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History of International Relations

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Introducción

The article is written by our aim to enable readers to acquire a brief knowledge of International Relations before an evolving in academic discipline. Although we have written it with introductory level foremost in mind, making it possible for readers to prepare swiftly in case of their future academic study of IR discipline.

The article introduces historical basis of International Relations. Our aim of article is not only to emphasize a brief practical reality of International Relations in our everyday lives but also to give an ability to readers to compare IR history with their own analogies and to connect that practical reality of International Relations as in everyday every once live how can be a state system and social concept merged with harmony to each other.

For almost half a century, social scientists have been attempting to formulate scientific theories of International Relations. In any event, most of the theory that today provides that intellectual superstructure for the study and or understanding of International Relations is not the result of the kind of scientific inquiry that most scientists would approve it. Meanwhile it fails predictably, it nevertheless offers an exciting array of heuristics that can help us indentify what happens "out there" in the phenomenal domain which we call International Relations. Interpreting of International History means attributing significance to events. All event are part of patterns, and in this context patterns may represent beginning or ending, causes or consequences. They may also be symbols of continuity or change.

Realism or political realism has been the dominant theory of International Relations since the conception of the discipline. The theory claims to rely upon an ancient tradition of thought which includes writers such as Thucydides (Meline dialogue), Machiavelli,(realism and political Idealism)



and Rousseau. Early realism can be characterized as a reaction against interwar idealist thinking. The outbreak of World War II was seen by realists as evidence of the deficiencies of idealist thinking.

The precursor to liberal international relations theory was "idealism". Idealism (utopianism) was a term applied in a critical manner by those who saw themselves as "Realists." Neo-liberalism, liberal institutionalism or neo-liberal institutionalism is an advancement of liberal thinking. It argues that international institutions can allow nations to successfully cooperate in the international system. Constructivism, social constructivism or idealism has been described as a challenge to the dominance of neo-liberal and neo-realist International Relations theories. World-system theory argues that globalized capitalism has created a core of modern industrialized countries which exploit a periphery of exploited "Third World" countries. These ideas were developed by the Latin American Dependency School. "Neo-Marxist" or "New Marxist" approaches have return to the writings of Karl Marx for their inspiration. Key "New Marxists" include Justin Rosenberg and Benno Teschke.

Feminist approaches to International Relations became popular in the early 1990s. Such approaches emphasises that women's experiences continue to be excluded from the study of international relations. The feminist international relations scholar Jacqui True differentiates between empirical feminism, analytical feminism and normative feminism. Empirical feminism sees women and gender relations as empirical aspects of International Relations. Analytical feminism refers not to the "biological" differences between men and women but the social constructs of masculine and feminine identity. Regime theory holds that the international system is not in practice anarchic, but that it has an implicit or explicit structure which determines how states will act within the system. State Cartel theory imported its terminology from the classical "Cartel Theory" of economic enterprises and thus is much more concrete than "Regime Theory". On the field of International Relations nation states are searching advantages by cooperation or by fighting out conflicts. But from a certain degree both of the compaction of International (economic) Relations and of the development of military technology war discards more and more as a method of conflict.

International Relations theories can be roughly divided into one of two epistemological camps: "Positivist" and "Post-positivist." Positivist theories aim to replicate the methods of the natural sciences by analysing the impact of material forces. They typically focus on features of International Relations such as state interactions, size of military forces, balance of powers etc. Post-positivist



epistemology rejects the idea that the social world can be studied in an objective and value-free way. It rejects the central ideas of neo-realism or liberalism, such as "Rational Choice Theory," on the grounds that the scientific method cannot be applied to the social world and that a science of International Relations is impossible.

In International Relations, a story from game theory called the "Prisoner's Dilemma" is often used to illustrate the motivations and actions of actors. Because states exist in a security dilemma, they, like the prisoners, cannot trust one another enough to cooperate. Liberals, in contrast, believe that the institutions (formal and informal) can change the incentives that prisoners face and allow them to cooperate.

