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### Kant's Peace and Progress

Kant's sweet dream of peace and the possibility of progress are contingent on a few factors. The first being the state's establishment of a constitutional republic; secondly, the formation of a world-wide league of nations; thirdly the acceptance of universal hospitality with the international right to all land; and fourthly, the recognition that progress is not proven by historical facts, but the acknowledgment that progress resides in how history's spectators think. With these four conditions, Kant argues peace and progress can be accomplished.

Kant's primary condition lies in the state's duty to her constitution and the stability which will follow. The first step derives from a state established harmony in which the civil constitution governing man is founded on the principles of individual freedom, equality, and common legislation. Kant conceptualizes this in the form of a republic where civilians are no longer subjects to authority, rather they are transformed into serving citizens of the state due to the separated executive and legislative nature of a republic. Peace and stability will follow because unlike the feudal subjectivity of civilians or the bourgeoisie revolting against the wealthy land-owning class, in a constitutional republic, citizens will serve and partake by having a say in the constitutional processes of the state.

Kant's second condition is the establishment of a worldwide league of nations. A subsequent result of the former criterion given that only one nation vowing herself to republicanism and universal peace would prove trivial if collective nations do not hold nations accountable. A league of nations would uphold international law and prevent aggression that crosses state borders— ultimately fighting to maintain peace on a global level. Kant argues for a

league of nations because his main focus lies in nonaggression. This leads him to dispute standing armies, argue that treaties must lead to genuine, lasting peace, challenges countries holding debts to other states, and contends that another state cannot interfere with another state's constitution— all of which coincide with his steadfast message that pacifism with other countries will ultimately lead to lasting peace within the state and worldwide.

Another condition Kant inaugurates is the concept of universal hospitality which is founded on the theory that all men have the common right to possess the face of the earth by virtue since it belongs to no one. In other words, the earth— although states may claim their boundaries to portions of it— is owned by no single power but the human race and consequently a global citizenship ought to be established. Kant's fight for universal toleration of human beings— ergo universal peace— aligns with other conditions he suggests like no state should come under the dominion of another state by inheritance, exchange, purchase, or donation. Again, Kant's holistic argument for peace and progress resides in communal acceptance, political freedom, and international cooperation.

However, Kant's caveat with progress and peace is that progress does not exist by studying history books or facts; rather it dwells in the minds of the spectator— a ideological mental conclusion made by humans which have some tendencies that can be measured. And the tendencies always point to the same conclusion: humans are rationally pacifists; and Kant argues the conditions stated above are the necessary requirements to satisfy human's desire for pacifism, and accordingly, for the possibility of universal peace and progress.