REGULAR SESSION INFORMATION

Session: Anamnesis: Memory, Time and Recital

Session Convener(s): Claudia Tazreiter and Helen Pringle, University of New South Wales

Chair: Claudia Tazreiter and Helen Pringle, University of New South Wales

Comments: -

I) *The Poetics of Embodied Lost Time*

Nayana Bibile, University of New South Wales

II) *Historical Consciousness and Collective Memory*
Jiri Subert, Charles Unverisity Prague

III) *Visual Memories: Inconstancy and Functionality of War Photography*
Olena Petrenko, Ruhr University of Bochum

IV) *Memory and Multiple Modernities*
Glenda Ballantyne, Swinburne University of Technology

V) *Constructing Different Values: Exploring the Impact of Memories Amongst Bosnian Intellectuals in Diaspora*
Tamara Joksimovic, University of New South Wales

Distributed papers:

Anamnesis and Knowledge. The Paradigmatic Case of the Cypriotic Tragedy from 1974 to Nowdays
Nikos Gousgounis, Pedagogical Institute of the Ministry of National Education

Symbolic Space of Old Belongings in Elderly Persons Recital
Marina Elyutina, Saratov University
Elena Chernyshkova, Saratov University

The Politics of Memory Making and Human Vulnerability
Claudia Tazreiter, University of New South Wales

Voice, Silence and Vulnerability in Practices of Memory and Witnessing
Helen Pringle, University of New South Wales

ABSTRACTS

Session description

Over the last decade the field of memory studies has made a significant contribution to an understanding of the processes of reconciliation after social rupture and trauma, as well as questioning inflexible national or collective memories that operate through a denial of minority or indigenous memory. The politics of memorializing has played out in some cases in 'history wars', which involve not just a dispute about the truth and meaning of specific events but about the authority of reciting matters past: who can speak?

This panel aims to explore individual and collective memory making and the ways in which some voices are given authority over others in the making of national or even global memories (Levy and Sznaider 2006).

The panel is open to theoretical papers as well as case studies. This panel welcomes papers that explore aspects of memory studies including

• postcolonial memories
• memories in exile
• visual memories
• global memories/cosmopolitan memories
• memories of the future

Papers

I) *The Poetics of Embodied Lost Time*
Nayana Bibile, University of New South Wales

Anyone who relocates to create a different future brings the past along with them. The question is how embedded and how important this past is and how much of that past forms that individual in the present, even while actively articulating the need to pursue a different future. The degree of desire for *that* particular future, the anticipatory mode of potentiality of the archive that has to be at the same time created and transformed into the imaginary future, tells us much about the constitution and tendencies of a society. The identificatory appropriation evident in this reconstruction of the past experiences for present purposes thus creates a gradient in desire and in the action for transcending this memory trope. Memory manifests itself in oral histories, that is, histories that people assume responsibility for relating, though the narratives come together into an extended and composite narrative of the community. The disruptive effect of how mnemonic communities envision their collective origins produces for oppressed groups a different type of history that runs counter to the structure of the dominant narrative, where the very construction of meaningful shapes will obey a different principle. This collective trauma interpellates collective identity, leaving widespread scars and deep traces of recognisable, perhaps repressed cultural memories. In effect, they construct a para-hegemonic narrative, which following Foucault is locatable through a series of fissures, contradictions and accidents inscribed in the body marked by past experience. These acts clearly highlight Zerubavel's notion of the common mnemonic effort to enhance one's legitimacy by exaggerating one's antiquity.

II) *Historical Consciousness and Collective Memory*
Jiri Subert, Charles Unverisity Prague

In this contribution we shall discuss the concept of historical consciousness. In our project we interpret historical consciousness as an 'entity' shaped by the interplay of effects of certain components. One such component is historical experience (history experienced personally or passed on through interpersonal contact). Another component is ideology, especially the ideology of the state, because states and their regimes use history and

historical arguments to legitimise themselves. The third component (in order but not in significance) is the knowledge produced by historians and historiographers. The fourth is what in sociological research has come to be called collective memory. We interpret historical consciousness not just as an aggregate of knowledge, impressions, and ideas about the past, but above all as knowledge that exists about certain relationships (of continuities, discontinuities, and changes) between the past (lodged in collective memory), the present, and the future; as a form of knowledge that co-ordinates people's attitudes towards the present and the future. The unanswered question remains, to what degree is the concept of historical consciousness locked in the tradition of Western thought and how it can be used as a theoretical tool in the analysis of other cultures and civilization?

