

On Immanuel Kant's Perpetual Peace Theory and Hans-Georg Gadamer's Cosmopolitanism

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Abstract

Peace is an unending classical topic in the discussion of political philosophy, maintaining a stable and peaceful political situation is an important prerequisite for people to obtain a better life. Immanuel Kant put forward the theory of "perpetual peace", which inspired human beings to achieve permanent peace through the legal provisions of philosophical programming. Over 170 years, Hans-Georg Gadamer constructed the thought of cosmopolitanism, to inspire mankind to promote mutual understanding, balance and consensus throughout the world.

Keywords

Peace; future planning; Immanuel Kant; Hans-Georg Gadamer.

1. INTRODUCTION

Peace is a classic topic, seemingly peaceful prosperity in the conflict still exists, to make the state of relative balance between countries, requires human philosophical insight. This paper Explores Immanuel Kant and Hans-Georg Gadamer's thoughts on peace, finds their agreement and differences in peace planning, and looks for the guiding significance for long-term peace.

2. THE SOURCE OF IDEAS

2.1. Immanuel Kant's Theory of Perpetual Peace

In the 17th century, various struggles were hidden in Europe, and in the 18th century, many great conflicts began to break out all over Europe. The age of non peace prompted Kant to think about peace.

First, Newton's theory of mechanics, a breakthrough development of modern natural science. The Modern Natural Science represented by Newton is not only a science, but also a part of the European enlightenment trend of thought, which has a profound influence on the way of human thinking. The breakthrough and progress of natural science paved the way for the emergence of the pioneer's rational thought in the enlightenment period.

Secondly, the section on civil liberties and rights in Kant's Perpetual Peace is closely related to the theory of natural law, which can be traced back to the "state of law" advocated by Plato and Aristotle. Influenced by the enlightenment thinkers of modern times, it was mainly Jean-Jacques Rousseau's idea of a "social contract". A group of people united into a society, which guaranteed human rights through open and enforceable laws. Jean-Jacques Rousseau argues that the concept of "right" derives from the fact that people are free in their external relations with each other, and that external freedom is not a freedom to do as they please, even within the limits of others' freedom, in other words, all citizens, as legislators, make laws for the

political society. These provide Kant with a theoretical framework for defining the possibilities and feasibility of a perpetual peace.

Third, Saint-Pierre and Jean-Jacques Rousseau from France were the first to propose the implementation of eternal peace. Saint-Pierre proposed two interrelated ideas, one of which is the ideal of eternal and universal peace, that eternal peace is possible only when all nations deal with one another by reason, not by impulse; and secondly, the idea of a federal government, through the actual "scheme" to build Europe's "federal government", regardless of the weak and strong to participate in and obey the laws of the federal government.[1] Rousseau argued that any solution to international peace must satisfy the interests of the participating monarchs, rather than appeal to the goodwill and reputation of the monarchs. Drawing on the theories of Saint-Pierre and Rousseau, Kant sought, through his acute vision and rigorous logic, to find a way to achieve lasting peace in the relationship between the individual and the state, proceeding from the principles of power.

2.2. Hans-Georg Gadamer's Cosmopolitanism

Hans-Georg Gadamer's cosmopolitanism was a political tendency that evolved from his academic research. Influenced by Aristotle's philosophy of practice, Gadamer thought that philosophy of practice is hermeneutics, which is political science [in a broad sense]. According to Aristotle, life can not be lived without ethical and political practice, and he sees politics as serving the highest good, which is closely related to one's own well being, so political science and practical philosophy are linked. From a deep level, practical philosophy is inseparable from hermeneutics and political science.

First, Gadamer's cosmopolitanism rests on the Aristotle idea of "good of polis". According to the Aristotle, "the polis was formed by the Union of several well-to-do families or tribes in pursuit of self-sufficiency and the highest good." [2]The polis was created in pursuit of one's own happiness, this is a concrete "good". And the so-called "supreme good" is not equal to "self-sufficiency", because "supreme good" is different from specific individual happiness, it refers to a kind of "good" of most people, which in ancient Greece referred to the polis as a large collective, the "good of polis", so to speak. In the pursuit of individual specific good at the same time to meet the good of the polis, personal good to the city as a prerequisite for the realization of good. Cosmopolitanism is about the relationship between states, which is the main community involved in political practice, and Gadamer's cosmopolitanism is similar to the Aristotle's "good of polis", it's all about looking at the big picture and focusing on the well-being of the majority. The good of the polis laid the foundation for Gadamer's cosmopolitanism.

