



THE THREE POSTULATE IDEA: BETWEEN LIMITS AND METAPHYSICAL BELIEFS IN IMMANUEL KANT'S SYSTEM OF PHILOSOPHY

Duncan Matthew Daunan

Universitas Katolik Widya Mandala, Surabaya, East Java, Indonesia

duncan.matthew.121245@gmail.com

ABSTRACT

In the history of Western philosophy, debates about truth and error have continued to develop, reflecting diverse views that have emerged over time. The question of human nature became the center of intellectual attention, expanding philosophical study from speculation to fundamental thinking. Amid this context, Immanuel Kant emerged as a key figure who brought a new approach to philosophical inquiry. Although he spent his life in Koningsberg, his ideas in epistemology, anthropology, ethics, and education gained global recognition and made him one of the most influential philosophers of the modern era. However, his views have also drawn criticism, especially for the inconsistencies that are perceived to support dogmatism, although he originally intended to criticize it. This research analyzes Kant's thought, especially about the limits of human knowledge, metaphysics, and criticism of dogmatism. The method used is qualitative text analysis, which examines Kant's main work, "Critique of Pure Reason," as well as the views of other philosophers. Primary and secondary literature is reviewed to identify inconsistencies in Kant's arguments. The results show that although Kant's philosophical system has made an outstanding contribution, there are significant areas for improvement in the handling of metaphysical concepts and the limits of knowledge, which ultimately has the potential to fall into dogmatism. This study concludes that Kant's thought remains relevant and essential, but it needs to be reread critically to fully understand its impact on modern philosophy.

Keywords: freedom, immanuel kant, idealism, german philosophy, god, metaphysics, the three postulate idea

Corresponding Author: Duncan Matthew Daunan

E-mail: duncan.matthew.121245@gmail.com



INTRODUCTION

Immanuel Kant is considered one of the most brilliant philosophers in history and is often recognized as one of the leading figures in developing critical theory. However, in modern philosophy, Kant's ideas have been the subject of significant criticism from his contemporaries, especially in the German tradition (Gerhardt, 2015). The German Idealism movement, which emerged from the philosophical teachings of Immanuel Kant, sought to radicalize its ideas to its logical extreme, the concept of unity (monism) (Fritz, 2017).

One of the critical results of Kant's exploration of metaphysics is his recognition of the limits of human understanding (van den Berg, 2024). While physics and mathematics, grounded in sensory experience and empirical evidence, can be categorized as sciences, Kant was reluctant to classify metaphysics similarly. He argued that metaphysical claims, such as those concerning God, the Soul, or the ultimate nature of reality (Noumena), fall beyond the reach of human knowledge. Despite this, Kant

introduced the concept of the three postulates—God, the Soul, and the World—as necessary assumptions for practical reason. These postulates are not empirically verifiable but serve as moral and rational necessities within his philosophical system (McNulty, 2022a).

However, critics argue that Kant's reliance on these postulates edges his philosophy towards the dogmatism he intended to overcome. His postulation of God as a guarantor of moral hope and the Soul as an essential aspect of human identity has been viewed as contradictory to his assertion that metaphysical entities cannot be known. These tensions highlight the complexities within Kant's philosophical system and have prompted ongoing debates about his philosophical consistency.

This is different from the domains of mathematics and physics, which are characterized by categorical elements, especially in the case of physics. As a result, the possibility of physics as a science is a viable proposition. The discipline of physics is concerned with the intellect, given that physics includes elements of relationships and causality. Meanwhile, mathematics that relies on negation, limitations, and so on is also found in categories in human intellect, so it is called possible. However, Immanuel Kant's consistency was questioned when he wanted to change his understanding of metaphysics as one of science. Metaphysics should be classified as a science because it has an idea of substance. This opposition was then explored in a more radical way by its successors. These opponents opened up a new path for the philosophical way of thinking in the modern era, which provided an opportunity for a new school of philosophy to develop and look from a side that, according to the author, was more humanistic.

