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On The Rhetoric of The Monument - A Project

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"Dominant versions of reality tend to suit dominant groups and to
uphold a certain social order. ... we are moving among symbols that
explain the world in ways that justify the authority of the few over the
many. But we find conflicting languages of legitimacy: from the past,
there are the great legitimating languages of religion and hereditary
right; in modern times, there are the legitimating languages of
nationalism, of economic growth, of social class, and of revolution -
al of which turn the past to new purposes. In this sense there is a
rhetoric of monuments, which can change with changes in the social
order. ...what was 'meant' in their own time, by what we now see as
monuments to the past? What social interests did they serve? What
social interests do they, along with modern monuments, serve now? 2