

IMMANUEL KANT'S SOCIO-ETHICAL PHILOSOPHY AND ITS REFINEMENT BY JOHN RAWLS

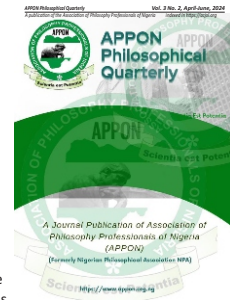
MODUPE OLAJUMOKE ADU

Department of Religious Studies and Philosophy
Redeemer's University,
Ede Osun-State

adum@run.edu.ng, dupeadu@gmail.com
+2348030455199



Copyright: © 2024 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)



ABSTRACT

This research examines the evolution of the idealist conception of liberal political thought from Immanuel Kant to John Rawls. This research traces the evolution of key liberal principles which includes reason, individual autonomy, and social justice through works the works of these two prominent philosophers. Kant's categorical imperatives and kingdom of ends served as the foundation upon which Rawls' theory of justice as fairness was built. Rawls went further to develop a more comprehensive understanding of liberal principles to address issues such as distributive justice and the role of the state. The paper submits that liberal political thought as pushed forward by Kant and Rawls is a valuable framework for understanding contemporary political challenges.

Keywords: Kant, Reason, Liberal, Political thought, Rawls

Introduction

The tradition of idealist liberal political theory emphasizes fairness, reason, and individual freedom as fundamental principles. This introduction and overview will show how this idea developed from Immanuel Kant to John Rawls, emphasizing important ideas and how they changed over time. Kant founded his political ideas on the basis of metaphysics and ethical theory. I argue that Kant and Rawls' political philosophy is underpinned by metaphysical, idealist and moral ideas.

In the idealist conception of politics, morality supersedes politics while in the realist school of thought politics supersedes

morality¹. Those vying for political offices must be persons of high moral standing. To further buttress this point, idealist philosophers like Plato believed that there is a nexus between morality and politics, in the Prince, Niccolò Machiavelli admonished the ruler not to bother himself with moral uprightness and should only obey moral laws where it will enable him to achieve his set goals². The realists believe that morality might be a hindrance to a successful reign as a leader. However, for Kant, politics and morality are not diametrically opposed to each other. They are closely related in that "...politics is the rule of right morality demands³."

¹ Paul Formosa, "All Politics Must Bend its Knee Before Right: Kant on the Relation of Morals to Politics". 174.

² Oyekunle Adegboyega, *Introduction to Socio-Political Philosophy*. 83

³ Paul Formosa, "All Politics Must Bend its Knee Before Right: Kant on the Relation of Morals to Politics". 174.

Idealism: A Conceptual Analysis

Idealism is derived from the Greek word, "Iden" which means "to see". Idealism is oldest method of conceiving philosophy and it places premium on the mental states than physical states. The human mind is capable of grasping the ultimate truth as the things in the material world are only illusions that can mislead us. Idealism is the view that only mental states are real. Things in the mind and their experiences are real. The physical world is a mere appearance and full of illusions. To know reality, the mental states are the only channel that can provide infallible truths.

Plato is regarded as the father of idealism while Rene Descartes is the father of Modern idealism. The philosophical concept of idealism is derived from "ideal" or "ideas." Ideal according to the Oxford Dictionary, is defined as, "satisfying one's idea of what is perfect", person or thing regarded as perfect or standard to aim at." While "idea" means, "formed in the mind" or "opinion." The idealists value the human spirit and the intellect more than the material world. The world of physical is inferior to the non-physical world. Plato called the non-physical world the Forms, it is here we can find the ideal things without any possibility of been misled into error. Plato argued that in the world of form is the actual substance of things. Things we see in the materials world are only copies, shadows or representations of the real things which are in the world of forms.