Philosophically, this tension has drawn extensive critique. Scholars such as Norman Kemp Smith (2023) and Patricia Kitcher (2023) have examined Kant's three postulates, questioning whether they genuinely avoid dogmatism or reintroduce it under the guise of practical necessity. Furthermore, historical studies of Kant's work, such as Lorne Falkenstein's commentary on transcendental aesthetics (2023), reveal how Kant's categorization of human knowledge delineates strict boundaries between empirical phenomena and the noumenal realm, creating a division that many idealists, including Hegel, sought to overcome.

This research builds upon previous studies, such as those of Bowie (2022) and Acton (2015), which explore the evolution of Kant's metaphysical thought and its influence on modern philosophy. The novelty of this study lies in its critical reevaluation of Kant's postulates within the context of contemporary debates on metaphysics and epistemology. While many studies have focused on the historical and philosophical significance of Kant's ideas, this research offers a new interpretation highlighting the internal inconsistencies within Kant's system, particularly regarding his postulates and their potential to lead back into metaphysical dogmatism.

Kant realized this a lot, which gave him a stronger foundation in his thinking and philosophical views on the field of ethics. However, it was precisely this field that stood firmly in its territory and did not close its shortcomings and stopped the other philosophers of German idealism (Fichte, Schelling, and especially Hegel) from finding loopholes and taking parts of Kant's philosophy to create a grander but also more fragile building of a philosophical system to be destroyed.

One of the things that Kant formulated in his epistemological system is the existence of various categories (Categorical Imperials) in the domain of the human mind. According to Kant, there are things that humans cannot know because they are beyond knowledge, and there is no posterior evidence that

can be understood empirically or practically (Heap, 2024). So, to overcome this, Kant only assumes how all these things are understood and classifies them as three postulate ideas, namely God, Soul, and World.

Kant's postulates — freedom, the immortality of the soul, and the existence of God — are central to his moral philosophy, providing the necessary assumptions for the moral law to function (Henschen, 2014). Freedom is crucial because it allows for moral responsibility; humans cannot be held accountable for their actions without the ability to choose freely. Kant argues that this freedom exists in the noumenal realm, beyond the constraints of empirical causality, allowing individuals to act autonomously according to moral laws (Henschen, 2014). Immortality of the soul is postulated because moral perfection, the highest good, cannot be achieved within a single lifetime; thus, an afterlife provides the opportunity for continued moral progress (De Kock, 2016). Finally, the existence of God is necessary to ensure that virtue ultimately leads to happiness, as this moral order is not always observed in the empirical world. God guarantees justice, ensuring the highest good — the harmony of virtue and happiness — is realized. While these postulates cannot be proven through theoretical reason, Kant argues that they are required by practical reason to make sense of moral obligations, bridging the gap between reason and faith and allowing for the possibility of moral action in a world governed by empirical limitations.

The novelty of this research lies in its critical reevaluation of Kant's postulates — freedom, immortality, and the existence of God — by highlighting the internal inconsistencies within his philosophical system, particularly the potential for these postulates to reintroduce the dogmatism Kant sought to avoid. While previous studies have explored the significance of these postulates within Kant's broader moral and metaphysical framework, this research offers a fresh critique by focusing on the tensions between Kant's critique of dogmatic metaphysics and his reliance on metaphysical beliefs to ground his moral philosophy. This study goes beyond traditional interpretations by examining how Kant's postulates, intended as practical necessities, may undermine his critical limits on human knowledge, thereby opening new avenues for understanding the enduring complexities in Kant's reconciliation of reason and faith. This approach not only provides a deeper analysis of Kant's thought but also offers a novel perspective on the implications of his work for contemporary philosophical debates on metaphysics and morality.

