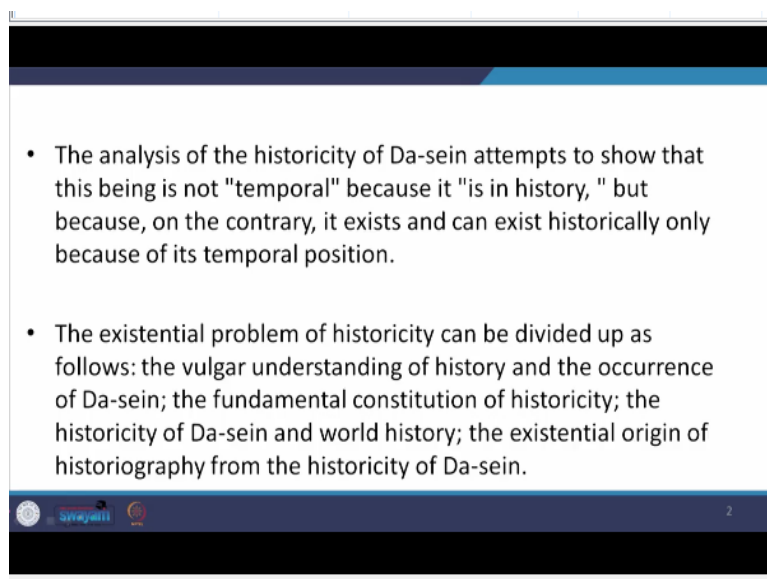


Narrative Mode and Fiction
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Lecture-19
Novel and Existence-IV

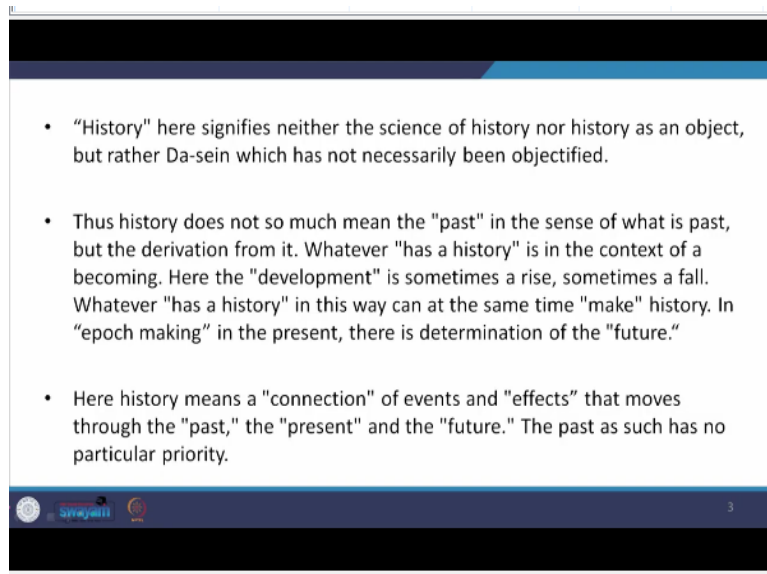
Good morning and welcome back to the lecture series on narrative mode and fiction. We are discussing novel and existence. So, we understand or discuss today Da-sein and the question of historicity, historicity history formation, historiography.

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The analysis of the historicity of Da-sein attempts to show that the being that Da-sein is not a temporal merely because it is in history, but actually the other way around because on the contrary Da-sein exists and can exist historically mainly because of its temporal positioning, temporal location. So, the existential problem of historicity can be divided up as follows. The vulgar understanding of history and the occurrence of Da-sein, the fundamental constitution of historicity, the historicity of Da-sein and world history and then the existential origin of historiography from the historicity of Da-sein.

