

Socio-Cultural Dynamics of Personal and Collective Consciousness: An Interdisciplinary Perspective

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Abstract: *The study provides a sociological view, and more specifically a cultural-sociological one, of the way in which personal and collective consciousness are developed. It examines the interaction between individual experiences and self-perception on the one hand and cultural meanings, social norms, and power structures on the other. Personal consciousness is regarded as being influenced by our bodies, our memories, and our social environment, while collective consciousness arises from institutions, rituals, conversations and digital platforms. (Burns & Engdahl, 1998, pp. 67-85) These collective factors both affect individuals and are in turn affected by them. The research makes use of Durkheim's concepts of collective consciousness and social facts, as well as contemporary theories relating to culture, social construction and shared intentions. (Smith, n.d.) It combines ideas such as distributed thinking, narrative identity and media environments in order to illustrate how personal and collective experiences contribute to the formation of social reality. (Constructing identity through narratives: Personal, social, and digital dimensions, 2025) The manuscript links individual-level data with wider cultural artefacts, institutions and discussions by means of theory, research methods and examples drawn from education, social media and social movements. It focuses on themes including embodiment, social interaction, language, memory, tradition and the manner in which power influences shared meanings. In the conclusion the paper considers the implications for areas such as the sociology of knowledge, memory studies and public debate and recommends the use of methods which integrate personal experience with general social patterns. It also indicates further research that connects phenomenology with culturally informed modes of thinking.*

Keywords: personal consciousness; collective consciousness; embodiment; social memory; collective intentionality; cultural sociology; distributed cognition; narrative identity; media ecosystems; social power

1. Introduction

Personal and collective consciousness play important roles in social life. Personal consciousness includes our individual experiences, self-awareness, focus, intentions, and sense of control, all of which are influenced by our upbringing, culture, and the institutions around us (Collective Consciousness Theory in Sociology, n.d.). On the other hand, collective consciousness (Callegaro, 2021) refers to the shared meanings, norms, practices, and memories that bring groups and societies together. These are often seen in institutions, rituals, and public discussions (Community Question: Classical Debates, n.d.). This study draws on Durkheim's concept of social facts and recent work in cultural sociology to explore how consciousness forms, changes, and becomes stable over time. It clearly shows how symbolism, power, and media shape individual consciousness and considers the importance of personal viewpoints (Collective Consciousness in Emile Durkheim: From Social Frameworks to the Foundation of the Sociology of Knowledge, 2023). The study also examines how people create, challenge, or change shared meanings, and how memory, language, and storytelling connect at different levels (Awwad et al., 2025). George A. Barnett and Eunjung Sung show how national culture shapes international Internet connections and how globalisation and online platforms influence shared cultural meanings and digital networks (Barnett & Sung, 2006, pp. 217-238).

1) Theoretical Grounding: Personal Consciousness

The philosophers Descartes and Kant, by adhering to the phenomenological approach, pay attention to consciousness, intentionality, self-awareness, and subjectivity. Although sociology as a whole looks at the way society influences and

disseminates knowledge (Self-Consciousness, 2024), phenomenology also maintains that our experiences are greatly affected by the social context (Englander, 2019). Husserl, Schutz and other phenomenologists claim that people produce and pass on everyday knowledge (Sunday & Onwuaturuegwu, 2024). Merleau-Ponty emphasizes the role of embodied perception, and this helps to account for habits and practical knowledge in social theory. Bourdieu further develops these ideas by proposing the notions of habitus and social dispositions (Bech, 2021). Theories relating to cognition, self-modeling, and socialisation combine insights from cognitive science and social psychology (Bandura, 1986). These theories demonstrate that social processes affect the way the self and identity evolve, as Giddens, Parsons and Mead have shown (Mead, 1934). Narrative identity and autobiographical memory are also regarded as cultural products which are shaped by language and social roles (Self and social functions: individual autobiographical memory and collective narrative, 2003, pp. 309-320) (Self and social functions: individual autobiographical memory and collective narrative, 2003, pp. 502-536). McAdams and Ricoeur assert that different cultures can result in different ways of living (McAda3). This indicates that personal consciousness is not merely about the self but is also influenced by language, social norms, power, and the feedback we receive from others (Berger & Luckmann, 1966). The self emerges within social structures, gives them meaning, and at the same time affects those structures (Mead, 1934). For this reason, identity and social reality are constantly changing (Berger & Luckmann, 1966).

