Philosophy of History (Stanford Encyclopedia of Philosophy)

Philosophy of History in Philosophy of Social Science. Edit this record. Mark as duplicate. Find it on Scholar. Request removal from index. Revision history. Download options PhilArchive copy. Configure custom resolver. Applying D. Alexander Maar - - Journal of the Philosophy of
Modern European philosophy.

Atkinson - - Royal Institute of Philosophy Lectures Groenendijk - - British Journal of Educational Studies 33 1 Historical Materialism; R. Atkinson - - Royal Institute of Philosophy Supplement Philosophy of History. World History: The Basics. Peter N. Stearns - - Routledge. Lessons of History. Cicero's Philosophy of History. Matthew Fox - - Oxford University Press. The Interpretation of History. Joseph Reese Strayer ed. Cite this Email this Add to favourites Print this page. Atkinson Macmillan London Wikipedia Citation Please see Wikipedia's template documentation for further citation fields that may be required. You must be logged in to Tag Records. In the Library Request this item to view in the Library's reading rooms using your library card. Order a copy Copyright or permission restrictions may apply. We will contact you if necessary.

To learn more about Copies Direct watch this short online video. Need Help? How do I find a book? Can I borrow this item? Can I get a copy? Can I view this online? Ask a librarian. Aboriginal, Torres Strait Islander and other First Nations people are advised that this catalogue contains names, recordings and images of deceased people and other content that may be culturally sensitive. Book , Online - Google Books. Ronald F. History -- Philosophy.

Understanding History

Historians have obligations of truthfulness and objectivity; peoples have obligations of honest recognition; and nations have obligations of memory and reconciliation. Historians themselves have obligations of truthfulness and objectivity in the accounts they provide of the past. This topic has occupied much of the discussion of history and ethics in the past few years Fay Much of this discussion has centered on the intellectual virtues to which historians need to aspire, such as truthfulness, objectivity, and persistence Creighton et al . Paul Perhaps more generally, we might argue that historians have an obligation to deliberately and actively include those aspects of the past for further research that are the most morally troublesome—for example, the origins and experience of slavery during the eighteenth century in the American South, or the role of the Gulag in the Soviet Union in the twentieth century.

We may reasonably fault the historian of the American South in the nineteenth century who confines her investigation to the economics of the cotton industry without examining the role of slavery in that industry, or the historian of the USSR who studies the institutions of engineering research in the s while ignoring the fact of forced labor camps. Historians have an obligation to squarely confront the hard truths of their subject matter. There is a broader ethical question to ask about history that goes beyond the professional ethics of the historian to the responsibilities of the public in relation to its own history. The facts of genocide and other crimes against humanity make it clear that there are moral reasons for believing that all of humanity has a moral responsibility to attempt to discover our past with honesty and exactness.

In particular, the facts of past horrific actions genocide, mass repression, slavery, suppression of ethnic minorities, dictatorship create a moral responsibility for historians and the public alike to uncover the details, causes, and consequences of those actions. The thread of honesty and truthfulness runs through all of these ethical issues. Tony Judt argues that a people or nation at a point in time have a collective responsibility to face the facts of its own history honestly and without mythology.

Knowledge of the past matters in the present; being truthful about the past is a key responsibility for all of us. The result is "myth-making", according to Judt. Anna Wylegala illustrates the moral importance and complexity of this kind of investigation with regard to collective memory in post Ukraine. The history of the twentieth century has shown itself to be especially prone to myth-making, whether about resistance to Nazi occupation or refusal to collaborate with Soviet-installed regimes in Poland or Czechoslovakia.

Judit argues that a very pervasive process of myth-making and forgetting has been a deep part of the narrative-making in post-war Europe. But, Judit argues, bad myths give rise eventually to bad collective behavior—more conflict, more tyranny, more violence. Judt expresses throughout his work a credo of truth-telling about the past: we have a weighty obligation to discover, represent, and understand the circumstances of our past, even when those facts are deeply unpalatable. Myth-making about the past is not only bad history and bad politics, it is morally deficient. This observation brings us to a final way in which moral questions arise in the context of honest history.

