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The Land's Wild Eloquence: Culture, Communication, and the Earth by **David Abram**, creative director of the Alliance for Wild Ethics (AWE), Santa Fe, New Mexico, USA.

Abstract: Oral culture is the neglected but necessary soil from whence civilization still draws its sustenance, the nourishing humus in which our humanity remains rooted. While literate culture (the culture of *the book)* is inherently cosmopolitan, and digital culture (the culture of the internet and email, text-messaging and blogs) is inherently globalizing, oral culture — the face to face exchange of stories that are *not* written down — is inherently local and place based. This essay will argue that the globalizing culture of the internet and the cosmopolitan culture of the book both depend, for their integrity, upon the place-based conviviality of a thriving oral culture. When oral culture degrades, the mediated mind loses its bearings, forgetting its ongoing debt to the body and the breathing earth. Left to itself, the literate mind, adrift in the play of signs, comes to view nature as a sign, or a complex of signs. It forgets that the land is not, first and foremost, an arcane text to be read, but a community of living, speaking beings to which we are beholden. Similarly the computerized mind, when left to its own devices, all too easily overlooks the solid things of the earth. Skilled in the rapid manipulation of symbols, it neglects the stones and the grasses that symbolize nothing other than *themselves.* Increasingly blind, increasingly deaf – increasingly impervious to the sensuous world – the technological mind progressively lays waste to the animate earth. The essay will suggest (and provide evidence to support the claim) that the rejuvenation of oral culture is an ecological imperative.

Trends and Impacts of Climate Change in Cameroon, Central Africa: Considerations for Resilience Options for the Community in the Region by **Samuel Ayonghe**, Faculty of Science, Department of Geology and Environmental Science, University of Buea, Buea, Cameroon.

Abstract: This paper is aimed at investigating the exact trends of parameters associated with climate change and it impacts in Cameroon based on all existing data on the subject during the last century (1926 to 2007). Since the country is endowed with a varied ecological diversity which ranges from coastal mangroves and rich Equatorial rainforests in the south, through Savannah and Sahel ecosystems, to the southern fringes of the Sahara desert around Lake Chad in the north it could be considered as a typical case study for the African continent. The intention here will be to compare the trends that prevail within these varied ecosystems which are more or less representative of Africa in miniature. Observed trends will be projected into the future using appropriate statistical analysis approaches in an attempt to formulate future scenario funnels. The magnitudes and trends of climate changes within these ecological zones will be assessed, their impacts on the highly vulnerable communities evaluated, and possible resilience and adaptation approaches discussed with reference to similar investigations in other parts of the continent. The discussions will equally include the identification of most appropriate approaches of ensuring the scientific rationale, as well as the social, economic, ethical and cultural implications of decisions being considered as Cameroon Government's policy in redressing issues on climate change across the entire country. It is hoped that similar discussions of experiences in other parts of the world will be useful in providing the most optimal approaches of tackling this suicidal phenomenon which is already decimating mankind and other species on the Earth's surface.

Local Opportunities for a Global Challenge by **Taha Balafrej**, Moroccan Expert, Rabat, Morocco.

Abstract: Climate change, as a global and scientifically-proven phenomenon, is closely linked to local issues. This link is even more evident in developing countries, which are vulnerable to the effects of climate change while lacking the necessary means and resources for their adaptation. This paper attempts to show, by treating the case of Morocco, that this global challenge provides important local opportunities for sustainable development, in particular, by highlighting the need to implement projects aimed at both adaptation and mitigation. In this sense, water and energy sectors offer real possibilities for clean investment and technology transfer.

Corporate Environmental Ethics by **Andrew Brennan** and **Y S Lo**, Professor and Chair of Philosophy, Associate Dean for Research, La Trobe University, Melbourne, Australia.

