formats of participation, as they were present in high-level roundtables, expert panels and partnership initiatives. Major groups had as well been involved at the 12th session of the CSD in April 2004 in the various activities planned throughout the official session, including a multi-stakeholder dialogue within the high-level segment.

The CSD-session does traditionally not only include the official session, but also numerous side events organised by major groups taking place in UN meetings rooms outside the regular meetings times. For the first time a partnership fair and a learning centre have been incorporated

in the official CSD meeting in the 2004 session. The partnership fair provides a venue for showcasing progress in existing partnerships for Sustainable Development, launching new partnerships and networking among existing and potential partners. It gives participants the opportunity to network, create synergies between partnerships, identify new partners and funding sources, and learn from each other's experiences. The learning centre aims to teach and train at a practical level on various aspects of sustainable developments. Participants should be enabled to implement the Agenda 21 and the Johannesburg Plan of Implementation in their home countries more effectively. Apart from the main annual CSD-session a number of expert group meetings, seminars, workshops and other consultation opportunities are organised throughout the year. Since this years session, they also include five regional implementation meetings organized by the respective UN Regional Commissions. These are especially important for major groups that do not operate at the global, but on a regional or sub-regional level. A calendar of events and a guide about major group participation are available on the CSD web page.

***Website of UN Commission for Sustainable Development: [www.un.org/esa/sustdev/csd/csd.htm](http://www.un.org/esa/sustdev/csd/csd.htm)***

*Sebastian Klüsener is a PhD student, currently living in the Ukraine.*





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Peter Laslett and James S. Fishkin (eds.), **Justice between Age Groups and Generations**  
Reviewer: Diederik van Iwaarden

In this volume, part of an ongoing series entitled Philosophy, Politics and Society, the editors Peter Laslett and James S. Fishkin have put together interesting, wide ranging, sometimes rather difficult articles on the important theme of justice over time. The realisation that the idea of justice over time in combination with the concept of generations is a recent phenomenon in Western thought all the more increases the relevance of this collection of articles. To give an impression of the sort of articles that are included in the volume, the content of a few of the articles will be shortly summarized. The first article by Peter Laslett deals with the question if something like a generational contract exists. In answering this

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Become a member of FRFG today and support us in working towards intergenerational justice. As a member you are invited to all open meetings of the Board of Directors and the Board of Trustees. The minimum annual contribution is 50 €, and only 25 € for those under thirty years. You will receive our magazine *Generational Justice!* four times a year. Complete and send us the membership form on the last page of this magazine today! Your children and grandchildren might be grateful.

question Laslett deals with issues such as a contract between removed generations and trust between overlapping generations, which can also be seen as the difference between an intergenerational contract and intragenerational trust. He goes on to list the advantages and disadvantages of thinking of justice over time in terms of a contract. Interesting and typical also of the other articles in the book is the practical application in the form of real life examples. Another interesting article is written by George Sher. Sher argues that it is right to compensate for the wrongs of the past. This shows that intergenerational justice is not only concerned with future generations, but also with past generations. Sher goes back a long way in history and argues that ancient wrongs should also be compensated for. He claims that we should do our best to right history's wrongs. Once more the examples used, do much to clarify these, at first glance, difficult concepts.

Lastly, the article by Jonathan Glover looks at the ethical questions that come up when deciding if we should aim for normal babies, rather than those with disabilities. It is a difficult question. Of course, there are many examples where disabled persons live happy and fruitful lives even though doctors have predicted otherwise. However, with today's technology we are capable of seeing disability at a very early stage in pregnancy, when abortion is still an option. In this way we are able to directly influence future generations (even to the extent that we can decide who will be part of that future generation) in a way not possible before. In a clear and involved manner Glover goes through many of the moral issues concerning disability, screening and he uses philosophical theories to strengthen his arguments.

All the articles demonstrate a good theoretical basis. This, however, does make many rather difficult for readers who are not used to scientific literature or who are not familiar with the central themes. The intended readers of the book are therefore mainly fellow scientists and students.

Common to all articles is the use of examples and the application of the theory to current issues. This clarifies the difficult concepts to a great extent and also demonstrates the relevance of the topics discussed. The issues raised can be said to be at the heart of all moral debates in modern society.

Finally, this work can also be recommended because of its wide range of issues. Although each article deals with the central theme of justice over time, each article does so in a completely different and unique way.

Peter Laslett, James S. Fishkin (eds.): *Justice between Age Groups and Generations*, Yale University Press 1992, 243 pages, ISBN 0-300-05073-9

Bruce E. Auerbach,  
**Unto the thousandth Generation: Conceptualizing Intergenerational Justice**  
Reviewer: Maarten Malczak

"And showing mercy unto the thousandth generation of them that love Me and keep My commandments." So it is written in the Old Testament. At first it seems rather odd to adopt parts of a biblical remark for a book title which tries, as outlined in the subheading, to conceptualise Intergenerational Justice. But as one can already expect, the title of Bruce E. Auerbach's book is not chosen accidentally. By defining his topic as *intergenerational justice* he tries to develop a theoretical framework which will make it possible to judge policies, that might even affect the thousandth following generation, whether they are intergenerationally just or not. Furthermore, the assembling of the book is in a way chronological and the beginning gives another hint to book title. In the early chapters of the book the reader learns that the modern understanding of intergenerational justice is rooted, besides ancient Greek influences, in the Bible.



For both, Hellenic and Hebrew traditions, the well being of the community is the pivotal idea, while the well being is closely linked to the obligation of acting just within an intergenerational community. Hence, unjust actions would lead unavoidably to a disturbance of the community and consequently have negative influences on present and future generations.

This concept is taken up and further developed by Burke<sup>1</sup> who argues that present generations have moral obligations towards future generations.

As Auerbach identifies, most of the contemporary approaches have similar assumptions regarding the understanding of intergenerational justice. Firstly, it is widely accepted that our action have an influence on future persons. Furthermore we have secondly a choice to determine our "courses of action based on their moral preferability". Realizing that we have an obligation to future generations is identified as third assumption.

