

5th World Summit of Nobel Peace Laureates
A United World or Divided World? Multiethnicity, Human Rights, Terrorism

Reflections on Human Unity (with programmatic proposals)

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This article sets forth the author's personal reflections that can form the basis for promoting interfaith and intercultural dialogue and a method for success using existing institutions such as universities and the United Nations. The author wishes to thank Alyn Ware of the International Peace Bureau and Dr. Urs Cipolat for their editorial assistance.

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Introduction

Saadi, the Persian poet of the 13th century, sang:

*The human family is one body with many parts
Creations arising from one unseen essence
Any harm to any part summons an awakening
a dis-ease and a healing response from all parts
You who fail to feel the pain of others cannot be called truly human.*

On the Casuarian Coast in the flat mangrove swampland of Indonesian New Guinea, where water and land intermingle with a rhythmic ebb and flow, a tribe of about 20,000 people live in harmony with the environment. They call themselves the Asmat, "the people -- the human beings." Everyone else is called Manowe, "the edible ones." They are cannibals.

The Asmat do not organize for total war. Their killing practice is ritualized, limited and controlled. We ignore at our peril the fact that the civilized nations of the world since World War II have spent astronomical fortunes, in excess of ten trillion since the end of the Cold War alone, organizing killing apparatus capable of destroying all life on the planet many times over. Today, conflicts rage in over twenty killing fields driven by religious, ethnic and racial bigotry. In good conscience religions permits these horrors where the vast majority of victims are innocent women and children -- noncombatants.

Coupled with weapons of mass destruction, this modern capacity for organized carnage, if guided by religious bigotry, could easily lead to the unspeakable. This makes us all "edible ones".

Al Quaida utilizes religious symbols and language in its attempts to rationalize its crimes against humanity. Such abuse is certainly not new and has occurred in many guises. For example, Europe suffered population decimation through thirty years of chaos when Protestants and Catholics slaughtered each other between 1618 and 1648. The Treaty of Westphalia, in which the basis of the modern nation state system was formally established, deftly divested political process from the capacity of religions to stimulate endless war. What Europe experienced in the 17th Century cannot be tolerated on a global scale with today's technologies.

In the face of current challenges many recognize a growing global awareness of the power of universal compassion nested within each religious tradition, and this awareness does not diminish the knowledge that each tradition has the ability to dehumanize and destroy the "other" either by conversion or genocide. We come together as a human community when we awaken the unity expressed by Saadi in the quest to fulfill our own humanity. For us who are aware of the power of universal compassion, for us, there are no "edible ones."

Threats and Solutions

We cannot ignore the dangers inherent in the use of force outside international legal constraints coupled with a culture of violence and fear. We simply must commit to promoting a culture of peace founded on the rule of law, the dignity of our higher qualities, and deeper dialogue amongst peoples to bring us back on track.

The greatest threat that faces humanity might be understood as the indifference toward extraordinary human suffering from poverty, environmental practices that ignore our responsibility to future generations, and the willingness to threaten the use of nuclear weapons. (See Appendix A) This indifference indicates a failure of caring for life, a failure of love. Its severe consequence is political apathy toward critical issues and a reversion toward violence, provincialism and prejudice. This indifference must be overcome by an awakening of our capacity to learn to live together as one human family.

It is now common knowledge that for the human community to survive we must live in harmony with the natural world. This ecological consciousness can be taught, universally and effectively. We must now learn that coexistence between and amongst peoples can be taught, universally and effectively. The old model of competitive and dialectical discourse where one attempts to refute the claims of the other must now grow into a new model of cooperation and dialogue.

One crucial step will be the promotion of interfaith and intercultural understanding through the institutionalization of forums for dialogue. Scriptures of the major religions, from the Bhagvad Gita, to the Bible and the Quran, are replete with explicitly acceptable violence as well as admonitions upon which to base universal love, justice and appreciation. We must find ways of institutionalizing the loving dimensions so that "loving ones neighbor as oneself" can become the norm. In the Quran (Sura 49:13) we find "O humanity, God has created you male and female, and has made you nations and tribes that you may know one another. The noblest of you before God is the one with deep piety and good deeds. Behold God is all knowing and all aware."

