

BRIDGING WORLD HISTORY

EPISODE: #2

History and Memory

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TIME CODE	AUDIO
1:00:00	ANNENBERG/CPB LOGO
1:00:15	OPB LOGO
1:00:23	WEB TAG
1:00:28	<p>NARRATOR: HOW DO WE KNOW WHAT HAPPENED LAST WEEK, LAST YEAR, A THOUSAND YEARS AGO? HOW ARE MEMORY AND HISTORY DIFFERENT? AND WHAT ARE THE SPECIAL CHALLENGES SCHOLARS FACE IN RECONSTRUCTING WORLD HISTORY FROM THE MANY INDIVIDUAL AND COLLECTIVE MEMORIES OF PEOPLE AROUND THE GLOBE?</p> <p>CANDICE GOUCHER: World history is a dynamic process, and although all history is selective in some way or another, world history, because it is all about the patterns and the processes of the past, identifying those patterns means that it's important to know who's telling the story.</p>
1:01:08	THEME MUSIC
1:01:34	<p>HOST: ALL PEOPLE RECALL THE PAST AND RETELL IT. NOT JUST THROUGH THE WRITTEN WORD, BUT ALSO THROUGH MYTH, LEGEND, ART AND PERFORMANCE. DANCE, THEATER AND RITUAL ALL CAN BE USED TO RECREATE THE PAST. OF COURSE, NO RECOUNTING OF THE PAST – EVEN BY HISTORIANS—IS EVER COMPLETE. THE STORIES BOTH HISTORY AND MEMORY TELL ARE—BY NATURE—SELECTIVE.</p>
1:02:00	<p>PETER WINN: We all have memories, but individual memory can become collective memories when they're embraced as emblematic of a group's experience. In pre-literate societies, these memories, transmitted from generation to generation, can become shaped into a group's oral history. In literate societies, history may be based upon both memories and written documents.</p>

	<p>Both memory and history are selective interpretations of the past, which may change with the storyteller, with the patron, with the professional historian, and always change over time.</p>
1:02:38	<p>HOST: LIKE ALL HISTORIANS, <i>WORLD</i> HISTORIANS CREATE NARRATIVES OF THE PAST FROM RECORDS OF INDIVIDUAL AND COLLECTIVE EXPERIENCES. AND THEY INTERPRET THE PAST IN RESPONSE TO QUESTIONS SHAPED BY THE WORLD THEY LIVE IN.</p> <p>SO THE CONSTRUCTION OF WORLD HISTORY REFLECTS THE SAME GLOBAL PROCESSES THAT HAVE BOTH INTEGRATED THE EXPERIENCES OF PEOPLE ALL OVER THE WORLD AND HIGHLIGHTED DIFFERENCES AMONG THEM.</p> <p>AND WORLD HISTORY, LIKE ALL OF HISTORY, IS AN ARENA OF DISAGREEMENT AND CHALLENGE, SUBJECT TO EVER-CHANGING INTERPRETATIONS.</p> <p>THE COMPLEX RELATIONSHIP BETWEEN HISTORY AND MEMORY CAN BEST BE DEMONSTRATED THROUGH HISTORICAL EXAMPLE.</p>
1:03:21	<p>HOST: HOW DID NEW EVIDENCE AND NEW WAYS OF INTERPRETING ARTIFACTS TRANSFORM HISTORIANS' UNDERSTANDING OF THE ANCIENT MAYA IN MESOAMERICA?</p> <p>HOW CAN A COMMUNITY SUCH AS THE LUBA PEOPLE IN THE SOUTHERN CONGO REMEMBER AND PRESERVE THEIR PAST WITHOUT WRITTEN TEXTS?</p> <p>AND FINALLY, HOW IS COLLECTIVE MEMORY REPRESENTED AND CONTESTED IN THE PUBLIC REALM?</p> <p>INSIGHTS INTO A COMMUNITY'S COLLECTIVE MEMORY AND THE CHANGING INTERPRETATIONS OF THE PAST CAN BE REVEALED THROUGH THE EXAMPLE OF CHRISTOPHER COLUMBUS, ONCE CONSIDERED TO HAVE "DISCOVERED" AMERICA.</p>
1:04:02	<p>SCHOOLKIDS RECITE POEM: In fourteen hundred ninety-two Columbus sailed the ocean blue. He had three ships and left from Spain;</p> <p>(SOUND UNDER, VO UP FULL AT THIS POINT)</p> <p>He sailed through sunshine, wind and rain. He sailed by night; he sailed by day; He used the stars to find his way.</p>