Abstract: Global warming is just the latest in a series of environmental problems that have given rise to an attempt to rethink our basic moral and economic commitments. This paper argues that global warming, along with other pressing environmental problems, can provide the occasion not only for a renewed sense of the importance of sustainability and care for nature, but also for a more general renewal of ethics itself. Such optimism may seem surprising. However, the reason for it is that the recognition of widespread and pressing environmental dangers provides an opportunity for combating the factor that has – more than any other – undermined the ethical culture in large organizations. This factor is ethical skepticism (sometimes called 'subjectivism'), a position that is widely accepted in philosophical theorizing of the ethical, and which is responsible for the kind of corrosion of commitment and character that is not only widespread in many large companies, but also a hallmark of other aspects of our contemporary lives. The common recognition of the need to address global warming provides a counterbalance to such skepticism, and reminds us of the possibility that there can be fundamental agreement on values even in the presence of a plurality of perspectives, and in the presence of significant moral disagreement. Business structures and corporate relations at all levels, so we argue, embed and reflect values, and the environmental and ethical failures that now confront us are evidence of the failures in these structures and flaws in the associated values. To take the analysis thus far is not yet to show in detail how to repair the values and structures within many organizations. What the analysis does suggest are new ways of thinking about corporate commitments and structures in terms of how they stand up not only to standard financial and audit processes, but also to the wider scrutiny of nature and the environmental systems on which human and animal life depend. Moreover, recognizing the new 'tragedy of the commons' that contemporary industrial culture faces, provides the clues to constraints on corporate organization and governance that will be environmentally protective, and (contrary to most theorizing) for a corporate ethic that will drive – not reflect – individual ethics.

From the Land Ethic to the Earth Ethic: Aldo Leopold in a Time of Climate Change by **Baird Callicott**, Professor, Dept. of Philosophy and Religion Studies, University of North Texas, Denton, Texas, USA.

Abstract: Aldo Leopold's "The Land Ethic," published in 1949, is the seminal source for the subsequent development of environmental ethics as a subdiscipline of philosophy, beginning in the 1970s and growing exponentially ever since. The Leopold land ethic is also the environmental ethic of choice among natural resource managers, conservation biologists, and other applied environmental sciences. The land ethic, however, is scaled to local biotic

communities and regional ecosystems: "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise," wrote Leopold. The over-riding environmental concern of the present century, however, is *global* climate change. The land ethic cannot be coherently scaled up to a planetary scale—which is unfortunate, because of the enormous cache of the Leopold brand. Fortunately, however, Leopold sketched an "earth ethic" based on an anticipation of the Gaia Hypothesis in 1923, urging respect for the whole Earth as a living being. Like the land ethic, the earth ethic is holistic and nonanthropocentric, although Leopold also expresses concern for "unknown posterity" (future human generations). Its scientific foundation is biogeochemistry, not community ecology. Its philosophical foundation is more Kantian than Humean.

Closing the Boxes, Enlarging the Circles: Toward a New Paradigm of Global Governance and Economy by **Sheila Collins**, Professor of Political Science, William Paterson University, Wayne, New Jersey, USA.

