

today, as certain jurists have done in a less enlightened age, that the manner in which a state treats its citizens concerns it alone. In respect of human rights, states have assumed obligations to the international community of which they are a part. They must, as a consequence, answer for their behaviour in this field, not only to their peers on the bilateral level and to their partners within alliances or collective enterprises, but to all states of the international community.

As representatives of member states of the United Nations we cannot fail to comment on situations which distress our contemporaries, or abstain from seeking solutions to these situations. Such evasion cannot be justified by geographic, historic, ideological, political, racial, religious or cultural affinities. It is the entire international community which is involved in violations of fundamental human rights and not one or another group of governments. Furthermore, public opinion, at least in countries where it can be manifested, is unanimous in rising up against violations of fundamental liberties wherever they occur. Human solidarity cannot be compartmentalized artificially by frontiers. On the domestic level, public opinion has led many governments to modify their attitude towards certain situations so as not to affront the convictions of their citizens; at the international level, this same public opinion has helped to bring about the fall of dictatorial regimes over the past year. Indeed, who can deny the determining role which it has played in the evolution of attitudes with regard to these regimes? Furthermore, there are times when silence is no longer permitted because such silence would imply indifference or acquiescence. To permit crimes to be perpetrated and to multiply without comment, surely, is to become the accomplice of the crime. If one contests the Commission's right to intervene in the internal affairs of states, with a few exceptions, the Commission surely has a duty to intercede on behalf of persons which it has a reason to believe are threatened in their fundamental liberties.

Surely it can interpose itself on behalf of such persons without interfering in matters outside its competence and without drawing upon itself the reproach of meddling in affairs which do not concern it. All governments linked by the same international obligations can legitimately enquire into the manner in which each of their partners acquits itself of its obligations within its borders.

When its efforts are without avail, the Commission has no other recourse than to appeal to public opinion, which remains its ultimate weapon. However, this weapon does not always produce the required effect. Here, too, attempts are made to diminish its impact. It has been said that the cement of the civil multitude remains reason, or more precisely, the exercise of reason.

At the ideal level, the city has but one passion, that of justice, but the desire for justice, even if it involves the heart, finds its scope and its source in the spirit, in the clear idea of what is owed to the citizen by the city and to the city by the citizen. Civilization is born out of dialogue. The political community is a community where people debate. Debate is necessary to the blossoming and development of public opinion, which those who hold the power must know to govern according to the wishes of the people. Where debate is forbidden, where information is directed, where

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