

Chapter 1 : Philosophy of history - Wikipedia

Philosophy of history is the philosophical study of history and the past. The term was coined by Voltaire.

A law is that which is laid, set or fixed, like statute, constitution, from L. In general, law is a rule of action prescribed for the government of rational beings or moral agents, to which rule they are bound to yield obedience, in default of which they are exposed to punishment; or law is a settled mode or course of action or operation in irrational beings and in inanimate bodies. The government question is "Why did God allow this? Therefore the sinful choices of man are the origin of evil and suffering. As Moses said, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: Within himself The danger lies, yet lies within his power; Against his will he can receive no harm. But God left free the will; for what obeys Reason is free; and reason he made right, But bid her well beware, and still erect, Lest, by some fair appearing good surprised, She dictate false, and misinform the will To do what God expressly hath forbid. Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations. To give children a good education in manners, arts and science, is important; to give them a religious education is indispensable; and an immense responsibility rests on parents and guardians who neglect these duties. Providential History tells us that man is made in the image of God having the abilities of mind, will and emotion. Therefore man is not an animal to be trained by stimulus response like a horse or dog. Providential Government tells us that God governs man by presenting truth to the mind for a moral choice and bringing appropriate consequences. Therefore education must enlighten the understanding so that the student will be trained to govern himself by truth. The goal of education is to prepare the student for eternity. This goal is far greater than the goal of secular education, which is merely to prepare the student to earn a living in this present life. Jesus prayed in these words: A Providential curriculum is the study of the Creator and His Creation. Not only has God created the Universe but He also continues to govern and provide for all His creatures. All things are related to the Creator in whom "we live, and move, and have our being. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him. And He is before all things, and in Him all things hold together. A Providential Method of Education is Biblical reasoning and appeal to conscience. Moses reasoned with the people presenting truth concerning sin and righteousness and appealing to them to "choose life, that both thou and thy seed may live. One example is the Parable of the Good Samaritan which is His answer to the question, "Who is my neighbor? So they read in the book in the law of God distinctly, and gave the sense, and caused [them] to understand the reading. And Nehemiah, who [is] the Tirshatha, and Ezra the priest, the scribe, and the Levites that taught the people, said to all the people, This day [is] holy to the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. So the Levites stilled all the people, saying, Hold your peace, for the day [is] holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared to them. The method of Biblical reasoning and appeal to conscience is training in virtue. As the Strength of the Body lies chiefly in being able to endure Hardships, so also does that of the Mind. Just as weight lifting etc. God gifted man with reason and He governs him by presenting truth to his mind followed by choice and consequence. His method of education is consistent with His method of government and both are revealed the history of His Creation and His relationship with it. Its purpose is to inspire the learner to follow the passion of the Apostle Paul: This learning will produce liberty for, "Where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more.

Chapter 2 : Top 10 Greatest Philosophers in History - Listverse

The concept of history plays a fundamental role in human thought. It invokes notions of human agency, change, the role of material circumstances in human affairs, and the putative meaning of historical events.

In a sense, this question is best answered on the basis of a careful reading of some good historians. But it will be useful to offer several simple answers to this foundational question as a sort of conceptual map of the nature of historical knowing. First, historians are interested in providing conceptualizations and factual descriptions of events and circumstances in the past. This effort is an answer to questions like these: What was it like? What were some of the circumstances and happenings that took place during this period in the past? How did participants and contemporaries think about it? What were the conditions and forces that brought it about? And providing an explanation requires, most basically, an account of the causal mechanisms, background circumstances, and human choices that brought the outcome about. We explain an historical outcome when we identify the social causes, forces, and actions that brought it about, or made it more likely. What were the processes through which the outcome occurred? How did Truman manage to defeat Dewey in the US election? Fourth, often historians are interested in piecing together the human meanings and intentions that underlie a given complex series of historical actions. They want to help the reader make sense of the historical events and actions, in terms of the thoughts, motives, and states of mind of the participants. Why has the Burmese junta dictatorship been so intransigent in its treatment of democracy activist Aung San Suu Kyi? Answers to questions like these require interpretation of actions, meanings, and intentions of individual actors and of cultures that characterize whole populations. And, of course, the historian faces an even more basic intellectual task: Historical data do not speak for themselves; archives are incomplete, ambiguous, contradictory, and confusing. The historian needs to interpret individual pieces of evidence; and he or she needs to be able to somehow fit the mass of evidence into a coherent and truthful story. In short, historians conceptualize, describe, contextualize, explain, and interpret events and circumstances of the past. They sketch out ways of representing the complex activities and events of the past; they explain and interpret significant outcomes; and they base their findings on evidence in the present that bears upon facts about the past. Their accounts need to be grounded on the evidence of the available historical record; and their explanations and interpretations require that the historian arrive at hypotheses about social causes and cultural meanings. Historians can turn to the best available theories in the social and behavioral sciences to arrive at theories about causal mechanisms and human behavior; so historical statements depend ultimately upon factual inquiry and theoretical reasoning. Two preliminary issues are relevant to almost all discussions of history and the philosophy of history. These are issues having to do with the constitution of history and the levels at which we choose to characterize historical events and processes. The first issue concerns the relationship between actors and causes in history: The second issue concerns the question of scale of historical processes in space and time: Both issues can be illustrated in the history of France. Should we imagine that twentieth-century France is the end result of a number of major causes in its past—the collapse of the Roman order in the territory, the military successes of Charlemagne, the occurrence of the French Revolution, and defeat in the Franco-Prussian War? Or should we acknowledge that France at any point in time was the object of action and contest among individuals, groups, and organizations, and that the interplay of strategic actors is a more fertile way of thinking about French history than the idea of a series of causal events? Scale is equally controversial. Should we think of France as a single comprehensive region, or as the agglomeration of separate regions and cultures with their own historical dynamics Alsace, Brittany, Burgundy? Further, is it useful to consider the long expanse of human activity in the territory of what is now France, or are historians better advised to focus their attention on shorter periods of time? The following two sections will briefly consider these issues. Is history largely of interest because of the objective causal relations that exist among historical events and structures like the absolutist state or the Roman Empire? Or is history an agglomeration of the actions and mental frameworks of myriad individuals, high and low? Historians often pose questions like these: But what if the reality of history is significantly different from what is implied by this approach? What if the causes of

some very large and significant historical events are themselves small, granular, gradual, and cumulative? What if there is no satisfyingly simple and high-level answer to the question, why did Rome fall? What if, instead, the best we can do in some of these cases is to identify a swarm of independent, small-scale processes and contingencies that eventually produced the large outcome of interest? More radically, it is worth considering whether this way of thinking about history as a series of causes and effects is even remotely suited to its subject matter. What if we think that the language of static causes does not work particularly well in the context of history? What if we take seriously the idea that history is the result of the actions and thoughts of vast numbers of actors, so history is a flow of action and knowledge rather than a sequence of causes and effects? What if we believe that there is an overwhelming amount of contingency and path dependency in history? Do these alternative conceptions of history suggest that we need to ask different questions about large historical changes? Here is an alternative way of thinking of history: We might couch historical explanations in terms of how individual actors low and high acted in the context of these conditions; and we might interpret the large outcomes as no more than the aggregation of these countless actors and their actions. Such an approach would help to inoculate us against the error of reification of historical structures, periods, or forces, in favor of a more disaggregated conception of multiple actors and shifting conditions of action. This orientation brings along with it the importance of analyzing closely the social and natural environment in which actors frame their choices. Our account of the flow of human action eventuating in historical change unavoidably needs to take into account the institutional and situational environment in which these actions take place. Part of the topography of a period of historical change is the ensemble of institutions that exist more or less stably in the period: So historical explanations need to be sophisticated in their treatment of institutions and practices. Social circumstances can be both inhibiting and enabling; they constitute the environment within which individuals plan and act. It is an important circumstance that a given period in time possesses a fund of scientific and technical knowledge, a set of social relationships of power, and a level of material productivity. It is also an important circumstance that knowledge is limited; that coercion exists; and that resources for action are limited. Within these opportunities and limitations, individuals, from leaders to ordinary people, make out their lives and ambitions through action. What all of this suggests is an alternative way of thinking about history that has a different structure from the idea of history as a stream of causes and effects, structures and events. It is a view of history that gives close attention to states of knowledge, ideology, and agency, as well as institutions, organizations, and structures, and that gives less priority to the framework of cause and effect. Suppose we are interested in Asian history. Are we concerned with Asia as a continent, or China, or Shandong Province? Or in historical terms, are we concerned with the whole of the Chinese Revolution, the base area of Yenan, or the specific experience of a handful of villages in Shandong during the s? And given the fundamental heterogeneity of social life, the choice of scale makes a big difference to the findings. Historians differ fundamentally around the decisions they make about scale. William Hinton provides what is almost a month-to-month description of the Chinese Revolution in Fanshen village—a collection of a few hundred families Hinton, The book covers a few years and the events of a few hundred people. Likewise, Emmanuel Le Roy Ladurie offers a deep treatment of the villagers of Montaignou; once again, a single village and a limited time Le Roy Ladurie, William Cronon provides a focused and detailed account of the development of Chicago as a metropolis for the middle of the United States Cronon, In each of these cases, the historian has chosen a scale that encompasses virtually the whole of the globe, over millennia of time. The first threatens to be so particular as to lose all interest, whereas the second threatens to be so general as to lose all empirical relevance to real historical processes. There is a third choice available to the historian that addresses both points. This is to choose a scale that encompasses enough time and space to be genuinely interesting and important, but not so much as to defy valid analysis. This level of scale might be regional—for example, G. It might be national—for example, a social and political history of Indonesia. And it might be supra-national—for example, an economic history of Western Europe or comparative treatment of Eurasian history. The key point is that historians in this middle range are free to choose the scale of analysis that seems to permit the best level of conceptualization of history, given the evidence that is available and the social processes that appear to be at work. Continental philosophy of history The topic of history has been

