

ON THE CONCEPT OF "ETERNAL PEACE IN PHILOSOPHY" BY I. KANT  
AND DISCUSSIONS ABOUT THE NATURE OF MAN

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**Abstract:** The concept by I. Kant about the “eternal peace in philosophy” is considered by us as the threshold of the future collapse of classical rationalism, a symptom of irrationalism philosophy appearance. In this sense, the search for "peace" between different worldviews is perceived as a brilliant insight by I. Kant, who wants not the static coexistence of different ideologies, but the possibility of their real interaction in the name of the search for truth. One of the important problems of philosophy in which we can observe irreconcilable differences is the problem of human nature. Modern ideas about human nature least resemble the situation of discussion, rather, it is the conglomerate of different approaches to the aforementioned subject understanding. In other words: either the subject of understanding is prohibitively complex, or it is extremely universal, which defines an incredibly wide and blurred spectrum of opinions. Undoubtedly, in this parade of opinions, such subtle and vulnerable entities as “sociality”, “power” and “human” are most relevant. The problem of “eternal peace in philosophy” finds its expression in discussions about the nature of a man.

The main methods used in the article: the method of historical and logical unity, and the method of comparative analysis.

**Keywords:** man, human nature, philosophy, sociality, human, inner spiritual man, humanity.

**Introduction:** In this article, we will consider the idea expressed by the philosopher of German classics I. Kant in his work “The Good News on the agreement of eternal peace in philosophy”, namely the idea of “eternal peace in philosophy” [1]. Within the framework of his reasoning, he does not define “the eternal peace in philosophy”, however, analyzing this article, and without drawing ideas from other works of German classic philosopher, we can deduce the main features of the ideal state of philosophy.

First, the condition described by I. Kant is incompatible with either dogmatism or skepticism. The first immerses philosophy and man in a “dead dream”, prevents their development, and the second is useful for philosophy as the means to overcome dogmatism, but unsuitable as a permanent refuge of the mind (he writes about this in his “Critique of Pure Reason” [2, p. 559.] Moreover, in Critique of Practical Reason, Kant directly accuses some of his opponents of dogmatic screening out his ideas harming the comprehension of truth [3, p. 382]. That is, we can conclude that from I. Kant's point of view the parties of philosophical discussion must be ready to cast doubt on their position in order to achieve a common goal. E. Husserl in his “Cartesian Meditations” writes about the lack of such co-operation between philosophers for the sake of objectively significant results [4, pp. 16-17].

Secondly, I. Kant does not accept lies in philosophy. He expresses intolerance to this phenomenon in his article “On the imaginary right to lie out of philanthropy” [5]. But is there a place for lies in philosophy? If we turn to the work by R. Rorty “The Historiography of Philosophy: Four Genres” [6], we will see that the genre of discography that he condemns, in which the ideas of the philosophers of the past adapt to the philosophical canon alien to them, can be interpreted as the manifestation of lies. Moreover, the parties to philosophical discussions often accuse each other of each other thought distortion (for example, in the heated discussion about analytical philosophy between V. K. Shokhin and V. V. Tselishchev [7]). In this regard, I. Kant’s criticism of lies in philosophy does not seem superfluous.

Thirdly, I. Kant emphasizes the idea of freedom in his article, as one of the main foundations of human cognitive activity. It seems to us that for I. Kant, “eternal peace in philosophy” is inextricably linked with freedom. And in the context of the foregoing, we can even clarify the following: the freedom of philosophical criticism (which dogmatism limits) and the freedom of philosophical creativity (excessive skepticism, seeking to destroy philosophical systems, does not allow them to express themselves fully).

That is, based on the works by I. Kant that we consider, we can state that the state of “eternal peace in philosophy” is conditioned by the predominance of free and honest discussions in philosophy between philosophers united by a common goal, namely, comprehension of the truth. At the same time, they should be as impartial as possible, as they must resist the temptation to assert their position dogmatically, no matter what benefits it promises them.

But at the same time, a number of very sensitive questions arise about whether this condition is possible in practice? Is collective work possible in philosophy for the benefit of a common goal, or is it, by definition, individualistic, and every school and every thinker is initially predisposed to a purely concrete work in it to solve his own problems? And if, after all, such work is possible even through discussion and debate, then on what general basis can this joint work take place?

