

The right to live in peace of all people in the world
Global Charter for Peace

(A model from Japan)

— Developing of the idea of Article 9 of the Japanese Constitution
from the perspective of the Age of Globe —



On the Earth, a speck of stardust in the vastness of the universe, how long will human beings go on fighting and killing each other?

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Global Charter for Peace (A model from Japan)

I. Preamble

1) The greatest dream of humankind is to abolish war from the world.

Once there was a commonly accepted belief that war was a continuation of politics, it was inevitable that we were divided into friends and foes, and even war could promote the development of civilisation. The reality of war has, however, exposed that the ruling class get most of the benefits, while, on the other hand, other people, especially the vulnerable, are sacrificed.

Human history is war history, but it is also a history of longing for peace. If human beings began war, then surely, we could end war. People who believed it have craved for peace and their efforts at abolishing war have continued ceaselessly. Human beings have experienced the two World Wars, where fierce ground battles carried on, and the atomic bombs devastated everything. It changed our perception of war, brought into the Kellogg-Briand Pact to renounce war; ideal of peace generated the UN Charter, and here in Japan, created the peace Constitution. Peace-loving people have been thinking that war is evil and outlawed. They have asked themselves why war happened and longed for peace as irreplaceable value. Their dream has become an ideal, and actions to attain the ideal have begun.

2) From the perspective of the Age of Globe

War kills people, war destroys the environment. Nuclear weapons in particular have predicted the disappearance of life on earth. We identify them as reality which brings us to be aware that we are standing at the doorway to the Age of Globe. It is the era when we perceive as a transition from the end of World War II in 1945 to the epoch of 're-discovering the earth and humankind'. The Age of Globe is recognised as 'an age in which all creatures on earth are tied by a single bond with others and with nature as a whole, and such sensation is fully recognised and shared on a global scale'.

Furthermore the COVID-19 pandemic caused by newly appeared virus made human us share a sense of a membership of human beings all over the world.

In addition, it presents to us the odiousness of developing, testing and using biological and chemical as well as nuclear weapons.

Two tides of globalisation confront with each other in the Age of Globe: that of a threat of nukes, destruction of environment and world-wide increasing economic disparity, or universal enjoyment of peace and human rights and living together between human beings as well as with the nature.

During this period, the right to environment and the right to live in peace as well as the universal human rights have been developed. The notion of co-living between human beings and the nature, people and people, countries and countries has been cultivated. The right to environment also includes shutting off the nuclear power generation. Furthermore, it is also remarkable that the idea of the rights of the child has been gradually formed overlapping with the rights of the future generations and the rights of global citizens.

The UN Secretary General stated that now, under the threat of new pandemic, is not the time for war but alleviation for poverty all over the world.

We will, based on the spirit of the UN Charter and the principle in the Japanese Constitution, develop the idea of peace from the perspective of the Age of Globe. We, together with the people seeking for peace in the world, will aspire to achieve a world where no war, no arms, no nukes and non-violence are actualised and the right to live in peace is fulfilled. It is not a dream but a mission of human beings to protect the earth and create an era when all peoples in the world can feel the earth as their own home.

3) A Model of the Charter from Japan to the world

The Japanese Constitution arose from the devastation and the defeat of the country in World War II. Its preamble declares the right of all peoples in the world to live in peace, and its Article 9 prescribes that Japan forever renounces war and never maintains any armed forces. This is a pledge that the Japanese people made for themselves. It is also an international promise.

The Constitution was created from the regret of aggressive invasion and atrocities done to the neighbouring Asian nations and the painful victimised experience of indiscriminate atomic bombings. The Japanese people were weary and beaten from war, and swore never to repeat war. It is in line with ideal perpetual peace articulated by Immanuel Kant, the outlawry of war movement after the World War I, the Paris Peace Pact referring to renunciation of war, and the principle of the UN Charter. We believe that our proposal for the Global Charter for Peace succeeds to such hopes of our forerunners and develops them further from the perspective of the Age of Globe.

Although conflicts have continued incessantly in the world and the pressure to

change the Constitution has increased both within and outside Japan for the last seventy years, there have been no deaths by war; no one has killed anyone or no one has been killed at the battlefield under the Peace Constitution. We are proud of it. We also have learnt that international understanding and support are essential to protect our Constitution. The voices to call for peace in the world are spreading and there is growing interest in Article 9 of the people around the world. Now the Article 9 is often said to be a world treasure.

From these perspectives, we will read profoundly the Preamble and Article 9 of the Japanese Constitution to rediscover their historical meaning and contemporary significance. We will send our findings as our philosophical message to the world in order to protect humankind and the global environment from all kinds of violence. Our campaign is a movement of solidarity to make bonds with others in the world, and by these efforts, we will crystallise our thoughts into a global charter for peace.

II-1 Ideals and Principles

We oppose war. We long for demilitarisation, nuclear-free and non-violence in the world. To protect humankind and the global environment is our mission of human beings.

