

Collective Memory And Cultural History Problems Of Method

All nations make themselves up as they go along, but not all make themselves up in the same way. In this study, Alon Confino explores how Germans turned national and argues that they imagined the nation as an extension of their local place. In 1871, the work of political unification had been completed, but Germany remained a patchwork of regions with different histories and traditions. Germans had to construct a national memory to reconcile the peculiarities of the region and the totality of the nation. This identity project, examined by Confino as it evolved in the southwestern state of Württemberg, oscillated between failure and success. The national holiday of Sedan Day failed in the 1870s and 1880s to symbolically commingle localness and nationhood. Later, the idea of the *Heimat*, or homeland, did prove capable of representing interchangeably the locality, the region, and the nation in a distinct national narrative and in visual images. The German nationhood project was successful, argues Confino, because Germans made the nation into an everyday, local experience through a variety of cultural forms, including museums, school textbooks, popular poems, travel guides, posters, and postcards. But it was not unique. Confino situates German nationhood within the larger context of modernity, and in doing so he raises broader questions about how people in the modern world use the past in the construction of identity.

Describes the visual and mental models by which urban environment has been recognized, depicted and planned. This analysis draws from geography, critical theory, architecture, literature and painting to identify these maps of the city - as a work of art, as panorama and as spectacle.

This edited volume brings together interdisciplinary research from diverse fields such as psychology, history, education, and cultural studies to examine the interconnections between collective memory, history, and identity. With research and theoretical examples from around the world, this volume presents both majority and minority, powerful and marginalized perspectives on national representations of history and their various identity-relevant antecedents, meanings, and consequences. Several contributions in this volume highlight the tension between engaging conflicted and negative histories with understanding the nation and the self in the present while other contributions extend this conversation to consider the impact of conflicted histories on future generations. The volume is organized into four parts. Part I highlights emerging theoretical discussions of remembering the past from social identity, intergroup emotion, and sociocultural perspectives. Parts II and III both highlight the bi-directional relationship between how people from various dominant and marginalized groups represent the nation and the consequences for contemporary intergroup relations. These sections highlight how national narratives shape our ideas of who we are, collectively, and how motivations and contemporary identity concerns shape how people engage with the past. To conclude, the book wraps up by discussing intergenerational patterns of collective memory in Part IV. Together, the contributions offer insight into how and why historical events can influence our identity, emotions, relationships, and our motivations to engage with the past.

This volume provides an overview of theories of cultural memory that are intensively discussed in cultural studies and humanities disciplines such as history, sociology, literary studies, art history, and media studies. Cultural memory encompasses all rituals, institutions and practices through which communities establish their identity and common origin, which are challenged by the digital turn today. The book presents, on the one hand, basic arguments by the most important memory theorists of the 20th and 21st centuries and, on the other, exemplary descriptions of the most significant forms of cultural memory.

There are few terms or concepts that have, in the last twenty or so years, rivaled "collective memory" for attention in the humanities and social sciences. Indeed, use of the term has extended far beyond scholarship to the realm of politics and journalism, where it has appeared in speeches at the centers of power and on the front pages of the world's leading newspapers. The current efflorescence of interest in memory, however, is no mere passing fad: it is a hallmark characteristic of our age and a crucial site for understanding our present social, political, and cultural conditions. Scholars and others in numerous fields have thus employed the concept of collective memory, sociological in origin, to guide their inquiries into diverse, though allegedly connected, phenomena. Nevertheless, there remains a great deal of confusion about the meaning, origin, and implication of the term and the field of inquiry it underwrites. The *Collective Memory Reader* presents, organizes, and evaluates past work and contemporary contributions on the questions raised under the rubric of collective memory. Combining seminal texts, hard-to-find classics, previously untranslated references, and contemporary landmarks, it will serve as an essential resource for teaching and research in the field. In addition, in both its selections as well as in its editorial materials, it suggests a novel life-story for the field, one that appreciates recent innovations but only against the background of a long history. In addition to its major editorial introduction, which outlines a useful past for contemporary memory studies, *The Collective Memory Reader* includes five sections - Precursors and Classics; History, Memory, and Identity; Power, Politics, and Contestation; Media and Modes of Transmission; Memory, Justice, and the Contemporary Epoch - comprising ninety-one texts. In addition to the essay introducing the entire volume, a brief editorial essay introduces each of the sections, while brief capsules frame each of the 91 texts.

