

THE RELEVANCE OF PERPETUAL PEACE IN HENRY VAN DYKE'S *ASHES OF VENGEANCE*

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Abstract

This paper explores the concept of perpetual peace in Henry van Dyke's flash fiction entitled *Ashes of Vengeance*. The story revolves around the harsh city of Dun, where a man, known as the avenger, seeks revenge for the death of his family. He escapes prison and offers a secret pathway to take over the city to the chief of the besiegers, Alaric. However, upon seeing the city's current state, he changes his focus to peace. Then, how is perpetual peace related in Henry van Dyke's *Ashes of Vengeance*? Through Immanuel Kant's theory of perpetual peace, stable peace occurs when all people, governed by universal rule of law, rather than proprietary rulers. In this story, the proprietary ruler is represented by the people of Dun, while Alaric represents the person who wishes to rule according to universal law. Using qualitative analysis, the paper concludes that individuals can achieve stable peace if people do not commit an act that would make a possibility of peace impossible for the future, and that perpetual peace will gradually be achieved.

Keywords: *Ashes of Vengeance*; van Dyke; Immanuel Kant; Perpetual Peace

Abstrak

Tulisan ini mengeksplorasi konsep perdamaian abadi dalam karya Henry van Dyke yang berjudul *Ashes of Vengeance*. Cerita ini berlatar kota Dun dengan seorang pria, yang dikenal sebagai pembalas dendam, berusaha membalas dendam atas kematian keluarganya. Dia melarikan diri dari penjara dan menawarkan jalan rahasia untuk mengambil alih kota kepada kepala pengepung, Alaric. Namun, setelah melihat keadaan kota saat ini, ia mengubah fokusnya ke perdamaian. Lalu, bagaimana perdamaian abadi direfleksikan dalam *Ashes of Vengeance* karya Henry van Dyke? Melalui teori perdamaian abadi Immanuel Kant, perdamaian yang stabil terjadi ketika semua orang, diatur oleh supremasi hukum universal, bukan oleh penguasa yang berkuasa. Dengan menggunakan analisis kualitatif, artikel ini memaparkan bahwa setiap individu dapat mencapai perdamaian yang stabil jika masyarakat tidak melakukan tindakan yang akan membuat kemungkinan perdamaian menjadi mustahil di masa depan, maka perdamaian abadi akan tercapai secara bertahap.

Kata kunci: *Ashes of Vengeance*; van Dyke; Immanuel Kant; Perdamaian Abadi

INTRODUCTION

Literature is a form of human expression, the result of imagination and expression of thoughts, feelings, and experiences. Flash fiction as one of the forms is a short piece of fiction, tells a story with plots, characters, and is written under 1.500 words (McCormack, 2021, Naimou, 2021). It is interesting how the writer manages to attract the reader with a few words or sentences, allowing them to understand the plot and conflict. Additionally, the writer successfully pours their thoughts into this form of written media with minimal sentence length, making it short yet consequential.

Therefore, flash fiction is easily accessible and can be read repeatedly without wasting time, saving readers time and effort (McCormack, 2021, Naimou, 2021). With the use of a close reading method, it allows readers to complete their reading within 10-15 minutes. This is highly beneficial for those who enjoy reading simple and quick content. This method is particularly helpful in dealing with heavy conflict in fiction and challenging language use (McCormack, 2021, Naimou, 2021). This paper's writers employ this method to dive deeper into the story that is discussed further.

Henry van Dyke was an American author known for his short stories, poems, and essays, which were filled with sympathy for people, love of religion, and a reverent view of life. His 1918 short story, *Ashes of Vengeance*, tells the story of a fugitive who agrees to pass the Visigoths through a secret pathway in the city on conditions that he will charge a price (van Dyke, 1918; Kwon, 2020). In the small city of Dun, an act of injustice has been committed. Humiliation and cruelty that persecuted a small family due to starvation and broken hearts.

Starting the fire of hatred and intriguing an idea of getting revenge, the man who called himself as the avenger is willingly exchanging the information of the secret pathway into the city to Alaric, the leader of the besiegers in terms of an army that he can lead (van Dyke, 1918; Kwon, 2020). With fiery anger within his heart, he sets the plan on getting revenge for his loved ones and for the humiliation he had received for the past years. However, all of that hatred burnt out after seeing the current state of the city. His wrath sank within him, and changed his focus into bringing peace to the city.