treated frequently in modern European philosophy. A long, largely German, tradition of thought looks at history as a total and comprehensible process of events, structures, and processes, for which the philosophy of history can serve as an interpretive tool. This approach, speculative and meta-historical, aims to discern large, embracing patterns and directions in the unfolding of human history, persistent notwithstanding the erratic back-and-forth of particular historical developments. Modern philosophers raising this set of questions about the large direction and meaning of history include Vico, Herder, and Hegel. A somewhat different line of thought in the continental tradition that has been very relevant to the philosophy of history is the hermeneutic tradition of the human sciences. Human beings make history; but what is the fundamental nature of the human being? Can the study of history shed light on this question? When we study different historical epochs, do we learn something about unchanging human beings—or do we learn about fundamental differences of motivation, reasoning, desire, and collectivity? Is humanity a historical product? The common features of human nature give rise to a fixed series of stages of development of civil society, law, commerce, and government: Two things are worth noting about this perspective on history: Johann Gottfried Herder offers a strikingly different view about human nature and human ideas and motivations. Herder argues for the historical contextuality of human nature in his work, *Ideas for the Philosophy of History of Humanity*. He offers a historicized understanding of human nature, advocating the idea that human nature is itself a historical product and that human beings act differently in different periods of historical development. Philosophers have raised questions about the meaning and structure of the totality of human history. Some philosophers have sought to discover a large organizing theme, meaning, or direction in human history. The ambition in each case is to demonstrate that the apparent contingency and arbitrariness of historical events can be related to a more fundamental underlying purpose or order. This approach to history may be described as hermeneutic; but it is focused on interpretation of large historical features rather than the interpretation of individual meanings and actions. In effect, it treats the sweep of history as a complicated, tangled text, in which the interpreter assigns meanings to some elements of the story in order to fit these elements into the larger themes and motifs of the story. Ranke makes this point explicitly. A recurring current in this approach to the philosophy of history falls in the area of theodicy or eschatology: Theologians and religious thinkers have attempted to find meaning in historical events as expressions of divine will. In the twentieth century, theologians such as Maritain, Rust, and Dawson offered systematic efforts to provide Christian interpretations of history.

Philosophy of history, the study either of the historical process and its development or of the methods used by historians to understand their material. In more recent times, a comparable attitude was discernible beneath Arnold Toynbee's uncompromising repudiation of the idea that history is "a."

And in distinction to the assertion that we only find the solution in the principles of a fixed and permanent content form a reconciliation here and now, they adopt a position of independence, and assume an intellectual standing-ground which they find in what has generally been termed the healthy human understanding. Such determinations may indeed be found to be perfectly good and valid if the feelings, intuitions, heart and understanding of man be morally and intellectually fashioned; for in that case better and more noble feelings and desires may rule in men and a more universal content, may be expressed in these principles. But the healthy human understanding and the natural feeling of rude and barbarous Turks, when taken as a standard, result in shocking principles. When we speak of healthy human understanding, however, of natural feelings, we always have before our eyes a cultured mind; and those who make the healthy human reason, the natural knowledge, the immediate feelings and inspirations found in themselves, into a rule and standard, do not know that when religion, morality, and rectitude are discovered to be present in the human breast, this is due to culture and education, which are the first to make such principles into natural feelings. Here natural feelings and the healthy human understanding are thus made the principle; and much may be recognized as coming under these heads. This then is the form taken by Philosophy in the eighteenth century. Taken as a whole, three points of view have to be considered; in the first place, Hume must be regarded on his own account, then the Scottish, and, thirdly, the French philosophy. Hume is a sceptic; the Scottish philosophy opposes the scepticism of Hume, the French philosophy has in the "enlightenment" of Germany by which expression is indicated that form of German philosophy which is not Wolffian metaphysics an appendage of a feebler form. Since from the metaphysical God we can make no further progress in the concrete, Locke grounds his content on experience. But that empiricism leads thought to no fixed standpoint, Hume demonstrates by denying every universal; the Scottish philosophers, on the contrary, undoubtedly maintain universal propositions and truths, but not through thought. They do not, however, find its content in and from thought, but as living substance, as nature and matter. All this is a further working out of reflecting empiricism, and some more details respecting it must still be given. Idealism and Scepticism Thought generally is simple, universal self-identity, but in the form of negative movement, whereby the determinate abrogates itself. This movement of Being-for-self is now an essential moment of thought, while hitherto it was outside it; and thus grasping itself as movement in itself, thought is self-consciousness - at first indeed formal, as individual self-consciousness. Such a form it has in scepticism, but this distinction marks it off from the older scepticism, that now the certainty of reality is made the starting point. With the ancients, on the contrary, scepticism is the return into individual consciousness in such a way that to it this consciousness is not the truth, in other words that scepticism does not give expression to the results arrived at, and attains no positive significance. But since in the modern world this absolute substantiality, this unity of implicitude and self-consciousness is fundamental - that is, this faith in reality generally - scepticism has here the form of idealism, i. The crudest form of this idealism is when self-consciousness, as individual or formal, does not proceed further than to say: All objects are our conceptions. We find this subjective idealism in Berkeley, 1 and another form of the same in Hume. To the Scottish school many philosophers belong; English philosophy is now restricted to Edinburgh and Glasgow, in which places a number of professors belonging to this school succeeded one another. To the scepticism of Hume they oppose an inward independent source of truth for all that pertains to religion and morality. This coincides with Kant, who also maintains an inward source or spring as against external perception; but in the case of Kant this has quite another form than that which it possesses with the Scottish philosophers. To them this inward independent source is not thought or reason as such, for the content which comes to pass from this inwardness is concrete in its nature, and likewise demands for itself the external matter of experience. It consists of popular principles, which on the one hand are opposed to the externality of the sources of

knowledge, and, on the other, to metaphysics as such, to abstract thought or reasoning on its own account. This sort of reasoning understanding applied itself to ethics and to politics - sciences which have been much developed by German, French, and above all by Scottish philosophers supra, p. Many of their works are translated into German; several of these on ethics or morality are translated by Garve, for instance, who also translated Cicero De Officiis, and they are written in a manner similar to that of Cicero when he uses the expression *In situ est a natura Vol.* This moral sentiment and the ordinary human understanding hereafter formed the common principle to a whole succession of Scots, such as Thomas Reid, Beattie, Oswald, and others; in this way they frequently made sagacious observations, but with them speculative philosophy quite disappears. One special characteristic of these Scottish philosophers is that they have sought accurately to define the principle of knowledge; but on the whole they start from the same point as that which was in Germany likewise accepted as the principle. That is to say they represented the so-called healthy reason, or common-sense *sensus communis*, as the ground of truth. The following are the principal members of this school, each of whom has some special feature distinguishing him from the rest.

Chapter 4 : Philosophy of History: A Guide for Students by M.C. Lemon

Philosophy of history or historiosophy is an area of philosophy concerning the eventual significance of human calendrierdelascience.com examines the origin, goal, pattern, unit, determining factors for the process, and the overall nature of history.