(continued on page 22)

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*("Unto the Thousandth..." continued from page 21)*

Outgoing from these theoretical backgrounds Auerbach turns his attention to issues that in his opinion are inadequately addressed in today's literature concerning intergenerational issues. These are identified as firstly, the ethical questions which stem from our ability to determine the size of future generations. Examples on a personal level are the decision of a couple to become another child, even though it might be unfavourable for the family's wealth or genetic screening which might result in an abortion. On a national level such question might arise when governments try to control birth rates, like the People's Republic of China does. Secondly the affects on future people's identities and the obligations we owe to past generations. In order to illustrate his answers he enters shaky grounds, for instances as he uses the catastrophe of the Holocaust to address the "missing victim" problem in the intergenerational context. If the only focus is set on the exterminated victims of the death-camps, the Holocaust cannot be judged as intergenerationally unjust. Those who never were born due to the Holocaust show the effect of actions taken in the past which still have an influence today and in the future. As Auerbach correctly identifies the Holocaust was undoubtedly criminal in intergenerational context, beside the obvious harm done to those exterminated, because it was clearly aimed at the prevention of the existence of future people.

Also the usage of three nuclear war scenarios to distinguish our concerns for individuals versus those for the human species is not an all days approach to such problems. But Auerbach is keeping the track and thus these examples are extremely helpful for the reader to deal with these contentious issues, even though one might come to other solutions.

Finally, all his efforts lead to the conclusion, where he sets up four basic principles which a theory of intergenerational justice must address in his view. Moreover he formulates a crystal-clear statement, in which he recognises that the ability of present generation to influence life of future generations is so eminent that we have to treat them as "members of our moral community".

Auerbach's book is interesting and challenging at the same time. While the beginning

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of the book is sometimes a bit long-winded and tenacious, the end impresses with pointed statement. Such as the beginning of the conclusion, in which he emphasises that "it is not enough to understand how we ought to act (intergenerationally just), we must actually act that way!" This is an appeal that FRFG obviously strongly supports. Not only for this reason the book is highly recommendable.

<sup>1</sup> *Burke, Edmund. Reflections on the Revolution in France. New York: Bobbs-Merrill, 1955.*

*Bruce E. Auerbach: Unto the Thousandth Generation: Conceptualizing Intergenerational Justice, Peter Lang 1995, 269 pages, ISBN 0-8204-2228-2*

Andrew Dobson,  
**Green Political Thought**  
(Third Edition, London and New York, 2000)

Reviewer: Diederik van Iwaarden.

The green movement is well established in our society and is also able to make its presence felt in parliamentary politics. However, the green movement that we, the general public, are able to observe, whether it be local recycling projects or direct action taken by organisations such as Greenpeace, is based on social and political ideas which are often unknown to us. It is these ideas that Andrew Dobson aims to present in his book Green Political Thought.

For the author these ideas are not randomly chosen, but together form the basis for the political ideology of ecologism. According to Dobson a political ideology must fulfil the following three criteria: First, a political ideology must provide an analytical description of the present society. Second, it must provide an idea of what society ought to look like and finally it needs to show how to get from the present society to the envisaged society. Dobson argues convincingly that ecologism meets these criteria and therefore can be considered a political ideology in its own right along with other political ideologies such as socialism, liberalism and conservatism.

Then what does ecologism think of the present society and what does ecologism envisage for the future? Ecologism is, to say the least, very critical of our present society. Dobson names two basic ecological principles. The first is the principle that the earth is finite and that therefore industrial growth on earth is limited. The way our industrial society is growing and consuming therefore cannot continue. This 'limits to

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growth' principle means that ecologists actively call for less consumption. Do we really need all the commodities we produce in our society? The belief that less consumption would put less of a burden on the earth's finite resources also forms the basis for ecologists active lobbying for population control. The idea here being: less people means less consumption.

The second basic principle of ecologism is its anti-anthropocentric standpoint. Our society is largely anthropocentric meaning we are predominantly concerned with our own interests at the expense of the interests of the non-human world. This has resulted in the ecological crisis we find ourselves in today, which includes problems such as deforestation, climate change and pollution. Changing our anthropocentric society means a major change in human consciousness. We should not only do something good for the environment because this is good for us, but we should do so because the non-human world has intrinsic value, a value independent of us humans.

The two basic principles demonstrate the radical change ecologism seeks to achieve, something that the general public is not aware of. Therein lies one of the main problems of ecologism. Implementing ecologism will not be easy. Dobson shows the different strategies that may be and have been used to implement ecologism, but it is open for discussion which road to take to achieve ecologism's goal of a post industrial, sustainable society.

Dobson has given a broad, but in depth introduction to the major ideas of the green movement giving its reader the chance to become acquainted with the social and political ideas behind the movement. The author was able to clearly set the discussion surrounding certain issues. Whereby sometimes his own opinion was able to shine through, however more often this was not the case. It sometimes seemed Dobson was undecided on what position to take on certain issues. This however, can also be interpreted as an open mind on issues that are still being defined and are continually evolving.

Developments in this field of research do change rapidly. Ingolfur Blühdorn (University of Bath) has even gone so far as to speak of 'post ecologism!': "The project of constructing ecologism as an ideology in its own right, and thereby providing a consistent basis for the ecological restructuring of society, has not only failed-theoretically as well as politically-but it has also become outdated."<sup>1</sup> This leads to the question is this

*(continued on page 23)*

Peace is not God's gift to the human race, it is our gift to one another.

Ellie Wiesel

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(*Green Political...* continued from page 22)

book already outdated? The answer should be a resounding NO! The issues dealt with in the book are still relevant today, maybe even more so. Remains to be said that this book is highly recommended.

### Literature

*1) Ingolfur Blühdorn, "Post-Ecologism and the Politics of Simulation"*

<http://www.essex.ac.uk/ecpr/events/joint-sessions/paperarchive/turin/us10/Bluhdorn.pdf> (2002)p3.

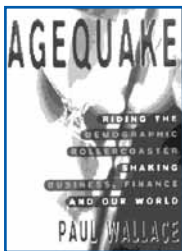
*Andrew Dobson: Green Political Thought 3rd ed., Routledge 2000, 230 pages, ISBN 0-541-22203-6 (hbk)*

Paul Wallace

## Agequake: Riding the Demographic Rollercoaster Shaking Business, Finance and our World

Reviewer: Gerfried Zluga

The author of *Agequake*, Paul Wallace, describes in his book upcoming events owing to the rising of the mean age of the world population in the twenty-first century. He forecasts dramatic



repercussions that will rumble all aspects of our lives, like business, economies and the finance system. In Wallace's opinion it will affect everyone, from Wall Street financiers to ordinary citizens.

In today's demography it is common sense that the population in western societies is aging because of low birth rates. Wallace also acknowledges these facts and hence he tries to give a "survivor's guide to our new demographic future", in order to show possible solutions resulting from these developments. Therefore he combines "demographic projections about the age structure of populations with current patterns of activity as they relate to age and cohort trends in economic and social behavior."