The purpose of the state mainly is the safety. Indeed, the natural laws (as validity, impartiality, modesty, mercy and (in general) behavior in relation to others, how we would wish, that acted in relation to us) in itself, without a fear before any force, which is declaring them to observe that laws, contradict to the natural passions, which are begetting us to predilection, pride, revenge and etc. And the agreements without a sword are only words, which are not in forces to guarantee the safety to the person. That is why, despite of presence of the natural laws (to which each person follows when he or she wishes to follow them and when they can do it without any self danger), everyone will be and can use quite lawfully his physical strength and dexterity to secure himself or herself from all the other people, if there is no established authority or the strong enough authority to provide the safety to us. And everywhere, where people used to live as the small families, they plundered each other; it was considered so compatible to the natural law, that the more the person could steal, the more it reflect credit to him. In these affairs people did not observe any other laws, except the laws of honor.

The amalgamation of the small number of people can't be the guarantee of safety, because the slightest addition to this or that side gives to that side a big advantage in physical strength, which quite provides to it a victory and consequently encourages it to the conquests. The quantity of forces, to which we can trust our safety, is not defined by any number, but it defined by the ratio of these forces to the forces of the enemy; in that case it is enough for our safety, when surplus of the enemy's side forces is not so big, that it could turn an outcome of war and stimulate the enemy to attack.



In each century, as if following a certain law of the nature, it seems like there is the side, which is possessing the power, will, and also the intellectual and moral stimulus, which are necessary to bring all system of the International Relations in accordance with the own values. In XVII century France, during the time of Cardinal Richelieu, has offered the new approach to a question of the International Relations, based on principles of the state-nation, and which was proclaimed the national interests as the ultimate goal.

The occurrence of America in the International Policy (Affairs) has turned into the triumph of belief over the experience. In 1917 since the moment America entered the International Political scene, it has been assured of its own forces and convinced of justice of the ideals that the main international agreements of this century became an embodiment of the American values, starting from League of Nations and the Kellogg–Briand Pact including the Charter of the United Nations Organization and Final Act of the Helsinki Conference.

The European countries have selected the forces balance concept as a way of settlement of interstate relations not at all because of the hostile passion to quarrels and variances or because of the affection to the intrigues, which was typical to the Old World.

The system of forces balance did not assume prevention of the crises or even the wars. Functioning normally, in accordance to the plan, it only limited the scales of conflicts and the opportunities of some states to dominate over others. Its purpose was not so much the peace, as the stability and moderation. Inherently the system of forces balance is not in a condition to completely satisfy each member of the international community; in the best way it works when it is capable to lower a level of the dissatisfaction to such degree at which the offended side does not aspire to subvert the international order. Theorists of system of forces balance often represent the case so, as if it is the only natural form of the International Relations. Actually the system of forces balance in history of mankind meets extremely seldom. To the western hemisphere it is totally unknown, and in territory of modern China last time it was applied in the end of an epoch of "the battling Empires" more then two thousand years ago. During the longest historical periods for overwhelming part of mankind the typical form of government was Empire.



From the intellectual point of view, the concept of forces balance has reflected belief of all largest political thinkers of the Age of the Enlightenment. According to their belief reports, the Universe, including sphere of policy, was functioning on the basis of the rational principles and counterbalancing each other.

In 1914 there was a crisis which nobody has wished to leave voluntarily. The Europe after the disaster of the First World War has not returned to itself the position of the world leader. As the main player there appeared the United States, but Thomas Woodrow Wilson has soon let everyone know, that his country refuses to conduct game by the rules of Europe.

In the days of "Cold War" the unique approach, which was inherent only to America, to questions of International Affairs (foreign policy) was extremely adequate to the challenge. In conditions of the deep ideological conflict only one country the United States possessed the whole set of potentials political, economical and military for the organization of defense of the non-communistic world. In the world of "cold war" times the traditional concepts of force have been significantly undermined. In the majority of the historical situations took place the synthesis of military, political and economical power, and in sight there was certain symmetry in whole. During "Cold War" various elements of power began be separated precisely from each other. In the military attitude the former Soviet Union is the superpower (super-state), and in economical sense is weak. Other country quite could be the economical giant, and in the military attitude – could be of a small size, as in case of Japan.

The International system of XXI century will be characterized by a seeming contradiction: the fragmentation, on the one hand, and growing globalization, on the another hand. At a level of relations between the states the new order, which has come instead of "Cold War", will remind the European system of states XVIII-XIX of centuries. Its components will be, at least, the United States, the Europe, China, Japan, Russia and, probably, India, and also great variety of the average and small countries. At the same time the International Affairs for the first time will gain truly global character.