In this work, he discussed how men are born free, but they are bound by various chains that society places on them. He also felt that human nature was innately good and only gets corrupted by society. Because of this book and others, Smith is known as the founder of free-market economics. Published Critique of Pure Reason Kant believed that all of our experiences are filtered through our rational mind. As a result, there is a difference between what we believe and how things really are. He also formed the theory of the Moral Law, which stated that there is a moral duty that people must carry out in all cases and without exception. One of his well-known works "The Age of Reason" was a pamphlet that challenged the legitimacy of the Bible and criticized the Christian Church for its attempts to obtain power. Wrote A Vindication of the Rights of Women As one of the predecessors to the feminist movement, Wollstonecraft argue for the equality between men and women. She believed the only thing that held women back from being on the same level as men was their lack of education, which was difficult to receive during her time. Philosophers of the s Nationality: The Father of Modern Sociology Developed the theory of positive philosophy to help relieve some of the negative feelings following the French Revolution. He also wanted to use the same techniques used by scientists to explore and study human experiences and affairs. Wrote System of Logic Mills believed in a free market economic society. He advocated a utilitarian society in which everyone was equal. As such, he believed in such things as an inheritance tax and other types of taxes so some people would not get an unfair advantage over others. He felt that organized religion made it more difficult for an individual to have a personal relationship with God. He also theorized that humans had three main problems to overcome " boredom, despair, and anxiety. He also wrote an essay entitled Civil Disobedience, which advocated for individual freedom from the oppression of government forces. Wrote The Communist Manifesto and Das Kapital His ideas and publications helped lay the groundwork for modern-day socialism and communism. His ideas, which came to be known as Marxism, addressed the issue of class systems throughout society and how the wealthy class rules over the lower classes. Wrote the novel War and Peace At age 50, Tolstoy went through a spiritual transformation. Following this period, he theorized that a society should base itself on the principles of Christianity. According to his new philosophy, social Christianity should be the norm. He believed war or any type of killing was immoral and people should resist evil. Father of Modern Pragmatism As a trained physician and psychologist, James focused his philosophical works on the mind and human emotion. His Eternal Return theory stated that the universe recurs and will continue to recur in a similar form an infinite number of times. Helped develop the pragmatist philosophy of the early 20th century As one of the most famous teachers in modern history, Dewey believed that schooling was both restrictive and too long to be effective. His philosophy of pragmatism led him to believe that it would be more useful for children to get real-world experience rather than sitting in a schoolroom. She began a publication entitled Mother Earth in which her and other anarchist supporters discussed the philosophies of anarchism. Co-founder of analytic philosophy. Russell wrote an nearly every aspect of philosophy, including language, mathematics and religion. His work Why I am Not a Christian is one of his best known publications. In his work The Philosophy of Civilization, he also called for a return to having a reverence for life, an idea that some philosophers of his day were abandoning. It focused on linguistics and the way it is used to form thoughts. Wrote several books regarding Christian apologetics. Lewis is known for several books and essays, but his works regarding Christian apologetics are among some of his best known writings. Wrote Escape from Freedom and Man for Himself Fromm was a trained psychologist who theorized that humans have eight basic needs to survive, including a sense of identity, relationships with other people, and a feeling of belongingness, among others. He is also known for his criticism of the philosophies of Sigmund Freud. Advocate for Marxism and the idea of existentialism Sartre theorized that man is doomed to be free. He argued that there was no ultimate creator because if there

was, every human would have a purpose from birth. Rather, he said, they exist and then seek out a purpose. His most famous work "Nausea" serves as an existentialist manifesto. Existentialist philosopher who helped develop the modern feminist movement De Beauvoir wrote several books and essays that laid the groundwork for the feminist movement. The Second Sex advocated the notion of existential feminism, which stated that is not born as a female, but rather they become female throughout their life. Furthered the idea of an absurdist philosophy Author of The Stranger and The Plague, Camus was a philosophical writer as well. For one thing, his work Discipline and Punish criticized the penal systems throughout the centuries. His philosophy was that prisons and torture do nothing to rehabilitate criminals. He had similar criticisms of mental institutions.

Chapter 5 : Facts > On the History of Philosophies of Facts (Stanford Encyclopedia of Philosophy)

Philosophy of History. History is the study of the past in all its forms. Philosophy of history examines the theoretical foundations of the practice, application, and social consequences of history and historiography.

Indian philosophy Indian philosophy Sanskrit: Some of the earliest surviving philosophical texts are the Upanishads of the later Vedic period " BCE. Important Indian philosophical concepts include dharma , karma , samsara , moksha and ahimsa. Indian philosophers developed a system of epistemological reasoning pramana and logic and investigated topics such as metaphysics, ethics, hermeneutics and soteriology. Indian philosophy also covered topics such as political philosophy as seen in the Arthashastra c. The commonly named six orthodox schools arose sometime between the start of the Common Era and the Gupta Empire. Later developments include the development of Tantra and Iranian-Islamic influences. Buddhism mostly disappeared from India after the Muslim conquest in the Indian subcontinent , surviving in the Himalayan regions and south India. Due to the influence of British colonialism, much modern Indian philosophical work was in English and includes thinkers such as Radhakrishnan , Krishna Chandra Bhattacharya , Bimal Krishna Matilal and M. Jain philosophy Jain philosophy separates body matter from the soul consciousness completely. Jain philosophy attempts to explain the rationale of being and existence, the nature of the Universe and its constituents, the nature of bondage and the means to achieve liberation. Jain texts expound that in every half-cycle of time, twenty-four tirthankaras grace this part of the Universe to teach the unchanging doctrine of right faith, right knowledge and right conduct. Buddhist philosophy begins with the thought of Gautama Buddha fl. Buddhist thought is trans-regional and trans-cultural. It originated in India and later spread to East Asia , Tibet , Central Asia , and Southeast Asia , developing new and syncretic traditions in these different regions. The various Buddhist schools of thought are the dominant philosophical tradition in Tibet and Southeast Asian countries like Sri Lanka and Burma. Because ignorance to the true nature of things is considered one of the roots of suffering dukkha , Buddhist philosophy is concerned with epistemology, metaphysics, ethics and psychology. The ending of dukkha also encompasses meditative practices. Key innovative concepts include the Four Noble Truths , Anatta not-self a critique of a fixed personal identity , the transience of all things Anicca , and a certain skepticism about metaphysical questions. Mahayana philosophers such as Nagarjuna and Vasubandhu developed the theories of Shunyata emptiness of all phenomena and Vijnapti-matra appearance only , a form of phenomenology or transcendental idealism. After the disappearance of Buddhism from India, these philosophical traditions continued to develop in the Tibetan Buddhist , East Asian Buddhist and Theravada Buddhist traditions. The modern period saw the rise of Buddhist modernism and Humanistic Buddhism under Western influences and the development of a Western Buddhism with influences from modern psychology and Western philosophy. East Asian philosophy The Analects of Confucius fl. East Asian philosophical thought began in Ancient China , and Chinese philosophy begins during the Western Zhou Dynasty and the following periods after its fall when the " Hundred Schools of Thought " flourished 6th century to BCE. These philosophical traditions developed metaphysical, political and ethical theories such Tao , Yin and yang , Ren and Li which, along with Chinese Buddhism , directly influenced Korean philosophy , Vietnamese philosophy and Japanese philosophy which also includes the native Shinto tradition. During later Chinese dynasties like the Ming Dynasty " as well as in the Korean Joseon dynasty " a resurgent Neo-Confucianism led by thinkers such as Wang Yangming " became the dominant school of thought, and was promoted by the imperial state. In the Modern era, Chinese thinkers incorporated ideas from Western philosophy. Modern Japanese thought meanwhile developed under strong Western influences such as the study of Western Sciences Rangaku and the modernist Meirokusha intellectual society which drew from European enlightenment thought. The 20th century saw the rise of State Shinto and also Japanese nationalism. The Kyoto School , an influential and unique Japanese philosophical school developed from Western phenomenology and Medieval Japanese Buddhist philosophy such as that of Dogen.

African philosophy Main article: African philosophy African philosophy is philosophy produced by African people , philosophy that presents African worldviews, ideas and themes, or philosophy that uses distinct

African philosophical methods. Modern African thought has been occupied with Ethnophilosophy , with defining the very meaning of African philosophy and its unique characteristics and what it means to be African. Another early African philosopher was Anton Wilhelm Amo c. Contemporary African thought has also seen the development of Professional philosophy and of Africana philosophy , the philosophical literature of the African diaspora which includes currents such as black existentialism by African-Americans. Modern African thinkers have been influenced by Marxism , African-American literature , Critical theory , Critical race theory , Postcolonialism and Feminism. Indigenous American philosophy is the philosophy of the Indigenous people of the Americas. There is a wide variety of beliefs and traditions among these different American cultures. Among some of the Native Americans in the United States there is a belief in a metaphysical principle called the "Great Mystery" Siouan: Wakan Tanka , Algonquian: Another widely shared concept was that of Orenda or "spiritual power". According to Peter M. Whiteley, for the Native Americans, "Mind is critically informed by transcendental experience dreams, visions and so on as well as by reason. Another feature of the indigenous American worldviews was their extension of ethics to non-human animals and plants. The Aztec worldview posited the concept of an ultimate universal energy or force called Ometeotl which can be translated as "Dual Cosmic Energy" and sought a way to live in balance with a constantly changing, "slippery" world. The theory of Teotl can be seen as a form of Pantheism. Aztec ethics was focused on seeking tlamatiliztli knowledge, wisdom which was based on moderation and balance in all actions as in the Nahua proverb "the middle good is necessary". These groupings allow philosophers to focus on a set of similar topics and interact with other thinkers who are interested in the same questions. The groupings also make philosophy easier for students to approach. Students can learn the basic principles involved in one aspect of the field without being overwhelmed with the entire set of philosophical theories. Various sources present different categorical schemes. The categories adopted in this article aim for breadth and simplicity. These five major branches can be separated into sub-branches and each sub-branch contains many specific fields of study.

