

Is Human Nature the Most Important Factor in International Politics?

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ABSTRACT

Politics is a special means for people to seek benefits, while using political power to maintain and improve the way of life and living standards of human beings. In a word, the premise of politics acts on and is created by human beings, which leads to the questioning of human nature. The relationship between human nature and politics has become the basic question of political philosophy. However, such issues have to be ignored under certain circumstances. Thinkers, philosophers and even politicians in different periods are building models for different political situations, trying to accurately explore the law and purpose of politics from the perspective of human nature.

At the same time, politics is an inseparable part of people's life, and politics affects people's life all the time. Therefore, the study of human nature should not be neglected in the study of politics. The legitimacy of politics in the process of various state activities becomes reasonable because of the participation of human nature, and also because the elements of human nature become uncontrollable and full of drama. Human nature determines the direction of politics, and politics determines the development of human nature. In short, different views of human nature lead to different views of politics, and political security may be the real insurance that affects a certain class's way of life.

Keywords: Human nature, international politics, economics

1. INTRODUCTION

The relationship between human nature and politics mainly exists in two aspects, one is the relationship between human nature and politics, the other is the relationship between economy and politics under human nature. The point of these two questions is that human nature is the core that causes and affects human behavior. When human development is accompanied by the development of productive forces, the development of productive forces determines the development of society. Since the economic base determines the superstructure, if there is no material base, man cannot be realistic. Therefore, for Marxism, as long as the relationship between people and objects refers to the relationship between people and things, the relationship between economy and politics becomes the relationship between how to obtain life and the living objects. Marx's political philosophy is premised on the extension of humanism as the research object to the unity of man and object, but Marx's successors have ignored this point, turned to expatiate the relationship between man and politics by man himself, and ignored the independence of man's own

development. (This point is mentioned later in the text, brought out by Steiner's opposition view)

In any case, the complexity of the international political scene includes many factors, which may be disturbed by factors beyond their control, in addition to the complex human nature derived from different cultural contexts. Human nature and the factors affected by human nature become difficult to understand and deal with in the context of the international arena. The international community for this problem, there are many different theory analysis and processing. Therefore, this paper will use the position and viewpoint of Marxism to study the political thought in history, and will combine the research results of Plato, Aristotle and other philosophers on human nature and politics to analyze the possible aspects of human nature in the events in the international society. The aim is to illustrate the relationship between humanity and politics.

2. LITERATURE REVIEW

Lesley Stevenson mentioned in Seven Essays on Human Nature that human nature has a decisive influence on political thought and political system. (Stevenson,

1994, P.26)^[1] What this means is that the perception of capriciousness corresponds to the construction of political institutions. The way people live and the different choices they make in life are the result of differences in their ideas. William Pa Kramer agrees with the view that human nature is political, but rejects the view that human nature is fixed and appears to be regular. (P.kreml, 1996, p.202-212)^[2]

He believes that there is no immutable human nature, there is no political stand of absolutism forever, and adhere to political relativism. The problem, however, is that he is vague about the time-limit of humanity's involvement in politics, which means that he does not give an analysis of the history and present of the difference between man and politics.

But humanity's involvement in politics is not all "evil". Just like Smith's excellent defense of capitalist politics from the perspective of the relationship between human nature and politics in *The Wealth of Nations*, Smith argues that capitalist system can not only avoid the destruction of human nature by the political system advocated by ancient political thinkers, starting from the self-interested behavior of human beings. It also brings out the best in human nature and releases the evil in a way that benefits humanity as a whole. (Smith,2007)^[3]

At the same time, any measure taken in the international political arena can show the human side. Starting from the interests of a family and rising to the international community, decisions are made and implemented by the view of human nature formed under different cultural backgrounds. In the 1930s, Japan's politics gradually became militaristic and fascist due to the increasing control of the military on politics, and at the same time it expanded and invaded the outside world. However, the anti-war ideology of the Communist Party of Japan (CPC) was deeply influenced by the Communist International.(2009)^[4] While the Japanese militarists launched the war of aggression, they advocated pacifism, humanitarianism and reduction of armaments. However, since the establishment of the Communist Party of Japan has been persecuted by other parties, so that its power is limited. From this point of view, different political parties in a country play completely different effects in the international arena due to their different interests and roles in political opinions and decision-making. At first, the expectation of the Japanese Communist Party was for humanitarian intervention, with the aim of weakening aggression and militarism to some extent. But the Japanese government is controlled by the military and militarism is deeply rooted. It can be said that the human element of the Japanese government at that time represented inhumanity and injustice to other weak countries in the world. But for Britain and the United States, as a community of interests of the Japanese government, they pursued the policy of appeasement towards Japan's aggression. However, other small

countries feared that conniving Japan's aggression would set a precedent of allowing imperialist powers to invade and humiliate weak and weak countries at will. Therefore, most of them strongly condemned Japan's aggression and demanded sanctions against it. It can be seen from this that human nature is not noble and pure under humanitarianism, and it is rarely pure international aid behavior to consider human nature and rise to the international stage.