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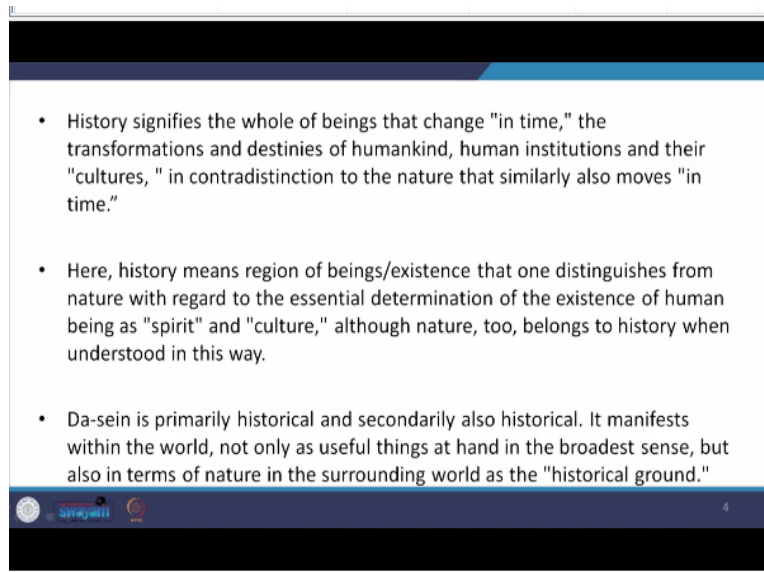
- "History" here signifies neither the science of history nor history as an object, but rather Da-sein which has not necessarily been objectified.
- Thus history does not so much mean the "past" in the sense of what is past, but the derivation from it. Whatever "has a history" is in the context of a becoming. Here the "development" is sometimes a rise, sometimes a fall. Whatever "has a history" in this way can at the same time "make" history. In "epoch making" in the present, there is determination of the "future."
- Here history means a "connection" of events and "effects" that moves through the "past," the "present" and the "future." The past as such has no particular priority.

History here refers neither to the science of history nor history as an object, but rather it refers to Da-sein which is not necessarily been objectified. So, history does not so much mean the past in the sense of what past is, but here we are looking at the derivation that we get, that we have from the past. Whatever has a history is in the context of a becoming. Here the word development refers to sometimes a rise and sometimes a fall.

Whatever has a history in this way, in this sense, a development that is undulating that has its crests and troughs can at the same time make history. Whatever has a non-uniform history, history with a high and low point, can at the same time make history. So, epoch making in the present, there is already a determination of the future. So, history here refers to a connection of events and effects that moves through the past, the present and the future.

So, the past that we traditionally associate with the history here as such has no particular priority. We are rather looking at a continuum, a connection.

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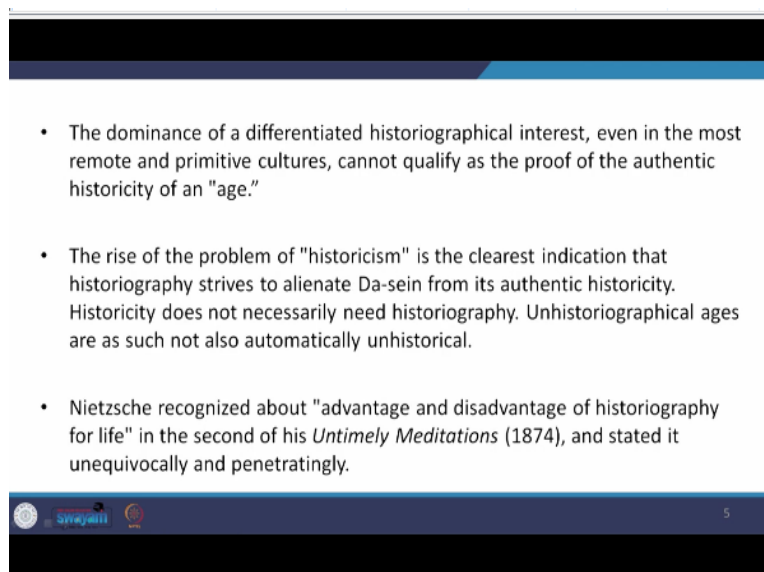


- History signifies the whole of beings that change "in time," the transformations and destinies of humankind, human institutions and their "cultures, " in contradistinction to the nature that similarly also moves "in time."
- Here, history means region of beings/existence that one distinguishes from nature with regard to the essential determination of the existence of human being as "spirit" and "culture," although nature, too, belongs to history when understood in this way.
- Da-sein is primarily historical and secondarily also historical. It manifests within the world, not only as useful things at hand in the broadest sense, but also in terms of nature in the surrounding world as the "historical ground."

History signifies the whole of beings that change in time, the transformations and destinies of humankind, human institutions and their cultures which is seen in contradistinction to the nature that similarly also moves in time. So, history in this context means region of beings or region of existence that one distinguishes from nature with regard to the essential determination of the existence of human being as spirit and culture.

Although we see that nature also belongs to history when seen in this way. So, Da-sein is a primarily historical and secondarily also historical. It manifests within this world, not only as useful things at hand in a broad sense, but also in terms of nature in the surrounding World which is available as the historical ground.