Abstract: The modern world suffers from a conceptual distortion that is the result of two institutional innovations of the age of the Enlightenment in the West, namely, the rise of the nation-state system and the emergence of the capitalist economy. The Enlightenment was a needed corrective to the absolutist regimes and superstition that marked medieval Europe, but the worldview that it announced and the character formation it engendered are preventing us from moving toward sustainable global governance and economy. Scientific observations, as well as increasingly common experience—climate change, species loss, peak oil, etc.--indicate that the earth is reaching a danger point. We appear to be on the cusp of the kind of paradigm shift described by Thomas Kuhn in *The Structure of Scientific Revolutions* in which the old ways of seeing, assessing and solving problems no longer work. A rising chorus of voices from the scientific, moral/religious/philosophic, environmental, indigenous, artistic and social movement communities around the world has been articulating the paradigm shift that must occur if we are to preserve life on the planet. Yet the political and economic institutional arrangements that govern power in the modern world and the system of behavioral rewards and punishments they mete out act as a barrier to the needed breakthrough into an institutionalized paradigm shift. This shift may be thought of as the need to move from the world conceptualized as a series of closed boxes with their linear conceptions of time (the nation state, the atomized citizen, the nuclear family, the production system, the corporation,) to the world conceptualized as a hologram, a globe that is both an open system consisting of myriad patterns of interaction and adaptation, but ultimately bounded by the thin layer of atmosphere that sustains life. Using insights from environmental science and economics, cognitive psychology, political theory, sociology and anthropology and from the world's religious traditions this paper elaborates, first, on the ways in which the concept of the "box" in Western history--as played out in our economic and political life--has provided the cognitive frames and shaped the ethical habits of those subject to its hegemony. Secondly, it sketches out some of the ways in which the adaptation of a systems concept of the living globe to economic and governing institutions could help us to reshape them so that we can live together peaceably in a sustainable global environment.

Ethical Implications from Geospatial Technologies and New Perspectives for Community Involvement in the Face of Global Change: The Case of Malaria in Sucre, Venezuela by **Laura Delgado Petrocelli,** Professor, Investigador en ecología aplicada a salud pública, asistida con percepción remota y GIS.

Abstract: Global change may be exacerbated by man's impact and predicted climate fluctuations can become increasingly extreme in the future. Occurrence of destructive natural events (earthquakes, hurricanes, disease) has increased dramatically, and can mean disaster when affecting densely populated areas. Vector-borne diseases (malaria, dengue) in particular become unbalanced and incidence increases and can transform into epidemics. Being part and disturbing actor of the landscape, man stands for his vulnerability but also as a significant threat against his spatial setting. Landscape ecology with geospatial tools helps us manage these impacts and opens new ethical avenues for the individual and social groups, concerning the life principle and metaentities such as the environment. Malaria is a complex and multifactorial system and its study generates immense data volumes, making traditional disease management difficult. Geospatial technology and the systemic approach opened an opportunity to model this public health problem. In Sucre, Venezuela, due to its spatial heterogeneity combined with anthropogenic activities, malaria incidence is expressed unevenly, as confirmed by all generated spatial models. Thus, a general control program cannot be applied, impacting the environment without disrupting the disease. This leads to a new technological ethos paradigm. Land use man-made changes increase malaria incidence. Uninformed communities propitiate disease endemicity and stabilization. Socialization of information may lead to informed consent from communities for local policy implementation and regional authorities' participation in surveillance and epidemiological control programs, that will reduce people's vulnerability and restore the importance of researchers, health managers, organized groups team networks.

The Territory as a Place for New Synergies and Sustainable Development, by **Christophe Dossarps**, General Manager Consortium Evolution, international NGO.

Abstract: On November 17th, 2007, the *Intergovernmental Panel on Climate Change* (IPCC) launched its fourth report, *Climate Change 2007*, demonstrating the importance of countering the effects of global warming – a threat that jeopardizes international peace and security. Clearly, such threat affects and will affect various aspects of the world's societies. In light of these global realities, all the different imperatives and structures that hold societies together (ecological, cultural, social, political and economic), must unite and adapt themselves to the increasing complexities of global warming in order to mitigate the potential irreversible impacts that our systems could inflict on the ecosystem. The dualist and opposing objectives and roles of the aforementioned societal imperatives and structures have led contemporary global populations to separate themselves from nature and act in disjointed and individualistic ways. How can we, as Earth's citizens, develop common, systematic and ethical approaches that will reconcile these societal imperatives and structures? This paper attempts to create new regional synergies and to participate in the emergence of a new, innovative vision of key sectors in the future world economy: energy and clean technology, by developing local and regional projects supported by the sub-national authorities, the private sector, the scientific and students community with the collaboration of universities.

