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Limits Of History

RC Schank



Limits Of History:

The Limits of History Constantin Fasolt, 2013-09-03 History casts a spell on our minds more powerful than science or religion. It does not root us in the past at all. It rather flatters us with the belief in our ability to recreate the world in our image. It is a form of self-assertion that brooks no opposition or dissent and shelters us from the experience of time. So argues Constantin Fasolt in *The Limits of History*, an ambitious and pathbreaking study that conquers history's power by carrying the fight into the center of its domain. Fasolt considers the work of Hermann Conring (1606-81) and Bartolus of Sassoferrato (1313-14-57), two antipodes in early modern battles over the principles of European thought and action that ended with the triumph of historical consciousness. Proceeding according to the rules of normal historical analysis—gathering evidence, putting it in context, and analyzing its meaning—Fasolt uncovers limits that no kind of history can cross. He concludes that history is a ritual designed to maintain the modern faith in the autonomy of states and individuals. God wants it the old crusaders would have said. The truth, Fasolt insists, only begins where that illusion ends. With its probing look at the ideological underpinnings of historical practice, *The Limits of History* demonstrates that history presupposes highly political assumptions about free will, responsibility, and the relationship between the past and the present. A work of both intellectual history and historiography, it will prove invaluable to students of historical method, philosophy, political theory, and early modern European culture.

History as a Science: The Philosophy of R.G. Collingwood Jan van der Dussen, 1981-10-31
1.1 COLLINGWOOD'S RECEPTION Collingwood's scholarly reputation is a complicated and variegated affair. For one has not only to make a distinction between his reputation during his life and after his premature death in 1943, but also between his reputation as a philosopher and as an archaeologist and historian. Collingwood himself considered philosophy as his primary occupation and his work in archaeology and history as that of an amateur. This work, however, reached the highest standards, and his contributions to archaeology and history have always been appreciated accordingly. Though Collingwood's reputation as the main expert on Roman Britain in the period between the two wars remains unchallenged, modern developments in this field have inevitably superseded his contributions and made them primarily voices from a past period. Philosophy was the other half of Collingwood's scholarly life. In his own thinking, there was always a close relationship between philosophy and archaeological and historical practice. His interpreters have not always recognized this connection. I have met archaeologists who were surprised to hear that Collingwood was a philosopher as well, who either did not know that he had been a practising and philosophers' archaeologist and historian or thought it no more than a private hobby. Collingwood's reputation as a philosopher was very different from the one he gained in archaeology and history. For in the philosophical climate at Oxford between the wars, he was always an isolated figure.

History and Its Limits Dominick LaCapra, 2011-02-23
Dominick LaCapra's *History and Its Limits* articulates the relations among intellectual history, cultural history, and critical theory, examining the recent rise of Practice Theory and probing the limitations of prevalent forms of humanism. LaCapra

focuses on the problem of understanding extreme cases specifically events and experiences involving violence and victimization He asks how historians treat and are simultaneously implicated in the traumatic processes they attempt to represent In addressing these questions he also investigates violence s impact on various types of writing and establishes a distinctive role for critical theory in the face of an insufficiently discriminating aesthetic of the sublime often unreflectively amalgamated with the uncanny In *History and Its Limits* LaCapra inquires into the related phenomenon of a turn to the postsecular even the messianic or the miraculous in recent theoretical discussions of extreme events by such prominent figures as Giorgio Agamben Eric L Santner and Slavoj Zizek In a related vein he discusses Martin Heidegger s evocative if not enchanting understanding of *The Origin of the Work of Art* LaCapra subjects to critical scrutiny the sometimes internally divided way in which violence has been valorized in sacrificial regenerative or redemptive terms by a series of important modern intellectuals on both the far right and the far left including Georges Sorel the early Walter Benjamin Georges Bataille Frantz Fanon and Ernst J nger Violence and victimization are prominent in the relation between the human and the animal LaCapra questions prevalent anthropocentrism evident even in theorists of the posthuman and the long standing quest for a decisive criterion separating or dividing the human from the animal LaCapra regards this attempt to fix the difference as misguided and potentially dangerous because it renders insufficiently problematic the manner in which humans treat other animals and interact with the environment In raising the issue of desirable transformations in modernity *History and Its Limits* examines the legitimacy of normative limits necessary for life in common and explores the disconcerting role of transgressive initiatives beyond limits including limits blocking the recognition that humans are themselves animals

The Limits of Technology and the End of History Yefim Kats,2024-10-12 This book examines the long standing belief in infinite scientific and technological progress and links it to the Enlightenment ideal of man as a universal being and subject of the universal world history destined to become a master and possessor of nature The author analyzes a broad range of issues in epistemology the philosophy of history and the philosophy of science and technology Marx s philosophy is explored to the extent that his dialectic of labor sheds light on Western technological optimism and the ideal of human universality and offers an elaborate framework for analyzing the intrinsic limits to technological progress The focus is on his early works providing a theoretical and humanistic underbelly for the mature ideas of the Capital Examining the epistemic foundations of the belief in infinite progress the author argues that actual infinity either in the form of unbounded technological scientific expansion or infinite complexity of nature is redundant for the universality of man his scientific pursuit and historical experience The conundrum of universality and power calls for a systematic critique of instrumental reason its practical applicability and value structure

A History of the Catholic Church Within the Limits of the United States John Gilmary Shea,1888