In addition, in January 1932, by the British, the earl of li's mission in Geneva, the establishment of the mission to investigate the Japanese troops in northeast China, and China's people's attitude to the Japanese army in northeast China, got ninety-nine point nine percent of the people against the Japanese impression in northeast China. According to Count Lytton's final report, in 1933, the special congress of the League of Nations required Japan to return Manchukuo to China, but the Japanese government issued a notice of the League of Nations. Thus, Japan embarked on the road of international isolation for invading China.

Plato refers to the evil part of human nature as Titanic nature, with the idea that unrestrained human nature will unleash its brute, tyrannical forces. And the human beings in the face of this power is insignificant, even in danger of death, and will lead to the destruction of the city. (Plato, 2018, p.154)^[5] So Plato thought that no matter what people thought of the ideal city state, there should be a model for all to learn and imitate -- a city state governed by reason. Whether the model survives, or where it resides, should be irrelevant, at least because it is the only Utopia in which people can participate in politics. In this way, Plato combined reason with politics. But it is undeniable that rationality is also a part of human emotion variables. So the significance of education to politics is undeniable. Plato even thought that education was the second birth of man, the main means of state function and the establishment of the ideal city state. Education can take the initiative to eliminate and bury the evil in human nature, transform the good part and make it a long-term measure under human intervention. "Human nature always pulls human beings towards greed and selfishness, avoiding pain and irrational pursuit of pleasure." The establishment of an ideal city-state can only be realized under the control of reason. A momentary suppression of humanity may result in a century of prosperity. (1983)^[6] But can economic growth and seeming prosperity be understood as a price for the suppression of humanity? War and economic collapse are not bad for everyone, but is there a paradox of fairness between two classes or roles when the humanity of a few is suppressed for the benefit of the vast majority, or whose balance is more important?

Aristotle believed that man is a political animal by nature, and the difference between man and animals lies in this. Furthermore, the state originates from the natural

nature of human beings. He believes that although human beings are rational animals, their needs are diverse and can be roughly divided into spiritual and material categories. That is to say, with the diversity of human needs, individuals have unlimited possibilities for development. But human nature itself has many weaknesses at the same time, with their own ability is difficult to self-improvement and meet their own needs. So people get together to form city-states, city-states get together to form the world, people communicate and cooperate in the country to form the international political arena. Starting from the wisdom of reason, Aristotle calls the desire of reason to control human nature as justice, which can be understood as the condition of freedom. At the same time, desire has two sides, which can be divided into advantages and disadvantages of oneself and others, and comes from human nature. Therefore, it is unscientific and immoral to absolutely prohibit desire. So Aristotle attacked Plato's assertion of asceticism in the Republic, and questioned Plato's assertion that "the ruling class should renounce wealth and socialize it." It can be admitted that there is evil part in human heart, but it is extremely selfish and malicious to think that this part can only exist legally in a certain class's ideas and behaviors.

3. RESULTS AND DISCUSSION

3.1. The Dialectical Relation of Human Nature and Politics

The question of man is the fundamental question of Marxism. According to Markovich, "the whole question about the special social system, about private ownership, capital and the bourgeois state, etc., comes down to what is man and what is the relationship between man and others". (Markovic, 2012, p.66)^[7] From the perspective of people, the question of human nature is actually the answer to the question of what people are. Only by analyzing and understanding this question can we further inquire and study what kind of social life people should lead and under what circumstances political participation is justified. At the same time, the complexity of human nature is projected onto politics, which also determines the complexity of politics. Due to the influence of reason and desire in human nature, human nature presents endless possibilities in active and passive relations. In human society, in addition to the relationship between oneself and oneself, there is also the relationship between oneself and others, and even the butterfly effect in human nature and politics. Because people's needs are also human nature, this also determines that the political order is always in tension and friction, and there should be the possibility of conflict at any time. In addition, people's birth and death, survival and reproduction, are under the influence of a wide range of politics. It can even be said that politics has a decisive influence on people's survival and development.

