

Thoughts, Movements and Educations to Global-Plant Earth Peace: A Case: Activities of the Society of Article 9 Global Charter in Japan

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Abstract

Humanity currently stands at a critical juncture, where the planet's survival depends on a transition from a history of conflict to a new era of global symbiosis. The 'Age of Planet Earth' is recognised as a time when all life forms are interconnected by a single bond, demanding a shared understanding of peace and nature on a global scale. Within this context, the outlawry of war has evolved from a historical longing into an essential requirement for the continued existence of the human race. At the heart of this transformative movement is the Society of Article 9 Global Charter, which promotes the unique pacifist principles of the Japanese Constitution as a model for international peace. By renouncing war and the maintenance of war potential, Article 9 provides a foundational framework for a world order rooted in justice, order, and the fundamental right of all people to live in peace. The proposed 'Charter for Global Peace' serves as a model to eliminate nuclear weapons, structural violence, and military force while fostering a sustainable environment. This initiative incorporates the Asian concept of *kyosei*, or symbiosis, highlighting the vital relationship between humanity and the natural world. By internationalising the spirit of the Japanese Constitution, the movement seeks to build global solidarity and protect these "world treasure" principles from domestic revisionist pressures. Ultimately, a sustainable future requires a new global humanism that guarantees the dignity and well-being of all individuals worldwide.

Keywords: Article 9, Global Peace Charter, Kyosei (Symbiosis), Renunciation of War, Planet-Earth Age.

Chapter II. Renunciation of War

"Article 9. 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.

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 recognised."

1. Our Dream of Global- Planet Earth Peace Charter

The photograph by Jaxa, which shows the planet Earth about to sink below the Horizon of the Moon evokes the vastness of the universe and the continuum of life from its origins into the future.

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Looking at the Earth this way, we wonder: how long will human beings go on fighting and killing each other? Such an image impresses upon us that an agreement is needed among all countries of the world to protect and treasure this Earth. A global charter is needed that is worthy of the age of the planet Earth, as human beings travel and explore outer space.

1.1 The Greatest Dream of Humankind is to Abolish War from the World

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.

Human beings have experienced the two World Wars, where fierce ground battles were carried on, and the atomic bombs devastated everything. It changed our perception of war; brought about the Paris Pact to renounce war; further, 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. Nothing to say about nuclear war and the threat of nuclear weapons. They have asked themselves why war happened and longed for peace as an irreplaceable value. Their dream has become an ideal, and actions to attain the ideal have begun.

1.2 From the Perspective of the Age of Globe/Planet-Earth

War kills people, war destroys the environment. Nuclear weapons have predicted the disappearance of life on Earth. We perceived the coming era as a transition from the end of World War II in 1945 to the epoch of ‘rediscovering the earth, humankind and humanity’.

The Age of Globe or Planet-Earth is recognized 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 understanding and sensation will be fully recognized and shared on a global scale”.

We now confront the odious threat of the use of nuclear weapons as well as biological weapons. The Age of Globe is placed under the conflict between two versions of globalisation: worldwide spreading of the threat of nukes, destruction of the environment and economic disparities or enjoyment of peace and well-being, human rights and co-living (live together, symbiosis *kyosei* 共生) between human beings as well as human beings and nature. *Kyosei* will be more Asiatic conception

2. The launch of the Article 9 Global Charter Society in Japan

Under the Peace Constitution and the Fundamental Law of Education, teachers' practical and teachers' union movements were very active in promoting peace education. But after the 1950's and 60's, under the Security Treaty between the USA and Japan, trends towards revising the Peace Constitution grew stronger, and criticism of peace education increased.

Among citizens and teachers, various groups, organisations, and associations to protect the Peace Constitution were formed and began their activities, including Article 9 Society, Peace Boat, and the anti-nuclear movement. The problem with the Constitution is now just a matter of controversy.

During the critical situation in 2015, the Abe government forced the enactment of the Security Law and the recognition of the right of collective self-defence, which practically revised the Constitution, amid strong anti-government movements among citizens. A lawsuit against the unconstitutionality of the Security Law was filed in 2016, and I was one of the plaintiffs, testifying and making statements at the Tokyo District Court (2016,5,11) and the High Court (2022,2,4).

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In addition, we organised the Society of Article 9 Global Charter to create a global peace charter based on the principles of Article 9 and to start a thought movement for this purpose. To defend the Constitution, it is necessary to get recognition from abroad.

We made an appeal for the purpose with the support of 140 callers, held a press conference on March 15, 2017, and launched the activities. The callers include legal scholars and educators, as well as people in the art and music fields, and many citizens. Currently, there are more than 1,300 domestic and 70 international supporters.