As we already have seen above the population pyramid is reversing, especially in the western nations. The pyramids that we know today have a broadly based central block but in the future this central block will move up to the top of the pyramid. While the ageing of populations takes rather long, the impacts and consequences are dramatic. For a long time Europeans have not noticed the constantly rising mean age of the population because of immigration, extraordinary high fertility rates in the 1960s and

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the decline in mortality rates in the past decades.

One can agree with Wallace that "immigration can only mitigate, not prevent ageing." It is impossible to immigrate for example 66 million people into the United States from 2020 on to stop old age dependency. The number is inconceivable and accompanied by problems which a state cannot solve today and it is unlikely whether this problem is solvable in the future. Even a country like the United States, which traditionally has high numbers of immigrants will be swamped with this challenge. The new immigration laws in the aftermath of 9/11 make it even more unrealistic for the USA to find the answer of the demographic problems in more immigration.

So how can one survive the upcoming age-quake? Wallace suggests that due to the aging the whole economic system will be revolutionized. In the past, the industries which produced goods and services for young consumers were likely to yield a profit, in the future it will be the other way around (as one can see with the profits made with Viagra). Therefore it might be useful to invest in products and services related to aging. The entire industrial and post-industrial system has been built on certain demographic assumptions of when we work, reproduce and retire. This is all changing and Paul Wallace reports in his book that we are not prepared yet. His explanations are evident as one can see in the stagnant reformation of the social systems especially in Europe.

In Wallace' opinion certain countries like the USA and England will retain its powers because of its relatively young population, also Ireland will do well. However others like Germany and Japan will be the losers because of "falling working-age populations." Hence he derives the new world order which in his opinion will depend on the average age of the population. From the economic point of view a young population is more effective and innovative than an overaged.

In an overaged population a generational war is the likely future, especially where pension schemes have not been reformed. In the West "the old will use their voting power to insist that younger workers fork out to pay for their pensions. But the young will resist with their economic power by pushing up real wages for services that the old have to pay and evading contributions wherever possible, so that the gap between the legitimate and the black economy grows even wider." This affect is observable in its beginnings already today.

In a summery, Wallace uses a style which

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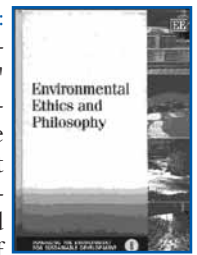
makes it also possible for non-scientific reader to approach this topic. He addresses popular topics, like as it seems in this context, the unavoidable Viagra example. Altogether the book can be recommended because it depicts the demographic problems of the future with its influences in many aspects. It depends on the reader if he uses this book as a "survivor's guide" for the upcoming events. It's a book for all people, "from City and Wall Street financiers to private investors, from company chiefs to ordinary workers, from government planners to citizens."

*Paul Wallace: The Agequake: Riding the Demographic Rollercoaster Shaking Business, Finance and our World, Nicholas Brealey Publishing London 2001, 266 pages, ISBN 1-85788-193-1*

O'Neill, John, R. Kerry Turner and Ian J. Bateman (eds.)

## Environmental Ethics and Philosophy

From the back cover: 'Sustainability' and 'sustainable development' have become key phrases of the politics of the environment. They are at the centre of much environmental discourse and indeed of the series of



which this collection is a part. This major volume brings together a number of recent papers that address the ethical and political assumptions that underlie different uses of those concepts.

The book opens with an examination of the concepts of equality and justice presupposed in discussions of sustainability. The following three sections consider justice and equality between generations, the moral considerability of the non-human world and the often neglected topic of environmental justice within current generations. After consideration of recent arguments on monetary valuation of environmental goods, the final two sections of the book discuss the philosophical issues raised in the debates between weak and strong conceptions of sustainability and the relation of sustainability to nature conservation.

This volume will be an invaluable source of reference for scholars of environmental economics, environmental political theory, environmental ethics and geography, and all those concerned with the philosophical foundations of sustainability.

*O'Neill, John, R. Kerry Turner and Ian J. Bateman (eds.): Environmental Ethics and Philosophy, Edward Elgar Publishing 2001, 654 pages, ISBN 1-84064221-1*



## book reviews

Palmer, Joy A., David E. Cooper and Peter Blaze Corcoran (eds.).

### Fifty Key Thinkers on the Environment

From the back cover: *Fifty Key Thinkers on the Environment* is a unique guide to environmental thinking through the ages. Joy A. Palmer, herself an important and prolific author on envi-



## book reviews

ronmental matters, has assembled a team of thirty-five expert contributors to summarize and analyse the thinking of fifty diverse and stimulating figures - from all over the world and from ancient times to the present day. Among those included are:

- philosophers such as Rousseau, Spinoza and Heidegger
- activists such as Chico Mendes
- literary giants such as Virgil, Goethe and Wordsworth

## book reviews

- major religious and spiritual figures such as the Buddha and St Francis of Assisi

Lucid, scholarly and informative, these fifty essays offer a fascinating overview of mankind's view and understanding of the physical world.

*Palmer, Joy A., David E. Cooper and Peter Blaze Corcoran (eds.): Fifty Key Thinkers on the Environment, Routledge Key Guides 2001, ISBN 0-415-14698-4 (hbk)*

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### A young think-tank presents itself

#### Who we are

The Foundation for the Rights of Future Generations (FRFG) is a research institute on the interface of science, politics and the business world. In 1997, it was founded by a group of European students that worried about the future and wanted to promote intergenerational justice in terms of ecology and economy. To FRFG, intergenerational justice means that today's youth and future generations must have at least the same opportunities to meet their own needs as the generation governing today. Examples for the discrimination of the succeeding generations are the unprecedented ecological destruction, the pension crisis, the disenfranchisement of the young generation, youth unemployment and national indebtedness. FRFG aims to provoke, challenge, and ultimately, stimulate politicians to recognise the rights of future generations and to implement measures to protect these. In this sense, FRFG conceives campaigns in close collaboration with its sister organisation,



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Youth for Intergenerational Justice and Sustainability (YOIS).

### What are our activities?

FRFG takes action whenever the chances of succeeding generations are reduced by measures of the current political establishment.

FRFG organized several congresses, symposia and meetings, like the congress with 330 young decision makers from all over Europe which took place at the World Exhibition (EXPO) in Hanover 2000. It publishes books which are also understandable for non scientific readers (i.e. the Handbook "Generational Justice") and issues policy papers, which give precise recommendations or possible future scenarios. The main emphasis of work lays, among other things, on ecological policies, financial policies, the pension scheme, education policies, labor-market policies, youth policies and policy of peace. Beside these activities the FRFG publishes a journal called "Generationengerechtigkeit", which reaches many thousand of today's and future decision makers (all German members of Parliament, numerous managers, journalists and professors, 3000 students from various fields of study).

