**One Belt One Road and Free and Open Pacific Indian Oceans:**

China sponsors a One Belt One Road (OBOR) and India proposes a Free and Open Pacific Indian Oceans (FOPIO). We hope that both of these initiatives cease to compete and become well-coordinated by concerned young activists of the regions involved. We cannot but recall the 1954 precedent of the China-India joint declaration by Premier Zhou En-Lai and Pandid Nehru about the Pancha Sila, especially its two last principles of “peaceful co-existence” and “equal mutual benefit” which aim at building an International Cooperation between the two civilizations, based on domestic and international respect of all the multi-cultural identity communities composing both Civilizations. These Principles may provide the ground for a denuclearized and peaceful pacific Indian Oceans surrounding a continent also denuclearized where all peoples can live in peace without fear or wants. The United Nations Sustainable Development Goals will fail to achieve its objectives unless OBOR and FOPIO become mutually enriching each-other.

The cooperation of OBOR and FOPIO Projects is urgently needed in this age when Nuclear Imperialism prevails supported as it is by racist populist hate-criminal neo-Fascist groups which ignore the global and local trends of human insecurity faced especially by all the local communities of indigenous peoples, and all the multiple-livelihood migrant workers and refugees, including the victims of trafficking. We must oppose the escalation of a new Cold War, between the United States, China and Russia which build global and local conditions of human insecurity, exacerbating the neo-colonialist conflicts of the long 20th Century century, making the 21st century a century of nuclear colonialism and Imperialism.

We must develop a world-wide movement to make the 21st Century a century of reconciliation between the West and the Rest, between the Westphalian and Westminster Atlantic Liberalism, the anti-Atlantic Russia and China engaged in a new Cold War, by the alliance of different social forces of subaltern movements in the peripheries of the non-Western societies. The New Cold War cannot be prevented, unless the concluding Declaration of the UN Durban Conference on Racism(2001) is observed by all parties concerned. This includes the two non-State Minority Communities designated as major social groups which need to be mobilized to arrive at a reconciliation between the West and the Rest after the Long 20th Century which has been a Century of colonialist competitions of the West in the Rest of the World. The groups identified in Durban as noteworthy agents of peace and reconciliation were the Afro-Descendants and the Asia-Descendants. These two minority communities must be actively engaged in a process of all-inclusive reconciliation with the West, and this process should be expanded to become an all-inclusive reconciliation between nature and cultures. (Kinhide Mushakoji)

**Two Related declarations from the One Road (Peace Boat) and One Belt (Uzbekistan )**

**Peace Boat Cruise 88 (2015) Declaration on Peaceful Waters for Our Future**

Peaceful Waters for Our Future Appeal to the Peoples and Leaders of this Planet from Peace Boat's 88th Global Voyage We have crossed the Pacific - ASEAN (Association of Southeast Asian Nations) region and are sailing into the Indian Ocean - SAARC (South Asian Association for Regional Cooperation) region. Peace Boat was founded in 1983 and is dedicated to building an enduring culture of peace across the globe. This voyage across many waters symbolises the deep connection between peoples, lands, oceans and forests, transcending borders, nationality, ethnicity, language and religion. We have come together to call on peoples around the globe to raise their voices for peace and non-violence, and to seek non militaristic solutions to our common problems. Being aware of : • The collective wisdom of the many ancient civilizations and new nations that have called for the building of a zone of peace across the Pacific and the Indian Oceans. • The urgency and seriousness of ecological disasters caused by climate change, which is the cumulative consequence of human actions, especially in the recent post industrial era. • The combination of natural and man-made disasters, such as Fukushima, which are warning signals which cannot be ignored and add to our already fragile human insecurity. • The profound wave of solidarity among and for the Japanese people who, within the space of a few generations, have experienced the world's biggest nuclear disasters - Hiroshima, Nagasaki and Fukushima. And the global support for the brave resistance in Japan against attempts to continue with nuclear energy. • The revival of militarism and the dominance of the corporate system, which, together with the power of neo-liberal economic and exclusionary policies, have only served to increase poverty and destitution, homelessness and displacement across the world. • The struggles of the common peoples of this earth who are fighting for selfdetermination, for the right to decide their future, and for demilitarization and denuclearization of these mighty oceans and the land masses around them. • The shared geography and shared history on which this appeal is based. LEARNING FROM RECENT HISTORY The year 2015 marks some significant anniversaries – which have had enormous implications in particular for the countries of Asia and Africa, as well as for the rest of the world.

