

## EDITORIAL

### Dilthey Dossier Studies

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By publishing its third edition, the *Aoristo - International Journal of Phenomenology, Hermeneutics and Metaphysics* reaffirms its commitment to contribute to the dissemination of scientific knowledge and to the growth of phenomenological philosophy, hermeneutical philosophy and metaphysics at the Universidade Estadual do Oeste do Paraná - Unioeste, as well as in a modest way in the Brazilian and international philosophical scene. As affirmed in its editorial project, this journal reinforces its purpose of being a welcoming space to both national and international partners. The objective is to bring together institutions and researchers that not only promote the mutual strengthening of academical bonds but also the incitement and the consolidation of a research ambience propitious to the internationalization and the qualification of the intellectual production within the aforementioned thematic fields.

Enforcing this principle, the present edition brings besides the selected peer-reviewed papers, a dossier dedicated to the German contemporary philosopher Wilhelm Dilthey (1883-1911).

To the detriment of Dilthey's decisive participation in the adoption of the so-called contemporary philosophy, it wouldn't be a mistake to say that he is

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still proportionally little studied in Brazil (despite some praiseworthy initiatives within philosophy and theory of history) and, even in his continent of origin, it can be observed how relatively scarce are the researches on the themes and Diltheyan questions, regardless of the invariable high level of the observed studies. This evaluation – empirical, but truthful – justifies our intention of organizing an edition in which Dilthey's thought exercises its more than deserved protagonism.

Seen as a whole, Dilthey's work can primarily give the impression of a heterogeneous as well as well as unsystematic matter. This impression steams from the reliance on bundles of unfinished essays, the presence of thematic gaps and Dilthey's somewhat diffuse way of writing. Nevertheless, to a new and more careful look his work shows itself in its intrinsic coherence.

The starting point of the investigation of Dilthey's thought can be found in the philosophical program of the *foundation of the Geisteswissenschaften* (or humanities as they are known modernly) it is elaborated in the form of a "critic of the historical reason", this project offers the *leitmotiv* to the whole path of his studies. Here comes to matter also his philosophy of life, that begins with the human experience free from delimitations of understanding categories, in the base of that which forms our life experiences.

It is true that most of the times Dilthey is seen as a "hermeneutist". This classification is not entirely wrong, but it refers only to a small part of his work, not taking into account other more fundamental parts. Actually, not only does he not have any systematic writing on hermeneutics, but also what he elaborates about it is to be found just at the end of his thought. For example, in his main work, the *Introduction to the Human Sciences*, he does not even mention hermeneutics. In his second main work, *The Formation of the Historical World in the Human Sciences*, it appears briefly and just at the end. The fact is that Dilthey didn't consider himself as a hermeneutist, but as a philosopher of life.

Then both the project of the foundation of the human sciences and his philosophy of life are strictly connected. On one hand, it can be said that Dilthey is a life-philosopher, a *Lebensphilosoph*, such as Nietzsche and Bergson. On the other hand, he takes distance from both to the point that he puts himself under a new nomenclature, the *Philosophie des Lebens*. Characterizing the philosophy of life is a difficult task; the concept of life contained in it as a decisive feature is very broad and, in many cases, undetermined. However, there are certain characteristics that can be pointed out as common to its representatives, such as a distancing from the Kantian philosophy as well as some degree of rejection of the predilection for logics, for theory of knowledge and for the natural sciences, as well as a proximity to the human experience.

But it is in history that Dilthey distinguishes himself from other life-philosophers. There he sees that life is not an immovable point in the Cosmos, but a historically determined constant variation. In this sense, the study of history is the same as the study of life, considered by the point of view of the whole humanity. Which means that also history, this flow that man always is, needs a safe bridge so that its study will be equally safe. Without this, everything is abstraction disassociated from life. This is valid though not only for the study of history and the other humanities, but to philosophy as well.

The strength of Dilthey's philosophical presence can be noticed not only in his production but also through his legacy to the constellation of thinkers who succeeded him and in great part were his beneficiaries, such as: Misch, Troeltsch, Groethuysen, Spengler, Spranger, Ortega y Gasset, Bollnow and, particularly, Heidegger e Gadamer, to name just a few.