Among social life, peace can be the good way to hold violence and conflict. Peace may also help them settle down (Kwon, 2020; Pratap, 2020). They need someone who can be in the middle of arguments to take a little peace between them and solve it. It is because some people usually get irrational and more illogical when they lose their mind because of how much pressure they got (Kwon, 2020; Pratap, 2020). So, perpetuated peaceful situations were used to help them calm down and gave them some space to clear their thoughts. By stating so, perpetual peace could be obtained furthermore.

Personal experience should not push people to overthink more. It should bear more peaceful indications so that they could have some rest to clear their minds and also to have the good energy to keep supporting them (Holland, 2016; Kieliszek, 2020). Some people get stressed over problems they could not solve in the past. They overthink, which causes them to lose a lot of focus and affect their daily lives. The only answer and thing they need to do at least, just take peace of their past and let it be rather than bringing them and keeping them hanging inside their mind (Holland, 2016; Kieliszek, 2020).

This paper explores the implementation of peace, ethics, and human rights in Henry van Dyke's *Ashes of Vengeance*, focusing on Perpetual Peace and Immanuel Kant's concept of universal rule of law over proprietary rulers. In the story, the proprietary rulers are represented by citizens of Dun, while Alaric represents a person who wishes to rule according to universal law. Alaric in the story symbolizes the encouragement of peace, as he believes in a change in humans or circumstances that upholds human rights due to his belief in change (van Dyke, 1918; Kwon, 2020).

The story described how Alaric agreed to give the avenger a troop of soldiers to seek revenge, prompting the question of whether this act of peace can be considered a long-lasting peace, as per Kant's theory. Alaric believes that the avenger's character's intentions to seek revenge on Dun citizens will change if he witnesses the city's current state, even knowing the avenger's reason for seeking revenge.

METHOD

The writers use qualitative research to analyze Henry van Dyke's flash fiction *Ashes of Vengeance*, a descriptive and interpretive approach. The data is collected through observation, literature study, and careful observation techniques. The researcher reads the story multiple times with a close-reading method and observes the storyline of the fiction. They also read previous studies related to the theory or story fiction as a form of literature study to support secondary data. The study aims to understand the relationship between Immanuel Kant's Perpetual peace and Henry van Dyke's flash fiction, aiming to provide a comprehensive understanding of the subject matter. This paper analyzes and

collects data from fiction, previous studies, and Immanuel Kant's book Perpetual Peace. This research explores the connection between deontological ethics and the application of Kant's fundamental tenants with this fiction and implementation in human life, aiming to understand its objectives and implications, such as: (1) To find out the true form of peace in society (2) To find out how ethics affecting the society (3) To find out the relations between the story's condition with society.

FINDINGS AND DISCUSSION

***Ashes of Vengeance* in Its Socio-Cultural Contexts**

Ashes of Vengeance is a flash fiction written by Henry van Dyke in 1918 (van Dyke, 1918; Olonisakin, et al., 2021). It is a story about inappropriate public behavior towards certain individuals. Inversely proportional with the concept of peace about tranquility, respect and goodwill. The background of the story is about an act of unequal justice and cruel treatment of a society that causes permanent disturbance to the main character of the story (van Dyke, 1918; Kwon, 2020). Definition of peace, which is a societal harmony and friendship that is implied by showing efforts on how to achieve peace itself.

The writers of this paper are focusing on the three main parts of the story. The first part explores the situation of Dun city that affected the character (van Dyke, 1918; Olonisakin, et al., 2021). The component that supports this part is written in the beginning and ending of the story as explained. Secondly, the writers are discussing Alaric and Avenger, the two main characters of the story (van Dyke, 1918). Though there is not much of an explanation about Alaric physically, there are a few explanations of his character regarding good and bad deeds of him.

As for the Avenger, there are some helpful explanations about his past that supports this part. Lastly the writers discuss some events that are related to the theory's indicators (van Dyke, 1918; Olonisakin, et al., 2021). There are three indicators according to Kant's theory which are represented in the story. These parts are all related because it is showing how the disturbance occurred and an act of forming peace throughout the story. The supporting data represents the form of quotation with the simple conclusion underneath it.

"Dun was a hard little city, proud and harsh...", (van Dyke, 1918).