How can such directions be fulfilled unless we really come to know each other? We need not come to agreement about theology in order to seek mercy and justice. Why should there be fear of the "tribe" with whom we might disagree? Abraham, with the most profound insight into the nature of justice and as an example of fulfilled humanity, pleaded passionately for mercy for those with whom he did not agree -- the people of Sodom and Gomorrah. **We need not agree on theology to address cooperatively the global crises of human rights, justice, poverty, hunger, ecological destruction and nuclear annihilation. Compassion and helping those in need are universally recognized spiritual principles. We need to communicate to learn this.**

Who is the beneficiary of today's Good Samaritan and to whom do we owe a sense of responsibility in an interconnected world? Why should the Imam not visit the temple and share and the Rabbi not visit the mosque and share? Will someone be diminished or confused? Why should the priest not share with the minister? How else will we really learn what is profoundly held as truth by our neighbor so that we might love one another?

The contemporary Sufi master Bawa Muhaiyaddeen often said: "Separate from yourself that which separates you from other lives." The same qualities that separate us from other lives -- such as anger, fanaticism, falsehood, pride, jealousy, greed, hatred, hastiness -- separate us from the immeasurable

power of goodness beyond name, gender and form that many call God. The same qualities that bring harmony with other lives -- such as, love, compassion, tolerance, peacefulness, patience -- bring us into harmony with our self and its source. That harmony ultimately awakens wisdom, which can investigate the meaning of our lives. How glorious, unifying and full of justice is this mystery known only to those who open their hearts to lives other than their own.

If we do not learn such principles of harmony and put them into practice, we face a world ruled by the law of power, rather than the power of law; a world ruled by the love of power, rather than the power of love.

Pride of Power

Nuclear weapons represent a form of security apartheid. Like apartheid, both sides are injured. Those threatened reasonably feel the terror of destruction. Those threatening have their moral foundations corroded or live in denial of what they are doing. The continued reliance on these horrific devices provides the modern world with its most severe and divisive irony. The means of pursuing security are serving to breed insecurity. And the inequity inherent in the system pulls at the fabric of human unity. As Vartan Gregorian of the Carnegie Corporation recently pointed out, “All declared nuclear powers – the US, Russia, Great Britain, France, and China and now India and Pakistan (Israel in an undeclared nuclear power) – insist they possess nuclear weapons only to deter others from using them. Yet there have been many times in the past, and there will surely be times in the future, when major powers have used their nuclear capability to gain some political end by intimidation.”

Intimidation through the threat of annihilation of millions of innocent people is unjustified legally, morally, and remains the greatest threat to the stimulation of the proliferation of weapons. Thus, continued threat to use these weapons is impractical. One must therefore wonder if the irrational pride of power informs the policies of those who seek to perpetuate and “improve” their arsenals of devastation. One must wonder if the club of possessing states consider themselves somehow superior, a bizarre form of technological pride. This pride must never mix with religious pride.

Pride of Religious Exclusivity

The mystery of the source of life and creation itself from which we come, toward which we return and in and through which we live and are sustained cannot be measured nor can it be fully described by symbols or the intellect. In fact, even the great religions are only means of honoring, remembering and describing – sacred metaphors – but not the actual reality itself. Thus, exclusivity based on the elegance of the metaphors does an injustice to the primacy of the unbounded foundation. The founders of the world’s great faiths reached out with good news and a universal embrace, particularly holding the outcast, the downtrodden, the rejected – quite the opposite of today’s exclusivists.

Today’s exclusivists have turned their backs to the power of the original embrace of love and compassion upon which each of their traditions rests. This attitude is caused by ignorance, fear and arrogance. It leads to the quest for unlimited power based on insecurity. Exclusivism cannot effectively open hearts, a precondition of the wisdom needed to understand the divine mystery, nor address adequately the three evil dynamics of this modern age – unnecessary pandemic poverty, irresponsible selfishness that leads to environmental degradation, and the irrational hazardous reliance on the threat to use nuclear weapons as a means of pursuing security.

On the contrary exclusivism will only exacerbate our present inadequate levels of cooperation. Its main characteristic is the belief, “Our way of thinking and pursuing reality is the only good way.” What does it mean to say that the way to the Father is through Jesus unless His quality of love is pursued? What does it mean to be one of the Chosen People without treating one’s neighbor as one wishes to be treated? What does it mean to follow the dharma without seeking refuge in the power of compassion? What does it mean to honor Allah without affirming the quality of mercy by which He is known? The characteristic of the founders of each faith has been extraordinary, immeasurable kindness, mercy, compassion, love and wisdom.

Many exclusivists actually believe that the divine only has ears for their language. Others believe that his messenger(s) require a building at a particular location in order to save souls. Others believe that establishing real estate boundaries is more important than cultivating love and understanding. They are incapable of imagining that blessings can be universal. They all believe that their method of explaining the origins of the universe and the end of days are the only true way. Although none of them have ever actually seen the creation of their holy scripture they all believe that it is the unique word of truth and that all others are wrong. Many are willing to kill for their ideas about the divine mystery and many others are willing to die for these ideas. Few have experienced, integrated and are capable of sharing divine love, mercy, or compassion. All have strongly held ideas.

