

Law & Social Ethics. Chapter Summary¹

This Panel assembles three global normative systems:

- i) the current supreme legal order, set out by the Charter of the United Nations and its closely related documents (the Statute of the International Court of Justice and the Universal Declaration of Human Rights)
- ii) the International Humanitarian Law, stemming of the pre-UN-world and, as may be realized more and more, in particular when assessing the respective arguments put forward regarding the armed conflict between Israel and Palestine militias, not fully consistent with the UNC principles
- iii) the doctrine of the Roman-Catholic Church, which
 - has always claimed global relevance, and may be considered, at least in a way, as a predecessor of the current system of international law as institutionalized by the UNO
 - continues to be of specific relevance for the European Union and her Member States due to the fact that, according to the second recital of the TEU, the values enshrined in its Article 2 “have developed” “from the cultural, religious and humanist inheritance of Europe”, implying that not least this Catholic heritage has to be taken into account when interpreting firstly the values and secondly all the other Treaty provisions, those on the Common Security and Defence Policy (Articles 42 – 46 TEU) included.

When presenting this threefold view at the very end of this Conference, it will be interesting to see to which extent

- i) these three normative systems overlap or differ
- ii) the philosophical approaches presented in Panel 3 have been accepted by (at least one of) these normative systems currently in force.

¹ Alexander Balthasar