The Europe is the unique part of the modern world, where the system of simultaneous existence of the states was functioning, is the native land of concepts of the state-nation, the sovereignty and of

the forces balance. These ideas dominated over the International Affairs during almost three centuries successively.

Being broken off between obsession of vulnerability and missionary eagerness between requirements of the Europe and temptations of Asia, Russian empire always played the certain role in the European forces balance, but in the spiritual plan never was its part. Since times of the Congress of Vienna, Russian empire entered the armies on foreign territory much more often, than any of other large powers. Analysts often explain Russian expansionism as derivative of sensation because of the absence of safety. However, Russian writers much more often justified aspiration of Russia to expand the limits with its messianic calling (mission). Moving forward Russia seldom showed feeling of a measure or any sense of proportion. Post-communistic Russia has appeared in borders, which does not have historical precedent. As well as the Europe, it will be compelled to devote a significant part of its energy to reconsideration of own essence. Whether it will aspire to restoration of its historical rhythm and to a reconstruction of the lost empire?! Proceeding from what principles and what methods it will react to distempers at the borders, especially on changeable-restless Middle East?!

China also has appeared face to face with world order new to it. During two thousand years the Chinese empire united the own world under sovereignty of the emperor. To tell the truth, from time to time this order showed own weakness. Wars in China happened not less often, than in the Europe. But as they were usually conducted between applicants for imperial authority, they had more likely civil character, than external, and sooner or later inevitably led to the occurrence of new central authority.

Prior to the beginning of XIX century China never had the neighbor, capable to challenge its superiority, and did not even think at all that such kind of state can appear. And still it was the strategy in case of force-majour what we may call "Case of Emergency," instead of daily functioning system like the European balance and consequently it has not generated the constant diplomatic mechanism typical to the Europe. Later, when in XIX century China has appeared in humiliating position as the object of the European colonialism, after the Second World War has entered into the multilane world, what is unprecedented in it's history



Japan also severs all the contacts with the external world. During five hundred years, down to the moment when it has been violently "opened" by Commodore Matthew Perry in 1854, Japan did not condescend at all to taking care of creation of forces balance among the barbarians resisting each other or about purchase tributaries as it was done by China. Having fenced off from the external world, Japan was proud in own way of the unique customs, supported own military tradition in civil wars and based the internal device on conviction that its extremely original culture is unreceptive to foreign influence. Within "Cold War", when the basic threat of safety of Japan was the Soviet Union, it was able to identify the foreign policy with a policy defended from it on some thousand miles in America. The new world order with its variety of challenges will almost inevitably force the country proud of its past to reconsider former orientation to the unique ally.

Japan will obligatory become more sensitive to forces balance in Asia, than America which is located in other hemisphere and is focused on other three directions: Atlantic, Pacific and South American. China, Korea and Southeast Asia will get for Japan absolutely other value, than for the United States, and it will be an impulse for more independent and more focused on own interests Japanese foreign policy.

Never before was existed the order, which should combine the attributes of historical systems of forces balance with universal democratic thinking, and also promptly developing modern technologies. In the retrospective plan, it seems like all the systems of the International Relations possess inevitable symmetry. As soon as they are created, it becomes difficult to imagine other choice, though the choice is wide and diverse.

And still the eminence and wreck of former world orders - from Peace of Westphalia up to nowadays is a unique source of experience on which it is possible rely on, trying to understand, what sort the challenges can be thrown to faces of the modern statesmen. The lessons of history are not automatically comprehensible guide to action; the history teaches by analogy, casting light on similar consequences of comparable situations. Each generation should define for itself, which circumstances actually are comparable.



The starting point of functionalist present functions of society that need to be addressed and hypothetical relations constructed by ideological paradigms hence the famous functionalist of society.