1) Renunciation of war

History of human beings is that of war. The main cause of war is found not in human nature but in the battle for huge economic interests such as territory, market and resources. Behind them there are ‘military industries’, ‘military-industrial complexes’ and ‘merchants of death’.

The urge for power and ruling has caused military competition, tensions and a chain of attack and revenge. However, through the two World Wars, we human beings have learnt the horror of war. We have changed our perception of war and come to recognise that war is evil and outlawed. ‘We will not war’ is not enough but ‘we must not war.’ Conflict resolution should be nothing but by diplomatic negotiations and dialogues with arbitration of the United Nations and the people who wish for peace.

We must cry out loud and say:

- War makes people inhumane and deprives humanity.
- War is murder and stirs up people to kill each other.
- War blindfolds people and takes their freedom away.
- War always makes excuses for ‘peace’ and/or ‘self-defence’ in the name of

‘justice.’

- War cannot create and protect peace.
- Civil war is a war; war against terrorism is also a war.
- War is the worst environmental destruction.
- The use of any armed force or the threat of force is not allowed. Even for humanitarian purposes, armed interventions do not solve the problem.
- Today, war is outlawed. It is a crime against reason and humanity, and an absolute evil.

2) Disarmament and demilitarisation

Is it always absolutely essential for states to retain armed forces and armament? Aggression to other countries is prohibited. Even if it is for state defence, it could be an armed threat to others. Enhancement of military could raise military tension. In order to avoid such harmful influence, abolition of military is most efficient. Unless we set complete disarmament as our objective, the danger of war will continue forever. Complete disarmament is recognised as a goal of the international society like the United Nations and UNESCO as well as the Article 9 of Japanese constitution.

- Army shall be dissolved by all the countries. Abolition of army is the best way to prevent wars. We should not forget that the existence of army generates threat to others.
- Deterrence of expansion of armaments and military alliance can trigger wars and further military expansion race.
- We prohibit the right to collective defence, which leads to the expansion of armed conflicts.
- We either do not recognise military base or stationing of foreign troops. We do not accept building military base over the sea. It is crucial to build friendly relationship without military alliance, instead of hostile relationship.
- We prohibit all kinds of production, retaining and trade of armed weapons.
- We oppose all of the military related action such as increase of military budget, cooperation with industry academic-military complex and pro-military media.
- For complete disarmament, every military army should be substituted by a police force, as remedy for disaster and humanitarian aid. Existing military countries should not threaten or use armed forces abroad.

3) Nuclear-free world

The nuclear cannot exist with human beings on this globe. Uranium is not only

material for nuclear weapons but also for nuclear power generation. Nuclear weapons are incompatible with renunciation of war, disarmament or right to live in peace.

- Nuclear weapons are the most atrocious and inhumane source of mass destruction and genocide in human history

- Nuclear deterrence policy of nuclear-holding countries generates deterrence race and enhances crisis, which leads to control by threat to non-nuclear countries.

- The Treaty on the Prohibition of Nuclear Weapons reflects the hope of human beings.

- Contamination of radiation caused by nuclear test and nuclear power generation continues forever.

- Waste of nuclear power generation can be used as a material of nuclear weapons. There are no disposal sites for nuclear wastes.

- Nuclear wastes contaminate this globe and undermines human body.

4) Non-violence

Violence destructs harmony and existence of human beings, who have the right to live in peace. Violence hurts and destroys the human body and emotional sensitivity as well as reason and dignity. Moreover, violence prevents the realisation of a peaceful and free society. In order for the human beings to live in peace, we must oppose and overcome all forms of violence that hinder peace.

However, violence cannot be overcome by force. Violence causes further violence. To overcoming violence truly requires constant efforts such as non-violent civilian protest against violence.

- War is the most extreme violence against human beings and the global environment.

- Nuclear war is the ultimate violence against human beings and the global environment.

- Threatening with nuclear weapons cannot abolish war. It only causes a nuclear arms race and a crisis of nuclear war.

- The repressive social structure characterised by poverty, disparity and discrimination is also the outright violence which stunts the growth and development of children who ought to live in peace, and disturbs the lives of citizens.

- Such structural violence can be a hotbed of international terrorism.

- The gun-uncontrolled society exemplified by the United States has triggered serious violence against many children and citizens including indiscriminate mass murders.

We enforce gun control further all over the world.

- Opposed to 'violent culture' romanticising war and agitating for war, we must raise children and encourage the solidarity of citizens with 'peace education' and 'culture of peace'.

- We must sweep away violence from every aspect of the lives of children and citizens, whether at home or school, workplaces or public spaces, an ordinary or extraordinary situation.

- Along with all kinds of wars, we must get rid of any violence such as violence by the state including death penalty, structural violence, violence in citizens' life. We aim to realise such a constructive pacifism.

- In order to establish a lasting true world peace on our planet, the Earth, we enrich our understanding of non-violence and constructive pacifism and act locally and globally.

5) Right to live in peace

The philosophy of Renunciation of War, Disarmament, Nuclear-free, Non-violence should be applied to peaceful relationship between states, and converge to the right to live in peace for everybody.