Exclusivism is most dangerous in the potential short-term political advantage that its passions can provide to a political leader. Imagine the temptation to politicians to cater to the mythology that exclusivists propound? Imagine what can happen in a modern state with global influence when its leaders are identified with such passions? Imagine the dangers if leaders in a country with weapons of mass destruction become subject to the interests of exclusivists in their society?

Even if a person believes a stone is the Lord, their beliefs should pose no concern to the political order; however, if they want to throw the stone or condemn those who believe the Lord is formless, then concern is warranted. Likewise, those who believe God is formless and want to stone those who believe in stones can hardly be considered models of mercy, love and compassion. **It is not the fundamental beliefs of any religion that is a problem; it is the exclusivist arrogance of those who use religion to acquire power over others that is the problem.**

The quest to enforce any one faith that derogates all other beliefs will surely fracture the peace of the world. The capacity to use religious faith to dehumanize others coupled with modern technologies of killing presents an unacceptable risk. We simply cannot ignore this risk.

Hot Spots

Without even addressing the extremely hot conflict over real estate in Jerusalem, where exclusivists in three faiths believe that the Savior of humanity requires their group to possess a particular piece of real estate (the present location of the Dome of the Rock where the Temple of Solomon used to be located) in order to save humanity, it is easy to see numerous extremely volatile regions flamed recently by religious misunderstandings. Let’s just list a few:

Bosnia: Serbian Orthodox and Roman Catholic Christians and Muslims

Cote d’Ivoire: Muslims, Indigenous, and Christian

Cyprus: Christians and Muslims

East Timor: Christians and Muslims

India: Animists, Hindus, Muslims, and Sikhs
Indonesia, Ambon and Halmahera: Christians and Muslims
Kashmir: Hindus and Muslims
Kosovo: Serbian Orthodox Christians and Muslims
Macedonia: Macedonian Orthodox Christians and Muslims
Nigeria: Christians, Animists, and Muslims
Northern Ireland: Protestants and Catholics
Pakistan: Suni and Shiite Muslims
Philippines: Christians and Muslims
Russia, Chechnya: Russian Orthodox Christians and Muslims
Serbia, Vojvodina: Serbian Orthodox and Roman Catholics
South Africa: Various Animists
Sri Lanka: Buddhists and Hindus
Sudan: Animists, Christians, and Muslims

In most instances, civilian populations are terrorized. In most of the instances where these conflicts are in the developing world, there is a history of fortunes squandered through the purchase of weapons, almost exclusively from one of the five permanent members of the UN Security Council – US, Russia, France, UK, or China. In each of these cases, killing has been performed in good conscience, with the blessings of religious figures.

Thousands were needlessly killed at the World Trade Center. But, what about little Rwanda, a tragedy of epic proportion which could have been stopped? It could have been prevented had there been concerted efforts to bring intercultural understanding into the lives of the people in a systematic and sustained fashion. It could have been prevented had there been a political will to look at the depth of the hatred and address it squarely. It could have been prevented if there had been a rapid deployment of international forces through the UN or other multilateral channels. The risks of tribalism, like religious exclusivism, must not be ignored.

The events of 9/11 demonstrated that low technology can be leveraged to cause tremendous injury and the risks of tribalism, whether ethnic or religious, cannot be permitted to overtake the world. This is especially so when there are literally tons of inadequately safeguarded nuclear materials in Russia and inadequate resources being allocated to protect them. Yet, we cannot throw up our hands and surrender the future to a world riddled with untenable risk, where identity politics could drive us into an abyss the horror of which Dante alone could describe. Can we expect unilateral militarism of one superpower to save us? Can we sit back and watch a slow descent into new fault lines of religious bigotry? Do we have any choice but to strengthen multilateral cooperation for security building based on the rule of law?

Nuclear materials, for example, can be safeguarded if the US and Russia decide to do so. Russia lacks the resources and the US lacks the present political will. This is foolish. They should lead in eliminating weapons of mass destruction and, while doing so, take extreme precautions to ensure that nuclear materials are not available to terrorists. **But, the passions that drive ethnic and religious violence must be addressed at a community level. Changing hearts cannot be accomplished by the application of technology nor by diplomacy and the stroke of a pen. It is far too subtle and subjective.**

We can and must establish institutional structures to systematically address prejudice and hatred and

build a culture of peace. We must demonstrate at a public level that interfaith understanding is to be promoted.