As mentioned above, this makes Kant fall into dogmatism, which he wants to criticize. This means that Kant has reached the limit of knowledge, which is beyond human understanding. This study differs from other research on Kant's philosophy by offering a detailed critique of the internal tensions within his system, mainly focusing on how Kant's postulates of freedom, immortality, and God potentially reintroduce the dogmatic metaphysics he sought to eliminate. While many previous studies have explored Kant's work from a purely historical or ethical standpoint, this research bridges the gap between his metaphysical and practical philosophy, offering a unique interpretation of how his reliance on these postulates challenges the very limits of reason that he established in his critical philosophy.

The importance of this study lies in its ability to shed light on the unresolved contradictions within Kant's thought, which are crucial for understanding both his contributions and limitations in modern philosophy. By critically assessing these inconsistencies, the study provides a more nuanced view of Kant's relevance to contemporary debates in metaphysics, ethics, and the philosophy of religion.

Moreover, it deepens our understanding of how philosophical systems may evolve or contain internal tensions that require further exploration, making this research vital for scholars who seek to grasp the complexities of Kant's influence on modern intellectual thought. This research offers new insights into how Kant's work can be reevaluated in light of current philosophical issues, particularly in reconciling reason with faith and the limits of human knowledge.

METHOD

This study employs a qualitative research design focused on philosophical text analysis, explicitly using hermeneutic interpretation to examine Kant's primary works, *Critique of Pure Reason* and *Critique of Practical Reason*, and critical secondary literature. The primary texts were selected based on their centrality to Kant's philosophical system, particularly regarding his postulates of freedom, immortality, and the existence of God, which are crucial to understanding the limits of human reason and the moral framework he proposes. The analysis process involves a close reading of Kant's texts, contextual analysis to place his arguments within the broader scope of his critical philosophy, and critical evaluation to assess whether these postulates align with or contradict his rejection of dogmatic metaphysics. This method enables a detailed critique of the internal tensions within Kant's philosophy. The theoretical framework is grounded in Kantian transcendental idealism, which explores the limits of human knowledge, and hermeneutic philosophy, which allows for interpreting the texts within their historical and intellectual contexts, offering new insights into Kant's reconciliation of reason and metaphysical beliefs.

RESULTS AND DISCUSSION

Background

Immanuel Kant grew up in an atmosphere where poverty was rampant because of East Prussia (the capital of the remote German province, now part of Kaliningrad, Russia). His father was a man to Kant, miserly enough that at one point, he jokingly revealed to Immanuel that not all the essential things in life were available to them.

Although his father was very stingy, his mother played the most significant role in Kant's life (Demarest & van den Berg, 2022). Kant's mother was a person who did not receive a formal education and only learned the things she knew through what she experienced, but Kant's mother was an extraordinary figure. He taught Kant very influentially early in his life and educated him wholly and rigorously.

In addition, there was also the growth of German solid man thought on the influence of the French Enlightenment at that time, such as Rousseau's thought moving through romanticism, which became the background for the growth of Kant's thought in his philosophy. The side or impact of this strong influence then finally encouraged the intellectuals of the time to be able to find a scientific system that was universalistic. This grand ambition was undoubtedly followed by a desire to dismantle the traditional forms of mysticism and medieval doctrine that they considered to be cunning and abstract doctrines.

As a person, Kant mastered almost all the subjects available then, including lessons on logic, mathematics, natural sciences, pedagogy, and so on. This was thanks to a lecturer who gave Kant special

access to borrow and read his books so that Kant could study almost all existing fields of science at that time. Kant then became a lecturer without a fixed salary (*privatdozent*) for approximately 15 years. This period is widely known as the "pre-critical" period in his life, in which the concepts of the rationalism of Leibniz and Wolff so influenced Kant.

In addition to his philosophy, he is very rigorous and, of course, very well structured, and so is his way of living. His life cycle is regular, with a definite schedule and never changing habits. After the death of his parents, Kant and his sisters lived in Königsberg during his lifetime. However, Kant never met his sisters for more than 20 years. The first thing Kant did when he met his sister was apologize to the audience at his house because Kant had forgotten his appearance and looks.