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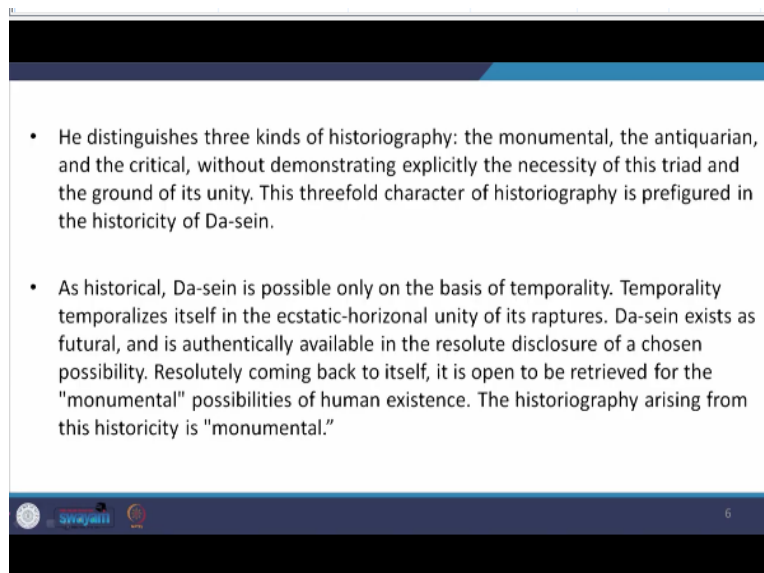
- The dominance of a differentiated historiographical interest, even in the most remote and primitive cultures, cannot qualify as the proof of the authentic historicity of an "age."
- The rise of the problem of "historicism" is the clearest indication that historiography strives to alienate Da-sein from its authentic historicity. Historicity does not necessarily need historiography. Unhistoriographical ages are as such not also automatically unhistorical.
- Nietzsche recognized about "advantage and disadvantage of historiography for life" in the second of his *Untimely Meditations* (1874), and stated it unequivocally and penetratingly.

The dominance of a differentiated historiographical interest, even in the most remote and primitive cultures, cannot qualify as the proof of the authentic history of that age. So, what to put in very plain words what we record in history, in oral and written forms it always falls short of how that age was, not everything can be recorded in either orally or in scriptural form through documentation.

So, the rise of the problem of historicism is a clear indication that historiography strives to alienate Da-sein from its authentic historicity. So, we have on the one hand the authentic historicity of Da-sein and then we have the historiographical formation which is a move away from this historicity. Historicity does not necessarily need historiography and historiographical ages are as such not automatically unhistorical.

They are in other words unhistoriographical ages can be historical too. So, unhistoriographical ages can be historical by default. Nietzsche recognizes about advantage and disadvantage of historiography for life in the second of his work untimely meditations which came out in 1874 and states this thing unequivocally. He distinguishes three kinds of historiography.

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- He distinguishes three kinds of historiography: the monumental, the antiquarian, and the critical, without demonstrating explicitly the necessity of this triad and the ground of its unity. This threefold character of historiography is prefigured in the historicity of Da-sein.
- As historical, Da-sein is possible only on the basis of temporality. Temporality temporalizes itself in the ecstatic-horizonal unity of its raptures. Da-sein exists as futural, and is authentically available in the resolute disclosure of a chosen possibility. Resolutely coming back to itself, it is open to be retrieved for the "monumental" possibilities of human existence. The historiography arising from this historicity is "monumental."