- Peace is defined not only as no war but also as free from fear and want.

- To live in peace means to feel joy of living, to live cooperatively and collectively even in time of distress.

- Right to live in peace is a core of fundamental human rights which value the rights to life, existence, dignity and integrity of individuals, and pursuit for happiness.

- Right to live in peace is a fundamental right which is the basis of all other human rights.

- We can demand governments to take appropriate measures to realise a world in which we can live peacefully without hindrance.

II-2 To fulfil the Dream of Humankind

1) Culture and education for peace

Culture of peace and peace education are indispensable in building a nation and international community with no war, no arms, no nukes and non-violence, where we can realise the right to live in peace, protect the rights of the future generations and sustain our global environment. Each person has a role of realising them. Peace is only built upon cooperation and solidarity.

- The right to live in peace takes root through peace education to be embodied in a culture of peace.

- 'Culture of peace' is a rich culture with full of humanity. The opposite may be a 'culture of war and violence' .

- ‘Culture of peace’ will be achieved when the citizens in the world understand global affairs, have skills to resolve conflicts non-violently, respect human rights and justice, appreciate cultural diversity, and recognise the integrity of the Earth and all the living beings.

- Values, attitudes and behaviours which lead to ‘culture of peace’ are nurtured through peaceful family life and community and learnt through peace education at school.

- Peace education fosters global citizens leading a nation and a peaceful international community. To that end, children and teachers should promote dialogue, interaction and collaboration.

- Peace education in the Age of Globe is to rediscover the humankind and the Earth, learning the significance of outlawing war, deepening the understanding of human rights and social justice, the relationship between nature and human beings, and nurturing our confidence to achieve peace.

- Opportunities of peace education should be guaranteed everywhere.

- The core of peace education is to nurture active citizens being aware of the right to live in peace, who love peace, hate violence in daily life and create culture of peace.

2) Development of international law and construction of a new international order

In order to realise a world rooted in the principle of no war, no arms, no nukes and non-violence, we need to establish a relevant international standards. The issues of war and peace are basically those among States. While international law is created on the basis of agreement between States, an opinion of a State is created by citizens therein. In this sense, strengthening the opinion of people seeking for peace over the State borders will lead to creating a world order based on the principles of no war, no arms, no nukes and non-violence.

- Not only war in a narrow meaning but also the threat or use of armed force is in principle prohibited under the Charter of the United Nations today, which obliges every State to settle international disputes by such a peaceful means as dialogue and law.

- We must reflect the original aim and principal of the United Nations and expand the role of organisations for dispute settlement such as International Court of Justice.

- Along with denuclearisation in the world level and the promotion of the UN, we must promote it in a regional level. We must establish a nuclear-free zone in North-eastern

Asia as a community of peace.

- Civil movements seeking for outlawry of war resulted in the Paris Peace Pact for renunciation of war in the inter-war period. The movements calling for elimination of discrimination against women and minorities, realisation of rights of children and persons with disabilities, complete disarmament and peace have been promoted to develop the international norms until now.
- We demand governments of every State to listen to voices of citizens wishing to live in peace and implement them in a democratic way.
- Our global charter for peace is a part of products of international civil movements to claim for a new international order rooted in the principles of no war, no arms, no nukes and non-violence.

II-3 Understanding of Humanity towards the Global Charter for Peace

The philosophical underpinning for our Global Charter comes from its historical recognition and human understanding. No-war, un-armed, nuclear-free, and nonviolent philosophy has originated from the understanding of humanity and values appropriate to the current Age of Globe. (l' ère planétaire). Such understanding of humanity and values appropriate to the Age of Globe has created the idea of renouncing war, demilitarisation, non-nuclear weapon and energy, and non-violence. The right to peace, the human rights of all people, the environmental rights, the children' s rights to learn and grow, the right of the future generation, and the idea of coexistence — all of these are required. And placing confidence on justice and good faith, diversity and tolerance, freedom of thought and belief, freedom from prejudice, denial of all forms of violence, human sensibility and opening of human reasoning, and more, not to force one' s views or ideas on others based on universal validity, but to have an open-minded attitude towards universality through individual differences — all these qualities are also required. All of these are the conscience (Gewißheit) of the human race, which have been accumulated throughout history.

The consciousness of the above value in the Global Era and respect for diversity, especially the dignity of individuals and respect for others, are learnt and acquired in life and education through positive criticism of the circumstances in which they are denied, and through history.

These values follow a different path from neo-liberalism and financial capitalistic globalism and the values appropriate to the Global Era will spread and share on a global scale. It is not pressing of one value, but an inter-nationalism

that has the process of embracing and connecting the diversity of each country and region based on the dignity of individuals. It can be called a new global humanism of coexistence and solidarity. It is a sustainable society that guarantees the well-being of all people, free from poverty, discrimination, and structural violence, as well as freedom from the growth myth and the nuclear safety myth, which we can call a new and humanistic society with freedom.