

PRESENTATION

Is there still room for Philosophy of History?

The increasing specialization of the discipline and the catastrophes that occurred throughout the 20th century are two factors for the widely established refusal of the Philosophy of History within academia. As a category of historical thought, Philosophy of History is often reduced to its “classic” or “substantive” versions which, according to the scheme famously proposed by Arthur Danto, sought to determine a universal meaning to the course of historical events, as one can see in Kant, Hegel or Marx. This tendency was reinforced by the idea, first introduced by William Henry Walsh, that it would be up to historians to deal only with the epistemological issues about how historiography is possible, thus leaving aside other philosophical questions on the historical phenomenon. Whereas this knowledge configuration enabled great advances with regard to the epistemological debate on historiography, it also has contributed to the relative isolation of the historical-philosophical reflection from other historiographic discourses.

Recently, however, we notice within the field of Theory of History a reopening for philosophical approaches to history that goes beyond the discussions strictly related to theory of knowledge. In other words, Philosophy of History cannot be reduced to a dichotomy between a reflection that would be exclusively focused on fixing the epistemic criteria of historical writing and inquiry, on the one hand, and a “substantive” or “speculative” approach which seeks to identify a deterministic and universal historical teleology, on the other. Many recent works show that such dichotomy does not exhaust the possibilities for a philosophical approach to history. Among many other topics discussed in these works, one can find reflections on the ethical-political dimensions of historical discourse, the notions of time and history that underlie the claims for historical justice, the multiplicity of historical times, critical reassessments of historicization processes, and the emergence of new historical sensibilities arising from the digital revolution, among other topics.

We present this Special Issue on *Philosophies of History* which brings together articles that address the multiple possibilities that the dialogue between history and philosophy can fulfill. Mauro Franco Neto and Emil Angehrn, from an ontological point of view; Berber Bevernage, Hélio Rebello and Zoltán Boldizsár Simon, through the critique of the idea of historical time, Guilherme José Santini and Juan Padilla Moreno, starting from an epistemological angle, Renato Paes Rodrigues, Bennett Gilbert and Natan Elgabsi, from an ethical-political and existential perspective. These articles show philosophical reflection on history not only exceeds the reductionist view of our category, but it also indicates its relevance in our current context. Hence, the articles answer affirmatively to the question that we make in the title of this brief presentation, as well as they also stress the importance of a plural conception of the *philosophies of history*.

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