Therefore, the relationship between human nature and politics is dialectical. On the one hand, human nature determines politics, and what kind of human nature determines what kind of political view, and what kind of political view determines what kind of political influence. At the same time, political influence reacts on the environment in which human nature is cultivated. With the development of globalization, the international political arena has become the official way for countries to talk about cooperation and competition. At the same time, man is the subject of international society and social relations, and social relations and political products are the objects. Therefore, from the perspective of genealogy, the condition of human nature determines the condition of social relations, and the political product belongs to the scope of social relations, so it is also determined by human nature. Besides, according to Marx, history is nothing more than the changing nature of man. But beyond that, human nature is changing based on time and data. The most essential content of history is the development of human nature, and the political relations of social relations are a form of human nature development. The participants of history are human beings. The good and evil in human nature determine the future trend and the progress or retrogression of The Times, so the most essential thing in history and the future is the development of human nature. Politics is not always there, nor is it eternal, people can be non-political people, but politics can only belong to people forever. Therefore, politics must be the ultimate goal of human beings, which is determined by human nature and essence.

3.2. Analysis of International Politics by People under Anarchist Thought

Steiner, as an important thinker of anarchism, was once called "the prophet of modern anarchism" by Engels. In fact, his view of social history can be seen as an outward expansion and enlargement of individuals. He believes that human nature is self-interested, and society, as the sum total of all individuals, can also be understood as the sum total of all individual interests is the interests of society. However, state power and political rights always deprive individual interests by collective interests and social common interests, and require individuals to sacrifice and give up in a collective way. In his opinion, politics should be abolished and people should be liberated from the political power. In Marxism, Steiner criticized that "wherever there is a certain relationship, it exists for me". He believed that the complicated relationship is outside of me, not the id, and beyond my control, and this relationship must be something that oppresses me. (Zhao, 2020, p.141-150)^[8] Although he opposes human nature to talk about "I", the only one, he still regards human egotism as human nature. When people first invented the country and entered the purpose of political society, this is close to and realize their own purpose. However, since the development of human

politics so far, politics has not only not brought benefits to people, but has become a tool to oppress all people. The politics originally generated from people's needs has in turn become something that enslaves and deprives freedom.

After opposing all forms of state, Steiner put forward his own anarchist thought. People should replace all countries, including the political system, with a coalition of egoists in order to realize their own interests. Establish all communication and cooperation within the framework of self-interest and altruism. "When I, the egoist, don't care about society at all, I don't sacrifice anything for it, I just use it. Steiner argued that in all egoistic worlds, everything is about preserving the independence of the self: I use all people for my own purposes, so I enter or exit freely, according to my own interests. However, this is the Bushism's position on alliances, but the failure of the Bushism proves that Steiner's building of egoist coalitions is impossible. In the Steiner discussion, I would opt in when the situation was overwhelmingly favorable to me, and opt out if it was not. For this "alliance", all interests will be temporary and will eventually collapse. Once this alliance is not possible to achieve my interests, this alliance for me has been disintegrated state. Ironically, once such an alliance is established and fixed, it is no longer an egoist alliance. While proposing this kind of thinking about human nature and politics, Steiner believed that he criticized the derivation of politics from the most primitive point of view of human nature. In fact, he was a pure egoist who treated the relationship between individuals and society and even the country with an almost crazy utilitarian attitude. It seems to liberate the unfree and involuntarily situation of individuals, but if a second egoist appears in the alliance, the personal relationship will soon become the relationship of others, and the purpose of egoism liberation will eventually turn into communism.

So, Steiner's individualism can only be described as one of the ways to express individuality in reality, but he concludes that the inevitability of individualism can only be called the distorted individuality in reality, or the solitary atom in matter, rather than the human being in reality. The anarchy he conceived on the basis of this abstract individual absoluteness was doomed to be an unrealistic dream. Nevertheless, Steiner's anarchism had been an important inspiration to Marx and Engels to establish the communist thought, which can be regarded as a milestone of the transition of communism. (1984)^[9]

4. CONCLUSION

Above all, the point I make in my analysis is to support the view that humanity is the dominant factor in international politics. The current status of international studies into the field of human nature, from the good and evil parts of the occurrence of different events to find the reasons. Human nature is not immutable. In different

backgrounds and situations, human nature plays different roles and results in the same event. From the perspective of the relationship between humanity and politics, humanity decides politics, politics shapes humanity, and the change of humanity and the change of politics are unified in people's social practice. The shaping or influence of politics on human nature is premised on the basis of human nature, and only the politics in line with human nature can exist for a long time. Plato divided human nature into good and evil, and once politics exceeded the need for "evil," it became oppressive. In short, there are still things in politics that are irrational, and to a certain extent paradoxes. The political part of the discourse and thought of the philosophers I mentioned is indispensable to the speculation and study of human nature. Although philosophers differ on the paths of human nature and politics, they are at least in agreement with the complementary relationship between human nature and politics. That is, "people's political life is established under the guidance of certain political thought, and political thought is based on the view of human nature." Therefore, the dominant position of human nature in politics and international politics is summarized.

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