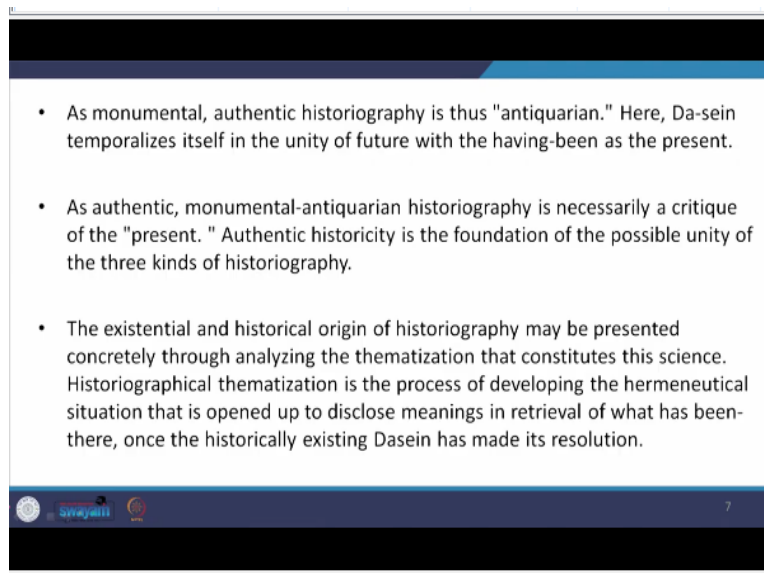
The three kinds being the monumental one, the antiquarian and the critical. However, he does not demonstrate explicitly the necessity of this triad and also the ground of its unity. This threefold character of historiography comprising the monumental, the antiquarian and the critical is prefigured in the historicity of Da-sein. So, how if we want to elaborate this point? As historical Da-sein is possible only on the basis of temporality.

So, temporality temporalizes itself in the ecstatic horizontal unity of its raptures. Da-sein exists essentially as a futural and so it is authentically available in the resolute disclosure of a chosen possibility. So, it resolutely comes back to itself and is open to be retrieved for the monumental possibilities of human existence. So, the historiography that is arising from this historicity is monumental.

Historicity to explain in simpler words as it exists authentically in the form of Da-sein, in the form of a futural, Da-sein which is a historicity and which exists as futural is available for disclosure of possibilities later on and it can be retrieved through monumental meanings. So, arbitrary happenings can later on be rediscovered as a monumental possibilities of human existence.

And this monumental dimension is nothing but historiography. Historicity is more random; historicity is all kinds of possibilities, all kinds of occurrences. Historiography is the monumental version, the monumental rendition of historicity if we could call it.

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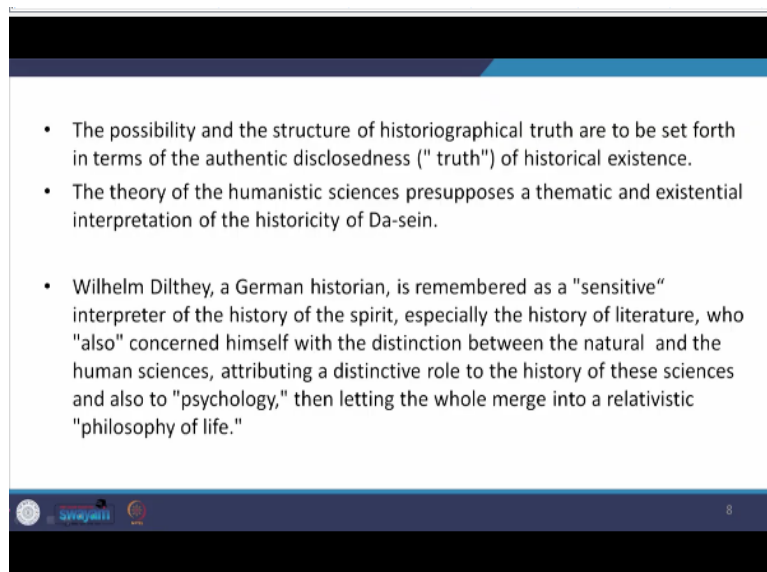


So, as monumental authentic historiography then becomes antiquarian. Here, Da-sein temporalizes itself in the unity of future with the having been as the present. So, in his authentic sense monumental antiquarian historiography is necessarily a critic of the present. So, monumental antiquarian historiography in other words would touch on some selective high points.

So, it is almost like an epic past, the golden past the pre-lapsarian past that is constantly critical of the present, because it is always already hierarchically in a loftier position compared to the present. So, authentic historicity is the foundation of the possible unity of all three kinds of historiography. The existential and historical origin of historiography may be presented concretely through analyzing the thematization which constitutes this science.

Historiographical thematization is the process of developing the hermeneutical or interpretive situation that is opened up to disclose meanings in retrieval of what has been there. Once the historically existing Da-sein has made its resolution. So, from arbitrary set of actions or events we tend to make resolutions. We tend to freeze the past in terms of certain high meetings, high events, chapters and people that is monumentation that is the antiquarian aspect which is constantly critical of the present. It becomes a past that is besides the past, it is a kind of a concentrate of the past.