Secondly, Plato's principle of dialogue finds a practical outlet for Gadamer's cosmopolitanism. Gadamer's cosmopolitanism is inseparable from hermeneutics, in his view, the world is in a state of non peace because human beings can not understand each other. Plato argues that the search for truth requires the use of language, and that the transmission of theoretical ideas through language to others is a form of dialogue, a process of understanding. In the dialogue of the Phaedo it is mentioned that in the study of things there are theories to be used in the exploration of the truth of things. In the book of Loeb, the emphasis is on the nature of conversation in life. The solution that Gadamer found for cosmopolitanism is embodied in the idea of dialogue, which emphasizes the equality of human beings and the rationality of dialogue in the practice of life.

3. SIMILARITIES IN PEACE PLANNING

3.1. Universality

The universality of Immanuel Kant's theory of Perpetual Peace and Hans-georg Gadamer's cosmopolitanism is reflected in their vision not confined to one country or one part of the world,

but oriented towards the larger world. The formal clause in the doctrine of permanent peace says that "it would be an alliance of nations, but it need not be a multi-ethnic state" [3], in which "nations" represent nations (or regions but more states). Kant wanted to unite these nations into a union in which every nation was equal, because it did not have the same leadership and leadership as a nation, and every nation had national rights and freedoms. In this way, the alliance will be inclusive of the nations of the earth, reflecting the universal significance of Kant's idea of permanent peace.

At the same time, Gadamer developed the practical philosophy of the Aristotle, and Gadamer's cosmopolitanism embodied the universality of the "good of the city-state". In modern times, globalization has brought countries into unusually close contact with each other. In such times, the discussion of political science is confined to the state at the highest level, but not to the global world, which makes it easy to "expand nationalism" [4]. It is here that Gadamer identifies with the big picture vision of Aristotle politics, not with its "nationalism". Gadamer's cosmopolitanism has a grand vision, "The result of such consultation is not merely the completion of a task or the attainment of a certain desired condition, but a link (Solidarität) that unites all," [5] he wrote in *Planning for the Future*, put forward the method of "self-consultation" to form a common language, and what this kind of "self-consultation" pursues is a kind of "combination" which is formed by most people in the world, here refers to the "all" has the world universal significance.

3.2. Tolerance

For the terms of the doctrine of perpetual peace to work, the state must write off all that has happened in its history, when one country and others begin to identify and implement these provisions. This requires considerable national tolerance. "friendliness," Immanuel Kant notes, "is the right of a stranger not to be antagonized by His presence in another land." [6] In Kant's view, the surface of the earth on which man dwells is finite, human beings are born with the right to visit all parts of the Earth's surface, and this must ultimately lead to tolerance among human beings.

In Hans-Georg Gadamer's case, tolerance is embodied in rational dialogue across cultures. Under the background of globalization, the international exchange becomes more frequent and the contradiction between nations becomes more acute. The obstacle of communication and Understanding Between Different Cultures brings challenges to the settlement of the contradiction. Gadamer spoke of the urgent need to understand the differences that exist between people and between nations, first and foremost the education of tolerance. [7] Gadamer's advocacy of tolerance for differences among nations is a sign of tolerance. From this we can see that the thought of permanent peace and the thought of cosmopolitanism have common characteristics in the planning of future politics, and their pursuit of peace stems from their vision of the world as a whole.

4. DIVERGENT VIEWS ON PEACE PLANNING

Immanuel Kant and Hans-georg Gadamer had different ideas about peace planning. Kant focused on the wars that led directly to the collapse of peace. Gadamer focused on the ideas that were inherent in the influence of modern scientific thought.

Kant's pursuit of peace is positive, but what is even more striking is his positive assessment of war. Kant believed that nature was purposefully leading man to the ultimate peace, but that this purposefully led against his will for peace. Nature has arranged wars to drive human beings to all parts of the world and to live there and to colonize, and through wars to force human beings from a savage state of nature into a legal relationship, from the point of view that war is

conducive to the formation of peace, which is the unique feature of Kant's idea of permanent peace, war urges human beings to create more conditions for a stable life.

Unlike Kant, Gadamer was more concerned with the underlying causes of war than with the direct elimination of war, which had a bearing on the political sharpening of the international community. Gadamer believes that the scientific nature of modern society shapes our view of the world in a deterministic way, and that this is true. The trend of thought led by modern scientific thought leads us to think unilaterally of the future social order, but all things have their own order. Gadamer argued that the excessive rationality of modern scientific thought upset the equilibrium of the social order, "Any intervention to remove obstacles in this equilibrium risks altering the conditions of the other equilibria involuntarily, and the greater the possibility of science, the greater the danger"[8], he said, this stands in contrast to Kant's teleological view.

5. CONCLUSION

Generally speaking, both the thought of permanent peace and the thought of cosmopolitanism are related to the global situation, and they both put forward the process of realizing the world peace, which laid the theoretical foundation for the peaceful and stable development of the society in the future. Although Kant and Gadamer's theory developed from different perspectives, but in the end and the goal is the same, their ideas of peace to solve the problems of the current international political order reference.

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