

Introduction:

'Days Are Not Important Unless They Are Good Ones'

In the dim night light of a hospital room, seven-year-old Jimmy was remembering the day on which he was told he had leukaemia. He remembered his mother's tears, his father's bewildered anger, the alien feeling of the hospital environment. Then his mind replayed the nausea and diarrhoea caused by radiation therapy and chemotherapy, his hair falling out and kids laughing at him, all the highs and lows over the last eight months' battle with a disease which was now demanding his total attention. Then he knew his answer, and, mentally relieved, fell into a peaceful, refreshing sleep.

Later that morning, when all the hospital ablutions were concluded, Jimmy's mother and father arrived with Dr K. whom Jimmy had learned to love and trust. After the usual greetings and kidding around which had come to be a ritual, helping them all to cope with the tragic situation, Jimmy broke his news with unusual conviction and seriousness. 'I don't want to try the new medicine. It will only give me more days, and I'll die anyway. Days aren't important unless they're good ones.'

The doctor quietly prepared for Jimmy to go home, counselling his parents on supportive medical care and assuring them he would be available for all possible emergencies.

Jimmy died at home, surrounded by familiar objects, loving parents and a younger brother who couldn't understand what was happening. Jimmy died gently, utterly exhausted by having lost so much blood. His tissue had broken down completely, and he was bleeding from every body opening. His bed looked like a battlefield.¹

This story about Jimmy is related to the subjects of national defence, economic development and energy policies. Leukaemia is related to exposure to benzene² (a petroleum derivative), microwave radiation,³ X-ray and nuclear fission products (radioactive chemicals emitted from nuclear-related industries).⁴ These in turn are part of strategies for national growth and development, as well as advances in the art of war. Energy mix and a weapon strategy inseparably involve human consequences in terms of increased incidence of leukaemia, other cancers, neonatal and infant mortality, mental retardation, congenital malformations, genetic diseases and general health problems.

Omnicide: The Stark Reality of Species Death

The acceptance of the fact of one's personal death is mitigated by the experienced continuity with both the past and the future. For adults this continuity is most obviously linked with biological parenting, but it also occurs because of human memory, culture, literature and scientific endeavours. One can continue to affect history even after one's death. A child survives through the cherishing memories of its parents. Personal death is natural, although it may be premature as Jimmy's was, or violent as happens in war.

The concept of species annihilation, on the other hand, means a relatively swift (on the scale of civilization), deliberately induced end to history, culture, science, biological reproduction and memory. It is the ultimate human rejection of the gift of life, an act which requires a new word to describe it, namely omnicide.* It is more akin to suicide or murder than to a natural death process. It is very difficult to comprehend omnicide, but it may be possible to discern the preparations for omnicide and prevent its happening.

The closest analogous human act which we can find in history on which to ground our thoughts about omnicide would be genocide, the deliberate ending of family lines. Hitler deliberately set out to annihilate all Jewish men, women and children, so that they and their offspring would disappear from history. Hitler also tried so to decimate Poland that it would be lost as a nation and culture, and its surviving people reduced to slave labour. Hitler did not declare war, however, against the earth: plants and animals, air, water and

* The term omnicide was first used by John Somerville in 'Human Rights and Nuclear War', *The Churchman*, 196: 10-12, January 1982.

food. It was the Second Indochina War in Vietnam which first witnessed the extensive wartime use of technological power to devastate the living environment of earth. So even the genocidal plans of Hitler fell far short of the omnicidal plans for a nuclear holocaust, of which Vietnam was only a 'clip'.

The Jewish and Polish people condemned to death by authorities within the Third Reich were carefully 'managed' and deceived, so that they would co-operate with the death plans, at least until it was too late to save themselves. The process is not unlike that of a cancer which lives off the body of its unaware victim in its early stages. It is important to examine the deliberate isolation of the Jewish people and the misrepresentation of 'outside' reality as the precursor of genocide. It will give us clues for understanding omnicide in its early stages.

The Jews were first forced to live in ghettos. These were euphemistically called 'Jewish quarters' or later 'epidemic zones' in order to prevent panic among the Jews themselves or international attention from without. The Jews were told that the special quarters were necessary if the local police were to protect them from 'public prejudice'. The ghettos were later walled or surrounded with barbed-wire fences. Jews were bound by curfews, 'for their own protection', and gradually eliminated from many occupations. Their ability to resist, both biologically and psychologically, was systematically reduced by food rationing and deterioration of living conditions. Eventually TB rates soared and other infectious diseases reached epidemic proportions among the overcrowded, undernourished Jews, making them a threat to even the sympathetic non-Jewish population, and providing further 'reasons' for confining them to the ghettos.

