

Cultural Memory and Reconstruction of the Past

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Abstract- This article attempts to comprehend the cultural memory of literature and also create the imagination of the past. It also reconstructs the past with the help of various types of cultures as historical events which occurred through the literature. It also lauds the courage and fortitude of the heroes of various regions who fought against...is the most extraordinary past cultural memory one of the greatest Indian works.

Key Words: History, culture, Memory, Past

This Article discusses the most basic and advanced principles in cultural memory research. It ultimately emphasizes the creation of memory. The foundation of this Article is a wide understanding of Cultural memory, which is defined as "the interrelationship of both the present and the past in socio-cultural contexts." (Eiril 12). There are many different forms of conceptions in cultural memory. This is an imprecise and hazy term. This phrase encompasses networks, practices, myths, monuments, knowledge, historiography, ritual, and knowledge of culture. Cultural memory is a very contentious issue because of this familiarity. (Eiril 11).

The article also delves into the history and present, which is a crucial framework. It provides an unambiguous explanation of how the past and present are intertwined. The creation of the past is impossible without the presence of the present, and the reality of the present is impossible without the presence of the past. Thus, everything is only conceivable by innovative and rational conception (Cubitt 27).

Memory is a highly appealing notion, and it is a very useful term for historians. The phenomenon that occurred during the past and for which this phrase is often employed. It is a critical component of the border control process. Historians have described it as well. Historians who come to the historical research. They also approach historical events, prior experiences that they recall, and the influences or meanings of the past fall down on the memory, which later operates on various levels in the mind. Following the conveyance of both knowledge and ideas, it becomes encapsulated in previous source documents and concepts that influence the method. It is later interpreted. However, it is understood later. But it's mainly because memory, as a discourse construct, allows us to reflect about what happens in new ways. In its most popular interpretations, 'memory' appears to capture the feeling of mobility that the typical research-focused language used in academic history tends to preclude, but that a wider understanding of the formation of knowledge about history appears to necessitate (Cubitt29).

Whereas history asks how the present may know a past from which it has parted ways, memory proposes a more personal or continuous relationship between previous experience and present consciousness. At its most visible, continuation is intimate: the infinity of one's mind, which remembers and then replicates its thoughts and memories. Even when the notion of memory is less exactly centred around oneself, such as in discussions of 'collective' social memory,' the implication is of the existence of structures, whether mental or social, that can retain and convey, which to guarantee the perseverance of particular perceptions, and to pass on a shaping that defines awareness. This emphasis does not preclude the concept that memory changes and reassembles the past that it recollects; however, such a transformation is presented as the result of a constantly changing procedure of contemplation grounded in the similarities regarding human existence, rather than the centred essential obligations which are the characteristic of the past their studies. The discussion of memory follows and surrounds the conversation of history, now promising to complete and fortify it, to expose its shortcomings and frailties. The more explicit considerations employed by history and others in disputing the history-memory relation have their roots in this equivocal interaction (29).

The essential components of Cultural Memory are history and memory. What is history and what is memory are also traced here. As Well what is the historical theory? Second, examine what it is in practice; and how cultural memory works with history; and finally, combine theory and practice into a single definition--which one calls an in terms of methodology suspicious ironic definition--this portion examines adequate comprehensive information about history and memory and gives an improved basis for focusing not only on the 'history question' or 'question about memory' but also on certain of the discussion, conversations, and positions. The first point is about history, and there is a vast type of conversation about the globe that tends in one direction. This conversation does not imagine or construct the world. However, they provide all of the possible meanings. As a result, History depicts the past. Thus, history as discourse is distinct from what it discourses about; that is, the past and history are distinct concepts. They are distinct from one

another. Furthermore, the past and history are not so intertwined that only one historical reading of the past is required. They are ages and the past and history float free of each other.

