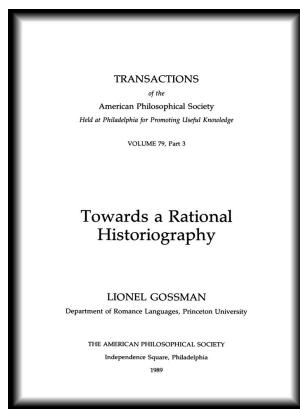


# Towards a rational historiography

## American Philosophical Society - Hegel on History



Description: -

- Spain -- Church history.  
Church and state -- Spain -- History -- 20th century -- Sources.  
Catholic Church.  
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v. 79, pt. 3  
Transactions of the American Philosophical Society,Towards a rational historiography  
Notes: Includes bibliographical references.  
This edition was published in 1989



Filesize: 30.62 MB

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So a historiography that takes global diversity seriously should be expected to be more agnostic about patterns of development, and more open to discovery of surprising patterns, twists, and variations in the experiences of India, China, Indochina, the Arab world, the Ottoman Empire, and Sub-Saharan Africa. Stories about gods and goddesses might have rich symbolic and artistic value see below , but they are not to be taken literally. The hermeneutic tradition took an important new turn in the mid-twentieth century, as philosophers attempted to make sense of modern historical developments including war, racism, and the Holocaust.

## Towards a Rational Paganism

The historian of virtually any aspect of the twentieth century is confronted with great problems of frame-setting, explanatory purpose, and moral reflection. On the contrary, he stresses that we must examine the facts of history or indeed the facts of any other matter as they present themselves, that is, empirically and for their own sake. If there are causes in history, they likewise depend upon the actions and interactions of human actors within a setting of humanly created institutions and norms.

## Philosophy of History (Stanford Encyclopedia of Philosophy)

Large transactions, when they occurred, would usually be negotiated privately, outside the board itself, despite periodic efforts by board authorities to prevent this from happening. 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.

## Philosophy of History (Stanford Encyclopedia of Philosophy)

As is well known, some of the pagan festivals were taken over and remade as Christian holidays.

[Towards a Rational Historiography on JSTOR](#)

Both books came to shocking conclusions: very ordinary, middle-aged, apolitical men of the police unit picked up the work of murder and extermination with zeal and efficiency.

### **Historiography of science**

So, for those of us for whom Christianity is no longer a live option, yet to whom it seems that an experience of the numinous is a vital human concern, can we revive something of the religious awareness of pre-Christian people? There is a third choice available to the historian that addresses both points. Narratives of progress were no longer compelling, following the terrible events of the first half of the twentieth century. Individual Enlightenment thinkers often had very different approaches.

**Toward a rational history of medical science. [Review of W. F. Bynum, *Science and the practice of medicine in the nineteenth century*, Cambridge University Press, 1994, and A. S. Evans, *Causation and disease: a chronological journey*, Plenum Medical Book Company, 1993]**

Applebaum notes that public knowledge of the camps in the West was available, but was de-dramatized and treated as a fairly minor part of the reality of the USSR. Moreover, through too many of these novelties is woven the theme of evil — deliberate destruction, degradation, and murder of masses of innocent human beings. 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.

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