Idealism as a school of thought believes in the existence of non-physical beings, it holds that there is a universal mind and that the human mind is a part of the universal mind and dependent on him. The universal mind which is also known as God is regarded as the source of concepts such as justice, beauty and so on. Our sense of what is just for instance is gotten from our minds' peep into a world other than the physical one. George Berkeley posits that external

objects in so far there is a mind who perceives them. For him, to be is to be perceived (*Esse est percipi*). German Philosopher, Immanuel Kant on the other hand argues that reality exists independently of the human mind, but they remain unknowable to the human mind as a result of the sensory filters in our consciousness. These sensory filters hinder us from knowing "things-in-themselves." Idealism and realism are both forms of monism as they both agree that the world is made up of only one thing - mental for the former, material for the latter, but they disagree on what the thing is. Dualism tries to bridge the gap between the two. It states that the world is made up of both mental and matter.

Idealism in Politics

Idealist philosophers believe that we can have a world in which people coexist peacefully; one with orderliness, a just world with prosperity, based on cooperation and shared values. Idealists do believe that society can and do evolved. The idealists offer a philosophy that has a directional history while in the opposing ontology of the realists, it is cyclical⁴. The realists see politics as a power struggle in human communities with perpetual conflict without evolution or progress⁵. Victor Fernandes however contends that although both realism and idealism are opposing ontologies, they are not mutually exclusive. Political thinkers who subscribe to idealism believe that there are objective moral truths and the role of public authority is to create structures that will enable citizens to actualize their potential.

Transcendental Idealism in Kant

Immanuel Kant propounded a philosophical system which he called transcendental idealism. It is pertinent to define what Kant means by "transcendental". Transcendental according Merriem Webster Dictionary may

⁴ Andreas Osiander, "Rereading early Twenty-Century IR theory: Idealism revisited." 409-432.

⁵ Vitor, Fernandes, "Idealism and Realism in International Relations: An Ontological Debate." 1647-7251

be defined as “extending or lying beyond the limits of ordinary experience,” “[transcending](#) the universe or material existence, being beyond the limits of all possible experience and knowledge,” “[transcending](#) the universe or material existence.”⁶ Transcendental idealism can thus, be defined as “an idealism with regard to our a priori mode of cognition.”⁷ According to Kant, the conscious subject only perceives objects of experience as they seem to us in the context of our sensibility not as they are in and of themselves. Kant's thesis, then, limits the range of human cognition to appearances presented to our sensibility and rejects the possibility that we can have cognition of things as they actually are that is, as being apart from our subjective experiences of them.

Kant on Autonomy

Idealists believe that moral growth and development are inextricably tied to individual autonomy. They believe that human beings, equipped by nature with reason and free will, can recognize the good and pursue it. Thus, strengthening personal autonomy gives people the ability to act morally for the benefit of society as a whole. Moral autonomy is having authority over one's actions. Kant linked the idea of self-government to morality by calling on the will to determine its guiding principles for itself, as opposed to allowing our political leaders, pastors, or society to dictate them. This means that one should obey one's own self-imposed law rather than being obedient to an externally imposed law or religious precept.

Kant contrasts autonomy with heteronomy. Heteronomy is gotten from the Greek word “hetero” meaning “others” and

“nomous” meaning “law” ruled by others, as one in which an individual is controlled by external factors, including one's desires. A situation where one is obedient to external laws is what Kant called heteronomy. Enlightenment for Kant is “the human being's emergence from his self-incurred minority” and he enjoined humans to have the courage to use their own understanding “without direction from another.”⁸ For Kant, our emotions and inclinations are not a part of the will's self-legislation process; as a result, allowing them to dictate our behaviour is heteronomous rather than autonomous⁹. Autonomous decision making excludes; feelings, emotions, and other non-intellectual factors.

Autonomy can be traced to Machiavelli who used it to mean free from dependence and legislation. Rousseau claimed that the people of politically autonomous society are bound only by the laws that they made by themselves¹⁰. This idea is similar to what we could recognize as personal autonomy today but we must note that Kant's account is strongly rooted in his moral theory. What this means is that when we act, we act on maxims that are subjective principles by which we choose to abide, such maxims must be such that can be universalized such that they will be assented and willed by rational humans, and hence unaffected by each person's unique contingent experience, they might be recognized as objective moral rules. Each moral agent is therefore to be viewed as a lawgiver in a society where others are lawgivers in their own right and thus are to be valued as ends in themselves. Kant refers to this community as the kingdom of ends¹¹.