Practical Proposals

1. Establish UN Centers for Nonviolent Conflict Prevention at Universities around the World

There is a critical need to promote interfaith understanding through interfaith dialogue. The United Nations is in a unique position to help create structures where greater utilization of the faith-based traditions in the pursuit of preventive diplomacy could be achieved. So many are today inspired by key United Nations documents such as the Universal Declaration of Human Rights and its premise that those rights we wish for ourselves shall be granted to others as well.

Imagine the great universities of the world equipped with UN Centers for Nonviolent Conflict Prevention where intercultural and interfaith dialogue and experiences could be promoted. The cost would be very low and the prestige and value high for the participating institution. **Such centers could help create a critical mass of educated people who are committed to greater levels of interfaith and intercultural understanding and who are able to help ensure a global norm of tolerance and an appreciation for the value of pluralism.**

Franchising businesses are successful by licensing a method of operation associated with the goodwill of a trade name. Franchisors guarantee consistent quality wherever their trade name is used. Franchisees gain the knowledge of the method of operation and the benefit of the goodwill associated with the trade name. The UN has methods of operations which are associated with its high profile and valuable trade name. Universities could enhance their services to their students, communities and nations by utilizing a UN license to operate Centers for Nonviolent Conflict Prevention. The UN and the world would benefit from this increased outreach and the participating universities would benefit with heightened prestige and excellent useful programs.

Such Centers could serve to strengthen understanding of global challenges the UN addresses, such as the need for sustainable environmental practices, ending gross poverty and gender inequities, and the disarmament of weapons of mass destruction. These Centers could educate students and the general public about the mission and programs of the UN and thus help create a constituency that can see beyond mere national interests. Such persons are able to address the underlying problems that give rise to terrorism.

Preventive diplomacy aims to prevent disputes from arising between parties, stop current disputes from escalating into violence, and limit the spread of conflict. Governments alone cannot accomplish this. In fact, religious institutions, academic institutions, non-governmental organizations, businesses and professional communities all need to see the value of greater levels of intercultural and interfaith understanding. They need to participate and feel a sense of responsibility to help accomplish goals of peaceful coexistence.

2. Establish a UN Center for Nonviolent Conflict Prevention and Resolution at UN Headquarters

A Center for Nonviolent Conflict Prevention and Resolution as part of the UN headquarters

could utilize all available means of mediation, negotiation, conciliation, and nonviolent conflict prevention and resolution in addressing current and potential conflicts. The Center would utilize fully the good will of many of the world's religious leaders.

Over 1,000 religious leaders gathered at the UN for the Millennium Peace Summit and nearly every one expressed a willingness to help in such an endeavor. The UN Center for Nonviolent Conflict Prevention and Resolution in New York could also serve as a place:

a. To utilize the great religious traditions of the world as a resource for promoting transnational ethical values. Thus we recommend an ongoing forum where religious leaders can dialogically address the pressing need to establish common values and serve as a resource to advise the Secretariat and the Member States.

b. To explore the promulgation of programs that teach tolerance, cultural appreciation and harmony at a profound level by creating forums for authentic inter-religious dialogue and the experiential sharing of the different methods of prayer, contemplation and meditation. We suggest the promotion in UNITAR and amongst UN personnel and the personnel of all national missions to the UN of retreat seminars focused on prayer and meditation in each of the world's major religions. The resulting shared understanding represents preventive diplomacy at the deepest level, for when there is authentic spiritual sharing, trust and confidence are easier to accomplish. Also, the UN community will begin to actually be a model of intercultural respect and tolerance to which the Member States can look for guidance.

c. To provide experiential courses on each of the religions' prayer and meditation methods. Each of the world's religions utilizes prayer and contemplation to help achieve inner peace and harmony. Such experiences lead people to a greater ability to perform inspired public service. We thus encourage the use of such methods be made explicitly available to all in the UN community in the form of offerings of on-going regular events designed to enrich multi-religious, ethnic and cultural development and understanding and for the enrichment of the personnel such that greater inspiration in documents and programs might be forthcoming from the UN.

d. To engage religious communities in service to the suffering. Charity, service and compassion are universally recognized values in all religions and areas of social development that can be more fully utilized by the UN. Religious communities, as a world resource, have been under-utilized in this regard, and could help in coordination of resource distribution.

e. To create a true vocation of service at the heart of UN work, forums need to be created in which spiritual and moral shared values and experiences can be expressed by UN personnel to one another.