The ghettos were only an intermediate stage in the extermination process. In January 1942, the Nazis met in the office of the International Criminal Police Commission, *Am Grossen Wannsee*, to decide the 'final solution of the Jewish Question', '*Endlösung der Judenfrage*'. After this conference the extermination camps were established, and millions of Jewish men, women and children were sent to their death by 'resettlement orders'. The Jews within the camp were unaware of these 'outside' decisions which sealed their fate.

In his book *Hunger and Disease*,⁵ Emil Apfelbaum wrote about the motivation for the Nazi escalation of violence from isolation and slow death from unemployment, disease, malnutrition and starvation, to death camps:

In the view of their inventor, the Warsaw ghetto walls, peppered with broken glass at the top, were meant to serve one and only one aim. The aim was mass murder which was committed by means of mass hunger. That was the sense and the essence of the modest brick-and-glass composition. But the wall-maker must have been slightly disappointed when he learned that his scheme had gone awry. Nurtured by the pathological soil of the ghetto enclosure, it had grown to become one of the pathological paradoxes of life: smuggling, an essentially negative phenomenon, was our salvation. That force was in constant motion, around the clock. Smuggling put a brake on mass starvation, slowed down its tempo and made it less all-embracing . . . It was then that hunger was replaced by deportations.

The Warsaw Ghetto, on 16 November 1940, had been surrounded by a nine-foot-high wall topped with an extra three feet of barbed wire. Exit points were manned by German Schutzpolizei troops, and internal 'order' was kept by the Ordnungsdienst. The length of the ghetto wall was policed by car and motorcycle patrols. Jews, close to 500,000, were crowded inside. If discovered outside the ghetto, Jews could be shot. Any Pole discovered helping a Jew would also be shot.

The ghetto became a 'self-governing' enclave, and Jewish capitalists were enlisted to establish factories and harness Jewish production potential. Small Jewish-managed manufacturing enterprises were set up and Jewish firms were given licences to produce consumer goods. The profits went to the Nazi entrepreneurs. Jewish leaders were charged with political control of the ghetto. The Nazis, however, kept control of the health services. They also kept for themselves the power to allocate living accommodation, control food supplies and education, and they managed communications within the ghetto and between the ghetto and the rest of the Polish population outside.

In my view, it will be very helpful to allow the Jews themselves, inside the Jewish quarters, as much leeway as possible in running their own affairs: the absolutely correct analysis of the actual state of affairs has type cast the chairman of the Jewish Council as a really loyal worker. Should any shortcomings occur, the Jews will vent their displeasure on the Jewish self-government body rather than grumbling against the German authorities. [Heinz Auerswald, Commissar's Files, Vol. 1, letter dated 24 November 1940.]

What little money was earned in the ghetto was taken away by 'capitation tax' or spent on food. Jewish energy within the ghetto was largely spent in competition for jobs and housing, or on political action against their own leaders. As food and jobs became more scarce, they concentrated on survival within the oppressive system.

Everyone, whether wall-builders, Nazi police, Jewish manufacturers, corporate financiers or community leaders, played a role in the death system. Although their actions ultimately bred death, they also bought a few more days of life, however uncomfortable, for each individual in the ghetto. The vast majority of people quietly resigned themselves to co-operate, and to pretend things were 'normal'. It seemed to be important for the time being to wait out the reign of terror and try to survive. Anyone who tried to sound an alarm was met with disbelief.

19 July 1942: Reichsführer SS Heinrich Himmler ordered the deportations and liquidation of Warsaw Jews to be begun on 31 December 1942.

9 January 1943: Himmler inspected the Warsaw ghetto in person and judged the 'success' of the resettlement operation.

18 January 1943: about 1,200 Jews were shot to death within the ghetto and 6,000 transported to concentration camps. The Jews became aware of the liquidation plans. They *saw* death.

18 to 22 January 1943: the Jewish Combat Organization fought back for the first time.