Rationalism etymologically can be traced to the Latin word “ratio” which means “reason.” In ancient Philosophy, elements of

⁶ Merriam Webster Dictionary. “Transcendent.”

⁷ Quarfood Marcel, *Transcendental Idealism and the Organism: Essays on Kant*.

⁸ Immanuel Kant, *Practical Philosophy*. 17

⁹ Internet Encyclopaedia of Philosophy. “Autonomy.”

¹⁰ Nicholas Bunnin, and Jiyuan Yu, *The Blackwell Dictionary of Western Philosophy*. 63

¹¹ Jane Dryden. “Autonomy”

rationalism can be found in the works of Plato but in the modern era, Rene Descartes is the father of modern rationalism. Knowledge derived through rationalism is known as *a priori* knowledge. Reason is regarded as the attribute that enables people to comprehend their duties and rights as well as to engage in the formulation and defence of just laws. In Epistemology, the rationalist philosophers believe that the only way we can come to know reality is through reason. Rationalism holds that we come to know through mental processes of intuition and deduction. The rationalists believe in the doctrine of innate ideas which states that human beings are formed by nature with intellectual abilities. They believe that the senses can be misleading and therefore, it cannot furnish us with certain, indubitable truths. Truths are self-evident and do not depend on our experience, experience only confirm their reasonableness and logicity. For Ozumba, rationalism is “a school of thought that holds that knowledge is derived through logico-mathematical reasoning”¹².

In political philosophy, central to this tradition is the belief that objective moral truths can be accessed only through the faculty of reason. Liberal idealists see reason as a guide and individual autonomy as the bedrock that fosters critical engagement with our social and political structures. It should be noted that while individual autonomy is very vital to idealists, they however acknowledge the fact that it does not operate in isolation, they recognize the inter connectedness of individual members of a community. They envisioned a "common good" where everyone contributes their special skills and viewpoints for the benefit of the group, and this is achieved through individual self-realization. J.S. Mill, in his work “*On Liberty*”, argued that John Stuart Mill made the case that everyone needs to have

freedom of thought, expression, and action in order to realize their full potential. But this freedom meant having the ability to make wise decisions and taking part in forming society.

Categorical Imperative:

There are two types of imperatives called hypothetical and categorical imperatives¹³. To have the ability to act in a way - even when one does not always want to - is to have an obligation. Imperatives express obligations. Kant drew a distinction between a categorical imperative and hypothetical imperative. A hypothetical imperative is usually directed towards an end or a goal. A hypothetical imperative says that a certain course of action is good because it will enable me to satisfy my desires. For instance, if I want to be physically fit, I will need to do exercises whether I like it or not. So, hypothetical imperatives appear a self-evident way to act; the end or results are desirable and good. It is rational do so. Another example is, students who desire to excel must make out time to study. So, the students are only obliged to study if they want to come out of school with good grades. They can choose not to if they don't care about doing well. “A hypothetical imperative says that you ought to act a certain way, or that an action is good, as it will get you what you want, where the 'ought' only applies if you want to attain this end.”¹⁴ In contrast, a categorical imperative tells how you ought to act regardless of your desires. It is a directive that says what one ought to do from the perspective of pure reason alone; it is a categorical because the commands of pure reason is not contingent on sensible circumstances and it always carries and overriding value¹⁵. For Kant morality falls into the camp of categorical imperative. For example, it is a moral obligation to be honest at all times; and not

¹² G.O Ozumba, *A Concise Introduction to Epistemology*. 20

¹³ Immanuel Kant, *Foundations of Metaphysics*.

¹⁴ Kant, Immanuel. *Groundworks for the Metaphysics of Morals*. Part ii

¹⁵ Kant, Immanuel. *Groundworks for the Metaphysics of Morals*. Part ii

to lie irrespective of your desires. Kantian ethics rules out any consequentialist grounds for moral obligations.

