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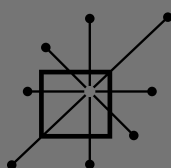
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Theories of History and Histories of Philosophy:
What Dialogue Is Possible?





Theories of History and Histories of Philosophy: What Dialogue Is Possible?

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**Abstract**

The disciplinary disputes between history and philosophy have a history that is itself a shared and entangled one, marked by reciprocal borrowings of categories and methods. This dossier aims to denaturalize the common opposition between an ahistorical history of reason, supposedly the responsibility of the philosopher, and a successive history of facts, supposedly the responsibility of the historian. Investigating the processes of autonomization and professionalization of each discourse can contribute to a heightened awareness of this doxa. The dossier brings together original articles that problematize objects common to philosophy and history in a relational and interdisciplinary manner, thereby displacing the traditional ways in which each discipline understands itself.

Keywords

History of Philosophy; Philosophy of History; Historiography



This dossier brings together four articles that, from distinct perspectives, examine the relations between philosophy and history, exploring the ways in which intellectual practices, analytical categories, and forms of historical writing are constituted, circulate, and are transformed over time. Taken together, the contributions presented here reveal a shared effort to problematize disciplinary boundaries, as well as to undertake a methodological reflection on the status of concepts, narratives, and the canon within intellectual history, the history of philosophy, and the philosophy of history. Rather than conceiving philosophy as an isolated domain endowed with ahistorical problems and ideas, the articles gathered in this dossier share the conviction that philosophy should be understood as a historical practice, shaped by interpretive disputes, semantic reconfigurations, and institutional transformations. In this sense, the dossier engages directly with traditions such as intellectual history, conceptual history, the history of ideas, and contemporary philosophical historiography, without being reducible to any single one of them.

The article by Silvia Manzo offers a far-reaching reflection on the history of philosophy. Starting from the observation that concepts do not belong in a fixed manner to any single discipline, the author argues for an understanding of philosophy as a historically dynamic intellectual practice, whose boundaries with other fields of knowledge—such as theology, law, and the natural sciences—are porous. By examining the migration of concepts across different domains of knowledge, Manzo critically revisits classical programs in the history of ideas, such as that of Arthur O. Lovejoy, and confronts them with later approaches in intellectual history and conceptual history, particularly those associated with the Cambridge School and German *Begriffsgeschichte*. The article maintains that the history of philosophy should be practiced as a specific modality of intellectual history, situated within it rather than at its margins. In doing so, the author challenges the recurrent demand to justify the philosophical relevance of the history of philosophy solely in terms of contemporary debates, and instead proposes a plural, historically conditioned, and non-teleological conception of philosophy itself.

The article by Gustavo Santos Giacomini deepens the dialogue between philosophy and history by examining the history of science from the perspective of the history of ideas. The author argues that understanding the processes through which scientific knowledge is constituted, legitimized, and transformed requires an interdisciplinary approach capable of grasping the entanglement of the historical and philosophical elements at stake. By criticizing historiographical models that retrospectively project contemporary scientific disciplines onto the past, the article emphasizes the importance of reconstructing historical images of science, as well as the conceptual and institutional disputes that accompanied the emergence of modern

science. Drawing on thinkers such as Lovejoy, Kuhn, and GUSDORF, GIACOMINI shows that the history of science cannot be reduced either to an inventory of successful theories or to a sociology of scientific communities; rather, it must attend to intellectual alternatives, competing programs, and the historical decisions that made certain ways of doing science possible. The article thus contributes to a conception of the history of science that is attentive to the historicity of concepts, methods, and disciplines themselves.

The article by EMANOELA AGOSTINI shifts the focus to the problem of colligatory terms in historiography and the philosophy of history. Starting from the notion of colligation introduced by William Whewell in the context of the philosophy of science, the author reconstructs the trajectory through which this idea was incorporated into reflections on historical knowledge, particularly through the contributions of William H. Walsh. The article critically examines the role of colligatory terms (such as “French Revolution,” “Renaissance,” or “Enlightenment”) in the narrative and explanatory organization of history, showing that these expressions are not merely descriptive labels but perform a decisive conceptual function by synthesizing complex sets of events and processes. By addressing issues such as the historian’s agency, the retrospective character of colligation, and the ontological status of the referents of these terms, the article highlights the philosophical dimension inherent in historiographical practice. In this way, Agostini contributes to a more refined understanding of the relations between explanation, narrative, and conceptualization in historical writing.

Finally, the article by Lucas Vinicius Correa Rodrigues proposes a historiographical–philosophical reappraisal of the work of Étienne Souriau, a French thinker whose contribution remains relatively marginal within the Brazilian tradition, despite his influence on major intellectual figures. Drawing on Roger Chartier’s suggestion to “listen to the dead with one’s eyes,” the author reconstructs Souriau’s principal theses, particularly the idea of philosophy as a set of trans-historical works or monuments. By introducing the concept of the *pleroma*, understood as a plural cosmos of philosophical worlds, the article challenges linear and teleological narratives of the history of philosophy, emphasizing instead the collective, trans-historical, and world-instauring dimension of philosophical thought. Moreover, the text shows how Souriau provides a decisive conceptual horizon for understanding Martial Gueroult’s structuralism, while also making it possible to reassess recurrent critiques directed at structuralist historiography of philosophy in the Brazilian context.

Taken together, the four articles offer a rich and coherent overview of contemporary discussions on the historicity of philosophy, or on the philosophical character of historiography. By bringing into dialogue intellectual history, the history of ideas, conceptual history, and the



philosophy of history, the contributions assembled here not only shed light on classical debates but also propose conceptual and methodological tools capable of renewing historiographical–philosophical inquiry. It is thus hoped that this dossier will contribute to deepening interdisciplinary dialogue and to fostering new perspectives on the ways in which thought is historically constituted, transformed, and transmitted.

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