

From the Conflict of the Faculties to the Reconciliation of Knowledge and Nature at Kantian University and Its Lessons for Iran's Higher Education

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ABSTRACT

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In the early works of the eighteenth-century German philosopher, Immanuel Kant, besides explaining the philosophical and metaphysical foundations of various sciences, has illustrated a comprehensive philosophical system and desirable metaphysical critique. In his later works, through emphasizing the concept of Nature and the growth of Reason, he has considered special and multifaceted responsibilities for the Education and the University. For him, the alignment of knowledge and Nature in the university is the main mission of this institution; a mission that is required by the Faculty of Philosophy in a legitimate conflict with the top three faculties of Theology, Law, and Medicine to bring them in line with the design of Nature. This effort, in fact, is a necessary condition for accomplishing the future metaphysics and attaining the unity of knowledge and a complete philosophical system. This article, apart from explaining the idea of "the unity of knowledge" and a model of the unity of knowledge and nature in the conflict of faculties, attempts to show the relationship of this model with the plan of a complete future philosophical and metaphysical system in Kant's Critique of Pure Reason. In the following, the lessons of this approach have been considered, especially in the discussion of university independence for the reconstruction of Iran's higher education.

Keywords:

knowledge, nature, conflict of faculties, unity of knowledge system, comprehensive philosophical system, future metaphysics

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Introduction

Contrary to Hume and the Rationalists of the time, Kant in his transcendental analysis of the Critique of Pure Reason, by presenting his own scientific philosophy, considered the empirical knowledge as a common product of the mind and appearances of things; a complex and linear activity in three faculties of sensation, imagination (determinate judgment) and understanding that finally leads to determinate judgement as well as empirical universal and necessary rules and produces a phenomenal image of nature.

In this admirable endeavor, Kant shows that apriori basis, such knowledge, including concepts, principles, and pre-existing rules of imagination and understanding, can only be used in this realm, and their misuse in the realm and idea of reason without any sensitive appearances will eventually lead to numerous philosophical and metaphysical conflicts that are reported in the history of these two disciplines. In addition, an inappropriate use of these components in the realm of behavior deprives humanity of the possibility of freedom of action and replaces scientific behaviorism with moral philosophy. To prevent such a mistake, it is necessary that behavior and practical intellect, or ethics, have a special realm to act according to their priori concepts and principles. Kant in his *The Conflict of the Faculties* illustrates the difference of the functions of reason and understanding where the first is dependent to external objects while the latter is dependent:

Although understanding is a fully active power and, to this extent, an independent power, it still needs external things for its action and is limited to them. Free will, on the contrary, is completely independent and should be determined solely by the inner law: in other words, man should be determined solely by himself in so far as he has raised himself to his original dignity and independence from everything but the law. Without its external things, our understanding would be nothing - at least it would not be this understanding, but reason and free will remain the same in whatever realm they might carry on their activity (Kant, 1979: 132).

In this realm, the three imperceptible of God, the Soul (Immortality), and the World as postulates of the practical reason is assumed and the idea of Highest good as the ultimate end and guide of action and moral movement gives meaning to all ethical choices and behaviors. However, there are still two shortcomings; the first is the lack of proof of the postulates and the second is the lack of connection between the two realms of science and ethics. Both of the tasks are conferred to the power of Judgment for the free practice of judgment on the principle of teleology without end and teleology with end, to explain both the field of noumen as a field in which the postulates find meaning and identity, and also in the free play of this power with those of understanding and reason, to provide various ways, relating the faculties of mind to each other. Let us further explain the latter aspect, which is the foundation for a perfect philosophical system.

Complete philosophical system and legitimate metaphysics

Although to distinguish determinism from freedom is a solution to avoid the collision of these two domains, as has been said, in Kant's view the separation of these two precludes the possibility of

positive metaphysics of critical philosophy. Because this separation divide's philosophy into separate components so that they would enjoy different legislation without interfering with each other. Thus "Philosophy is rightly divided into two parts which are fundamentally different in principle; that is, to theoretical component or philosophy of nature and to practical component or philosophy of ethics (because the practical legislation of reason following the concept of authority will be called by this name)" (Kant, 2003, Introduction 1: 62).