2) Theoretical Grounding: Collective Consciousness

The nature of Collective consciousness is not uniform, but it

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changes over time, shaped by rituals, conversations, and material culture. (Prager, 2001) Durkheim first described collective consciousness as a shared set of beliefs and moral values that help stabilize society and guide actions. (Parrillo, 2008) Recent research shows that rituals, religion, and solidarity have a high capacity to integrate people, but can also lead to exclusion or marginalization (Collective Consciousness in Emile Durkheim: From Social Frameworks to the Foundation of the Sociology of Knowledge, 2023). The study helps in understanding how social forces of symbols and group rituals built, maintain, and sometimes challenge social cohesion (Collective Consciousness in Emile Durkheim: From Social Frameworks to the Foundation of the Sociology of Knowledge, 2023). Berger and Luckmann explain that people's day-to-day interactions create long-term knowledge about the world (Berger & Luckmann, 1966). Another theory of social life as a stage performance, by Goffman, makes clear that people subconsciously manage impressions and imbue meaning in their everyday interactions (Berger & Luckmann, 1966). (Nickerson, 2026) Explanations of collective intentionality and social ontology can help us understand group dynamics of integrated goals, beliefs, and actions, which can not be planned and done individually (Collective Intentionality, 2025). Collective intentionality, as Searle would put it, concerns group meanings that come from integrated individual intentions. Tuomela would observe that groups act as agents (Tuomela, 2013). Cultural sociology, which studies the importance of symbols, practices, and traditions in sharing meaning across different social settings (Alexander, 2003) (Culture – The Human-Shaped World, 2026). Halbwachs and Nora observe that culture is synonymous with collective memory spread in social practices, monuments, archives, and stories that may either support or question historical views, but are collectively made and lived (Halbwachs, 1992). Foucault's studies of power, knowledge, and discourse show how institutions like schools, media, and religious or political groups shape what is remembered and what is forgotten (Foucault, 1969). Together, these theories show that collective consciousness is always changing through social processes and plays a key role in both uniting and dividing society. (Collective Consciousness Theory in Sociology, n.d.)

3) Culture, and social systems

Many sociologists do not regard culture simply as a basis for social action, but rather see it as something that takes form and develops through social practices (Salguero, 2025). This view is similar to that of cultural sociology, which concentrates on symbolism, ritual, and identity, and also aligns with social-constructionist theories that assert that reality is determined by everyday activities (Symbolic Interactionism, n.d.). According to social institutionalist theories, social institutions such as schools, families, religious organisations, and the media create and preserve meanings via norms, rituals, and routines (Sociological Institutionalism, n.d.). The concept of a distributed mind indicates that thinking does not occur only within

individuals but is instead carried out through continuous interactions between people, tools, and the environment (Hollan et al., 2000, pp. 174-196). On the basis of the above observations, collective consciousness consists of shared norms and beliefs which are both stable and open to challenge, are recorded in institutions and in discussions, and are continually renegotiated as a result of social struggle (T. & M., 2015). The power of this collective consciousness and the nature of public discourse determine what counts as knowledge and how memories are kept, with the media playing a vital role in spreading, reinforcing or questioning the shared meanings (Discourse, hegemony, and the public sphere: A theoretical framework for the empirical modelling of memory, 2026). In the end, culture is a changing system in which individuals both bring about and are in turn influenced by developing symbolic orders (Jansson, 2026).

4) Personal and Collective Consciousness: Embodiment and sociality

The way our minds and bodies are connected to social life helps link individual experiences to larger social patterns. Embodied cognition sees perception, action, and thought as grounded in our bodily experiences, which happen within social settings shaped by daily routines and material culture (Cerulo, 2019). As per Bourdieu's habitus, Socialization is a key factor in shaping our consciousness, habits, and behaviors. They appear to us perfectly natural, but are actually guided by social structures (Social inequalities as a context for the formation of habitus, 2024). The ongoing interaction between our embodied habits and the expectations of institutions shows how personal experiences can either reinforce or change shared meanings (Rafi, 2021).

Narendra Singh Sachaan, (2026), in his Paper "Conscientizing Society through Conscious Cultures: Theoretical Synthesis, and Societal Implications", showed that conscious cultures can be created and the societies can be conscientised through them. In his another Paper Foundations of Social Consciousness: A Socio-cultural Perspective, 2026, showed that foundations of social consciousness are deeply rooted in socio- cultural processes and environment of society. In his yet another study (Cultural Dynamics, Consciousness and Evolution of Social Systems 2026), showed that cultural processes are responsible for evolution of consciousness, and their interplay is the root cause of evolution of social systems. They all are evolved and maintained by one another collectively.

