

## In Order to Help You to Grasp the Overall Picture of the Long-running Series in Advance II

I . The main parts of “In Lieu of a General Summary”

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## II. The Interrelation between the “Garden Family” Vision for a Future Society and the Constitution of Japan

(Tentative English Translation)

Since the end of the war, successive LDP (the Liberal Democratic Party) governments in our country have, of all things, consistently viewed the Constitution of Japan, of which we are the pride of the world, as their enemy, and have come up with all sorts of excuses at their own will, relentlessly reinterpreting the Constitution, and steadily built up a fait accompli, leading us to this day.

Surely there has never been such a long-term, cowardly, and vicious style of politics.

At the same time, the time has come for us to take a sharp look, with a sense of self-reflection, at the weakness of the people who have allowed this to happen.

Now, 80 years after the end of the war, perhaps the true nature and essence of the Japanese Constitution’s unfortunate historical trajectory will finally become clear in light of the long-running series “**The Earth of Symbiosis Where All Lives Shine** — The Future Society We Aim for —.”

And the solution to this problem ultimately lies in patiently implementing the excellent provisions of the Constitution of Japan in the real world.

So, it would come down to this.

The “Garden Family” social concept, which is a way to realize the “future society theory based on living systems,” will accompany the Constitution of Japan as a consistent and integrated entity throughout the entire process toward the desired future society; furthermore, each clause of the Constitution is not treated as separate, but is closely and organically linked to the others internally, interacting with each other and enhancing each other; as a whole, the ideals of the Constitution of Japan will not end up as mere empty words at an abstract level, but will be allowed to mature in the reality of everyday life, making its substance even richer every day.

It is only through this entire long process that all of the provisions of the Constitution of Japan will ultimately be put to use in real society. In time, the ideals of the Constitution of Japan will undoubtedly become deeply integrated into the lives of the people and become an inseparable part of them.

In other words, the “Garden Family” social concept will play an active and decisive role in steadily leading the way toward realizing the Constitution of Japan.

Furthermore, the process of achieving an inseparable integration of the Constitution of Japan into our lives is also a process in which the principles of the formation and evolution of human society will come ever closer to the principle of “adaptation and adjustment” (= “self-organization”), which can be said to be the law of nature, and which will ultimately free humanity from the suffering of oppression and lead to a generous “Jinen (naturalness) world” of freedom, equality, and fraternity, in other words, a higher natural society, through the CFP complex society based on the “garden family” with excellent anti-market immunity that integrates and fuses the personalities of “labor” and “farmer,” and a simple, spiritually rich, nature’s cycles-based symbiotic society (the post-capitalist FP complex society).

This is the essence of the “future society theory based on living systems” in which grassroots people themselves take the lead.

Please keep in mind the above understanding of the interrelation between the “Garden Family” social concept and the Constitution of Japan as you read this long-running series, and we hope you will gain a deeper understanding of the ideas and theories underlying this vision for the 21st century future, as well as the image of the future society we should aim for and the path to achieving it.

In our country, sincerely embodying the spirit of the three principles of the Constitution of Japan — “pacifism,” “respect for fundamental human rights (including the right to life),” and “sovereignty of the people” — is nothing less than the creation of a nature’s cycles-oriented symbiotic society based on “garden families.” This also means firmly planting and encouraging the growth of the seeds of small-nationism and the “untapped potential” of this new society across the Japanese archipelago, which is located in a corner of the antiquated “East Asian world.”

To achieve this, it is essential that we adhere to international principles of non-armament, no war, peace, non-alignment, neutrality, inviolability of sovereignty, and mutual respect, and on the premise of autonomous national economies with a high degree of self-sufficiency, establish orderly and rational adjusted trade based on mutual complementarity, equality and mutual benefit, which will enable social stability and a sustainable economy, while fully taking into account the natural, historical, social and cultural conditions of each country.

In this way, the ultimate realization of the Constitution of Japan in our country will not be just an issue for one country, but will also lead to the embryonic development of true East Asian people’s solidarity by the grassroots people within the womb of the “East Asian world” itself.

Only when Japan is reborn in this international environment will it be able to establish a small-nation Japan in a corner of the “East Asian world” that can serve as a model for the people of East Asia.

This is surely the only way to be welcomed with overwhelming support and sympathy by the people of East Asia. This is precisely where true solidarity with the people of each country and region of East Asia will begin.

If these small seeds that have sprouted across the Japanese archipelago, at the eastern edge of the “East Asian world,” grow beautifully and eventually into something fine, it will likely spread from our country to all corners of the East Asian world and blossom into colorful flowers.

Only then will the old, thick shell of traditional power domination based on the imperial Chinese tributary system, unique to the “East Asian world,” be shattered, and it will be freed from the old “East Asian world” that has been trampled upon by multiple layers of ruling power over its long history, including developments under modern and contemporary capitalist regulations, and will be reborn as an “East Asian world” that aims for new ideals by the grassroots people, for the people.

