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**Global Basic Income as a Starting Point for Redress of Historical Injustice; With Special Attention to Peacebuilding in East Asia**

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**Ⅰ　Introduction**

 The very naming of “Basic Income Guarantee” looks misleading. Because the naming does not refer us to the source of the guaranteed income at all. Therefore, some people can talk about basic income guarantee as a policy of poverty reduction or an effective and economically feasible “Just give money to the poor” policy.

 However, if we take the notion of the basic income guarantee seriously as a right of people or a part of human rights catalogue, we can find a demand of people for transfer of ownership or structural change of present property-rights-system. Basic income guarantee is a policy of people including the poor, demanding “Just give the money back to us all.”

 In the present global capitalist economy, the bulk of the wealth of nations all over the world is under control of global companies or big transnational corporations. Such global companies are controlled by a small number of real large shareholders effectively through mutual stockholding, interlocking directorate and activities of their financial institutions. Most of those shareholders or effective owners of global companies, who consist of the core of the emerging global elite class, mainly inherited almost all of those core assets by family ties. In other words, they did not get all of their properties or huge assets only by their own labor, but they got them for the sake of their ancestors’ work.

 What kind of work did their ancestors do? Did they work properly and made their assets in justifiable manner? Were their properties inherited to all descendants properly?

 My answers to those questions are simple. The ancestors of the core of the present global elite class surely worked hard, but they made their properties according to conventional manner at that time (e.g. the right of conquest, slave trade, etc.), which is totally unjustifiable at present and also in the future. As the properties of the ancestors of the present global elites were made in unjustifiable manner, inheritance of those properties to the present global elites can’t be justified at all.

 At the same time, we should think about origin of the poor people in the present global capitalist economy. Those desperately poor people who can’t get enough money to buy or to produce nutritious foods for survival concentrate in the ex-colonized areas of the world. The reason why they are so poor at present is that they inherited their poverty from their ancestors. In other words, most of the poor people in the ex-colonized areas are poor, because their ancestors were conquered in unjustified manner and were stolen their properties by the ancestors of the global elite class.

 This is historical injustice. Those actions according to the right of conquest are injustice at present but were not injustice at that time in history. However, the result of those actions are working alive and will be working in the future by inheritance of properties to one side and property-less-ness to the other side, as are the results of present injustice work and will be working for a long time in future if there are no remedies or restorative action. In other words, historical injustice and injustice at present has the same effect to property-owner and ex-property-owner by the conventional action of inheritance.

 Therefore, historical injustice should be redressed by changing the way of inheritance. Ownership of most of huge assets of global companies should be transferred from a small number of private large shareholders to all the member of human-beings. They should become a common human heritage, and should be inherited as such by equal distribution. As this common human heritage should be managed properly and preserved forever for future generations, each present member of human-beings should only be entitled to dispose of the fruit of the assets, which is limited to the quantity of basic necessary goods for survival.

 Thus, we can define the global basic income guarantee as a means for redress of historical injustice. However, as a means of redress of historical injustice, global basic income guarantee is only a starting point. Because it concerns only ownership of common properties of all human-beings. Historical injustice concerning ownership of individual private properties are left untouched. To complete redress of historical injustice, we need to go further into the individual case through restorative legal process, as has been done by special tribunals in Aotearoa/New Zealand for the redress of historical injustice to Maori indigenous people (Okanouchi 2006).

 We could call global basic income guarantee “Proper inheritance of common human heritage by equal distribution,” or “Making of all the members of human-beings into asset owners enough to survive on them by virtue of our common ancestors,” which is a better naming in denoting source of the guaranteed income.

 The following passage is a fictitious document (which is revised and enriched version of Okanouchi 2016). If Japanese government had really addressed such proposal, I were very much proud of living in Japan. I hope it can be a common agenda of social movement in Japan. And I also hope that a strong global social movement will take this agenda and governments of the world will be obliged to propose it.

**Ⅱ　A Letter from Japanese Government: Call for Creation of the Human Heritage Inheritance Fund**

“The prosperities of the developed countries are based on past efforts of all human-beings, including enslaved and colonized peoples all over the world.”

“All the governments, including those of developed countries, should pay due respect to the efforts made by all of our ancestors, and they should also recognize that most assets of the present global economy are possessed and controlled inappropriately by private persons according to inheritance of stolen or unjustifiably acquired properties in the past.”

“Therefore, all the governments of the world should redress such historical injustice by transfer of ownership of the majority shares of all global companies from private persons or companies to all human-beings on the Earth, because those companies’ assets owned by small number of people at present, would have been owned by all human-beings through inheritance by equal distribution, if there were no historical injustice in the past at all.”

“In order to accomplish this task, i.e. redress of historical injustice, a new international fund or Human Heritage Inheritance Fund (HHIF), should be created by cooperation of all governments of the world.”

“Certain amounts of shares of all global companies, from which enough dividends to afford global basic income (i.e. lifelong and monthly unconditional cash transfer at the level of basic-needs guarantee to each individuals of human-beings) and other necessary costs for redress of historical injustice could be derived, will be transferred to the trust property of HHIF.”

“HHIF should be responsible to transfer the fruit of each person’s inherited assets at HHIF to the hands of each person as global basic income.”

