

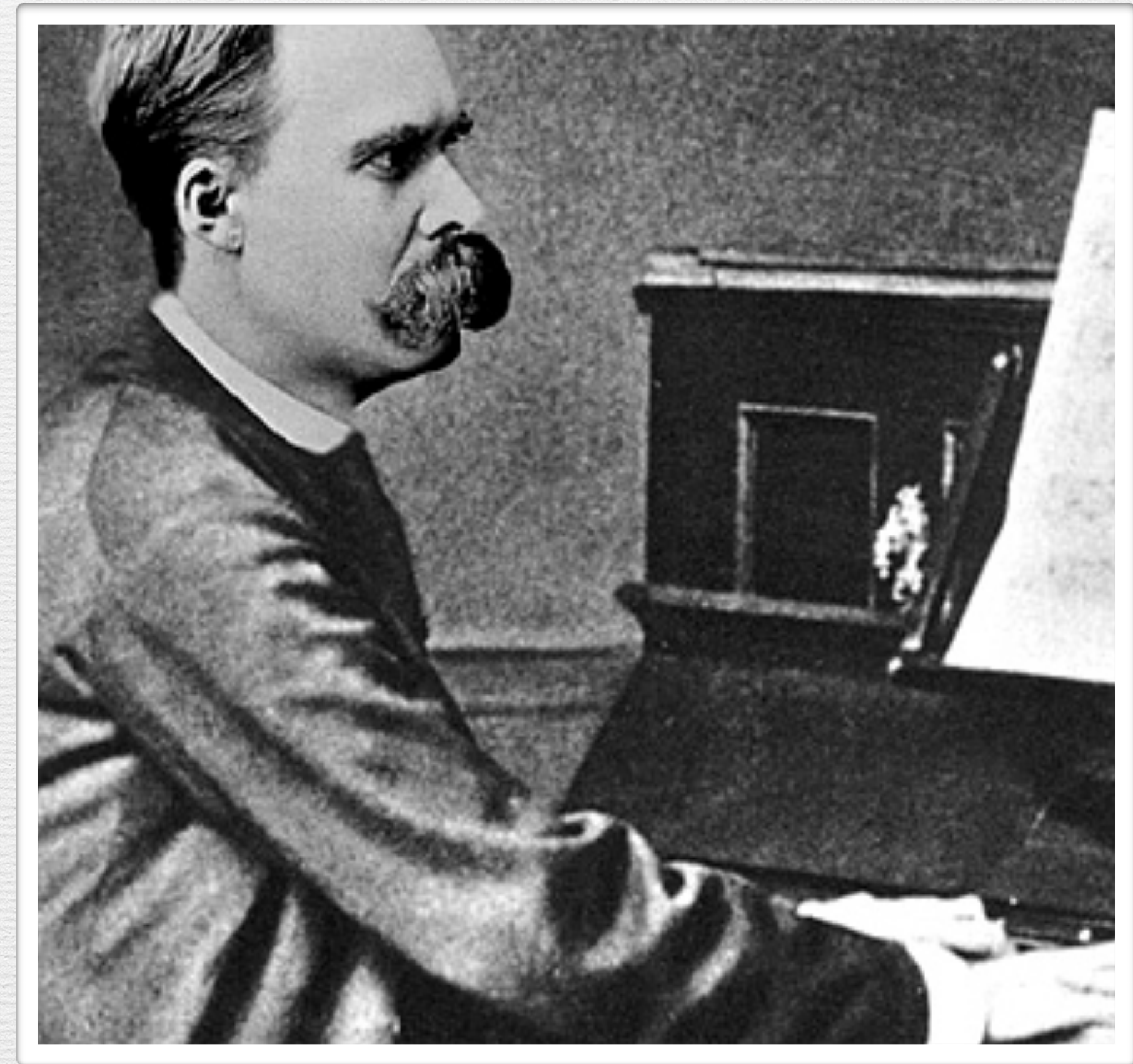


The Will to *Memory*

Eyal, Gil. 2004. "Identity and Trauma: Two Forms of the Will to Memory."

Friedrich Nietzsche, On the Genealogy of Morals

“whatever exists, having somehow come into being, is again and again interpreted to new ends, taken over, transformed, and redirected by some power superior to it.”