This distinction, though necessary and unavoidable, any separation between the powers of the mind and the gap between components of philosophy, inevitably prevent the realization of perfect philosophical knowledge and the concept of science in philosophy becomes the product of interconnection of all the faculties of the mind.

According to Kant, the solution is on the power of Judgment. Through this intermediary faculty, the passage from nature (understanding) to authority (reason) and unity of the two into a single field and territory becomes possible:

The power of Judgment ... provides an intermediate concept between the concept of nature and the concept of authority, which enables the transition from a purely theoretical to a pure action, a transition from a law that agrees with the former to a final one that agrees with the latter (Kant, 2003, Introduction 1X: 94).

In fact, this connection and passage is a condition for the accomplishment of a perfect philosophical system which becomes perfect when there is no gap between its components, that is, the powers of understanding, reason, and judgment and these should have a systematic unity as well as an organic relationship with each other (see Kraft. 1996: 100 & Allison, 2001: 200). This is a tripartite interaction, first, the foundations of two components of metaphysical knowledge (nature and ethics) that were introduced in the Critique of Pure Reason as a paradox, becomes complete and in the next step, through resolving this paradox, he completes the metaphysical system (Allison, 2001: 3).

To do this, the reflective power of judgment, contrary to powers of understanding and reason should not have any territory and following a very subjective but special, has a border activity between the two realms of understanding and reason. This power and its special principle, because "they do not form any special component between theoretical and practical components, they can occasionally join either of these two components" (Kant, Forward Note, 2003: 59) and thus establishes the unity of understanding and reason and makes the establishment of the metaphysical system possible (Kant, Forward Note, 2003: 59). This power through judgment on rules and concepts created by understanding and abstraction of their pure form (final), enters into a vast territory of noumenon of those objects and concepts which, at the same time, belongs to the feeling of pleasure of this power; thus, for the power of judgment "it is permissible in itself, though not to have a specific legislature, to have its principle for seeking laws, even if this principle is purely subjective; the principle that although does not have any realm of nobles as its territory; it can have

a land of such a definite nature that only this principle is valid for it (Kant, 2003, Introduction III: 69).

The power of Judgment, in fact, based on the principle of purposeness of nature, through judging on concepts and empirical laws of understanding, abstracts their pure (final) forms and makes these available as supersensible and objective existence and in a step further, through the unity of abstracted forms, as more universalized forms, presents a picture of nature in general as supersensible under-layer of the world to the reason (or will):

Understanding, with the possibility of its previous laws for nature, gives the reason why nature is known to us only as a phenomenon, and at the same time refers to the supersensible under-layer of nature, though it leaves it entirely indefinite. The power of judgment, by virtue of its previous principle for judging nature in accordance to its possible special laws, determines the supersensible under-layer (both within and outside of us) with the help of its own reason. But the reason determines it with the help of its previous practical laws, and thus enables the power of judgment to move from the realm of the natural concept to the realm of the concept of authority (Kant, 2003, Introduction, IX: 95).

This wide field of noumena or supersensible obtained from the power of judgments is the same field of realization of commands of practical reason and is, therefore, used by practical reason. The power of judgment through abstracting pure (final) forms of entities and uniting them in a system of types and substances, explains the supersensible under-layer of nature as a suitable space for the fulfillment of moral duties and commands, without offering any knowledge of the field. The image presented is, therefore, purely subjective (mental) and, in other words, subjective reading of nature (see Elliott, 1996: 300). Since determinants of causality, in this system, are determined by free understanding (mind), it is not an obstacle to the fulfillment of the tasks set by practical reason. But since the aforementioned system is designed based on the ultimate cause, and therefore the totality of this system is heading towards an ultimate destination at the top of the pyramid of high genius, which is the same ultimate goal of the moral agent in attaining the status of holiness and kingdom (see Allison, 2001: 203 & Baths, 1996: 96-100), it is interested in acting on moral rules. On stream, the tasks assigned are moral. Because the idea of nature accompanying the ultimate ends of the moral agent creates a double motivation in the moral agent (Kant, 2002, Introduction IX: 96).