The UN Center for Nonviolent Conflict Prevention and Resolution will reinforce the regional offices at which on-going multi-cultural, interreligious, and inter-ethnic dialogue can take place as a method of preventive diplomacy. It could take full advantage of the world's religions and could, in this context, be utilized to preempt cycles of misunderstanding, fear and violence. The extraordinary waste of resources on armaments and the suffering caused by their uses simply cannot be overlooked when addressing poverty. As long as resources are disproportionately diverted to pursuing peace and stability through military means and fortunes expended on weapons ending poverty will remain beyond reach. The costs of these Centers would be miniscule compared to military expenditures.

By finding ways of promoting openly the process of interfaith appreciation, the quiet study of our common humanity is stimulated. One of the greatest gifts received by the open hearted is the gratitude of being part of the human family, a sense of joy in its variety of expressions of awe, love, and the sacred. Those who have this sense of gratitude are the ones who can step forward to assert our common ground, the place where exclusivism and fanaticism cannot flourish. Where our common humanity is affirmed and love expressed, fear, the breeding ground for fanaticism, is overcome. Where our common humanity is affirmed, the precondition for justice is established. Justice is the foundation for peace.

9/11 has shown us that a fractured world where fanaticism is allowed to grow, where grievances find no peaceful means of redress, where people demonize innocents who do not believe as they do, could, if it grows, be catastrophic. **Clearly, where compassion leads to actions that give hope based on a sense of justice without regard to religion, race or national situation, the environment where visions based on hate, hopelessness and fear will be dried up. Let us be warned and plant places where our higher nature is affirmed.**

Whether garbed in extremist political ideology, racial or tribal identity, or religious dogma, the exclusivist's vision diminishes our common capacity to work cooperatively, reason together, identify our common interests and establish rules and laws of governance. The successes of the modern world have demonstrated that Hobbes, who believed life to be short, brutish and nasty, was trumped by Locke and his philosophical stepson Jefferson, who viewed our fate with the faith that we are blessed with inalienable rights, regardless of our religious beliefs, that no state can remove and that we are capable of establishing institutions to protect those rights. This optimistic view is the basis of the United States, the Universal Declaration of Human Rights, and the UN System. It challenges all fanatics who deny civilized give and take. A first step to discover that all people possess such human capacities is through direct interfaith interaction.

We no longer have the luxury of living in religious ghettos. We must come into the open space of our greater humanity and assert the highest ideals that the founders of every faith proclaimed: "Love thy neighbor as thyself." Our humanity is revealed the deeper we realize and live this admonition.

Let me conclude with two quotes. The first is obviously informed by spiritual experience, while the second arises from a man with unassailable scientific credentials.

Bawa Muhaiyaddeen:

*If each of you will open your heart,
your actions, your wisdom, and your conduct and look within,
you will see that every face is your face,
every nerve is your nerve, each drop of blood is your blood,...
all hunger is your hunger, all poverty is your poverty...all lives are your life.
You will experience this in your nerves, in your body and in what you see.
When that state develops inside you, that is God's love...
If that love develops you will not hurt any other living thing,
you will not cause pain, you will not reject any life,
and you will not torture any other life, because if you hurt anyone it will hurt you."*

Book of Gods' Love, p.23.

Albert Einstein:

Oh Youth:

Do you know that yours is not the first generation to yearn for a life full of beauty and freedom?

Do you know that all your ancestors have felt the same as you do –

and fell victim to trouble and hatred?

Do you know also that your fervent wishes can only find fulfillment

if you succeed in attaining a love and understanding of people,

and animals, and plants, and stars,

so that every joy becomes your joy and every pain becomes your pain?"

Quoted in David and Beatrix Hamburg's comprehensive work,
Learning to Live Together, p. 363.

JONATHAN GLENN GRANOFF, ESQ, has for more than 20 years contributed his legal expertise, developed as a successful private attorney, to the movement to eliminate nuclear weapons. Mr. Granoff is President of the Global Security. He is privileged to represent the International Peace Bureau at the Fifth Nobel Peace Laureates Summit in Rome, 2004. Mr. Granoff holds numerous other titles within the peace and security movement. He is also Vice President of Lawyers Alliance for World Security, Vice President of the NGO Committee on Disarmament at the UN, and he serves on numerous governing boards, such as the Lawyers Committee on Nuclear Policy, and the Middle Powers Initiative. He is Co-Chair of the American Bar Association, Committee on Arms Control and National Security.

He has studied with the Sufi Master Bawa Muhaiyaddeen since his youth and is honored by receiving his namesake, Ahamed Muhaiyaddeen. He has lectured extensively all over the world on the subjects relating to peace, security, and human unity. Mr. Granoff is also an author, award-winning screenwriter ("The Constitution: The Document that Created a Nation"), and public speaker. He has worked extensively for the UN Millennium Peace Summit of Religious Leaders and the Temple of Understanding, and participated actively with the Council for a Parliament of the World's Religions, the United Religions Initiative and the Interfaith Center of New York.