The History of Continua Stewart Shapiro,Geoffrey Hellman,2020-12-01 Mathematical and philosophical thought about continuity has changed considerably over the ages Aristotle insisted that continuous substances

are not composed of points and that they can only be divided into parts potentially. There is something viscous about the continuous. It is a unified whole. This is in stark contrast with the prevailing contemporary account which takes a continuum to be composed of an uncountably infinite set of points. This volume presents a collective study of key ideas and debates within this history. The opening chapters focus on the ancient world covering the pre-Socratics, Plato, Aristotle, and Alexander. The treatment of the medieval period focuses on a relatively recently discovered manuscript by Bradwardine and its relation to medieval views before, during, and after Bradwardine's time. In the so-called early modern period, mathematicians developed the calculus and with that the rise of infinitesimal techniques, thus transforming the notion of continuity. The main figures treated here include Galileo, Cavalieri, Leibniz, and Kant. In the early part of the nineteenth century, Bolzano was one of the first important mathematicians and philosophers to insist that continua are composed of points and he made a heroic attempt to come to grips with the underlying issues concerning the infinite. The two figures most responsible for the contemporary orthodoxy regarding continuity are Cantor and Dedekind. Each is treated in an article investigating their precursors and influences in both mathematics and philosophy. A new chapter then provides a lucid analysis of the work of the mathematician Paul du Bois-Reymond to argue for a constructive account of continuity in opposition to the dominant Dedekind-Cantor account. This leads to consideration of the contributions of Weyl, Brouwer, and Peirce who once dubbed the notion of continuity the master key which unlocks the arcana of philosophy. And we see that later in the twentieth century, Whitehead presented a point-free or gunky account of continuity showing how to recover points as a kind of extensive abstraction. The final four chapters each focus on a more or less contemporary take on continuity that is outside the Dedekind-Cantor hegemony: a predicative approach, accounts that do not take continua to be composed of points, constructive approaches, and non-Archimedean accounts that make essential use of infinitesimals.

Development of the Idea of History in Antiquity Gerald A. Press, 2003-09-10. An extensive scholarly literature written in the past century holds that in ancient Greek and Roman thought, history is understood as circular and repetitive, a consequence of their anti-temporal metaphysics, in contrast with Judaeo-Christian thought which sees history as linear and unique, a consequence of their messianic and hence radically temporal theology. Gerald Press presents a more general view that the Graeco-Roman and Judaeo-Christian cultures were fundamentally alien and opposed cultural forces and that therefore Christianity's victory over paganism included the replacement or supersession of one intellectual world by another, and then shows that contrary to this view, there was substantial continuity between pagan and Christian ideas of history in antiquity rather than a striking opposition between cyclic and linear patterns. He finds that the foundation of the Christian view of history as goal-directed lies in the rhetorical rather than the theological motives of early Christian writers.

The History of the County Palatine and Duchy of Lancaster Edward Baines, 1868. *The Telegraph-herald's abridged history of the state of Iowa and directory of Fayette County, including the city of Oelwein, with a complete classified business directory* Patrick Joseph Quigley, The Telegraph

herald s abridged history of the state of Iowa and directory of Fayette County including the city of Oelwein with a complete classified business directory *The History of Montgomery County, Ohio, Containing a History of the County* ,1882

Records Relating to the Early History of Boston ... Boston (Mass.). Registry Department,1902 The History of England Tobias Smollett,1823 *A History of Modern Political Thought* Gary Browning,2016-10-13 How are we to understand past political thinkers Is it a matter simply of reading their texts again and again Do we have to relate past texts of political thought to the contexts in which ideas were composed and in which the aims of past thinkers were formulated Or should past political theories be deconstructed so as to uncover not what their authors maintain but what the texts reveal In this book theories of interpreting past political thinkers are examined and the interpretive methods of a range of theories are reviewed including those of Hegel Marx Oakeshott Collingwood the Cambridge School Foucault Derrida and Gadamer The application of these theories of interpretation to notable modern political theorists Machiavelli Hobbes Locke Rousseau Kant Hegel Marx Bentham Mill Nietzsche and Beauvoir is then used as a way of understanding modern political thought and of assessing interpretive theories of past political thought The result is a book which sees the history of modern political thought as more than a procession of political theories but rather as a reflection on the meaning of past political thought and its interpretation It provides a way of reading the history of modern political thought in which the question of interpretation matters both for understanding how we interpret the past but also for considering what it means to undertake political thinking *The History of England* David Hume,Tobias Smollett,William Jones,1828 *The Teaching and History of Mathematics in the United States* Florian Cajori,1890 The Scots Magazine, Or, General Repository of Literature, History, and Politics ,1759 **Legal History of the Presidential Election Campaign Fund Act** ,1984 Life-limits for T700-GE-700 and T700-GE-701 Engine Components ,1997 *A History of the Native States of India* Surendra Nath Roy,1888 **The Constitutional History of the Louisiana Purchase, 1803-1812** Everett Somerville Brown,1920

Whispering the Techniques of Language: An Mental Journey through **Limits Of History**

In a digitally-driven world where screens reign supreme and immediate communication drowns out the subtleties of language, the profound secrets and mental nuances hidden within words usually move unheard. Yet, located within the pages of **Limits Of History** a captivating fictional value sporting with natural emotions, lies an extraordinary journey waiting to be undertaken. Published by a skilled wordsmith, that marvelous opus encourages viewers on an introspective journey, gently unraveling the veiled truths and profound affect resonating within ab muscles material of each and every word. Within the mental depths with this poignant review, we shall embark upon a heartfelt exploration of the book is primary themes, dissect their interesting publishing design, and yield to the powerful resonance it evokes heavy within the recesses of readers hearts.

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