Kingdom of Ends: Universality of the Categorical Imperative

The kingdom of ends in Kantian thinking is not an actual place or a physical location, rather a hypothetical ideal that represents the ultimate moral community. This moral community is comprised only of rational human beings who are able to make moral decisions that can be universalized. For Kant, the basic form of the will (subjective principles) is that of universality. When an agent acts, it is in accordance to a maxim. A course of action is permissible if one is willing to allow that maxim upon which the action was based to be a universal law by which everyone acts. Maxims fail test in conception or they do so a contradiction in conception happens when if a maxim were to be universalized, it ceases to make sense. For example, if the maxim, "it is good to tell lies" were to be universalized, no one will trust whatever the other says. Such a maxim will be contradictory because if universalized, trusting the words of others will become difficult and any information from others becomes worthless. The maxim is immoral because it is logically impossible to universalize it.

The kingdom of ends in Kant gives guidelines for constructing a moral society founded on reciprocity and respect for one another and acts as a model of regulation for people and communities. It inspires us to behave in a fair and just manner for all people. The kingdom of ends is deeply rooted in his transcendental idealism which highlights the mind's role in shaping our experience. As individuals consciously construct their understanding of the world, they can choose to create a more moral and just society.

Humanity as End-in-Itself

Kant posits that we should treat humanity as an end in itself rather than as a means to an end, this formula is tied with formula of autonomy; "Act in such a way that you treat humanity, whether in your person or in the person of another, always at the same time as an end and never simply as a means¹⁶." Kant believes that human being has reason abilities and therefore, everyone's reasoned motives must equally respect this is because Kant believes that reason motivates morality. We must respect reason as a motive in all rational being. A rational being cannot consent to being used as a means to an end so they must always be treated as an end-in-themselves. This formula forbids us to treat rational beings as mere instruments to our goals without respecting the fact they too have ends. For instance, the Europeans who forcefully took Africans to Europe and enslaved them for centuries, contrary to their will has violated the moral rule by treating rational human beings as a means to their (Europeans) end neglecting the fact that the enslaved Africans have a reasoned motive of their own.

This scenario is quite different from treating persons as a means and ends simultaneously. For example, I can employ a driver to get to me a destination but this not translate to taking him as a means since I collide with his end of making a living by being a driver to other people. But I must override another's autonomous moral deliberation. The individual is seen as the basic unit of moral and political concern, and their freedom to make choices about their lives is seen as a fundamental right. In his work, "*Groundwork's of the metaphysics of morals*," Immanuel Kant's mission was to identify the principles that underpin morality and to defend its applicability to human beings¹⁷.

¹⁶ David Copp, *The Oxford Ethical Theory*. 489

¹⁷ Kant, *Groundwork for the Metaphysics of Morals*. 393

Kant's Idea of Goodwill and Duty

Kant's argument in support of the goodwill can be seen in the opening pages of his work, *Metaphysics of morals* where he writes that: in the world, or indeed even beyond it, that could be taken to be good without limitation, except a good will' Intelligence, wit, judgment, and other talents of the mind, however they may be named, or courage, resoluteness, and perseverance as qualities of temperament are doubtless in many respects good and desirable. But they can become extremely bad and harmful if the will, which is to make use of these gifts of nature and which in its special constitution is called character is not good¹⁸.

One question that comes to the mind is that, "what does Kant mean by something being good without limitation?" are there things that can be said to be good" without condition?" for him, he believes that the human being knows intuitively that whether a course of action is either right or wrong, good or bad; morality involves necessity and this what the idea of unconditional good entails. For instance, let us consider the value judgment; "domestic violence is wrong¹⁹." In Kantian thinking, that domestic violence is wrong, remains the truth regardless of whatever opinion anyone might hold whether in the time, time past or now, it doesn't change anything. No opinion or argument will ever make domestic violence right – it is necessarily wrong, wrong without limitation. Additionally, when we say that domestic violence is

wrong, what we mean is that it is wrong without qualification. We cannot say domestic violence is right in undeveloped societies and wrong developed ones. If domestic violence is wrong, then it is wrong at all times without qualification. The notion of good without limitation for Kant is the hallmark of morality in Kantian system²⁰. Goods; such as money, beauty, organizational skills, courage and so on are not good without limitation because since they can be used to bring about evil and human suffering. For instance, suicide bombers and other types of terrorists shows a high sense of courage in what they stand for, however, their action cannot be said to be good This is what Kant means when he says, a thing that is truly good must be good without limitation.