Nevertheless, Kant remained loyal to his interest in science. Kant read one of Isaac Newton's most outstanding works on mathematics and physics and was amazed at the system that runs against the principles of the universe and how it works. Kant also read about Leibniz's rationalism, which, for him, was one of the genius intellectual ideas and an extraordinary way of looking at nature as a form of harmonious unity, as evidenced by the state of affairs in reality.

In this regard, Kant also read the work of the radical empirical philosopher David Hume. Kant was fascinated and agreed with Hume's view that everything that happens in the world and this reality is a series of perceptions that produce a form of experience and that it occurs naturally. Hume strongly rejected the form of cause and effect, uncertainty, and also the concept of divinity. On the other hand, Kant refuses to agree with Hume's arguments fully. Nevertheless, Kant is amazed by the consistency of Hume's work.

Kant was also amazed by Rousseau's work, whose nuances of thought were so pronounced with the scent of freedom and the spirit of romanticism. He admired and opposed it because the systematics of Rousseau's thought seemed like it needed to be more academic when compared to other philosophers of the time.

Kant was caught in doubt when he read several works that changed and influenced his philosophical thinking (Kitcher, 2023). He considers that what has been written and assembled by the previous intellectuals is a reasonably mature building, and he does not deny it. However, Kant felt that it was not enough. He wanted something that was at the furthest point from philosophy. However, he did not see that. This point caused Kant to lose enthusiasm for understanding philosophy and assume that philosophy was ending.

However, at one point, he read David Hume's paper entitled "Treatise Inquiry Concerning Human Understanding," and Kant felt that he was finally beginning to find a skeleton in the building blocks of his philosophy. Therefore, Kant no longer produced any academic writings for the next few years, although he remained faithful to his philosophy. At this time, a legend began: Kant carried out his activities in a structured manner and at an almost certain rhythm.

As Heine puts it, "Waking up early, drinking coffee, writing, giving lectures and lectures, afternoon breaks, and dinner are all activities that have a structured schedule. The inhabitants of Königsberg will know that the time shows half past 4 when Kant is seen walking with a gray jacket for no more than 1 Pfennig and a cane in his hand towards a path decorated with Linden trees, and this is widely known as "the philosopher's walk" (Kitcher, 2024).

Kant is not an attractive figure; his family background of living in poverty makes him not known as a charming and neat person, as his habits. However, when the wealthy people whom he taught as a privatdozent began to improve and help him with elegant dress codes, and coupled with his experience of spending much time with the wealthy, Kant was able to appear as a charismatic and respected figure, making his name even more famous even though he never stepped far from his hometown.

During the "hiatus" in producing this writing, Kant seems to have tried to develop his philosophical system until the birth of his work, Critique of Pure Reason. This work is considered one of his most successful and widely known works, although his writing could be more precise. The following two works were Critique of Practical Reason and Critique of Judgement. Among these three works, the first contains his philosophical system's teachings and central views, crucial in epistemology and science.

Content

Kant divided the paper entitled Critique of Pure Reason into two parts. First, the section on the doctrine of transcendental elements is almost 400 pages long, and the second on the doctrine of transcendental methodology is described as long as only 80 pages. In this work, the explanation of epistemology about the source of human knowledge in all situations is contained in the doctrine of transcendental elements, which is then broken down into three small parts, namely: the first part of transcendental aesthetics, the second part of transcendental analytic, and the third part of transcendental dialectic.

In general, Kant attempted to critique Leibniz's metaphysics, stating that the human mind can clearly and naturally understand something beyond knowledge's limits, even without experience, such as the concepts of God, freedom, and eternity. However, Kant opposed this because it was impossible to know. In this section, Kant seeks to reveal a fundamental question about how a priori synthesis verdict is possible. As previously expressed, this problem mainly exists in three different fields: mathematics, physics, and metaphysics.