Chapter 6 : Philosophy - Wikipedia

Philosophy of History (or Historiosophy) is an area of philosophy concerning the eventual significance, if any, of human history, and asks if there is any design, purpose, directive principle, or finality in the processes of human history.

Types[edit] In contemporary philosophy a distinction is made between critical philosophy of history also known as analytic and speculative philosophy of history. The names of these types are derived from C. Sometimes critical philosophy of history is included under historiography. Philosophy of history should not be confused with the history of philosophy , which is the study of the development of philosophical ideas in their historical context. Accordingly, classical historians felt a duty to ennoble the world. In keeping with philosophy of history, it is clear that their philosophy of value imposed upon their process of writing historyâ€”philosophy influenced method and hence product. Herodotus, regarded by some[who? History was supposed to teach good examples for one to follow. The assumption that history "should teach good examples" influenced how writers produced history. In the fourteenth century, Ibn Khaldun , who is considered one of the fathers of the philosophy of history, discussed his philosophy of history and society in detail in his Muqaddimah His work represents a culmination of earlier works by medieval Islamic sociologists in the spheres of Islamic ethics , political science , and historiography , such as those of al-Farabi c. He introduced a scientific method to the philosophy of history which Dawood considers something "totally new to his age" and he often referred to it as his "new science", [8] which is now associated with historiography. His historical method also laid the groundwork for the observation of the role of the state , communication , propaganda , and systematic bias in history. Starting with Fustel de Coulanges â€” and Theodor Mommsen â€” , historical studies began to move towards a more modern scientific[citation needed] form. In the Victorian era , historiographers debated less whether history was intended to improve the reader , and more on what causes turned history and how one could understand historical change. Cyclical and linear history[edit] Further information: Social cycle theory Narrative history tends to follow an assumption of linear progression: Many ancient cultures held mythical concepts of history and of time that were not linear. Such societies saw history as cyclical, with alternating Dark and Golden Ages. Plato taught the concept of the Great Year , and other Greeks spoke of aeons eons. According to Jainism , this world has no beginning or end but goes through cycles of upturns utsarpini and downturns avasarpini constantly. Many Greeks believed that just as mankind went through four stages of character during each rise and fall of history so did government. The story of the Fall of Man from the Garden of Eden , as recounted and elaborated in Judaism and Christianity , preserves traces of a moral cycle; this would give the basis for theodicies which attempt to reconcile the existence of evil in the world with the existence of a God, providing a global explanation of history with belief in a coming Messianic Age. Some theodicies claimed that history had a progressive direction leading to an eschatological end, such as the Apocalypse , organized by a superior power. Leibniz based his explanation on the principle of sufficient reason , which states that anything that happens, does happen for a specific reason. In this way theodicies explained the necessity of evil as a relative element that forms part of a larger plan of history. Confronted with the antique problem of future contingents , Leibniz invented the theory of " compossible worlds ", distinguishing two types of necessity, to cope with the problem of determinism. During the Renaissance , cyclical conceptions of history would become common, with proponents illustrating decay and rebirth by pointing to the decline of the Roman Empire. Cyclical conceptions continued in the nineteenth and twentieth centuries in the works of authors such as Oswald Spengler â€” , Nikolay Danilevsky â€” , and Paul Kennedy â€” , who conceived the human past as a series of repetitive rises and falls. Spengler, like Butterfield , when writing in reaction to the carnage of the First World War of â€” , believed that a civilization enters upon an era of Caesarism [9] after its soul dies. The development of mathematical models of long-term secular sociodemographic cycles revived interest in cyclical theories of history see, for example, Historical Dynamics by Peter Turchin , or Introduction to Social Macrodynamics [10] by Andrey Korotayev et al. Sustainable history[edit] "Sustainable History and the Dignity of Man" is a philosophy of history proposed by Nayef Al-Rodhan , where history is defined as a durable progressive trajectory in which the quality of life on this

planet or all other planets is premised on the guarantee of human dignity for all at all times under all circumstances. Among other things, human dignity means having a positive sense of self and instilling individuals with respect for the communities to which they belong. Basic welfare provision and security are fundamental to ensuring human dignity. Environment and ecological considerations need to be addressed as well. Finally, cultural diversity, inclusiveness and participation at all levels, of all communities are key imperatives of human dignity. Within this civilisation are many geo-cultural domains that comprise sub-cultures. Nayef Al-Rodhan envisions human civilisation as an ocean into which the different geo-cultural domains flow like rivers, "The Ocean Model of one Human Civilization". At points where geo-cultural domains first enter the ocean of human civilisation, there is likely to be a concentration or dominance of that culture. However, over time, all the rivers of geo-cultural domains become one. Nevertheless, there are cases where geographical proximity of various cultures can also lead to friction and conflict. Nayef Al-Rodhan concludes that within an increasingly globalised, interconnected and interdependent world, human dignity cannot be ensured globally and in a sustainable way through sole national means. A genuine global effort is required to meet the minimum criteria of human dignity globally. Areas such as conflict prevention, socio-economic justice, gender equality, protection of human rights, environmental protection require a holistic approach and a common action.

In *What is Enlightenment?* One is responsible for this immaturity and dependence, if its cause is not a lack of intelligence or education, but a lack of determination and courage to think without the direction of another. In a paradoxical way, Kant supported in the same time enlightened despotism as a way of leading humanity towards its autonomy. He had conceived the process of history in his short treaty *Idea for a Universal History with a Cosmopolitan Purpose*. On one hand, enlightened despotism was to lead nations toward their liberation, and progress was thus inscribed in the scheme of history; on the other hand, liberation could only be acquired by a singular gesture, *Sapere Aude!* Hegel developed a complex theodicy in the *Phenomenology of Spirit*, which based its conception of history on dialectics: Hegel argued that history is a constant process of dialectic clash, with each thesis encountering an opposing idea or event antithesis. The clash of both was "superated" in the synthesis, a conjunction that conserved the contradiction between thesis and its antithesis while sublating it. Hegel thought that reason accomplished itself, through this dialectical scheme, in History. Through labour, man transformed nature so he could recognize himself in it; he made it his "home. Roads, fields, fences, and all the modern infrastructure in which we live is the result of this spiritualization of nature. Hegel thus explained social progress as the result of the labour of reason in history. However, this dialectical reading of history involved, of course, contradiction, so history was also conceived of as constantly conflicting: Hegel theorized this in his famous dialectic of the lord and the bondsman. According to Hegel, One more word about giving instruction as to what the world ought to be. Philosophy in any case always comes on the scene too late to give it. When philosophy paints its gray in gray, then has a shape of life grown old. The owl of Minerva spreads its wings only with the falling of the dusk. Philosophy is always late, it is only an interpretation of what is rational in the real"and, according to Hegel, only what is recognized as rational is real. The Whig interpretation of history, as it was later called, associated with scholars of the Victorian and Edwardian eras in Britain, such as Henry Maine or Thomas Macaulay, gives an example of such influence, by looking at human history as progress from savagery and ignorance toward peace, prosperity, and science. However, it was quickly transposed from its original biological field to the social field, in "social Darwinism" theories. These nineteenth-century unilineal evolution theories claimed that societies start out in a primitive state and gradually become more civilised over time, and equated the culture and technology of Western civilisation with progress. Ernst Haeckel formulated his recapitulation theory in, which stated that "ontogeny recapitulates phylogeny": Hence, a child goes through all the steps from primitive society to modern society. This was later discredited. Progress was not necessarily, however, positive. After the first world war, and even before Herbert Butterfield harshly criticized it, the Whig interpretation had gone out of style. The bloodletting of that conflict had indicted the whole notion of linear progress. The *End of History and the Last Man* by Francis Fukuyama proposed a similar notion of progress, positing that the worldwide adoption of liberal democracies as the single accredited political system and even modality of human consciousness would represent the "End of History". Unlike Maurice Godelier who