19 April 1943: SS units, attempting to deport more Jews from the Warsaw ghetto, were met with armed Jewish resistance.

The Jewish choice was similar to the choice of Jimmy, the young boy dying of leukaemia, whose story began our questioning: 'I don't want more days unless they are good ones.' The choice was too late, the death process too far advanced. No one will ever know whether or not it could have been stopped had action come earlier.

The resistance was brutally crushed.

In crushing the Warsaw uprising the Nazis burned buildings, flooded or blew up underground sewers; and machine-gunned women, children and old people. The estimated slaughter in that incident alone was numbered at about 65,000 Jews. Himmler ordered a concentration camp set up in Warsaw to recover 'usable bricks, scrap iron and other debris' from the ghetto ruins. The Nazis

eventually converted the levelled Jewish ghetto into a park area. The earth, the trees, the grass, the flowers, were all allowed to live. It was genocide, not omnicide.

Out of approximately 6 million European Jews killed between 1939 and 1945, about 3 to 4 million were put to death in concentration camps, 0.7 million in the ghettos and 1.4 to 2 million were slaughtered in other places. In addition to this number, about 2.7 Polish Jews and an unknown number of Russian Jews were killed. They were killed only because they were Jewish.

Another group of people targeted for death were the Poles. On 22 August 1939, Hitler called for a solution to the 'Eastern question', namely the destruction of Poland and the annihilation of her 'living resources'.⁶ During the 1939–45 German occupation of Poland about 6 million Polish citizens were killed, almost 3,000 each day. An additional 2.5 million Poles were driven from their homes and farms, and German families on the western fighting front were moved into the furnished Polish apartments and homes. An older German woman told me how badly she had felt, moving into a Polish home, using all the linen, dishes, silverware, etc. She didn't know who the owners were, where they had gone, or what she could do to help. German families co-operated with their evacuation from the western war zone, hardly comprehending the overall Nazi plan.

A handful of people wanting to depopulate Europe to make room for the race and nationality of their choice caused six years of terror and about 40 million casualties. Countless others were disabled for life because of injuries suffered in combat, in extermination camps, or in cruel pseudo-scientific medical experiments. Millions of victims and victimisers co-operated in silent passivity, ignorant or wilfully blind to the overall violence.

It is difficult to tell what the human species learned from the genocides of the 1940s. We find even today widespread attempts to 'manage public opinion', a euphemism for lying, even as it was managed in the ghetto. Decisions are being made which affect the future of nations and peoples, without their knowledge or consent. Ghetto-like isolation and national liberation struggles exist within an unjust international arena which sets the boundaries of their action.

Managing Modern Ghettos

Professor Howard R. Raiffa of the Harvard Business School calls

the new public-relations style 'strategic misrepresentation'. Budding negotiators and business managers are taught deceptive tactics designed to enhance 'competitive decision-making'. A massive public relations industry is designed to 'sell' government and industry decisions to the public, spawning general public distrust but also political paralysis or ineffectiveness. Unemployment is blamed on 'cheap foreign competition', while businesses deliberately move jobs to ghetto-like cheap labour pools in the third world. Labour is pitted against environmentalists, men against women, the middle class against the poor, the 'guerillas' against the 'paramilitary', 'right' against 'left', the first world against the third. People expend energy to gain political independence within an internationally controlled ghetto-like environment where national leaders play a difficult if not impossible role.

Peru is a case in point. Peru, after the 1968 liberation struggle, made some attempts at land reform and nationalisation of industries owned by foreign transnationals. These efforts have been effectively weakened, and even reversed, through outside economic pressures and decisions made internationally without Peruvian participation. Income from Peru's agricultural exports increased by 19 percent between 1963 and 1973. However, her agricultural import costs rose by 26 percent and manufactured imports by 42 percent for the same period. With 1973 came the OPEC oil price increase, and billions of dollars from oil-exporting Middle East countries were deposited in European and US banks. This prompted the first-world banks to pursue an aggressive policy of selling loans to third-world countries, and in 1974, with copper and sugar exports selling at high prices and predicted oil finds for the Peruvian jungle territory bordering on Ecuador, Peru began to borrow money. The largest single loan was one billion (US) dollars for a pipeline to be built for the yet-to-be-discovered oil. In 1975, world copper and sugar prices fell, and not enough oil was found to meet even Peru's domestic needs. Peru's expenditure on imported food rose again from \$92 million in 1973 to \$200 million in 1975.⁷

By 1976, Peru's debt had risen to \$3.7 billion, requiring interest payments as high as \$30 million per year. Her trade deficit had grown to \$1.2 billion and her balance of payment deficit to \$1.6 billion.