In addition, the ultimate alignment of the goal of nature with that of the moral subject presents beautiful nature as a symbol of ethics and moral interests (see Allison, 2001: 208 & 219). Furthermore, the feeling of a pleasure expressed by the power of Judgment after the judgment that points to the purposiveness of nature (supersensible underlayer), signs and symbols of the purposiveness of nature which shows the same relation of the parts to each other and to the whole in the subjective image of the reflective agent. The practical reason, considering and turning its

interest in these signs and symbols, presents a purposeful image of nature (supersensible substrate) as the scope of the fulfillment of assigned tasks.

This determinant, on the one hand, establishes a reflective image of the power of Judgment and, on the other, portrays the power of reflective judgment in free harmony with understanding to abstract the pure form of objects and the acquisition of the aesthetic pleasure feeling. Consequently, on the one hand, the power of reflective judgment, by offering a nature free of causal determinism and strengthening the moral sense in the performance of duties, completes the metaphysical foundations of morality, and on the other, the practical reason through defining the realm of natural beauty and, in some cases, by giving content (rational and moral themes) to beautiful things and consolidating the power of Judgment, strengthens the feeling of aesthetic pleasure and thus serves the power of Judgment.

On the other hand, this field also supports scientific induction in the understanding and the realm of phenomena and empirical laws. We know that the resulting mechanical nature of understanding as examined in Newtonian physics, though is based on previous concepts and principles, the working of understanding is not the last necessary activity for this nature; because, firstly, understanding has not provided a principle for the unity of many empirical laws, and as a result, the image of nature as a whole. Secondly, all empirical laws, and in general, inductive laws, require the law of uniformity of nature to explain its totality and necessity that has not been introduced in the list of principles of understanding. And thirdly, understanding does not provide the general empirical concepts (types and genius) that are widely used in experimental sciences and philosophy (Allison, 2001: 208 & 219; see Mahoozi, 2009: 59-60; Ginsborg, 2005: 2).

The power of reflective Judgment satisfies all three requirements of experimental sciences and inductive judgments. The power of Judgment, in its free play with understanding, reflects on objects and empirical laws offered by understanding and abstracting the pure (final) form of these objects and presents them as noumena (see Zimmerman, 1996, p.158). By abstracting the pure forms of objects and their unity in general forms (types) and continuing this process, that is, reflection on the recently abstracted forms and abstracting more general (genius) ones from them and then unite them under more general forms, a hierarchy of all types and genius, and as a result, an image of nature as a whole is achieved where any stage is located under a stage superior to itself (Kant, 2003, Introduction IV: 73–74).

Thus, by abstracting the types and genius of experimental objects and the unity of these concepts in a regular hierarchy, the power of Judgment offers both general empirical concepts required by science and philosophy, and also through designing this purposeful system- where each member is both the means and the end, and all the members act in the service of both the other members and the whole and move toward a final end - to explain the principle of the uniformity of nature, which is the main requirement of induction. Thus, the power of Judgment based on “purposeness of nature”, as the guiding principle of this power, judges upon the pure formal objects in the pure

formal element of the objects, i.e., “the agreement of plurality with a unity without determining what it is” (Kant, 2003, 15b: 132) and through abstracting them and their unity in a hierarchy of types and genus, both presents the theoretical foundation of cognition and by introducing these forms as belonging to natural beauty, explains the feeling of pleasure derived from this subjective activity (see Kant, 2003, Introduction II: 67).

This is the way understanding provides the content for the reflection of the Judgment, and the Judgment through presenting supersensible and their unity in an organic system provides a realm free of causal determinism at the service of reason. On the other hand, the reason, through establishment and determination of subjective image of the purposeful nature that is provided by power of reflective Judgment, supports and covers the harmony of imagination and understanding in the abstraction of pure (final) forms of objects and the unity of these forms in an organic system. Thus, all three faculties in mutual communication support and complement each other and provide foundations for the metaphysics of nature, metaphysics of ethics and the feeling of aesthetic beauty.