III) *Visual Memories: Inconstancy and Functionality of War Photography*
Olena Petrenko, Ruhr University of Bochum

At the latest since the beginning of the 20th century the collective perception of the past have been formed increasingly by visual media. The entry of photography into cultural memory and therefore its contribution to the history and identity of the collective becomes a undeniable fact. The theses of Halbwachs and Assmann about the primacy of the present prevailing over the past, is perfectly proved by the published interviews and memoirs, whose presentations were created for specific reasons, expectations, hopes and goals, as well as being formed by the present political framework. Memory becomes social and political history, its creation and interpretation is consciously adapted to the political and social interests and circumstances: it is being written in order to single out certain chosen images. Therefore the photography becomes an icon symbol, as memory media. The photography codifies information, strengthens the heroism of actors or manifests the suffering of the others (Susan Sontag).

The Paper focuses on collective visual memory of war, which formed massively various versions of the constrast knowledge and perception of the past. The war leads to amnesia wrote historian Valerij Tishkov about Chechen War. Is it possible that even photography could serve as a "substitution" for the "deficit" of memory? Who are the actors of the policy of making war photography today, how works the war photography as spectacle for the masses and as an object of control for the rulers nowadays?

IV) *Memory and Multiple Modernities*
Glenda Ballantyne, Swinburne University of Technology

The idea of multiple modernities and the broader theoretical perspective of civilizational analysis from which it has emerged are highly fertile but relatively new developments in contemporary social theory, and the construction of new paradigms on both levels are still 'works in progress'. Such work is of great import, however, as its rejection of the conception of modernity as a break with tradition offers the promise a power and difference-sensitive and radically non-Eurocentric perspective on contemporary societies. In a recent survey of current work, one of its leading exponents has pointed to a more adequate conception of tradition, and in particular its operation through memory, as one of the tasks to be accomplished (Arnason, 2010). In this paper, following Arnason's lead, I explore the contribution Paul Ricoeur's work on history, memory and forgetting can contribute to the notion of 'cultural memory'. The outcome is a nuanced conceptualization sensitive to diverse temporal frames and rival projects of memorializing.

V) *Constructing Different Values: Exploring the Impact of Memories Amongst Bosnian Intellectuals in Diaspora*
Tamara Joksimovic, University of New South Wales

This paper is based on a small sample of Bosnian intellectuals living in diaspora, mainly in North America and it focuses on the strategies they employ to construct and negotiate the perceived differences between values and attitudes of American and European/Bosnian intellectuals. Their narratives of the differences between Bosnian and American intellectuals appear closely related to their own orientation in the world and as such are constructed along the double axes of here/ there and now/ then. They rest on a shifting but a constant articulation of the links between the space and time: indeed the time in these narratives acquires explicit spatial (often national) qualities. It seemed that the respondents remembered the values and attitudes of Bosnian intellectuals whereas the descriptions of American intellectual were a much more contemporary creation. Further, their memories of the Bosnian intellectual can be perceived as a mixture of autobiographical and historical memories, the distinction first asserted by Halbwachs and successively repeated by other noted social theorists. In this paper I explore the analytical clarity and usefulness of this distinction and also illustrate possible examples of memories which do not appear to fit in either category and which are here tentatively described as 'inserting oneself in the past' memory. The themes in this paper deal with the complexities of analysing the social construction of memory and of understanding the influence of memories on the way we think and by extension also act.

Distributed papers:

Anamnesis and Knowledge. The Paradigmatic Case of the Cypriotic Tragedy from 1974 to Nowdays
Nikos Gousgounis, Pedagogical Institute of the Ministry of National Education