Cultural Memory, a subtle and comprehensive process of identity formation, promotion and transmission, is considered as a set of symbolic practices and protocols, with particular emphasis on repositories of memory and the institutionalized forms in which they are embodied. Eighteenth-century gentleman scholars collected antiquities. Nineteenth-century nation states built museums to preserve their historical monuments. In the present world, heritage is a global concern as well as an issue of identity politics. What does it mean when runic stones or medieval churches are transformed from antiquities to monuments to heritage sites? This book argues that the transformations concern more than words alone: They reflect fundamental changes in the way we experience the past, and the way historical objects are assigned meaning and value in the present. This book presents a series of cases from Norwegian culture to explore how historical objects and sites have changed in meaning over time. It contributes to the contemporary debates over collective memory and cultural heritage as well to our knowledge about early modern antiquarianism.

This book questions the sociocultural dimensions of remembering. It offers an overview of the history and theory of memory studies through the lens of sociology, political science, anthropology, psychology, literature, art and media studies; documenting current international and interdisciplinary memory research in an unprecedented way.

Research in collective memory is a relatively new area capturing the interest of scholars in social psychology, memory, sociology, and anthropology. The core idea is that collective attitudes and behaviors are created and shared through common experiences and communication among a cohort of people. For example, people born between 1940 and 1960 are often defined via the JFK assassination and the Vietnam War. Their parents typically experienced lesser impact from these events. Papers about collective memory have appeared in the literature under different guises for the last hundred years. Freud's *Civilization and Its Discontents*, Jung's ideas on the collective unconscious, and McDougall's speculation on the group mind posited that identity and action could be viewed as resulting from the shared development of a culture. Halbwachs, a French social psychologist (1877-1945) who was the first to write in detail about the nature of collective memory, argued that basic memory processes were all social. That is, people remember only those events that they have repeated and elaborated in their discussions with others. In the last several years, there has been a resurgence of interest in this general topic because it addresses some fundamental questions about memory and social processes. Work closely related to these questions deals with the nature of autobiographical memory, traumatic experience and reconstructive memory, and social sharing of memories. This book brings together an international group of researchers who have been empirically studying some basic tenets of collective memory.

An argument that individuals and collectives form memories by analogous processes and a case study of collective retrograde amnesia. We

form individual memories by a process known as consolidation: the conversion of immediate and fleeting bits of information into a stable and accessible representation of facts and events. These memories provide a version of the past that helps us navigate the present and is critical to individual identity. In this book, Thomas Anastasio, Kristen Ann Ehrenberger, Patrick Watson, and Wenyi Zhang propose that social groups form collective memories by analogous processes. Using facts and insights from neuroscience, psychology, anthropology, and history, they describe a single process of consolidation with analogous—not merely comparable—manifestations on any level, whether brain, family, or society. They propose a three-in-one model of memory consolidation, composed of a buffer, a relator, and a generalizer, all within the consolidating entity, that can explain memory consolidation phenomena on individual and collective levels. When consolidation is disrupted by traumatic injury to a brain structure known as the hippocampus, memories in the process of being consolidated are lost. In individuals, this is known as retrograde amnesia. The authors hypothesize a "social hippocampus" and argue that disruption at the collective level can result in collective retrograde amnesia. They offer the Chinese Cultural Revolution (1966–1976) as an example of trauma to the social hippocampus and present evidence for the loss of recent collective memory in mainland Chinese populations that experienced the Cultural Revolution. This handbook represents the interdisciplinary and international field of "cultural memory studies" for the first time in one volume. Articles by renowned international scholars offer readers a unique overview of the key concepts of cultural memory studies. The handbook not only documents current research in an unprecedented way; it also serves as a forum for bringing together approaches from areas as varied as sociology, political sciences, history, theology, literary studies, media studies, philosophy, psychology, and neurosciences. "Cultural memory studies" – as defined in this handbook – came into being at the beginning of the 20th century, with the works of Maurice Halbwachs on *mémoire collective*. In the course of the last two decades this area of research has witnessed a veritable boom in various countries and disciplines. As a consequence, the study of the relation of "culture" and "memory" has diversified into a wide range of approaches. This handbook is based on a broad understanding of "cultural memory" as the interplay of present and past in sociocultural contexts. It presents concepts for the study of individual remembering in a social context, group and family memory, national memory, the various media of memory, and finally the host of emerging transnational lieux de mémoire such as 9/11.

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. The volume addresses the study of political violence from a humanistic and democratic perspective. The chapters utilize the lens of gender, examine myths and otherness, reflect on structural hunger and fear, and narrate testimonials of exile abroad and in Spain. The methodologies employed are grounded in hermeneutics and discourse analysis.

