

49300DTE050

Translation of 49500D0L050

I Concrete human reality is known only historically. For this reality happens insofar as man understands and wills. This understanding develops and makes for new conditions of life, from which we should live and understand concrete life in a new way.

II Man is conscious of this historicity. ( $\alpha$ ) The age of classical culture culminated at the position that human intellect is not only cultivated but is cultivated in such a way that it can govern the conditions of life. ( $\beta$ ) To this consciousness there is joined the negation of the Christian interpretation and a kind of imitation of the Christian interpretation. ( $\gamma$ ) This consciousness is manifested (1) by technology, industrialism, the great increase in population; (2) science and philosophy historically cultivated; (3) the practical tendency – economic, political, educational theories; (4) dynamic theories: progress, dialectic, mission – the white man, the Nordic race, this nation.

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III Differentiation of this consciousness: (1) Deism, Agnosticism; (2) Immanentism; (3) Classicism; (4) Romanticism; (5) Naturalism; (6) Historicism.

(1) and (2) reject the supernatural but retain classical philosophy, with talk of being, nature, substance, God. In (2) there is a transition from substance to subject. The ultimate categories are psychological: *Phänomenologie des Geistes*; being, essence, etc., are intermediate notions; all of reality is enclosed within the limits of this world; God somehow develops; Christianity is the imagined form of philosophy; the perspective is historical.

(3) and (4) Classicism retains the Graeco-Roman influence: man is the *zōon logikon*, the Greek ideal. The forms are ideal, fixed, eternal. Romanticism: concrete human beings with every and every kind of sentiment, experience, aspiration, in accord with an infinite concrete variety which evades static, general, abstract categories. This is maximally intensified by the abandonment of Christianity; God is dead.

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(5) and (6) Naturalism: science alone is true, with the exemplars being Newton and Darwin. All things are reduced to and explained by the mode of such science. The ideal of progress thrives. Historicism: besides the order of nature there exists another order, the intentional historical human order, where changes happen in accord with a logic that is not material but intentional.

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Historical inquiry

Romanticism: there is no universal necessary or teleological structure. The historical sense resides in the very multiplicity and variety of things. Of its own accord it evades philosophical categories; it is dynamic, concrete, individual, original. The task of historiography is to recreate the past in some way through sympathy, empathy; to put on the opinions, sentiments, etc., so that we may contemplate the past, as it was. Perhaps it is art. It certainly is not philosophy.

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Historical inquiry

History is a science:

Ranke: the mean between Romantics and Hegelians.

It seeks the truth: *wie es eigentlich gewesen*

Critical techniques were developed; confidence was removed from annals, chronicles, memories. Clues were sought from the writings of those who were involved in the affairs. Archives. Diplomatic. It was determined what they could know about the things themselves. The entire controversial, nationalistic, etc., question was removed. This spirit remains until today.

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Doubts about the scientific nature of history

Burckhardt – the history of culture is the least scientific of all disciplines but contains much that it is useful to know.

Irrationalist tendencies: Kierkegaard, Schopenhauer, Nietzsche, W. James, Bergson

Marx, Comte, Pareto, Sorel, Freud

Not only that about which it was written, but also the one who wrote: determined in a latent irrational manner.

W. Dilthey (Diaz de Cerio) affirmed the relativity of every doctrine, whether metaphysical or religious. Wanted to write a Critique of Historical Reason that would be to historical science what Kant's *Critique of Pure Reason* was to mechanical science. Labored that there be a logic of the human sciences, *Geisteswissenschaften*, which was proper not to philosophy nor to science but to human affairs. He gave no small beginning to the studies that today are known as phenomenology and existentialism.