Appendix A – Fact Sheet

Global Challenges, Threats to Humanity

Poverty

*In 1999, some 2.8 billion people—two in every five humans on the planet—lived on less than \$2 a day.¹

*There are 1.1 billion people in the world living on less than one dollar per day (PPP US\$).²

*In 2000, one in five people in the developing world—1.1 billion total—did not have “reasonable access” to safe drinking water.³

*2.4 billion people worldwide—two out of every five—live without basic sanitation.⁴

*In 46 countries people are poorer today than in 1990.⁵

*11 million children under the age of 5 die every year.⁶

*The global economy has grown sevenfold since 1950. Meanwhile, the disparity in per capita gross domestic product between the 20 richest and 20 poorest nations more than doubled between 1960 and 1995. Of all high-income nations, the United States has the most unequal distribution of income, with over 30 percent of income in the hands of the richest 10 percent and only 1.8 percent going to the poorest 10 percent.⁷

*104 million children are not in school, 59 million of them girls.⁸

*44 million⁹ primary-aged children in sub-Saharan Africa are not in school, 23 million are girls.

*At current rates of progress, Sub-Saharan Africa would not achieve universal primary education until 2129 – another 125 years.¹⁰

*In 25 countries more people go to bed hungry today than a decade ago.¹¹

*There are 831 million people that go to bed hungry across the world today.¹²

Nuclear Weapons (see also Appendix B)

*There are approximately 30,000 nuclear weapons in the world.

*Over 95% of them are in the hands of Russia and the United States. Of these, a total of nearly 4,500 remain on hair trigger alert status just as they were at the height of the Cold War.

*There are five declared nuclear weapon equipped States: Britain, China, France, Russia, and the US. Additional States that have acquired nuclear weapons over the past fifty years include India, Israel, Pakistan and possibly North Korea.

*The International Atomic Energy Agency (IAEA) estimates that a total of 44 countries presently possess the resources and technology to develop nuclear weapons, and that another 60 States could become capable doing so in the near future.

*In spite of a treaty based prohibition to engage in the horizontal or vertical proliferation of nuclear weapons, the US and Russia are currently engaged in the development of a new generation of nuclear weapons – so-called mini-nukes and bunker-busters. These weapons are designed for actual use on the battlefield and not – as were their predecessors – for mere deterrence (that is, use prevention).

Religion & Terrorism

*One in five (13 of 65) groups in 2003 engaged in terrorism could be identified as seeking religious domination or ethnic cleansing.¹³

*Over 3,000 people died in the 9/11 attacks on the United States. This loss of human lives is tragic. When evaluating the threat posed by terrorism, however, one must keep in mind that more than 1.2 million people are killed on the road annually (more than 3,000 people per day). Millions more are injured or disabled. In some low and middle-income countries, road crash victims occupy up to 10% of hospital beds. Deaths from all types of injuries are projected to rise from 5.1 million in 1990 to 8.4 million in 2020 - with road traffic injuries as a major cause for this increase.¹⁴

*Globally, estimates suggest that the economic costs of road traffic injuries amount to US\$518 billion per year. In developing countries, the costs are estimated to be US\$100 billion, twice the annual amount of development assistance to developing countries.¹⁵

Military Spending

*World military expenditures in 2001 were conservatively estimated at \$839 billion—almost \$100 million every hour or \$2.3 billion each day.¹⁶

*The United States is now the world's sole military colossus, accounting for 36 percent of all military spending, or \$302 billion. U.S. spending is now projected to rise to \$414 billion (in 2001 dollars) by 2009.¹⁷

*Expenditures for United Nations peacekeeping operations from July 2002 to July 2003 equaled roughly \$2.6 billion. As of late December 2002, U.N. members still owed the organization \$1.34 billion for peacekeeping operations. The United States accounted for 40 percent of unpaid dues, or \$536 million.¹⁸

*James Wolfensohn, President of the World Bank said on May 23, 2004 at his commencement address at Brandeis University: "You young people should understand that the way the world is spending its money today. We are spending \$900 billion a year on military expenditures, \$350 billion a year on agricultural subsidies, which affect developing countries adversely, and maybe \$50 to \$60 billion

a year on development. We should be spending \$900 billion on development, and then we would only need \$50 billion on military expenditures.”¹⁹

Resource Wars

*Resource-related conflicts during the 1990s killed more than 5 million people and displaced 17 to 21 million.