1:04:11	<p>GARY NASH: ...The Columbus that I remember growing up is not the Columbus we think about today. He was the great hero, the admiral of the ocean sea, the man who stood on the deck and faced down these mutineering sailors. But we have a much sober view and, I think a more nuanced view of Columbus. We remember him differently now because the world around us has changed and we have asked new questions about Columbus almost to the point that the Columbian voyages have...become more the fascinating part of it than the man himself.</p>

1:04:47	<p>HOST: FIRST INTRODUCED AS A SYMBOLIC FOUNDER SHORTLY AFTER THE AMERICAN REVOLUTION, CHRISTOPHER COLUMBUS EVENTUALLY BECAME A REVERED ICON OF THE AMERICAN NATION. EARLY HISTORIANS MADE CONNECTION BETWEEN THE HISTORY OF THE "NATION" AND THE AGE OF "DISCOVERY"...THAT IS, THE INITIAL ENCOUNTERS BETWEEN EUROPEANS AND NATIVE INHABITANTS OF THE AMERICAS.</p>
1:05:09	<p>HOST: THE UNITED STATES, SPAIN AND ITALY, EACH ADOPTED COLUMBUS INTO THEIR NATIONAL MYTHS. BY DOING SO, THEY STRENGTHENED THE EUROPEAN CLAIM TO THE AMERICAS. WASHINGTON IRVING'S BIOGRAPHY OF THE ADMIRAL APPEARED IN ALMOST TWO HUNDRED EDITIONS AND WAS TRANSLATED INTO EIGHT LANGUAGES. IRVING AND OTHER WRITERS AND HISTORIANS PROMOTED A HEROIC REPRESENTATION OF COLUMBUS.</p>
1:05:35	<p>HOST: THIS IMAGE CAUGHT ON WITH THE AMERICAN PUBLIC. IN 1882, CATHOLIC MEN FOUNDED THE KNIGHTS OF COLUMBUS, A FRATERNAL ORGANIZATION, WHICH BOOSTED COLUMBUS AS A CATHOLIC—AND NATIONAL—HERO. THE KNIGHTS RAISED STATUES, PARADED WITH FLOATS, DRUM CORPS AND BANDS...AND LOBBIED TO HAVE COLUMBUS DAY DECLARED A NATIONAL HOLIDAY.</p> <p>A DECADE LATER, TO MARK THE 400TH ANNIVERSARY OF COLUMBUS' FIRST VOYAGE, ORGANIZERS AT THE 1893 COLUMBIAN EXPOSITION—THE WORLD'S FAIR—IN CHICAGO, STAGED A REENACTMENT OF COLUMBUS'S ARRIVAL. BUFFALO BILL CODY INVITED ONE HUNDRED LAKOTA SIOUX FROM PINE RIDGE, STANDING ROCK AND ROSEBUD RESERVATIONS TO WITNESS THE CEREMONIES IN FULL REGALIA. AND TWELVE OF THEM PLAYED THE ROLE OF A "WELCOMING PARTY" OF ARAWAK INDIANS.</p>
1:06:30	<p>NASH: The Columbus that America celebrated a hundred years ago...was, um, a Columbus that American Indians, remembered probably very selectively... They knew very well that the coming of Europeans by dent of the Columbian voyages had terrible, long-range effects on them, um, had decimated their peoples and turned them into, um, people who lived in...on these so-called slums in the wilderness, that is on reservations.</p>
1:07:06	<p>HOST: WRITING 50 YEARS LATER, IN 1942, HISTORIAN SAMUEL ELLIOT MORISON STILL CHAMPIONED THE PATRIOTIC PERSPECTIVE OF COLUMBUS AS THE "FIRST AMERICAN"...</p>
1:07:18	<p>VOICE OF SAMUEL ELIOT MORISON: <i>Never again may mortal men hope to recapture the amazement, the wonder, the delight of those October days in 1492 when the New World gracefully yielded her virginity to the conquering Castilians... To the people of this New World, pagans expecting short and brutish lives, void of hope for any future, had come the Christian vision of a merciful God and a glorious heaven.</i></p>
1:07:50	<p>HOST: THIS WAS THE DOMINANT HISTORICAL VIEW IN THE MID-20TH CENTURY. BUT IN THE 1960'S AND 70'S THE PERCEPTION OF COLUMBUS AND THE COLUMBIAN VOYAGES BEGAN TO CHANGE. AN IMPORTANT BENCHMARK OF THIS RE-INTERPRETATION WAS THE WORK OF HISTORIAN ALFRED CROSBY. IN HIS 1973 BOOK, <i>THE COLUMBIAN EXCHANGE: BIOLOGICAL AND CULTURAL</i></p>

	CONSEQUENCES OF 1492, CROSBY PRESENTED AN ENTIRELY DIFFERENT PERSPECTIVE ON THE SIGNIFICANCE OF COLUMBUS' VOYAGES: THEIR GLOBAL IMPACT AND THEIR ROLE IN WORLD HISTORY.