Neo-functionalists tend to view politics in the neo-functionalists envision alliances of economic institutions as the scrutinized growth and operation of the European Coal. Specifically the relationship between functionalism and "Integration Theory" and most general form the term integration refers to International Relations the concept refers to the changing relations establishment of empires International Integration must be achieved confined scale below that of global integration. Regional Integration has although the process is more frequent today older times thus focused on constitutionalism. This concept is largely derived from security alliances for example; calls into question the war. An alternative theory has served as both a starting point and is an intellectual ancestor to all of these schools a socialist society who advocated equality in tended to be very nationalistic focusing on equalizing wealth and fruitful partnership. The starting point of functionalist present functions of society that need to be addressed and hypothetical relations constructed by ideological paradigms hence the famous functionalist of society. Nationalism reduces traps and limits social development while function Political actors in general is now immutably set in the last resort the form servant and instrument of change "Mitrany." Mitrany's Theory" of refine many of the elements of integration theory. Schmitter hypothesized that political actors and with at least some centralized administration centralize governance can be replicated on the international level key studies supporting this argument economic interests but also politically possible for to produce political unity more efficiently. As domestic governments evolve into efficient almost universally seem to be in the fore front sweep the political groups into the momentum. The fusion of economic political infrastructure suitable for sustaining advanced industrialism such as the eased into forming a political union groups political parties and other political actors who participate in the economic groups are caught up in the integration process manage these new tasks the expectations force behind international integration.

Today, when the world is developing year by year, it becomes obvious to shape the way of thinking, the way of more actively coordination of policy methods in order to ensure strengthening cooperation among countries as in regional as well as in global level. The great achievement of 20th century was the establishment of legal and institutional frameworks enhancing cooperation among nations. After



the two world wars it became inevitable to create common rules and standards of living for entire world society.

We grow in mind and experience thanks to our predecessors, who are supposed to be more skilful and cleverer than we are. That is a common pattern, but just only one side of coin. Sometimes some historical events cause serious changes and after that the knowledge and experience piled up by several generations, become obsolescent and inappropriate. Under such circumstances, in order to keep in pace with progress, we need some additional sources of receiving knowledge and then give a good example to those who still did not decide his way.

We often ask questions in our private conversation on political issues and as global are those questions as easier we are trying to give answers on them. To be a good politician of your country and have an ability to feel the palpitation of the modern world, it gives you an ability to merge with harmony and with secure your country interests and the modern world with each other, so that a country itself became one of the functional cell in the world palpitation. But, for politicians who represent states with a strong economy, a strong army or are on the stage of their rapid technological development, may become a moment, just a second despite everything, when they truly feel that they are powerless at all. And this is not a circumstance which we can call expression of State weakness; this is a circumstance where "Thread of Injustice" exists and here is everything said.

Despite it is unfinished fight, fight that has only one reason for customers to make it as a natural law as possible in political life, we believe that someday it will become not an honor at all for us. And if we do not we would wrote about something another issue not this article but, for example; an essay about "End of History" Some alive essences as, for example, bees and ants, live truly amicably with each other (therefore Aristotle has ranked them as public creations), and meanwhile each of them is guided only by the private judgments and aspirations, and they do not possess the ability of speech by means of which one of them could inform another what it considers necessary for common welfare. Therefore somebody, possibly, will want to find out, - why the human kind cannot live in the same way?!

Once, University Professor gave a question – to how It is possible to handle for example; if President of country asking to write such kind of speech for him on which you already have your different point of view?! Different ideas should be introduced not only in the original form, but also with modifications



to fit the local needs. If this happens, the transformed idea is not really so passive or weak or declined at all. It is taking advantage of external stimuli. And meanwhile realistic ideas of others are restricted by someone who, had already its own it does not mean that other can wait while world became more wonderful for them. Because once in a life you have to decide something that will make you stay as a man.

Scientists-researchers analyze functioning of the international systems, but statesmen create them. Also there is a huge difference between vision of an analyst and the statesman (governor). The analyst is in forces to choose, which problem he wishes to investigate, while the problems itself fall down by on the governor. The history will judge him on the basis of that, how much wisely the statesman managed to carry out necessary changes and, that the most important, up to what degree he has managed to keep the world. That is why studying of how statesmen solved a problem of an establishment of the world order is not an ultimate goal and likely is the beginning for more comprehension of modern diplomacy. Also it is impossible to disagree with the words of the book, which are taken from the Spanish proverb: "Hey, traveler! - That it is in accordance with International Relations too, - "the road does not exist - The walker himself creates them".

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