The above quotation shows that the story takes place in a city that was built upon high rock, meaning it is on the edge of a cliff. The sentence also shows the understanding of individual pride, an act of domination that starts a conflict with the result of resentment. The characteristics of the city mentioned above explains how they are against the idea of initiating peace, let alone perpetual peace (van Dyke, 1918; Olonisakin, et al., 2021). It shows such negative characteristics that do not uphold peace, togetherness, and kindness. Instead, it is filled with envy, arrogant, and cruel people.

There is envy as an emotion that desires someone else's fortune and also arrogance as an act of exaggeration (van Dyke, 1918; Bethari, et al., 2023). Both of these emotions lead to an act of domination which then turns into an end of relation between humans, generating class difference in society. As a result, there is an endless war between humanity (Calista, et al., 2024; Kant, 1795; Tampio, 2017). However, if both envy and arrogance were replaced with generosity and humbleness, they will lead to a different ending. Generosity is the quality of being kind while humble is showing a modest or low estimate of one's own importance. It is

kindness that should be spread by the people of Dun that will initiate peace, especially the perpetuated one.

"For thirty years I have lived in Dun, and the people have been unjust and cruel to me. They persecuted my family, because they hated me. My wife died of a broken heart, my children of starvation...", (van Dyke, 1918).

The sentence above shows an act of domination that makes it difficult to achieve peace. In fact, it shows how someone who was peaceful got disturbed. Any behavior that disturbs peace is in stark contrast to what Kant has stated (Kant, 1795; Tampio, 2017). In this case, an act of disturbance is committed by society and as a result resentment grows which leads to a possibility of impossible peace. The vengeance in this story is clear in this quotation (van Dyke, 1918; Olonisakin, et al., 2021). It is proved by the situation of being persecuted and even hated by the society.

"The man was haggard and torn. His eyes were wild, his hands trembling. (van Dyke, 1918).

The quotation above shows the physical appearance of the fugitive man that had escaped the prison of Dun city. It implies the cruel treatment he had received for a long time in prison. His trembling hands show rhythmic movement, oscillating back and forth to a certain amplitude and beyond the control of the body (van Dyke, 1918; Olonisakin, et al., 2021). The condition is implying to an expression of stress and anger. His eyes looked furious or out of control, showing hatred and flames of revenge.

"I ask only the right to revenge my sufferings upon those who have inflicted them, when you have taken the city."

"It is a fair price,"

"...and I will pay it. Tell me the way to take the city, and I will leave at your command

a troop of soldiers sufficient to work your will on it afterward.” (van Dyke, 1918).

The sentence above indicates the intention of the Avenger. It also indicates that he will be leading an army to achieve an unstable peace. The Avenger made an offer to exchange information regarding the situation in the story to enter the city with a troop of army where he would lead them to seek his revenge (van Dyke, 1918; Olonisakin, et al., 2021). Then, his deed leads to another war and an endless war that keeps on repeating itself due to hatred and revenge. Such a treaty will be a mere truce and will not give rise to perpetual peace. It will cease, but it will be difficult to preserve more.

“It was like a city of the dead, and the bodies of those who had been killed in the last defense, lay where they had fallen. Empty and silent were the streets where lie had so often walked in humiliation. Gone were the familiar faces that had frowned on him and mocked him. The houses at whose doors he had often knocked were vacant. His wrath sank within him, and the arrow of solitude pierced him to the heart.” (van Dyke, 1918).

The remark emphasizes how the city changes when the Avenger arrives, inspiring sympathy and leading the person to change his priorities from getting even to bring peace in the city of Dun (van Dyke, 1918; Olonisakin, et al., 2021). The current situation of the city which is the exact opposite from the beginning of the story or from the memory of the character, Avenger, that seems very concerning.

As the quotation above mentioned, it shows how people who used to be unfair to him, now feel the same thing as he has experienced before. It is that their previous behavior that was detrimental to others is

now detrimental to themselves. It becomes a disaster or epidemic that claims many lives (Calista, et al., 2024; Paffenholz, 2021; Wirnoto, 2023). It is shown in the sentence above, how their behavior in the past when they were in a critical situation actually hurt other individuals. Then, it also has such abundant potentials to ultimately lead to war in the future.

“But the fire of hatred is burnt out, and in the ashes of vengeance we are going to plant the seeds of peace.”

“...to ring the bells when peace comes to the city.”

“Ring now”, (van Dyke, 1918).

