

Beijing 2018

XXIV World Congress of Philosophy

Learning To Be Human

13-20 August 2018

Sessions: **Jaspers in a Global Context**

Topic: **"The Atomic Bomb and World Peace"**

PHILOSOPHICAL FOUNDATIONS OF WAR AND WORLD PEACE

Dr. Fidel Gutiérrez Vivanco
WPF Vicepresident
cefips@yahoo.com
www.wpf-unesco.org

ABSTRACT

This problem of nuclear war already has more than 50 years as a philosophical problem. Karl Jaspers says:

"In the first place, no external peace is sustainable without the inner peace of humanity. Second, peace exists only through freedom. Third, freedom exists only through truth."¹

Following Jaspers' reasoning, the starting point is truth. Freedom depends on the truth. And freedom depends on inner peace. The inner peace of humanity is the support of external peace.

Today, it is necessary to define and analyze the foundation of truth. For this purpose we need a new philosophical instrument. This instrument is the

¹ Karl Jaspers, "Wahrheit, Freiheit und Friede," in *Hoffnung und Sorge: Schriften zur deutschen Politik, 1945-1965*. Munich: R. Piper & Co., 1965, p. 174: "Erstens: Kein äußerer Friede ist ohne den inneren Frieden der Mensch zu halten. Zweitens: Friede ist allein durch Freiheit. Drittens: Freiheit ist allein durch Wahrheit."

philosophical method. To interpret and find the solution to global problems, it is necessary to go to the universal foundations. Indeed, in this paper we will analyze war and peace according to the philosophical method Princonser² (Principle of conservation of being). All the events of the universe have two foundations: the principle of conservation and the principle of destruction.

These two principles in interaction determine the temporality of beings and entities.

A war with the most destructive weapon, such as an atomic bomb, is based on the principle of destruction. This indicates that this principle guides human behavior toward destruction. On the other hand, a struggle for world peace obeys the principle of conservation. How do these principles decide human behavior? Each principle has its conditions, which interact and incline towards conservation or destruction. The conditions of the principle of conservation are: universal truth, universal reason, universal morality, and universal wisdom. The conditions of the principle of destruction are: Lies, irrationality, immorality, ignorance of universal principles and laws. However, the interaction of these principles shows us that there is no conservation without destruction, or destruction without conservation. This would lead us to a conclusion that the global destruction of humanity is due to a need to preserve the life of other beings on Earth. However, a global war would not have human survivors. Therefore, the self-destruction of humanity, would only benefit other beings on Earth, who can survive in an environment of radioactive contamination. In this way, nature does not lose, it only seeks the planetary balance.

The principle of conservation can prevent us from self-destruction as a species, for that reason, we enter into a reflection to find new ways of solving global conflicts. The principle of conservation is manifested in the law of integration, which we must follow, as a way of harmonizing with nature and the universe. The law of integration has three criteria a) Affinity of conservation, b) Quantitative proportionality, c) Qualitative difference. Humanity has two conditions: the conservation affinity and the qualitative difference. But it does not comply with the quantitative proportionality, therefore, it enters into imbalance, instability, insecurity. This is the reason for the tendency towards destruction. We will analyze these fundamental aspects that are the bases for a rational direction and conduction of the humanity towards the world peace.

² Philosophical method Princonser, paper presented by Fidel Gutierrez Vivanco at the XXIII World Congress of Philosophy, Athens, 2013.

PHILOSOPHICAL FOUNDATIONS OF WAR AND WORLD PEACE

1. Nature of the conflicts.- The conflicts can be of three types: individual conflicts, social conflicts, and global conflicts.

Individual conflicts are destructive interactions between values and anti-values, between truth and falsehood.

Social conflicts are destructive interactions between social organizations with ideological, social, economic, and religious differences.

Global conflicts are destructive interactions between nations in conflicts that involve the planet.