Introduction of China's National Climate Change Programme by **Gao Qingxian**, Center for Climate Impact Research, Chinese Research Academy of Environmental Science (CRAES) of Ministry of Environmental Protection, Beijing, P. R. China

Abstract: Climate change is a major global issue of common concern to the international community. China attaches great importance to the issue of climate change. On June 5, 2007, the Chinese Government issued its national climate change programme, which outlined objectives, basic principles, key areas of actions, as well as policies and measures to address climate change for the period up to 2010. It is the first national climate change programme by a developing country, in this programme China pledges to restructure its economy, promoting clean technologies and improving energy efficiency. The plan is proof of China's determination to reduce GHG emissions. The national action plan include five parts, which are Climate Change and Corresponding Efforts in China; Impacts and Challenges of Climate Change on China; Guidelines, Principles and Objectives of China to Address Climate Change; China's Policies and Measures to Address Climate Change and China's Position on Key Climate Change Issues and Needs for International Cooperation. Although China hasn't met its obligatory quantitative emission reduction targets under the Kyoto Protocol, China has actually contributed significantly to global GHG emission reductions. China has reformed its industrial structure to improve energy efficiency and reduce carbon emissions in the recent years. According to statistics, China has saved about 800 million tons of coal between 1991 and 2005, equivalent to reducing the emission of 1.8 billion tons of carbon dioxide. Climate change is a challenge that China must cope with to realize sustainable development. Implementing a climate change containment policy may cost a fortune, but the cost will be even greater if we delay. Early action is imperative.

Facing Climate Change with a Renewed Environmental Ethic: An Ecological Economics Approach by **John Gutrich**, Professor, Department of Environmental Studies, Southern Oregon University, Ashland, Oregon, USA.

Abstract: Mounting evidence indicates that humans are significantly influencing the global atmosphere leading to global climate change. Societies often strive to better themselves over time and efficient allocation of resources driven by a well functioning market is often cited by economists as an effective means to achieve this goal. Yet markets can have failures that mislead a society and result in the misuse of resources that is less than optimal leaving society potentially worse off over time. Exclusion of the benefits and degradation of certain non-market ecosystem goods and services such as a functional carbon cycle that creates a global climate considered relatively stable for the support of human life may leave a society worse off in its efforts to better oneself. Climate change arises as a tragedy of the global atmospheric commons as individual nations and peoples ineffectively attempt to better themselves while degrading an essential global resource shared by all. Yet through concerted international effort and a renewed personal environmental ethic to safeguard our global atmosphere this piece highlights the possibility to move towards sustainable development in the face of global climate change with an ecological economics approach.

Threat to the Ocean Part 2: Sustainable Management of Mangrove Ecosystem by **Othman Ross**, Professor, Marine Ecosystem Center Faculty of Science and Technology, Selangor, Malaysia.

Abstract: The mangrove is a special ecosystem in which the plants are adapted to saline environment and is important in many aspects. It possesses a very high biodiversity and provides

a natural habitat for many marine organisms, especially juvenile fishes and crustaceans. It also provides physical protection for the coastline from waves and erosion. Mangroves are distributed between 30^oN and 30^oS latitude in the tropical to sub-tropical region. South East Asia possesses the largest mangrove area. The mangrove ecosystem's high productivity absorbs large amounts of CO_2 from the atmosphere and thus helps to prevent global warming. Unfortunately, in recent years, mangrove coverage is rapidly declining due to human activities such as deforestation, development of culture ponds, residential and resort facilities and the discharge of chemical and biological wastes. Against such destructions, efforts to protect and sustain mangrove ecosystems are being carried out around the world. In this presentation, we introduce the sustainable management of Matang mangrove, one of the largest and oldest mangrove areas in Southeast Asia. This project is one of the best managed mangrove sanctuary in the world. The lives of the local people are also greatly improved by this effort.

Ethical and Prudential Responsibilities, Culture and Climate Change by **Thomas Heyd**, Professor, Department of Philosophy, University of Victoria, Victoria, Canada.