This book explores the history and the construction of memory in Prussia's and Germany's anti-Napoleonic wars of 1806-15.

An acknowledged authority on German history and memory, Alon Confino presents in this volume an original critique of the relations between nationhood, memory, and history, applied to the specific case of Germany. In ten essays (three never before published)

How do we use our mental images of the present to reconstruct our past? Maurice Halbwachs (1877-1945) addressed this question for the first time in his work on collective memory, which established him as a major figure in the history of sociology. This volume, the first comprehensive English-language translation of Halbwach's writings on the social construction of memory, fills a major gap in the literature on the sociology of knowledge. Halbwachs' primary thesis is that human memory can only function within a collective context. Collective memory, Halbwachs asserts, is always selective; various groups of people have different collective memories, which in turn give rise to different modes of behavior. Halbwachs shows, for example, how pilgrims to the Holy Land over the centuries evoked very different images of the events of Jesus' life; how wealthy old families in France have a memory of the past that diverges sharply from that of the nouveaux riches; and how working class construction of reality differ from those of their middle-class counterparts. With a detailed introduction by Lewis A. Coser, this translation will be an indispensable source for new research in historical sociology and cultural memory. Lewis A. Coser is Distinguished Professor of Sociology Emeritus at the State University of New York and Adjunct Professor of Sociology at Boston College.

How does the historian approach memory and how do historians use different sources to analyze how history and memory interact and impact on each other? *Memory and History* explores the different aspects of the study of this field. Taking examples from Europe, Australia, the USA and Japan and treating periods beyond living memory as well as the recent past, the volume highlights the contours of the current vogue for memory among historians while demonstrating the diversity and imagination of the field. Each chapter looks at a set of key historical and historiographical questions through research-based case studies: How does engaging with memory as either source or subject help to illuminate the past? What are the theoretical, ethical and/or methodological challenges that are encountered by historians engaging with memory in this way, and how might they be managed? How can the reading of a particular set of sources illuminate both of these questions? The chapters cover a diverse range of approaches and subjects including oral history, memorialization and commemoration, visual cultures and photography, autobiographical fiction, material culture, ethnic relations, the individual and collective memories of war veterans. The chapters collectively address a wide range of primary source material beyond oral testimony – photography, monuments, memoir and autobiographical writing, fiction, art and woodcuttings, 'everyday' and 'exotic' cultural artefacts, journalism, political polemic, the law and witness testimony. This book will be essential reading for students of history and memory, providing an accessible guide to the historical study of memory through a focus on varied source materials.

What's in a name? As Osumaka Likaka argues in this illuminating study, the names that Congolese villagers gave to European colonizers reveal much about how Africans experienced and reacted to colonialism. The arrival of explorers, missionaries, administrators, and company agents allowed Africans to observe Westerners' physical appearances, behavior, and cultural practices at close range—often resulting in subtle yet trenchant critiques. By naming Europeans,

Africans turned a universal practice into a local mnemonic system, recording and preserving the village's understanding of colonialism in the form of pithy verbal expressions that were easy to remember and transmit across localities, regions, and generations. Methodologically innovative, *Naming Colonialism* advances a new approach that shows how a cultural process—the naming of Europeans—can provide a point of entry into economic and social histories. Drawing on archival documents and oral interviews, Likaka encounters and analyzes a welter of coded fragments. The vivid epithets Congolese gave to rubber company agents—"the home burner," "Leopard," "Beat, beat," "The hippopotamus-hide whip"—clearly conveyed the violence that underpinned colonial extractive economies. Other names were subtler, hinting at derogatory meaning by way of riddles, metaphors, or symbols to which the Europeans were oblivious. Africans thus emerge from this study as autonomous actors whose capacity to observe, categorize, and evaluate reverses our usual optic, providing a critical window on Central African colonialism in its local and regional dimensions.