In June 2020, based on the principles of the Preamble and Article 9 of the Constitution, our association has compiled a "Charter for Global Peace--a model proposal from Japan", which should eliminate not only nuclear weapons but also all forms of force and violence, and aim to realize the right of all people of the world, as human beings with dignity, and to live in peace in a sustainable global environment.

The Charter is a model proposal from Japan. We made foreign-language versions in English, Spanish, French, German, Russian, Chinese, Korean, Arabic, and other languages. We published a booklet of the "Charter for Global Peace" with explanatory notes in Japanese, which was published by Kadensha in 2021.

(see supplementary note)

We believe that to protect Article 9, we must spread it worldwide; otherwise, we will not be able to protect it. For peace in an authentic, true sense, Japan must change, and the world must change.

3. Why Article 9: The Significance of the Japanese Constitution in Japan and World History

Article 9: 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.

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 belligerence of the state will not be recognized.

We understand that our Constitution, in its preamble, acknowledges that all people of the world have "the right to live in peace, free from fear and want," and declares to the world that it is our "noble mission" to spread the idea of Article 9, the renunciation of war, demilitarisation, complete disarmament, and to make constant efforts toward this end.

At the same time, it was an apology and a pledge of remorse for the atrocious and inhumane perpetration of war against the 20 million people of Asia. The people of Asia understood and forgave Japan as such. No one wants Japan to rearm and change the constitution.

3.1 The Outlawry of War Movement

We believe that this Constitution aligns with the idea of peace fostered during warfare and is linked to the movement to outlaw war, especially after World War I. The outlawry of war, a movement of citizens who saw the horrors of war, and who saw no distinction between justice and injustice in war, spread throughout the United States under the leadership of lawyer S. Levinson. The peace movement in Europe supported the creation of the Paris Pact (Renunciation of War Treaty, 1928).

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Among this movement was J. Dewey. He saw World War I as a "struggle for democracy" against German militarism and insisted that the U.S. should participate in the war. Jane Adams, a feminist and peace movement leader in the USA, harshly criticised his position. Afterwards, he recognised the horrors of the battlefields in Europe, reflected on them, and joined the movement to make the war illegal. It is important to note that democracy was not directly related to peace. (cf Dewey, "Democracy and Education", 1917) This perspective is important when looking at the history of democracy. Dewey changed his perception of war and became a thinker of "peace and democracy" through his campaign to outlaw war.

In Europe, after World War I, the League of Nations was formed, and peace-building efforts began. The Intellectual Committee for International Communication (ICIC, 1922) was formed by intellectuals, and Bergson, Einstein, Currey, Huxley, and Nitobe Inazo (vice-secretary of the League of Nations, Japanese) served on it.

3.2 Einstein and Freud Dialogue

One interesting episode. The ICIC asked Einstein, a pacifist, to hold a dialogue with someone. He chose Freud and corresponded with letters on "Why war never ends and what we should do to end it" (the letters were compiled into a book, *Why Do People Make War?*, now translated into many languages). Freud recognised man's instinct for violence, but he thought war should be rejected not only emotionally but also physically. And to do so, he expected the power of civilisation to domesticate man himself, just as man had domesticated ferocious wild beasts over a long period of time, and in addition, he insisted that man should know and recognise the horrific reality of war.

By the way, it is important that Freud, a non-optimist who is often misunderstood as an advocate of human violence and inevitability of war, wrote, "We pacifists...."

In the midst of the Nazi upheaval, Einstein and Freud fled to the United States and England, respectively. After the war, Einstein, who had recommended the development of the atomic bomb to the U.S. government against the violent Nazis, was deeply pained by the atomic bombing of Hiroshima and Nagasaki. After the war, he continued to question the responsibility of scientists as human beings and engaged in the anti-nuclear movement with a sorrowful heart. (Russell-Einstein Statement 1955, Pugwash Conference 1957 ~, etc.)

After World War II, the world's perception of war changed decisively, and the United Nations Charter was born, marking the beginning of a new international effort for peace. The first resolution of the UN General Assembly (1946, 1, 24) was a ban on nuclear weapons.

3.3 The pacifism of the Japanese Constitution

The pacifism of the Japanese Constitution was born in the course of world history. Let us briefly mention some of the pioneers of Japanese pacifist thought.