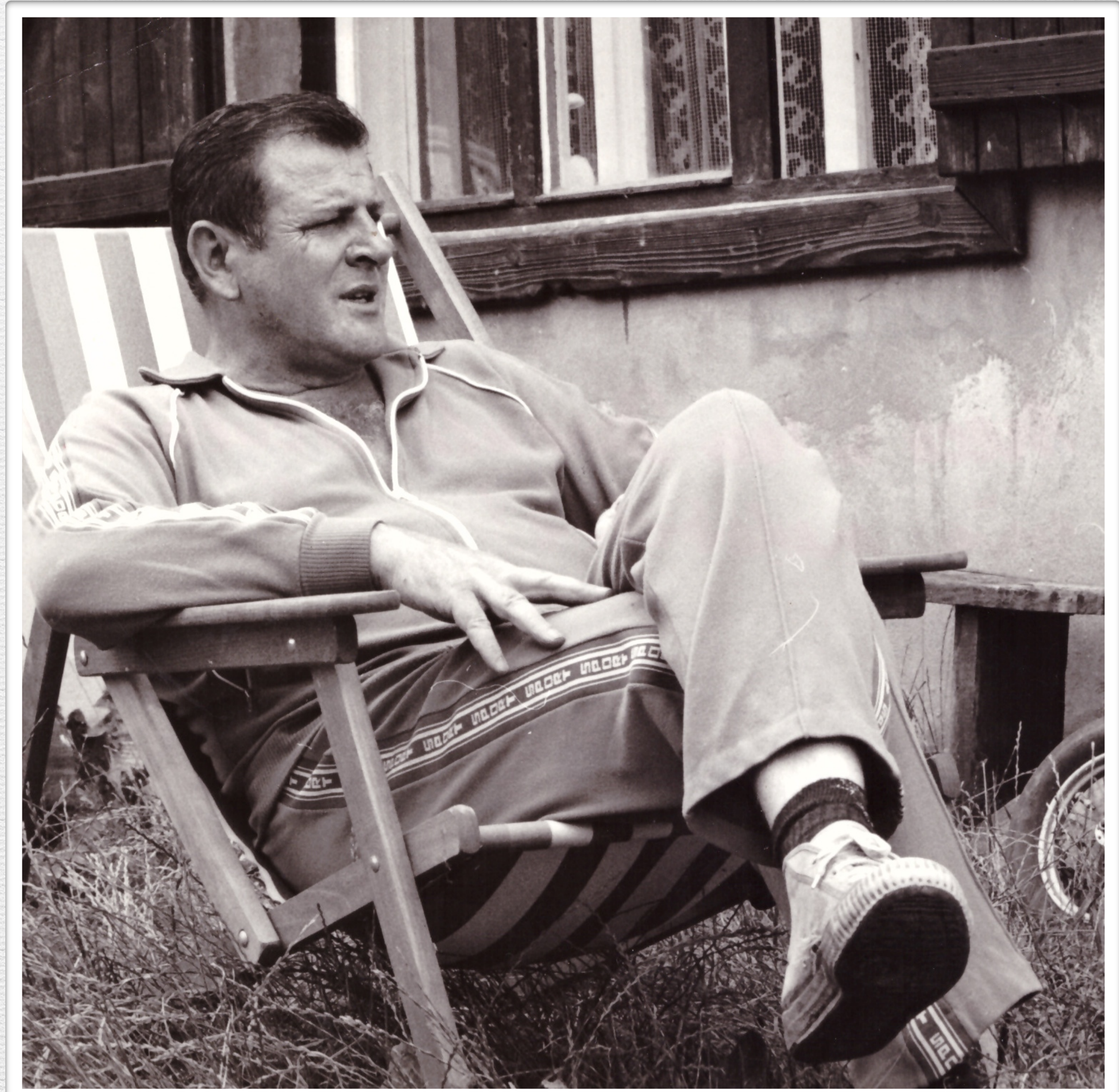
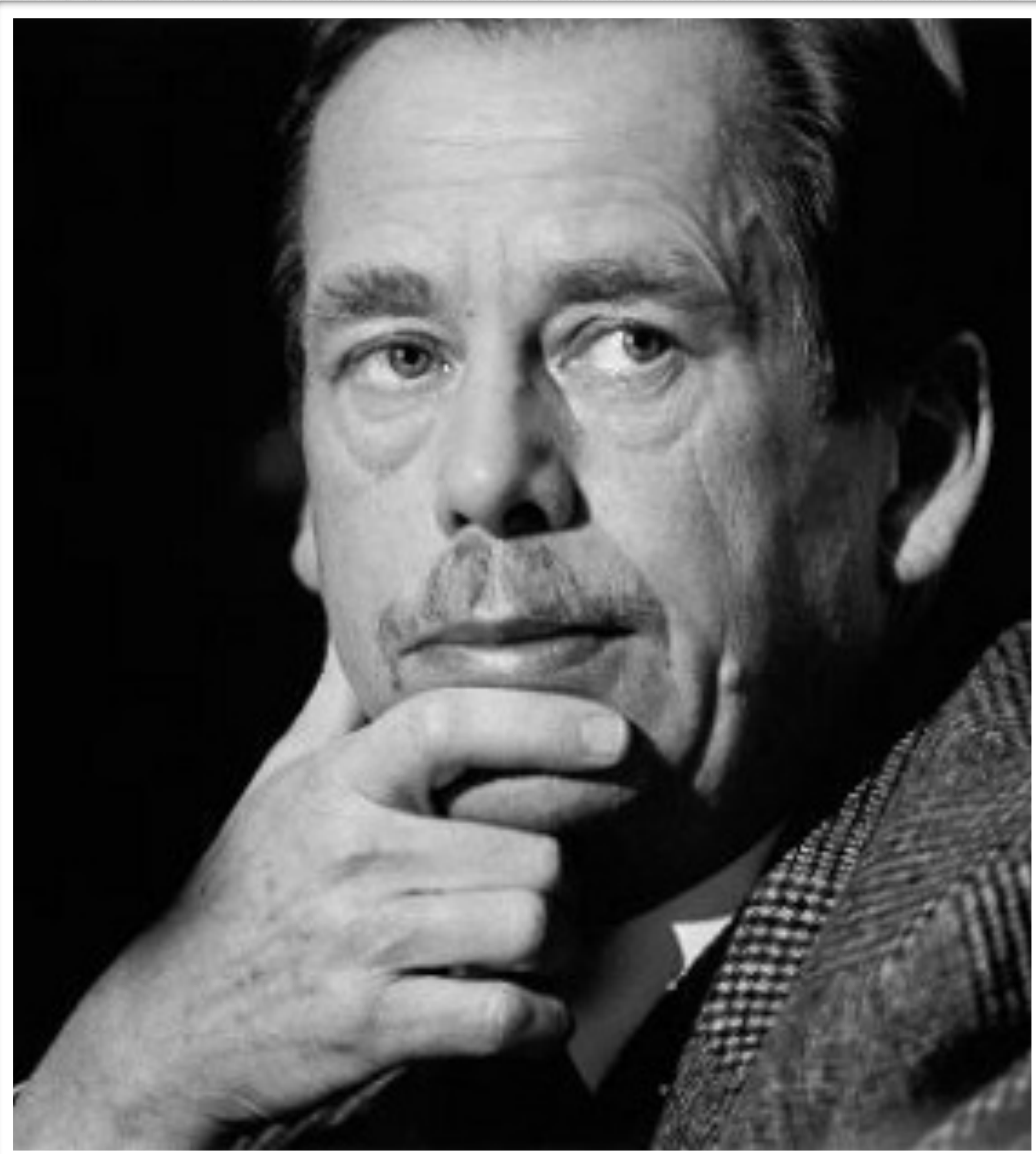
The sense of a crisis of memory

„[A]ny judgment on the imprecision or indeterminacy of memory, about whether there is too much or too little of it, is impossible to render unless against the background of a certain understanding of what memory is good for, how it should be used, what it should do for the collective or individual subject.“



Two different types of “will to memory”

[T]hey correspond to two different understandings of the functioning of memory in the individual psyche, i.e. of what memory is supposed to do for individuals: in one version, memory is the guarantor of identity and maintains it through time — it is the mechanism of retention responsible for the experience of being a selfsame individual moving through time; in the other version, however, memory plays a role in overcoming psychic trauma and the processes of dissociation it sets in motion. Individuals are healed by remembering that which was repressed.



History and memory

[O]n the one hand, history opened itself up to the subaltern and the popular, as witnessed, for example, by the emergence of the discipline of oral history; but on the other hand, memory too opened itself up to history, and historians and intellectuals begun to construe their work as an “art of memory,” thereby seeking to partake of the privileged relation to the sacred collective subject that the term “collective memory” denotes.“

Four interpretive forms of the will to memory

- How memory is disclosed to us?
- What is to be remembered?
- How does memory work?
- What is the function of memory?



