



HUMAN UNITY MOVEMENT (HUM)
International Network for Human Peace and Unity
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PROPOSAL FOR A PEACE CONFERENCE

Preamble

With friendship and respect, allow me to share with you some information and a proposal for reconciling humanity and achieving lasting peace, which I also ask you to share.

Although some governments appeal to multilateralism or the balance of power among states as a path to peace, and this may be a good intention, in the international power dynamic, this balance is not the result of any will or policy, since it is not possible for a state to relinquish its interests in order to adhere to this principle.

It is equally common to appeal to international law, which will declare aggression and invasions illegal, but other countries, precisely those at war, also use this law to justify their armed intervention, such as defending the human rights of their people at the hands of their oppressive tyrants, as the US government considers the government of Iran to be, or based on the right of peoples to self-determination, as Russia considers to have happened after the referendums in Donbas. Laws are questioned and used according to each party's interests. Furthermore, if we are realistic, we understand that the law is simply the expression of the strongest, to be used against others, but not to be applied to oneself. And one disregards it if it suits one's purposes, as we see throughout history and in our own time. Therefore, the law does not provide stability to states, nor does it lead them to cooperation, as evidenced by the fact that they constantly seek to rearm, aware of reality and, even more so, because they live it.

Indeed, throughout history, there have been attempts to create a figurative reality that would achieve human consensus, but it proves futile time and again because violent reality is obstinate and irrevocably conditions us, so much so that these figurations ultimately result in justifying the weapon; that is, in justifying that one weapon, whose purpose is to cause harm, is better than another. This is absurd, and it is time we disabuse ourselves of this notion. And for our own good.

Let's be realistic: a weapon doesn't allow for agreement, and therefore not for peace, because it doesn't include the possibility of free acceptance, which is key to any real agreement. A weapon directly and immediately subjugates, objectifying the other and depriving them of their status as a subject, which is what allows for acceptance or rejection. That's why it makes no sense to even consider options other than confronting the weapon itself, which only gives us the option of subjugation or destruction. And we shouldn't deceive ourselves about this, because we must also logically understand that subjugation includes the (expression of) 'acceptance.' This isn't just a play on words; it refers to something we can virtually experience simply by considering the effect of the weapon (the damage), just by thinking about it, since it's not very different from the real experience of a threat. Both are equally virtual experiences of our minds.



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The problem, therefore, is not the understanding of reality. For this reason, allow me, before proceeding to my proposal, to draw upon the wisdom of the wise, as all cosmopolitans have stated in countless ways, both those of the East and those of the West, in expressions similar to this one, among others, from the same cosmopolitan Stoic Roman emperor Marcus Aurelius: “The reason that commands us what must be done and what must be avoided is common to all humankind. Therefore, this is so; the law is also common to us, and we are fellow citizens and participate in the citizenship of the world, which is our city.” Marcus Aurelius, *Meditations*, Book IV, 4

That is the law, the only one we all know, since reason is its legislator, independent of any power that might uphold it; that good is helping (cooperating) and evil is harming. And, consequently, it suffices to bring the truth into the public (universal) sphere for its consequence to be our agreement to cease harming or serving the armed forces.

But, at the same time, this is something that is only possible in our time because for it to happen, it must be done universally and simultaneously. Otherwise, as necessarily happened in the past in an unknown and isolated world, ceasing harm only amounts to submitting to the will that insists on harming, and obeying it is also harming; serving its armed forces. That is why ancient cosmopolitans became Stoics; they understood that they could not change things in their time, in an unknown and isolated world, but they recognized the justice of the universe, just like the cosmopolitan Chinese Mohists who, with that same thought, spoke of Universal Love as the Will of Heaven. Later, the Stoics became Christians, because even though the cosmopolitan option was not yet possible in the Roman Empire, ignorant of the world's limits, this figurative option was at least a way of giving some direction to that desire for unity and human coexistence, similar to the case of Socrates, who unleashed that cosmopolitanism or desire for human coexistence a few centuries earlier—for Socrates was killed by the state for being just, since the tragic activity of the state is war, causing harm to the enemy. And I think that human unity is the meaning and ultimate purpose of the proposal of Islam and even Marxism, for it is the way in which that natural law can be applied and is applied through logical mutual influence.

But today the moment has arrived, the Kairos, the long-awaited unveiling of reality without figurative means, for we humans are all in communication and contact and can declare, affirm, and uphold truth and peace without harm to ourselves, since we also know, and we also make it public, that peace requires universality and simultaneity, and without this condition no one can claim or aspire to it in any form. And peace does not belong only to governments, but refers to each and every person in the world, for it is based on the law of human reason as legislator.

Therefore, **we propose**

To communicate to states and citizens—something that can be done through the UN—the **convening of a peace conference at the earliest possible date, for which all activities related to the use or development of the weapon, including its production, development, deployment, etc., will be frozen.**



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Otherwise, the priority, urgency, and need of each state will be its own weapons development, to which it will subordinate all other objectives.

At the same time, it is obviously hypocritical, false, contradictory, and absurd to claim peace while simultaneously harming others—which is the weapon's objective.

The purpose of the conference, which will be permanent, **is disarmament**, since the objective of weapons is to harm others, which is incompatible with peace. However, mutual and universal agreement is necessary for disarmament to occur, because a weapon is inherently, or rather, directed against itself or against another weapon, and has no use or service for humankind. On the contrary, it transforms every human being into an object or means of its own making, and thus becomes the cause of evil, of mutual harm.

Cooperation through disarmament results in the recycling of the use of resources for evil into good; that is, the well-being and development of humanity as a whole. Inequality is also a clear consequence of weapons, as the weapon only projects harm in one direction and, logically, do not allow for reciprocity.

This text is the foundation of the conference and is being made universally public for the purpose of the conference, as it expounds the single law that we all know and that we can all accept and will accept voluntarily: the law that recognizes that evil is the will to harm. And evil, or the will to harm, can only cease through universal agreement, because a unilateral cessation of harm does not end evil, but rather submits to it. That is to say, if someone ceases to defend themselves, they do not thereby cease to serve the weapon; they will simply begin to serve another, because the weapon acts from its inherent power/existence and leaves us humans no other option, due to our virtual capacity for anticipation.

I remain attentive and at your disposal for any clarification or further details you may need, and above all, I am at your service to unite voices, forces, and resources for the convening and execution of the conference.

You can send your contact information and support to: info@human-unity.org

Thank you very much.

Warmly and cordially,

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