

Using Kant's Philosophy of Perpetual Peace as a Periscope to Advance the Goal of Global Peace Building

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Abstract:

As an explanatory and critical adumbration, Kant's continuous peace illustrates the ultimate destiny of Arts and Humanities in all aspects of human endeavours. On the basis of man's dignity, Kant emphasised "love, good responsibility to others, and respect." As a result, man need and seek tranquilly, which he must cultivate in order to continue to appreciate the wealth of nature. Through Kant's perpetual peace, the growth of world peace is attainable through the instrumentality of Arts and Humanities. The purpose of this work is to emphasise the importance of studying the arts and humanities in the framework of Kant's philosophy of peace. Kant's notion of "perpetual peace" asserts that if politicians and citizens seek morality, intra-state or inter-state peace and morality inherently depends on the positive intensions of politicians and citizens. If we can ensure this, we will be devoid of war and troops and worship eternal peace, justice, morality. The main focus of this paper is to investigate how Kant's perpetual peace may be used as a foundation for world peace. That will in turn promote collective efforts from grass root level to national and international levels to bring together individuals' experience, capabilities, and competences.

Keywords: Global peace, perpetual peace, Kant's philosophy, individuals' experience, competences.

Introduction:

In recent years, a notion known as "capitalist peace" has been created. In a paper published in the Journal of Conflict Resolution, Mansfield and Pollins outline a substantial amount of empirical study that, for the most part, backs up the theory. There are a number of caveats and conditions that appear to restrict the circumstances in which economic interdependence reduces violence. Moving beyond economic interconnection to the problem of economic liberty inside states, Erik Gartzke has discovered empirical evidence showing economic liberty is fifty times more successful than democracy in decreasing violent conflict.

The traditional concept that a confederation of peaceable kings might bring about permanent peace is the third leg. Clarence Streit suggested a union of democratic states modelled after the United States Constitution in *Union Now* (1938), which Kant distinguished from a universal state. He maintained that trade and democratic peace-making would keep the Union to get her indefinitely, and that the Union's joint force would prevent the Axis from conflict.

Since 2008, the Perpetual Peace Project has been working on Kant's article as part of an ongoing philosophical and curatorial project centred on "re-writing" Kant's 1795 treatise and are

publication of the essay.

In his seminal articles I, II, and III, Kant goes on to provide what may be called prognoses for the ideal state. The first unique article asserts that "any state's civil constitution should be republican." These civilised intruders regarded America, the territories inhabited by the Negro, the Spice Island, and the cape as lands without owners at the time of their discovery. They sent in foreign armies under the guise of developing business ventures and exploited them to persecute the indigenous, sparking extensive battles among the many nations, causing starvation and revolt. As a result of the preceding, Kant accuses history's colonial rulers of sowing the seed for widespread conflict among nations based on economic exploitation and extortion. Every atrocity, according to Kant's moral standards, is in violation of the king domends formula.

Conceptual Constructions:

Peace:

These terms are interchangeable, yet they clearly denote the social, planetary, and ecological components of peace. Within the context of human socio-political volitions and interactions, peace trumps harmony and concordance from a social stand point. Peace is defined as the universalization of concord across nations and continents from a global perspective. World peace is a term for world wide peace. Which reveals a state of complete tranquilly among all things, beings, and existences.

The state of quiet and freedom from disruptions is represented by peace in the natural dimension; by extension, it covers normal environmental conditions and even the lack of natural disasters. Peace is a challenging term to describe from a philosophical standpoint. Philosophical meaning, on the other hand, emerges from certain philosophers' hypotheses and postulates. Dukor gives a clear picture of the various ways philosophers have expressed the notion of "peace." "Plato argues in his Republic that the peace among his three types of persons in society is akin to the peace inside his tripartite components of the soul." Peace, according to great contractarian thinkers like Thomas Hobbes, John Locke, and Jean Jacques Rousseau, was the reason for the creation of human society.

Peace is a necessary quanon for the advancement of civilization, according to statesmen, diplomats, Imams, Clergymen, and even security personnel.

Kant's Philosophy of "Perpetual Peace":

The complete contents of Kant's article on permanent peace appear to be these aspects of societal, inter-societal, international, and planetary peace. On this point, we are about to embark on a critical examination of Kant's peace theory.

Perpetual Peace: Socio-Political Considerations:

The "Preliminary Articles" and the "Definitive Articles" are the two phases of Kant's proposed "Peace Program."