Memory is the mental procedure through which previous encounters, historical events, and data are encoded, preserved, and recalled. Memory allows a person to encode, store, and retain information, and then recall memories related to the mind. Several general concepts of thought connect with our past encounters, history, and the impact it has on our present-day behaviour and personality. The most significant aspect of memory is the collection of prior experiences and incidents. It is the long-term preservation of information to affects future narratives. If a person is unable to recall past events or experiences, he is unable to learn or build language acquisition, relationships, behaviour, or personal identity. Memory is the sum of the previous events that we recall in our minds, and it provides us with the opportunity to learn and grow or construct our relationships or future. It is the mental procedure of recalling prior experiences and history, as well as the mental activity or capacity to remember previously acquired knowledge, experiences, perceptions abilities traits, and routines. The mind is defined as an accumulation of what we learn and remember from our activities, implications, or experiences, as demonstrated by changes in form or behaviour, or by recollection and identification (75).

According to this article, the past is everything, and it controls the present as well as the reverse. The present is also whatever because it is created exclusively by previous situations, creative thinking, and memory. The past comes before the present moment, and it thinks that it is only conceivable via an intricate network of interactions, interpretations, and relationships that result in what is now. Owing to the preceding, the past exists solely via contemporary awareness, or which of these defines the Past? Actually, from this perspective, our present awareness of the past simply represents one of the qualities of the present moment that events and happenings in the past came together to form. The past is linked to the present, and it is constantly evolving.

As a result, this moment is either less or more a reflection of previous occurrences. The past can be summarized and evaluated by the present. It happened only because of a struggle of inventive or logical thought. The historical record is not the sum amount of all past occurrences and occurrences. These are the previous events that we will never be able to capture, but the past that we have a 'sense' of, the past that always exists in our current awareness. A past created via thought, reminiscence, imaginative representation, investigation, and historical occurrences. As a result, it's a complex combination of all of the above. And all of this gives us the sensation of conscious reflection. The manufactured past may be linked in several ways.

This article demonstrates how history and memory are intertwined. Of course, this is a deceptively easy statement, because the words 'memory' and 'history' have numerous meanings. In action, maintaining the term memory stable for a moment is steady. While the word 'history' is associated with the word to travel around. This chapter examines three types of history-memory relationships. In general, the role of memory is so vital in the historical process, the mechanism by which past events and happenings occurred. And how one historical event and situation in affairs became a different one which included the period in history known as the present. The second level is concerned with the fundamentals of manufacturing. Finally, consider how individuals have imagined or fantasized and contested the supposed ties between memory and history as kinds of understanding, each claiming that it links contemporary awareness with past reality in some way. Considering everyone one of these three types of history-memory interaction has ramifications for how we perceive people (49). Memory is not just confidential and personal knowledge, but it is additionally an overall realm that ties to our past occurrences.

The article also delves into cultural memory in this section. Cultural memory refers to a specific society's history and past experiences. It is also linked to historical events and mythology of a specific society, in which we recall cultural, religious, rules, traditions, civilizations, and so on. The definition of historiography is "things that relate to historical events and memories and encode in a form that is narrative for future generations." As a result, future generations will be aware of past occurrences and our history. The 'old history,' according to it, commences with the ancient historiography of the classical era, in the various centuries (Schwartz 221)

The main components of cultural memory include history and cultural studies. These underline the procedure of cultural memory, which is known as historiography. And its ramifications and influences are linked to cultural studies items. Cultural studies are often referred to as cultural theory. It is a link to theory, strategically, and empirically based cultural study that focuses on the political processes of contemporary culture. (Simandan 28) Overall, cultural studies refer to the huge systems of power that are associated with a specific culture and also act through a phenomenon of society. The gender system, while subsequent ones, ancestry, equal treatment social stratification, ethnic background, viewpoint, national structures, ethnicity, 'sexual position, gender as well, and cycle are some of the forms included in cultural studies. It is also referred to as a system of constantly in touch and modifying procedures and procedures.

Cultural studies: Characteristics:

, Ziauddin Sardar introduces the following five main characteristics of cultural studies.