For Kant, space and time are subjective, and without them, it is impossible to understand an experience (Waldow, 2016). The flexibility possessed by space and time as the center of sensory understanding is needed for a person to understand the experience he is undergoing. Kant's argument reveals that in addition to space and time, there are "categories" in the human mind that can help humans understand things without having to go through experience first.

The "categories" referred to by Kant here are like spaces in the mind containing various things such as quality, relationships, modalities, inevitability, etc. In general, we can only see reality by using both methods. However, according to Kant, only external phenomena can be witnessed by a person using these two methods because they cannot be used to display Noumena or something that Kant often considers to be the real thing that creates the phenomenon.

In the perception of knowledge, there are two parts of a person's mind. Here, Kant distinguishes between the two as intellectuals (Verstand) and Ratio (Vernunft) as part of the human process of acquiring knowledge (Melamed, 2020).

According to Kant, the abilities possessed by both parts of the human body also do not have a fundamental similarity. At the intellectual stage, the sensory data received through phenomena will be processed and produce a cognitive decision that is the basis of human action in expressing its state in

reality. This verdict for Kant is an ethical act with its purpose, but it cannot move independently and produce a valid form of action. After going through the intellectual stage, the verdict will be processed by the ratio stage, which Kant expresses at a higher level than the intellect (Cohen-Almagor, 2017).

Kant states that the function of ratios is to make arrangements over data a priori that has gone through the intellectual stage, where the data is ready to be synthesized to become a cognitive decision. This decision becomes the basis for humans' various actions in life. With the existence of this category in the human intellect, Kant proved that physics is possible (McNulty, 2022).

Physics is stated to exist through the existence of cause and effect as the essential element that runs the system. Man can understand the concept of causality, as stated by Kant, because physics goes through a complex process, which man then projects in his understanding of phenomena. This also applies to mathematics, which is considered valid and valid as a science. However, Kant still found it challenging to view metaphysics as a science. For him, metaphysics, a form of a pure ratio, is not directly related to empirical objects because it does not have a specific manifestation, in reality, capable of describing it and can be projected as a form of experience.

According to Kant, the function of the ratio stage in the human mind is as a regulatory decision-maker and cannot expand knowledge independently. Kant, however, argues that metaphysics can still be a scientific disposition since ratios tend to justify their naturalness. However, Kant argues that this has pushed the boundaries of human knowledge. For Kant, God and the Soul cannot be proven true because they have exceeded the limits of knowledge (Packer, 2023).

At first glance, it appears that the philosophical edifice Kant established is like a gigantic system and so powerful that it can be accepted. However, It was not as beautiful as it seemed when the post-Kant idealistic philosophers discovered that Kant's philosophy was inconsistent and criticized it to pieces. Then, these philosophers tried to rebuild what Kant had started, but this time more radically.

Three Postulate Ideas

Kant expressed the tip of his epistemological thinking on the concept of 3 postulate ideas closely related to his practical ratio. According to Kant, categorical imperatives, as discussed earlier, have revealed that they are not merely analytical verdicts but are synthetic. The predicate in the premise (the content of the order) is not based on the analysis of the subject but must be associated with the subject itself (Goldmann, 2020). Kant provides that a connecting or intermediate-term must be attached to the subject and a predicate to connect the two. The problem is that terms or connections like this cannot be obtained from reality or the world of phenomena because it is something that does not exist here. The world of phenomena is only filled with causality and inevitability or, even if there is, determinism. For example, freedom or justice cannot be scientifically proven. However, the imposition of a moral life compels man to make it possible that freedom is possible because if freedom does not exist, then there will be no moral action—the two influence each other in a reciprocal relationship.

The immortality of the soul must also be assumed, as it is the assumption of reality, that the human ratio for Kant tends to find an absolute totality in a practical field. It is called the highest form of goodness, including happiness and virtue. However, it needs to be more logical and analytical because sometimes doing virtue or obeying moral laws differs from seeking happiness.