Nakae Chomin and Uchimura Kanzo are well known. Tanaka Shozo opposed war and pollution, claiming that preparations for war led to the overexploitation of mines. I am particularly interested in artists' sensibility. Okakura Tenshin, the founder of the Tokyo Fine Arts School, wrote in "The Book of Tea" just after the Russo-Japanese War, "Europe had regarded Japan as a barbarian nation, but after the victory in the war, they regarded it as a civilised nation. Then we shall be content with being a barbarian nation". He wrote it in English.

Yanagi Muneyoshi, known for his folk-art movement, loved Korea and its culture, expressing admiration for Korean white porcelain and celadon, and wrote an article supporting the Korean

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Independence Movement (1919.3.1) in the newspaper Yomiuri.

However, under the Security Law (1925), anti-war and peace advocacy and movements were suppressed and silenced, leading to the Manchurian Incident, the Sino-Japanese War, and the Pacific War.

3.4 Birth of the Constitution of Japan

World War II was said to be a total war, with no distinction made between the front lines and the rear. The horrific ground battles, the indiscriminate bombing of cities, and the appearance of the atomic bombs were all signs that war was against humanity. The people of Japan and of the world felt the horror of war with their bodies. It was out of this experience that the Constitution of Japan was born.

3.5 Shidehara Kijuro and MacArthur

It was Prime Minister Shidehara Kijuro who proposed creating a constitution based on the pacifist principles of non-war and demilitarisation at a private meeting between Shidehara and General Headquarters MacArthur on January 24, 1946, the year after Japan's defeat.

Testimonies from both MacArthur's and Shidehara's sides are now available, and no one now denies this. The popular opinion that MacArthur pushed for Japan to be unarmed is wrong, nothing but a fake, so to speak.

It was the work of Takayanagi Kenzo, chairman of the Constitution Investigation Committee, founded to gather documentation available for revising the Constitution (1958-64), through which he studied and adopted Shidehara's initiative.

Takayanagi published his views in his book "The Emperor and Article 9 of the Constitution" (Yukishobo, 1963) just before the Constitution Investigation Committee released its final report. There he stated, "I am convinced that Shidehara said it," and cited MacArthur's written response, "That was the everlasting monument to the foresight, statesmanship, and wisdom of Prime Minister Shidehara.

It is unusual for the chairman of the committee to announce his own opinion before the committee's report was released, which stated both sides of the issue. Still, I am deeply impressed and cherish this book as it shows the character of the Constitution Investigation Committee and Takayanagi's conscience as a researcher. And I was interested in seeing the original of this correspondence with MacArthur, so I went to the Constitutional Research Room of the National Diet Library, found it, and introduced it in the famous journal "Sekai "(World). (Horio, "Constitution Article 9 and Shidehara Kijuro," Sekai, May 2016.)

The record of the hearing with Shidehara by Hirano Saburo is also in the National Diet Library as a document of the Constitution Investigation Committee. You can find his basic ideas of peace in the nuclear age. And "Kenpo 9 to Shidehara Kijuro" (Article 9 of the Constitution and Shidehara Kijuro) by Kasahara Tokuji, published by Otsuki Shoten in 2020, is a valuable work by a famous historian. We also have a DVD, "Shidehara," directed by Saito Masaru and supervised by Horio, with commentary, which was approved by the Ministry of Science and Education in 2020. Interesting things happen.

Afterwards, Japan's reconstruction began under the framework of the New Peace Constitution and the Fundamental Law of Education, to develop a peaceful personality.

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Afterwards, Japan never participated in wars; the Korean War, the Vietnam War, the Gulf War, and the Iraq War; nevertheless, under the US-Japan Security Act, it demanded to “show the flag” and “boots on the ground”. And only Peacekeeping activities are allowed in a foreign region. Meanwhile, the Japanese killed no one, and no one was killed on the battlefield. And even the present Cabinet, led by Prime Minister Takaiti, wants to change the Constitution and cannot help but reject the Trump’s demand to participate in the war in Iran because of the existing Constitution.

The economy should be peaceful, including ODA and no-war industries in that framework. But nowadays, that's also changing to warfare; it's a shame.

4. The Constitution of Japan from the Perspective of the Global Age

How to respond to the constitutional revisionist argument that one-nation pacifism is outdated in the new international situation, 80 years after its birth.

4.1 From the Perspective of the Global Planet-Earth Age

The end of World War II and the establishment of the United Nations marked the end of imperialism and colonialism, and the beginning of a new era based on the ideals of peace, human rights, and harmonious coexistence.

"Global Age" is based on discoveries about humanity and the Earth.

The Japanese Constitution was born (Nov. 3, 1946) after the UN Charter (June 26, 1945) and after the experience of the atomic bombing (August 6, 1945). And so, its principles echo and go beyond the UN Charter.