Abstract: Philosophy has concerned itself very little with climate change, or even with climate, up to now. In this paper I make a case for the view that there are good reasons for philosophy to engage climate change in several ways. I point out that beyond the task of proceeding directly to the analysis and critique of policy, and the justification of ethically required modes of acting at personal, national and international levels, in order to support mitigation and adaptation, there are issues of a conceptual and epistemological sort concerning climate change and human responses to it, to be addressed by philosophy. In particular, I discuss the meaning of climate change for non-expert citizens and the misapprehension involved in viewing the severe consequences to arise from climate change as continuous with the sort of disasters that we have experienced in recent history. I argue that those further issues ultimately have important ethical repercussions, and that they constitute sufficient reasons for philosophers to become engaged in these matters.

Economic Genesis: The Evolution of a Sustainable Economy through Values-Based Social Architecture by **Marjorie Kelly**, Senior Associate, Tellus Institute, Washington, DC, USA.

Abstract: The purpose of this paper is to raise the broad issue of reframing the social architecture of our economy: why the process is needed, how it has already begun, and how it might be furthered. As we plan for a transition to a sustainable economy, much attention is focused on physical technologies such as renewable energy. Equally important are social technologies, which are about how we organize ourselves to do things, through patterns such as settled agriculture, the court system, and the design of economic institutions. In the global credit crisis and the global warming crisis, we can read signals that the existing social technologies of our economy have become toxic and are capable of spreading contagion across the planet. We are on the threshold of a cultural passage likely to prove as significant as the advent of agriculture and the dawn of the Industrial Revolution. If this passage is to be a positive one, it will likely involve the redesign of core social architectures, which in the economy include the primary institutions of the corporation and the financial markets. These institutions are central to the framework of the living system of the capitalist economy, shaping its energy flows. The foundation these institutions stand upon is a broad base of cultural sanction and support. Social systems are self-organized around values. Today those values are self-interest, growth, and free markets. But a new suite of values is beginning to emerge: interdependence, sustainability, and

well-being. These can serve as the base for a transformation of the economic order. Yet such an outcome is not foreordained. We stand at a hinge moment when the values we embrace and the actions we take will shape the future for generations to come.

Climate Changes Everything by **Dune Lankard**, Founder, Eyak Preservation Council, Cordova, AK, USA.
Abstract: As a youngster fishing with my family in Prince William Sound, Alaska and as a subsistence and commercial fisherman, I mistakenly thought that wild salmon and herring would be coming back forever and that our Eyak ancestral home would always be the way it was. Then, the disastrous 1989 Exxon Valdez oil spill in Prince William Sound changed our lives in a day, forever. The ensuing clearcutting of our rainforests, the loss of our wild runs of salmon and herring and the development issues facing our ancestral homelands and cultural way of life was analogous to instant "climate change." Our work since is represented by a Herculean effort of cross-cultural hope and local action promoting change and constructing new dialogues surrounding survival, habitat preservation and sustainable economies, all the while combating "climate change" by promoting clean, non-polluting and renewable energy solutions all essential to our wild salmon and traditional way of life.

Climate Change Adaptation Vulnerabilities in the Sahel Region: From Science to Action by **Laurent Lepage**, Professor, Institut des Sciences de l'Environnement, Head of the Chair on Urban ecosystem studies, University of Quebec at Montreal, Canada.
Abstract: The local communities who are the most vulnerable to environmental change due to global warming are the least to blame for greenhouse gas production. This "Climate of Injustice" must be addressed by the industrialized nations by helping principally the "Least Developed Countries" (LDC) to build adaptive capacities to protect their populations and assure a sustainable future. Aside from the necessity to reach an international agreement to decrease GHS production, adaptation to climate change is already of the utmost importance in some communities already struggling with menacing transformations of their immediate environment. Combining development aid to adaptation capacity building poses new challenges. Using our field work in the Sahel regions on local communities' vulnerability to climate change, this presentation will focus the dire situation in three sub-Saharan countries and propose some avenues for research and action.