Kant declared that the search for happiness involves not only obeying the moral law but also arguing that human beings can do good without obeying the moral law, and in reality, this can be found.

This opinion is unique for Kant, considering his philosophy was strict and consistent at one point. In the end, it never happened until the whole of his philosophical journey was intact.

An act that violates universal morality cannot be justified deontologically. However, the happiness that comes from saving one's life, on the one hand, is not morally justifiable when other morals are not observed, and, strangely, it is said to be a crime. Thus, their unrelatedness is evident in the relationship between these two understandings. Moreover, for Kant, God's existence must be assumed. For Kant, it is assumed that rational subjects can create whatever they expect. However, in reality, its implementation is complex and challenging. Kant presupposes a harmony between the sensory realm and our will. We cannot create what we expect. In this case, the subject must believe that there is something beyond all that and that it is God. The existence of God guarantees man's moral hope to achieve the highest good.

Critique

Kant gave such a harsh line of direction, and in his thinking, it was clear that Kant was an intelligent man who built his philosophical system luxuriously. He built a firm understanding of epistemology. In that framework, he reversed the previous understanding that began with Aristotle and then after the Kant era, which became a new foothold for future thinkers and was very evident in the spirit of the German idealists. However, Kant's philosophical system must be more consistent and have apparent weaknesses.

Regarding his deontological ethics, Kant reveals that the existence of the categorical imperative is not based on the good according to the goal but on the fact that the commandment has good in him. Kant's weak point is that when it is considered good in him, the question arises: how do we know that a commandment is good "through" its essence? This is certainly different from Kant's opinion that the phenomenon cannot be known in nature (Noumena). However, is kindness a reality phenomenon? So, how do we know the essence of a universal value?

If it is said to be a good thing because of a universal verdict, it does not apply because it cannot be known. After all, the person's views are subjective. In other words, this understanding no longer exists in metaphysics but rather as if trying to push the limits of knowledge. However, Kant's point is that he seeks to recover metaphysics in a new way. This commandment cannot be based on its goodness because it is not necessarily universal. When it is universal, we cannot know that it exists in a priori action, and its verdict becomes doubtful.

On the other hand, Kant revealed in his concept of 3 postulate ideas that the assumption of the world, the soul, and God is a must. He argued that no empirical science could prove it. Kant, however, was in danger of the dogmatism he was criticizing. This is not related to the fact that the form of using ratio will only dissolve itself that existential linkage as an action that is undoubtedly causality exists in reality. This strict and rigid style will certainly lead Kant back to the form of dogmatism that he had previously experienced, as before Hume, through his work, awakened Kant from the shackles of Leibniz and Wolffian rationalism.

CONCLUSION

The key findings of this research highlight the central role of Kant's postulates of freedom, the immortality of the soul, and the existence of God in his moral philosophy. These postulates serve as necessary assumptions for Kant's practical reason, allowing moral laws to function even though they are not empirically verifiable. However, a significant result of this analysis points to a critical inconsistency within Kant's system: his reliance on metaphysical postulates that seemingly contradict his critique of dogmatism. While Kant aims to limit metaphysical speculation to the boundaries of human knowledge, his use of the postulates reintroduces metaphysical elements, challenging the limits he sought to impose. These findings are significant because they reveal a tension between Kant's epistemological framework and moral philosophy. While essential for the moral order in Kant's system, the postulates suggest a return to dogmatic thinking, which raises questions about the coherence of his critical philosophy. This contradiction offers a fresh perspective on Kant's work, suggesting that his revolutionary system may inadvertently harbor the flaws he intended to eliminate. For future research, it would be valuable to explore Kant's postulates about contemporary debates on metaphysics and ethics, particularly in how they influence modern views on moral responsibility and free will.

