

Sublime Historical Experience

F. R. ANKERSMIT



Sublime Historical Experience Cultural Memory In The Present

Simonetta Falasca-Zamponi



Sublime Historical Experience Cultural Memory In The Present:

Sublime Historical Experience F.R. Ankersmit, 2022 Why are we interested in history at all Why do we feel the need to distinguish between past and present In this book the author argues that the past originates from an experience of rupture separating past and present Think of the radical rupture with Europe's past that was effected by the French and the Industrial Revolutions Sublime Historical Experience investigates how the notion of sublime historical experience complicates and challenges existing conceptions of language truth and knowledge These experiences of rupture are paradoxical since they involve both the separation of past and present and at the same time the effort to overcome this separation in terms of historical knowledge The experience unites feelings of loss pain with those of love satisfaction and thus is in agreement with how sublime experience is ordinarily defined The experience is also precognitive since it precedes the possibility of historical knowledge As such it is a challenge to traditional conceptions of the relationship between experience and truth or language It compels us to disconnect the notions of experience and truth *Sublime Historical Experience* F. R. Ankersmit, 2005 Why are we interested in history at all Why do we feel the need to distinguish between past and present This book investigates how the notion of sublime historical experience complicates and challenges existing conceptions of language truth and knowledge *Collective Memory & the Historical Past* Jeffrey Andrew Barash, 2016-11-25 Barash seeks to safeguard history from mythology deep and wide ranging yet the author's prose is clear and accessible Highly recommended Choice There is one critical way we honor great tragedies by never forgetting Collective remembrance is as old as human society itself serving as an important source of social cohesion yet as Jeffrey Andrew Barash shows in this book it has served novel roles in a modern era otherwise characterized by discontinuity and dislocation Drawing on recent theoretical explorations of collective memory he elaborates an important new philosophical basis for it one that unveils profound limitations to its scope in relation to the historical past Crucial to Barash's analysis is a look at the radical transformations that symbolic configurations of collective memory have undergone with the rise of new technologies of mass communication He provocatively demonstrates how such technologies capacity to simulate direct experience especially via the image actually makes more palpable collective memory's limitations and the opacity of the historical past which always lies beyond the reach of living memory Thwarting skepticism however he eventually looks to literature specifically writers such as Walter Scott Marcel Proust and W G Sebald to uncover subtle nuances of temporality that might offer inconspicuous emblems of a past historical reality A highly insightful and erudite book on the complex relationship of the past to the present It raises a host of important questions about memory and history *Journal of the History of Ideas* *Memory in Shakespeare's Histories* Jonathan Baldo, 2011-12-22 A distinguishing feature of Shakespeare's later histories is the prominent role he assigns to the need to forget This book explores the ways in which Shakespeare expanded the role of forgetting in histories from King John to Henry V as England contended with what were perceived to be traumatic breaks in its history and in the

fashioning of a sense of nationhood For plays ostensibly designed to recover the past and make it available to the present they devote remarkable attention to the ways in which states and individuals alike passively neglect or actively suppress the past and rewrite history Two broad and related historical developments caused remembering and forgetting to occupy increasingly prominent and equivocal positions in Shakespeare's history plays an emergent nationalism and the Protestant Reformation A growth in England's sense of national identity constructed largely in opposition to international Catholicism caused historical memory to appear a threat as well as a support to the sense of unity The Reformation caused many Elizabethans to experience a rupture between their present and their Catholic past a condition that is reflected repeatedly in the history plays where the desire to forget becomes implicated with traumatic loss Both of these historical shifts resulted in considerable fluidity and uncertainty in the values attached to historical memory and forgetting Shakespeare's histories in short become increasingly equivocal about the value of their own acts of recovery and recollection Seeing History: Public History in China LI Na, 2023-11-06 When public history was imported from the United States to China around the turn of the twenty first century it was introduced as a sub field within history and has developed along that path ever since Professional historians in China even some forward looking ones see public history as merely presenting a change in the patterns of participation in history making This book offers a sharply different view It contends essentially that public history represents more than a research domain within history or within any existing discipline nor does it fit into any established narratives but rather a fundamental change of the entire process of history making in China In this process the public is prosuming history Public history makes obsolete the old structure for building and acquiring historical knowledge it challenges the old assumptions supersedes the rigid academic hierarchy and stirs the imaginations of the multitudes With an assemblage of case studies this work makes a case for a system view of public history making or public history ing and launches a concept complex public history i e public history ing as complex adaptive systems *Fascism, the War, and Structures of Feeling in Italy, 1943-1945* Simonetta Falasca-Zamponi, 2023 By bringing to life the cultural imaginaries and practices of the past *Fascism the War and Structures of Feeling in Italy 1943 1945* raises ostensibly intractable questions on the epochal impact of what often appears as inconsequential the typically unseen and seemingly banal power of everyday experiences