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- The possibility and the structure of historiographical truth are to be set forth in terms of the authentic disclosedness ("truth") of historical existence.
- The theory of the humanistic sciences presupposes a thematic and existential interpretation of the historicity of Da-sein.
- Wilhelm Dilthey, a German historian, is remembered as a "sensitive" interpreter of the history of the spirit, especially the history of literature, who "also" concerned himself with the distinction between the natural and the human sciences, attributing a distinctive role to the history of these sciences and also to "psychology," then letting the whole merge into a relativistic "philosophy of life."

So, the possibility and the structure of historiographical truth are to be set forth in terms of the authentic disclosedness which also comprises the truth of historical existence. What is the truth in a historical existence? Whatever is available to disclosure, whatever gets disclosed is the truth. The theory of the humanistic sciences presupposes a thematic and existential interpretation of the historicity of Da-sein.

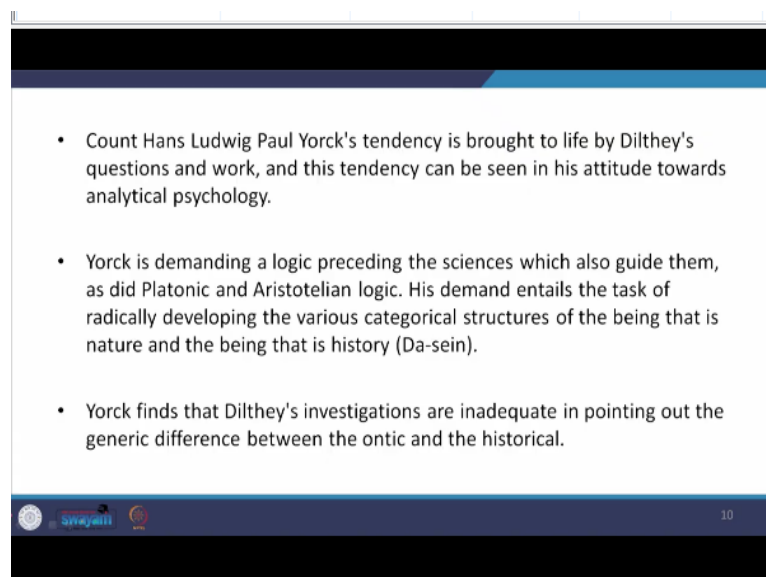
Now a German historian called Wilhelm Dilthey is remembered as an interpreter of the history of the spirit especially the history of literature and he concerns himself with the distinction between the natural and the human sciences. He attributes a distinctive role to the

history of these sciences and also to psychology and then also attempts at merging the whole all the different the human sciences, the natural sciences into a relativistic larger philosophy of life.

All the sciences conflicting and converging into a relativistic philosophy of life. So, Dilthey's investigations can be divided schematically into three areas. One is psychology in which the whole fact of man is presented and differentiated from the natural sciences. Then investigations on the history of the human sciences, society and the state and then the third is an endeavor towards a psychology that would kind of merge the whole fact of being human and present it as a whole.

Now all these studies are centered on the psychology that is supposed to understand life in the historical context of its development and its effects as a way of understanding the human being as the possible object of the human sciences and especially the root of these sciences. So, hermeneutics is the self-clarification or let us say hermeneutics is the symptom of this understanding, it is also the methodology of historiography albeit in a derivative sense.

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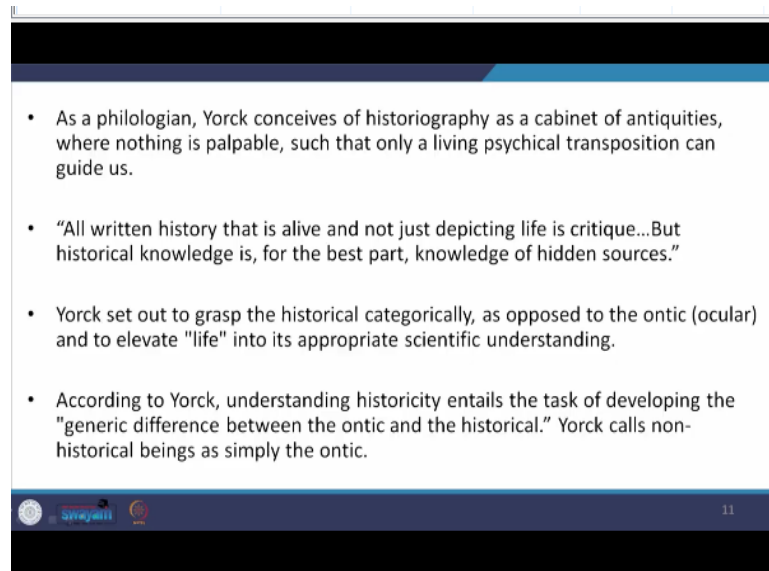