To further explain the idea of goodwill which is expressed as "good without limitation," John Callman considers a situation where an impartial judge chooses the best moral act from a hypothetical situation – where two wealthy persons are considered, one made money via evil means the second made money from praise worthy acts. A rational person will praise the latter and condemn the former. This makes us to understand that things are not good by themselves. A person who possesses a good cannot be said to be good unless he possesses goodwill²¹. "Therefore we do not think that the trappings of happiness are themselves unqualified goods – rather, we think they are things that someone who is possessed of a good will is due in life²²." A person may perform a brave or courageous act and yet, such can still be adjudged as immoral. Only goodwill is good without qualification. A good will is the only thing that can guarantee the correct use of traditional virtues.

¹⁸ Kant, *Groundwork for the Metaphysics of Morals*. 393

¹⁹ Callanan John, *Kant's Groundwork of the Metaphysics of Morals*. 20

²⁰ John Callanan, *Kant's Groundwork of the Metaphysics of Morals*. 21

²¹ John Callanan, *Kant's Groundwork of the Metaphysics of Morals* 22

²² John Callanan, *Kant's Groundwork of the Metaphysics of Morals* 22

Also, for Kant, to appraise a moral conduct, we must always look at the motive, or intention of the moral actor. If an action demonstrates traditional virtues but the intentions are evil, then such an act is bad. A goodwill for Kant is not good because of what it accomplishes, even if the action that it chooses causes harm, it is good in itself. In other words, the goodwill is good in and of itself, regardless of ends. This notion is disentangled from subjective wants and desires. It is to be esteemed incomparably higher than anything which could be brought about by it in favour of any inclination or even the sum total of inclinations. For Kant, fruitfulness or otherwise of an act of goodwill cannot take away anything or add to its worth²³.

For Kant, happiness is the sole objective of human beings, if not we would have been imbued with instinctual and unreflexive abilities which will make us respond only to instincts like lesser animals do. Humans in Kant's philosophy are wired with reason about the best way to act. Pure reason influences our will; it follows therefore that nature must have given us reason abilities for us to perform moral actions that are praise-worthy. Reason's true task is not to satisfy human. The point that Immanuel Kant is trying to push forward is that; other goods such as organizational skills only have instrument value not moral value²⁴. Organizational skill is not good in itself but for the purpose of some other ends.

Kant also made a distinction between our immediate and non-immediate inclination in order to show that our impulses and desires can diverge from our sense of responsibility²⁵. A natural desire to want to carry out an activity without the need for additional reflection is known as an instantaneous or immediate inclination towards that action. On the other hand, a non-immediate inclination is a situation where an individual does not have an

immediate inclination towards a course of action but towards some other end or goal such an action may bring about. For instance, a person may not have the natural propensity to study but the desire to do well in examination will propel such. Such a student therefore engages in research and study in order to have a good grade in the examinations. What we can infer from Kant's distinction between immediate inclination and non-immediate inclination is that consequences of acts are irrelevant to moral value and the only focus of our moral investigation is the agent's will or capacity to make intentions.

Critique of Kant's Idealism

The categorical imperative, criticized on the basis of its focus on universalization of moral principles does not adequately address the particular moral dilemmas and the nuances of context dependent factors. Also, Kant's emphasis on reason as the foundation of knowledge has been attacked by different scholars and philosophers. They include existentialists and post-modern philosophers. Their bone of contention is the limitation of reason and the role of experiences, emotions and individual perspectives in shaping our understanding of the world. While Kant believes in autonomy of rational human beings, there is unintended problem; for if our experience is pre-structured by our minds' categories, how can we act freely and make independent choices? If we cannot make independent choices, then the problem of responsibility comes to the fore. Kant's focus on the individual mind neglects the question of intersubjectivity, or how we share and communicate knowledge. How can we find common ground and create shared knowledge with others if our experience is fundamentally subjective?