In the last few decades, there are few concepts that have rivaled "collective memory" for attention in the humanities and social sciences. Indeed, use of the term has extended far beyond scholarship to the realm of politics and journalism, where it has appeared in speeches at the centers of power and on the front pages of the world's leading newspapers. Seen by scholars in numerous fields as a hallmark characteristic of our age, an idea crucial for understanding our present social, political, and cultural conditions, collective memory now guides inquiries into diverse, though connected, phenomena. Nevertheless, there remains a great deal of confusion about the meaning, origin, and implication of the term and the field of inquiry it underwrites. The *Collective Memory Reader* presents, organizes, and evaluates past work and contemporary contributions on collective memory. Combining seminal texts, hard-to-find classics, previously untranslated references, and contemporary landmarks, it will serve as a key reference in the field. In addition to a thorough introduction, which outlines a useful past for contemporary memory studies, *The Collective Memory Reader* includes five sections—Precursors and Classics; History, Memory, and Identity; Power, Politics, and Contestation; Media and Modes of Transmission; Memory, Justice, and the Contemporary Epoch—comprising ninety-one texts. A short editorial essay introduces each of the sections, while brief capsules frame each of the selected texts. An indispensable guide, *The Collective Memory Reader* is at once a definitive entry point into the field for students and an essential resource for scholars.

How do foreign schemas and objects enter into indigenous ways of understanding the world? How are the cultural self and the cultural other constructed in acts of remembering? What is memory's role in the generation or degeneration of cultural meanings? This volume offers fruitful responses to such questions, providing insights into colonial memory and its limitations and proposing explanations that illumine cultural memory processes.

This book uses political process theory to examine three cultural movements around Christopher Columbus. The author examines the religious, ethnic and anti-colonial movements most successful at rewriting national origin myth, demonstrating the political process model while telling the story of how a powerless public mobilized to rewrite its past. This text introduces students, scholars, and interested educated readers to the issues of human memory broadly considered, encompassing both individual memory, collective remembering by societies, and the construction of history. The book is organised around several major questions: How do memories construct our past? How do we build shared collective memories? How does memory shape history? This volume presents a special perspective, emphasising the role of memory processes in the construction of self-identity, of shared cultural norms and concepts, and of historical awareness. Although the results are fairly new and the techniques suitably modern, the vision itself is of course related to the work of such precursors as Frederic Bartlett and Aleksandr Luria, who in very different ways represent the starting point of a serious psychology of human culture.

The seemingly mundane events of daily life create a complex knowledge base of lived experience to be explored. But how does one research common experiences and account for context, culture, and identity? A dilemma arises because experience is not just embedded in events, but also in the socially constructed meanings associated with those events. This book details the philosophical underpinnings, design features and implementation strategies of Collective Memory Work – a methodology frequently employed by social justice activists/scholars. Collective Memory Work can provide scholars with unique and nuanced ways to solve problems for and with their participants. Most importantly, the chapters also detail projects and social justice in action, analysing their participants' real stories and experiences: projects that focus on LGBTQ youth, #blacklivesmatter activists, white faculty working at historically Black colleges and universities, men's media consumption and much more. Written in an engaging and accessible style, readers will come to understand the potential of their own qualitative research using Collective Memory Work.

This edited collection offers an empirical exploration of social memory in the context of politics, war, identity and culture. With a substantive focus on Eastern Europe, it employs the methodologies of visual studies, content and discourse analysis, in-depth interviews and surveys to substantiate how memory narratives are composed and rewritten in changing ideological and political contexts. The book examines various historical events, including the Russian-Afghan war of 1979-89 and World War II, and considers public and local rituals, monuments and museums, textbook accounts, gender and the body. As such it provides a rich picture of post-socialist memory construction and function based in interdisciplinary memory studies.

This collection aims to enable the reader to disentangle some of the ambiguities and confusions which have characterized the use of the term 'historiography'.

This interdisciplinary study explores collective memory as it is presented by official producers (such as textbooks and media) and reflected by consumers (group members). Focusing on a case study of Russians and Russian immigrants to the USA and their memories of seminal events in the twentieth-century Russian collective past, Isurin shows how autobiographical memory contributes to the formation of collective memory, and also examines how the memory of the

shared past is reconstructed by those who stayed with the group and those who left. By bringing together historical, anthropological, and psychological approaches, *Collective Remembering* provides a new theoretical framework for memory studies that incorporates both content analysis of texts and empirical data from human participants, thus demonstrating that methodologies from the humanities and the social sciences can complement each other to create a better understanding of how memory works in the world and in the mind.

This book provides an introduction to the concept of cultural memory, offering a comprehensive overview of its history, forms and functions.