The economic situation had worsened to such a point in 1978 that Peru, unwilling to accept International Monetary Fund (IMF) assistance because of its harsh conditions, made an agreement with eight private banks. Peru became a 'hostage' of a consortium of US

banks⁸ which claimed the right to monitor Peru's internal policies for four to five years. The lending conditions required:

- devaluation of currency and increase in the price of food;
- cut in government expenditures for health, education and other social services, while maintaining military and police expenditures (for internal control);
- re-privatisation of some nationalised industries, depreciation and tax concessions for US-owned industries;
- abandonment of Peruvian legislation which granted workers a 50 percent ownership in enterprises;
- halt in Peruvian land reform and redistribution of farmland, leaving a million families in need of food;
- repression of organised labour unions, anti-strike legislation and stiff reprisals against dissent.

For 90 percent of the Peruvian people the cost of such 'development' was exploitation, and for many it came to mean death by malnutrition and starvation. Even the head of the Peruvian central bank admitted that the lives of 500,000 children was Peru's price for the US loans. Today most Peruvians are spending 85 percent of their income on food, while food consumption has halved and malnutrition is widespread. Consumption of milk and protein is going down drastically and is now about 46 percent of the minimum level required for normal health. TB and other infectious diseases are reaching epidemic proportions. Only 40 percent of the Peruvian workforce has full employment, and 30 percent are unemployed. Those who lend money determine how it will be spent and who receives any profit from the enterprises. Much of the profit goes to foreign entrepreneurs. This is precisely the same economic organisation which was designed by the Nazis for 'managing' the Warsaw and other ghettos.

General Juan Alvarado Valasco, who had initiated the Peruvian economic reform after the 1968 coup, was replaced as President by his former Minister of the Economy, General Morales Bermudez, in a 'bloodless coup' in August 1975. Bermudez tried to enforce the 'austerity conditions', imposed on Peru by the banks because of its economic bankruptcy, through harsh military repression of popular resistance. Finally, unable to meet debt payments without further loans, Bermudez agreed to IMF conditions, even harsher than those of the private banks, in October 1977. There were sharp increases in the price of petrol, food and transport, sparking increasingly

militant labour union protests against the Peruvian government. By 1980, Peru's total foreign debt had reached 9.3 billion, and inflation was running at 80 percent. Less than 30 percent of the workforce had full-time employment above the minimum wage level. The average hourly wage for industrial workers dropped from \$0.62 in 1973 to \$0.45 in 1978, making Peru more 'attractive' for foreign investors. The profits from the cheap labour went to transnational corporations abroad. These same transnationals closed non-profitable first-world factories, blaming the resulting unemployment on 'unfair foreign competition'.

The IMF policy of demanding that the Peruvian government reprivatise mining, anchovy fishing and manufacturing has benefited only the foreign investors, who are now receiving profits at about the 1973 level. It has not helped Peru. If Peruvian workers unite to gain better wages, their plants are shut down and relocated elsewhere, the high unemployment rate assuring replacement with another cheap workforce. Sometimes management lodges legal complaints against workers so that the government, not the company, acts to repress the desperate workers. Well over half of Lima's four million inhabitants live without public water services, sewage systems or electricity. People in the *barrios* (squatter slums) must buy water in 20- to 30-gallon drums from private vendors, and in trying to make a drum last as long as possible they often unwittingly breed typhoid fever and death. Companies like Coca Cola, on the other hand, pay low prices for unlimited supplies of the country's scarce water.

Under IMF conditions, Peru's tariffs on imports were lifted and a substantial number of Peruvian companies went bankrupt, unable to compete with cheaper imports and the local subsidiaries of transnational corporations. This, of course, increased Peru's unemployment and foreign dependency. It seals the ghetto-like helplessness of this once proud nation-state. It also speaks clearly of the integral nature of the global community. Species survival requires national health *and* international health. National liberation struggles must be linked to international liberation. An organ transplanted into a sick body can be futile.