1:08:27	NASH: When Alfred Crosby's book, <i>The Columbian Exchange</i> , came out 30 years ago...it was explosive. It took the focus off Columbus, the admiral and redirected our attention to the long-range consequences of those four Columbus voyages to the Americas. The Columbian voyages unleashed huge new forces in the world. For starters it unleashed holocaust, a biological holocaust, because some fifty to a hundred million native people of the Americas that had never been exposed to European diseases such as diphtheria and small pox or scarlet fever and measles and when those diseases came ashore with Columbus sailors, ah, it was like setting a wildfire, ah, on a tender, dry prairie.
1:09:25	HOST: AS THE 500TH ANNIVERSARY OF THE VOYAGES APPROACHED, VARIOUS VIEWS ON THE "DISCOVERY OF AMERICA" BEGAN TO BE DEBATED IN THE PUBLIC SPHERE. IN AUGUST OF 1992, THE LIBRARY OF CONGRESS SPONSORED AN EXHIBIT CALLED 1492: AN ONGOING VOYAGE. IN THIS EXHIBIT, COLUMBUS WAS PRESENTED AS A "MYSTERIOUS AND CONTROVERSIAL FIGURE WHO HAS BEEN VARIOUSLY DESCRIBED AS ONE OF THE GREATEST MARINERS IN HISTORY, A VISIONARY GENIUS, A MYSTIC, A NATIONAL HERO, A FAILED ADMINISTRATOR, A NAÏVE ENTREPRENEUR, AND A RUTHLESS AND GREEDY IMPERIALIST." BATTLE LINES OVER COLUMBUS WERE BEING DRAWN.
1:10:11	HOST: MANY INDIGENOUS GROUPS IN THE AMERICAS REFUSED TO CELEBRATE AN EVENT WHICH SIGNIFIED 500 YEARS OF GENOCIDE AND OPPRESSION. QUINCENTENNIAL CELEBRATIONS PLANNED FOR OCTOBER 12, 1992 QUICKLY BECAME ARENAS WHERE THE PAST WAS FIERCELY CONTESTED.
1:10:31	RADIO ANNOUNCER VOICE: "About 20,000 Mexicans, many dressed in bright Indian costumes, filled the central plaza Monday to mourn the deaths of millions of Indians in the 500 years since the Spanish arrived in the New World. ..."
1:10:45	FEMALE RADIO ANNOUNCER VOICE: "In Columbus, Ohio, the largest city in the world named for the explorer, only about 2 blocks separated the opposing viewpoints."
1:10:52	MALE RADIO ANNOUNCER: "Philadelphia police say protesters dressed in traditional Native American garb tossed red paint Sunday at a new monument honoring Christopher Columbus..."
1:11:01	NASH: It's interesting to think about the words we use, the verbs we used to put Columbus into action in reaching the Americas. Ah. It used to be that he discovered the Americas. I mean that...was just taken as a given. He discovered the Americas. Well, now wait a minute. Um. If there were 70 million people already here than, um, he was finding his way to them but he didn't discover them. So the words have moved from "discovery," ah, to "encounter," for some even "invasion."