*Roughly one-quarter of the world’s 50 wars and armed conflicts of recent years have involved a struggle for control of natural resources like gemstones, timber, and oil—all of which are highly valued by wealthy consumers in the developed world. Virtually all of these conflicts have occurred in poor countries where a particular ethnic group or economic elite has gained control of resources at the expense of the poor majority.²⁰

Death by Preventable Causes

*Almost 11 million children die every year from preventable and treatable causes, according to the World Health Organization (WHO) and the United Nations Children's Fund (UNICEF).²¹

HIV / AIDS Epidemic

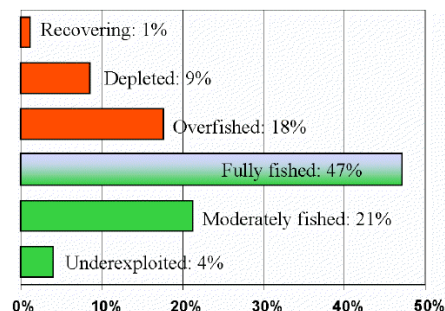
*The number of people living with HIV/AIDS rose to 42 million at the end of 2002. Five million people became infected with HIV in 2002, and another 3.1 million died of AIDS-related causes.

*For the first time, women account for half the people living with HIV/AIDS. Heterosexual transmission, particularly in Africa and the Caribbean, is the primary cause of infection among women, who are two to four times more likely than men to become infected during unprotected vaginal sex.²²

Over fishing

*Nearly 75% of the world's fisheries are classified as overexploited, depleted or in a state of collapse

Fishery Statistics: State of stocks in 1999 ²³



Global Warming

*Since the late 1970s, an ozone hole has formed over Antarctica each austral spring (September / October), in which up to 66 percent of the total ozone is depleted.²⁴

*Scientists have linked the warming trend that accelerated in the twentieth century to the buildup of carbon dioxide and other heat-trapping gasses. By burning fossil fuels, people released some 6.44 billion tons of carbon into the atmosphere in 2002. With less than five percent of the world's population, the United States is the single largest source of carbon from fossil fuels—emitting 24 percent of the world's total.²⁵

*With less than five percent of the world's population, the United States is responsible for a large share of the world's fossil fuel burden, accounting for 26 percent of global oil use, 25 percent of coal consumption, and 27 percent of natural gas use. U.S. automobiles—totaling more than 128 million, or one quarter of the world's cars—emit roughly as much carbon as the entire Japanese economy, the world's fourth largest carbon emitter.²⁶

*The United States produces almost 40% of the world's ozone layer-depleting chemicals.²⁷

*23 percent of the world's Carbon Dioxide Emissions come from the United States alone. Per capita that's 19.8 metric tons.²⁸

Deforestation

*Overall rates of flora and fauna extinction are now estimated to be between 1,000 and 10,000 times greater than in the recent past.²⁹

*Tropical forests are being destroyed at the rate of 0.8% to 2.0% per year.³⁰

*Rainforests cover 6 % of all the earth's land but contain 40% of its plant and animal species.³¹

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Appendix B – Fact Sheet

Why Nuclear Weapons remain a deadly threat

About the bomb. The most devastating arms known to humankind, nuclear weapons derive enormous explosive power from a nuclear reaction. A fission reaction releases energy by splitting atoms of uranium and plutonium (known as fissile material). The only two nuclear bombs ever used in conflict, dropped by the United States on the Japanese cities of Hiroshima and Nagasaki in 1945, were fission weapons employing uranium and plutonium, respectively. In the 1950s the United States and the Soviet Union developed hydrogen weapons, which use a fission reaction to drive a fusion process, and release an explosive power many times that of their fission brethren: while the Hiroshima blast had explosive power equivalent to fifteen kilotons (15,000 tons) of TNT, some fusion weapons are on the magnitude of twenty megatons (20,000,000 tons) of TNT, making them more than 1,300 times more powerful. Less than 200 nuclear weapons could cause a nuclear winter rendering civilization untenable. Credible estimates place the number of nuclear weapons required to destroy Russia at 50 and the US at 120.

The effects of a nuclear weapon. Comparisons with TNT are incomplete, since in addition to the blast effect, a nuclear weapon releases thermal and nuclear radiation. Thermal radiation scorches exposed parts of the body and can ignite devastating fires over a wide radius. Nuclear radiation, which results from the neutrons and gamma rays associated with fission, is lethal in high doses, and has many insidious and lingering effects, including increased cancer rates and organ damage. A large-scale exchange would threaten the very existence of the human species. According to an analysis in the May 31, 1962 New England Journal of Medicine, if one 20 megaton bomb were dropped on a city such as Boston, almost 2.5 million people would be killed. Deaths from a full nuclear exchange, even one targeted at military facilities, would be exponentially greater. In a potential phenomenon known as "nuclear winter", the debris raised by multiple nuclear explosions and the resulting fires could effectively block out the sun, gradually choking off life as we know it.