“All persons who choose to inherit the assets at HHIF should participate the owners’ monthly general assembly, which should consists of residential-community meetings (up to 1,000 members, i.e. manageable numbers for practice of direct democracy), in order to authenticate not only each person’s proper receipt of the basic income but also proper management of the assets, and to discuss about what amount of money is appropriate as the level of basic-needs guarantee at the area, etc.”

“Management of HHIF should be done by the executive committee members, who were voted by the owners’ general assembly, according to the principle of direct democracy and transparency. Computer and Information Technology should be used to facilitate communications among all member of human-beings effectively in this simple but gigantic organization.”

**Ⅲ　The Attached Tribunals for Redress of Historical Injustices and East Asian Political Perspective to Peace-building**

 The letter continues:

“Creation of the HHIF is a big step forward to create a suitable general circumstances for perpetual peace-building among the rich and the poor (descendants of the colonizers and the colonized) on the Earth. However, we need the second step to secure the peace among all individuals who have or inherited memories and/or real disadvantages from individual cases of historical injustice. ”

“Therefore, HHIF should organize the Attached Tribunals for Redress of Historical Injustices (ATRHI) in response to complaints of individual cases of historical injustices by any persons who participate in the residential community meetings.”

“ATRHI should proceed the process for redress of historical injustice, i.e. fact finding research by historians and archivists, public hearings and testimonies at the residents’ assembly of the concerning areas, recommendation by legal specialists, apologies, reparation, compensation, etc., which follows the so-called Waitangi process in Aotearoa/New Zealand since 1975 regarding the colonization of Maori indigenous people by the government of United Kingdom in 19th century. The necessary cost for them should be paid by HHIF.”

“Those two steps to redress of historical injustice might not be so easy to launch, because we need a united political will of all governments of the world for them. But we should seek for any kind of possibilities to accomplish it.”

“Therefore, the Japanese Government propose to launch a regional HHIF among East Asian countries, i.e. China, Taiwan, North Korea, South Korea and Japan.”

“In East Asian politics, redress of historical injustice remains a key issue for sustainable peacebuilding among those five countries. But the issue has been manipulated by most politicians of those countries as a source of mass mobilization of the poor or the precariat, not for peacebuilding but for power-keeping of those politicians and ruling elites as well as keeping military spending as a source of benefit for them.”

“After a long debate among us, Japanese people have finally concluded that creation of HHIF is the best way to get out of the vicious circle of suspicious gaze about retaliation against historical injustice among nations. East Asian economy is not poor anymore, although there are still so many poor people there and precariat is growing. Global companies based in East Asian countries have had already enough assets to afford regional basic income guarantee for all the people in this region.”

“Launching East Asian regional HHIF will not only become a good starting point for the complete HHIF on the Earth, but also create a good example of peace-building among countries in longstanding conflicts.”

**Ⅳ　Conclusion**

 The above fictitious letter is only a part of my counterfactual thinking to provoke discussions among people.

 We desperately need imagination to overcome the conventional thinking about state, family, and labor market as sources of security (Okanouchi 2016(forthcoming)). They are not stable anymore. They only hide the fact that small number of families or global elite class control most of global companies’ assets which are free from any state regulation. We should criticize them and show necessity and possibility of inheritance of global companies’ assets by equal distribution among all human-beings, which can be a secure starting point for peace-building among us.

 **[Reference]**

Okanouchi, Tadashi, 2006, “Possibility of Tribunal for Injustices of Colonization,” *Third World Quarterly Review*, No.382; 2-37(in Japanese).

Okanouchi, Taddashi, 2016, “For the future of Middle East and Japan; Citizens’ Movement for Redress of Historical Injustice,” in Eiji Nagasawa and Yoshiko Kurita (Eds.), *Japan’s New “Security Legislation” and its Disquieting Ramifications*, Otsuki Shoten Publishers, Tokyo, pp.209-221.(in Japanese)

Okanouchi, Tadashi, 2016(Forthcoming), *Theoretical Perspective of Global Basic Income Guarantee; Beyond the walls of State, Family, and Labor Market,* Tokyo: Houritsu-Bunka-sha(in Japanese).

Brief Abstract:

 Poverty is proliferating and precariat as a new dangerous class (Standing 2011) is growing among people all over the world. In East Asian politics, redress of historical injustice remains a key issue for sustainable peacebuilding among China, Taiwan, North Korea, South Korea and Japan. But the issue is manipulated by most politicians of those countries as a source of mass mobilization of the poor or the precariat not for peacebuilding but for power-keeping of those politicians and ruling elites.

 Redress of historical injustice should include a fact finding process in the public sphere with participation of all concerning parties. It needs time and money for each persons of all concerning parties, as was shown in the case of “rich” New Zealand since 1970s concerning redress of the 19th century colonization process(Okanouchi 2006). However, no proper starting point for redress of historical injustice has ever been set in “poor” East Asia.

 Global economy including East Asian economy is not poor anymore, although most people are still poor and precariat is growing more and more. An international fund for distribution of global basic income can be affordable in the present global economy with effective global taxation on transnational corporations (Okanouchi 2016). Global basic income can set a proper starting point for redress of historical injustice, which is a key for sustainable peacebuilding in East Asia, and should be a common agenda of all social movements seeking for peace, justice and human rights.

 [Reference]

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