Through the so called "Generational Justice Price", endowed with 8000 €, young scientists are encouraged to take a close look on issues concerning the future. Numerous of politicians asked for FRFG's advice in questions concerning Generational Justice, among them the German ministers for Work (Reform of the pension scheme), and the minister for Justice (establishment of Generational Justice in the German constitution).

### Who supports us

FRFG is supported by a scientific advisory council that comprises distinguished personalities like Prof. Dr. Mihajlo

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Mesarovic (Club of Rome), Prof. Dr. Dr. Radermacher (Club of Rome), Prof. Dr. Ernst Ulrich von Weizsäcker (Club of Rome), Lord Ralf Dahrendorf (UK House of Lords) and Kennedy Graham (UN University). Furthermore, an entrepreneurial with highly reputable members assist the work of FRFG.

### Awards

FRFG received the Theodor-Heuss-Medal and the Medal for Good Citizenship of the town of Oberursel for its engagement. Furthermore, FRFG is associated with United Nations Department of Public Information (DPI).

### We need you

We are always looking for people and organizations that want to work with us on reasonable solutions for intergenerational justice. You may become a member by joining our association of supporters. On demand we will be pleased to send you more detailed information on FRFG. Please, contact us at [info@srzg.de](mailto:info@srzg.de) or visit our web page at [www.srzg.de](http://www.srzg.de).

### Join FRFG and make the world with us more generationally just!



While we try to teach our children all about life, our children teach us what life is all about.

*Angela Schwindt*

## Internal matters

*("Ecological Generational..." continued from page 1)*  
European and non-European countries. It is the aim that the participants carry the idea of "ecological generational justice" further.

### Participants

The participation in the convention is highly selective. Young leaders who will have a decisive influence on the policies of their respective countries in the future are the target group. The convention should count around 60 participants from many European countries and a few observers from other continents. The language used during the convention will be English. In choosing the participants, the FRFG will put the emphasis on participants from as many different countries as possible. At least 75 per cent of the participants will be between 18 and 30 years old. Most participants should be in the age category of 20 to 27. Participants will receive a travel cost allowance, the amount of which depends on the respective country of residence.

### The organisers

Although the FRFG is itself active in international fields, the FRFG has found two partner organisations which will carry out the event together with FRFG. The partners are:

- Protestant Academy in Berlin ([www.eaberlin.de](http://www.eaberlin.de)).
- Youth for Intergenerational Justice and Sustainability Europe ([www.yois-europe.org](http://www.yois-europe.org))

The Foundation for the Rights of Future Generations (FRFG) is a non profit research institute linking the academic world with the world of politics. By way of its practice orientated research it deepens the knowledge surrounding the subjects of generational justice and ecological sustainability. Young academics from different backgrounds work on different interdisciplinary projects within the FRFG, an example is the quarterly Intergenerational Justice Review, which is published three times in German and once in English. The FRFG relies heavily on the young generation, because it is convinced that young people have creative ideas at hand that help solve problems now and in the future. The FRFG is not just a think tank that is satisfied with describing the current situation, its goal is also to actively change society. It therefore, seeks to install the ideas of generational justice and sustainability in the minds of all in society.

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2) YOIS Europe is a European youth organisation (age limit for Board members is 32) for generational justice and sustainability. A further goal of YOIS is to promote European integration. The organisation was founded in 2000 during a European youth congress, which was organised by FRFG and substantially sponsored by the Deutsche Bundesstiftung Umwelt, during EXPO 2000 in Hanover. Since then YOIS organises a yearly youth conference and a yearly, international cycling tour. In the here described conference 2005, YOIS Europe will be involved with recruiting, selection of speakers, fundraising and other organisational tasks.

3) The Protestant Academy in Berlin is an institution of the Protestant Church in Germany which pushes ahead dialogues in the fields of politics, society and culture. As a forum the academy encourages the exchange of controversial themes and problems - not only in recent discussions but also in looking ahead to future developments. While running an exchange of ideas between different lifestyles, political opinions, sciences, religions, philosophies and generations, Protestant Academies lead to an orientation of mind and support the political culture. Being a neutral ground, the Protestant Academy in Berlin offers time and the opportunity to test the differing positions in discussion and to look together for answers to the questions concerning presence and future.

The Protestant Academy in Berlin practices a long time running dialogue in the topics of sustainable economy, ecological politics and justice between generations as well as in encouraging people for the "civil society".

### Congress venue

As the main congress venue the Protestant Academy in Berlin uses the Schwanenwerder House, the congress- and guesthouse of the Protestant Church in Berlin-Brandenburg. It lies in the idyllic countryside on the island of Schwanenwerder in the lake 'Großes Wannensee' and is comprised of two houses. The villa with four lecture rooms, a conference

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room, a stand-up café, a prayer room and other rooms, is surrounded by 15000 square meters of parkland.

### Target group

As mentioned, the target group are future decision makers who supposedly will have a decisive influence on the policies of their respective countries in a few years from now. The organisers will contact government agencies, international NGOs, foundations etc. to nominate people. But individuals can also apply without nomination by sending a CV and a motivation letter. The applicants should show that they are already actively engaged in some kind of NGO or similar activity, preferably they also have some experience in the environmental field.

### *Young adults and students up to 30*

The conference will make it possible for young, devoted people from different countries to meet each other, exchange experiences and ideas and to work together in trying to strive for an ecological Europe. However, much effort will also be made to contact those youths who are not politically active or part of a IYNGO.

### *Teachers and Educational Staff*

We hope to achieve that teachers and other responsible in educational institutions (Bildungsreferenten) visit the congress and are motivated to include the idea of "ecological generational justice" in their curriculum. As a broad support base is necessary in order to achieve the goal of the convention, we want interested citizens as participants. That is why we open the congress on Thursday through an event in the Friedrichstadt-Church.

All applications are selected through a transparent procedure, identifying the best 65 (which will be informed until April 2005).

### "Get to know the NGO"

One element during the conference is a NGO fair. Many youth organisations (for example YOIS Europe, BUNDjugend, NAJU, Greenteams, aej, BDKJ, WWF youth etc.) have the opportunity to introduce themselves and to present their current projects and activities. In so doing, an international forum based on the exchange of ideas will be created, a great opportunity for networking.

