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Military-diplomatic relations in the understanding of Immanuel Kant

The authors of the article reveal ideas about international relations in the light of the socio-political philosophy of the representatives of classical German thought of the 18th-19th centuries. In particular, the approach to world geopolitics by the outstanding German philosopher Immanuel Kant is considered. The problem of interpretation of international relations in the philosophy of Immanuel Kant belongs to the late period of his philosophical work. In this regard, the authors consider the ideas of I. Kant in the light of modern problems, prospects and trends in the field of international relations.

Key words: military-diplomatic relations, world geopolitics, global peace treaty, globalization, world empires.

Introduction

International relations have always played a key role in the education, development, prosperity, and further decline of many state entities. In this regard, a large number of different concepts, currents, political movements and factions have been formed, which in one way or another represented one or another model of the geopolitical structure on our planet.

Today, the problem of constructive relations between states is extremely acute. Since time immemorial, humanity has been in a state of potential or actual conflict. The nature of human relationships is such that each individual, society or state has its own specific interest in something. And in order to protect its interests, as well as to satisfy certain social, economic, political needs and demands, humanity is forced to fight in the field of human ambitions. All this again leads us to the fact that we must radically reconsider the principles and priorities of the planetary, universal human scale. One of those who at one time raised the issue of the urgent need for the moral existence of the whole of mankind was the German thinker Immanuel Kant (1724–1804). And to solve many problems related to international relations, he wrote his famous work *Perpetual Peace: A Philosophical Sketch* [1].

In this paper, the authors draw some parallels of the modern picture of international relations with the content of the work *Perpetual Peace: A Philosophical Sketch* by Immanuel Kant.



Methodological basis

As a methodological basis, two methods were used – the dialectical method and the method of historical-logical comparative studies. These methods contribute to the consideration of the topic of the article both from the point of view of opposites and contradictions within the thematic perspective itself (the dialectical method), and the analysis of the geopolitical picture of the world in its study from various historical and logical positions (the method of historical and logical comparative studies).

Main body

Immanuel Kant's treatise *Perpetual Peace: A Philosophical Sketch (Zum ewigen Frieden)* was published in 1795. It is a kind of main work in the list of so-called 'small treatises' of the German thinker, which he published in 1794–1798. Kant begins his work in a peculiar way: "We need not try to decide whether this satirical inscription, (once found on a Dutch innkeeper's signboard above the picture of a churchyard) is aimed at mankind in general, or at the rulers of states in particular, unwearying in their love of war, or perhaps only at the philosophers who cherish the sweet dream of perpetual peace. The author of this sketch would make one stipulation, however" [2]. In the book, Kant explores some of the ideas that later became associated with democracy, the world of commercial gain [3], and the institutionalization of interstate relations [4].

Kant's work is framed in a manner typical of him, just as the style of narration itself is in many respects similar to how his social and moral postulates are set forth in his famous work *Critique of Practical Reason*, in which Kant raises the burning problems of ethical norms, moral education and values, practice of moral consciousness in the sphere of interpersonal relations. At the same time, there is a certain tilt towards the style of international treaties, whereby one gets the impression that Kant framed his political treatise as an international treaty, according to which countries and peoples should live and whose principles they should follow in the future. And it is true, since Kant conceived, first of all, a certain global document of an international scale, the main purpose of which was to call on all states to adhere to the ethics of good neighborly existence. That is, the Kantian treatise is, by and large, a model of eternal peace between states.

The basis of the treatise was Kant's observations of contemporary diplomatic, historical, and geopolitical situation, which he mentions in the text of his treatise.

Kant provides a kind of recipe by which the world powers and other countries can achieve more than positive results and constructive achievements in the field of world politics. There are six ingredients in this recipe:

1. No secret peace treaty can be considered justified if it contains some hidden pretext for unleashing war in the future;



2. No independent states (no matter how large their territory) can fall under the rule of another state through the right of inheritance, exchange, purchase, or, worst of all, by gift.

3. States should strive to permanently abolish armies that are constantly at the ready, because this potentially contains a threat from one state to another and can serve as a pretext for the start of a military conflict;

4. Conflicts between states cannot be a reason and a pretext for writing off any debts from them or at least reducing the amount of these debts;

5. Every state has the right to develop its own constitution, and therefore no other state has the right to claim the abolition or change of the constitution of another independent state;

6. If it so happens that a conflict between states does take place, then no state should, during this conflict, use such inhumane actions as means of achieving victory, which will make it impossible for mutual confidence in the subsequent peace. Such actions may include the use of secret assassins (*percussores*), poisoners (*venefici*), breaking capitulations, and inciting treason (*perduellio*).

Thus, we see that Kant, with all seriousness, approached not only the resolution of the interstate conflicts that were in force at that time, but also, in a certain sense, firmly believed that some points (for example, the abolition of the active military forces and the army) could be applied and that such an application will ultimately have a positive effect.