Essence of conflict.- It is the asymmetric interaction between two or more systems where one is conserved and another is destroyed. The solution of a conflict is the symmetrical interaction, therefore, is the integration of the parties in a new system of organization.

2. The dependence on war and peace.- War and peace have three levels of dependence:

Individual dependence. The individual is the actor of war, which depends on the instrument. The instrument determines the nature of the conflict. The inner peace of the individual depends on universal truth.

Social dependence.- War depends on political and economic power in interaction. At this level the action of war is planned. For this purpose social, geographical, political and cultural study is used. Social peace depends on the stability of humanity that it takes as a reference of integration.

Spiritual dependence.- Peace depends on the stability of the world. The stability of the world depends on the stable spiritual system of humanity. The stable spiritual system depends on philosophy based on universal truth. Politics depends on ideology. And ideology is the projection of philosophy. The root of a war, is the philosophy of uncertainty. The insecurity of humanity reflects the support of his inconsistent philosophy. An inconsistent philosophy creates a false ideology. A false ideology creates a destructive policy.

Karl Jaspers' peace formula is: Truth → Freedom → Peace.

This formula has not worked, the world preaches freedom but there are wars. The world preaches truth but the world is ruled by lies.

For the Princenser Philosophy the formula of world peace is as follows:

Principle and universal law → universal truth → integration of humanity → world peace. The truth has an ontological foundation, the real basis of universal truth is the universal principle and law that belong to nature, the universe, the totality. Thus world peace is only an adaptation to the principles and laws of the universe. Every ideal created by man to design life on Earth, apart from universal principles and laws have failed because of lack of certainty. Certainty does not create man, certainty is the adequacy to the principle and law of the universe.

In short, we have four levels of dependence on peace as a universal value.

Principle and universal law (ontological dependence) → Universal truth (epistemological dependency) → Integration of humanity (anthropophilosophical dependency) → World peace (axiological dependence).

3. The interaction of war and peace.- The conflicts are based on the law of interaction, ontologically they are divided into two: symmetric and asymmetric interaction of the entities.

Symmetric interaction.- The symmetric interaction is the foundation for the formation of stable systems, and is the basis for integration and lasting peace. Peace is based on symmetric interaction, which leads to the integration and formation of a stable system. A stable system is the basis of internal peace. Internal peace at the global level guarantees the peace of humanity.

Asymmetric interaction.- The asymmetric interaction implies the destruction of some and the conservation of others, where some die and others to live. It has two stages, an intention stage, and the action stage. In the stage of intention, the end is power, which implies an interaction of subjugation, domination, annexation, with its respective interaction of defense, resistance.. The principle of destruction is a means, whose purpose is the preservation of a part of the conflict. War is a means whose purpose is to acquire the desired power. When the purpose of war involves the preservation of society or the world, war prospers, if the purpose of war involves the destruction of society or humanity war does not prosper, the forces of good win the war.

4. The integration and peace.- Integration involves three levels

Individual integration.- It is the annulment of personal conflicts and the acceptance of coexistence. The individual's integration is ascending, beginning with the integration to the family, society, humanity and nature. The last level of integration is the integration to totality, where all conflicts are annulled.

Social integration.- It is the annulment of social conflicts and the acceptance of social coexistence with a social identity. Social integration has as a reference the integration of humanity. The elements of a society are individuals. For the achievement of social integration it is necessary that individuals are trained for social integration. In this sense, the content (individual) determines the form (society). What guarantees the integration of society is an education for integration. Education for integration is at the same time the application of a philosophy of integration. A philosophy for integration responds to the principle of conservation of humanity. The principle of conservation is inherent in the existence of the entities of the universe.

Integration of humanity.- It is the foundation of internal peace. When the members of a society are spiritually integrated through universal values, they acquire a universal identity. The universal identity reflects the integration of the human being to the totality. The integration of humanity is an ideal, which requires for its realization a philosophy of integration and an education for universal integration. Integration is a universal law that responds to the principle of conservation. In this way the integration of humanity is an adaptation to universal principles and laws. Thus, the steps for a world peace are:

Universal principle and law (ontological integration) → Universal truth (epistemological integration) → Integration of humanity (anthropophilosophical integration) → World peace (axiological integration). World peace is the result of the integration of the philosophical, ontological, epistemological, anthropophilosophical and axiological foundations.