**You don't get to choose how you're going to die. Or when. You can only decide how you're going to live. Now.**

*Jean Bæz*

*(continued on page 26)*

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*("Ecological Generational..." continued from page 25)*

### Sequence of events

#### *Before the congress*

The preparation for the convention will be done via an Internet University (IU), a discussion forum on the internet. Hundreds of participants will be able to log on at the same time and react to each others contributions on many different issues. The literature that will be discussed at the convention will be put online two months before the congress so that everyone can come to the congress well prepared.

If there are more applications than there are places at the congress (something that is to be expected), the participation at the Internet University will be decisive.

Apart from preparing the content and organising the results of the congress the Internet University also has the goal of giving participants an early opportunity to get to know each other. Youths who will not attend the congress itself can also join in and voice their opinions on different issues. Ideas, opinion and criticisms can be freely placed by all. This open communication platform encourages a communal feeling among the youth. Distances can be bridged and participation is open also to those youths who find themselves at the distant borders of Europe. Choosing English as the working language does not in our opinion restrict contact, but works to integrate because it is already the "lingua franca" all over Europe (esp. in Eastern Europe).

#### *The congress*

On **Wednesday** the congress will start with the welcoming words of the three organising organisations. It will be followed by the dinner and a welcoming party which will be organised by YOIS-Europe.

On **Thursday**, the participants will visit the Aspen Institute where the following presentation and discussion will take place: "Bad examples for other countries?" After lunch a case study trip to Berlin will be organised to get an impression of ecological model projects in the city of Berlin. One of the site visits will be the "Reichstag" - German house of parliament. 95 % of its energy consumption is covered by regenerative energies.

In the evening, while still in Berlin, we take a closer look on the initiative of young German members of parliament to give guarantees for ecological sustain-

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ability. A group of young MPs have brought forward such a motion recently. We will debate their development, problems and chances for success. This initiative of "ecological generational justice" in the German constitution will be introduced and discussed in a podium discussion with the following members of the German Parliament: Anna Lührmann (Grüne), Daniel Bahr (FDP), Jens Spahn (CDU) and Marc Bülow (SPD). A possible venue for this event, which can also be opened to the public, is the Friedrichstadt-Church at the Gendarmenmarkt (opposite of the headquarters of the Protestant Academy).

Directly afterwards open questions of the participants on how to organise such campaigns in their countries are answered. The participants commit themselves to start adequate campaigns to institutionalise GJ in their countries. FRFG will function as advisor, competence and documentation centre. The convention participants will report regularly about the status of their campaigns in the internet university forum.

On **Friday** morning, the participants will have the opportunity to visit places of interest in Berlin, like "Checkpoint Charlie" or the "Jewish museum". Around midday a transfer to the congress venue in Schwanenwerder will be organised. After lunch an introductory presentation will be given on the idea of institutionalising generational justice under an ecological perspective by Dr. Jörg Tremmel in order to introduce the idea of generational justice and the goal of the congress: Institutionalisation of "ecological generational justice" in the constitution or by other ways. Following this event, a dispute (followed by a discussion) will be held by two experts (European Commissioner Dr. Franz Fischler (alternative: Margot Wallström or) and a representative of the farmers organisation (alternative: industry manager) on the theme "Drawing up the balance: "13 years after Rio - how far are we in achieving an ecologically generational just Europe?" The focus should be put on the situation as it is at the present time in Europe concerning environmental protection.

In the evening the congress may continue with playing the Fishbank Ltd. game (created by Dennis Meadows). The game gives an entertaining introduction into the different themes and should also create a good atmosphere for the rest of the congress. Experiences with this game have shown that the game not only ade-

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quately demonstrates the limits of resources available at short notice, but can also be used as an icebreaker, creating an intimate working environment.

On **Saturday**, the participants will attend Study Groups (maximum of twelve per workshop). With the help of academic literature on ecological management principles the participants will receive the first tools needed to discuss ecological sustainability and generational justice (GJ). We will at this point hand out literature from renowned English academic journals such as Environmental Values, International Journal of Sustainable Development and Ecological Economics, where authors speak of the principles of ecological sustainability. Included in the readers will be texts about the problem of "short-termism" and about the different approaches of GJ institutionalisation in different countries (e.g. South Africa, EU draft constitution, Israel, Hungary, German Länder like Thuringia, Brandenburg and Saxony). This should enable the participants to critically assess these approaches. Each group will be assisted by a member of the organising partners in order to get a grip of the, sometimes complicated, academic texts. The groups should summarize the texts and present them to the plenary.

After lunch new study groups will be formed. They will work on existing instruments which try to establish ecological generational justice in different ways, discussing their opportunities to influence politics (based on a concept of Anemon Boelling):

- [Constitutional Change](#)
- [Commission for Future Generations](#)
- [Ombudsperson of Future Generations](#)
- [Third Chamber](#)
- [What impulses can come from EU directives?](#)

The following discussion (led by one of the speakers) should focus on the best way how "ecological generational justice" can be implemented in the respective political framework.

Later in the afternoon session, participants will present own projects and case studies within the fair "Get to know the NGO".

*(continued on page 27)*

The Board, Trustees, Volunteers and Staff of FRFG are grateful to the Robert Bosch Foundation for their substantial financial support for FRFG.



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*("Ecological Generational..." continued from page 26)*

In the evening a - hopefully - heated debate will take place around the question "Bad news are good news" - The image of ecology in the media" The following people may participate:

- 1 presenter (e. g. member of the board of trustees FRFG Rolf Kreibich, IZT)
- 1 journalist (for example Fritz Vorholz of "Die Zeit")
- 1 futurologist (for example Matthias Horx)
- 1 board member of Greenpeace
- 1 representative of a youth environment organisation
- 1 renowned representative from America (for example Roland Emmerich)

The following questions should most certainly be addressed:

How is ecology portrayed in the media? Why is the focus always put on the catastrophes, never on good news? Are we living in a period of unjustified hysteria, in which Greenpeace still dominates the (fundraising) scene with spectacular actions?

Later in the evening will be a country fair

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(Presentation of national drinks, food and clothes). The participants will be invited to ironize ecological habits of their own country.

**Sunday** starts with an inter-religious service focused on the question of sustainability and justice.

Afterwards individual presentations from participants of different selected European countries will be held in plenum. They address the question which way to establish ecological generational justice in their countries may be the best and most successful and even which steps they try to do next.