²³ Kant, *Fundamental principles of the Metaphysics of Morals*. 13

²⁴ John Callanan *Kant's Groundwork of the Metaphysics of Morals*. 28

²⁵ Kant, *Fundamental Principles of the Metaphysics of Morals*. 397

John Rawls: Refining the Idealist Framework

Justice, according to John Rawls "...is the first virtue of the institution, as truth is in the system of thought"²⁶. Rawls conceived what he calls, "Original position" and the "veil of ignorance." Rawls talked about a hypothetical situation in which members of a proposed community, ignorant of their situation and future position agreed to principles which will bring about a just society. He imagines a society that is built on just principles where there is no complain of injustice. In Rawls' hypothetical society, individuals, are placed in what he calls an "original position" behind the veil of ignorance. In the Original position, individuals who are about to form a new society, chose the principles that will govern the proposed society. All the members of the proposed society must all agree on the principles. Where there is objection on any principle, such a principle is thrashed out and will not be used in the proposed society.

Rawls believes that human beings are rational but egoistic in nature. Individuals, covered with the veil of ignorance in the Original position are unaware of what they will become in the proposed society. They don't know if they will become politicians, doctor or teachers and so on. As a result of their limited knowledge on their socio-economic situation, they are would rationally agree to just principles. And once such principles have been agreed to by all members of the society, it cannot be altered. Such principles become binding on all members of the society.

From Rawls position, two principles can be deduced. *The equal liberty principle*: this ensures that there is equal basic liberty for everyone. Every individual can pursue that their conception of the good life so long it does not infringe on the liberty of others²⁷. *The difference principle*: this principle states that socio-economic inequalities can only be allowed if they will benefit the least advantaged members of the society. This

encourages social mobility and lessens current inequities by guaranteeing that everyone has an equal opportunity to flourish.

Rawl's Reformulation of Kant and the Limit of Idealism

In his famous work, *A Theory of Justice*, John Rawls sought to reform Kantian ethics by addressing its perceived limitations and offering a more workable framework for applying moral principles to complexities of the contemporary world. To address the gaps in Kantian system, Rawls described a hypothetical scene where individuals, in what he describes as the "original position", ignorant of their social status, talents, gender and any other specific talents have to choose principles that will govern their new proposed society. This veil of ignorance ensures that each person will choose principles that are impartial and that will promote justice and fairness not their self-interest.

Though greatly influenced by Kant, John Rawls' idea of justice as fairness fundamentally reconfigured the field of liberal political thinking. In Rawls's well-known thought experiment, the "original position," people are shown selecting principles that are fair while they are behind the veil of ignorance. This veil guarantees that people would not make decisions based on their own social standing, views, or ideals. In order words, the veil makes sure people make decisions based on principles that would be fair to everyone, even if it meant they ended up in the least favourable position.

By emphasizing that individuals will rationally agree to just principles; in the original position appear to echo an idealist framework by seeking universal and impartial principles. Also, with regards to autonomy, In Rawls's well-ordered society, moral agents are just as free as they are in Kant's ethical framework when they behave in conformity with the self-legislated moral

law, driven only by obligation to that law²⁸. While the principle of autonomy is fully Kantian, Rawls argues that "full autonomy is realized by citizens when they act from principles of justice that specify the fair terms of cooperation they would give to themselves when fairly represented as free and equal persons"²⁹.

Two principles that can be inferred from Rawls' position includes; the principle of equal liberty and the principle of the difference principle. The principle of equal liberty states that individuals guarantee basic equal liberties for all individuals. Everyone can pursue their own idea of the good as long as it does not infringe on the rights and liberty of others. On the other hand, the difference principle states that inequality in distribution of wealth and social position is good only if they benefit the least advantaged in the society.

