



**ASSOCIATION FOR THE INTERNATIONAL ETHICAL, POLITICAL  
AND SCIENTIFIC COLLEGIUM**

Geneva, 30 May 2003

Mr. Secretary General,

The serious crisis that the United Nations has to overcome, calls for the urgent need to strengthen the Organization, to allow it to confront the threats of grievous violations of human rights and terrorist activities that are presently taking place within the frontiers of several of its Member States. The Collegium is meeting today at the United Nations in Geneva, and wishes to bring to your attention and to the attention of the world leaders gathered in Evian for the G8 summit, the Declaration of Interdependence officially presented by the Collegium on 2<sup>nd</sup> April 2003.

In this Declaration, priority is given to Ethics as the final arbiter of political agreements among States; ethical considerations alone, present in the basic values and principles of the cultures who share the management of our planet, can give the necessary authority to the UN Charter to speak, not only in the name of Governments, but also in the name of *we the peoples of the united nations...* *with warm message!*

Michel Rocard

Milan Kucan

**DECLARATION OF INTERDEPENDENCE**

**I. Preamble: A Warning**

Alerted by the dangers that threaten the equilibrium of the world and the future of humanity, the members of the International Ethical, Political and Scientific Collegium have identified four principal reasons as the origin of these dangers.

*The first* is a lack of orientation, vision or ethical practices in the exercise of political, economic, media, and technological power by those who hold it. Neither States nor multinational corporations nor other holders of effective power appear to express this vision. The United Nations identified the objectives to be achieved in order to respond to the major challenges of the new century; however, its normative function is weakened by the fragmentation of competences between the various international organisations and by the absence of an integrated mechanism, such as a world human rights jurisdiction, which would control the effective and indivisible application of all fundamental rights, whether civil, political, economic, cultural and/or social.

This ethical weakness is all-the-more serious given that there is an increasing deficit of responsibility: as globalisation occurs, power is concentrated, but responsibility becomes diluted. Today effective power is disseminated between economic, political, media, social,

cultural, intellectual and religious players, without clearly predetermining the conditions and means of their responsibility with regard to the peoples and citizens concerned.

*The second* is the growing impact on human beings and the ecosystems, of the physical, biological, and atmospheric degradation of our world, with consequences manifested in a sporadic manner through droughts (and consequent desertification), floods, cyclones, climatic changes and the threats of irreversible pollution. The programmes advocated at the world Conferences of Rio de Janeiro in 1992 and Johannesburg in 2002 for dealing with such threats, already insufficient solutions in relation to the risks, are afterwards ignored or misinterpreted.

*The third* reason for alarm is the widening gulf between rich and poor, exemplified by the fact that more than two-thirds of the world's population today are deprived of their political, economic and cultural human rights, in contradiction with the promises that have been formulated by the international community since the adoption of the legal instruments drafted by the United Nations. Our primary indicators, which are principally monetary, are leading us towards a market society guided by pure economics. Globalisation thus works to the detriment of the majority of humanity by destroying its ecological backbone. The informational mutation is failing to attain the promises that it has been holding. The weight accorded to true riches – those of intelligence and life – should however lead us to take the only possible route: a renaissance of ethical, ecological and anthropological fundamentals.

*The fourth* reason resides in the growing risks of war and terrorism, and in the absence of ways to curb rising violence and barbarity, which indicate that humanity today is principally threatened by its own inhumanity. However, the possibility of humanity's self-destruction makes it its own victim, while being in charge of its own history. The stakes of an ethical and spiritual responsibility are thus becoming major political issues that must be treated within the framework of a genuine dialogue between civilisations.

In order to come forward with a pertinent response to these risks and challenges – replacing science, economics and technology in the realm of means and not of ends - the construction of world civility requires an entity, which is not subject to the constraints of particular interests, to media obsession, or to short-term pressure. This established fact is now the driving force behind the creation of an International Ethical, Political and Scientific Collegium that has a quadruple function:

- To be vigilant and alert regarding the principal risks faced by humanity;
- To apply discernment, in particular ethical, as to the nature of these risks and the quality of the means which are necessary for dealing with them, without such means becoming themselves counter-productive;
- To deliberate in the event of major conflicts, which call for an ethical framework;
- To give advice to governments and international institutions (primarily the United Nations) in order to clarify their decision-making procedures.

An appeal for an acute awareness of world interdependence, an idea that was predominant during the drafting of the United Nations Charter, appears necessary. This appeal reflects the joint responsibilities of Statesmen and –women as well as of men and women relevant in the

different fields that affect the life of the planet and the thinking of its people. These voices must also make themselves heard through the world network of civil society that has taken shape during the last decade.

As a follow-up to the Preamble of the Declaration of Rio which, for the first time, proclaimed that “the Earth, home of humanity, constitutes a whole denoted by interdependence”, this appeal takes the form of a general Declaration, recalling that if interdependence has become a reality, it is also time to formulate it as a project.

## **II. Principles: Interdependence as a Project**

*The members of the Collegium recall:*

Their commitment to the Universal Declaration of Human Rights proclaimed by the General Assembly of the United Nations on 10<sup>th</sup> December 1948 and reaffirmed at the International Conference at Vienna in 1993, as well as the Rio Declaration (1992) and the Johannesburg Declaration (2002).

*They note that:*

Interdependence, which has become a fact intrinsically linked to globalisation, is both an opportunity and a risk:

- An opportunity since the globalisation of movements (movement of finance, goods, migration, and scientific and cultural information) bears witness to a community of life that conditions the future of the planet and of humanity;
- A risk since this phenomenon gives rise to a globalisation of ecological and biotechnological risks, as well as risks of social exclusion and marginalisation (not only economic but also social, scientific and cultural) and a globalisation of crime (linked to the traffic of persons and goods as well as to terrorism), which threaten at the same time the security of people, assets, and more broadly the planet itself. This demonstrates the existence of a community of destiny.