Kant called a system of philosophy in which such a connection is possible a complete system; because within the power of Judgment “the existing gap [lucke] in the system of epistemic powers fills us, and therefore, the perspective ... of a complete system offers all the powers of the mind, insofar as they are specified in the matter, referring not only to the sensible but also to the supersensible” (Kant, 1987: 385-441, 20:244).

Thus, all the three powers of understanding, judgment, and reason in reciprocal relations, provide the requirements of themselves and of each other and act at the service of each other and the whole, thus consolidating the concept of a perfect philosophical system. For Kant, this concept of the perfect philosophical system is the context, in which, one can find the intention of nature for the equipment of man with reason and various capacities to achieve certain purposes.

The idea of a university and the alignment of knowledge and nature

In his later works, Kant has extensively used the concept of nature in law, politics, and education domains. Earlier, in his critique of pure reason, he presented a new understanding of the image of nature created by the mind (understanding) by presenting an image of phenomenal nature. This phenomenal nature is explored by experimental sciences. The human body, as a natural entity, is understood and studied under definite causes of this mechanical nature and therefore, follows the laws of Newtonian physics. According to Kant, contrary to this definite nature, the free will for action, to preserve and imagine its own freedom, requires an indeterminate nature to display its self-authorization and self-obligation; this nature must cover in the first place the free and indefinite part of man, and in the second place the open realm of the outside nature of man, which is called noumenon nature and the supersensible underlayer of nature. In his Critique of Judgment, Kant has explained this free and indeterminate nature which is directed to supersensible, and, as has been said, established this field by practical reasoning.

This free and supersensible nature, as presented in the Critique of Judgment, has an end and under the principle of ultimate causality, it is heading towards a specific destination in the future. To Kant, this type of causality, parallel with mechanical causation in phenomenal nature, is active, and the simultaneous presence of these types of causality allows us to understand the relationship between entities:

Of course, it is quite certain that we cannot adequately recognize the organizational beings and their inner possibilities according to the purely mechanical principles of nature, let alone explain them; and it is safe to say that it is just as certain that it is impossible for humans to cultivate such melancholy, or to hope that one day another Newton will be found who can comprehend the production of herbaceous leaves according to natural laws which no intention has arranged; rather, we must deny such insight to the man (Kant, 2003, 75b: 367).

Therefore, we consider what is necessary for nature as a sensory object according to mechanical laws, but at the same time, we consider the agreement and unity of specific laws and the forms that agree with them - which according to mechanical laws must be judged as contingent- as a rational thing (and even whole of nature as a system) according to the laws of teleology. In this way, we judge nature according to two principles, without rejecting the method of mechanical explanation by the method of teleological explanation, as if they contradict each other (Kant, 2003, 67b: 431-32).

A very important point about the purposeness of nature is that it is only in this nature that a complete and comprehensive picture of "nature as a harmonious system" can be found that has many motivated components to work and move forward. There are two basic elements here: the first is an organic relation between entities and levels of beings towards the ultimate end- that is human and secondly, the continuous and permanent activity of the whole system to achieve the ultimate goal, which is the freedom of man and the attainment of his highest good in the form of political and social system on the one hand and the attainment of pure morality or pure practical reason on the other.

For Kant, these two components come together because the same entity that is the ultimate purpose of nature, and all beings serve it through an organic relation to one another, "is the only being on earth that can make a concept of the end and, with the help of its intellect, make a system of ends from a multitude of object-shaped teleological, make a system of ends" (Kant, 2003, 67b: 402). The system (organ) of ends here is the same purposeful image of nature. According to Kant, this purposeness arena was created by the moral designer of the world, who adjusted it to our moral and intellectual desires and gave it to us. On the other side of this purposeful system, there is a human being who both thinks and contemplates this purpose and is the object of its final purpose. The moral designer of the world has also put the moral law in man to think and legislate accordingly. Thus, this is supersensible that is the very ultimate end of nature, besides establishing moral rules and regulations, to achieve the highest level of morality and divinity, has consciously

benefited from accompanying nature through its rational and moral agreements with the will and at two cultural levels of skill and discipline attempts to achieve the two levels of the highest good. As it can be seen, all these components can be designed within the framework of a perfect philosophical system. For Kant, in the perfect philosophical system, man can establish a meaningful connection between his inner and outer worlds, that is, with two other components of metaphysics (God and world), that is directed toward progress, culture, and freedom. Man can align his end with the end of nature and thus achieve the end of nature through achieving his end. Hence, the purpose of Nature is the same of human purpose (wisdom, freedom and holiness).