Conveying in the current edition articles by present-day Dilthey specialists and on related themes of correlated authors (many of them in their native languages, as the journal proposes), *Aoristo - International Journal of Phenomenology, Hermeneutics and Metaphysics* aims to define its position: the Diltheyan thought is suitable to our time. This, like other characteristics, is what the journal provides from the beginning, starting with the text of Hans-Ulrich Lessing. The professor at the Ruhr-Universität Bochum, who is also a member of the *Dilthey-Forschungsstelle* and co-publisher of *Dilthey's Selected Works*, approaches in details the Diltheyan project of a foundation of the sciences of man, of society and of history, showing how it resonates in later works. Written originally in German, *Wilhelm Dilthey - O Filósofo das Ciências Humanas*, is presented here in the form of a translation to Portuguese by Eduardo Henrique Silveira Kisse, member of the executive committee of the journal and co-organizer of the thematic dossier of this edition.

*Diltheys Ziel eines "realistischen Systems"* is the title of the article by Gunter Scholtz, professor emeritus at the Ruhr-Universität Bochum, who is also representative of the Ritter-Schule and co-organizer of the *Historisches Wörterbuch der Philosophie* (Historical Dictionary of Philosophy, published in German by Schwabe, in Basel). In his article, Scholtz aims to indicate how the Wiesbaden's philosopher was committed in elaborating, so to speak, an "idealistic system". Having this in mind, he intends to make clear that, differently from the sciences (somehow indebted to kantianism and positivism), Dilthey does not commence from the presupposition of a determined world, that could be anticipated in relation to the meditation about the life and the

world; instead, he starts from the always existing insertion of man in this world, which is, on one hand, assured by its pressure against man, and on the other hand, by the scientific certainty of the recognizable in the exterior world.

Ulrich Dierse (also organizer of the *Historisches Wörterbuch der Philosophie*, *Historical Dictionary of the Philosophy* and co-publisher of the *Archiv für Begriffsgeschichte*, *Archives of Conceptual History*) describes Dilthey's fundamental premise as a philosophy of experience opposed to idealism, but also mainly to the empiricists, who based their thoughts in the empirical-sensorial experience, independently of the experience of life. In his text, Dierse also evaluates the relation between Dilthey and Comte's positivism, affirming that the French author was mostly rejected but also served as inspiration to some points in Dilthey's theory of history. Following, Aoristo's current edition brings another article from the same author, entitled *Dilthey Begriff der Kultur und seine Implikationen*. In this one the professor of Bochum deals with the difference between culture and system of culture in the thematic field of the Diltheyan philosophy. According to him, in general lines, the later would be a form of life that is orientated to a purpose that tends to have specific structures such as laws, religion or philosophy; whereas the latter is their institution as state, church or academy.

*Les catégories diltheyennes de signification et de force* is authored by Jean-Claude Gens, professor of German philosophy in the Université de Bourgogne. The author of works such as *Éléments d'une herméneutique de la nature* (Cerf, 2008) and *La logique herméneutique du XVIIème siècle* (Cercle herméneutique, 2006) connects the hermeneutics and Dilthey's philosophy of life in the analysis of the concepts of signification and force. According to Gens, signification is that which allows us the comprehension of the organicity of the world; force is originally a concept of life that extends itself to the historical world - indicating therefore a movement that maintains not only life but history in constant movement as well.

Professor in the Università degli Studi di Napoli Federico II and member of the Accademia di Scienze Morali e Politiche of the Società Nazionale di Scienze, Lettere e Arti in Napoli, Giuseppe Cacciatore presents: *Dilthey zwischen Universalismus und Relativismus*. In this article, the Italian author tries to develop a new relation between relativism and universalism with the assistance of *Das Wesen der Philosophie* by Dilthey. There, Cacciatore projects a reformulation of the central categories of Modernity as historicity and man. In *Etica e storia in Troeltsch*, another work of the same author in this edition (even though not inserted in the Dossier-Dilthey, it does still bring the thematic and articulations aligned with the Diltheyan thought), Prof. Cacciatore covers the idea of a

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philosophical re-elaboration of the categories of individuality and alterity (between Schleiermacher, Humboldt, Dilthey and Troeltsch) in view of a determined historicity, at stake in the ethical operativity. The background theme here is the intrinsic relation between history and life.