The sentence above explains the situation of the Avenger, a man who once sought revenge, now seeks peace in the city of Dun by avoiding more conflict and focusing on achieving peace. The story uses the idiom “ringing the city bell” to signify declaring peace and achieving success (Paffenholz, 2021; Wirnoto, 2023). This story emphasizes inner peace and ethics, as well as the importance of doing good for others to bring positive results. The ringing of the city bell signifies the success of bringing peace to the city, starting with forgiveness and kindness.

The Conditions in the Realization of the Kantian Perpetual Peace

Speaking about peace and its perpetual sense, Immanuel Kant states that the condition must happen among nations. It is because the nations are described as such autonomous entities in which every single aspect could be considered and decided deliberatively (Kant, 1795; Tampio, 2017). Later, nations and states become one matter especially in the sense of regional and worldly levels. Then, the ideas of nations in the wider sense of international societies work like widened communities as well. That is why the posture of a nation on

a worldly level is quite similar to the idea of individuals in societies. In this case, nations could also be mentioned in line with the role of individual beings (Kant, 1795; Anadza & Pasopati, 2023). Therefore, speaking about nations in the Kantian term of perpetual peace is similar to speaking of the deeds of individuals.

Kant's Preliminary and Definitive Articles are a set of conditions that guide the formation of treaties for perpetual peace. These conditions aim to eliminate anything that hinders or threatens the peaceful co-existence of nations. These negative forms of peace are classified based on principles of right governing different situations in which nations find themselves; during war, when a treaty is concluded, and when they are living in a state of peace (Paffenholz, 2021; Wirnoto, 2023). The six Preliminary Articles are divided into three groups: war should not increase national hatred, treaties should be concluded with an honest desire for peace, and nations should not threaten another nation's political independence or existence, which can lead to a fresh war. There is no right of intervention between nations, and states cannot be inherited or conquered subversively in force (Paffenholz, 2021; Wirnoto, 2023).

When discussing foreign relations, Kant referred to the state as a "moral person." Despite all the emphasis paid to his contribution to the theory of world politics, very little has been written about the terminology Kant used to describe the state. The moral personality of the state has shifted arguments in different directions when it has been noticed (Kant, 1795; Anadza & Pasopati, 2023). In contemporary view, when Kant referred to the state as a moral person, he meant to imply that it had obligations to both it and other people, out of which it might be forced to depart from the global condition of

nature. Furthermore, it is clearly rejected that states may be legally forced to join a world republic or state of nations (Holland, 2016; Wirnoto, et al., 2023).

There are several aspects as requirements of perpetual peace in the Kantian sense. The first one is that no nation shall violently interfere with the constitution and administration of another (Kant, 1795; Anadza & Pasopati, 2023). The bad example given by one free person does not harm another. If inner strife has not reached the state, the interference of other powers would violate the rights of an independent nation struggling with internal discord. This would make the autonomy of all states insecure. An argument that a foreign interference in a state's internal dissension is not authorized by the offense it causes to its subjects (Kant, 1795; Akbar, et al., 2023). Interference by foreign powers would infringe on the rights of an independent people struggling with internal disease, rendering the autonomy of all states insecure.

If the understanding of this domain is indicated from an individual perspective, then it is clear that it is a relationship between individuals and a community. That someone should not interfere in matters that are internal to a community because this can affect it from inside and out (Paffenholz, 2021; Wirnoto, 2023). An interference from individuals can cause problems that will later divide the certain unity. This matter may spread to even bigger problems that may or may not affect the society.

The second one is that no nation at war with another shall permit such acts of war as shall make the mutual trust impossible during some future time of peace (Paffenholz, 2021; Wirnoto, 2023). Confidence in the enemy's character is crucial for peace and preventing extermination. War is a sad recourse in the state of nature, where states assert their

rights through violence without a tribunal. Justice lies in the conflict, but no punitive war is possible (Kieliszek, 2020; Olivier, 2024). In addition, a cooperative relationship or anything that is based on revenge or hidden intentions to destroy trust can have a bad impact on the relationship, and it is certain that war will happen again.

Looking from an individual point of view, a cooperative relationship or anything that is based on revenge or hidden intentions to destroy trust can have a bad impact on the relationship (Bethari, et al., 2023; Olivier, 2024). There will be hostility again if a new problem arises from one of the group members starting a new commotion which will affect the peace between the relationships that have just been established (Kieliszek, 2020; Olivier, 2024). Peace should happen based on sincere situations, not through any competitive matter that will only produce further conflicts in the future.