1. DEFEAT OF FASCIST GOVERNMENTS – 1945 The year 2015 marks the Seventieth anniversary of the defeat of fascist regimes in Germany, Japan and Italy. The Japanese participants of this voyage are especially aware of the critical importance of their Constitution which incorporates the principle of the rights of all people to live in peace. Above all it was through Article 9 of this Constitution that Japan pledged to abolish and foreswear its military capacity and thus open a new path towards reconciliation between the “colonizing West” and the “colonized rest”. We call upon all peace-loving peoples to support the continuance of this critical component and clause in the Japanese Constitution, currently the subject of debate and re-interpretation in the Japanese Diet. 2. RUSSELL-EINSTEIN MANIFESTO – 1945 The devastation caused by the nuclear attack on Hiroshima and Nagasaki seventy years ago gave rise to the Russell-Einstein Manifesto. This in turn started the worldwide movement for the elimination of nuclear weapons. In reaction to the bombing of Nagasaki Bertrand Russell wrote: “The prospect for the human race is sombre beyond all precedent. Mankind are faced with a clear-cut alternative: either we shall all perish, or we shall have to acquire some slight degree of common sense. A great deal of new political thinking will be necessary if utter disaster is to be averted.”

3. PANCHSHEEL TREATY FOR PEACEFUL CO-EXISTENCE – 1955 This year marks the sixtieth anniversary of the historic adoption of The Five Principles of Peaceful Coexistence, known as the Panchsheel Treaty (from Sanskrit, panch:five, sheel:virtues), a set of principles to govern relations between states, at Bandung in 1955. They were first formally codified in a treaty form in an agreement between China and India in 1954, signed by Prime Ministers Zhou Enlai and Jawaharlal Nehru pledging: a. Mutual respect for each other's territorial integrity and sovereignty, b. Mutual non-aggression, c. Mutual non-interference in each other's internal affairs, d. Equality and cooperation for mutual benefit, and e. Peaceful co-existence. An underlying assumption of the Five Principles was that newly independent states after decolonization would be able to develop a new and more principled approach to international relations. Nehru went so far as to say: "If these principles were recognized in the mutual relations of all countries, then indeed there would hardly be any conflict and certainly no war." The historic Asian-African Conference in Bandung, Indonesia, in April 1955, did more than any other meeting to form the idea that post-colonial states had something special to offer the world, including a recognition of the importance of the UN, the Universal Declaration of Human Rights and reaffirmation of the Five Principles.

4. NUCLEAR-FREE AFRICA – 1990s In the early 1990s, South Africa unilaterally announced its decision to dismantle its nuclear weapons program. Nelson Mandela supported the call for the establishment of the African continent as a nuclear-weapon-free zone.