Kant also gives a kind of model within which any state can both achieve its own independence and maintain it within the framework of the current constitution, the system of power and the scheme of interaction between the government and the people. His model of building peace between states is based on the following three fundamental points:

- I. «The civil constitution of each state shall be republican»
- II. «The law of nations shall be founded on a federation of free states»
- III. «The rights of men, as citizens of the world, shall be limited to the conditions of universal hospitality» [5].

It is in this form that Kant presents the systems of recommendations, by applying which, in his deep conviction, one can achieve the most positive results in the field of international relations.

Of course, Kant lived in the era of the heyday of European empires, which used rather open militarism as the main form of interstate relations, and also did not scoff at times to resort to open intimidation of each other. Therefore, the appearance of Kant's treatise, dedicated to clear and direct recommendations for the peaceful coexistence of states, is a kind of manifesto of that time towards harmony and harmony in the international arena.

To date, Kant's treatise *Perpetual Peace: A Philosophical Sketch* is more than relevant, since almost all the postulates of Kant's work are reflected in the light of those



globalization processes in which the modern world is drawn. The activities of international organizations, the ideas of social equality and an ideal state, the problems of globalization and cultural, national identity and many other problems lead us to the fact that modern humanity is simply obliged to rethink many processes and phenomena of the current era. Therefore, many of Kant's ideas, described by him in his essay, are still relevant.

However, there are also those who are rather critical of the content of Kant's *Perpetual Peace: A Philosophical Sketch*. With all the constructive feedback, a few of the most important criticisms of the analysts should be noted.

First, in his work, Kant can be said to ignore the diversity of political, legal, and socio-economic systems of states that exist throughout the world. He views the development of mankind through the prism of a purely European model of peaceful coexistence, which leads to a limited understanding of the general model of the state structure.

Secondly, Kant puts the complete political and economic sovereignty of the country at the forefront of the state structure, which leads to the fact that absolutely every country must exist in absolute independence from other countries, which is impossible in practice. Moreover, some countries and even entire regions find it profitable to be dependent on other countries that are far superior in economic, political, military power.

Thirdly, Kant practically ignores the phenomenon of cultural and national diversity within one country. Everyone knows that a large number of countries are multi-ethnic, multi-cultural and multi-confessional, that is, from the inside they consist of such a variety of ethnic and cultural-religious elements that it is sometimes difficult to outline a general idea of the country.

If we compare Kant's work with modern socio-political doctrines, then it will be closest in content and ideological tendencies to liberalism, since liberalism, for all its heterogeneity, gravitates toward the universalism of postulates and the hegemony of hope for a brighter future in relations between states. In this regard, utilitarianism somewhat contradicts Kant, which, despite the craving for the universal dominance of a single political and legal system, nevertheless promotes other values than the theory of contract and peaceful coexistence in the Kantian understanding. In general, Kant stands on the position of the peaceful nature of relations between state formations, which nevertheless marks his work *Perpetual Peace: A Philosophical Sketch* as a work with positive prospects in the theory of political and legal doctrines.

Conclusion

To date, Kant's general idea that states oriented toward constructive coexistence will actively promote peace, especially in the field of trade relations, has formed the basis of modern European thought, and is also one of the priority areas of world political



practice. Kant's recommendations were presented in American liberal internationalism promoted by Woodrow Wilson. As well, Kant's advice and recommendations were presented in the 1940s in the international program of the United Nations [6]. Thus, thanks to the contribution of such eminent thinkers as Immanuel Kant, modern humanity has a great chance of developing an effective strategy for interstate relations, since such an approach greatly increases the prospect of further cooperation between countries, peoples, and different cultures.

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И. Кант түсінуіндегі әскери-дипломатиялық қатынастар

Мақала авторлары XVIII–XIX ғасырлардағы классикалық неміс ойшылдарының әлеуметтік-саяси философиясы аясында халықаралық қатынастар туралы ойлары қарастырылады. Атап айтқанда, көрнекті неміс философы Иммануил Канттың әлемдік геосаясатқа көзқарасы айқындалады. Иммануил Кант философиясындағы халықаралық қатынастарды түсіндіру мәселесі оның философиялық шығармашылығының соңғы кезеңіне жатады. Осыған байланысты авторлар И.Канттың идеяларын заманауи проблемалар, перспективалар мен тенденциялар халықаралық қатынастар тұрғысынан талданады.

Кілт сөздер: әскери-дипломатиялық қатынастар, әлемдік геосаясат, жаһандық бейбітшілік келісімі, жаһандану, әлемдік империялар.

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Военно-дипломатические отношения в понимании И. Канта

Авторы статьи раскрывают представления о международных отношениях в свете социально-политической философии представителей классической немецкой мысли XVIII–XIX веков. В частности, рассматривается подход к мировой геополитике со стороны выдающегося

немецкого философа Иммануила Канта. Проблема интерпретации международных отношений в философии И.Канта относится к позднему периоду его философского творчества. В этой связи авторы рассматривают идеи И. Канта в свете современных проблем, перспектив и тенденций в сфере международных отношений.

Ключевые слова: военно-дипломатические отношения, мировая геополитика, глобальный мировой договор, глобализация, мировые империи.

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