Major trade union strikes by workers in the Federation of Peruvian Fishermen in 1976, the general strikes called by Comando Unitario de Lucha in 1977 and 1978, and the strike of the 40,000 copper miners in August of 1978 were all harshly put down by the Peruvian military. Thousands of workers were fired and blacklisted so that they could not get employment again. The Communist Party

of Peru heads the most important Trade Union Confederation, hence the strikes could be labelled 'communist infiltration'. Eventually the strikes spread to public sector workers, hospital employees and teachers. The government resorted to beatings and gassing to break up the strikes. The most successful strike was the teachers' strike in 1978, which was backed by parents, students, the labour movement and the Church. American news services tended to present Peru's problems as due to 'unreasonable demands of workers'. The uninformed American public generally saw Peru as ungrateful for and undeserving of further US aid. Communication between the American people and the Peruvian people was non-existent or controlled.

The reader can easily discern that the ghetto system established in Peru without, of course, a deliberate genocidal intention to relocate Peruvians into death camps, has many similarities with the Nazi system. Certainly the bleeding of the people is wilful, and the deaths probably rationalised as helpful because the earth is 'overpopulated'. As the national political leaders find themselves caught between the demands of the external financial establishment and the desperation of the poor of their own country, they resort to internal violence, thinking each financial loan will 'save' them from death. Arrest of labour leaders prior to strikes, military tanks lining highways to make sure workers go to the factories, partial wage concessions for 'key' sectors of the economy and a time-staggered schedule for raising food prices so as to diffuse public opposition, were adopted as policies in Peru and will be elsewhere. Striking workers have been killed and imprisoned; schools occupied by parents and children have been attacked and, in some cases, children have been killed when hit by tear-gas bombs or stray bullets from police bent on 'keeping order'.

The re-election of Fernando Belaunde Terry as President of Peru, 18 May 1980, put an ironic touch to this tragic story. Terry was the Peruvian President who had been ousted by the 1968 military coup. It remains to be seen whether or not the global village will recognise and eliminate the ghetto situation of Peru and so many other third-world nations before the violence against the people there causes even more widespread death from malnutrition and reduces survivors to slave labourers. Thus dehumanised, Peru, just as the Warsaw ghetto, could be used to continue to provide cheap labour for consumer products and for the megaproducts and war-oriented economies of North America and Europe. At least it can be so exploited for a short time, until the mega-ambitions result

in mega-death and catastrophic global horror.

There are obvious analogies in the East, as for example the escalation of food costs in Poland after the government's attempt to break the Solidarity union movement, and the use of Polish government officials to discipline the Polish people.

Even more compelling than the ghetto analogy is the analogy between the growth of violence and a human cancer, which takes over the life-processes of the human body, feeding its disordered self at the cost of killing living tissue. Once a cancer destroys a vital organ, the human victim as well as the parasite-cancer dies. So too the violent money/power interests are feeding off the people of the world. The compartmentalisation caused by national sovereignty prevents global mobilisation from counteracting this violence. It delays or destroys the formation of a global infrastructure which would include international labour unions, churches, and peasant organisations which might be able to check the malignant growth and restore local control over the essentials of survival. Only international human solidarity can make possible a new period of human fruitfulness.

Yet there is even more to be learned from Peru. It exemplifies not only the desperate human needs not being provided for in the global village, but also the false purchases which offer a dream of remnant survival to the nation's rulers.

Far from effectively extracting the nation from the death process, Peruvian leaders appear to be clutching at the false hope of joining the international 'nuclear club'. On a 125-hectare site at Huarangal, about 28 kilometres north-east of Lima, the Peruvian government is erecting a 10-megawatt nuclear reactor, purchased from the US for more than \$80 million. So far Peru has borrowed about \$67.7 million from Argentina alone for this research project and training centre. The reactor will not produce electricity; it is merely to be a training site for nuclear engineers and technicians. A meteorological station, radioisotope production laboratory and eleven other facilities are to be added to this project.

The site of the nuclear reactor is at known risk from major earthquakes. A major quake would mean death for hundreds of thousands of people and uninhabitability of the land for more than 100 years. The nuclear project compounds Peru's international debt problems, and does nothing to alleviate the critical internal problems of the people.

From the point of view of global investors, this Peruvian venture will provide new 'skilled' workers for the nuclear age. It will be a

stimulus for Peru to develop its unmined uranium for export. It will also put pressure on Peru to meet US demands for cobalt, needed for nuclear weapons. Peru has a potentially rich cobalt vein in the Sur Chico area in Ica, which would be a source of foreign capital to repay foreign investors for the purchased foreign technology. Although Peruvian legislation forbids the export of radioactive concentrates to a foreign nation for weapons production, these laws can be circumvented. The uranium can be sold for the 'peaceful atom programme', regardless of the fact that after being so used the plutonium produced will be extracted for weapons. The cobalt is not radioactive, so not covered by the letter of the law.

