

## Relations between Research and Philosophy at the newly established University of Berlin

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### ABSTRACT

The identity of the University of Berlin as the first modern university in Prussia, owes above all to its attention to research and philosophical insight in the management of the knowledge system and its guardian institution. With the establishment of the University of Berlin in 1810, research, along with teaching and moral education, was determined as one of the three main tasks of the big professors of the faculties. In this structure, in addition to faculties as the first pillar of the university, which is in charge of educational activities, the Academy is also a place of excellent research as the second pillar. The Faculty of Philosophy, as the third pillar, should first obtain a reasonable picture of the order of disciplines and sciences in the overall structure of the knowledge system through the general management of the university with the aim of regulating the relationship between the faculties with each other and with the academy, and then reflecting on the research findings of the faculties and the academy and so realize the idea of "unity of science" and "absolute knowledge" step by step. This article tries to explain the building elements of the University of Berlin in the beginning of the 19th century with the focus on Research and the Faculty of Philosophy under the two ideas of "unity" and "progress".

**Keywords:** University of Berlin, research, academy, faculty of philosophy, unity of science, idea of progress

### Introduction

The University of Berlin was founded as a result of Bayme's call after Napoleon's attacks; A call that focused on the role of education in saving the homeland and many scientists, including Fichte, Schelling, Schleiermacher, Wolff and etc. responded to it. Humboldt was entrusted with the responsibility of summarizing the reflections and responses given to this proposal after Bayme, and thus he founded a new university in 1810 with a different mission and structure.

Humboldt's plan, which we know today as the idea of the German university, was based on the idea of the progress of reason. The plan to establish the University of Berlin was not entirely created by German philosophers and owed to the idea of progress. At the same time, as a result of the political developments and social concerns of the beginning of the 19th century, the romanticists were inclined to an understanding of the future and the realization of a kind of realizable



nationalism; A nationalism that, in addition to the idealistic rationalist ideas of the German Enlightenment, was also inspired by the linguistic, spiritual and historical pillars of the romanticists. In this way, a common concern brought romanticists and enlightened people to a historical consensus. This time, both emphasized the beginning of a new era of culture and civilization; an ideal course that Berlin University and the new national education system should realize.

Although the University of Berlin was founded eight years after the death of Kant, the identity and mission of this university and the model of the German university cannot be properly understood without explaining and understanding the famous treatise "the Conflict of the Faculties" by this philosopher, which has had a tremendous impact on the generation after him. He presented an image of an ideal and desirable university in which the so-called superior faculties, including the theology, law and medicine faculties, instead of submitting to the government and the church, obey the dictates of reason and the nature's will. For this purpose, it is necessary for the Faculty of Philosophy, which is considered an inferior faculty in the current situation, but knows the rule of reason and acts according to the will of nature, to be transferred from an inferior status to a superior status and to take over the leadership of the university and to realize nature's plan (Kant, 2013). For this work we need a legitimate conflict between faculties (Kant, 2013). This plan requires the independence of the university; the independence that allows the university to formulate its activity and behavioral logic in an autonomous way.

## Philosophers and Romantics

Fichte, in *the mission of the scientist*, influenced by Kant's *the conflict of the faculties*, presented an idea of the university and modern education, which was set on the axis of philosophy and the faculty of philosophy; A kind of new mission for the rational guidance of university, society and government (Fichte, 2016). To a great extent, this project derives its content from the "idea of unity" which was first formulated in Kant's Critique of Judgment. In this book, Kant considered the unity of man and nature in a transcendental approach and through the power of Judgment as the main requirement of a rational culture that should replace the current classical culture (Kant, 2002, Mahoozi, 2010a; b). Fichte also followed Kant's path in this idea and held the faculty of philosophy responsible for achieving this idea; An idea that can bring the German nation (Prussia) to historical greatness.

According to Fichte, philosophy and the faculty of philosophy can make this future imaginable for us by defining the unity of sciences and setting the hierarchy of knowledge. Emphasizing the position of philosophy and the faculty of philosophy in the newly founded University of Berlin was so fundamental for Fichte that he considered only those who consider idealistic philosophy to be the basis of all academic endeavors worthy of the title of Master of Arts, and the rest who are unable to properly understand philosophy or Scientific studies do not pay attention to their specialized field called Doctor (Hoopster, 2016). According to his opinion, the first category should involve them "Philosophy as an Art" and enjoy the sublime pleasure of freedom and guidance of the soul (Hoopster, 2016). With this consideration, the art of critical thinking is heading towards a higher unity, that is, cultural and territorial unity.

In this national consensus, Schelling considered the nature of university studies to be focused on living relationships between scientists. According to him, the faculty of philosophy is responsible for understanding and explaining the living relationships between sciences and guiding young students and professors towards a holistic view of knowledge in order to calculate the ratio of knowledge and sciences with initial and final knowledge. In the entirety of this path, philosophy should draw the coordinates of the national spirit and the path that the society and the government should take.

Schleiermacher, as a romantic, believed that by promoting patriotism, nationalist education was the way to save the German nation and revive the weakened Prussian government, with the difference that, unlike Fichte and like Kant, he wanted the complete independence of the new institution of higher education in Berlin from the government. This opinion was followed by Humboldt (Wittrock, 1993).

## Internal and external organization of the University of Berlin

The newly founded University of Berlin, influenced by the historical background of universities in Europe, continued to emphasize education. However, this education should receive its content from three important sources, that is, from the central value of nationalism as the moral spirit of the society, the scientific and research findings of the academy professors and the great professors of the faculties, and the guidance of the philosophy faculty.



Von Humboldt, focusing on the four missions of the new university, i.e. the specialized training of students in the faculties, the follow-up of the proposed plans of the Faculty of Philosophy, the connection of the faculties with the Academy (advanced research center), and finally, the moral education of students based on patriotic values, the organizational and behavioral charter of the new university. He compiled the establishment of Berlin in a short message "On the internal and external organization of higher education institutions in Berlin" and formulated a system of new expectations from the institution of modern higher education. He described this great knowledge institution as "like a summit where everything that directly affects the moral culture of the nation gathers" (Hoopster, 2016).

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