GAZING INTO THE FUTURE As Peace Boat sails on beyond the Indian Ocean, we ask you to join us, passengers, participants, guests, in endorsing the following demands to governments, leaders and the people:

1. Eliminate all nuclear weapons and work towards complete disarmament. Start negotiations for a treaty to ban nuclear weapons, building on the achievements of the past three international conferences on the humanitarian impact of nuclear weapons. Dismantle all existing nuclear warheads and phase out nuclear power plants.
2. ii. Demilitarize the Pacific and Indian Oceans by agreeing to a new regime of maritime disarmament at both nuclear and non-nuclear levels. This is necessary in order to overcome the present competition between the US and China, which has created a regional arms race. This has involved Japan, Korea and ASEAN countries as India and Pakistan also face off.
3. iii. Strengthen regional associations to bring about dialogue and resolution of historical conflicts, for example ASEAN facilitating dialogue between the US and China. The peace principle of Article 9 of the Japanese constitution can be used as a powerful tool for mediation.
4. iv. Urge all countries, governments and the people to take immediate action to address the threat of climate change by all possible combined efforts including promoting renewable energy sources.
5. Honour and implement all human rights, humanitarian treaties and commitments – for the growing numbers of migrants and refugees in many parts of the world – especially now in the climate of growing intolerance.
6. vi. Demilitarize, eliminate state terrorism, and eradicate all forms of military and police brutality. There must be moderated discussion on the causes and consequences of what is indiscriminately labeled “terrorism” or the “war on terror”.
7. vii. Initiate processes to end all forms of discrimination and violence, and implement all treaties and pledges to this end.
8. .Introduce processes of truth and reconciliation in global attempts to resolve conflicts and build human security between and among the people of various states. ix. Pledge to work for the development of equitable and just societies, reversing the power of neo-liberal economics and exclusionary policies in line with UN objectives on sustainable development. Draw on the invaluable indigenous and traditional wisdom from around the world. We believe that peace is possible and can be attained by working together to realize the above.

September 7, 2015, onboard Peace Boat's 88th Global Voyage Signed by:

Ela GANDHI, South Africa Community Connect Gandhi Development Trust KAWASAKI Akira, Japan Peace Boat

MUSHAKOJI Kinhide, Japan International Movement Against All Forms of Discrimination and Racism (IMADR)

Carmelita NUQUI, Philippines Development Action for Women Network (DAWN)

Lalita RAMDAS, India Coalition for Nuclear Disarmament and Peace (CNDP)

TAMURA Miwako, Japan Peace Boat's 88th Global Voyage Director

**The Great Silk-Road Example of Bazaar-Based Values: Uzbekistan Traditional Values** (Automatic Translation from Russian to English)

Информация Национального центра Республики Узбекистан по правам человека о наилучшей практике применения традиционных ценностей в поощрении и защите прав человека и поддержке уважения человеческого достоинства в Узбекистане

The information of the National Centre for Human Rights on best practices in the application of traditional values in the promotion and protection of human rights and support for respect for human dignity in Uzbekistan played an Important role in the development of traditions of respect for human rights in Uzbekistan by the great humanists of the East: Abu Nasr Farabi (870-950), Beruni (973-1048), Abu Ali Ibn Sina (980-1037), Alisher Navoi (1441-1501) and others. The works of these thinkers reflected the ideas of a just society, human dignity, human values and the duty of the state to protect the rights of its peoples. Islamic theologians also contributed to the support of human rights, arguing that the human person can develop only in conditions of freedom of thought, conscience, beliefs, etc. Important in the formation of ideas of human rights and had the geographical position of Uzbekistan on the crossroads of the Great silk road, where the centers of world Commerce, culture and science, where Zoroastriyskiy and Buddhist temples side by side with Muslim mosques.

The experience gained over the centuries of living together of different ethnic cultures and confessions, mutual enrichment of traditions and customs of the peoples of Uzbekistan contributed to the formation of the country's national system of protection of human rights and freedoms, an important part of which are traditions and customs. At present, among the traditions and customs of the peoples of Uzbekistan that contribute to the promotion and protection of human rights are the following: - the tradition of respect for the individual, for certain groups of the population, regardless of national or racial affiliation, and the tolerant attitude of the Uzbek people towards representatives of other Nations and nationalities; - the development and strengthening of the tradition of interfaith tolerance, according to which everyone has the right to profess any religion or not to profess any religion.