A holistic understanding of this national death process must include both the struggle of the Peruvian people for the basic necessities of life, and the struggle of the Peruvian nation, represented by its government, for a dignified place in the family of nations. Any other nation, even the US or USSR, can be substituted for Peru. No people are exempted from the effects of international lawlessness and internal oppression.

Competition for Survival

One key to understanding the priority which a country places on the health consequences of its strategy for national survival, either military or commercial, is the precision of its predictions of such health effects when planning, together with the honest communication of the trade-offs proposed. Its on-going measurement of the accuracy of its predictions once plans are implemented serves as an audit of benefits and losses, whether in health, standard of living, jobs or personal security.

Another key to understanding the implications of national choices between military and technological options is the examination of decision-making within its historical context, noting the immediate national pressures affecting the decisions.

There are two basic fears which can compete for attention in rational choices of national defence systems, national energy strategies and national development plans: the fear of national extinction and the fear of partial or total human species extinction. Unlike past eras when survival of the human species was generally taken for granted, in the present nuclear age both realities are painfully comprehended as possible and imminent. The usual avoidance mechanisms which suppress one or both possibilities

from conscious thought seem to be operative at international, national and personal levels in both developed and developing nations. Whether the cry is 'Everyone will freeze in the dark', 'The Russians are coming', or 'Better active today than radioactive tomorrow', the perception of a crisis caused by competing self-interests is apparent in the first-world. Developing countries recognise food, jobs and control over decisions affecting their survival as out of their control. Death from starvation appears more imminent than death from nuclear war. But death is death.

Neither denial nor scare tactics can change the reality of the present crisis of choice and its consequences. Nor can choice be avoided through pretending the current crises are indefinitely sustainable. Internal national disputes between governing and governed, and international manipulation of scarce resources for the economic supremacy of a privileged class, serve only to increase tension and may prevent unified action, making drifting into catastrophic war or ecological disaster inevitable.⁹ There must be some agreement on concerted international action in today's interdependent world, to resolve these two basic questions of national and human survival. With the right choices one can hope for a new human consensus and a period of flowering beyond anything ever seen on earth before.

The National Strait-Jacket¹⁰

This book examines national energy choices in the light of national perceptions of tactics needed for survival economically and militarily in a lawless international arena. A national security mentality has so profoundly affected decision-making with respect to energy policy that it has actually become necessary in many countries for armed guards to enforce national energy policy, sometimes violently, against the protests of unarmed citizens. The growing citizen protest movement against nuclear power and nuclear weapons is a manifestation of the primitive human drive for survival. Nuclear technology has become the symbolic centre of the survival crisis. This movement is drawing attention to the inadequate inclusion of the supra-national dimension of society in national political and social planning, even in the most sophisticated 'developed' countries.

Looking at the energy crisis as a structural crisis in the development of a global community – a crisis which can catalyse a

new era of human flowering and unprecedented fruitfulness or, equally, a catastrophic destruction and disintegration of civilisation – can shed new light on creative steps which can be taken now to choose life for future generations. The energy crisis is symptomatic of a deeper crisis. The human ability to expand the psyche from an awareness of personal and national identity and self-interest to identification with the planetary community and concern for its survival and well-being is the basis of hope for a fruitful future. People making diametrically opposite energy choices can share this basic vision of one world free of the age-old plague of war. Perhaps unmasking the historical choices which led to the polarisation between and within nations will help to resolve the divisive trends now being experienced.

The fragile unifying shoots which can grow into a realised human world order are already visible within the human community. This book has been written in the hope of more clearly elucidating these globally unifying trends and of suggesting more responsive new organisational structures for the present which will incorporate the commonalities sought by peoples and further their growth. Once freed from underlying militarism, intertwined with national vested and myopic self-interests, global energy/health questions stand a better chance of being resolved in a way compatible with human survival. This experience can spread to other areas of human life and work. Only then can the people of the world experience, without undue fear of species destruction or national obliteration, a time of unprecedented sharing of goods and services made possible through technological growth. Ours is a time when human values can flourish and justice can become a way of life. What was formerly a utopian dream is now a viable option. It has become viable because in the nuclear age the ways of war and force are no longer tolerable.