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Research Policy

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AA2025/26

Higher Education

xiaoxue, zhongxue, taxue

gaokao

Yeshivoth

Universitates studiorum

Madrassas

Liberal Arts Colleges

Septem artes liberales

Martianus Capella, Hrabanus Maurus, Dante

Trivium: grammatica, dialettica, retorica

Quadrivium: aritmetica, geometria, astronomia, musica

“Quadratum est lex naturae, triangulum mentis.”

Georg Wilhelm Friedrich Hegel, Dissertatio philosophica de orbitis planetarum, hg. v. Wolfgang Neuser (Weinheim: Acta Humaniora, VCH 1986), 74

7 freie Künste

Wenn wir die Philosophie als Inbegriff mehrerer Wissenschaften ansehen, so wollen wir sie erst auf die sogenannten 7 freien Künste sehen: 1. Grammatik, 2. Rhetorik, 3. Dialektik, 4. Arithmetik, 5. Musik, 6. Geometrie, 7. Astronomie. Diese Einteilung machte Hrabanus Maurus (zur Zeit Karls des Großen) zum Behuf der Theologie. – Man teilte damals alle Wissenschaften in a) obere Fakultät: 1. Erhaltung der Seligkeit, 2. der Freiheit und des Eigentums, 3. Leben und Gesundheit, überhaupt das esse; b) melius esse, die untere.

Immanuel Kant, Logik Dohna-Wundlacken, in Kant's gesammelte Schriften, hg. von der Kgl. Preußischen Akademie der Wissenschaften (Berlin: Reimer 1900ff.; im Folgenden: AA Band, Seite), hier Bd. 24, 699f. Cfr. Riccardo Pozzo, "Kant e le arti liberali," Per la filosofia 22 (2005): 59–72.

Facultates

The faculties are traditionally divided into two ranks: *three higher* faculties and *one lower* faculty. It is clear that this division is made, and this terminology adopted, with reference to the government rather than the learned professions. For a faculty is considered higher only if its teachings—both as to their content and the way they are expounded to the public—interest the government itself, while the faculty whose function is only to look after the interests of science is called lower because it may hold whatever propositions about science it finds good (*SdF* 18-19 [248]).

Universitas

Whoever it was that first hit on the notion of a university and proposed that a public institution of this kind be established, it was not a bad idea to handle the entire content of learning (really, the thinkers devoted to it) *like a factory*, so to speak—by a division of labor, so that for every branch of the sciences there would be a public teacher or *professor* appointed as its trustee, and all of these together would form a kind of learned community called a *university* (or higher school). The university would have a certain autonomy (since only scholars can pass judgments on scholars as such), and accordingly it would be authorized to perform through its *faculties* (smaller societies, each comprising the university specialists in one main branch of learning) . . . (*SdF* 17 [247])

Veritas

Kant's point is that the professors in the higher faculties must submit to the institutional censorship of their respective faculties. In fact, 'the government must keep them under strict control, to prevent them from trying to exercise judicial power, which belongs to the faculties' (ibid.). It is up to the individual higher faculties, not the professors, to judge because the latter 'deal directly with the people, who are incompetent (like the clergyman in relation to the layman), and share in the executive, though certainly not the legislative, power in their field' (ibid.). While the higher faculties effectively act on behalf of the government, concerning issues under its strict control, philosophy enjoys a special position. As the lowest faculty, philosophy exerts no power. Such lack of power, however, is compensated by the freedom to criticize each of the higher faculties and, naturally, to criticize itself. While the higher faculties depend on the rulings of the government, the philosophy faculty depends solely on 'reason in its legislation' (*SdF* 36 [262]). Given that reason aims solely at truth, its function is 'only to look after the interests of science' (*SdF* 18 [248]).

Utilitas

Reasoning analogically, Kant argues that one of the functions of philosophy as regards the higher faculties is 'to control them and, in that way, be useful to them, since *truth* (the essential and first condition of learning in general) is the main thing, whereas the *utility* that the higher faculties promise the government is of secondary importance' (*SdF* 27 [255]). Thus, to reiterate, philosophy enjoys the privilege of freedom at the price of being excluded from executive powers. In the following sections, it will be demonstrated that this principle is stated by Kant neither a-historically nor a priori. Rather, he suggests that the government 'remove all restrictions that its choice have put on freedom of public judgment' (*SdF* 35 [261]), with the specific conditions at Königsberg in mind. Philosophy assumes the role of a critical guardian of the academic community. As regards each of the higher faculties, philosophy always sides with reason and requires the emancipation of all citizens from external interventions threatening their freedom of speech. In so far as philosophy points to the difference between revelation and a pure rational religion whose conditions we can know a priori, it is critiques theology; it critiques law by highligting the cleavage between civil and natural law; finally, it critiques medicine by stressing the difference between the art of healing and the art of preventing diseases by educating the human soul to be firm in its resolutions and complete master of its feelings.

Confucio

Self (*ji* 己)

Community (*jun* 群)

Nature (*di* 地);

Spirit (*tian* 天).

Aristotele

1. Logic	(___)	justice and basis of constitutions
2. Metaphysics	(___)	*polis* and forms of constitution
3. Physics	(___)	world and causality
4. Ethics	(___)	being and first principles
5. Politics	(___)	good and its foundation
6. Natural Law	(___)	rules of thought
	(___)	concept, judgment & syllogism
	(___)	soul and its immortality
	(___)	God's existence and its proofs
	(___)	human will and behavior

Neologismi

Estetica	bellezza
Ermeneutica	interpretazione
Critica	giudizio
Antropologia	uomo

Lavoro dello storico della filosofia

- interpreta il testo
- ricostruisce la storia dello sviluppo dell'autore
- ricostruisce il contesto della ricezione immediata
- ricostruisce le linee della trasmissione nel lungo periodo

Reinhard Brandt, *La lettura del testo filosofico*, tr.it. di Paolo Giordanetti, Bari-Roma, Laterza, 1998

Storia della filosofia e altre storie

- Storia della filosofia
- Storia delle idee
- Storia dei problemi
- Storia delle tradizioni
- Storia dei lessici
- Storia delle traduzioni
- Storia della trasmissione

Axial Age

Rémi Brague (2004) has noted that the Arabic term for dictionary, قاموس (*qāmūs*), is a translation of the name of the Titan of Greek mythology Ὠκεανός (*Okeanós*), in the original literal sense of a liquid extension that embraces all emerged lands, permitting navigation and hence communication. Leibniz has used the ocean metaphor for an encyclopaedia, which is the very same idea concerning languages that this paper tries to defend. As Karl Jaspers pointed out, Confucius and Laozi lived and taught in China, the Upanishads were produced in India, where the Buddha lived, alike Zarathustra in Persia, the prophets in Palestine, Homer, Parmenides, Heraclitus, and Plato in Greece. "Everything implied by these names developed almost simultaneously in China, India, and the West" (Jaspers 1949: 2). Today, we see the rebirth of the cultural melting pot that Plato spoke about in the *Timaeus* (23c), thus prefiguring "the translation of Greek words, culture and thoughts into the Latin words of Cicero and Boethius, or the dynamics of the great Mediterranean cultural circle made of translation and tradition of philosophical, religious, and medical texts from Greek and Hebrew into Arabic, Latin, and all vernacular languages" (Gregory 2012: 12).

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