In a way that with the growth of human intellect, the final image of nature becomes more and more complex, and in proportion to this complexity, man too can better use these final images to achieve his end and promote culture. It seems that in this forward movement, it is the ultimate goal that moves the reason throughout history and makes it more complete; the end that is typical reason, and in fact, reason itself is pure practicality. Kant refers to these themes, including the flourishing of natural capacities of man through the flourishing of reason, and achieving the goals of nature through the human reason, in other words, explains the need of nature to man to achieve its goals, in the first to third postulates of the *Treatise on Development of Reason*:

Nature has willed that: man realizes from all within himself, all that is beyond the mechanical order of his animal existence, and share only in perfection and happiness, which is provided by his reason, free from the interference of own instinct. Nature does not work in vain and does not use means in vain to achieve its goals and objectives. Nature has endowed man with reason and authority based on reason, and this is a clear indication that nature has provided the means to achieve its ends (Kant, 1927).

With these introductions, one can understand the role of the university in fulfilling missions and requirements of the purposeful reason and nature. For Kant, the fulfillment of nature's requirements is achieved only through gradual and accumulative movement, and not revolution and war. In fact, in order to achieve the requirements of nature, one must move in the orbit of nature and not the other way around. War and revolution destroy constitutional institutions and structures and weaponize the existing capacities and financial resources for the destruction of each other and destroy the grounds for the development of reason and morality.

If this is the case, then education as a way to achieving the demands of nature and reason is a matter of accumulation, and therefore it is the kind of human being who can achieve its ultimate goal. In other words, education is a technique that is achieved not through a perfect project, but simply through acquiring the experiences of successive generations in proportional to age and the growth level of children and adolescents and hence, gradually approaches the idea of the desired perfection or aligns with the ideal image of the future. During the course, education itself, as a technique and not a theory, is constantly growing and evolving in proportion to the development of reason. Explaining this situation, Gonzales describes Kant's approach to education as relational

and considers the necessity of the promotion of this technique as the relationship between human beings and many generations or the same type of human beings for their moral and rational development:

As I expect to show, Kant takes the educational process to be a radically moral enterprise all the way through: in no way does he attempt the instrumentalization of the individual human being for the good of the species.... Insofar as he aspires to constitute education in science, to be developed according to a (moral) concept, and to be improved through experiments, he also paves the way for a systemic approach to education, which, despite its moral inspiration, not only could enter into conflict with the moral demand of taking each individual subject as an end but is also marked by an intrinsic paradox: this paradox/conflict is present in the ambiguity involved in the very notion of 'humanity', which might be taken to mean a) a moral disposition present in each individual human being or b) the human species as a whole. While these two meanings of 'humanity' are to a certain extent a matter of ordinary language, the very fact that Kant explicitly purports a planned self-education of 'humanity as a whole' directly unveils this tension and hence the need for balancing relational and systemic approaches to education (Gonzalez, 2011: 434).

The totality of these claims indicates the necessity of aligning any theory of education, especially at the highest level, with the movement of reason and nature towards complete rationality, freedom, and humanity. For Kant, education in recent times can accelerate the movement towards the future and, by bringing the future to the present in an ultimate way, makes us realize the necessary steps for educational policy. This is, in fact, a feature of the modern era that can consciously think about that bright future and react positively to its signs.

