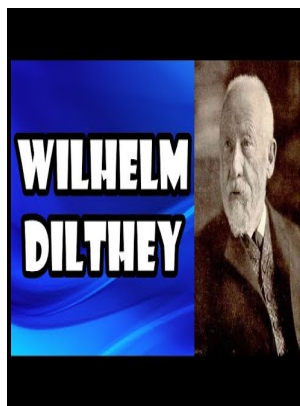


Dilthey.

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Notes: Bibliographical footnotes.

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Wilhelm Dilthey

His argument centered around the idea that in the natural sciences we seek to explain phenomena in terms of cause and effect, or the general and the particular; in contrast, in the human sciences, we seek to understand verstehen in terms of the relations of the part and the whole. Only they can unfold imagery in a way that reflects their overall values. In this sense, understanding is, claims directedness, always directed towards individuals.

Dilthey on Hermeneutics and the Understanding of Others

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I take it that the development during World War II of post-war neo-imperialism is precisely such a tendency; it was not a massive conspiracy of bankers and industrialists. The prediscursive noting of sameness prepares the way for the unifying concepts of discursive thought and the process of relating provides the basis for synthetic procedures. In 1890 Dilthey offered a lecture course at the University of Berlin that was posthumously published with the title System of Ethics Dilthey 1965.

How to pronounce Dilthey

That the acts point to these goals whether or not the actor actually intends to bring about these goals? Each individual can thus be understood as a structural configuration of a set of dominant qualities in tension with some subordinate qualities. Accessing this meaning thus requires genuinely switching cultures and backgrounds.

How to pronounce Dilthey

He thus cashed the sense in which the work was a literary product in terms of quite new concepts. What is crucial about this conception of understanding is that it determines a certain picture of what genuine, objective understanding consists in, and thus provides a foundation for justifying whatever explicit hermeneutical rules of interpretation one might abstract from actual hermeneutical practice. And just as they contain

within themselves this opposition, they also gnaw at, pierce, or penetrate one's body in ways that are distinguishable from pleasure and displeasure.

Wilhelm Dilthey

In using words we do not represent them as words but fulfill their meaning by representing their objects. Dilthey 2002, 208 Individuals give only part of themselves to these more inclusive systems, yet they can express their whole being through this part. However, from the transcendental perspective that considers the conditions our consciousness brings to experience, the human sciences must claim a reflective priority.

Dilthey

Not only is it the case that universal considerations are as important as ideographic specificity, but also the understanding of individuality is not possible without reference to some broader context. Dilthey 2002, 50 Every attempt to characterize a lived experience leads beyond it to other structurally related experiences that ground it.

Dilthey

They are intended to communicate states of affairs, not states of mind. But most of all, objective spirit embodies the everyday, mundane aspects of life that we grow up with.

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