1:11:43	HOST: NOT ONLY HAD THE PERCEPTION OF COLUMBUS HIMSELF CHANGED, BUT SO HAD THE REASONS FOR SEEING HIS VOYAGES AS IMPORTANT. COLUMBUS WAS NOW BEING RECOGNIZED FOR TRANSFORMING THE ATLANTIC OCEAN FROM AN IMPASSABLE BARRIER TO A BRIDGE. THE COLUMBIAN VOYAGES SET IN MOTION PROCESSES THAT CALL FOR

	CONTINUAL RE-EVALUATION BY WORLD HISTORIANS.
1:12:05	HOST: THE CONTROVERSY SURROUNDING COLUMBUS WAS PLAYED OUT IN A PUBLIC ARENA, AND WAS INFLUENCED BY GLOBAL DECOLONIZATION AND HUMAN RIGHTS MOVEMENTS. BUT THE CHANGING VIEWS OF COLUMBUS' VOYAGES IN <i>WORLD HISTORY</i> WERE BASED IN PART ON NEW EVIDENCE FROM ARCHAEOLOGY. TRACING THE PHYSICAL PRESENCE OF COLUMBUS' LANDFALLS IN THE CARIBBEAN ALLOWED CROSBY AND OTHERS TO SEE THE INFLUENCE OF THESE VOYAGES IN A NEW LIGHT. A SIMILAR TRANSFORMATION IN INTERPRETATION OF THE PAST CAN BE SEEN IN THE DRAMATIC REVISION OF VIEWS OF THE ANCIENT MAYA THAT TOOK PLACE OVER MORE THAN A CENTURY.
1:12:47	GRAPHIC BUMPER
1:12:50	HOST: HALF A CENTURY AGO, EXPERTS ON THE ANCIENT MAYA BELIEVED THAT THEY WERE A PEACE-LOVING RURAL PEOPLE, RULED BY KINGS AND PRIEST-ASTRONOMERS LIVING IN URBAN TEMPLE COMPLEXES DEPENDENT ON SLASH AND BURN AGRICULTURE. TODAY HISTORIANS VIEW THE ANCIENT MAYA AS A WARLIKE PEOPLE, RULED BY DIVINE KINGS IN DENSELY POPULATED CITIES SUPPORTED BY SOPHISTICATED FARMING. HOW DID THE STUDY OF THE ANCIENT MAYA AS A SCHOLARLY FIELD EMERGE? AND WHAT HAPPENED TO CHANGE THE INTERPRETATION OF THE ANCIENT MAYA SO DRAMATICALLY IN THE PAST 50 YEARS?
1:13:37	PETER WINN : In the 1840s a bored U.S. diplomat John Lloyd Stevens discovered in the jungles of southern Mexico and Central America ruins of abandoned cities of great beauty and sophistication. Stevens believed that it was the ancestors of the Maya, the local indigenous peoples, who would built Palenque, Copan, and Uxmal but more racist European experts refused to believe that such primitive Indians could create an art and architecture of such sophistication. So they invented elaborate theories of migrating Egyptians and wandering Jews to explain it. There was also no agreement about the Mayan glyphs with some seeing them as phonetic signs and...others claiming that they were logograms, idiographic picture writing. The debate that followed marked the start of modern Mayanology.
1:14:34	HOST: DURING THE FIRST HALF OF THE TWENTIETH CENTURY, ONE SCHOLAR HELD A VIRTUAL LOCK ON MAYAN SCHOLARSHIP. THE ENGLISHMAN SIR ERIC S. THOMPSON ACTUALLY BOUGHT ARCHEOLOGICAL SITES AND MONOPOLIZED THEIR EXCAVATION. AND HE ATTACKED ANYONE WHO CHALLENGED HIS POSITION.
1:14:54	PETER WINN: Thompson insisted that the glyphs were not phonetic, and that they did not represent words in the Mayan language. He believed that they were logograms, pictorial representations of universal ideas, like time...