To bring the future to the present and make it a basis for decisions on education from the primary to the highest levels, is a difficult but possible task. The implementation of this matter is an empirical and not theoretical activity. According to Kant, the education system at the school level should eventually result in three important results of skill (expertise), socialization, and ethics. Here, though morality in its nature is achieved at the end of the way i. e. in the last level, but since the attention to it is equal to the attention to the future, this attention occurs at the beginning and throughout the path. Therefore, morality as the spirit of this path is present from the beginning. At this level, the educational system tries to overcome the paradox of synchronicity of present and future in quite small and accumulated steps, and moves the generations forward (Kant, 1900).

University and designing the future

Kant in *The Conflict of the Faculties*, refers to presenting the future in the present, through a comprehensive outlook of the university and in particular, the location of the faculty of philosophy. According to him, the faculties of theology, law and medicine which connected to external power

centers, including the church and the government are committed to those power centers more than the university, and therefore they are supported by the government. In the first step, their foundations must be based on reason to find their principles accordingly. To do this, it is necessary that the faculty of philosophy to criticize and analyze the logics and foundations of these three faculties so that these three faculties, by acting on the requirements of reason, are also on the path to the development of reason and the future. In this context, instead of these three faculties- which have so far gained superiority because of their relationship with the church and the state- to base their principles on sacred text or judicial experiences or medical regulations, they should be built upon on the natural source of knowledge, that is, from the nature of things themselves, and the metaphysical foundations of practical ethics and reason. This is a very difficult and daunting task that will be based on a perpetual and legitimate conflict between the faculty of philosophy and other faculties.

For Kant, this conflict should not be resolved by a friendly compromise but should be perpetually judged in the court of reason. Moreover, this conflict should not end and stop with the illusion of attaining absolute knowledge. The faculty of philosophy must maintain this conflict permanently and continuously. The government should not forget that this conflict is between the faculties and not between the university and the government. Therefore, one should not take sides in this conflict:

This conflict is quite compatible with an agreement of the learned and civil community in maxims which, if observed, must bring about constant progress of both ranks of the faculties towards greater perfection, and finally prepare the way for the government to remove all restrictions that its choice has put on freedom of public judgment (Kant, 1979: 59).

All of these aspects require the independence of the “university” from power institutions such as politics and religion; a form of independence which indirectly is useful for both the government and the society:

In this way, it could well happen that the last would someday be first (the lower faculty would be the higher) -not, indeed, in authority, but in counseling the authority (the government). For the government may find the freedom of the philosophy faculty, and the increased insight gained from this freedom, a better means for achieving its ends than its own absolute authority (Kant, 1979: 59).

Providing a ground for the activity of the faculty of philosophy in the university is a necessary condition for regulating its activity on the orbit of nature and reason. Kant has linked the movement of reason towards the future with the discovery of more truths, and since the work of the faculty of philosophy is concerned with reason and truth, it should participate in the management affairs of the university to run a legitimate conflict between faculties with a view to the future. This is necessary for the realization of modern society and modernity and the beginning of a new period of culture and civilization. The three faculties of theology, law and medicine graduate individuals

who, after university, are either employed by the church and the government or by the government to maintain dominance and authority through their services. Kant believes, if the government accepts the freedom of the university and the free performance of the faculty of philosophy and acts as an observer, without wanting to play the role of a scholar, in that case, the benefits of the development of reason in the university, according to the will and movement of nature, will also reach the government:

The rank of the higher faculties (as the right side of the learning parliament) supports the government's statutes; but when it comes to the truth, there must be a free system of government that acts like the opposition (the left wing), which is the special place of the faculty of philosophy. For without its rigorous assessment and criticism, the government would not be adequately informed about its own advantage or detriment (Kant, 1979: 59). Accordingly,

... a department of this kind, too, must be established at the university; in other words, a university must have a faculty of philosophy. Its function in relation to the three higher faculties is to control them and, in this way, be useful to them, since truth (the essential and first condition of learning) is the main thing, whereas the utility higher faculties have secondary importance for the government. We can also grant the theology faculty's proud claim that the philosophy faculty is its handmaid (though the question remains, whether the servant is the mistress's torchbearer or train bearer), provided it is not driven away or silenced. For the very modesty [of its claim]-merely to be free, as it leaves others free, to discover the truth for the benefit of all the sciences and to set it before the higher faculties to use as they will-must commend it to the government as above suspicion and, indeed, indispensable (Kant, 1979: 45).