When reading Kant's work "Perpetual Peace: A Philosophical Sketch", one may identify six measures that the international communities of his day should follow with deliberate pace. These are some of them:

- "No secret treaty of peace shall beheld valid in which the reistacitly reserved matter for a future war".
- "No independent states, large or small, shall come under the dominion of another state by

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inheritance, exchange, purchase, ordonation”.

- “Standing armies shall in time be totally abolished”.
 - “National debts shall not be contracted with a view to the external friction of states”.
 - “No state shall by force interfere with the constitution or government of an other state”.
- “No state shall, during war, permit such acts of hostility which would make mutual confidence in the subsequent peace impossible: such are the employment of assassins (percussores), poisoners (venefici), breach of capitulation, and incitement to treason (perduellio) in the opposing state”.

(Source:PerpetualPeace:https://en.wikipedia.org/wiki/Perpetual_peace).

Three aspects of Kant's proposal require a fundamental conceptual revision:

- The exterior sovereignty of nations and the changed nature of their relationships;
- Internal state sovereignty and the moral constraints of classical power politics;
- The stratification of global society and the globalization of threats need are assessment of what “peace” implies.

The exterior sovereignty of nations and the changed nature of their relationships:

Kant’s vision of a perpetual coalition of countries which regards state supremacy is contradictory.universal law must be codified in a way by which individual governments are bound by it. Throughthe fear of sanctions, a society will guarantee that its members will act in accordance with the law.The exterior nature of international connections between nations that create settings for one another isthus changed into a national association among members of an organisation governed by aconstitutional right. This is the significance of the UN Charter, which prohibits offensive wars (withthe prohibition of violence in Article 2.4) and authorises the Security Council to practice initiatives,including military action if needed, whenever “any threat to the peace, breach of the peace, or act ofaggression” exists (Chapter VII). On the other hand, the UN is prohibited from interfering in a state'sdomestic affairs (Article 2.7). Each state has the right to use military force in self-defense. The UnitedNations General Assembly reiterated this concept in December 1991 (Resolution 46/182): “A state'ssovereignty, territorial integrity, and national unity must be completely preserved in conformity with the UN Charter.”

The Charter reveals itself to be a response to a transitional situation with these confusing laws thatboth restrict and guarantee individual state autonomy. The United Nations does not yet have its ownarmed forces; it does not even have troops that it could develop under its own direction, let alone amonopoly over weapons of mass destruction. It relies on the voluntary participation of its memberswho have the authority to act to carry out its resolutions. The Security Council, which attaches themain global powers to the international organisation as permanent members with veto rights, wasdesigned to compensate for the lack of a power basis. This arrangement, as is widely known, hasresulted in decades of stalemate between the superpowers. When the Security Council does take theinitiative, it does it selectively, ignoring the concept of equal treatment. As a result of the Gulf War, this issue has regained prominence. 35 Even the International Court at the Hague has mainly symbolic, if not entirely meaningless, value, since it only meets when a claim is filed, and its decisions are not even legally enforceable (as wassh own once again in the case of Nicaragua versus the United States).

Nowadays, international security is ensured not by the UN's normative framework, but by arms reduction agreements and, most all, by "security partnerships," at least in the interactions between nuclear powers. Through openness in planning and the calculability of intentions, these bilateral Treaties provide coordination mechanisms and inspections between contending power blocs, resulting in an onnormative, simply purposively founded dependability of expectations.

Internalstate sovereignty and the moral constraints of classical power politics:

Because Kant saw national sovereignty as inviolable, he envisioned the cosmopolitan society as a federation of nations rather than a community of world citizens. Kant deduced all legal order, not only those inside the state, "qua human being", which was incongruent. Under universal rules, every one has the right to equal liberty ("since every one decides for everyone and each decides for himself").

Individuals are privileged as bearers of rights, and all contemporary legal regimes have a fundamentally individualistic character as a result of this establishing of law on human rights in general.

