

## EDITORS' WORD

2024 is a special year for our Kantian journal. It marks the 300th anniversary of Kant's birth, with many events around the world honouring Immanuel Kant's work, which is still highly influential today. The all-embracing nature of his philosophy, which covers all philosophical fields, and, in particular, the visionary character of his philosophical thinking, are still admired, encouraging Kant's readers to consider his work in more detail and providing stimuli for our current era. This edition pays tribute to Immanuel Kant as one of the world's most important philosophers. Furthermore, it evokes the memory of Clélia Aparecida Martins, Brazilian Kant scholar and translator who died 10 years ago this year. In addition to this, 2024 commemorates the 20th anniversary since the inception of the *Colóquios Kant 'Clélia Martins'*, which bears her name. This year, the *XI Colóquio Kant* will be taking place from the 19<sup>th</sup> to the 22<sup>nd</sup> of November at the São Paulo State University, Campus Marília and will address the topic 'Meaning in Life, Philosophy, and the Vocation of the Human Being'.

This edition of *Estudos Kantianos* brings together Kant specialists from all over the world. The various topics cover a wide spectrum thus reflecting the broadness and diversity of Kant's philosophy. In her essay 'Practical and empirical cognition of the cognitive self' Patricia Kitcher investigates Kant's work to identify the various ways in which the knowledge of ourselves as cognitive beings depends on the transcendental unity of apperception. Günter Zöllner's essay 'Republicity. Kant's late extension of transcendentalism to politics and right' analyses the breadth of the transcendental-philosophical thinking included in the *Critique of Pure Reason* to also encompass Kant's legal and political philosophy. In his essay 'Out of time' Robert Loudon departs from Kant to explore questions concerning international justice; war and peace; human rights; the human environment; artificial intelligence and global ethics. He also explores why so little progress has been made in solving these problems. Loudon believes that we can still learn a great deal from Kant's perspective on global ethics. Helga Varden's article 'Toward a Karendtian theory of political evil — connecting Kant and Arendt on political wrongdoing' attempts to combine Kant's and Arendt's theories on political evil into one single Karendtian theory. The essay 'La belleza de la naturaleza en perspectiva teleológica' [The beauty of nature in a teleological perspective] by Silvia del Luján Di Sanza delves into the relationship between aesthetic and teleological reflection, taking Kant's concern to integrate beauty into the idea of nature as a system of purposes as its basis. In his essay 'Kant and Hegel: how an objection becomes proof' Angelo Cicatello investigates how Kant's criticism of the ontological argument leads to Hegel. Claudia Jáuregui's article 'Traspassando los límites: Kant y la contribución indirecta de las ideas estéticas a la ampliación del conocimiento' [Pushing the boundaries: Kant and the indirect contribution of aesthetic ideas to the broadening of knowledge] wishes to demonstrate that experiencing beauty opens up a dimension which, without being cognitive,

<https://doi.org/10.36311/2318-0501.2024.v12n1.p9>

makes it possible to establish more flexible boundaries to our ability to comprehend. The article ‘Sexo em Kant’ [Sex in Kant] by Maria Borges discusses the question of the objectification of the other in the context of sexuality, arguing that the legal relationship between two people who are married creates an ethical basis in Kant’s work for the mutual use of each other’s sexual organs, even if both are used as a means and not for their own sake. In her essay ‘O realismo idealista de Kant’ [Kant’s idealist realism] Sílvia Altmann demonstrates that for Kant the dualism of empirical objects provides a sufficient foundation to differentiate him? from a materialist idealist. Taking the last chapter of the *Critique of Pure Reason* as his starting point, Joel T. Klein asserts in his essay ‘Kant and the project of a philosophical history of philosophy’ that philosophical history has a regulative status. Emanuele Tredanaro’s essay ‘Purposiveness, transcendental ideas, and philosophical history. Notes on the *Idea for a Universal History with a Cosmopolitan Aim*, in light of the *Transcendental Dialectic* of the *Critique of Pure Reason*’ illustrates the relationship between the transcendental dialectic of the *Critique of Pure Reason* and the ideal of a universal history with a cosmopolitan aim. In his article ‘Como são possíveis juízos jurídicos sintéticos *a priori*?’ [How are synthetic *a priori* juridical judgments possible?], Aylton Barbieri Durão shows how Kant derives synthetic juridical judgements in an *a priori* fashion. Márcio Suzuki’s essay ‘On logic and language in the Kantian thought: A critical approach’ explores the completeness of Kant’s table of logical judgements by focusing on the relationship between logic and language. In her essay ‘Kant and the Other of Necessity – Chance’, Violetta Waibel argues that for Kant the *a priori* validity of pure or mostly non-pure synthetic judgements *a priori*, which guarantees necessity, is inconceivable in the context of experience without its other, empiricism and contingency. In her essay ‘The moral psychology of individual-level adherence to symbolic green narratives: a Kantian theoretical approach’, Eugênia Zanchet draws on Kant’s moral philosophy as an argumentative framework towards analysing green narratives and relates it to the current state of social psychology. Klaus Denecke Rabello’s paper ‘The hidden influence on Kant: Pope’s presence in Kant’s life and oeuvre’ shows the influence of Alexander Pope’s *Essay on Man* and his poetry on Kant’s entire work based on his plan to combat human pride. Gabriele Tomasi, in the essay ‘Kant on the cognitive value of poetry’, claims that for Kant the aesthetic ideas poetry expresses, may also be the source of possible cognitive content. This contributes to the value of the work *qua art* as it demonstrates a fuller engagement in the activity of the mind.

All of these articles clearly demonstrate that the debate on Kant’s work is still an ongoing project which asks us to engage with his philosophy and also to consider it, both with Kant and also beyond him. Kant’s philosophy offers ideas and answers for the key impulses and problems which characterise our lives today and, in line with his cosmopolitan focus, also in a global context. We, the editors of the journal *Estudos Kantianos*, are very proud to present this edition to our readers and wish you a fruitful reading. We also hope that this edition will promote future Kantian dialogue in our journal and elsewhere.

Paulo Jesus  
Gualtiero Lorini  
Ubirajara Marques  
Marita Rainsborough  
Fernando Silva