University and the complete system of knowledge

As said before, paying attention to the natural law and the demands of nature by the three faculties of Theology, Law, and Medicine, and as a result the movement based on the law of nature, not the law of the King, Church and Tradition, requires a continuous and frequent review of scientific foundations of each of the common sciences in these faculties.

To do this, the faculty of Philosophy, which is the embodiment of practical wisdom and supports the development of reason and ethics based on the want of nature, in a purely academic and ordinary space, criticizes and assesses the foundations of other three faculties and invites scholars of the faculties for discussions. This discussion or the same legitimate conflict between faculties, aside from the benefits has for the state and religion, if performed step by step and according to these prescribed conditions, will lead to the gradual development of all sciences and faculties. In this project, an ideal condition for the knowledge system is designed where all faculties that are concerned about truth, ultimately reach a "unity" that can be associated with the transcendental idealism of Kant and can develop an organic relation toward each other. This is the same idea of

pure reason that includes the achievements of theoretical reason, practical reason, and power of Judgment.

In *The Conflict of the Faculties*, Kant introduces “absolute unity” as the ultimate goal of reason and the main concern of philosophy. Naturally, the university, which is in charge of promoting the truth and communication between science and truths as discovered in the faculties and benefits from the faculty of philosophy, more than any other institution, can support and represent reason and make its end, her main concern. On the other hand, philosophy, whose interest is entirely in the ultimate goal of reason (an absolute unity), brings with it a feeling of power which can well compensate, to some degree, for the physical weaknesses of old age by the rational estimation of life’s value (Kant, 1979: 185).

To do this, the university must act according to the guidance of the faculty of Philosophy, properly understand Nature and its requirements and act according to reason. While separating its function from the state and the church, the university should also promote it by criticizing theoretical foundations of the official institution of religion during a legitimate dispute, the same as criticizing the faculty of Law that should lead to a criticism of the state and provision of a basis for its development.

To do this, Kant believes that government should have a correct and in-depth understanding of the nature of this conflict and its functions and avoid any hurry to reach a conclusion or interfere in the process of negotiations and conflicts. Controlling scientists and their speeches and writings, limiting freedom of expression, writing, teaching, and researches is basically in contradiction with the requirements of nature and reason for flourishing human talents and achieving complete freedom and realizing practical wisdom and goodness in two areas of the culture of skill and culture of discipline, as well as the unity of knowledge and achieving the complete system of knowledge and, consequently, the complete philosophical system or the future desirable metaphysics. Basically, a university where censorship is permissive is not a university. The university is a place for open educations and researches that are supported by the university under the future-oriented project of achieving full rationality and freedom.

Anyway, according to Kant, a new era of culture and rationality has started. This is the era that, for the first time, man can take control of it and step towards the ideal of the highest good and its cultural and civilizational implications:

Here, therefore, is a proposition valid for the very precise theory, despite all doubts and skepticism, and not just a well-meaning and practically commendable proposition: the human race has constantly been in progress and will continue to do so henceforth. To him, who does not consider what happens in just someone nation but also has regard to the whole scope of all the people on earth who will gradually come to participate in progress, this reveals the prospect of an immeasurable time-provided at least that there does not, by some chance, occur a second epoch of

natural revolution which will push aside the human race to clear the stage for other creatures, like that which submerged the plant and animal kingdoms before men ever existed (Kant, 1927).

Certainly, in this general endeavor, universities play an important role, because they not only educate individuals in proportion to the growth of reason and society but also themselves become guardian and explain the idea of progress. Universities consist of several faculties that, thanks to the help of the Faculty of Philosophy, merge and eventually unite. They must work together to achieve the absolute unity of knowledge. This unity is the result of the continuous and serious dialogues among professors of those faculties with each other and with thinkers from outside as well as research institutions (Academies).

