

Journal of Transcendental Philosophy

Call for Papers for the Special Issue 2023: Kant and the Role(s) of Doctrines of Method

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Each of Kant's three *Critiques* includes a 'doctrine of method'. There is a 'Transcendental Doctrine of Method' in the *Critique of Pure Reason* (1781/1787), a 'Doctrine of Method of Pure Practical Reason' in the *Critique of Practical Reason* (1788) and a 'Doctrine of Method of the Teleological Power of Judgment' in the *Critique of the Power of Judgment* (1790). Additionally, there is an 'Ethical Doctrine of Method' in the *Doctrine of Virtue*, which is the second book of the *Metaphysics of Morals* (1797).

These doctrines of method have been comparatively neglected by Kant scholars. In part this is no doubt because these chapters come at the end of very long and complicated books. In part, this is due to the false assumption that Kant only included these sections to adhere to a traditional architectonic division of philosophical works (see Kemp Smith 1918: 563).

Recently, however, there has been a wave of studies that show that Kant's doctrines of method contain materials that were important to Kant and relevant to debates among Kant scholars as well as to some contemporary discussions. For example, consider the distinction between the methods of philosophy and of mathematics that Kant discusses in the 'Discipline of Pure Reason' chapter in the Doctrine of Method of the first *Critique*. The past thirty years has witnessed a series of important interpretations that appreciate the relevance of this distinction (see Wolff-Metternich 1995; De Jong 1995; Carson 1999; Shabel 2003; Sutherland 2004; Dunlop 2014), especially in relation to Kant's philosophy of mathematics.

Another group of scholars have highlighted the significance of the 'Architectonic of Pure Reason' chapter (also in the first *Critique*) to understanding Kant's effort to generate a scientific metaphysics (see La Rocca 2003; Manchester 2003 and 2006; Sturm 2009; Gava 2014; Ferrarin 2015). More recently, the 'Canon of Pure Reason' chapter has attracted the most attention -- in particular the last section, wherein Kant develops a sophisticated account of different types of 'taking-to-be-true' (*Fürwahrhalten*). Among these are 'opinion' (*Meinung*), 'belief' (*Glaube*), 'conviction' (*Überzeugung*), persuasion (*Überredung*), and 'knowledge' (*Wissen*) (see Stevenson 2003; Chignell 2007a, 2007b, forthcoming 2022; Pasternack 2011 and 2014; Höwing 2016; Willaschek 2016; Gava 2019). Still other works have investigated what is peculiar to the 'practical' doctrines of method contained in Kant's practical works (see Bacin 2002 and 2010).

Despite this recent and growing interest in Kant's doctrines of method, there is much about them that remains unclear. For one thing, in addition to ongoing debates and remaining questions regarding the issues that have already attracted scholarly attention, large sections of Kant's doctrines of method are comparatively neglected. We welcome contributions that seek to refine our understanding of the familiar issues as well as those that explore new territory.

Second, there are outstanding questions about what a doctrine of method *is* exactly, and what unifies the various doctrines of method found in Kant's works. While the first and third *Critiques* connect their doctrines of method to the issue of whether a body of cognition can be considered a science, Kant explicitly denies that the 'practical' doctrines of method play this role (see 5:151). Therefore, one question that urgently needs discussion is just: what do 'theoretical' and 'practical' doctrines of method have in common that justifies their sharing a name? But even focus just on the 'theoretical' doctrines of method: how do their different components belong to a common project and contribute

to showing that a body of cognition is a science (*Wissenschaft*)? We welcome contributions that seek to answer these unifying questions, as well as those that connect Kant's doctrines of method to previous or subsequent methodological discussions (e.g. in the German rationalist, German idealist or pragmatist traditions).

Submissions

Papers should be submitted by April 1st 2022, using the journal's submission site: <https://mc.manuscriptcentral.com/jtph>. Upon submitting your manuscript, please specify in your cover letter that the manuscript is meant for this special issue, so that it can be assigned to the appropriate guest editors. Papers must be no longer than 10,000 words, including notes and references, and be prepared for blind review, removing all self-identifying references. The formatting of the submission is up to the author; accepted papers will be asked to adhere to journal style (see the journal's website for further information: <https://www.degruyter.com/view/journals/jtph/jtph-overview.xml>). No more than one submission per author is accepted.

Workshop

We will organize and fund a workshop with the authors of the accepted papers at Princeton University in October 2022. The workshop will give authors the opportunity to receive additional feedback from other authors and various distinguished auditors before they submit final versions of their contributions. Participation in the workshop is mandatory for inclusion in the volume.

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