Afterwards, the results will be discussed in a podium discussion with renowned politicians and academics. The discussion is titled: "25 years after Johannesburg" - Visions of an Ecological Europe in a sustainable world" Participants should be the following:

- 1 presenter (for example Prof. Dr. Robert Leicht, Protestant academy)
- 1 academic (for example Prof. Dr. Ernst-Ulrich von Weizsäcker of the Club of Rome)
- 1 representative of the German Go-

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vernment (for example from the Europe section of the federal environment Ministry)

- 1 member of the German Parliament (for example Anna Lührmann)
- 1 member of the European Parliament (for example Klaus Hänsch)
- 1 representative with international background (for instance Prof. Dr. H. Lovins or Prof. Dr. A. Lovins)

After this discussion, the conference will be officially closed.

### Documentation

The results of the congress will be published in a journal which will be sent and distributed to present and future decision makers, including all the members of the European Parliament, numerous journalists, business people, libraries, and educational institutions. The magazine of which 5000 copies are printed, will also be sent to over 3,000 students and young leaders (of course including the congress participants).

*We are looking forward to a exciting congress with many attendees from all over Europe!*

## Application Form

### Components of a complete application:

- Completed application form
- Curriculum Vitae (CV)
- Essay:  
What is the significance of ecological generational justice in the public debates of your countries' society? Do you think the issue is addressed sufficiently enough and what kind of changes would you suggest? (approximately 2000 characters without blanks)
- Sufficient participation in the Internet University

**Note:** *The application must be completed in English, as this is the language used during the conference. All necessary documents should be translated into English.*

Please fill in this form clearly and submit by email or fax.

We would also appreciate it if you could send the form with an attached passport-size photograph to:

To:

**SRzG /FRFG**

Ecological Generational Justice  
Postfach 5115  
61422 Oberursel

Tel: 0049- 6171/983267

Fax: 0049- 6171/952566

Email: [info@srzg.de](mailto:info@srzg.de)

For further information please visit: [www.srzg.de](http://www.srzg.de) or [www.frfg.org](http://www.frfg.org)

Should you have any inquiries, please do not hesitate to contact us.

All candidates will be notified of the results by email: [info@srzg.de](mailto:info@srzg.de)

(Please affix  
photograph here)

*(continued on page 28)*

<b>[1] Personal Particulars</b>				
<input type="checkbox"/> Ms	<input type="checkbox"/> Mr	<input type="checkbox"/> Mrs	<input type="checkbox"/> Dr	<i>(please tick as appropriate)</i>
Full Name	:	_____		
		Family Name / First Name / Middle Initial <i>(please underline Family Name)</i>		
Date of Birth	:	_____		
		(DD / MM / YYYY)		
Occupation	:	_____		
Department	:	_____		
Organisation / Institution	:	_____		
Contact Address	:	_____		
(City, Province)	:	_____		
(Country)	:	_____		
Phone	:	_____		
Fax	:	_____		
Mobile	:	_____		
Email	:	_____		

<b>[2] Background Information</b>		
Areas of Interest	:	_____
Areas of Specialisation <i>(if applicable)</i>	:	_____
<b>[3] Involvement</b>		
1. Please state international / regional networks that your organisation is involved in <i>(if any)</i> .		
2. Please state international / regional co-operation programmes, or projects that your organisation has been involved with <i>(if any)</i> .		
3. Have you had any experience in the field of social / cultural / political / economic development, particularly in the youth field? If so, please give a brief background.		
4. Motivation for participating in the conference <i>(max. 1 page)</i>		

*Note: For questions 1-4 please use an additional paper sheet*

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# CALL FOR PAPERS

For: Handbook 'Generational Justice'

The Foundation for Rights of Future Generations (FRFG) is a non-profit think-tank whose mission is concerned with generational justice and sustainability. It advises politicians and companies and publishes books and policy documents that are intelligible to all. The environment, the pension scheme, education, the working society, state debt, genetic engineering and population development belong to some of its study groups. It has recently organised and edited the publication (in German) of a handbook entitled 'Generational Justice' and wants a similar publication to be made available for the English-speaking world.

We are looking articles *in English* under the headings of:

- *The foundations of generational justice*
- *Generationally just policies*
- *Institutional establishment of generational justice*
- *Generational justice and economics*

We would like to ask to keep in mind the following guidelines when writing your article:

☞ **Sending of your article:** Please send us your article at the time that you have agreed with the editors, either by E-mail or on a disk saved in a customary word processing programme (preferably in Word). Please send an abstract of the article as soon as possible.

☞ **Please keep to the size limit:** Cutting in an article is not pleasant for you, nor is it pleasant for the editors. That is why we ask you to stick to the length of about 40,000-50,000 characters, including blank spaces (appr. 6500 words). The abstract should have 2,000-3,000 characters.

☞ **Graphs:** The use of graphs, tables and cartoons for illustration purposes is most welcome. Please send these files in .tif, .jpg or .eps format. If this is not possible please send a copy on white paper, we will then be able to scan it.

☞ **Text format without extra commands:** The text should be handed in without tabs, without word separations and without the constant command "new paragraph". "new paragraph" should only be used to create a "new paragraph".

☞ **No abbreviations:** Units of measurement and the like should not be abbreviated, for example not "m" but "million". Counting numbers up to 12 are written as words.

☞ **Footnotes and quotations:** References to quotations are put in parentheses, for example "...as is shown in this work (2)". The format of the literary references in the bibliography is as follows (for anthologies, monographs and other sources some details may be left out): Last name, First name/ Last name, First name (year): Title. In: Last name, First name/

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Last name, First name (ed.): Title. edition (First edition). Place/ Place. p. x-y  
Example: Jonas, Hans (1981): Technology and Responsibility: The Ethics of an Endangered Future. In: Partridge, Ernest (ed.): Responsibility to Future Generations. 1<sup>st</sup> edition. New York. p. 23-37

☞ **Information about the author:** For every article we would like to include some information about the author. This would include occupation, field of study, position, institution and also the address, telephone-/fax numbers and the E-mail address.

☞ **Feedback of editorial alterations:** As soon as your article has been edited and the layout has been finalised, you will receive a printed copy for your approval. Please understand that if you wish to alter parts of the text, this will have to be conveyed to us at short notice meaning in a matter of days. If you are not easily reached, please notify us of this fact on time.

### Contact and further information:

Jörg Tremmel (Editor),  
SRzG, Postfach 5115,  
61422 Oberursel,  
Telephone: +49-(0)6171-982367,  
Fax: +49-(0)6171-952566  
E-mail: info@srzg.de

The trouble with our times is that the future is not what it used to be.