We will try to answer these questions by turning to one of the most pressing topics, namely, the problem of the nature of man, and the discussions that unfold around this phenomenon. As a possible example of the "ideal model" of discussion implementation in practice, we can consider the discussion between N. N. Chomsky and M. Foucault.

**Methods:** The method of historical and logical unity was used in the article to highlight the historical nature of human nature, peace, lies, truth, power, freedom category, etc. The subject was examined in historical perspective, starting

with the article by I. Kant, “The Good News of the close conclusion of an agreement on eternal peace in philosophy” [1]. I. Kant presents the experience and perspective of philosophy development through discussion. His ideas were not alien to philosophical practice. Subsequent discussions became increasingly professional and tolerant. In any case, the subject of discussion - the nature of a man did not cause irreconcilable strife in the history. The method of comparative analysis was important for this article, because it gave us the tools to compare the essence of human nature in different eras and spheres of social life (we called this the empirical level of human nature problem). The comparison of human nature understanding was made in order to identify common ontological foundations with different opinions. The so-called “world” has a nominal nature in modern philosophy, since its purpose is to identify the generality of the theoretical level of analysis, and not particulars.

**Results:** We consider the problem of human nature holistically, although we can single out the emphasis on social roles, personality functions, etc. The problem of human nature is not a simple set of statements where the words "man" and "personality" are found. This problem has at least two levels structurally: theoretical (sociality, power, human, humanity) and empirical (its social representations (information, media education, identification, etc.)). The theoretical level implements the logic of the status of being nature sense (of a person) search: “... nature is understood as the potentiality of being, being itself is thought of as realized nature.” [8]. Reference books emphasize the social aspect of human nature, for which social life is important not only as a condition for normal life, but also as a necessary condition for the development of oneself as a subject of action, an existing subject, a historical subject [9].

“Humanity” is correlated with many other concepts: culture, perfection, humanity, etc. But the meaning of our reasoning is not only to determine the ethical aspect of “humanity”. The latter is inseparable historically and logically from “social” and “sociality”. The philosophical vision of “humanity”: “... a moral

quality that expresses the principle of humanism in relation to the everyday relationships of people. It includes a number of more private qualities - benevolence, respect for people, sympathy and trust in them, generosity, self-sacrifice for the interests of others, and also presupposes modesty, honesty, and sincerity" [10]. In practice, definitions insist on an ethical dominant, which is an echo of the pedagogical, didactic, and other traditions.

The discussions about the nature of a man in the framework of the philosophy of the 19th century are far from unanimous, since the Enlightenment has set many lines of thought. So I. G. Herder, welcoming the Enlightenment, means "natural man." "Humanity" is closely related for him with the idea "of a noble nature of a human being that predisposes a person to reason and liberty, to subtle feelings and drives, to body fragility and endurance" [11, p. 107]. The purpose of a person's stay on Earth is connected with his special purpose, which directly proceeds from the meaning of the word "man", in which the image of the creator of the earth is captured [11, *ibid.*]. However, the transformation of the Earth, the mastery of its nature is impossible without the discovery of the creative principle. In his another work, I. G. Herder refers to "humanity" as the main guideline of human nature [12].

Moreover, Herder I. G. writes that nature accomplished everything in such a way that, in the great diversity of all living things, including ethnicity, "... it made all peoples of all times solve the great problem of humanity." In another edition the following is written: the problem of humanity, which indicates the closeness of these meanings for I.G. Herder [12]. But how is this problem resolved? The 19th century gives us a reasonable harmonious picture of this realization of yourself in the world. The subsequent non-classical picture of the world radically "edited" the ideas of the Enlightenment.

Recognizing the "natural man", I. G. Herder emphasized the important role of internal factors for the development of social. On the one hand, the theological interpretation of human nature, in which humanity is conceived as a person's

ability to proceed only from his own abilities: "... that is, in the weak and strong, low and noble nature that his god gave him. If in the whole universe we cognize every thing only through what it is and how it works, then the purpose of mankind on earth is indicated to us through its nature" [12]. This contradiction gives us a holistic picture of human nature. For I.G. Herder, a significant criterion for human nature development is society: no man can create himself solely by his own efforts [12].