5) Personal and Collective Consciousness in Social Theory

The concepts of personal (individual) consciousness and collective consciousness are central to sociological theory, particularly in understanding how society shapes individual thought and how shared beliefs bind societies together. Here are the main factors, traced through key theorists:

Theorist	Personal Consciousness	Collective Consciousness	Core Factor
Durkheim	Internalized norms	<i>Conscience collective</i>	Solidarity, ritual, social facts
Marx	Class-conditioned mind	Class consciousness / ideology	Mode of production
Simmel	Web of social circles	Objective culture	Social interaction
Weber	Subjective meaning	Rationalized worldview	Ideas & interpretation
Mead/Cooley	"I" & social self	Generalized Other	Language & symbols
Gramsci	Internalized ideology	Hegemony	Culture & civil society
Bourdieu	Habitus & dispositions	Shared class culture	Socialization & capital
Foucault	Disciplined subject	Normalized discourse	Power & knowledge

6) Language, narrative, and meaning-making

Language is a real way for people to understand experience and handle social reality. Stories help organize memories and shape identity, letting people see themselves in shared cultural tales. Bruner's idea of making meaning and Ricoeur's view of narrative identity show how people help create life stories within cultural settings, building a shared view of reality. (Throop, 2010, pp. 1-15) According to Foucault, patterns of speech determine what can be said, who can speak, and which identities are accepted, shaping personal and group awareness. (Blunden, 2005)

7) Memory, tradition, and socialization

Cultural practices of archives, rituals, commemorations, and monuments that create memory act as the interface between personal and collective memory, together called culture. Halbwachs's social embeddedness of memory, along with Assmann's work on memory in culture, recasts memory as a social technology that sustains or challenges group identities across generations (Collective Memory and the Social Creation of Identities: Linking the Past with the Present and Future, 2022, pp. 167-176). Different parts of the social system, such as the education system, media systems, and cultural institutions, are the vehicles for the transmission of memory, embedding normative expectations and historical interpretations into the fabric of social life. (Cultural Memory in the Digital Age, 2026).

8) Power, ideology, and agency

Power relations influence and shape consciousness in society, as it is formed and challenged. Dominant narratives often push aside other voices, keeping them out of mainstream memory and supporting certain viewpoints (Muted Group Theory, n.d.). Gramsci's theory of cultural hegemony and Hall's ideology explain that power enacted through language dictates what is identified and preserved as knowledge and whose contentions are to be listened to. (Stoddart, 2007, pp. 191-225) Still, agency is important. Social movements, counter-narratives, and everyday resistance show how people and groups can question, reinterpret, and change dominant ideas. (Johnston, 2009)

9) Methodological synthesis

A robust sociology of consciousness needs methodological pluralism. This approach can capture both the small-scale dynamics of subjective experience and the large-scale structures of collective life. Main constituents of pluralism can be attributed to: (1) sociological and cultural approaches that focus on the study of discourse, institutions, and memory; (2) qualitative, interpretive methods from phenomenology and ethnography; and (3) computational and formal methods that model social and cultural dynamics (Combining methodological approaches in research: ethnography and interpretive phenomenology, 2000, pp.

118-125); (Combining Methodological Approaches in Research: Ethnography and Interpretive Phenomenology, 2000, pp. 147-154). Combining these strands shows how personal consciousness is shaped by society and how individuals' perspectives reshape collective meanings (Morse & Chung, 2008).

10) Qualitative and interpretive approach

Since consciousness is qualitative in nature, its direct assessment is mandatory. (Josipovic, 2024) Phenomenological approaches of enquiry, such as interviews, life narratives, and diary methods, can provide useful insights into how individuals experience embodiment, flow, attention, and agency within particular social contexts. (McCombie et al., 2024) (Thille et al., 2022) Grounded theory and narrative analysis provide a basis for theorizing from data about how people interpret events, construct identities, and negotiate meaning in daily life. Hoda, through an ethnographic approach, argues and illustrates that participatory and self-involvement studies across different social settings can effectively illustrate how collective norms are shaped and created by daily practices and rituals, in which people handle, create, and communicate meanings in their interactions and everyday life situations (Hoda, 2024). Palgrave's work (The Palgrave Handbook of Social Fieldwork, 2023) shows that observers' reflexivity is unalienable and necessarily influences the research. Researchers must remain cautious and objective about their own social positions, as these influence the interpretation and general perception and often give misleading impressions of how power and dominance treat participants' voices in those situations. (Reflexivity: a critical issue in qualitative research, 2010) All the above viewpoints enable habitus reproduction, facilitate sense-making, and identity equations within the main structures. (A theory of (research) practice makes sense in sensemaking, 2020, pp. 794-809)