Climate Change, Developing Countries, and Human Rights—International Law Perspectives by **Ved Nanda**, Vice Provost for Internationalization, John Evans University Professor, Thompson G. Marsh Professor of Law, Director of the International Legal Studies Program, University of Denver, Denver, Colorado, USA.
Abstract: International legal efforts to address global climate change began in earnest with the 1992 Rio Conference where the United Nations Framework Convention on Climate Change was signed by more than 150 countries. Developing countries and especially the poorest nations in sub-Saharan Africa have been marginal actors in global efforts to address the challenges of climate change. The presentation will discuss the developing countries' perspective and the difficulties they face. The discussion will also focus on the human rights norms that have a bearing on this complex problem. Some selected institutional and normative developments will be addressed.

Environmental Solidarity and the Life Principle: Implications for Educational Policies from a Multiculturalist Approach to Ecological Ethics by **Izaskun Petralanda**, Facultad de Ciencias, Universidad Central de Venezuela, Venezuela.

Abstract: Environmental ethical dilemmas are multidimensional problems that occur in both biological and cultural contexts. Their comprehension requires to overcome the biology/culture dichotomy and to recognize the biogenesis and ethogenesis as mechanisms that act together to transform humans and environment. This requires articulating conceptual and actitudinal contexts of different nature and great complexity, which frequently follow pluricausal and plurilineal logical patterns that involve different types of rationality, i.e., logical/empirical, hermeneutical and symbolic or poetic. In this work we analyze different approaches to understand, prevent and reduce the non desirable consequences of environmental human interventions from the perspective of Aboriginal Amerindian cultures from Amazons, which have diverse ways and manners of being-person-with-the-world and not only being-person-in-the-world. Finally, the work reviews the concept of "environmental solidarity" and its educational implications as a key value to a multiculturalistic approach to ecological ethics.

Soft Power and Climate Change by **Katrina Rogers**, Director, Institute for Social Innovation & Associate Dean for the Doctoral Program, Fielding Graduate University, Santa Barbara, California, USA.

Abstract: Soft power is a conceptual framework that posits that the ability to influence others through attraction rather than coercion or payment is an important form of state power in world politics. This paper suggests evidence that the rise of non-governmental organizations (NGOs) exerting substantial soft power is resulting in two new influences in international relations: creating a new, stronger multilateral platform for policy debate and action, and establishing opportunities for more informed debate and decision-making processes in the environmental arena, particularly around climate change. Coined by the political scientist Joseph Nye, soft power arises from the attractiveness of a country's culture, political ideals, and policies and the way in which these attributes are used. When a country's policies are seen as legitimate and attractive in the eyes of the world, soft power is enhanced. Soft power is real power in that states use it in order to achieve their objectives. Yet, it can be haphazard as well, as having cultural attributes or political ideals that are attractors is part of a changing milieu of preferences not always controlled by states. Over the last several decades, the dynamics of the international state-centric system have shifted. Once characterized by state actors and bipolar relations, international relations is now characterized by multiple actors, and an increasingly unstable unipolarity. Examining The Nature Conservancy's (TNC) climate change program as one example reveals indications that soft power is increasingly a tool of TNC to influence other actors. Evidence from this case study supports the notion that the current fluidity of international relations has created the conditions for resource-rich NGOs to have significant impact on global environmental problems in general and climate change in particular. Soft power can be seen as an explanatory framework to discuss the possible evolution of a more ethical system of collaboration and attraction, rather than coercion and force.