The crimes of the past have consequences in the present. The facts of trans-Atlantic slavery continue to have consequences for millions of descendants of the men and women who were transported from Africa to the Americas; the facts of the Rwandan genocide have consequences for the living victims of these mass killings and their kin; and the fact of colonial exploitation of the Congo or southern Africa has consequences for the current poverty of much of Africa. Does knowledge of the crimes of the past create for the current generation an obligation of engagement in contributing actively to healing those wounds in the present and preventing their recurrence in the future?

Does it require that we act differently, individually and collectively? It is of course a tragic and immutable reality of the human condition that the past cannot be changed; the murdered cannot be unmurdered, and the primary perpetrators of horrific crimes within a few generations are certainly beyond the reach of justice. The future is deeply contingent, while the past is fixed and unchangeable. But does this immutability imply that the present generation has no obligations created by past crimes? Or rather, does knowing the truth about our past create for us the obligation to learn from those tragic human actions how to avoid such crimes in the future? Does honest knowledge of the human crimes of the past bring with it an obligation to strive in good faith to address the consequences of those crimes in the present? Finally, can knowledge of history help us to become more empathetic, more just, and more foresighted in our dealings with each other in the grand affairs that make up future history?

One would hope so; and perhaps this is the most pressing moral obligation of all that is created by our recognition of our own historicity. History and its representation 1. Continental philosophy of history 2. Anglo-American philosophy of history 3. Historiography and the philosophy of history 5. Historical understanding and the twentieth century 6. Continental philosophy of history The topic of history has been treated frequently in modern European philosophy.
Collingwood 2. Anglo-American philosophy of history The traditions of empiricism and Anglo-American philosophy have also devoted occasional attention to history. So global historiography has to do with a broadened definition of the arena of historical change to include Europe, Asia, Africa, the Middle East, and the Americas; a recognition of the complexity and sophistication of institutions and systems in many parts of the world; a recognition of the trans-national interconnectedness that has existed among continents for at least four centuries; and a recognition of the complexity and distinctiveness of different national traditions of historiography. Dominic Sachsenmaier provides a significant recent discussion of some of these issues. Sachsenmaier Historical understanding and the twentieth century Every period presents challenges for the historian, and every period raises problems for historiography and the philosophy of history.


Hermeneutics and criticism and other writings, A. Bowie ed. Scriven, Michael, Feigl and G. Maxwell eds. Skinner, G. William, Skinner ed. Smith, Adam, [J]. An inquiry into the nature of the wealth of nations, R. Campbell and A. Skinner eds. Snyder, Timothy, Solzhenitsyn,
American Historical Association members Sign in via society site. Sign in via your Institution Sign in. Purchase Subscription prices and ordering Short-term Access To purchase short term access, please sign in to your Oxford Academic account above. This article is also available for rental through DeepDyve. View Metrics. Email alerts Article activity alert. Advance article alerts. New issue alert. Receive exclusive offers and updates from Oxford Academic. Related articles in Google Scholar. Citing articles via Google Scholar. Do we understand the American slaveholders? Has the last word on the subject been said? Traditional narrative history and econometric history are examined and compared, and their different philosophical assumptions made explicit.

The problem of justifying historical methodologies is first set in the wider context of the philosophical problem of knowledge, then lucidly explained and resolved along pragmatic lines. It stands out especially for the clarity, rigor, and simplicity of its arguments. ISBN

Traditional narrative history and econometric history are examined and compared, and their different philosophical assumptions made explicit. The problem of justifying historical methodologies is first set in the wider context of the philosophical problem of knowledge, then lucidly explained and resolved along pragmatic lines. It stands out especially for the clarity, rigor, and simplicity of its arguments. ISBN

Publication date and place
Series
Classification
This Collection
Login Register. Repository metadata. Cite Cite Rex Martin, R. Select Format Select format. Permissions Icon Permissions. Article PDF first page preview.

You must be logged in to Tag Records. In the Library Request this item to view in the Library's reading rooms using your library card. Order a copy Copyright or permission restrictions may apply. We will contact you if necessary. To learn more about Copies Direct watch this short online video. Need Help? How do I find a book? Can I borrow this item?

Can I get a copy? Can I view this online? Ask a librarian. Aboriginal, Torres Strait Islander and other First Nations people are advised that this catalogue contains names, recordings and images of deceased people and other content that may be culturally sensitive. Book, Online - Google Books. Ronald F. History -- Philosophy.

Minimum Wage Volume 1: Focus on the Strange download ebook