I recognise the present age as the Global Age, and symbolically, the entrance to that age is August 15, 1945. I define it, for the moment, as follows: "It is a time of crisis when the human race is in danger of extinction. It is an era in which, along with the awareness of the crisis of humanity, the sense and awareness of “living together” “symbiosis” “kyosei 共生”, all people, all nations, all human beings and nature on this earth, linked and connected by a fatal bond will spread and be shared throughout the earth, and for which humankind will strive”.

From this global- planet earth- perspective, the Preamble and Article 9 of the Constitution seem to shine even brighter, far from being outdated.

The voices calling for peace in the world are spreading, and interest in Article 9 of the Japanese Constitution is growing among people around the world, I expect.

From these perspectives, we will read the Preamble and Article 9 of the Japanese Constitution profoundly to rediscover their historical meaning and contemporary significance. We will send our findings as our philosophical message to the world to protect humankind and the global environment from all kinds of violence. Our campaign is a movement of solidarity to build bonds with others around the world, and through these efforts, we will crystallise our ideas into a Global Charter for Peace.

5. Understanding of Humanity towards the Global Charter for Peace

The philosophical underpinning for our Global Charter comes from its historical recognition and human understanding. A no-war, unarmed, nuclear-free, and nonviolent philosophy has originated from the understanding of humanity and values appropriate to the current Age of Planet Earth. (L'ère

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planétaire). The human rights of all people, the environmental rights, the children's rights, the right of the future generation, and the idea of living together (symbiosis, kyosei), helping each other and the right to peace— 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 human reasoning, and more, not to force one's views or ideas on others in the name of universal validity, but to have an open- minded attitude towards universality through individual differences — all these qualities are also required. Now, all of these will be the common sense and conscience (Gewissheit) of humans, accumulated throughout history.

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

It is an internationalism that embraces and connects the diversity of each country and region, based on the dignity of individuals, rather than on the pressure of a single value. It can be called a new global humanism of living together and solidarity. It is a sustainable society that guarantees the well-being and dignity of all people, free from poverty, discrimination, and structural violence, as well as from the growth myth and the nuclear safety myth, which we can call a new, humanistic society of freedom.

In 2003, Jürgen Habermas and Jacques Derrida presented a statement for peace, citing Kant's statement that "perpetual peace is not mere empty ideal... but a problem which gradually works out its own solution."

In Article 9 of Japan's Constitution, Kant's ideal lives on as a basic principle in the Constitution's concrete provisions. Now, Kant's ideal of perpetual peace is not an "empty ideal" but a task to be realised through "practical politics and actions." In this sense, the aspiration endowed in Article 9 has the potential to change world politics. The Preamble of Japan's Constitution ends with the following words. "We, the Japanese people, pledge our national honour to accomplish these high ideals and purposes with all our resources."

6. Passage and Entry into Effect of the Treaty of Prohibition of Nuclear Weapons (TPNW)

We have the Treaty on the Non-Proliferation of Nuclear Weapons (NPT, 1968) in which the Nuclear-weapon-holding states have a responsibility to reduce them. (Art. 6)

And now we have the Prohibition of Nuclear Weapons Treaty (TPNW), which was passed (July 2017) and entered into effect (January 22, 2021) through the international efforts, activities of ICAN and the Japanese Hibakusha. They received the Nobel Peace Prize in 2017 and 2024, respectively. The enactment of the TPNW amidst the growing international anti-nuclear movement was a great encouragement to those of us who aim for a world without nuclear weapons and without war. The treaty has world-historical significance.

I hope that the expansion of the Idea of Charter for Global Peace will help to increase the number of countries that ratify the TPNW. I feel this even more strongly amid the devastation in Ukraine, Palestine and Iran.

From the perspective of the global age, the ideals of non-war, non-armament, non-nukes, non-violence, and the right to live in peace in the Constitution of Japan shine even brighter.

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7. Learning from the Corona Disaster

As the UN Secretary-General and WHO Director-General have warned, it is unforgivable from a human perspective that the world's poverty and disparities in human rights (human life) have widened through the coronary pandemic, and that there was a race to buy vaccines.

In the face of the threat of the coronavirus, we have become more convinced of the importance of a symbiotic perspective in the "Global Age," especially that of symbiosis between nature and people, and of the problem of structural disparity {violence}, which we have emphasised in our draft Charter for Global Peace. By deepening the meaning of the "right to live in peace" in the climate change crisis and the pandemic of a new virus, I believe that we can now see more clearly the challenge of new cooperation and solidarity among all human beings to resist the globalisation of neoliberal economic disparity. Our Constitution, which proclaims the right to live in peace for all people of the world, is a "world treasure" here as well!

