

ministrative decisions against his interests; (b) equality before the law of both individuals and officials, including the full independence of the court; and (c) the recognition that judicial remedies need to be rationally justified in terms of both general principles and the particular situation.

International level

Given the uncertain nature and content of human rights in most nation states and the wide diversity of national experience, the difficulty of establishing consensus at the international level is, clearly, profound. Nevertheless, with faltering steps, nation states have been able to agree on joint action as they have come to perceive a need to enhance the dignity of the individual. In the nineteenth century, there was agreement on anti-slavery arrangements, and subsequently on arrangements to protect the rights of minorities. The First World War served to "raise the consciousness" of the world community, but it was the spread of education and rapid means of communication, and most strikingly the flagrant violations of human dignity in the Second World War, that precipitated demands for a broad recognition of basic human values.

The United Nations Charter, fol-

lowed by the Universal Declaration of Human Rights, set out common standards for human society that have become so widely recognized nationally and internationally that they may well now form part of the customary law of nations. The difficulties in converting them into a decent world order have been all too evident. The balance between the government, the group and the individual has yet to be struck, as has the balance between the universal and the particular, and the balance between political and civil and economic and social rights. The search for accommodation becomes more intense. In the words of McDougal, Lasswell and Chen, different peoples, in different parts of the world, conditioned by varying cultural traditions, assert fundamental demands in many different nuances of institutional practice and modality, but there is an overriding insistence, transcending all cultures and climes, upon the greater production and wider distribution of all basic values, with increasing recognition that a world public order of human dignity can tolerate wide differences in the specific practices by which values are shaped and shared so long as all demands and practices are effectively appraised and accommodated in terms of a common interest.

Report on the Bonn summit: a need for world-management

By Richard Gwyn

Shortly before the Bonn economic "summit" meeting began, Arthur Okun, former Chairman of the Council of Economic Advisers to the President of the United States, remarked that the meeting was "doomed to succeed".

Okun was prescient. When all else is said and done, Bonn was bound to be a success of a sort for the simple reason that failure was unthinkable. Chancellor Helmut Schmidt described the stakes thus: "Only if we avoid a crash can we hope for recovery."

In the months before Bonn, talk about a crash had become popular. Only a handful of Western countries — Japan, Germany, Switzerland — seemed to have discovered how to cure themselves of a half-decade of "stagflation", and even in these countries there was no assurance

that the remedy was permanent. Almost everywhere else, high unemployment, high inflation (on the rise again in the U.S., and therefore likely to be exported elsewhere) and slow economic growth seemed to be intractable. Everywhere, *sauve qui*

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