5. The temporality of war and peace.

The temporality of war gives rise to peace. The temporality of peace gives rise to war. War is a state of disintegration and peace is a state of integration. For the universe, disintegration responds to the principle of destruction and integration responds to the principle of conservation. The sense towards the conservation or destruction that the human being can choose depends on the knowledge of said principles. It can be said that humanity today follows the path towards self-destruction due to ignorance of universal principles and laws. The instability of

humanity is the product of uncertainty. Uncertainty is the product of ignorance of universal truths. Universal truths are based on universal principles and laws. The world has gone through two world wars due to instability and uncertainty. The uncertainty of man remains latent, therefore a third world war is still latent. A third world war implies the complete self-destruction of humanity, therefore, it can not be thrown into the abyss without an alternative of conservation. Uncertainty is not part of the nature of the human being, so war is not inherent in human nature. Therefore, uncertainty is subject to temporality.

The certainty and security of humanity depends on the integration of man to totality. The integration of man to totality depends on the philosophical foundations of integration:

Universal principle and law (ontological foundation) → Universal truth (epistemological foundation) → Integration of humanity (anthropophilosophical foundation) → World peace (axiological foundation).

6. The disintegration of war and peace

The disintegration of war becomes peace. The disintegration of peace becomes war. Since war is the product of uncertainty, it is disintegrated by means of universal truth. With the universal truth the human being builds his inner peace.

The disintegration of war as a consequence of the disintegration of uncertainty, is the product of an education for integration. An education for integration is based on a philosophy of integration. Thus the foundation of peace is philosophy and the means to build peace is education.

Education for the integration of global citizenship is the way to solve global uncertainty. The road to peace is the education of global citizenship. For the education of global citizenship it is necessary to train teachers with universal wisdom. The training of teachers with universal wisdom depends on the philosophy for the integration of humanity. The integration of humanity depends on the spiritual integration of man to the totality. This is the challenge of the philosophy of our Century.

Content and form of a world war:

The content of a world war is uncertainty and global insecurity.

The form, as the systemic support of instability, insecurity and uncertainty is the global asymmetry between rich and poor.

Content and form of world peace.

The content of world peace is global citizenship with universal wisdom.

The form, as the systemic support of world peace is the Universal State of the Earth, proposed by the World Philosophical Forum

CONCLUSIONS

1. War is the expression of the principle of destruction and peace is the expression of the principle of conservation. These two interacting principles generate war and peace.

2. World war depends on global insecurity, and world peace depends on the integration of humanity. The integration of humanity is a possible way through universal education.

3. Within the three levels of integration of the human being, a world war involves humanity. The internal war of a nation involves a society, and personal conflicts involve the individual.

4. If the root causes of a world war are the uncertainty and insecurity of man, then the solution is the path of integration to the totality. This is a philosophical challenge.

5. The integration of man to the totality depends on universal education for the formation of citizenship with universal wisdom.

Universal education at the same time needs a new philosophy for the integration of humanity. Therefore, the solution to the problems of humanity depends on philosophy.

24TH
WORLD CONGRESS OF
PHILOSOPHY
第二十四届世界哲学大会

Certificate of Attendance

This is to certify that

FIDEL GUTIÉRREZ VIVANCO

Participated in the 24th World Congress of Philosophy
(WCP 2018) - **LEARNING TO BE HUMAN**

And presented a paper:

Philosophical foundations of war and world peace

The Congress was held in the China National Convention Center (CNCC)

From August 13 -20, 2018

Beijing, August 20, 2018

Department of Philosophy

Peking University

The Chinese Organizing Committee for the 24th WCP