Paul Valéry

## Committed students from Poland and Germany meet in Oberursel

Six young Polish representatives of the international youth organisation YOIS Poland visited the Foundation for the Rights of Future Generations (FRFG) in February 2004. Together with FRFG staff, they planned a new bilingual (German-Polish) issue of the *Intergenerational Justice Review*. It is to be published this summer for the first time in both Ger-

man and Polish. During the meeting the situation of intergenerational justice and sustainability in the two countries was discussed. The young Poles expressed their view that there is a lack of awareness of the topics in Poland.

"The meeting achieved the aim to encourage international and German-Polish cooperation and understanding", says Jörg Tremmel, Chairman of the FRFG. The German-Polish meeting was held at FRFG's own International Volunteers Office in Oberursel. The building on the edge of the city of Oberur-

sel houses volunteers and interns from all over the world.

The whole meeting was financially supported by the German-Polish Youthwork (deutsch-polnischen Jugendwerk). The six guests from Poland, next to their volunteer work for YOIS Poland, study in Gdansk, Krakow and Warsaw. The FRFG members responsible for the journal are looking forward to the next meeting. This final meeting, concerning the bilingual issue, will take place in Gdansk.

Beatrice Gaczensky

Walk with those seeking Truth.  
Run from those who think they've found it.

Deepak Chopra



## Internal matters

# The FRFG International Volunteers Office

### What is the 'International Volunteers Office'?

The International Volunteers Office (IVO) allows students, interns, and volunteers from around the world to work together on different projects concerning intergenerational justice and sustainability. Moreover, the participants build a community of living, a lively forum of debate, and strong social ties. They are developing interpersonal and intercultural communication skills that enable them to develop a more complete understanding of the complexities of the world in which they live. Recent interns have come from Eastern Europe, USA, India, China, Africa and Germany. The group at the IVO consists of volunteers and students, who stay between 6 and 12 months, and the head of the office, Jörg Tremmel. FRFG believes strongly that this opportunity, especially for youth, is incredibly important in the movement to achieve generational justice.

Support for the IVO program comes from a variety of sources. The office enjoys in kind donations, including computers, a television, a car, and financial support, from a variety of companies (Taunus Sparkasse, Neckura Insurance, Mainova, Dimension Data). Volunteers benefit from free subscriptions to several newspapers and magazines, including Spiegel, FR, FAZ, and Süddeutsche. FRFG has received official endorsement of the Mayor of Oberursel, and was awarded the Medal of Good Citizenship of its home town oberursel for the IVO program.

The FRFG IVO office organises seminars and workshops on different topics. Articles and papers are compiled into books intended to inform and advise politicians and business managers, including CEO's. The FRFG annually awards the Intergenerational Justice Prize, for which young academics are invited to write articles concerning certain topics in the fu-

## Internal matters

ture. Additionally a magazine "Generational Justice!" is published by FRFG. The first English Edition of this magazine was published in Fall 2002.

### Interested in joining the International Volunteers Office at FRFG?

International volunteers must have a genuine dedication and interest in intergenerational justice and sustainability, as well as a high capability to interact with high level politicians and executives. Volunteers work individually as well as in teams with their colleagues, who will come from a great diversity of backgrounds. If you are interested in doing an internship or working as a volunteer, send us your CV with cover letter. Relevant supplementary materials are welcome.

International Volunteers Office  
SRzG, Postfach 5115  
61440 Oberursel  
Phone: + 49 (0)6171 98 23 67  
Fax: + 49 (0)6171 95 25 66  
[info@srzg.de](mailto:info@srzg.de)

## Personnel

### Jörg "Chet" Tremmel.

Together with friends I founded the FRFG in 1997 and since then I am its Managing Director.

I studied from 1992-1998 business management at the "European Business School" in Oestrich-Winkel and at the "Open-University Hagen" and I also finished a second course in political sciences at the "Johann Wolfgang Goethe University" in Frankfurt. The most exciting times during my studies were my semesters abroad in La Rochelle/France and in Harrison-bour/ Virginia/USA. I also learnt a lot during my internship at the United Nations in New York. Fortunately I nearly finished my PhD thesis in the field of population development and ecological sustainability.



### Diederik van Iwaarden

I am 25 years old and come from the Netherlands. My course of study is history with the emphasis on German Economic History and I study at the "Rijksuniversiteit" in Groningen. I am happy to join FRFG for a placement, because this gives me the opportunity to deepen my knowledge in the important



and exciting field of generational justice. Furthermore it gives me the opportunity to improve my German. During my internship I will be responsible for the English edition of the Journal.

### Maarten Malczak

I am 26 years old and from 5th April 2004 on I am the new intern at the "Foundation of the Right of Future Generations" (FRFG). I was born in Hamburg and I am currently studying political science and economics at Bremen University. Additionally to my main course I have studied an extra subject in the field of Social Policy Research, which I successfully completed this year. Furthermore, I studied for two semesters at the Department of Social and Policy Sciences at Bath University in England. I enjoyed it thoroughly and consider it as my personal study highlight. My area of responsibility at FRFG will be the administration of members and I will work on the journal "Generational Justice!".



### Anne Kürbs

I will be the new intern for two and a half months at FRFG. I just finished my studies of political science and mathematics at Heidelberg University. I am



interested in generational justice and sustainability, especially in the field of social policy. During my studies I was heavily involved in higher education policies. Here at FRFG my area of responsibility is the preparation of the congress "Generational Justice and Companies". Furthermore, I am updating the press review. After my time at FRFG I will start my teacher-traineeship.

### Beatrice Gaczensky

I am 22 years old and at the moment I am studying communications theory and media studies with the main emphasis on public relations. My subsidiaries are English and economics. For one semester I studied in Den Haag/Netherlands where I made many new experiences and learnt a lot. While I was an intern at the Foundation of the Rights for Future Generations I was responsible for the preparations of the german-polish edition of the journal "Generational Justice", where I made not only new experiences in dealing with authors from various fields, but gained also competence in the field of intercultural exchange.



*(continued on page 31)*

The future ain't what it used to be.

*Yogi Berra*

("Personnel..." continued from page 30)

### Léonie Jana Wagner

I'm 20 years old. Since 2002 I am studying political sciences with the subsidiaries law and conflict studies. After I stayed some months at a boarding school in England, I plan to study



for one year in Bilbao/Spain beginning this summer. During the university vacation I am working as an intern at the "Foundation for the Rights of Future Generations" and my area of responsibility is the preparation of the congress "Generational Justice and Companies".

### Gerfried Zluga

is 21 years old and currently studying history and political sciences in Gießen. He is looking forward to his time at FRFG and he hopes to make his contribution to the goal of Generational Justice during his time as an intern.



