

What progress have we made, after more than 60 years in the shadow of global nuclear destruction? In 2009 we face the same arguments, the same entrenched positions as in 1945.

What we need is a totally different approach, a way for people to explore, rationally, the logic of the arguments.

It's about people – only people, making decisions, can abolish nuclear weapons. This tells us where to start. People must see for themselves what to do, what flows from their decisions and how others too can be made to take responsibility for decisions. When those others include policy-makers then change becomes increasingly possible. This is not about an organisation and nor is it simply an educational or campaign resource. It is a **project** to achieve a defined objective by a practical method.

The objective is the abolition of nuclear weapons. The method is to facilitate a real and open, personal and public, debate about the moral acceptability of nuclear weapons. If the outcome is that people see how the notion of threatening nuclear annihilation appears in the light of all the other values that hold together our civilisation, then nuclear weapons could simply be rejected.

This process needs:

- a clear, unbiased, simple analysis
- a summarised presentation
- a common agenda
- a clearly logical path, and
- the means for an accountable response.

All these things can be provided by use of a **decision flowchart**, a simple technique which is commonly used for resolving practical problems. The flowchart is a series of questions. Anyone can use it, answering the questions for themselves. The accessibility and simplicity of a one-page document provide the other essential element – general and popular participation. We need a confident, well-founded majority rejection of nuclear weapons, so that even if the nuclear equipped establishments have no collective morality, they can never again say: “The people want us to keep the weapons.” This may be the best way, possibly the only way, to achieve a general and permanent nuclear disarmament.

The project starts from the premise that

between the disarmers and defenders of nuclear deterrence there is a basic difference in moral interpretation of the situation. This difference, persisting for more than 60 years, is all the more remarkable for there being very many good and rational people, religious and secular, on both sides of the argument. The approach to resolving this is to assemble all the really critical questions on the morality of nuclear deterrence (the scope is tightly defined by those three words) in a logical network that can be presented on one sheet of paper. Books have a wider scope, but on a single sheet the problem is far more accessible and the logic is inescapable. And there is a further important limitation to scope. The invitation is for individuals to resolve the problem for themselves - we are asked to make a personal decision at each stage of the network. Thus there is room for doubt but not dispute, and those who are “defended” by a nuclear deterrent are left in no doubt about their responsibility to decide and their responsibility for the outcome of their decisions

How does it work in practice?

The flowchart works at three levels:

1. Issues will be clarified, minds may be changed and doubts may be resolved by honest application of the logic.
2. In its very simplest application it is a plausible and much needed agenda for discussion of a very important topic.
3. In a genuine democracy it is imperative that decisions are explained. Therefore the personal decision path of individual policy makers is justifiably public property. A clear analysis of the possibilities will mean that there can be no hiding in complex rhetoric. With this kind of transparency a national defence that depends on the possibility of incinerating countless innocent people is unlikely to remain acceptable.

Why Morality? Relative dangers are arguable, but morals are simply standards. As such they have immense social significance - a stable society is dependent on the consistency of its standards. Inconsistency, or failure to keep to these standards, will in the end be unacceptable. Therefore, to examine the morality of nuclear deterrence is to see if it conforms to the standards that hold together the fabric of a nation or indeed a community of nations.

The Project plan

We need to get people to see the problem, judge it clearly and then demand effective action. So the project divides naturally into three phases: forge the logical tool, use it to make a sound collective judgement and then apply this in the machinery of collective decision.

Phase 1. Provide a clear basis for personal decision

The flowchart already exists in a useable form and is gaining acceptance as a practical contribution to the debate. Though basically a secular document it carries an invitation to faith communities to develop special versions - an opportunity to apply their teaching to an urgent moral problem.

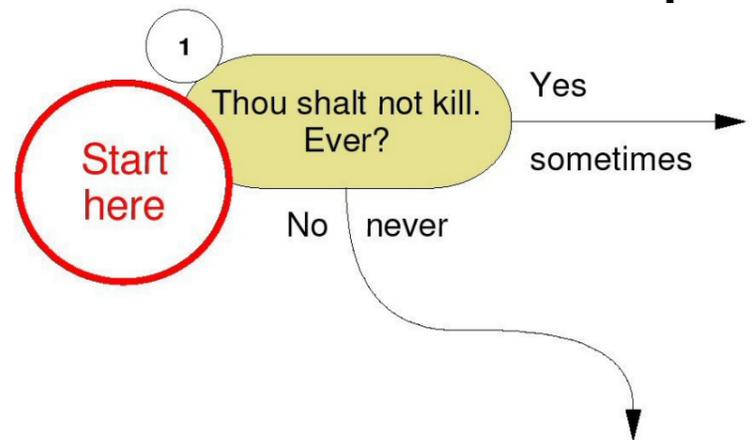
Phase 2. Implement a popular decision process

We have to introduce the idea to all the people who care and ask them to participate. This will be done through contact with as many of the current players as possible, national and international, and can then be extended to schools, universities, churches and other organisations, along with all the other sectors of civil society including the media. **The next major development** is to produce an on-line interactive version of the flowchart which will enable anyone to work out and save their own solution to the problem. (The specification for this development is on the website www.nuclearmorality.com.) The practical use of the chart will then be globally available, with the potential that we can build a global scorecard of analytical opinion. We expect a highly rational and therefore powerful response from those people around the world for whom it is basically unacceptable that a few rich countries should endanger the Earth for the sake of their own security.

Phase 3. Take the message to policy and decision makers

The third phase is to take these results and the chart to the responsible policy-makers, parliamentarians and governments. Working directly and via news media, we can require that they should have a complete, rational and morally accountable basis for their policy. In the simplest case, presented with a highlighter pen and a decision flowchart, they will have to demonstrate a moral and rational approach to the problem.

How to free the world from nuclear weapons



Use a decision flowchart - an analysis of deterrent morality configured as a “decision tree”

- Give people an easy logical framework for decision.
- Enable groups to discuss the problem systematically.
- Provide an agenda for research of background questions.
- Challenge the decision-makers in Government and Parliament.
- Make them re-examine their decisions, in the same rational framework as everyone else.

The Nuclear Morality Flowchart is reproduced in this supplement complete with supporting notes and background information and is available for free download at www.nuclearmorality.com.

What help do we need?

- To achieve a popular decision process based on the flowchart we have to take it to the people. **Could you:**
- offer administrative skills, collating, co-ordinating and publicising outcomes,
 - be a contact point with key organisations,
 - be a presence at events and conferences,
 - give local talks and presentations,
 - liaise with press and other media,
 - write articles for specialist publications,
 - run stalls etc and engage in ‘street conversation’,
 - make contact with academic departments, influential individuals and religious organisations,
 - help to source additional funding,
 - help to develop an international network, through personal or professional contacts,
 - and keep it informed and motivated,
 - provide specialist skills for development of the on-line interactive version. Could you find practical methods to achieve this without a major software development?

And would you:

- like to be kept informed,
- like to meet with other people interested in this project

To get involved, use this or the on-line form at www.nuclearmorality.com and send contact details:

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www.nuclearmorality.com