In this way, current advancements have also surpassed Kant. The United Nations Charter of June 1945, based on the North Atlantic Charter of August 1941, imposes a general responsibility on its member nations to respect and promote human rights. In December 1948, the United Nations General Assembly issued the "General Declaration of Human Rights", which outlined these rights in detail for the first time, and has since expanded on them in a number of resolutions. The UN does not rely entirely on nation-states to preserve human rights; it has its own methods for determining whether or not human rights breaches have occurred. For fundamental social, economic, and cultural rights that are subject to the "proviso of the feasible", the Human Rights Commission has established monitoring agencies and reporting mechanisms; in addition, it has established formal complaint procedures for cases of civil and political rights. Individual rights of appeal, which provide people with legal redress against their own governments, are in principle more important than states' rights of appeal, even if they are not universally recognised by all member nations. However, there has never been a supranational criminal court that could prosecute and adjudicate verified cases of human rights breaches. Even on the proposal to nominate a UN High Commissioner for Human Rights, no agreement could be reached at the recent Vienna summit on human rights. So far, ad hoc war criminal trials modelled after the Nuremberg and Tokyo international military tribunals have been the exception. To be sure, the United Nations General Assembly has designated the guiding ideas on which these tribunals' verdicts were founded as "principles of international law". To this sense, it is erroneous to say that the trials of prominent Nazi military officers, diplomats, ministers, physicians, financiers, and industrial executives were "one-off" events with no legal precedent-setting significance.

The absence of an executive power that might implement the General Declarations of Human Rights, if necessary, by curbing nation-state sovereignty, remains a weak link in global human rights protection. The ban of interference under international law has to be revised since human rights would have to be applied in many circumstances against the resistance of national governments. Where a functional state power is not wholly absent, as in Somalia, the international organisation intervenes only with the consent of the states involved (as in Liberia and Bosnia and Herzegovina). With Resolution 688 of April 1991, the UN made the first steps in a new direction—if

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not in terms of legal legitimacy, then at least in terms of de facto—during the Gulf War. In that situation, it used the power of intervention granted to it by Chapter VII of its Charter in circumstances of “threats to international security;” in this sense, they did not engage in the internal affairs of a sovereign state even in this case. When the allies imposed no-fly zones in Iraqi airspace and deployed ground forces in northern Iraq to provide safe havens, it was clear that they were doing just that Kurdish refugees (whom Turkey has tortured in the meantime) to protect members of a national minority from their own country. On the occasion of an international conference, the British Foreign Minister addressed international action's boundaries are being pushed further.

The stratification of global society and the globalization of threats need a reassessment of what “peace” implies:

The fundamental conceptual modifications necessary by changes in the nature of international relations and the normative restriction of sovereign states' capacity for manoeuvre have ramifications for the notion of a federation of peoples and a cosmopolitan order. These are reflected in part in the existing demanding rules, but there is still a significant gap between the letter and the application of these norms. The current state of the globe may best be described as a transitional stage between international and cosmopolitan law. Many indicators, however, appear to lead to a return to nationalism. This assessment is based on how one evaluates the dynamic of “accommodating” tendencies in the first place. I followed the dialectical progression of the developments Kant studied under the categories of republican peace, global market unification, and normative pressure from liberal public spaces. These inclinations are currently confronted with an unanticipated set of conditions.

Because if one powerful and enlightened nation can form a republic by chance, this will serve as a focal point for a federal association of other states, Kant predicted that the association of free states would grow in such a way that more and more states would crystallise around a core of a peaceful republic's avantgarde: The present international organisation, on the other hand, encompasses almost all nations, regardless of whether they have republican constitutions or respect human rights. The United Nations General Assembly, where all countries are represented equally, is a symbol of worldwide political unity. At the same time, the world organisation abstracts not just from differences in legitimacy within a community of states, but also from status disparities within a stratified world society. Because the world market's mechanism connects growing productivity with rising poverty, and, more broadly, economic progress with underdevelopment processes, the term “world society” also refers to a “stratified” world society. Globalization divides the globe in half while also forcing it to work together as a community of shared dangers.

Since 1917, the globe has fragmented into three realms, according to political science. To be clear, since 1989, the emblems of the First, Second, and Third Worlds have acquired a new meaning. The Third World today consists of countries where state infrastructure and monopoly of violence are so weak (Somalia) or have disintegrated to such an extent (the former Yugoslavia), where social tensions are so high and tolerance for political culture is so low that Mafia-style or fundamentalist violence disrupts internal order. National, ethnic, and religious disintegration are all threats to these civilizations. Civil conflicts accounted for the great bulk of the battles that have raged in recent decades, sometimes going undetected by the global public. The nation-states that arose following decolonization, on the other hand, were formed by the heritage of power politics acquired

from Old Europe. Internally, these regimes frequently strive to compensate for instability through authoritarian constitutions, while insisting adamantly on autonomy and non-intervention in their external relations (as, for example, in the Gulf region). They rely on military might and are only driven by the logic of power balance. Only the governments of the First World can afford to align their national interests in some degree with the UN's half-hearted cosmopolitan goals.