11) Discourse and cultural analysis

Discourse analysis- a method which examines how language influences and reflects social power relations- and critical discourse studies show that language creates social reality, gives legitimacy to certain claims about knowledge, and controls behaviour. (Dijk, 1993, pp. 249-283) As Fairclough (1995) found after a thorough examination of online communication, policy debates, classroom discussions and media texts, dominant and marginalised voices affect the ways in which truth, virtue and legitimate memory are understood. Common meanings spread throughout institutions and groups, and often do so through cultural objects such as material artefacts, myths and rituals; these form the foundation of cultural sociology since this field stresses repertoires (the range of cultural resources available to people), narratives (coherent stories shared by a group), and symbols (Material Culture, 2023). In the same context,

cultural capital (Bourdieu's idea of non-economic social assets like knowledge or style) and taste show that symbolic resources reinforce social inequality and enable new forms of cultural expression and resistance (Bourdieu, 1984).

12) Memory work and archival analysis

Individual and collective memory are closely connected, a point that has been looked at in a number of memory studies (Olick, 1999, pp. 333-348). Researchers use a variety of methods including archival research, monuments, commemorations, and digital tools such as hashtags and memorial pages (Fridman, n.d.). It is also necessary to think about the reasons why societies remember particular events and whether such memories support or question existing stereotypes (stereotypes as mnemonic frames: How journalism mediates collective memory in representations of foreign groups, 2025). Cross-cultural comparisons show how memory systems influence national myths, local identities, and global links (Smith, 1999). When interviews are combined with archival research it is possible to see how personal memories link with wider memory patterns (The interview and researching collective memory, 2021, pp. 1-15). The above approach tells us that meaning is built through memory and daily recollections (Harding, 2012, and highlights gaps, silences, and contested narratives (Trouillot, 1995; Salgado, 2025).

13) Computational and data-enabled approach

It is possible to establish the foundations and standards needed for analysing discourse, meaning-making, and memory within large populations by using quantifiable methods in the field of cultural analytics and computational social science (Manovich, 2016). Ideas and information can be spread easily on digital platforms, and communities can be formed or broken down using techniques such as computational ethnography, social network analysis, and text mining (Dezhborov et al., 2024). Such approaches also allow for the monitoring of changing discourses on issues like race, gender, and citizenship (Arnold & Tilton, 2018). Although quantitative findings reveal general patterns, they only attain true validity and depth when supplemented by qualitative insights into causality that take into account lived experience and context (Merlino & Martínez, 2007). Macro social changes are caused by micro social interactions and associations through agent simulation and modelling (Wall, n.d.). This dynamic combines norm diffusion, the development of collective identities, and the resilience or fragility of social systems in response to perturbations (Gelfand et al., 2024, pp. 341-378).

14) Ethics and reflexivity

Ethical considerations must influence the methodology employed, which involves basing the research on respect, beneficence, and the principle of non-maleficence. (Ethics and nursing research: Development, theories and principles, 2000, pp. 7-15). These principles are particularly crucial when working with vulnerable groups or with sensitive subjects. (P., 2003). When prescribing and sharing the results, researchers also have to deal with the issues of misrepresentation and representation, the risk of harm, and obtain informed consent. (Olsen & Mahrenholz, 2000, pp. 140-148). In all aspects of meaning-making, analysis and interpretation the research must stay accountable to the

participants and to the contexts in which they live, and this should be achieved through reflexivity (Hindennach et al., 2025). It is of the utmost importance for researchers to monitor and evaluate their own influence, biases, and positionality (Positionality & Bias - Evaluate Sources, 2023). Clearly outlining the methods, the limitations, and the value of the various data sources makes research into consciousness more credible and useful to society as a whole. (Lindsay, 2017)

15) Triangulation and Integration

A synthesis of different approaches ensures that personal and group consciousness are connected. How memory is shaped by identity and how shared meanings are influenced by personal stories can be shown through language studies, fieldwork, and interviews (Radstone, 2000). It can also help to link interview findings with survey data, such as measures of self-awareness, social rules, or beliefs about shared memory, to find patterns at different levels. (Three techniques for integrating data in mixed methods studies, 2011) Mixed-method research should explain how interview results affect models or how survey results relate to fieldwork (Kajfez et al., 2021). Adding historical research to current data can show how ways of thinking change or stay the same over time (Pelto, 2017).