There are 16 religious denominations in the Republic, which meet the religious needs of all citizens, regardless of their nationality; - the tradition of a respectful attitude toward the languages, customs and culture of Nations and ethnic groups on the basis of the functioning of the 140 national cultural centers, holding special projects to support traditional culture, conducive to respect for human (projects Foundation for culture and arts of Uzbekistan "Asrlar sadosi", "Bazar-Art", etc.) - traditionally in Uzbekistan pays great attention to socially vulnerable groups of population: children, women, the disabled, the elderly, the sick and those in difficult life situations.

Annual state programs to support these groups are implemented with the direct participation of civil society institutions, including the Mahala Institute; 1 - the tradition of charity, supported by religious organizations, is aimed at providing free assistance to neighbors, the sick, the poor, regardless of their nationality, religion, place of residence. The law "On charity" stimulates the expansion of this kind of activity both on the part of citizens and on the part of business; - a striking example of respect for a person is the tradition of peacefulness and Eastern hospitality, joyfully meet the person who came, feed him, help him in solving his problems - the traditional duty of the owner of the house; - the tradition of respect for elders, associated with the need to care and assist the elderly and, above all, their parents and loved ones, is the basis of education of children and youth; - the tradition of all peoples of Uzbekistan, relating to the education of children honest, kind, sympathetic, patriots of their homeland. The mahalla, which is a unique system of self-government of citizens and has no analogues in the world, traditionally plays an increasingly important role in the system of civil society institutions. Mahalla in the historical and modern sense acts as a public education, the subjects of which are interconnected by the unity of the place of residence, traditions and customs, forms of communication, legal, economic and family relations.

The mahalla represents the hearth where peace and tranquility reign, mutual respect and reverence, friendship and unity, prosperity and welfare of the people. It is in the mahalla since ancient times, on the one hand, the rules and principles of human coexistence were defined, approved and regulated, the systems of spiritual and ideological views were created, moral foundations and traditions, public opinion were formed, and on the other - through the mahalla and its self-governing bodies, the direct relationship of the state with the family, various denominations, contacts with cultural and educational organizations, etc. The mahalla addresses a variety of socio-economic issues, including the improvement of territories, the solution of employment problems, especially among young people, through the creation of small enterprises and the organization of home work, the rational and effective use of HOMESTEAD plots, the provision of benefits to the poor and socially vulnerable segments of the population, the implementation of public control tasks, etc.

Conciliation commissions have been set up under the self-government bodies of citizens, and the offices of citizens ' gatherings have been filled with advisers on religious education and spiritual and moral education, to whom only women with extensive life experience and skills in providing social and psychological assistance have been appointed. Thus, the state policy of Uzbekistan in the field of human rights is implemented through the application of traditional values aimed at respect for human rights and human dignity.