Karl Acham is professor emeritus at the Austrian University of Graz and member of the *Österreichische Akademie der Wissenschaften*. In his article *Weltanschauung: Über einige ihrer Formen und Funktionen*, he exposes the history of the concept of “world view” (*Weltanschauung*) from Kant until Dilthey, relating it to other philosophies and to sociological thought. Besides, Prof. Acham questions the analysis of the world concepts, specifically in the matters of the possibility of offering solutions to the problem of utopic political parties.

The occasion of compiling these works in the form of a thematical dossier – with the authors present in it and, specially, in view of the spirit with which it was elaborated – reminds us without any comparative pretension of the *Dilthey Jahrbuch*, distinguished yearbook (in activity between 1983-2000) whose discontinuity makes the scene of international studies about the philosopher suffer its absence, when the dissemination of Dilthey’s thought and information about the state of researches on him are at stake. Regarding the stimuli and conditions that make the *Dossier Dilthey Studies*, we are grateful to the collaboration of professors Hans-Ulrich Lessing and Gunter Scholtz.

The current edition continues with an article by Angela Ales Bello. In *Antropologia e metafisica in Edmund Husserl e Edith Stein*, Ales Bello, professor at the *Pontificia Università Lateranense di Roma*, deals with analysis of E. Husserl and Edith Stein about anthropology and metaphysics, as well as with the developments of these philosophies and the theology field.

In the essay *Die Frage nach der Identität. Überlegungen zu einer hermeneutischen Anthropologie*, Salvatore Giammusso, professor at the *Università degli studi di Napoli* and author of *La forma aperta: L’ermeneutica della vita nell’opera di O. F. Bollnow* (Franco Angeli, 2008), defends a new anthropological philosophy following the tradition of the philosophy of life with special emphasis in Bollnow. The version of his essay in this issue of the *Aoristo* counts with the translation to German by Katrin Melina Kannacher.

In *Wer auf die Welt setzt, ist betrogen! Philosophische Anthropologie im Zeichen des Pessimismus: Gehlen, Landmann, Horkheimer*, Prof. Gerald Hartung of the *Bergische Universität Wuppertal*, indicates how the philosophical pessimism initiated by Schopenhauer manifests itself in the thoughts of Landmann, Gehlen and Horkheimer. Through this exposition, the author (also responsible for such

titles as *Philosophische Anthropologie, Grundwissen Philosophie* (Reclam, 2018)) explains how the philosophical anthropology in the twentieth century stands between empirical research and fundamental principles.

The final article in this issue is written by Francesca Caputo, student at the course *International Doctorate of Humanities Studies* and Doctor in Pedagogy at the Università degli Studi della Calabria. Her article *Imparare ad abitare nel suo fondamento poetico* offers an interpretation of the “habitar” concept in the later philosophy of Heidegger, examining the Heideggerian position inspired by Hölderlin that indicates that “the man inhabits poetically”.

The translation with the title *Bollnow leitor de Heidegger e de Binswanger*, that Irene Borges-Duarte, Universidade de Évora, elaborated from the review that Otto Friedrich Bollnow dedicates to *Grundformen und Erkenntnis menschlichen Daseins* (*Basic Forms and Knowledge of the Existence of Man*), by the Swiss psychiatrist Ludwig Binswanger. The translation is preceded by a presentation apparatus in which the Portuguese professor contextualizes the review, the text which constitutes the object of discussion and the relations of its author with Heidegger and Binswanger, both being there thematized. The translation of Prof. Borges-Duarte fully matches the context of the other texts of the present edition, particularly because Bollnow, even before being a reader of the aforementioned authors, is recognized by his close connections with Dilthey’s thought. The present version in Portuguese was kindly provided by the *Bollnow-Gesellschaft*, to which we are grateful.

Closing this volume and granting it cohesion, comes the review on the Brazilian edition *A Essência da Filosofia*, by Wilhelm Dilthey, written by Guilherme José Santini, professor at the Instituto Federal do Mato Grosso, who develops a significant research about the author’s theory of history.

We would like to emphasize that, starting this issue, *Aoristo – International Journal of Phenomenology, Hermeneutics and Metaphysics*, will be meeting requests of its readers and will have a new layout, improving the reading flow. Last but not least, we wish to thank Adèle Planes, Ademir Menin, Katyana M. Weyh, Libanio Cardoso and Rafael Saraiva Campos, whose committed works in the correction and production of the originals were crucial.