interprets history as a process of transformation, Tim Ingold suggests that history is a movement of autopoiesis [17] A key component to making sense of all of this is to simply recognize that all these issues in social evolution merely serve to support the suggestion that how one considers the nature of history will impact the interpretation and conclusions drawn about history. The critical under-explored question is less about history as content and more about history as process. In Steven Pinker wrote a history of violence and humanity from an evolutionary perspective in which he shows that violence has declined statistically over time. His history of great men, of geniuses good and evil, sought to organize change in the advent of greatness. Most philosophers of history contend that the motive forces in history can best be described only with a wider lens than the one he used for his portraits. Danto, for example, wrote of the importance of the individual in history, but extended his definition to include social individuals, defined as "individuals we may provisionally characterize as containing individual human beings amongst their parts. Examples of social individuals might be social classes [Dray, Rainbow-Bridge Book Co. For example, to read about what is known today as the " Migrations Period ," consult the biography of Attila the Hun. Before he can remake his society, his society must make him. Some argue that geography see geographic determinism , economic systems see economic determinism , or culture see cultural determinism prescribe "the iron laws of history" that decide what is to happen. Others see history as a long line of acts and accidents, big and small, each playing out its consequences until that process gets interrupted by the next. It should be noted that even determinists do not rule that, from time to time, certain cataclysmic events occur to change course of history. Their main point is, however, that such events are rare and that even apparently large shocks like wars and revolutions often have no more than temporary effects on the evolution of the society. Karl Marx is, perhaps, the most famous of the exponents of economic determinism. For him social institutions like political system, religion and culture were merely by-products of the basic economic system see Base and superstructure. Men make their own history, but they do not make it just as they please; they do not make it under circumstances chosen by themselves, but under given circumstances directly encountered and inherited from the past. Social progress and Progress history Theodicy claimed that history had a progressive direction leading to an eschatological end, given by a superior power. However, this transcendent teleological sense can be thought as immanent to human history itself. Hegel probably represents the epitome of teleological philosophy of history. Thinkers such as Nietzsche , Michel Foucault , Althusser , or Deleuze deny any teleological sense to history, claiming that it is best characterized by discontinuities, ruptures, and various time-scales, which the Annales School had demonstrated. Schools of thought influenced by Hegel also see history as progressive, but they saw, and see, progress as the outcome of a dialectic in which factors working in opposite directions are over time reconciled see above. History was best seen as directed by a *Zeitgeist* , and traces of the *Zeitgeist* could be seen by looking backward. Hegel believed that history was moving man toward " civilization ", and some also claim he thought that the Prussian state incarnated the " End of History ". In his *Lessons on the History of Philosophy*, he explains that each epochal philosophy is in a way the whole of philosophy; it is not a subdivision of the Whole but this Whole itself apprehended in a specific modality. Historical accounts of writing history[edit] Further information:

Chapter 7 : Plato - HISTORY

Philosophy of history - Objectivity and evaluation: Fundamental issues concerning the status of historical inquiry of the kind just mentioned arose in another crucial area of discussion, centring upon the question of whether—and, if so, in what sense—“history can be said to be an objective discipline.

A huge subject broken down into manageable chunks Random Quote of the Day: The explanations are necessarily simplistic and lacking in detail, though, and the links should be followed for more information. Thales of Miletus is usually considered the first proper philosopher, although he was just as concerned with natural philosophy what we now call science as with philosophy as we know it. Thales and most of the other Pre-Socratic philosophers i. They were Materialists they believed that all things are composed of material and nothing else and were mainly concerned with trying to establish the single underlying substance the world is made up of a kind of Monism , without resorting to supernatural or mythological explanations. For instance, Thales thought the whole universe was composed of different forms of water; Anaximenes concluded it was made of air; Heraclitus thought it was fire; and Anaximander some unexplainable substance usually translated as "the infinite" or "the boundless". Another issue the Pre-Socratics wrestled with was the so-called problem of change, how things appear to change from one form to another. At the extremes, Heraclitus believed in an on-going process of perpetual change, a constant interplay of opposites; Parmenides , on the other hand, using a complicated deductive argument, denied that there was any such thing as change at all, and argued that everything that exists is permanent, indestructible and unchanging. Zeno of Elea was a student of Parmenides , and is best known for his famous paradoxes of motion the best known of which is that of the Achilles and the Hare , which helped to lay the foundations for the study of Logic. Although these ideas might seem to us rather simplistic and unconvincing today, we should bear in mind that, at this time, there was really no scientific knowledge whatsoever, and even the commonest of phenomena e. Their attempts were therefore important first steps in the development of philosophical thought. They also set the stage for two other important Pre-Socratic philosophers: Empedocles , who combined their ideas into the theory of the four classical elements earth, air, fire and water , which became the standard dogma for much of the next two thousand years; and Democritus , who developed the extremely influential idea of Atomism that all of reality is actually composed of tiny, indivisible and indestructible building blocks known as atoms, which form different combinations and shapes within the surrounding void. Another early and very influential Greek philosopher was Pythagoras , who led a rather bizarre religious sect and essentially believed that all of reality was governed by numbers, and that its essence could be encountered through the study of mathematics. Unlike most of the Pre-Socratic philosophers before him, Socrates was more concerned with how people should behave, and so was perhaps the first major philosopher of Ethics. He developed a system of critical reasoning in order to work out how to live properly and to tell the difference between right and wrong. His system, sometimes referred to as the Socratic Method, was to break problems down into a series of questions, the answers to which would gradually distill a solution. Although he was careful to claim not to have all the answers himself, his constant questioning made him many enemies among the authorities of Athens who eventually had him put to death. Socrates himself never wrote anything down, and what we know of his views comes from the "Dialogues" of his student Plato , perhaps the best known, most widely studied and most influential philosopher of all time. In his writings, Plato blended Ethics , Metaphysics , Political Philosophy and Epistemology the theory of knowledge and how we can acquire it into an interconnected and systematic philosophy. He provided the first real opposition to the Materialism of the Pre-Socratics , and he developed doctrines such as Platonic Realism , Essentialism and Idealism , including his important and famous theory of Forms and universals he believed that the world we perceive around us is composed of mere representations or instances of the pure ideal Forms, which had their own existence elsewhere, an idea known as Platonic Realism. Plato believed that virtue was a kind of knowledge the knowledge of good and evil that we need in order to reach the ultimate good, which is the aim of all human desires and actions a theory known as Eudaimonism. He created an even more comprehensive system of philosophy than Plato , encompassing

Ethics , Aesthetics , Politics , Metaphysics , Logic and science, and his work influenced almost all later philosophical thinking, particularly those of the Medieval period. Unlike Plato , Aristotle held that Form and Matter were inseparable, and cannot exist apart from each other. Although he too believed in a kind of Eudaimonism , Aristotle realized that Ethics is a complex concept and that we cannot always control our own moral environment. He thought that happiness could best be achieved by living a balanced life and avoiding excess by pursuing a golden mean in everything similar to his formula for political stability through steering a middle course between tyranny and democracy. Other Ancient Philosophical Schools Back to Top In the philosophical cauldron of Ancient Greece , though as well as the Hellenistic and Roman civilizations which followed it over the next few centuries , several other schools or movements also held sway, in addition to Platonism and Aristotelianism: Sophism the best known proponents being Protagoras and Gorgias , which held generally relativistic views on knowledge i. Cynicism , which rejected all conventional desires for health, wealth, power and fame, and advocated a life free from all possessions and property as the way to achieving Virtue a life best exemplified by its most famous proponent, Diogenes. Epicureanism named for its founder Epicurus , whose main goal was to attain happiness and tranquility through leading a simple, moderate life, the cultivation of friendships and the limiting of desires quite contrary to the common perception of the word "epicurean". Hedonism , which held that pleasure is the most important pursuit of mankind, and that we should always act so as to maximize our own pleasure. Stoicism developed by Zeno of Citium , and later espoused by Epictetus and Marcus Aurelius , which taught self-control and fortitude as a means of overcoming destructive emotions in order to develop clear judgment and inner calm and the ultimate goal of freedom from suffering. Augustine , and taught the existence of an ineffable and transcendent One, from which the rest of the universe "emanates" as a sequence of lesser beings. This period also saw the establishment of the first universities, which was an important factor in the subsequent development of philosophy. Avicenna tried to reconcile the rational philosophy of Aristotelianism and Neo-Platonism with Islamic theology, and also developed his own system of Logic , known as Avicennian Logic. He also introduced the concept of the "tabula rasa" the idea that humans are born with no innate or built-in mental content , which strongly influenced later Empiricists like John Locke. The Jewish philosopher Maimonides also attempted the same reconciliation of Aristotle with the Hebrew scriptures around the same time. The Medieval Christian philosophers were all part of a movement called Scholasticism which tried to combine Logic , Metaphysics , Epistemology and semantics the theory of meaning into one discipline, and to reconcile the philosophy of the ancient classical philosophers particularly Aristotle with Christian theology. The Scholastic method was to thoroughly and critically read the works of renowned scholars, note down any disagreements and points of contention, and then resolve them by the use of formal Logic and analysis of language. Scholasticism in general is often criticized for spending too much time discussing infinitesimal and pedantic details like how many angels could dance on the tip of a needle, etc. Anselm best known as the originator of the Ontological Argument for the existence of God by abstract reasoning alone is often regarded as the first of the Scholastics , and St. Thomas Aquinas known for his five rational proofs for the existence of God, and his definition of the cardinal virtues and the theological virtues is generally considered the greatest, and certainly had the greatest influence on the theology of the Catholic Church. Roger Bacon was something of an exception, and actually criticized the prevailing Scholastic system, based as it was on tradition and scriptural authority. He is sometimes credited as one of the earliest European advocates of Empiricism the theory that the origin of all knowledge is sense experience and of the modern scientific method. The revival of classical civilization and learning in the 15th and 16th Century known as the Renaissance brought the Medieval period to a close. It was marked by a movement away from religion and medieval Scholasticism and towards Humanism the belief that humans can solve their own problems through reliance on reason and the scientific method and a new sense of critical inquiry. Among the major philosophical figures of the Renaissance were: Erasmus who attacked many of the traditions of the Catholic Church and popular superstitions, and became the intellectual father of the European Reformation ; Machiavelli whose cynical and devious Political Philosophy has become notorious ; Thomas More the Christian Humanist whose book "Utopia" influenced generations of politicians and planners and even the early development of Socialist ideas ; and Francis Bacon whose empiricist belief that truth