Senator Alan Cranston emphasized that a peace based on the threat to use these devices is unworthy of civilization, constituting a kind of terrorism. In less than fifteen minutes the leader of Russia or the US must verify an incoming attack, consult advisors and give orders, if computers notify him that there may be an attack. Several accidents put us on the brink of accidental nuclear war. According to the US Navy, the number of accidents, malfunctions, and false alarms is in the hundreds. For example, in January of 1995 Russian radar mistook a weather satellite for a Trident launch and placed its President in an unacceptably risky position for about ten minutes.

Nuclear weapons, ethics and law. The willingness to utilize a weapon that cannot distinguish between civilians and combatants is morally and legally problematic. In 1996, the International Court of Justice ruled that the threat or use of nuclear weapons is generally illegal, and that states have an obligation to conclude negotiations on

their elimination. The Holy See has said that nuclear weapons “cannot be justified. They deserve condemnation.

The danger of hair-trigger alert. Even today, US and Russian leaders have 15 minutes from the time a computer senses a possible attack to verify the incoming attack, consult advisors and give orders to strike with a nuclear weapon before their own arsenals are hit. Several accidents put us on the brink of accidental nuclear war. According to the US Navy, the number of accidents, malfunctions, and false alarms is in the hundreds. For example, in January of 1995 Russian radar mistook a weather satellite for a Trident launch and placed its President in an unacceptably risky position for about ten minutes.

The costs of nuclear weapons. The United States alone spent in excess of \$4.5 Trillion dollars, with minimum public discussion, to build its arsenal and currently spends over \$90 million per day to keep it ready. The IAEA has a budget of less than \$600 million per year to inspect and safeguard nuclear materials.

Fissile materials. There are over 2000 metric tons of weapons-grade plutonium and uranium in the world. In Russia alone, there are approximately 1200 tons of fissile material, much of which is improperly safeguarded. It takes only 30 pounds of this material to build a crude bomb with the capacity of the one dropped on Hiroshima. A missile is not needed to deliver such a device. A tugboat or truck could be used.

Nuclear disarmament. 188 countries have signed and ratified the NPT which codifies a promise by the five declared nuclear weapons states to eventual elimination of their nuclear arsenals pursuant to a negotiated disarmament process in return for a commitment by the non-nuclear states not to acquire nuclear weapons.

US General Lee Butler, former Commander in Chief of US Strategic Command, General Andrew Goodpaster, former Supreme Allied Commander of Europe, Admiral Stansfield Turner, former Director of the Central Intelligence Agency, and General Charles Horner, former Head of US Aerospace Command among many other leading US military figures have called for the elimination of nuclear weapons in powerful statements. For example, in 1996, 60 leading Generals and Admirals from 17 countries, including many from the Russia, issued such a statement. Hundreds of civilian leaders, including past and current heads of state, scientists, and business, religious, municipal and cultural leaders have since issued similar pleas. We wish to join in this call for a safer world.

The prestigious Canberra Commission, convened under the auspices of the Australian government stated the issue clearly in two striking paragraphs:

"Nuclear weapons are held by a handful of states which insist that these weapons provide unique security benefits, and yet reserve uniquely to themselves the right to own them. This situation is highly discriminatory and thus unstable; it cannot be sustained. The possession of nuclear weapons by any state is a constant stimulus to other states to acquire them....The proposition that nuclear weapons can be retained in perpetuity and never used - accidentally or by decision - defies credibility. The only

complete defence is the elimination of nuclear weapons and assurance that they will never be produced again."

There are threat reducing steps which could be taken incrementally which would further efforts to make us safer and move toward achieving the global elimination of nuclear weapons:

- Taking nuclear forces off alert by removal of warheads from delivery vehicles
- Creating an inventory and safe storage system for all weapons grade fissile materials
- Ending deployment of non-strategic nuclear weapons
- Ending nuclear testing
- Initiating legally binding, verifiable, irreversible agreements to further reduce US and Russian nuclear arsenals
- Agreement among the nuclear weapon states of reciprocal no first use undertakings, and of a non-use undertaking by them in relation to the non-nuclear weapon states
- Commencing negotiations on a universal verifiable convention to eliminate nuclear weapons as has been done with chemical and biological weapon

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