Knowledge (Gnosis in greek) comes etymologically from the same root as original , genuine (Gnisiotis) that meaning that knowledge can be conceived as that if only true. After Plato's interpretation of Truth (A-litheia = non lithi) this term means the non oblivion, so it must win by the reminiscence or mnemosyne or anamnesis. Thus, true knowledge as an original form comes from the anamnesis of some past experience that could be lost in the oblivion but by some mechanisms and for some reasons came back to the memory. What in fictive literature can be named apparence (vraiseblance) depending on the imagery of the writer, in real life is replaced by the systematic episteme of History that claims to be responsible for the rational research and study of the real facts of the past in order to rehabilitate a possibly erroneous collective memory followed the most frequent by unavoidable national stereotypes. The paradigmatic case of the Cypriotic crisis of 1974 (called usually "the Cypriotic Tragedy") during the events of the Turkish evasion from the northern part of the island and occupation since now of the 40% of the territory as well as the establishment of two states, will be examined in this paper in comparison of the actual cosmopolitan spirit of today, in both Cypriotic and Greek societies , anticipating what collective identities are to be formated in the near future. How after a generation or more of 37 years, nationalistic and local believings in both states based on national stereotypes of bravery and patriotism were replaced gradually to g-local and then to postmodern cosmopolitan atitudes ? Are the reasons financial, geopolitical or rather cultural and what role played the media as catalysts for spreading believings and formating a so called "shifting public opinion" (koine doxa) ?

Symbolic Space of Old Belongings in Elderly Persons Recital
Marina Elyutina, Saratov University
Elena Chernyshkova, Saratov University

The symbolic value of old belongings for elderly persons is clarified on the basis of empiric research. Senior generation can hardly part with habitual surroundings, they try to keep them unalterable on various pretexts. The matter concerns belongings obtained a long time ago, which have a considerable material age but not an antiquarian value; their functioning is realized in two major levels – active use and/or just keeping. It is revealed that old thing is deployed in social life space of an aged person and plays the role of a "projection screen" or "retro-projection of course of life" accumulating social memory. It is not only an image derived from memory, not merely an artifact that gives positive emotions and feelings, but it is also the mechanism of inner life defence from various kinds of deformation. The pithy interpretation of features of aged people attitude to old belongings is fulfilled in three perspectives. The first one is realized from the viewpoint of the "presence measure" fixing subject manifestation in object environment, bordering "personal space" localization and giving the opportunity of "outside" interference delay. The second perspective is accomplished in the context of "temporal approach" which essence is in the age peculiarity of time perception. The third perspective is based on the biographic context and specificity of socialization process. The process of primary socialization of many elderly persons in Russia took place in the post-war period, characterized by poverty. At that time goods acquisition was perceived as a significant event, functionality of belongings was kept up by means of special care regulations which were always in the process of transformation for functional renovation.

The Politics of Memory Making and Human Vulnerability
Claudia Tazreiter, University of New South Wales

This paper explores the politics of memory making and representation that occurs through visual culture. Visual representations of the past, of moments of violence or rupture have specific effects both in testimonial practices, as part of 'witnessing' and in the processes of collective memory making. This paper discusses the processes of selecting what is to be included in archives, displayed in museums and transformed into national projects of remembrance through memorials. As these processes are re-enacted over successive generations, sifting and sorting occurs with new priorities and revelations of forgotten or silenced aspects of the past. The paper explores the case of the T4 'euthanasia' project through the example of Hartheim in upper Austria. Hartheim is a small renaissance castle in upper Austria, close to the city of Linz. It became one of the first extermination centres of the Nazis, targeting first mentally ill and disabled people and later prisoners of war, Jews, Jehovah's Witnesses and other 'social misfits' from the nearby Mauthausen work camp. In 1954 the castle was renovated into apartments for rent. In 1969 a small memorial was installed in a cellar room which had been part of the crematorium though people continued to live on the upper floors of the castle. In 1995 an association for memorializing the violent history of Hartheim was founded and in 2001 the castle was re-opened as a museum and education centre for greater understanding of the histories of euthanasia, eugenics and the treatment of people with disability as well as the history of the castle as an extermination centre of the Nazis. Through a focus on the visual representations of this history, the paper connects with a broader scholarship that points to the 'culture of silence' that may be evident in post-conflict societies and argues that visual artifacts and memorials are powerful antidotes to a 'politics of forgetting'.

Voice, Silence and Vulnerability in Practices of Memory and Witnessing
Helen Pringle, University of New South Wales

This paper is concerned with the relation between voice, silence and vulnerability in practices of memory and witnessing. Against the background of an elaboration of voice in terms of the disclosure of the uniqueness of the person, I discuss the value of silence and secrecy as shelter. The paper explores these issues in the context of the meaning of friendship.