- Count Hans Ludvig Paul Yorck's tendency is brought to life by Dilthey's questions and work, and this tendency can be seen in his attitude towards analytical psychology.
- Yorck is demanding a logic preceding the sciences which also guide them, as did Platonic and Aristotelian logic. His demand entails the task of radically developing the various categorical structures of the being that is nature and the being that is history (Da-sein).
- Yorck finds that Dilthey's investigations are inadequate in pointing out the generic difference between the ontic and the historical.

Now we have someone called Count Hans Ludvig Paul Yorck. Yorck's tendencies are brought to life by Dilthey's questions and work and Yorck's tendency can be seen in his attitude towards analytical psychology. Yorck is demanding a logic that precedes all the sciences, but also something that guides them just as we see in the case of platonic and Aristotelian logic.

So, Yorck's demand entails the task of radically developing the various categorical structures of the being that is nature and the being that is history. In other words the latter the being that is history is none other than Da-sein. Yorck finds that Dilthey's investigations are inadequate in pointing out the generic difference between the ontic and the historical.

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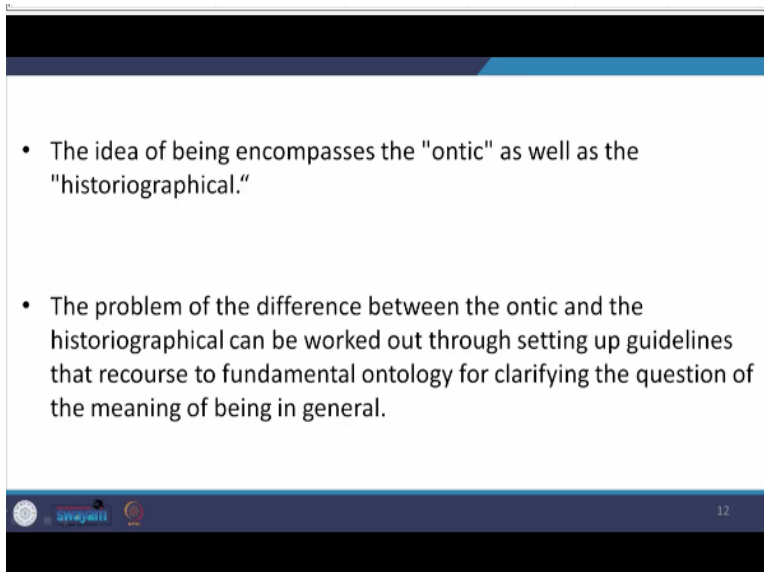


- As a philologist, Yorck conceives of historiography as a cabinet of antiquities, where nothing is palpable, such that only a living psychical transposition can guide us.
- "All written history that is alive and not just depicting life is critique...But historical knowledge is, for the best part, knowledge of hidden sources."
- Yorck set out to grasp the historical categorically, as opposed to the ontic (ocular) and to elevate "life" into its appropriate scientific understanding.
- According to Yorck, understanding historicity entails the task of developing the "generic difference between the ontic and the historical." Yorck calls non-historical beings as simply the ontic.

So, as a philologist, Yorck conceives of historiography as a cabinet of antiquities, where nothing is palpable, such that only a living psychical transposition can guide us forward. York, he says all written history that is alive and not just depicting life is critic, but historical knowledge is for the best part knowledge of hidden sources. So, York sets out to grasp the historical categorically as opposed to the ontic.

And then to elevate life into its appropriate scientific understanding. According to York understanding historicity entails the task of developing what he calls as a generic difference between the ontic and the historical. According to him all non-historical beings are simply ontic.

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- The idea of being encompasses the "ontic" as well as the "historiographical."
- The problem of the difference between the ontic and the historiographical can be worked out through setting up guidelines that recourse to fundamental ontology for clarifying the question of the meaning of being in general.

It is a conglomerate a kind of a fusing of the ontic with the historiographical. The problem of the difference between the ontic and the historiographical can be worked out through setting up certain guidelines that recourse to fundamental ontology in order to clarify the question of the meaning or meanings of being or existence in general. I would like to stop our lecture here today and let us meet in another lecture for another round of discussions. Thank you.