1:15:11	HOST: ONE OF THE FIRST EVENTS TO SHATTER THESE MYTHS ABOUT THE MAYA OCCURRED IN 1960. ARCHITECT TATIANA PROUSKOURIAKOFF EXAMINED THE

	<p>GLYPHS ON MONUMENTS IN NEWLY DISCOVERED MAYAN CITIES. SHE DETERMINED THAT THE CHARACTERS CHRONICLED GREAT FAMILIES AND EVENTS OF MAYAN HISTORY.</p> <p>IN THE 1970S A SERIES OF CONFERENCES BROUGHT TOGETHER A MULTI-DISCIPLINARY TEAM TO CRACK THE MAYAN CODE. EXPERTS IN LINGUISTICS, ANTHROPOLOGY, ETHNO-HISTORY, ARCHAEOLOGY, AND ART HISTORY ALL BROUGHT DIFFERENT QUESTIONS AND INTERPRETATIONS TO THE TABLE. THE LATE MAYAN EPIGRAPHER AND ART HISTORIAN LINDA SCHELE DESCRIBED HOW THE TEAM TEASED OUT MEANING FROM THE ARCHAEOLOGICAL RECORD.</p>
1:16:00	LINDA SCHELE READER: <i>"The ancient Maya coordinated different systems of information in their objects so that pottery painting, narrative sculpture, and architectural decoration not only pictured action, person, and context, but also included parallel and often complementary information in written texts..."</i>
1:16:24	PETER WINN: We now know that Mayan glyphs represent BOTH a phonetic system, with 150 glyphs standing for spoken syllables, and a system of logograms, standing for whole words but in the Mayan languages.
1:16:41	HOST: THIS PANEL OF GLYPHS FROM THE CITY-STATE OF PALENQUE WAS DISCOVERED IN 1921... BUT COULD NOT BE COMPLETELY DECIPHERED UNTIL THE 1990'S. TODAY THE PANEL REVEALS THE STORY OF THE ROYAL FAMILY OF PALENQUE. FOR THE FIRST TIME, HISTORIANS ARE ABLE TO CONSTRUCT A "HISTORY" OF THIS ANCIENT KINGDOM IN THE AMERICAS.
1:17:04	HOST: PIECE BY PIECE, THE NEW EVIDENCE CREATED A REVOLUTION IN MAYAN STUDIES. MAYAN SCRIPT AND ART UNDERWENT A COMPLETE REINTERPRETATION. MURALS FOUND IN 1946 AT BONAMPAK IN SOUTHERN MEXICO WERE NOW UNDERSTOOD TO BE DEPICTIONS OF WAR, TORTURE AND HUMAN SACRIFICE.
1:17:26	HOST: WE KNOW THE ANCIENT MAYA THROUGH THEIR ARTIFACTS AND ESPECIALLY THROUGH THEIR WRITING. BUT HOW HAVE PEOPLES WITHOUT A WRITTEN LANGUAGE CONVEYED THEIR COLLECTIVE MEMORY? HOW HAVE THEY PRESERVED AND PASSED ON THEIR HISTORY?
1:17:37	GRAPHIC BUMPER
1:17:42	HOST: THERE ARE MANY WAYS OF RECORDING THE PAST. THE LUBA AND THEIR ANCESTORS HAVE LIVED IN THE FORESTS AND SAVANNAH OF THE SOUTHERN CONGO IN WEST CENTRAL AFRICA FOR OVER 15 CENTURIES. THEY SPEAK SEPARATE BUT CLOSELY RELATED LANGUAGES... AND USE A VARIETY OF WAYS TO KEEP HISTORICAL RECORDS. SCARIFICATION AND HAIRSTYLE ARE BOTH MARKS OF LUBA IDENTITY THAT ENCODE MEMORY ABOUT A PERSON'S PLACE IN THE HISTORY OF LUBA SOCIETY.
1:18:20	CANDICE GOUCHER: The scarification really, in a literal way, embodies the past and is created as a kind of a textured memory, if you will, of the body. It's a permanent record and yet it can also change. The scarification marks can literally be read by someone who understands the cultural symbolism, yet the scarification marks also represent something that is never truly known in all of its depth. It's secret.

