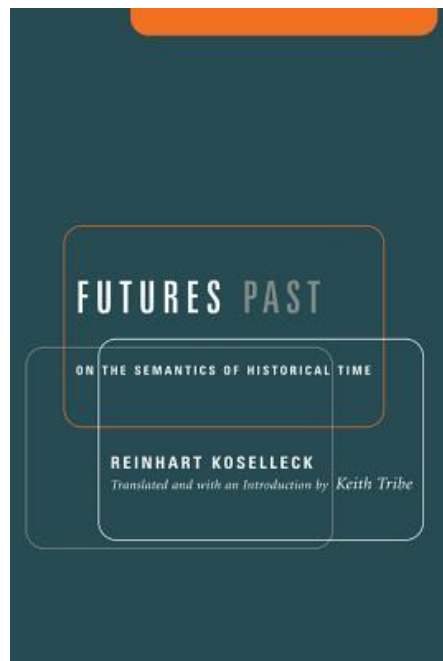




Futures Past: On the Semantics of Historical Time

Reinhart Koselleck (Translation) , Keith Tribe (Translator)

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Modernity in the late eighteenth century transformed all domains of European life -intellectual, industrial, and social. Not least affected was the experience of time itself: ever-accelerating change left people with briefer intervals of time in which to gather new experiences and adapt. In this provocative and erudite book Reinhart Koselleck, a distinguished philosopher of history, explores the concept of historical time by posing the question: what kind of experience is opened up by the emergence of modernity? Relying on an extraordinary array of witnesses and texts from politicians, philosophers, theologians, and poets to Renaissance paintings and the dreams of German citizens during the Third Reich, Koselleck shows that, with the advent of modernity, the past and the future became 'relocated' in relation to each other. The promises of modernity -freedom, progress, infinite human improvement -produced a world accelerating toward an unknown and unknowable future within which awaited the possibility of achieving utopian fulfillment. History, Koselleck asserts, emerged in this crucial moment as a new temporality providing distinctly new ways of assimilating experience. In the present context of globalization and its resulting crises, the modern world once again faces a crisis in aligning the experience of past and present. To realize that each present was once an imagined future may help us once again place ourselves within a temporality organized by human thought and humane ends as much as by the contingencies of uncontrolled events.

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Jaro says

To review

Patrick says

Oh my god this was one of the most difficult to understand books I have ever read. Not easy. Would only recommend to those die-hard interested in intellectual history and historiography.

Rodrigo says

Eu estava buscando um fonte de leitura para entender melhor a questão do revisionismo histórico. Essa aqui é uma boa referência. O autor se baseia na mudança de visão (séc. XVIII) ocorrida no conceito de história, de algo pontual ou contextualizado (Historie) para algo linear e conectado (Geschichte). Muito em razão do questionamento do apocalipse, que tornou o tempo mais "elástico". Isso permite criar-se uma visão de futuro elaborada. Passado e futuro são conectados. São experiência e expectativa, cuja tensão faz surgir o tempo histórico. Quanto menor a experiência, maior a expectativa.

A partir daí, análises históricas tornaram-se “possíveis”. O autor cita o exemplo de Lorenz von Stein e as suas previsões sobre a constituição prussiana. Mas não só previsões como ações de construção do futuro: “Se o futuro da história moderna abre-se para o desconhecido e, ao mesmo tempo, torna-se planejável, então ele tem que ser planejado.”

O autor também destaca como a história dos conceitos está diretamente relacionada à história social, complementando que conceitos são temas cujo significado costuma não só ser complexo como mutável (no tempo e na perspectiva). E isso torna a análise histórica relativa. Schiller: “A história do mundo é a história do julgamento do mundo”.

À análise, soma-se a ideia de que o acaso passou a estar fora da história. Afinal, se tudo precisa fazer sentido, não há lugar para o acaso.

Também se comenta sobre conceitos antitéticos (que se opõem) fazem parte da análise histórica, como cristão x pagão. Nesta caso, análise é igual a divisão, que contém em si a oposição.

Mais ao fim, o autor destaca a oposição entre história e poesia com essa frase de Alsted: "Aquele que inventa peca contra a história; aquele que não inventa peca contra a poesia". É uma revelação da complexidade de se tratar res fictae e res factae (ficção e fato), ou seja, objetividade e perspectiva do historiador. Lembrei da "fake fiction" do Haddad aqui...

Percebo que, sem a arbitrariedade de Deus, uma fenomenologia da história parece ser inevitável. Cada deusinho historiador com seu ponto de vista. Não mais a história de Deus com a humanidade, mas a história

da própria humanidade. Eu entendo melhor o ponto de vista, ainda que consiga antever as altas confusões decorrentes dele.

Guilherme Martins says

Ótimo livro para se pensar o questionamento da construção histórica, principalmente dentro do campo conceitual (mudanças e manutenções que um termo ou expressão pode ter sofrido) para influir em outras áreas. As passagens com ampla transformações exigem a dominação conceitual para se chegar a uma certa dominação dos fatos, e Koselleck procura demonstrar isso. Pensar em como o fazer histórico, não se trata de um simples fazer, mas de elaboração de horizontes a partir de experiências vividas e como essa relação se faz mútua e necessária contemporaneamente e em séculos passados. É pautar estruturação de um complexo mundo atos que, aos poucos, vão modelando, voluntária ou involuntariamente, a cadeia da História.

Matthewaqq says

The thesis of the iterability and hence the instructiveness of historical experience was itself a moment of experience: *historia magistra vitae*. No prediction departed from the space of previous history, and this was true in the same way for astrological and theological prophecies which remained tied to planetary laws or old promises.

During the Enlightenment all this changed slowly and then, with the French Revolution, quite radically. The horizon of prognosis was first extended, then finally broken. While the exemplary nature of the Ancients or the figures of biblical typology retained their control of the future until the eighteenth century, with the turbulence of the Revolution this was no longer possible. The decade from 1789 to 1799 was experienced by the participants as the start of a future that had never before existed. Even those who invoked their knowledge of the past could not avoid confirming the incomparability of the Revolution. Its incomparability did not so much consist in the new circumstances, suggested Rupert Kornmann, as “in the extreme speed with which they arise or are introduced. . . . Our contemporary history is a repetition of the actions and events of thousands of years, all in the briefest of possible periods.” Even those who were not taken by surprise were overwhelmed by the accelerated tempo which seemed to open up a new and different age. Through its consciousness of a general renewal, which consigned previous history to a faded prehistory, the Revolution altered the space of experience. The new history became a long-term process which, while it could be directed, all the same unfolded itself above the heads of the participants. This being the case, conclusions drawn from the past about the future not only seem out of place but also appear impossible. The “ruse of reason” forbids one to learn from history; it subjects men. Apart from the accuracy of Hegel’s dictum, it indicates a new experience. Hegel’s experience does invoke “history,” but history in its totality, which, in its rising consciousness of liberty, was drawn to the French Revolution. The processual course of this history is always unique.