The new “Garden Family” Japan, the ultimate embodiment of the world-renowned Constitution of Japan, will take the lead in building a 21st century “East Asian world” that thrives in nature’s cycles-based symbiosis, rooted in the earth, simple, spiritual, and full of life.

At that time, the ideal of the “Garden Family” social concept as a way to realize the 21st century “future society theory based on living systems,” which will serve as the driving force behind this grand autonomous people’s movement, will no longer be just an issue for Japan alone, but will eventually spread and link up throughout the entire “East Asian world.”

In this way, this ideal will fulfill the noble mission that is also significant in world history.

In this sense, the core of the issues raised in the 21st century “future society theory based on living systems” will be an unavoidable common challenge not only for our country, but also for the people of East Asia and all the people of the world, who in this era without charts has suffered from absurdity and the hardships of daily life, been at the mercy of deception, and been constantly exposed to the threat of hatred and war.

The end point that humanity is aiming for is  
a very distant future.

However, how we imagine it will determine  
how we live from tomorrow onwards.

### **【Rereading Essentials of the Constitution of Japan】**

Let us take this opportunity to reread the Constitution of Japan once again and think about it carefully.  
Below are excerpts of its essential points.

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**The Constitution of Japan** (Promulgated on November 3, 1946, came into effect on May 3, 1947)

— Essential Points —

## **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.

## **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.

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.

## **CHAPTER III. RIGHTS AND DUTIES OF THE PEOPLE**

**Article 11.** The people shall not be prevented from enjoying any of the fundamental human rights. These fundamental human rights guaranteed to the people by this Constitution shall be conferred upon the people of this and future generations as eternal and inviolate rights.

**Article 13.** All of the people shall be respected as individuals. Their right to life, liberty, and the pursuit of happiness shall, to the extent that it does not interfere with the public welfare, be the supreme consideration in legislation and in other governmental affairs.

**Article 14.** All of the people are equal under the law and there shall be no discrimination in political, economic or social relations because of race, creed, sex, social status or family origin.

Peers and peerage shall not be recognized.

No privilege shall accompany any award of honor, decoration or any distinction, nor shall any such award be valid beyond the lifetime of the individual who now holds or hereafter may receive it.

**Article 19.** Freedom of thought and conscience shall not be violated.

**Article 20.** Freedom of religion is guaranteed to all. No religious organization shall receive any privileges from the State, nor exercise any political authority.

No person shall be compelled to take part in any religious act, celebration, rite or practice.

The State and its organs shall refrain from religious education or any other religious activity.

**Article 21.** Freedom of assembly and association as well as speech, press and all other forms of expression are guaranteed.

No censorship shall be maintained, nor shall the secrecy of any means of communication be violated.

**Article 23.** Academic freedom is guaranteed.

**Article 24.** Marriage shall be based only on the mutual consent of both sexes and it shall be maintained through mutual cooperation with the equal rights of husband and wife as a basis.

With regard to choice of spouse, property rights, inheritance, choice of domicile, divorce and other matters pertaining to marriage and the family, laws shall be enacted from the standpoint of individual dignity and the essential equality of the sexes

**Article 25.** All people shall have the right to maintain the minimum standards of wholesome and cultured living.

In all spheres of life, the State shall use its endeavors for the promotion and extension of social welfare and security, and of public health.

**Article 26.** All people shall have the right to receive an equal education correspondent to their ability, as provided by law.

All people shall be obligated to have all boys and girls under their protection receive ordinary education as provided for by law. Such compulsory education shall be free.

**Article 27.** All people shall have the right and the obligation to work.

Standards for wages, hours, rest and other working conditions shall be fixed by law.

Children shall not be exploited.

**Article 28.** The right of workers to organize and to bargain and act collectively is guaranteed

## **CHAPTER VI. JUDICIARY**

**Article 81.** The Supreme Court is the court of last resort with power to determine the constitutionality of any law, order, regulation or official act.

## **CHAPTER X. SUPREME LAW**

**Article 97.** The fundamental human rights by this Constitution guaranteed to the people of Japan are fruits of the age-old struggle of man to be free; they have survived the many exacting tests for durability and are conferred upon this and future generations in trust, to be held for all time inviolate.

**Article 98.** This Constitution shall be the supreme law of the nation and no law, ordinance, imperial rescript or other act of government, or part thereof, contrary to the provisions hereof, shall have legal force or validity.

The treaties concluded by Japan and established laws of nations shall be faithfully observed.

**Article 99.** The Emperor or the Regent as well as Ministers of State, members of the Diet, judges, and all other public officials have the obligation to respect and uphold this Constitution.

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