Further examination of Kant's influence on later philosophical movements, such as German Idealism and existentialism, could provide deeper insights into how these postulates shaped subsequent philosophical developments. Ultimately, these findings matter for Kant's system because they challenge the stability of the framework he constructed. Kant's ambition to ground morality in reason without falling into metaphysical dogmatism is undermined by his reliance on unverifiable postulates yet crucial to his moral theory. This tension in his work underscores the enduring complexity of Kantian philosophy and its continued relevance in philosophical discussions of reason, faith, and the limits of human knowledge.

REFERENCES

- Cohen-Almagor, R. (2017). Sur les fondations philosophiques de l'éthique médicale : Aristote, Kant, JS Mill et Rawls. *Ethics, Medicine and Public Health*, 3(4), 436–444. <https://doi.org/10.1016/j.jemep.2017.09.009>
- De Kock, L. (2016). Helmholtz's Kant revisited (Once more). The all-pervasive nature of Helmholtz's struggle with Kant's Anschauung. *Studies in History and Philosophy of Science Part A*, 56, 20–32. <https://doi.org/10.1016/j.shpsa.2015.10.009>
- Demarest, B., & van den Berg, H. (2022). Kant's theory of scientific hypotheses in its historical context. *Studies in History and Philosophy of Science*, 92, 12–19. <https://doi.org/10.1016/j.shpsa.2022.01.011>
- Fritz, P. J. (2017). German Idealism's Trinitarian Legacy, written by Dale M. Schlitt. *Journal of Jesuit Studies*, 5(1), 190–192. <https://doi.org/10.1163/22141332-00501008-20>
- Gerhardt, V. (2015). Kant, Immanuel (1724-1804). *International Encyclopedia of the Social & Behavioral Sciences: Second Edition*, 1–4. <https://doi.org/10.1016/B978-0-08-097086-8.61064-4>
- Goldmann, L. (2020). *Immanuel Kant*. Verso Books.
- Gorham, G. (2023). Norman Kemp Smith on the experience of duration. *British Journal for the History of Philosophy*, 31(2), 295–313.

- Heap, J. L. (2024). Mary Hesse on the role of the human imagination in the philosophy and practice of science. *Studies in History and Philosophy of Science*, 107, 73–81. <https://doi.org/10.1016/j.shpsa.2024.07.001>
- Henschen, T. (2014). Kant on causal laws and powers. *Studies in History and Philosophy of Science Part A*, 48, 20–29. <https://doi.org/10.1016/j.shpsa.2014.09.001>
- Kitcher, P. (2023a). The Right vs the Good: Kant vs Rawls. *Studia Kantiana*, 21(2).
- Kitcher, P. (2023b). The World According to Kant: Appearances and Things in Themselves in Critical Idealism by Anja Jauernig. *Journal of the History of Philosophy*, 61(1), 160–162.
- Kitcher, P. (2024). What is Necessary and What is Contingent in Kant's Empirical Self? *Sententiae*, 43(1), 8–17.
- McNulty, M. B. (2022a). A science for gods, a science for humans: Kant on teleological speculations in natural history. *Studies in History and Philosophy of Science*, 94, 47–55. <https://doi.org/10.1016/j.shpsa.2022.04.008>
- Melamed, Y. (2020). *“Deus sive Vernunft: Schelling's Transformation of Spinoza's God.”*
- Packer, J. I. (2023). *Knowing God*. InterVarsity Press.
- van den Berg, H. (2024). Explanation, teleology, and analogy in natural history and comparative anatomy around 1800: Kant and Cuvier. *Studies in History and Philosophy of Science*, 105, 109–119. <https://doi.org/10.1016/j.shpsa.2024.05.003>
- Waldow, A. (2016). Natural history and the formation of the human being: Kant on active forces. *Studies in History and Philosophy of Science Part A*, 58, 67–76. <https://doi.org/10.1016/j.shpsa.2016.03.005>
- Zhavoronkov, A. (2022). Kant's pragmatic use of reason from a sociological point of view: Third way or methodological impasse? *Studies in History and Philosophy of Science*, 94, 1–7. <https://doi.org/10.1016/j.shpsa.2022.05.003>



© 2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).