In this plan, in order for the Faculty of Philosophy to be able to put new scientific findings in a coherent and organic body and lead the knowledge system towards absolute unity and consistency, it must also make continuous efforts, apart from presenting this plan, to achieve unity of forces and their organic connection. In fact, for Kant, achieving the perfect philosophical system and the ideal metaphysics of critical philosophy is not a matter for the mere construction of pure philosophy. To reach such an achievement, pure reason requires the activity of all powers of the mind, including understanding (experimental sciences), practical reason (moral, religious, legal, political and educational sciences), and the power of Judgment (aesthetic and teleological sciences).

In other words, the condition for the accomplishment of the complete philosophical system and the desirable metaphysics of critical philosophy is the preparation of materials and products provided by the powers of understanding, reason and judgment; those that are being produced in the faculties, and the Faculty of Philosophy, must constantly consider these products on a reciprocal basis in order to bring them coherently under the absolute unity of knowledge, and in the course of these reflections, the complete system of philosophy and metaphysics offers the desired criticism.

Thus, the complete unity of knowledge and philosophical systems are two products of pure reason that the faculties and the university as a whole acquire in a free space focused on the development of rationality and freedom. This flourishing of rationality and freedom and the objectification of reason in private and public spheres is the will of nature; a model that was soon followed by Kant's students and followers and other German idealists, and finally, twelve years after the writing of the Conflict of the Faculties, became the basis for the founding of the University of Berlin.

Truth and dependency in Iran's higher education

The university in Iran was established by the government, but there has always been a very strong desire in the university to be independent from the government. Unfortunately, this desire was not directed to the Kantian University, but it was more a desire to take a political position against the government and its demands. Therefore, this desire has been a political desire in its foundation.

Adjusting the relationship between paying attention to the Truth as one of the university's special tasks and serving to the government and society as the second special task of the university is an

issue that we can use of the model of Kantian University. In the Kantian University, the university's service to the government does not stop, but under the guidance of the philosophy faculty as a head of University, this service is focused on the rational future and the prosperity of humanity and strong of society. In other words, in the Kantian University, the government and the society benefit from the wise plans of the university and grow step by step, in line with the growth of reason that is formulated in the university.

The Iranian university, which is vitally dependent on the government and the government has always tried to control it, should not find its independency and freedom by moving away from the government. Rather, it should try to define his relationship with the government based on the principle of independence and internal self-regulation and autonomy. According to this solution, the university is still committed to respond to the needs of the government, but it should not allow the government to determine the way of this response based on solely the needs of the present and deprive the University of Future Vision.

For such a purpose, the university faculties should think together how to ensure the university's independence from the government based on local situations and conditions. Also, in collaboration, they should consider the future or alternative futures that the science and technology system is going through and should go through. For this, they need not only the government's support but also the society's support. At the same time, they should pay attention to inter-university communication at the national and international levels.

Conclusion

At a time when the faculties were thoroughly dependent on the powers outside of university, the legal conflict of faculties was a positive thesis that provided a clear path and formal conditions for achieving unity between philosophical and non-philosophical knowledge in the Kantian University. For Kant, the university is a think tank institution for enlightenment and modernity and he considered the accomplishment of pure reason in an undetermined future conditional on the reform of the existing university.

Knowledge and nature at the ideal university, according to him, can be unified and follow the same path, which ultimately leads to freedom, morality, humanity, the growth of sciences and their absolute unity, the welfare of human beings, global citizenship, peace, culture, and civilization. In this plan, one can observe the alignment of the powers of the mind with the activities of the active faculties of the university; activities that are led by a pure intellect to eventually fulfill the will of nature or what Kant has referred to as divine providence. Thus, at the Kantian university and under the plan presented by this philosopher to reform education, nature can achieve its own ends; an end that Kant believes can only be realized by humans, and the university is the best place for its realization because it is the university that must lead the government, the church, and the society. This is the way that Iranian universities can pay attention to, so that they can find their relationship

with the government in a better way and with fewer contacts while ensuring their academic independence. In addition, a university that adjusts its activities based on intra-academic dialogues and according to local conditions and situations can resolve some of the conflicts between tradition and modernity, especially in the debates related to theology faculty and theological and religious issues.

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