1:18:59	<p>HOST: SKILLED WOODCARVERS AMONG THE LUBA PRACTICED THEIR CRAFT ON NUMEROUS ITEMS, SUCH AS THIS CHIEF'S ROYAL STAFF. MARKINGS ON THESE STAFFS EXPLAIN HOW THE CHIEF CAME TO POWER AND HIS RELATIONSHIP WITH THE LAND.</p> <p>AND THIS IS CALLED A LUKASA...A MEMORY BOARD. IT IS THE MOST IMPORTANT RECORD-KEEPING DEVICE OF LUBA ROYAL HISTORY. THE CARVED WOODEN LUKASA RESEMBLES A HUMAN TORSO. TO MOST OF US, THESE SHELLS, BEADS, NAILS, STUDS AND OTHER OBJECTS <i>APPEAR</i> TO BE STREWN ACROSS THE SURFACE AT RANDOM. BUT THE LUKASA IS A MNEMONIC DEVICE. ITS PURPOSE IS TO RECORD AND CONTROL KNOWLEDGE.</p>
1:19:41	<p>HOST: SECRETS ARE ENCODED IN THE DESIGN AND PATTERN. WHEN INTERPRETED BY THE "BANA BALUTE" OR "MEN OF MEMORY", THEY PROVIDE BOTH A GEOGRAPHY AND A HISTORY OF VILLAGE LIFE AND EVENTS... A PUBLIC PROCESS OF PRESERVING AND INTERPRETING THE PAST.</p>
1:19:59	<p>CANDICE GOUCHER: These are gatekeepers of historical information. The men of memory serve to control how much information is revealed about the past. Part of their role is really to reveal this paradox that there is information about the past and it has a power and a resonance that is both spiritual and also real that relates to real events and the memory that the Bana Balute is guarding is both collective memory and also individual memory. They're really the link between that collective and individual representation of the past.</p>
1:20:46	<p>HOST: THE LUBA ARE AN EXAMPLE OF PEOPLE FOR WHOM HISTORY IS AN <i>IMMEDIATE AND LIVED EXPERIENCE</i>...THE PAST CONTINUALLY INTERACTING WITH THE PRESENT. THEY DEMONSTRATE IMPORTANT WAYS IN WHICH PEOPLE CONSTRUCT AND PRESERVE THEIR OWN PAST. HISTORY HAS A POWERFUL MEANING IN THE PRESENT...IT HAS AN IMPACT ON THE LIVING.</p>
1:21:27	<p>HOST: MUSEUMS COLLECT, PRESERVE AND INTERPRET THE PAST... THEY ARE BOTH A REPOSITORY AND A REPRESENTATION OF COLLECTIVE MEMORY. BUT THEY CAN ALSO REPRESENT A PARTICULAR VIEW OF THE PAST. THEY CONSTRUCT SOCIAL MEMORY... MEMORY THAT CAN BE CHALLENGED BY ALTERNATIVE VISIONS.</p>
1:21:47	<p>SFX: KOREAN LANGUAGE COMMENTATORS.</p>
1:21:53	<p>HOST: IN 1993, SOUTH KOREAN PRESIDENT KIM YOUNG SAM EXPRESSED HIS DESIRE TO DESTROY THE BUILDING WHICH HOUSED THE NATIONAL MUSEUM IN SEOUL. IT HAD BEEN BUILT DURING THE JAPANESE OCCUPATION OF KOREA AS THE HEADQUARTERS FOR THE COLONIAL GOVERNMENT...CONSTRUCTED WITH THE FORCED LABOR OF 50,000 KOREANS. BUT SINCE 1986 THE BUILDING HAD HOUSED SOUTH KOREA'S GREATEST HISTORICAL AND CULTURAL TREASURES.</p> <p>THE KOREAN PRESIDENT'S PLAN TO DESTROY THE BUILDING GENERATED GREAT CONTROVERSY.</p>

	<p>FROM THE PERSPECTIVE OF MANY KOREANS, THE NATIONAL MUSEUM BUILDING ULTIMATELY SYMBOLIZED THE SUFFERING OF THE KOREAN PEOPLE UNDER JAPANESE RULE. THEIR ANCESTRAL TREASURES WERE HOUSED SIDE BY SIDE WITH COLONIAL MEMORIES. IT WAS VIEWED AS AN ICON OF A PAINFUL PAST.</p>
1:22:47	<p>HOST: DESPITE STRONG PROTESTS FROM ARCHITECTURAL HISTORIANS, ON AUGUST 15, 1995—THE KOREAN GOVERNMENT DEMOLISHED THE BUILDING. IT WAS THE FIFTIETH ANNIVERSARY OF KOREAN INDEPENDENCE FROM JAPAN.</p>
