

Although the 'greenhouse effect' is still a controversial subject and absolute certainty about its existence will not be possible for another ten years, if it is confirmed by that time, which is very likely, it will be too late to do anything about it.

Club of Rome xxx

In a declaration made by the Club of Rome in 1985 we said, 'there could be a bright and fulfilling future awaiting humanity if it has the wisdom to reach out and grasp the difficulties ahead, or a slow and painful decline if it neglects to do so.' This is still our credo, but time is now running out. In the previous

Can we live without enemies? Every state has been so used to classifying its neighbours as friend or foe, that the sudden absence of traditional adversaries has left governments and public opinion with a great void to fill. New enemies have to be identified, new strategies imagined, and new weapons devised. The new enemies are different in their nature and location, but they are no less real. They threaten the whole human race, and their names are pollution, water shortage, famine, malnutrition, illiteracy, and unemployment. However, it appears that awareness of the new enemies is, as yet, insufficient for bringing about world cohesion and solidarity for the fight. Also the failure of many ideologies has removed some of the necessary points of reference.

Democracy is not a panacea. It cannot organize everything and it is unaware of its own limits. These facts must be faced squarely, sacrilegious though this may sound. In its present form, democracy is no longer well-suited for the tasks ahead. The complexity and the technical nature of many of today's

In searching for a common enemy against whom we can unite, we came up with the idea that pollution, the threat of global warming, water shortages, famine and the like, would fit the bill. In their totality and their interactions these phenomena do constitute a common threat which must be confronted by everyone together. But in designating these dangers as the enemy, we fall into the trap, which we have already warned readers about, namely mistaking symptoms for causes. All these dangers are caused by *human* intervention in natural processes, and it is only through changed attitudes and behaviour that they can be overcome. The real enemy then is humanity itself.

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The problem then is to invent instruments of governance capable of coping with change without resorting to violence and maintaining the kind of peace which provides security, justice and fulfilling growth for individuals and societies alike. Not only have we to find better means of governance at national and international levels, but we also have to determine the characteristics of the capacity to govern. Global 'governance' in our vocabulary does not imply a global 'government', but rather the institutions set up for cooperation, coordination, and common action between durable sovereign states. The good and, for our purposes, encouraging news is that:

In almost all cultures, the family is regarded as a fundamental social unit. It will probably continue as such, but in new circumstances — disjointed and shattered by urban life, rural exodus, emigration and conflicts, modified by control over reproduction — with the human couple now joined in an uncertain bond, functioning according to a new pattern of relationships that has replaced the hitherto uncontested parental authority; a family within which the upholders of tradition are increasingly in conflict with those of an American-style modernity.

Finally, at the coming turn of the century, mankind is overwhelmed by the range of the difficulties confronting it from all sides; overwhelmed — and the word is not too strong — because the traditional structures, governments and institutions can no longer manage the problems in their present dimensions. To make things worse, the archaic and unsuitable structures are themselves in

States with constitutional laws and rights violate international law whenever the matter is solely one of national interest. This is not really new but the magnitude of the consequences in an interdependent world is totally new and globally visible. Religions often serve as an excuse for fratricidal strife. Christians massacre other Christians in Ireland or Lebanon in the name

What are the values and goals on which action must be based? The world resolutique includes the need for adopting certain values founded on the *collective values* of humanity, that are sketchily emerging as a moral code for action and behaviour. Such codes and values have to constitute the basis of international relations and the source of inspiration for decisions made by the main actors on this planet, with due regard for cultural diversity and pluralism. The resolutique also stresses the absolute necessity to seek concrete results in priority areas of the problematique, keeping in mind that the time factor is becoming essential. Any problem that remains unsolved produces in due course irreversible situations, some of which cannot be solved even in a global framework.

continue, the main emphasis in the future must be in preventing the development of the macro-pollution which we have described earlier, to the level at which its effects are irreversible. By far the most urgent of these is global warming which threatens the world's economic and social system.

Prevention of global warming represents one of the greatest challenges which humanity has faced, and demands an international effort. Four lines of attack are required:

- reduction of the global emission of carbon dioxide, which will mean a reduction in the use of fossil fuels;
- afforestation, especially in the tropics;
- development of alternative sources of energy;
- conservation of energy and the development of greater efficiency in its use.

We shall base our discussion of the carbon dioxide situation on the Toronto 'changing atmosphere' target of reducing emission of this gas by 20 per cent by the year 2005. However, in view of the urgent need of the developing countries to provide energy for their citizens, and for agriculture and industries, the industrialized countries will have to make even larger reductions in their use of fossil fuels — let us say 30 per cent. Moreover, recent estimates indicate that this is a very conservative figure.

The immediate need, therefore, is for the launching of a massive worldwide campaign to promote energy conservation and efficiency in its

use. This alone can give us some breathing space before we face the more intractable problems of industrial adjustment. To be successful it will need a clearly expressed political will on the part of governments and strong public support.

The third immediacy is a crucial element in the first global revolution.

Governments seldom generate innovation. They react to pressure for change which arises from popular demands, either through the democratic process of elections or in the aftermath of a successful revolution. However, in reacting to demands for new approaches, the natural conservatism of administrations (and not merely its civil service component) is often able to put the brakes on change. Their approaches are essentially linear and are based on either rigid

Finally we must mention the question of leadership, with especial reference to the high qualities looked for in the person who is the Secretary-General. This subject has been usefully discussed in a recent report of the Dag Hammarskjöld Foundation. The UN Charter described the holder of the post of Secretary-General as essentially the chief administrative officer of the organization, but it soon became obvious that important political mediation and leadership functions were inevitable. In the reformed and active United Nations of the future, the image of the Secretary-General is vitally important.

much research. This demonstrates that a need is being expressed with increasing intensity for a value system which would provide stability to the life of individuals and society, and which would inspire the vision of a systematic world capable of leading to a systematic future.

Does this mean that a new value system is in the making, which would be in opposition to traditional values or to the capacity of traditional values to take a stand on the new challenges, such as genetic engineering, that trouble human conscience and judgement? Can we speak today of universal human values that would be common to all the inhabitants of the planet, despite the diversity of their cultures?

- acceptance of the postulate that dramatic solutions are unlikely to come from the leaders of governments, but that thousands of small, wise decisions, reflecting the new realization of millions of ordinary people are necessary for securing the survival of society;

The need, then is 'to think globally and act locally'. The Club of Rome has, since its establishment, realized the need for such an approach and there are a multitude of ways in which it could be achieved. We offer a few examples in the following pages.

The only hope seems to lie in combined action taken in the light of a complete understanding of the impending perils and the commonality of self-interest of all men and women. We have stressed the importance of

individual. The great religions in their purest aspirations have attempted to make this possible over the ages, with few outward signs of success.

We cannot, therefore, expect miracles and have to construct a position of stability. This can only be based on the worldwide cultivation of an enlightened interest in the survival of the race and of human societies. This, in turn, can only be made possible by the universal understanding of the human predicament, its dangers and its promises.

with whose being they identify. It should be possible therefore to strive, selfishly if you will, to create circumstances which will make possible a dignified and truly human existence for future generations. Such an effort will entail many material sacrifices on the part of the present generation, but it should also bring abounding benefits in the qualitative aspects of life. If we are to succeed in establishing world solidarity as the supreme ethic for survival, the first step is in arousing understanding.