The third one is that no state at war with another shall countenance such modes of hostility as would make mutual confidence impossible in a subsequent state of peace especially in all matters of treacheries (Kieliszek, 2020; Olivier, 2024). War or any conflict is a form of asserting a right by force, but it is not an expedient means of doing so. In nature, no court of justice exists, and neither party can be considered an unjust enemy. However, between states, punitive war is not possible due to the lack of superior and inferior relations. A war of extermination would only bring about perpetual peace in the graveyard of the human race, so all means leading to it must be forbidden (Kant, 1795; Akbar, et al., 2023). Some laws are strictly valid without regard to circumstances, but their enforcement can be legitimately postponed as long as the intended ends are not lost.

Generally speaking, war is a violent conflict between countries, governments, or human groups to exercise domination in disputed areas, often involving rebels and militias. Speaking from a smaller perspective as an individual, a conflict between one person and an organization in society is possible to occur if there is an attempt to exterminate each other (Kant, 1795; Akbar, et al., 2023). This may affect the future of one's group according to what the victim has throughout their life.

The fourth one is that no treaty of peace shall be regarded as valid, if made with the secret reservation of material for a future war. Peace signifies the end of all hostilities and is not a mere truce. It eliminates the causes of future wars, which may be unknown to the high contracting parties. Both parties are exhausted and have no intention to continue the war. This idea relies on the goodwill between two parties (Kant, 1795; Akbar, et al., 2023). If this one relates to individuals, Any cooperation should happen because both have intentions to do good to the other. In this sense, vengeance is not permitted since it will only shape another war in another form. The main idea is rather to find out best intentions that will prolong the cooperation in further interactions as well.

The indication of perpetual peace could also be emphasized through the matter of preserving peace itself. Preservation of peace is always beneficial since it will prolong any life on earth (van Dyke, 1918; Olonisakin, et al., 2021). By stating so, it could also end the vicious circle of following hatred, revenge, and anger. Perpetuated peace is also to have peace in every single aspect that people have. It is needed in the heart of everything. If people refuse to preserve peace, any kind of bad deed will slowly dominate them. It may be empowered by indications of powerful

anger, but it will also devour themselves as well (van Dyke, 1918; Olonisakin, et al., 2021). If it comes to the surface, then nothing will prolong but suffering.

The idea of perpetual peace is also about establishing good relationships with other people around. By doing so, people who have peace make good vibes around and attract people as well (Akbar, et al., 2023; van Dyke, 1918). The attraction is not about powerful domination, but love and affection that will involve anyone who desires goodwill as well. A relationship is not something that is unequivocal. It must be done within human beings since it is used to connect everyone to their own self and others. It is not merely about actions and reactions or even the senses of mere causes and effects (Akbar, et al., 2023; van Dyke, 1918). It is more about interaction in which intersubjectivity is always intact within.

Moreover, peace conditions are also crucial to shape such a sanctuary for more people. The sanctuary is a place where humans can feel safe for their own mind. It is a calm and quiet place where tolerance flourishes everywhere (Akbar, et al., 2023; van Dyke, 1918). People understand each other and positively take care of each other. This is what peaceful situations mean. It is not a place to escape, but to face reality itself. Therefore, more people should realize peace even more to make them wiser than themselves at the moment (Pratap, 2020; van Dyke, 1918).

Conflicts and Its Potential to Perpetual Peace

The story of *Ashes of Vengeance* by Henry van Dyke explains about the story of a man who suffered from family loss and his home (van Dyke, 1918; Pratap, 2020). He was mistreated and his family was taken away from him by force. He then got sent to jail for

a long time and when he got back, he sought nothing but revenge on those who had done him wrong (van Dyke, 1918; Pratap, 2020). He met King Alaric, the chief of the besiegers and offered to share information about a way into the city in exchange of a troop of army for him to lead and go on with his plan. In short, his peace was disturbed by the people of Dun and it inflicted his anger.

Examining further about the Avenger's actions and comparing them with Kant's points, the writers indicate how the actions that the Avenger takes are very comparable to the four points chosen to analyze this paper (van Dyke, 1918; Pratap, 2020). The writers then focus on four main events of the story, which then are analyzed through the points chosen. From this research, the writers hope the readers can understand perpetual peace and implement it in everyday life with moral and understanding values of humanity. It is mainly because literature is a reflection of everyday life as well.