овечИнформация Национального центра Республики Узбекистан по правам человека о наилучшей практике применения традиционных ценностей в поощрении и защите прав человека и поддержке уважения человеческого достоинства в Узбекистане Важную роль в становлении традиций уважения прав человека в Узбекистане сыграли великие гуманисты Востока: Абу Наср Фараби (870-950), Беруни (973- 1048), Абу Али Ибн Сина (980-1037), Алишер Навои (1441-1501) и другие. В трудах этих ученых-мыслителей нашли отражении идеи справедливого общества, человеческого достоинства, ценности человека и обязанности государства по защите его прав. Свой вклад в поддержку прав человека внесли и исламские теологи, которые утверждали, что человеческая личность может развиваться только в условиях свободы мысли, совести, убеждений и др. Важное значение в формировании идей прав человека имело и географическое положение Узбекистана на пересечении дорог Великого шелкового пути, где располагались центры мировой торговли, культуры и науки, где зароострийские и буддийские храмы соседствовали с мусульманскими мечетями. Накопленный веками опыт совместного проживания разных этнокультур и конфессий, взаимное обогащение традиций и обычаев народов Узбекистана способствовали формированию в стране национальной системы защиты прав и свобод человека, важной составной частью которой являются традиции и обычаи. В настоящее время к числу традиций и обычаев народов Узбекистана, способствующих поощрению и защите прав человека, следует отнести следующее: - традиция, связанная с уважительным отношением к человеку, отдельным группам населения независимо от национальной и расовой принадлежности, толерантным отношением узбекского народа к представителям других наций и народностей; - развитие и укрепление традиции межконфессиональной толерантности, согласно которой каждый имеет право исповедовать любую религию или не исповедовать никакой. В республике действует 16 религиозных конфессий, которые удовлетворяют религиозные нужды всех граждан, независимо от их национальности; - традиция уважительного отношения к языкам, обычаям и культуре наций и народностям на основе функционирования 140 национальных культурных центров, проведения специальных проектов по поддержке традиционной культуры, способствующей уважению человека (проекты Фонда культуры и искусства Узбекистана «Асрлар садоси», «Базар-Арт» и др.) - традиционно в Узбекистане уделяется огромное внимание социально уязвимым группам населения: детям, женщинам, инвалидам, престарелым, больным, а также тем, кто находится в трудной жизненной ситуации. Ежегодные государственные программы по поддержке этих групп населения реализуются при непосредственном участии институтов гражданского общества, в т.ч. института «Махала»; 1 - традиция благотворительности, поддерживаемая религиозными организациями, направлена на оказание безвозмездной помощи ближним, больным, бедным, независимо от их национальности, вероисповедания, места жительства. Закон «О благотворительности» стимулирует расширение такого рода деятельности как со стороны граждан, так и со стороны бизнеса; - ярким примером уважительного отношения к человеку является традиции миролюбия и восточного гостеприимства, радостно встретить пришедшего человека, накормить его, помочь ему в решении его проблем - традиционная обязанность хозяина дома; - традиция уважения к старшим, связанная с необходимостью заботы и оказания помощи пожилым людям и, в первую очередь, своим родителям и близким, является основой воспитания детей и молодежи; - традиция всех народов Узбекистана, относящаяся к воспитанию детей честными, добрыми, отзывчивыми, патриотами своей Родины. Все более важную роль в системе институтов гражданского общества традиционно играет махалля, являющаяся уникальной системой самоуправления граждан, не имеющая аналогов в мире. Махалля в историческом и современном понимании выступает как общественное образование, субъекты которого взаимосвязаны единством места проживания, традиций и обычаев, формами общения, правовых, хозяйственных и семейных отношений. Махалля олицетворяет в себе тот очаг, где царят мир и спокойствие, взаимное уважение и почитание, дружбы и сплоченность, достаток и благосостояние народа. Именно в махалле издревле, с одной стороны, определялись, утверждались и регулировались правила и принципы человеческого общежития, создавались системы духовных и мировоззренческих взглядов, формировались нравственные устои и традиции, общественное мнение, а с другой - через махаллю и ее органы самоуправления осуществлялись непосредственная взаимосвязь государства с семьей, различными конфессиями, контакты с организациями культуры и образования и т. д. В махалле решаются самые различные социально-экономические вопросы, включая благоустройство территорий, решение проблем занятости населения особенно среди молодежи путем создания малых предприятий и организации надомного труда, рациональное и эффективное использование приусадебных участков, выдача пособий малоимущим и социально- уязвимым слоям населения, осуществление задач общественного контроля и т.д. Образованы примирительные комиссии при органах самоуправления граждан, в аппараты сходов граждан введены должности консультантов по вопросам религиозного просвещения и духовно-нравственного воспитания, на которые назначены исключительно женщины с большим жизненным опытом, с навыками оказания социальнопсихологической помощи. Таким образом, государственная политика Узбекистана в сфере прав человека реализуется посредством применения традиционностей ценностей, направленных на уважения человека и челеского достоинства.