requires evidence from the real world, and whose application of inductive reasoning - generalizations based on individual instances - were both influential in the development of modern scientific methodology. Early Modern Philosophy Back to Top The Age of Reason of the 17th Century and the Age of Enlightenment of the 18th Century very roughly speaking , along with the advances in science, the growth of religious tolerance and the rise of liberalism which went with them, mark the real beginnings of modern philosophy. In large part, the period can be seen as an ongoing battle between two opposing doctrines, Rationalism the belief that all knowledge arises from intellectual and deductive reason, rather than from the senses and Empiricism the belief that the origin of all knowledge is sense experience. His method known as methodological skepticism, although its aim was actually to dispel Skepticism and arrive at certain knowledge , was to shuck off everything about which there could be even a suspicion of doubt including the unreliable senses, even his own body which could be merely an illusion to arrive at the single indubitable principle that he possessed consciousness and was able to think "I think, therefore I am". He then argued rather unsatisfactorily, some would say that our perception of the world around us must be created for us by God. He saw the human body as a kind of machine that follows the mechanical laws of physics, while the mind or consciousness was a quite separate entity, not subject to the laws of physics, which is only able to influence the body and deal with the outside world by a kind of mysterious two-way interaction. This idea, known as Dualism or, more specifically, Cartesian Dualism , set the agenda for philosophical discussion of the "mind-body problem" for centuries after. The second great figure of Rationalism was the Dutchman Baruch Spinoza , although his conception of the world was quite different from that of Descartes. Spinoza was a thoroughgoing Determinist who believed that absolutely everything even human behavior occurs through the operation of necessity, leaving absolutely no room for free will and spontaneity. He also took the Moral Relativist position that nothing can be in itself either good or bad, except to the extent that it is subjectively perceived to be so by the individual and, anyway, in an ordered deterministic world, the very concepts of Good and Evil can have little or no absolute meaning. The third great Rationalist was the German Gottfried Leibniz. In order to overcome what he saw as drawbacks and inconsistencies in the theories of Descartes and Spinoza , he devised a rather eccentric metaphysical theory of monads operating according to a pre-established divine harmony. The apparent harmony prevailing among monads arises because of the will of God the supreme monad who arranges everything in the world in a deterministic manner. He is also considered perhaps the most important logician between Aristotle and the mid 17th Century developments in modern formal Logic. Another important 17th Century French Rationalist although perhaps of the second order was Nicolas Malebranche , who was a follower of Descartes in that he believed that humans attain knowledge through ideas or immaterial representations in the mind. However, Malebranche argued more or less following St. Augustine that all ideas actually exist only in God, and that God was the only active power. Thus, he believed that what appears to be "interaction" between body and mind is actually caused by God, but in such a way that similar movements in the body will "occasion" similar ideas in the mind, an idea he called Occasionalism. In opposition to the continental European Rationalism movement was the equally loose movement of British Empiricism , which was also represented by three main proponents. The first of the British Empiricists was John Locke. He argued that all of our ideas, whether simple or complex, are ultimately derived from experience, so that the knowledge of which we are capable is therefore severely limited both in its scope and in its certainty a kind of modified Skepticism , especially given that the real inner natures of things derive from what he called their primary qualities which we can never experience and so never know. Locke , like Avicenna before him, believed that the mind was a tabula rasa or blank slate and that people are born without innate ideas, although he did believe that humans have absolute natural rights which are inherent in the nature of Ethics. Along with Hobbes and Rousseau , he was one of the originators of Contractarianism or Social Contract Theory , which formed the theoretical underpinning for democracy, republicanism, Liberalism and Libertarianism , and his political views influenced both the American and French Revolutions. The next of the British Empiricists chronologically was Bishop George Berkeley , although his Empiricism was of a much more radical kind, mixed with a twist of Idealism. Using dense but cogent arguments, he developed the rather counter-intuitive system known as Immaterialism or sometimes as Subjective Idealism , which held that underlying reality consists exclusively of minds and their

ideas, and that individuals can only directly know these ideas or perceptions although not the objects themselves through experience. The third, and perhaps greatest, of the British Empiricists was David Hume. He believed strongly that human experience is as close as we are ever going to get to the truth, and that experience and observation must be the foundations of any logical argument. Hume argued that, although we may form beliefs and make inductive inferences about things outside our experience by means of instinct, imagination and custom, they cannot be conclusively established by reason and we should not make any claims to certain knowledge about them a hard-line attitude verging on complete Skepticism. Although he never openly declared himself an atheist, he found the idea of a God effectively nonsensical, given that there is no way of arriving at the idea through sensory data. He attacked many of the basic assumptions of religion, and gave many of the classic criticisms of some of the arguments for the existence of God particularly the teleological argument. In his Political Philosophy, Hume stressed the importance of moderation, and his work contains elements of both Conservatism and Liberalism. Among the "non-aligned" philosophers of the period many of whom were most active in the area of Political Philosophy were the following: Towards the end of the Age of Enlightenment, the German philosopher Immanuel Kant caused another paradigm shift as important as that of Descartes years earlier, and in many ways this marks the shift to Modern philosophy. He sought to move philosophy beyond the debate between Rationalism and Empiricism, and he attempted to combine those two apparently contradictory doctrines into one overarching system. A whole movement Kantianism developed in the wake of his work, and most of the subsequent history of philosophy can be seen as responses, in one way or another, to his ideas. Kant showed that Empiricism and Rationalism could be combined and that statements were possible that were both synthetic a posteriori knowledge from experience alone, as in Empiricism but also a priori from reason alone, as in Rationalism. Thus, without the senses we could not become aware of any object, but without understanding and reason we could not form any conception of it. However, our senses can only tell us about the appearance of a thing phenomenon and not the "thing-in-itself" noumenon, which Kant believed was essentially unknowable, although we have certain innate predispositions as to what exists Transcendental Idealism. Friedrich Schelling developed a unique form of Idealism known as Aesthetic Idealism in which he argued that only art was able to harmonize and sublimate the contradictions between subjectivity and objectivity, freedom and necessity, etc, and also tried to establish a connection or synthesis between his conceptions of nature and spirit. Arthur Schopenhauer is also usually considered part of the German Idealism and Romanticism movements, although his philosophy was very singular. He was a thorough-going pessimist who believed that the "will-to-life" the drive to survive and to reproduce was the underlying driving force of the world, and that the pursuit of happiness, love and intellectual satisfaction was very much secondary and essentially futile. He saw art and other artistic, moral and ascetic forms of awareness as the only way to overcome the fundamentally frustration-filled and painful human condition. The greatest and most influential of the German Idealists, though, was Georg Hegel. Although his works have a reputation for abstractness and difficulty, Hegel is often considered the summit of early 19th Century German thought, and his influence was profound. His Marxist theory including the concepts of historical materialism, class struggle, the labor theory of value, the bourgeoisie, etc, which he developed with his friend Friedrich Engels as a reaction against the rampant Capitalism of 19th Century Europe, provided the intellectual base for later radical and revolutionary Socialism and Communism. A very different kind of philosophy grew up in 19th Century England, out of the British Empiricist tradition of the previous century. Mill refined the theory to stress the quality not just the quantity of happiness, and intellectual and moral pleasures over more physical forms. He counseled that coercion in society is only justifiable either to defend ourselves, or to defend others from harm the "harm principle". Ralph Waldo Emerson established the Transcendentalism movement in the middle of the century, rooted in the transcendental philosophy of Kant, German Idealism and Romanticism, and a desire to ground religion in the inner spiritual or mental essence of humanity, rather than in sensuous experience. The other main American movement of the late 19th Century was Pragmatism, which was initiated by C. Peirce and developed and popularized by William James and John Dewey. Peirce also introduced the idea of Fallibilism that all truths and "facts" are necessarily provisional, that they can never be certain but only probable.

