

Dossier

“Dilthey and Heidegger: Hermeneutic Confluences”

Organized by

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The works of Wilhelm Dilthey (1833-1911) are recognized as part of the numerous philosophical projects that sought a foundation for knowledge, following, on the one hand, in the footsteps of Kant's (1724-1804) critical project and, on the other, in the footsteps of Hegel's (1770-1831) historicization of Kantian categories. (1770-1831). In short, it is a project that sought to establish a fundamental *critique of historical reason*, which presupposes the reconciliation between the elementary historicity of existence and the comprehensive character of life. In fact, life is the fundamental link between subject and world, and historical understanding is only possible from this unity. Therefore, as he states in his classic *Introduction to the human sciences: an attempt to lay a foundation for the study of society and history* (1883), as well as in *The formation of the historical world in the human sciences* (1910)³, historical knowledge cannot be thought of in the mold of the natural sciences (*Naturwissenschaften*), as it always involves the subject

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³ Original titles: *Die Geisteswissenschaften – Grundlegung für das Studium der Gesellschaft und ihrer Geschichte* and *Der Aufbau der geschichtlichen Welt in den Geisteswissenschaften*, respectively. Both books were translated into Portuguese by Marco Casanova: *A construção do mundo histórico nas ciências humanas* (The formation of the historical world in the human sciences) (São Paulo: Editora UNESP, 2010) and *Introdução às ciências humanas: tentativa de uma fundamentação para o estudo da sociedade e da história* (Introduction to the human sciences: an attempt to lay a foundation for the study of society and history) (Rio de Janeiro: Forense Universitária, 2010).

and their experience, which underpins the critique of historical reason and the need for a hermeneutics specific to the humanities (*Geisteswissenschaften*):

the humanities [sic] are based on the relationship between experience, expression, and understanding. Thus, their development depends both on the deepening of experiences and on the increasing focus on the exhaustion of their content. [...] The conceptual sum of what emerges for us in experiencing and understanding is life as a connection that encompasses the human race. [...] Thus, when life comes to us as a state of fact proper to the human world, we encounter determinations proper to this state of fact in each of the vital unities. [...] In the stable foundation from which differentiated capacities arise, there is nothing that does not contain a *vital concern* for the self (Dilthey, 2010, p. 89, emphasis added, translated into English by the authors).

Dilthey's critique presupposes a reason that is grounded in history, taking as its starting point life itself and the comprehensive and expressive dimensions that constitute it. At the heart of Dilthey's philosophical project is the attempt to grasp and understand human life itself. This undoubtedly points to the relationship between experience, expression, and understanding, a characteristic of the hermeneutic tradition in which Dilthey situates himself, not in the sense of merely seeking to establish a general doctrine for reading historical texts, but in the sense of understanding that hermeneutics is the specific mode of work of the humanities.

In fact, his contributions to the consolidation of the humanities and philosophical hermeneutics position him as one of the great philosophers of the 19th century. The presence of Dilthey and the impact of his historical hermeneutics on the construction and consolidation of contemporary philosophy is a topic that has gained importance in Brazil, especially since the translation and publication of some of his works in Portuguese, namely the two mentioned above, in addition to *Theory of World Conceptions* (Editorial Presença, 1992), *Philosophy and Education* (Edusp, 2010), bringing together a selection of the author's texts, *Ideas on Descriptive and Analytical Psychology* (Via Verita, 2011), *The Essence of Philosophy* (Vozes, 2014), among others.

At the same time, Dilthey's importance to Martin Heidegger (1889-1976) is remarkable, as the author himself acknowledges in an autobiographical text entitled *A Retrospective Look at the Path*:

real initiation into the procedure of Husserl's phenomenology [...] remained from the outset without any agreement; my own path led me to a meditation on history – confrontation with Dilthey and the establishment of life as a fundamental effective reality. But through 'phenomenology' I gained a procedural and interrogative security in my work, which at the same time became fruitful for historical interpretation (Heidegger, 2010, p. 345, translated into English by the authors).

This influence is evident in the hermeneutic transformation of phenomenology carried out by Heidegger, for whom the concept of hermeneutics, as is well known, does not concern the doctrine of interpreting historical texts, but rather the way in which life, in its facticity, immediately reveals itself, which makes factual life the original phenomenon of phenomenological investigation. For Heidegger, then, phenomenology will have as one of its central axes the idea of factual life, starting from the way in which it makes itself known (understands itself), which leads to the singular importance of the hermeneutic situation.

The convergence between Dilthey's and Heidegger's proposals is undeniable. And from this, one can also perceive the relevance of hermeneutics and phenomenology to other areas of knowledge. Bringing together this relationship and its ramifications is the main objective of this dossier, which is organized as follows:

In the articles section, we have the following texts: *50 Jahre Dilthey-Forschung in Bochum. Ein Bericht*, by Hans-Ulrich Lessing; *Vom Satz der Phänomenalität zur Weltanschauungsentwicklung*, by Eduardo Henrique Silveira Kisse; *Vivência, compreensão e fenômeno: a pontual apropriação de Dilthey e Heidegger na Fenomenologia da religião de Van der Leeuw*, by Luís Gabriel Provinciatto and Renato Kirchner; *Do sentido lógico à compreensão do sentido: indícios do pensamento de Dilthey no caminho do jovem Heidegger*, by Christiane Costa de Matos Fernandes; *Hacia un horizonte hermenéutico en la fenomenología: interpretaciones acerca de la influencia de Dilthey en el pensamiento del joven Heidegger*, by Fernando Gilabert; *Dilthey e a crítica da razão histórica: a hermenêutica como método para as ciências humanas*, by Rebeca Furtado de Melo; and *Heidegger, leitor de Dilthey: considerações sobre compreensão e historicidade*, by Deborah Moreira Guimarães. In the translations section, we provide Portuguese translations of texts by Hans-Ulrich Lessing and Eduardo Henrique Silveira Kisse, which are available in their original languages in the articles section, namely: *50 anos de estudos em Dilthey em Bochum. Um relatório*, translated by Deborah Moreira Guimarães; and *Do princípio da fenomenalidade ao desenvolvimento da visão de mundo*, translated by Luís Gabriel Provinciatto; we also present the translation of Wilhelm Dilthey's text, *Das Problem der Religion*, from 1911, by Renato Kirchner and Luís Gabriel Provinciatto. Also as part of this dossier, we present the review *A hermenêutica como fundamento às ciências do espírito e como base para a crítica da razão histórica*, based on Dilthey's book *The formation of the historical world in the human sciences*, by Ana Clara Scari Santiago Dutra and Deborah Moreira Guimarães. Although this is not a recent publication, we consider it necessary to include the review in this dossier due to the limited availability of materials on Dilthey studies in Brazil and the great relevance of the work reviewed.

Apart from the dossier, this volume brings three works from continuous flow. The article *Paterson: a singeleza de um habitar poético*, from Laura Moosburger; and the review by Katieli Pereira of *Ontologia e Estética em Luigi Pareyson*, by Íris Fátima da Silva Uribe, and the translation of *Emptiness and History* from Keiji Nishitani, by Jefferson Wruck.

May this dossier open and broaden paths, with the irreducible flow of life as its original source. We wish everyone an excellent read!

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