1:23:02	<p>HOST: TODAY, THE SITE OF THE OLD MUSEUM IS A PARK. A FEW PILES OF RUBBLE FROM THE BUILDING REMAIN AS REMINDERS OF THE BITTER DAYS OF JAPANESE RULE. IN FALL, 1995, AFTER THE DESTRUCTION OF THE BUILDING, AN INTERNATIONAL DESIGN COMPETITION FOR A NEW MUSEUM WAS WON BY A KOREAN ARCHITECT.</p> <p>THE CONTROVERSY OVER THIS BUILDING IN KOREA ILLUSTRATES THE WAYS NATIONAL MUSEUMS REPRESENT THE PAST AND EMBODY COLLECTIVE MEMORY. COMMEMORATING THE PAST IS ALWAYS A DELICATE AND COMPLEX PROCESS, FULL OF POLITICAL MEANING AND OFTEN OPEN TO DEBATE.</p>
1:23:43	<p>HOST: IN A SENSE, HISTORICAL MEMORY CAN BE A VERY PERSONAL THING. OUR EXPERIENCES, AND THOSE OF OUR ANCESTORS, BELONG TO US... AND WE HAVE A STAKE IN HOW THEY GET PRESENTED.</p>
1:23:55	<p>GRAPHIC TRANSITION</p>
1:25:59	<p>WINN: All history, even ancient history is contemporary history, because each generation and group rewrites that history in the light of their own values, perspectives, experiences and concerns.</p> <p>So that even a history of the ancient Maya can be seen as having political implications for today.</p> <p>The historian may feel under external—and internal—pressure to shape their histories accordingly.</p> <p>This is even more likely when the subject is a contemporary history of trauma and where the sources for this history are largely human memory.</p> <p>Memory, individual and collective, is an important source for history—especially, for relating and analyzing the historical experience of individuals and groups who are unlikely to leave written documents.</p> <p>But memory can be a slippery source, particularly where traumatic or controversial events are “remembered.”</p> <p>Years later, people often “remember” not only what they did, but what they <i>wish</i> they <i>would</i> have done—not what a group did, but what it <i>should</i> have done.</p> <p>Individual and collective memories can also mix and merge in ways that raise questions of</p>

	<p>historical truth—the answers to which are often complex and not always clear.</p> <p>Rigoberta Menchu—the Maya activist who received a Nobel Peace Prize in 1992 for her work in defense of indigenous peoples of Guatemala—“wrote” a famous “autobiography,” recounting the atrocities that she—and they—suffered.</p> <p>It has been attacked for making false claims as to what she personally saw and experienced...</p> <p>...and defended as an accurate account of the <i>collective</i> experiences of her people.</p> <p>BOTH are true.</p> <p>The question for the historian is: What is the value of her testimony as a historical source?</p> <p>It is a question that different historians will answer differently.</p> <p>Those answers will shape their histories in different molds, creating a clash of historical interpretations.</p> <p>That is why History—and Memory—are contested terrain.</p>
1:26:13	GRAPHIC BUMPER
1:26:17	HOST: HISTORY, A STRUGGLE OVER THE PAST IN THE PRESENT TO SHAPE THE FUTURE, IS ALWAYS CONTESTED TERRAIN. HISTORIANS RECOGNIZE MEMORY AS CONTESTED TERRAIN; THERE WILL ALWAYS BE MULTIPLE, CONTENDING VERSIONS OF THE PAST THAT MUST BE SORTED THROUGH AND EVALUATED.
1:26:35	HOST: THE TASK FOR WORLD HISTORIANS IS TO CONSTRUCT AN INTEGRATED PAST THAT RETAINS VOICES OF DIFFERENCE. WORLD HISTORY IN THE 21ST CENTURY WILL BE CREATED BY AN ON-GOING DIALOGUE BETWEEN THE COMMON AND COLLECTIVE PAST AND THE MANY INDIVIDUAL VOICES OF MEMORY THAT PAST CONTAINS.
1:26:57	WEB TAG
1:26:58	PROGRAM CREDITS
1:27:33	SPECIAL THANKS
1:27:48	OPB LOGO
1:27:55	A/CPB LOGO
1:28:10	1-800 ORDER TAG
1:28:25	END