## Join us!



### What is YOIS Europe?

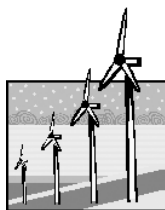
Youth for Intergenerational Justice and Sustainability - Europe e.V. (YOIS Europe) is a European organisation of young people. We consider ourselves as a lobby organisation - independent of party policies - for the rights and interests of future generations as well as of today's youth.

YOIS Europe was founded in summer 2000 on the occasion of the European Youth Congress "Our Common Future - Realising Sustainability".



### Our vision

Our vision is a Europe of intergenerational justice and sustainability. Sustainability will be achieved as soon as no generation lives at the expenses of the following ones. An intergenerationally just society will be attained when each generation has got the possibilities to develop as far as the previous one. Other ideas of justice like e.g. social justice or gender justice are not left aside but do not belong to the actual area of responsibility of YOIS Europe.



At the moment many examples for the discrimination against following generations exist - progressive ecocide, national indebtedness, excessive burdens on the pension systems, youth unemployment, education crisis and insufficient

children's rights. We want to make changes happen.

We aim at influencing politicians and lobbyists who usually think only in short terms and postpone problems into the future. Our target is to mobilize all social forces and to get them around one conference table whenever a task requires a long-term solution.

Furthermore we want to foster the process of the European integration and contribute to the political education of future decision-makers.

### How do we take action?

The projects organised by YOIS Europe raise public awareness for the ideas of intergenerational justice and sustainability. Our aim is to be influential on the European, national, regional and local level. For that we want to establish a broad network of subdivisions in all European countries - from national down to local levels (even university- and school-groups are possible).

In cooperation with other organisations we plan and realise congresses and fun events. In our opinion, fun and project work are not contradictory but complement one another. We collect signatures, discuss with politicians and screen the



programmes of political parties, just to mention some of our activities. In addition, YOIS Europe regards itself as a "brain pool", elaborating on solutions for actual problems. We support

young people to publish their essays and books, in order to pave the way for new ideas into society.



### Supporters

The young executive board is supported by a committee to which belong the following personalities: Prof. Rademacher, Prof. Renn, Prof. Schnellhuber, Prof. E.U. von Weizsäcker.



YOIS Europe is open-structured and invites you to participate on many levels. We are looking for supporters striving for a future worth living.

If you enjoy planning and implementing creative campaigns and projects, you will find a whole range of new possibilities with YOIS Europe. Do you enjoy discussing, are you willing to listen to other arguments and then accept the best ones? If this is the case, we can hardly wait to get to know you at our next meeting.

Visit YOIS Europe online, chat with us about topical issues. Found, with like-minded people, a national, regional or local group. Everybody is needed!

Further information at:  
<http://www.yois-europe.org>  
Via e-mail: [info@yois-europe.org](mailto:info@yois-europe.org)  
Or from the YOIS Europe office:  
P.O. Box 5115  
61422 Oberursel  
Germany  
Phone: +49-6171-982367  
Fax: +49-6171-952566

Fill in this form and send it to us by fax:  
Fax no. +49 06171 952566, or by post:

FRFG - Foundation for the Rights of Future Generations  
Postfach 5115  
61422 Oberursel

**Application to become a Member of FRFG**

I hereby apply to become a member of the 'Foundation for the Rights of Future Generations' and to be accorded the privileges of sponsorship. €25.00- / €50.00-

**Annual Subscription to the magazine Generationengerechtigkeit!/ Generational Justice Review**

I hereby subscribe to the magazine at the annual rate of €25.00-

**Double Application for Membership of FRFG and YOIS**

I hereby apply to become a member of the 'Foundation for the Rights of Future Generations' and to be accorded the privileges of membership, and to become a member of 'Youth for Intergenerational Justice and Sustainability-Europe' Annual Contribution €75.00-; Under thirty years old €40.00-; Under twenty years old €35.00-

**Application to become a Member of FRFG -for Organisations-**

I am an organisation and hereby apply for membership of FRFG (€75.00-)

Last Name \_\_\_\_\_ First Name \_\_\_\_\_

Street \_\_\_\_\_ Town/ Postcode \_\_\_\_\_

Country \_\_\_\_\_

Phone \_\_\_\_\_ Fax Number \_\_\_\_\_

Email \_\_\_\_\_ Date of Birth \_\_\_\_\_

Membership in other organisations, parties, NGOs etc. \_\_\_\_\_

Occupation (details voluntary) \_\_\_\_\_

Why do you want to become a member of FRFG and /or YOIS? \_\_\_\_\_

How did you get to know FRFG or YOIS? \_\_\_\_\_

I am particularly interested in the following (tick all that are applicable):

- |                      |                          |                                 |                          |               |                          |
|----------------------|--------------------------|---------------------------------|--------------------------|---------------|--------------------------|
| Generational Justice | <input type="checkbox"/> | Life Sciences                   | <input type="checkbox"/> | Education     | <input type="checkbox"/> |
| Ecology              | <input type="checkbox"/> | Child Rights                    | <input type="checkbox"/> | Labour Market | <input type="checkbox"/> |
| Pension Plans        | <input type="checkbox"/> | Population Growth               | <input type="checkbox"/> |               |                          |
| State Finance        | <input type="checkbox"/> | Globalisation/Global Governance | <input type="checkbox"/> |               |                          |

\*Every member is invited to make an annual contribution according to his/her means. The minimum contribution for YOIS is €10.00- for those under twenty years, €15.00- for those under thirty, and €25.00- for those who are older. For FRFG, the minimum contribution is €25.00- for those under thirty years, and €50.00- for those who are older. Organisations can become sponsors of SRZG or members of YOIS for an annual minimum contribution of €100.00-. Please fill out the following standing order for direct debit from your bank account.

\_\_\_\_\_  
Place and Date

\_\_\_\_\_  
Signature

**STANDING ORDER FOR DIRECT DEBIT**

I hereby authorise the Foundation for the Rights of Future Generations (FRFG), and/or YOIS-Europe, to debit annually my membership donation or membership fee to the amount of \_\_\_\_\_ Euro for SRZG or \_\_\_\_\_ Euro for YOIS from my/our account, until this is revoked. If my/our account does not contain the necessary funds, the Bank in which the account is opened has no obligation to honour this agreement.

\_\_\_\_\_  
Account number

\_\_\_\_\_  
Location and Name of Bank

\_\_\_\_\_  
Bank Sort Code/ Routing No.

\_\_\_\_\_  
Place and Date

\_\_\_\_\_  
Signature

For Further Information Contact Tel: +49 06171 982367, www.srzg.de, email: info@srzg.de