

Abstract

In this paper I will analyze contemporary politics of memory on the basis of their temporal orientation face to face to the end of history. I will follow on the one hand theories of perception of time in regards of social dimension of an agent's identity of Henri Bergson and Jean-Paul Sartre applied on Pierre Nora's work, and on the other hand I will try to join those philosophical concepts with Ricouer's and MacIntyre's narrative approach. This theoretical base will subsequently allow me to elaborate on political temporality oriented to the sacred eternity, to the future or to the past and confront it with the hypothesis of the end of history as conceptualized by Francis Fukuyama.

Politics of memory gains in this classification a peculiar status – being oriented either towards the past denying the end of history, or oriented towards diffused individualized future. The second type of politics of memory aims to heal society from history, still present in painful memory, and support establishing of post-historic reality. Paradoxically, I will argue, both types of politics of memory allow history in Fukuyama's sense to pass the threshold.