Forgetting Faith? Isabel Karremann, Cornel Zwierlein, Inga Mai Groote, 2012-01-27 For the last decade early modern studies have significantly been reshaped by raising new and different questions on the uses of religion This religious turn has generated new discussion of the social processes at work in early modern Europe and their cultural effects from the struggle over religious rites and doctrines to the persecution of secret adherents to forbidden practices The issue of religious pluralisation has been mostly debated in terms of dissent and escalation But confessional controversy did not always erupt into hostilities over how to symbolize and perform the sacred nor lead to a paralysis of social agency The order of the day may often have been to suspend confessional allegiances rather than enforce religious conflict suggesting a pragmatic rather

than polemic handling of religious plurality This raises the urgent question of how normal transconfessional and even transreligious interaction was produced in a context of highly sharpened and always present reflexivity on religious differences Our volume takes up this question and explores it from an interdisciplinary and interconfessional perspective The title *Forgetting Faith* raises the question whether it was necessary or indeed possible to sidestep religious issues in specific contexts and for specific purposes This does not mean however to describe early modern culture as a process of secularization Rather the collection invites discussion of the specific ways available to deal with confessional conflict in an oblivional mode precisely because faith still mattered more than many other social paradigms emerging at that time such as nationhood ethnic origin or class defined through property

Frank Ankersmit's Lost Historical Cause Peter Icke, 2012-11-12 The contemporary Dutch historical theorist philosopher Frank Ankersmit an erstwhile advocate and promulgator of what has become known as the linguistic turn in historical theory is very well known within the discipline His early position with regard to the historical text is frequently discussed and evaluated today and his writings on the subject are often cited However this former narrativist position so robustly and effectively defended by Ankersmit in the past has been progressively marginalized by Ankersmit himself as his current and radically different theoretical position most fully expressed in his recent publication *Sublime Historical Experience* now for him takes precedence Yet despite this radical shift in Ankersmit's position this conspicuous conversion of an eminent prime mover in the field of mainstream language centred historical theory there has been no comprehensive and sustained investigative critique of his various works taken in the whole Consequently there has until now been no close reading and analytical dissection of that whole such that Ankersmit's overall trajectory of philosophical thought might be adequately discerned and perhaps even explained In short there is a vacant space here and the function of this book is precisely to fill that space

Religion and Cultural Memory Jan Assmann, Rodney Livingstone, 2006 In ten brilliant essays Jan Assmann explores the connections between religion culture and memory Building on Maurice Halbwachs's idea that memory like language is a social phenomenon as well as an individual one he argues that memory has a cultural dimension too He develops a persuasive view of the life of the past in such surface phenomena as codes religious rites and festivals and canonical texts on the one hand and in the Freudian psychodrama of repressing and resurrecting the past on the other Whereas the current fad for oral history inevitably focuses on the actual memories of the last century or so Assmann presents a commanding view of culture extending over five thousand years He focuses on cultural memory from the Egyptians Babylonians and the Osage Indians down to recent controversies about memorializing the Holocaust in Germany and the role of memory in the current disputes between Israelis and Palestinians in the Middle East and between Protestants and Catholics in Northern Ireland

Ostalgie in German Cinema After Reunification Tatiana Astafeva, 2024-12-26 This book provides a thorough overview of the ostalgie films about the German Democratic Republic GDR produced since the 1990s Far from being a homogenous phenomenon that romanticizes the

totalitarian state the ostalgie genre is multifaceted reflexive and at times subversive Thus Astafeva argues the core of ostalgie is an experience of distance that is prefocused by various aesthetic strategies This genre based definition makes it possible to conceptualize the phenomenon of ostalgie film in its heterogeneity and to reveal the mechanisms that lay in the essence of ostalgic experience The cognitivist phenomenological approach is underpinned by historiographic and genre theory and close analysis of film examples from the most popular ostalgie films such as Goodbye Lenin Wolfgang Becker 2003 to lesser known film productions and recent series such as Kleo 2022 2024 that allow exploration of various functions of the ostalgic experience Ostalgie films can foster uncritical reactionary and conservative views of history and expose the experience of distance by orienting aesthetics toward kitsch and retro They can also encourage reflexive and meta reflexive understandings of history so that the GDR past is critically discussed and reworked Furthermore ostalgie films can in some cases activate historical consciousness facilitate the production of historical knowledge and generate ethical thinking and empathy

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