Rawls' attempt to reformulate Kantian system by bridging the gap between theoretical ethical principles and its practical application has received great recognition. Critics have however argued that the original position is impractical and unrealistic, and that the chosen principles may not be universally accepted. In spite of these objections, Rawls' contributions have had a major influence on current debates about social justice, political philosophy, and the practical application of morality. With his adept reworking of Kantian ethics, he provided a framework for realizing a just society that upholds individual liberties and advances the welfare of all of its constituents.

Conclusion

While Kant focused on individuals and the capacity of reasoning via the categorical imperative, Rawls theory dwelt on the society as a whole. Although, it may be argued that Kantian system through its kingdoms of ends was ultimately concerned about the ultimate moral society. Also, Kant

offers universal principles as a guide to human actions; Rawls provided a procedure for arriving at principles that will serve as a medium to arriving at a just society. However, in spite of the differences in their theories, they both have a common ground with regards to the role of reason, autonomy and impartiality in making moral decisions.

REFERENCES

- 'Autonomy/Internet Encyclopaedia of Philosophy'. Accessed 24 October 2024. <https://iep.utm.edu/autonomy/>.
- Bunnin, Nicholas, and Jiyuan Yu, eds. *The Blackwell Dictionary of Western Philosophy*. Malden, MA, USA: Blackwell Publishing, 2004. <https://doi.org/10.1002/9780470996379>.
- Callanan, John. *Kant's Groundwork of the Metaphysics of Morals: An Edinburgh Philosophical Guide*. Edinburgh University Press, 2013. <https://doi.org/10.1515/9780748647279>.
- Choptiany, Leonard. "A Critique of John Rawls's Principles of Justice." *Ethics* 83, no. 2 (January 1973): 146–50. <https://doi.org/10.1086/291872>.
- Copp, David, ed. *The Oxford Handbook of Ethical Theory*. 1st ed. Oxford University Press, 2007. <https://doi.org/10.1093/oxfordhb/9780195325911.001.0001>.
- 'Definition of Transcendent', 22 October 2024. <https://www.merriam-webster.com/dictionary/transcendent>.
- Formosa, Paul and Department of Philosophy, Florida State University. 'All Politics Must Bend Its Knee Before Right': Kant on the Relation of Morals to Politics'. *Social Theory and Practice* 34, no. 2 (2008): 157–81. <https://doi.org/10.5840/soctheorpract200834211>.

²⁸ B Kogelmann. "Kant, Rawls, and the Possibility of Autonomy." 613-615

²⁹ John Rawls, *A Theory of Justice*. 1993, 5

- Kant, Immanuel, and Allen W. Wood. *Immanuel Kant: Practical Philosophy*. Edited by Mary J. Gregor. Cambridge: Cambridge University Press, 1996. <https://doi.org/10.1017/CBO9780511813306>.
- Kogelmann, Brian and Department of Philosophy, Florida State University. 'Kant, Rawls, and the Possibility of Autonomy'. *Social Theory and Practice* 45, no. 4 (2019): 613–35. <https://doi.org/10.5840/soctheorpract2019123173>.
- Osiander, Andreas. 'Rereading Early Twentieth-Century IR Theory: Idealism Revisited'. *International Studies Quarterly* 42, no. 3 (September 1998): 409–32. <https://doi.org/10.1111/0020-8833.00090>.
- Ozumba, G. O. *A Concise Introduction to Epistemology*. Calabar: Jochrisam Publishers. 2001
- Quarfood, Marcel. *Transcendental Idealism and the Organism: Essays on Kant*. Acta Universitatis Stockholmiensis 26. Stockholm: Almqvist & Wiksell International, 2004.
- Timmermann, Jens. *Kant's Groundwork of the Metaphysics of Morals: A Commentary*. Cambridge: Cambridge University Press, 2007. <https://doi.org/10.1017/CBO9780511487316>.
- Rawls, John. *A Theory of Justice*. Rev. ed. Cambridge, Mass: Belknap Press of Harvard University Press, 1999.
- Fernandes, Victor Ramon. 'Idealism and Realism in International Relations: An Ontological Debate', November 2016. <http://hdl.handle.net/11144/2781>.