In this far-ranging and erudite exploration of the South Asian past, Sumit Guha discusses the shaping of social and historical memory in world-historical context. He presents memory as the result of both remembering and forgetting and of the preservation, recovery, and decay of records. By describing how these processes work through sociopolitical organizations, Guha delineates the historiographic legacy acquired by the British in colonial India; the creation of the centralized educational system and mass production of textbooks that led to unification of historical discourses under colonial auspices; and the divergence of these discourses in the twentieth century under the impact of nationalism and decolonization. Guha brings together sources from a range of languages and regions to provide the first intellectual history of the ways in which socially recognized historical memory has been made across the subcontinent. This thoughtful study contributes to debates beyond the field of history that complicate the understanding of objectivity and documentation in a seemingly post-truth world.

This book examines the afterlife of decolonization in the collective memory of the Netherlands. It offers a new perspective on the cultural history of representing the decolonization of the Dutch East Indies, and maps out how a contested collective memory was shaped. Taking a transdisciplinary approach and applying several theoretical frames from literary studies, sociology, cultural anthropology and film theory, the author reveals how mediated memories contributed to a process of what he calls "unremembering." He analyses in detail a broad variety of sources, including novels, films, documentaries, radio interviews, memoirs and historical studies, to reveal how five decades of representing and remembering decolonization fed into an unremembering by which some key notions were silenced or ignored. The author concludes that historians, or the historical guild, bear much responsibility for the unremembering of decolonization in Dutch collective memory.

This set provides historians, as well as scholars and students of related fields, with the first interdisciplinary overview of the cultural history of memory from ancient times to the present day. Each volume adopts the same thematic structure, covering: politics; time and space; media and technology; science and education; philosophy; religion and history; high culture and popular culture; society; and remembering and forgetting. This enables readers to trace one theme throughout history, as well as gain a thorough overview of each individual period.

Anna Green provides a coherent and accessible introduction to the major theoretical approaches and key concepts within this most diverse of historical fields. 'Cultural History' explores the conceptual, affective and imaginative worlds of human consciousness, as reflected in elite intellectual works as well as everyday social beliefs and practices.

This volume, which gathers contributions presented at the annual conferences of l'Association pour le développement de l'histoire culturelle (ADHC), questions the subjects and boundaries of cultural history in France – with regard to neighboring approaches such as cultural studies, media studies, and gender studies – to elaborate a "social history of representations." Historians, philosophers and sociologists address a large variety of topics and methodological proposals. Definitions, objects and actors, memories and cultural transfers: this book depicts the major questions that underlie the historical debate at the beginning of the 21st century.

In recent years memory has become a central concept in historical studies, following the definition of the term 'Cultural Memory' by the Egyptologist Jan Assmann in 1994. Thinking about memory, as both an individual and a social phenomenon, has led to a new way of conceptualizing history and has drawn historians into debate with scholars in other disciplines such as literary studies, cultural theory and philosophy. The aim of this volume is to explore memory and identity in ancient societies. 'We are what we remember' is the striking thesis of the Nobel laureate Eric R Kandel, and this holds equally true for ancient societies as modern ones. How did the societies of Mesopotamia, Egypt, Greece and Rome remember and commemorate the past? How were relationships to the past, both individual and collective, articulated? Exploring the balance between memory as survival and memory as reconstruction, and between memory and historically recorded fact, this volume unearths the way ancient societies formed their cultural identity.

In the past decade, Jeffrey Olick has established himself as one of the world's pre-eminent sociologists of memory (and, related to this, both cultural sociology and social theory). His recent book on memory in postwar Germany, *In the House of the Hangman* (University of Chicago Press, 2005) has garnered a great deal of acclaim. This book collects his best essays on a range of memory related issues and adds a couple of new ones. It is more conceptually expansive than his other work and will serve as a great introduction to this important theorist. In the past quarter century, the issue of memory has not only become an increasingly important analytical category for historians, sociologists and cultural theorists, it has become pervasive in popular culture as well. Part of this is a function of the enhanced role of both narrative and representation – the building blocks of memory, so to speak – across the social sciences and humanities. Just as importantly, though, there has also been an increasing acceptance of the notion that the past is no longer the province of professional historians alone. Additionally, acknowledging the importance of social memory has not only provided agency to ordinary people when it comes to understanding the past, it has made conflicting interpretations of the meaning of the past more fraught, particularly in light of the terrible events of the twentieth century. Olick looks at how catastrophic, terrible pasts – Nazi Germany, apartheid South Africa – are remembered, but he is particularly concerned with the role that memory plays in social structures. Memory can foster any number of things – social solidarity, nostalgia, civil war – but it always depends on both the nature of the past and the cultures doing the remembering. Prior to his studies of individual episodes, he fully develops his theory of memory and society, working through Bergson, Halbwachs, Elias, Bakhtin, and Bourdieu.

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