R. Cooper lists the increasing irrelevance of territorial disputes and tolerance of internal pluralism as indicators that a state belongs to the First World; the mutual cross-national exercise of influence on matters that have traditionally been considered domestic concerns and, more broadly, the increasing fusion of domestic and foreign policy: the sensitivity to the influence of liberal public spheres; the renunciation of military force as a means of resolving conflicts as indicators that a state belongs to the First World. As a result, the First World serves as a meridian for measuring the political simultaneity of economic and cultural no simultaneity in the present. Kant, who thought unhistorical as a child of the eighteenth century, misunderstood these facts and so missed the genuine abstraction that the community of nations must achieve and that the global organization must take into consideration in its actions.

The UN's policies can only take into consideration this "actual abstraction" if it tries to resolve current social and economic problems.

Kant's Idea of Perpetual Peace purposes imbalances:

In turn, this goal can only be achieved if, despite world society's stratification, a consensus merges in at least three areas: a shared historical consciousness of the no simultaneity of societies that are still reliant on peaceful coexistence; a normative agreement concerning human rights, whose interpretation is currently a point of contention between the West and Asians and Africans percent. A merely negative vision of tranquilly was sufficient for Kant. This is no longer acceptable, not only because the rules governing the conduct of war have been disregarded, but also because wars have societal ramifications.

According to a suggestion made by Dieter and Eva Senghass, the complexity of the causes of conflict necessitates a nonviolent notion of peace that tries to meet the genuine preconditions for peaceful cohabitation of groups and peoples, rather than just preventing violence. Regulations should not jeopardise the members' existence and self-respect, nor should they jeopardise essential interests and justice issues to the point where the parties to a quarrel resort to violence after all procedural options have been exhausted. Policies based on this concept of peace will use all available means to influence the internal affairs of formally sovereign states, including humanitarian intervention, in order to promote self-sustaining economies, tolerable social conditions, democratic participation, the rule of law, and cultural tolerance. Such nonviolent intervention techniques aimed at promoting democratic processes rely on the reality that global linkages have made all nations dependent on their environs and left them vulnerable to "soft" power of indirect influence, including expressly enforced economic penalties.

Of course, as goals get more complicated and methods become more expensive, the problems of execution rise, discouraging the leading powers from taking the initiative and incurring the expenditures. I'd want to focus on only four criteria that are critical in this regard: the Security Council's composition and voting rules, as well as the members' unitary community of shared risks. The formation of regional regimes, which would provide the world organisation with an

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effective infrastructure for the first time; and finally, the gentle pressure toward globally coordinated action exerted by awareness of global dangers. Threats include environmental imbalances, differences in living standards and economic power, large-scale technologies, the arms trade (especially the development of atomic, biological, and chemical weapons), terrorism, drug-related criminality, and soon. Those who remain optimistic about the international system's potential to learn must remember that the globalization of these dangers has long ago brought the globe together.

Conclusion:

To this level of discussion, one may reasonably argue that Kant's permanent peace in global peace building is inextricably linked to his categorical imperatives, which can be freely chosen or imposed by civil and international law. Kant goes on to present what may be considered prognoses for the ideal condition in his fundamental works I, II, and III. "Any state's civil constitution should be republican," says the first unique article. At the time of their discovery, these civilised intruders viewed America, the provinces occupied by the Negro, the Spice Island, and the cape as places without proprietors. They sent in foreign forces under the premise of building economic operations and used them to oppress the indigenous peoples, resulting in massive wars between numerous nations, hunger, and insurrection. A Philosophical Sketch of Kant's Perpetual Peace Kant blames history's colonial rulers of laying the seed for widespread strife among countries based on economic exploitation and extortion as a result of the previous. According to Kant's moral standards, every atrocity is a breach of the kingdom ends formula.

Kant's notion of "perpetual peace" asserts that if politicians and citizens seek morality, intra-state or inter-state peace and morality inherently depends on the positive intentions of politicians and citizens. If we can ensure this, we will be devoid of war and troops and worship eternal peace, justice, morality. The main focus of this paper is to investigate how Kant's perpetual peace may be used as a foundation for world peace. That will in turn promote collective efforts from grass root level to national and international levels to bring together individuals' experience, capabilities, and competences. Policy frameworks at institutional and national level will facilitate deeper understanding in global peace and security by promoting confidence and peace-building strategies. The indispensability and relevance of Arts and Humanities in our epistemic existential dimensions have been seared by this work on Kant's concept of continuous peace as a model for world peace.

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