To begin the analysis process, the starting point is understanding the setting place of the story. It takes place in a city built on a cliff, filled with envy, arrogance, and cruelty (Annasai, et al., 2023; Simpson, 2019). These negative characteristics hinder peace and unity, leading to class differences and endless war. However, if these emotions were replaced with generosity and humility, the outcome would be different. Generosity, the quality of kindness, and humility, showing modest or low estimation of one's importance, would eventually initiate peace (Kant, 2022; Obydenkova & Paffenholz, 2021). The city's actions of domination make it difficult to achieve peace, as the people disturb the peace that was once peaceful.

The proof is also followed by the data that explains about the perspective of the character regarding his condition during the time when

he and his family was mistreated. Both of these conditions show the contradictions of Kant's statement that refuses any kind of hostility as it will prolong impossibility of mutual peace (Kant, 2022; Obydenkova & Paffenholz, 2021). At that time, the city was in a condition that could almost be equated with war, because it was being controlled by arrogant people. Therefore, the two data can be linked with Kant's preliminary articles. In this case, societal disturbances lead to further resentment especially in posing various possibilities of impossible peace (Annasai, et al., 2023; Simpson, 2019).

The reflections of peace in that story are used to promote such good, calm, and peaceful environments that enable people to grasp such values as empathy, understanding, and tolerance. The character is also indicated to be more inclined to think clearly, make good decisions, and act with patience and kindness (Kant, 2022; Obydenkova & Paffenholz, 2021). In peace, people are better able to maintain control over their emotions and be better toward others. It is also done to avoid future conflicts as Kant implies. The situation is about being more likely to be able to control one's emotions to make more people understand another's perspective and even also find satisfying solutions for all concerned (Kant, 2022; Obydenkova & Paffenholz, 2021).

The arrogance in this story is also overcome to create a harmonious circumstance. It is syndicated for people who tend to appreciate one another, work together, and build positive relationships with one another. By stating so, the value within is also built. It is serenity that embraces goodness alongside the goodwill of everyone (Kant, 2022; Obydenkova & Paffenholz, 2021). Serenity shapes people's minds and makes them more calm and focused. Without conflict, people do not need to feel anxious, tense, or troubled by problems

that may arise. As a result, they can be more content with their further lives, easier to find peace in their own selves, and more able to enjoy small moments in everyday life (Kant, 2022; Obydenkova & Paffenholz, 2021).

The next data depicts the physical appearance of a fugitive man who escaped Dun City prison, indicating his long-term cruel treatment. His trembling hands and furious eyes express stress and anger, while his furious expression reflects hatred and revenge flames. This leads to the results of the contradiction of Kant's principle that is related to societal disturbances that happened in the story (Kant, 2022; Obydenkova & Paffenholz, 2021). The permanent scars that last for life are not just physical, but also mentally. The rage that is inflicted upon the city is a form of seeking justice and peace within the Avenger's mind and soul.

The writers of this paper pay attention to how the avengers act after learning the latest condition in the city. Based on point three of Kant's Preliminary article, it is emphasized that whatever happens in a war, any party should not let any detrimental action happen again (Kant, 2022; Obydenkova & Paffenholz, 2021). This exchange between the information that the Avengers have with Alaric's troops is an example of it in the employment of assassins. Moving on to how the character responds to the current situation, he immediately begins to think about the future of the city.

Showing the sudden change of course in his mind, from wanting to see those who used to be dominating him throughout his life suffering to make peace instead (Annasai, et al., 2023; Simpson, 2019). The story highlights an inspiring sympathy and shifting priorities to peace. The current situation is concerning, as people who used to be unfair to Avenger now feel the same, leading to a disaster or epidemic that claims many lives.

CONCLUSION

The story of *Ashes of Vengeance* by Henry van Dyke tells the story of a man who suffers from family loss and is mistreated by his family. The Avenger's actions are against Kant's introductory points, as they focus on four main events in the story. The setting is a city filled with envy, arrogance, and cruelty, which hinder peace and unity, leading to class differences and endless war. The character's perspective during the mistreatment contradicts Kant's statement that no state should permit acts of hostility during war, as it would make mutual confidence in peace impossible. The physical appearance of the fugitive man also reveals his long-term cruel treatment, resulting in permanent scars that last for life. The avengers' actions after learning the latest condition in the city are based on Kant's Preliminary article, which emphasizes that no state at war should countenance modes of hostility that would make mutual confidence impossible in a subsequent state of peace. The Avenger's actions serve as a reminder to prioritize peace and justice in everyday life.

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