Our attempt is a call to the world to create a Charter for Global Peace that confronts the crises facing humanity and the global environment, and we believe this will also help spread the principles of Article 9 worldwide and protect Article 9, which is currently under threat in Japan.

8. To the End

The "Japan Draft Charter for Global Peace" is a proposal for a peaceful world that holds renouncement of war, no army, no weapons, no nuclear weapons and power generation, and free from all kinds of violence, and advocates the right to live in peace for all people, including the principle of coexistence between nature and humankind, and the rights of future generations. It is a call to create a Global Planet-Earth Peace Charter.

I hope that the draft Charter from Japan will serve as a model, or a springboard, for the creation of a global peace charter in each region (country), and that this process will contribute to the global peace movement through the creation of a global peace charter at the United Nations level. I hope that this process itself will contribute to the global peace movement.

I believe that the exchange at the citizen level for peace in Asia, especially Northeast Asia, is our most important task for the time being, along with creating a non-nuclear-weapons government. We want to hold further study groups to deepen understanding of important issues on a case-by-case basis, and to expand and deepen the "Thinking Movement for the Protection of Humanity and the Earth" as a movement rooted in our daily lives.

This also means that the Japan-originated model is only one of them. We look forward to your comments. We would be grateful if you could share your views on the Society's future.

Supplementary notes

1. Japanese Constitution

1) Preamble

We, the Japanese people, 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. -----

We, the Japanese people, have determined to preserve our security and existence, trusting in the justice and faith of the peace-loving peoples of the world.

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We desire to occupy an honoured 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 recognise that all people of the world have the right to live in peace, free from fear and want. We believe that no nation is responsible for itself. alone, but the laws of political morality are universal. We, the Japanese people, pledge our national honour to accomplish these high ideals and purposes with all our resources.

2) Article 9: omitted, see in this text.

2. Global Peace Charter-- a Model from Japan: Content; explanations are omitted.

Preamble

Ideals and Principles

- 1) Renunciation of war
- 2) Disarmament and Demilitarisation
- 3) Nuclear- free World, including nuclear power generation
- 4) Nonviolence of every kind
- 5) Right to live in Peace

To fulfil the Dream of Mankind

- 1) Culture and Education for Peace
- 2) Development of International Law and Construction of New International Order
- 3) Understanding of Humanity towards the Global Charter for Peace

[For more info. Please visit; <https://www.9peacecharter.org/>

You can find versions in many languages, including Asian and Arabic.]

3. Further, I have made a poem and music for a better understanding of the Charter and translated it into English as follows.

Our Wishes—Global Charter for Peace

< The Planet-Earth is our Common Home >

One of the stars in the vastness of the universe
The planet Earth is beautiful
But why don't human beings stop the war and the battle
The dream of humankind is to abolish war
No army, nor violence, the right to live in peace
That is our heart's wish

How happy to live in peace
How great to live in freedom
The world is wide
Each smiling face is different and pretty
The world is joyful because of you

Planet Earth in blue
Water, green, fountain of lives
Standing on the ground
Looking beyond the sky and the ocean
We feel the earth is our own home
We'll create the earth as our common home!

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(When I sang this at an international meeting, my Italian. Friend, Dr Pampanini appreciated and sent me an Italian translation the day after.)

4 . Our activities: We have published the booklet of the Japanese Model of the Charter for Global Peace in 2021, and held international activities, study meetings, and online symposiums several times. [See T.HORIO, "The Age of Planet Earth and Ideas for Peace" Honnoizumisya in Japanese, 2023, and "Thoughts, Ideologies and Structures of Modern Education-- Japan and the West" University of Tokyo Press, 2024 in English]

5. Other references

1) . Charles Overby; A Call for Peace: The Implications of Japan's War - Renouncing Constitution.1997 Kodansha International. He wrote in the preface, "The only way to save this planet is to spread the message of Article 9 of the Japanese Constitution", and in the introduction, Martin Luther King, Jr wrote, "We must learn to live together as brothers, or we will perish together as fools" (p.27

2) . FUKASE Tadakazu, SUGIURA Yasuo, HIGUTI Yoichi, URATA Kenji edited "In Quest of Eternal World Peace-- Proposals based on the Constitution of Japan" Keisousyobou,1998 in Japanese, including English summary. This book is a collaborative work by 34 scholars. Very important for us.

This article of WCCES is based on my presentation at the COLAP confederation. lawyers of Asia Pacific 31/8 2024 in Tokyo, and International Forum on Anti-Nuclear Weapon 8/9 Feb.2025 in Tokyo.