In this correspondence discussion, I. Kant sets forth three important ideas for us. The first is the idea of the metaphysical nature of human existence, the relationship of humanity and sociality. "Here nature shows that it allows individuals to completely collapse and preserves only the genus; but here we want to know whether the human individual should also survive his destruction on earth, and this can be concluded, proceeding, perhaps, from moral or, if you want, from metaphysical foundations, but never by analogy with visible creation" [13, pp. 25-36].

The second idea is related with the special position of a person in this world, consisting of the living and to which the person is close. According to I. Kant, this is a kind of universal place that does not promise any benefits at all. But I. Kant calls the middle place of a man the most common form, in which all the features of all the genera surrounding him are collected in the subtlest form [13, pp. 25-36].

The third idea is related with the ideas of an inner spiritual person development, which has its own nature and needs a body only as an instrument: "clear consciousness, this is a great advantage of the human soul, was first formed spiritually in it, thanks to the characteristics of a person, etc." [13, p. 41]. The inner man is a kind of metaphysical filling of the external biological species.

**Conclusions:** The views of I. Kant give a critical understanding of the age of all mankind and its influence on human nature development. Enlightenment is the age that can be overcome due to its imperfection, insolvency, and minority. A person can

overcome this condition only by working on himself independently. So, Aufklärung is both a process in which people are included collectively, and an act of courage, carried out personally by everyone [14, p. 2]. (As J. Huizing later writes: mastering one's nature personally, by each).

M. Foucault comments on this position by I. Kant, asking the question about the ambiguity of I. Kant's ideas. From the point of view of Foucault, the Aufklärung process can be understood either as including the entire human race as a whole (as a historical change relating to the political and social existence of all people on earth), or as a change affecting the things which constitute the human in human being. [14, p. 4].

Few authors have been noticed who criticize the existence of a special phenomenon of human nature. This is both M. Foucault and P.S. Gurevich, and E. M. Spirova, and N. V. Omelchenko [15, pp. 30-31] and others. For example, from the point of view by P. S. Gurevich, "a man is eternally deprived of any nature that could determine his individual, personal being. A person does not become a person right away; another person may not become one at all. Here the problem of a person individual existence arises. One person is completely dissolved in the existing sociality" [16, p.15]. However, the present sociality is the result of the imposition of many individuals with their own nature. Gurevich P. S. speaks of integrity: there is the desire for integrity as an organism in the nature of a man [16, pp. 30-31].

The position by Spirova E.M. is also close to the idea of the lack of ready-made elements in a man: despite the impossibility of abandoning the idea of human nature (the separation of "human" and "inhuman"), the nature of a man should not be reduced to either the animal or the divine principle [17, pp. 33-49].

**Summary:** The task of the comparative analysis of human nature problem posed during the study was solved in the process of analysis via the concept by I. G. Herder, I. Kant, M. Foucault and others. The authors proceeded methodologically from I. Kant's "Good News ...", which formulated the question of the possibility of

teamwork in the philosophy for the benefit of a common goal. As the part of this issue, we examined some concepts of human nature in a comparative analysis of the thinker views during the period of the Enlightenment and the 20th century.

The problem of human nature has at least two levels structurally: theoretical (sociality, power, human, humanity) and empirical (the forms of its social representations). The theoretical level implements the logic of the status of being nature essence (of a person) acquisition. Modern ideas about the nature of a man sometimes come down to the statement of different approaches, and lack an element of discussion. There are total sociological, cultural study and other forms of reflection, while the philosophical analysis of sociality, humanity and power is presented fragmentarily. Obviously, this is due to our unwillingness to integrate socio-anthropological issues into intensive political, economic, and intellectual processes. Even the term "globalization" "turns" to a real source belatedly - a man. According to S.N. Korsakov, it was I.T. Frolov's ideas that played a significant role in understanding of growing globalization only, presented global problems as a complex system, in the center of which is the human problem. According to I. T. Frolov, the phenomenon of "globalization of thinking" was important. [18, p. 49].

In these discussions, the social is understood exclusively in a sociological context, and this, within the framework of our problem, is a secondary level of understanding. The first one - worldview, philosophical - is not fully represented. The problem of human nature continues to be the subject of discussion.

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