*They consider that:*

The globalisation of movements promotes practices that go beyond national territories to the benefit of trans-national networks that are organised according to their own specific interests (*lex mercatoria, lex electronica*) and without having the objective of defending the common interest. The globalisation of risks and crime demonstrate the limits of relativism and call for preventative, regulatory and punitive measures in accordance with a common policy and with common legal means.

The time has thus come to construct interdependence as a project by engaging ourselves – as individuals, as members of communities and distinct nations, and as citizens of the world – to recognise our responsibility and to act directly, and indirectly through States and Communities (infra and supra national), in order to identify, defend and promote the common interests of humanity.

*They declare that:*

The community of life and the community of destiny call for the proclamation of the principle of planetary inter-solidarity.

This principle implies, on the one hand, the recognition of a diversity resting on tolerance and pluralism, and on the other hand, a process of integration, which concerns at the same time

individuals, organisations wielding power, States and the International Community and implies:

- Extending all fundamental rights of present individuals to future generations, and developing them, within the necessary limits of a democratic society, to the respect of national and supra-national public order;
- Recognising that the wielding of global power, whether economic, scientific, media, religious or cultural, implies the consequence of global responsibility, extended to the whole range of the effects of this power;
- Encouraging Sovereign States to recognise the necessity of integrating supranational public order in the defence of the common interests for which they provide indispensable support;
- Promoting the development of representative institutions of the international regional communities at the same time as reinforcing the World Community and the emergence of a global citizenship in order to create a common policy for the regulation of movements, as well as the prevention of risks and the suppression of crimes.

### **III. Priorities: A programme of Action**

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The members of the International Ethical, Political and Scientific Collegium intend to work on a number of concrete applications of the principles outlined in the general declaration. Far from being exhaustive, this first list may be regularly enriched with new themes that are considered to be priorities by the network that will be created through the Collegium, in particular by representatives of the world's civil society. An appeal for contributions may be launched in that sense.

#### *a. Invent democracy on a global scale*

The horizontal logic of interdependence implies the recognition of the diversity of the roots of democratic cultures; its vertical logic implies the emergence of a common base adapted to the changes of our era. In this spirit, the Collegium could reflect upon the establishment of "indicators of democracy" (in the sense recommended by UNDP), and may also highlight whatever may contribute to the construction of a "global citizenship", from the civil society point of view.

#### *b. Identify and protect world public assets*

Interdependence implies the recognition of the "common property" character of certain world assets. In particular, the Collegium will focus its attention upon those assets whose preservation and distribution present major challenges. This is notably the case of:

- drinking water;
- access to knowledge;
- agricultural food resources and the problem of genetically modified organisms as both risks and opportunities;
- energy resources;
- pharmaceutical products;
- public transport.

#### *c. Construct the conditions and indicators of sustainable development*

Interdependence implies making the different time horizons coherent. However, the indicators that we possess today lead us to make short-term choices, contradicting already established mid and long-term objectives. A new approach to wealth and the adoption of new

indicators appears therefore to be a necessity, so as to better integrate the ecological and social requirements of sustainable development.

*d. Build a universalism of values*

Between the affirmation of absolute relativism and the temptation to define universal ethics based on purely occidental foundations, the universality of values must be built on the basis of a dialogue among civilisations. A joint questioning of the great spiritual and moral authorities of this world (on matters of environment, ethics, and gender relations) could serve as a basis for this work. It would also allow the emergence of the foundations of a “mental ecology” and an education toward responsibility and global citizenship adapted to our times.

*e. Guarantee economic and social rights*

The concrete application of the principle of planetary inter-solidarity implies that economic, social and cultural rights are not separated from civil and political rights. Consequently, the WTO, the IMF and the World Bank would be obliged to respect the UN instruments concerning human rights, the conventions of the ILO concerning social rights and the international conventions on the environment. This legal fabric would be opposable to all economic players.

Brussels, 2 April 2003

**For the International Collegium:**

ARIAS SANCHEZ Oscar, *Nobel Prize for Peace, former President of Costa Rica*

BARBER Benjamin, *Professor, Political Analyst, USA*

CARDOSO Fernando Henrique, *former President of Brazil*

DREIFUSS Ruth, *Former President of the Swiss Confederation*

FRASER Malcolm, *former Prime Minister, Australia*

HABERMAS Jürgen, *Philosopher, Germany*

KONARÉ Alpha Oumar, *former President of Mali*

SCHMIDT Helmut, *Former Chancellor of the Federal Republic of Germany*

KUCAN Milan, *former President of Slovenia*

MORIN Edgar, *Philosopher, France*

OGATA Sadako, *former High Commissioner for H.C.R., Japan*

ROBINSON Mary, *President of Ethical Global Initiative, former President of Ireland*

ROCARD Michel, *Chairman, Commission for Cultural Affairs, European Parliament, former Prime Minister of France*

SEN Amartya, *Economist, Nobel Prize, India*

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Prince HASSAN BIN TALLAL, *Jordan*

VON WEIZSÄCKER, Richard, *former President of the Federal Republic of Germany*

ATLAN Henri, *Bio-physicist and philosopher, France*

DELMAS-MARTY Mireille, *University Law Professor, France;*

HESSEL Stéphane, *Ambassador of France*

OULD ABDALLAH Ahmedou, *former Minister of Foreign Affairs, Mauritania*

SACHS Wolfgang, *Economist, Chairman of Greenpeace, Germany*

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