The Ecology of Equality: From Dominance to Shared Sacredness by **Deva Temple**, Research Assistant, Toda Institute for Global Peace and Policy Research, Honolulu, Hawaii, USA. **Abstract:** We, as a species, find ourselves at a crossroads. Our social, political, and

economic systems, which are predicated on belief in a divinely ordained, dominance-based hierarchy, are now failing us. We face grave challenges: climate change, peak oil, deforestation, overpopulation, resource conflicts... The continuance of our civilization, and our species, depends on shifting the predominant ethic from dominance hierarchy to shared sacredness, an ethical paradigm in which all people, and all of nature, are seen as intricately connected, interdependent, and fundamentally sacred. This paper contrasts the ethics of dominance hierarchies and the ethics of shared sacredness through the lens of ecofeminism and indigenous paradigms, emphasizing an urgent need to reframe our beliefs about our nature and our place in the universe.

Threat to the Ocean Part 1: Coral Reef Ecosystem by **Tatsuki Toda**, Department of Environmental Engineering for Symbiosis, Faculty of Engineering, Soka University, Japan.

Abstract: The sea area surrounding Indonesia, the Philippines and Malaysia is known as the 'coral triangle' where coral diversity is known to be the highest on earth. In recent years, due to global climate change and various anthropogenic activities many coral reefs are destroyed. In a 2004 status report, 20% of the world's coral reef have been destroyed and are not able to recover. Moreover, 24% of coral reefs are in danger of disappearing in the next 10-20 years. Soka University and University Kebangsaan Malaysia (UKM) have been carrying out collaborative research under the support of JSPS to monitor coral reef coverage in Malaysia for the last 8 years. The first expedition to examine coral coverage around Peninsular Malaysia was carried out in 2000. In 2007, environmental parameters such as underwater UV penetration, water quality and sedimentation rates were measured in addition to coral coverage. Concurrent to the monitoring research, studies on coral recruitment and food web analysis were examined. In this presentation, we would like to introduce our research activities on coral monitoring and recovery in Peninsular Malaysia as a case study.

Climate Change and Poverty confronting Our Moral and Ethical Commitments: Some Reflections by **Alicia Villamizar**, Associate Professor of Environmental Studies Department and Chief of the Natural Resources Institute, Simon Bolivar University, Baruta, Venezuela.

Abstract: Life without poverty presupposes a balanced nutrition, good health and equal opportunities in order to get basic education and adequate jobs, all this within a safe and secure environment. Those are conditions for the social morality based on the fundamental text of the United Nations *Universal Declaration of Human Rights*, stated 60 years ago. In the twenty first century, the conditions mentioned above are values perceived by our ethic, as a set of indivisible minimum conditions which give our life its meaning. In the line of thought of social morality, the *Millennium Development Goals* (MDG) aim to reach a fair level of global sustainable conditions for human life. By the end of 2007 the United Nations Development Program released *The Human Development Report* 2007-2008 warning that "*global warming is forcing the world towards a tipping point that could lock the world's poorest countries and their poorest citizens, leaving hundreds of millions facing malnutrition, water scarcity, ecological threats, and a loss of livelihoods*". Within this context, this paper presents some ideas on the positive environmental implications derived from *The Millennium Development Goals* as a main social component for climate change negotiations.

Future Generations' Rights: Linking Intergenerational and Intragenerational Rights in Ecojustice by **Laura Westra**, Professor Emerita (Philosophy), University of Windsor; Sessional Instructor, Faculty of Law; Postdoctoral Scholar, University of Ottawa, Canada.

Abstract: Most often to speak of future generations indicates, at best, a diffuse concern for the natural systems that are increasingly failing, because they are impoverished and destroyed around the world. But unless an immediate and forceful connection can be made with visible harms to nature or to human health, most view language about future generations as a laudable but remote concern, not something that requires our immediate involvement, our efforts and energies. However, when we consider that the first of future generations is coming to be NOW, or it will come to be within our lifetime, the grave harms to this first generation, from the standpoint of "ecological rights" demonstrate precisely the connection between environment and humankind, as the most affected are the most vulnerable.