Chapter 8 : A Quick History of Philosophy - General - The Basics of Philosophy

From a general summary to chapter summaries to explanations of famous quotes, the SparkNotes Philosophy of History Study Guide has everything you need to ace quizzes, tests, and essays.

Ancient through Medieval The attempt to derive meaning from the past is as old as culture itself. The very notion of a culture depends upon a belief in a common history that members of that culture recognize themselves as meaningfully sharing. Arguably the first scientific philosophy of history—which is characterized by an attempt to be non-biased, testimony-based, comprehensive, and unencumbered by grand predictive structures—was produced by the father of history, Herodotus c. 485–425 BCE. But what he sacrifices in confirmable fact he makes up for in the descriptive vividness of everyday life. All stories, however preposterous, are recorded without moral judgment since they each reflect the beliefs of a time and of a people, all of which are worth knowing. While Greece and Rome produced a number of important historians and chroniclers, none were more comprehensive or more influential than Thucydides c. 460–400 BCE. Like Herodotus, Thucydides viewed history as a source of lessons about how people tended to act. And like him, too, Thucydides was concerned with how methodological considerations shaped our view of the past. However, Thucydides was critical of Herodotus for having failed to carry out a sufficiently objective account. The lesson to be learned was not the sheer diversity of cultural behaviors but the typological character of agents and their actions, which was to serve as a sort of guide to future conduct since they were likely to repeat themselves. Second, Thucydides treated his evidence with overt skepticism. He claims to not accept hearsay or conjecture, and to admit only that which he had personally seen or else had been confirmed by multiple reliable sources. Thucydides was the first to utilize source criticism in documentary evidence. The lengthy and eloquent speeches he ascribes to various parties are preserved only under the promise that they follow as closely as possible the intention of their alleged speaker. With the waning of classical antiquity came the decline of the scientific paradigm of history. The religious practice of sacred-history in the Judeo-Christian and Islamic worlds, though often interpreting the same key events in very different ways, share common meta-historical principles. In that sense, many non-fundamentalist historians of each faith regard their sacred texts as meaningful documents meant for consideration in the light of the present and what its authors believe to be our common future. The most reflective of the early medieval historiographers is doubtless Augustine His *City of God* characterizes lives and nations as a long redemption from original sin that culminates in the appearance of Christ. Since then, history has been a record of the engaged struggle between the chosen elect of the City of God and the rebellious self-lovers who dwell in the City of Men. Because time is linear, its key events are unique and inviolable: Sacred-history thus tends to provide an overarching narrative about the meaning of human existence, either as a tragedy or a statement of hope in a redeemed future. Besides its canonical status throughout much of the Medieval world, its influence manifestly stretches over the hermeneutical tradition as well as the teleological philosophers of history of the Nineteenth Century. His circle of followers recovered and restored a mass of ancient texts the likes of which the previous millennium had not imagined, among them the histories of Cicero, Livy, Tacitus, and Varro. At the beginning of the 15th century, humanist universities expanded from their scholastic core to include rhetoric, poetry, and above all, history. And with their greater concern for the things and people of the natural world came an increasing focus on political history rather than grand religious narratives. Accordingly, the common focal point was not the Resurrection of Christ, but the fall of Rome. And here the lesson of history was not a consistent moral decline, but a hope that understanding Ancient models of social and political life would make room for a sort of secular golden age. With the new focus on human affairs, there came an increased attention to written records and natural evidence. Armed with newly unlocked troves of secular literary artifacts, the works of Leonardo Bruni c. 1404–1444. Though less nationalistic than these, Desiderius Erasmus, too, demanded that historians trace their sources back to the originals, not just in government documents but in cultural artifacts as well. And that meant investigating the religious spirit of sacred history with the tools of Renaissance humanism. His Latin and Greek translations of the New Testament are monuments of scholarly historiography, and became instrumental for the Reformation. History,

for Erasmus, became a tool for critiquing modern misinterpretations and abuses of the once noble past and a means for uncovering the truth about long-misunderstood people, ideas, and events. But although previous writers of history were reflective about their enterprise, the first to merit the name Philosopher of History is Giambattista Vico. He is the first to argue for a common historical process that guides the course of peoples and nations. In the *Scienza Nuova*, he writes: Our Science therefore comes to describe at the same time an ideal eternal history traversed in time by the history of every nation in its rise, progress, maturity, decline, and fall. For the first indubitable principle above posited is that this world of nations has certainly been made by men, and its guise must therefore be found within the modifications of our own human mind. And history cannot be more certain than when he who creates the things also describes them. The true is precisely that which has been made, expressed in his Latin as *Verum esse ipsum factum*. Since natural objects were not made by the scientists who study them, their nature must remain to some degree mysterious. But human history, since its objects and its investigators are one and the same, has in principle a methodological advantage. Vico also suggests that the cultured minds of his day were of a different order than those of their primitive ancestors. Whereas his 18th century thinkers form abstract concepts and universal propositions, to the primitive individual images and sounds directly indicate the real things to which they refer. Because of these epistemological views, Vico is the first to posit distinct epochs of history in which all nations evolve due to an overarching scheme of logic. Ultimately the ideal epoch of reason and civilization is never reached. Here in this barbarism of reflection, aided by civil bureaucracy, deceitful language, and cunning reason, our passions are unrestrained by the manners and customs prominent in the Ages of Gods or Heroes to the point that civil society collapses upon itself before returning to a second cycle of history. Social and cultural history replaced military and political history with a trans-religious and trans-European tenor intended to showcase the spiritual and moral progress of humanity. In keeping with the Enlightenment, he believed that the best remedy for intolerance and prejudice was simply the truth, something which is best discovered by the objective historian working with original documents, never by the ideologue repeating the dicta of authorities. But for his apologies for non-biased historiography, Voltaire betrays rather clearly the ideals of his age. The age of reason is, for Voltaire, the standard by which other eras and peoples are to be judged, though few could be said to have reached. Antoine-Nicolas de Condorcet openly embraced Enlightenment progressivism. Like Voltaire, his *Sketch for a Historical Picture of the Progress of the Human Mind* published posthumously in viewed the past as a progress of reason, but was more optimistic about the inevitable progress of liberal ideals such as free speech, democratic government, and the equity of suffrage, education, and wealth. The point of history was not only a description of this progress. Because the progress is lawful and universal, history is also predictive and, what is more, articulates a duty for political institutions to work toward the sort of equalities that the march of history would bring about anyway. The historian is no mere critic of his time, but also a herald of what is to come. Widely influential on the French Revolution, Condorcet also made a significant impression on the systematizing philosophies of history of Saint-Simon, Hegel, and Marx, as well as laid the first blueprints for systematic study of social history made popular by Comte, Weber, and Durkheim. Kant begins from the Enlightenment view of history as a progressive march of reason and freedom. But given his epistemology he could not presume, as did Voltaire and Condorcet, that the teleological progression of history was empirically discernible within the past. It is not a demonstrable fact, but a necessary condition for the meaningfulness of the past to posit teleological progress as a regulative idea that allows us to justify the many apparent evils that have sprung up within history despite the overall benevolent character of creation. History reveals human culture as the means by which nature accomplishes its state of perpetual peace in all the spiritual pursuits of mankind. Johann Gottfried Herder was key in the general turn from Enlightenment historiography to the romantic. Herder also discards the Enlightenment tendency to judge the past by the light of the present, irrespective of how rational we consider ourselves today. This results from his fundamental conviction that each national culture is of equal historical value. The same inner vitalism of nature guides all living things on the regular path from birth to death. It was clear that there could be no empirical proof or rationalist demonstration of the organic pattern of the development Herder finds. Nor, however, should we posit teleological progress as a merely regulative principle of reason. The sense for past people and cultures is