Here is the first character from cultural theory. Cultural studies are concerned with history and the past, and as a result, it is possible to investigate and evaluate cultural practices and their power relationship. As an example, the study of

the subculture implies the group of individuals within a culture they relate with their parent culture, and also, they belong to it for life and follow its cultural norms. The community retains its forms, beliefs, ideals, and modes that connect to political, economic, social, and cultural issues. It's a component of society. Only sociology and cultural studies can provide a comprehensive definition and understanding of the genre.

As an example, white teenagers working in the London country have done work and provided social services against those who have dominance, as well as those who are culturally dominant. According to this incident, the upper and middle classes in London have the authority to influence political and financial decisions. And as a result of this domination and supremacy, the general well-being of the white working class suffers. It is beneficial for individuals.

This is the next instalment of Cultural studies. The primary goal of cultural studies is to analyse and examine social, political, and economic actions or behaviours. For example, the scholar's mission is not merely to research cultural issues or their forms, but also to create and advance cultural studies as part of a much larger societal enterprise.

Another major goal of cultural studies is to comprehend culture in all of its diverse modes, forms, and norms, as well as to analyse the political and social frameworks and contexts through which culture manifests itself. Culture studies can help reveal, compromise, and develop the numerous kinds and divisions of knowledge that are related to the culture of a specific community. The goal of cultural studies is to develop contemporary society and community while simultaneously committing to evaluating modern society.

Cultural memory is an event that relates to past cultural experiences. It is a lucid discourse about memory and history. Furthermore, there is a significant separation between history and memory. This difference was proposed by Pierre Nora, a French historian elected to the Académie française in 2001. He is noted for his research into French identity and memory (221) His name is also associated with the study of new history, and he provides an accurate explanation of history and memory.

Cultural Memory as Memory:

Cultural memory is believed to be the ultimate form of mnemonics. Cultural memory is neither a straightforward storage tool nor a common object that ties to history. However, it is a collection of memories and remembrance actions that connect to previous incidents and history. And that the specific activities in which information is incorporated and retained by a culture and location.

Later, all cultural texts were generated, which is how a culture is formed. It also discusses the act of recollection and proposes a different interpretation. Every new text is carved into memory space. Involvement with existing works of cultural backgrounds, which each new text represents, such as conformity or separation, integration or repulsion, is inextricably linked to the culture's idea about memory.

The author of the works draws on other literature, both ancient and modern, from their own or other societies and refers to them in a variety of ways. They allude to them, reference and parody them, and include them; "intertextuality" is the term used in literary research to describe the formal and semantic exchange and contact between literary and non-literary texts. Intertextuality explains how culture, where "culture" refers to a book culture, continuously changes and transcribes itself, redefining itself through its signs. Every concrete text, as a sketched-out memory space, connects to the macroeconomic universe of memory, which either symbolizes or emerges as a culture.

Cultural memory is omnipresent. Lyrical poetry, ballads, drama, the dime novel, historical novel, fantasy fiction, romantic comedies, war films, soap operas, heroic poetries, and digital storytelling all contribute to cultural memory. Cultural memory occurs through a variety of genres and media technologies. Because of its popular and rich history, culture has served and continues to act as a medium of remembering. Here, the mnemonic functions were effective. They also fulfil the concepts of former life worlds, historical image transmission, and memory negotiation. The history also reflects on the processes and issues of cultural memory. Memory is permeated by and resonates with the cultural traditions of other nations. Here, the chapter traces what point exactly cultural and symbolism structure, such as memory.

At first appearance, memory appears to be something inert, frozen in the past--a remembrance of something that happened and then stopped in time. However, a closer analysis reveals that memory is constantly changing and integrates the three temporal domains" generated in the present; it alludes to the past while always looking ahead.

As a result, cultural memory serves as a historical reference point. Even in cultural memory, the past is not preserved; rather, it is crystallized in symbols, which are later reflected in oral myths, folklore, tales, and literature, and enacted on numerous stages after constantly changing the future. The future can shift from generation to generation. Cultural memory includes a significant amount of myth and history.

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