

# For International Security without Nuclear Weapons and Military Alliances

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## I

As a result of nuclear arms race the human race has come precariously close to the brink of annihilation. Hereby arise widely on earth such nihilistic tendencies, as despair of future, violence, misdeed, moral deterioration, self-contempt, etc.

If we consider this situation philosophically from the standpoint of affirming human life and history, we must resolutely raise aloft the idea of the dignity of human being and his life (in German, "die Würde des Menschen und seines Lebens")—an idea built up through the process of developing common lives —as self-worth of self-conscious and rational human beings, which, based on their material desires and interests, has gradually been sublimated and relatively differentiated from those interests. I regard this idea as a conceptual foundation of genuine peace and of democracy, as well as of the unification of both.

## II

Today it is essential to reverse the international development of arms race. To change old ways of thinking in the following direction is radically required:

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1. not "nuclear deterrence and equilibrium", but the complete prohibition and elimination of nuclear weapons;
2. security not by military alliance, but through their dissolution;
3. security not by arms race, but by substantial disarmament;
4. not unilateral, but comprehensive international security; and
5. not the increase of military spending, but the conversion of funds, human and material resources towards the social, economic and cultural development.

Therefore the consciousness of the masses is needed to be reconstructed along these ways. At the same time the political will of leaders of each state is also called for to change itself.

Here we want to emphasize that to struggle for preventing nuclear war and eliminating nuclear weapons should be considered as the most fundamental task to which each person is above all responsible by himself, because nuclear weapons are the most inhuman, unethical ones that human beings have ever produced, i.e., it expresses the cruel extremity of human alienation, drastic self-denial of humanity.

The "Dammapada", one of the classical scriptures of Buddhism in the Orient, says, "All beings tremble at violence. All beings love life. Likening others to oneself one should neither slay nor cause to slay." The original word of "violence", *daṇḍa* means stick, rod, etc., which was used as an instrument of torturing living things. The most cruel *daṇḍa* of today is surely nuclear weapons.

### III

It is already clear that the doctrine of nuclear deterrence and of nuclear equilibrium serves as a theoretical prop of nuclear arms race. We can justly overcome the threatening dangerous situation of

humankind through complete elimination of nuclear weapons, not by nuclear arms race, based on the doctrine of nuclear deterrence and equilibrium. Therefore, we maintain that top-priority should be given to the task for eliminating nuclear weapons.

It is also clear that the existence of military alliances and blocs with their hypothetical enemies is a real, social basis of nuclear arms race. Therefore we maintain, as the "Tokyo Declaration", adopted at the 1984 World Conference against A and H Bombs says that a total ban on nuclear weapons is "the most urgent and vitally important task for humankind", and at the same time, that the U.S.- Japan Military Alliance, which constitutes the pivot of the nuclear strategy, is very dangerous, and the dissolution of all military alliances and blocs throughout the world is necessarily required. Further, the Declaration points out that the decisive strength for preventing nuclear war and eliminating nuclear weapons lies in the growing movements of peoples all over the world, striving in solidarity for a nuclear-weapon free world and peace. Indeed, it is the overwhelming strength of world people that moves and creates their own history.

The complete prohibition and urgent elimination of nuclear weapons and the dissolution of military alliances—these two tasks are *ipso facto* distinguished from one another. In peace movement we must not confound these two tasks. But at the same time we must understand that there is a dialectically close connection and mutual penetration between them. In Japan the movement for peace and freedom from nuclear weapons is closely connected with the movement for the abolition of the U.S.-Japan Military Alliance, although they have relatively different objectives and forms of development.

#### IV

At present, to establish an effective universal system of international collective security without military alliances with participation of all countries of the world, including those with different social systems, is a central objective for preventing nuclear war and defending peace.

Establishing this system is inseparably connected with accomplishing the following premises:

1. the complete prohibition and elimination of nuclear weapons;
2. the removal of foreign military bases and the withdrawal of foreign armed forces;
3. the dissolution of military alliances and blocs;
4. the total ban on other kinds of cruel weapons of mass destruction, namely chemical weapons;
5. the substantial reduction of conventional forces;
6. the solution of conflicts by negotiations (of course, the national liberation movement reserves its own freedom to act against imperialist violences); and
7. the development of the right of nations to self-determination, and the realization of the "Five Peace Principles" — mutual respect to sovereignty, mutual non-aggression, non-intervention in internal affairs, equality and mutual benefit and peaceful co-existence, including the removal of colonialism, apartheid, etc.

Further, the universal collective security should cover not only our planet but also outerspace by banning space weapons.

In terms of these premises, I consider it necessary to distinguish nuclear disarmament and the substantial reduction of conventional

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armament, which constitute immediate basic tasks, from “general and complete disarmament”, which is the ultimate objective of disarmament to be realized in some distant future.

Up to the present, there has been a marked tendency that each country considers its own security by its military, economic power. But the imminent dangerous situation of the day obliges each country to strive for common security. All countries are called for to contribute to international peace and security through mutual understanding and cooperation for common objectives.

A true collective security system is to be established on a world law based on international consensus. The United Nations will play an important role as an international forum for achieving such consensus. But it will be necessary for the United Nations to make democratic reforms as required by the development of democratic international relations. We call your attention to the fact that the 1970 United Nations Declaration on Strengthening International Security called on all states “to establish an effective system of universal collective security without military alliances”.

V

Through the establishment of such an international security system, the foundation of lasting peace and security will be gradually built up. Genuine peace and democracy are inseparably connected and penetrate through each other. Sympathy, tolerance, mutual acknowledgement and security based on the dignity of human being and his life are principal conditions of democracy — not only in each nation but also in international community. For that reason, maintaining the right of nations to self-determination is regarded as an

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elementary premise and foundation on which to build lasting peace.

Resorting to political violence against human justice and human right to live in peace will finally come to an end through the complete elimination of class and national oppressions as well as through the development and accomplishment of democracy by world people.

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This paper was read at the Fourth Vienna Dialogue : *International Conference for Disarmament and Detente, for a World Without Wars and Violence*, which was held by International Liaison Forum of Peace Forces on 13-16 March 1987 in Vienna, Austria.