not itself communicated whole and entire through their documents in such a way that would be open to historical analysis or source criticism. The fairy tales of the Grimm brothers , as much as the nationalistic histories of Macaulay , the Wilhelm Tell saga of Friedrich Schiller , J. The Romantics followed Herder, too, in their belief that this national character was not discernible solely by meticulous analysis of documents and archival records. The historian must have an overarching sense of the course of history of a people, just as the dramaturge reveals the unity of a character through each individual episode. Hardly a bare chronicle of disconnected facts, the narratives historians tell about the past should communicate a sense of spirit rather than objective information. The potential abuses of historiography, to which this nationalistic romanticism lends itself, had a decisive impact on the three main streams of philosophy of history in the 19th century. History unfolds itself according to a rational plan; and we know this precisely because the mind which examines it unfolds itself from the first inklings of sense-certainty to absolute knowing in a regular teleological pattern. The same process that governs the movement of history also governs the character of the philosophical speculation inherent in that moment of history. And at the present epoch of philosophical speculation we are capable of understanding the entire movement of history as a rational process unfolding an ever greater awareness of rational freedom. A true account of the whole of reality, which is itself the sole endeavor of philosophy, must consider everything real as real insofar as it can be comprehended by reason as it unfolds within its necessary historical course. Reason is, for Hegel, the real. Both are understood as historical. This is cognized by an increasingly unfolding awareness according to that same plan. As he demotes religion to a subservient place to absolute knowing in his *Phenomenology of Spirit* , so too does Hegel replace the sacred-history conception of grace with the phenomenological unfolding of reason. Reason consists in both the awareness of contradiction and its sublimation by means of the speculative act of synthesis which results in an increased self-recognition. Analogously, the development of history consists in a progressive structure of oppositions and their necessary synthetic sublimations which leads to an ever increasing self-awareness of freedom. That necessary movement is illustrated in his account of three distinct epochs of world history. In the ancient orient, only the despot is free; his freedom consists only in the arbitrary savagery of his will. The people are held in bondage by the identity of state and religion. The opposition of the despot and his subjects is to some degree overcome by the classical Greek and Roman recognition of citizenship, under which the free individual understands himself to be bound by honor over and above the laws of the state. Still, the great many in the classical world are still un-free. It is only in the intertwining of the Christian recognition of the sanctity of life and the modern liberal definition of morality as inherently intersubjective and rational that guarantees freedom for all. The critics of Hegel have been as passionate as his disciples. Of the former we may count Thomas Carlyle and the historical school at Basel: Bachofen , Jacob Burckhardt , and a younger Friedrich Nietzsche What unites them is a shared belief that historiography should highlight rather than obscure the achievements of individuals under the banner of necessary rational progress, a general ridicule of any historical process which brings about providential ends in the face of overwhelming global suffering, an anti-statist political stance, and a disavowal of progress as coextensive with the expansion of social welfare, intellectualism, and utility. Past epochs were not merely some preparatory ground on the way to the comfortably modern Hegelian or Marxist state, but stand on their own as inherently superior cultures and healthier models of culture life. This explains to some degree the partition, new to the 19th century, between philosophers of history and practicing historians, who were themselves often quite reflective on the philosophical issues of their discipline. Friedrich August Wolf , the first to enter the ranks of the German academy as a classical philologist, was exemplary in this respect. Though more focused on religious and romantic historians, Wolf rejected teleological systems generally by his demand that interpretation be grounded in the combination of a comprehensive sense for the contextual whole of a particular epoch and rigorous attention to the details of textual evidence. While the Romantic historians tried to coopt the intuitive and holistic aspects of Wolf, the influence of his methodological rigor was shared by two rival schools of thought about the possibility of knowledge in antiquity:

Chapter 9 : SparkNotes: Philosophy of History: Summary

*Philosophy (from Greek $\phi\lambda\sigma\sigma\phi\alpha$, *philosophia*, literally "love of wisdom") is the study of general and fundamental problems concerning matters such as existence, knowledge, values, reason, mind, and language.*

On the History of Philosophies of Facts 1. Facts as True Propositions Frege is an influential friend of the view that facts are true truth-bearers. Did Frege think that all true thoughts are facts? But the founder of modern semantics has almost no use for the category of facts understood as anything other than true thoughts or for the category of states of affairs. Facts as Exemplifications F. It seems very likely that he did not use the word to refer to obtaining states of affairs. But just what a Bradleyan fact amounts to is by no means clear. But he also says that one class of facts, in addition to existence and content, have meaning Bradley [Bradley calls a fact an event or something else which is immediately experienced Bradley Wisdom , Austin Such particular facts, he also says, consist in the possession of qualities or properties by things Russell []: In McTaggart, too, conceives of facts as sui generis entities in which objects possess qualities or stand in relations: Substances, qualities, relations and facts are existents and McTaggart does not seem to think of qualities or relations as parts of facts McTaggart Facts so conceived might be called B-Facts, in honor of Bradley or of the many British philosophers who espoused such creatures Wisdom , , were it not the case that by far the most powerful defense of such facts is due to the Australian philosopher, David Armstrong. An Armstrongian state of affairs or fact exists if and only if a particular at a later point to be dubbed a thin particular has a property or, instead, a relation holds between two or more particulars. Each state of affairs, and each constituent of each state of affairs, meaning by their constituents the particulars, properties, relations and, in the case of higher-order states of affairs, lower-order states of affairs, is a contingent existence Armstrong Facts as Obtaining States of Affairs The category of obtaining states of affairs is prominent in the writings of Husserl and Meinong, and of their numerous followers. Meinong and his followers, on the other hand, devote a great deal of attention to what they call factual objectives and facts in their theories of semantics and of modality Sierszulska As already noted, Wittgenstein announces in that the world is the totality *Gesamtheit* of facts, that all facts are contingent and that a fact is the obtaining or non-obtaining of a state of affairs. The phenomenologist Max Scheler argues that the question whether the world consists of things or of facts should receive one answer in the world-view of ordinary life and another in the world-view of science. One major difference between the natural world-view of ordinary life of natural language and natural perception , on the one hand, and the non-natural scientific world-view and the observations on which it is based , on the other hand, is the difference between the roles of things and obtaining states of affairs. In the former things are prominent, in the latter facts are prominent Scheler c. One of the two most careful accounts of obtaining states of affairs in the tradition which begins with Husserl and Meinong is that given by the German philosopher, Reinach, in and later. States of affairs, Reinach argues, are either positive or negative, particular or general, contingent or non-contingent and either obtain or do not obtain. Propositions, unlike states of affairs, are true or false. If a state of affairs does not obtain, then the contradictorily opposed state of affairs obtains. The concept of a state of affairs, like that of a process, is indefinable. But not all states of affairs contain objects; an impersonal state of affairs such as the obtaining state of affairs that it is raining does not contain objects. Logic is in the first place the logic of states of affairs and only secondarily the logic of propositions. The logic of propositions is grounded in the logic of states of affairs. Like Husserl and Meinong, he argues that states of affairs are the primary bearers of modality and that obtaining states of affairs are what explain and what is explained Reinach []; cf. Smith , Meixner Like Husserl, Meinong and Wittgenstein, he distinguishes between the existence of complexes and their parts, on the one hand, and the obtaining of states of affairs. Whereas Husserl and Reinach thought of things, processes, states and punctual events as ontologically more fundamental than facts, Ingarden argues that processes and punctual events can be constructed out of states of affairs, objects, properties and relations. Many phenomenologists and pupils of Meinong claim in passing that obtaining states of affairs or their ilk are what make truth-bearers true just as many Cambridge philosophers, from Stout to McTaggart, claim in passing that facts as exemplifications make truth-bearers true. Husserl

initially claimed that truth-bearers and judgments represent states of affairs. But as he became impressed by the argument that, for example, neither the judgment nor the proposition that Sam is sad employ the concept of state of affairs or the concept of truth he came round to the view that obtaining states of affairs make propositions true and judgments correct but are not properly speaking represented by these. Many pupils of Husserl, such as Reinach, as well as Wittgenstein, Carnap and Searle endorse versions of the view that truth-bearers represent or stand in some other semantic relation to states of affairs Wittgenstein TLP 4. Russell examines the view that to judge that p is to stand in a relation to an objective which may or may not obtain or exist in and rejects the view Russell []. In the same year, in Principia Mathematica, Whitehead and Russell The Austrian philosopher G. Bergmann and Stumpf were anticipated by German works on medieval philosophy, as Oliver Seidl personal communication has pointed out.