

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

## 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; generated the Charter of the United Nations (UN), 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. This recognition brings us to be aware of 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'.

We now confront odious threat of the use as well as the research and development of biological weapons as well as that of nukes. The Age of Globe is placed under the conflict between two versions of globalisation: world-wide spreading of the threat of nukes, destruction of the environment and economic disparities or enjoyment of peace, human rights and co-living between human beings as well as human beings and 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 Secretary General of the UN complains that now be not for war but for global economic measures and global security based on solidarity to deal with poverty when we confront with the new pandemic.

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 inside and outside of Japan for 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, which we are proud of. 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. It is the mission of us human beings to protect humankind and the global environment.

### **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:

- 1.1. War makes people inhumane and deprives humanity.
- 1.2. War is murder and stirs up people to kill each other.
- 1.3. War blindfolds people and takes their freedom away.
- 1.4. War always makes excuses for ‘peace’ and/or ‘self-defence’ in the name of ‘justice.’
- 1.5. War cannot create and protect peace.
- 1.6. Civil war is a war; war against terrorism is also a war.
- 1.7. War is the worst environmental destruction.
- 1.8. 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.
- 1.9. 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.

- 2.1. 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.

- 2.2. Deterrence of expansion of armaments and military alliance can trigger wars and further military expansion race.
- 2.3. We prohibit the right to collective defence, which leads to the expansion of armed conflicts.
- 2.4. 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.
- 2.5. We prohibit all kinds of production, retaining and trade of armed weapons.
- 2.6. We oppose all of the military related action such as increase of military budget, cooperation with industry academic-military complex and pro-military media.
- 2.7. 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.

- 3.1. Nuclear as well as biological and chemical weapons are the most atrocious and inhumane source of mass destruction and genocide in human history
- 3.2. Nuclear deterrence policy of nuclear-holding countries generates deterrence race and enhances crisis, which leads to control by a threat to non-nuclear countries.
- 3.3. The Treaty on the Prohibition of Nuclear Weapons reflects the hope of human beings.
- 3.4. Contamination of radiation caused by nuclear test and nuclear power generation continues forever.
- 3.5. Waste of nuclear power generation can be used as a material of nuclear weapons. There are no disposal sites for nuclear wastes.
- 3.6. 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.

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

- 4.2. Nuclear war is the ultimate violence against human beings and the global environment.
- 4.3. Threatening with nuclear weapons cannot abolish war. It only causes a nuclear arms race and a crisis of nuclear war.
- 4.4. 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.
- 4.5. Such structural violence can be a hotbed of international terrorism.
- 4.6. 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.
- 4.7. 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'.
- 4.8. We must sweep away violence from every aspect of the lives of children and citizens, whether at home or school, in workplaces or public spaces, or in an ordinary or extraordinary situation.
- 4.9. 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.
- 4.10. 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 and Non-violence should be applied to peaceful relationship between states, and converge to the right to live in peace for everybody.

- 5.1. Peace is defined not only as no war but also as free from fear and want.
- 5.2. To live in peace means to feel joy of living, to live cooperatively and collectively even in time of distress.
- 5.3. 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.
- 5.4. Right to live in peace is a fundamental right which is the basis of all other human rights.
- 5.5. 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**

### **6) 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.

- 6.1. The right to live in peace takes root through peace education to be embodied in a culture of peace.
- 6.2. 'Culture of peace' is a rich culture with full of humanity. The opposite is a 'culture of war and violence'.
- 6.3. '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.
- 6.4. 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.
- 6.5. 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.
- 6.6. 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.
- 6.7. Opportunities of peace education should be guaranteed everywhere.
- 6.8. The core of peace education is to nurture active citizens aware of the right to live in peace, who love peace, hate violence in daily life and create culture of peace.

### **7) 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.

- 7.1. 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.

- 7.2. 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.
- 7.3. 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.
- 7.4. 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.
- 7.5. We request governments of every State to listen to voices of citizens wishing to live in peace and implement them in a democratic way.
- 7.6. 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.

## **The Constitution of Japan**

### **Preamble**

We, the Japanese people, acting through our duly elected representatives in the National Diet, determined that we shall secure for ourselves and our posterity the fruits of peaceful cooperation with all nations and the blessings of liberty throughout this land, and resolved that never again shall we be visited with the horrors of war through the action of government, do proclaim that sovereign power resides with the people and do firmly establish this Constitution. Government is a sacred trust of the people, the authority for which is derived from the people, the powers of which are exercised by the representatives of the people, and the benefits of which are enjoyed by the people. This is a universal principle of mankind upon which this Constitution is founded. We reject and revoke all constitutions, laws, ordinances, and rescripts in conflict herewith.

We, the Japanese people, desire peace for all time and are deeply conscious of the high ideals controlling human relationship, and we have determined to preserve our security and existence, trusting in the justice and faith of the peace-loving peoples of the world. We desire to occupy an honored place in an international society striving for the preservation of peace, and the banishment of tyranny and slavery, oppression and intolerance for all time from the earth. We recognize that all peoples of the world have the right to live in peace, free from fear and want.

We believe that no nation is responsible to itself alone, but that laws of political morality are universal; and that obedience to such laws is incumbent upon all nations who would sustain their own sovereignty and justify their sovereign relationship with other nations.

We, the Japanese people, pledge our national honor to accomplish these high ideals and purposes with all our resources.

### **Article 9**

1. Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes.
2. In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized.