

College of Foreign Languages and Literatures, FJCU

Transition and Transformation: Explorations in Language, Literature, Culture, and Translation

輔仁大學外語學院 2024 跨文化研究國際學術研討會：
轉銜·轉變：外語、文學、文化與翻譯之探究

Abstracts for Panels (English Recommended)

Panel Chair Affiliation/Position	Associate Professor	Name	Jean-Yves Heurtebise
Fields of specialization : Literature & Humanities			
Language : <input checked="" type="checkbox"/> 法文組 in French			
Panel Title : The crisis of (Hi)story-telling: transition & transformation of literary & historical narratives (French: Crise de la mise en H/histoire : transition et transformation du récit romanesque et historique)			
Paper Affiliation/Position	Associate Professor	Name	Jean-Yves Heurtebise
Fields of specialization : Philosophie			
Paper Abstract: fewer than 250 words in English or 500 words in Chinese			
The fragmentation of History and the struggle between opposite storytelling			
<p>According to historian Henry Rousso: “history and memory are two clearly differentiated perceptions of the past. Memory is an experience, in perpetual evolution, while history is a learned and abstract reconstruction. Memory, sometimes, is of the register of the sacred, of faith; history is critical and secular. The first is subject to repression while, always a priori, nothing is foreign to the territory of the historian.”</p> <p>According to Pierre Nora, such a division is the historical product of an evolution of society in which the nation is no longer sacred: “With the advent of society in place of the nation, legitimation by the past, given by history, gave way to legitimation by the future.”</p> <p>The object of our intervention will be to note that today all of these divisions seem to have become questionable. Contrary to the idea of constant progress towards the secularization and depassionalization of History, we note that, on the one hand, in democratic countries, the social history of a group (often a minority) affects the reading and writing the history of the nation; History becomes an object of struggle. On the other hand, in illiberal countries, memory and history are no longer separated but, on the contrary, merged again: national history is full of gray areas, voluntary forgetting and amnesic repression; History becomes an object of faith. Why such a phenomenon? How to understand it?</p> <p>What consequences for philosophy, the human sciences and literature?</p>			