2. Applications and Implications

The course that is integrated and deals with social structures and individual knowledge provides a solid foundation for examining the way in which individual perspectives affect and mirror shared knowledge and interpretations in various social contexts, for example in politics, schools, and the media. By means of a combined approach involving cultural analytics, phenomenology, and discourse analysis (Memory Studies, n.d.), memory can be followed from individual experiences to group narratives and it also illustrates the points at which personal stories agree or differ from collective views. Because it emphasizes the use of a variety of methods, this approach enables research that is relevant to policy by demonstrating how labels, histories, and cultural myths pass through school curricula and public discussions (Methodological pluralism: a framework for psychotherapy research, 2000, pp. 309-322). It can thus be applied in order to see the impact of policies on marginalised groups and to promote more inclusive memory practices, media literacy, and fair teaching. (Mihailidis et al., 2020, pp. 1-19) The approach also allows us to understand how beliefs based on memory affect civic engagement and trust. (Madan, 2024) It explains the process by which knowledge is accepted in classrooms, newsrooms, museums, and on the internet. (Ekström et al., 2022, pp. 1464-1489) It also makes it easy to investigate how cultural capital influences interaction and discussion by looking at how knowledge and counter-memories are jointly created (Collective Memory and Social Representations, 2025).

By combining archival and ethnographic research with the use of computational tools, it is possible to connect research findings to history and to current trends in the way people remember (German et al., 2025). This method shows the difference between official memory and individual experience and also provides means of linking small-scale

patterns with large-scale ones, for example by demonstrating how habits become incorporated into institutions or how conversations influence memory across generations (A different 'feel', a different will: Institutional habitus and the choice of higher educational institutions in Hong Kong, 2020). It is also possible to measure different levels and to integrate them into unified models of social awareness (Toward a hierarchical model of social cognition: A neuro-imaging meta-analysis and integrative review of empathy and theory of mind, 2020, pp. 1137-1167). Ethical problems can be resolved and fully addressed by taking along all the relevant stakeholders and by taking into account the ways data is collected and shared (Cha et al., 2024). Such methods help to prevent misrepresentations and stereotypes, thus resulting in more responsible research. (El-Sayed & Paspalj, 2024) The Above approach makes it possible to conduct studies that compare cultures and monitor changes in memory systems and institutions over time (Wang, 2021). It also promotes new ways of thinking about how consciousness is shared in society (Fiedler, 2025).

3. Methodological and Ethical Considerations for Future Research

In the future, researchers should focus on using flexible research methods and following ethical standards at every step as they study personal and collective consciousness. This discussion gives practical advice on study design, data management, and theory development to support strong and responsible work in this area.

Study design and scope

Future work should focus on connecting detailed, personal stories with broad, measurable trends. Studying people over time with different methods can show how personal stories and identity develop in changing organizations, media, and policy settings. (Advancing the science of 21st-century leadership development: Theory, research, and practice, 2021, pp. 101-113). It can be easily seen, through a comparative study of diverse cultural settings, that cultural practices and education and class teaching can create grounds of individual and collective awareness. (Individualist-collectivist profiles in secondary school: an exploratory study of trait emotional intelligence and academic achievement, 2024) Studying specific cases, as well as using big text and network data, can highlight both local differences and patterns that can be used elsewhere (Seth et al., 2023).

Theoretical refinement and pluralism

A synthetic approach combining different cultural sociologists and other theorists, such as Foucault, Halbwachs, Durkheim, Bourdieu, and Searle, as well as integrating insights of media theory, memory studies, and cognitive science, would be needed. Interpretations, observations, and generalizations are influenced by the researchers' beliefs and theoretical subjectivity regarding the cause-and-effect relationship. (Smith, 2014) This objectivity at each level must be clearly stated and maintained by the researchers. (Objectivity, Criticism and Dialogue, 2024, pp. 171-193) Open and thoughtful debates analysing structure and agency and the distributed awareness in social spheres can help redefine symbolic power, memory infrastructures,

and collective memory regimes within digital ecologies (Halbwachs, 1992).

Data governance, ethics, and reciprocity

The type and nature of the methodology employed warrants commensurate ethical standards (Ethical Considerations in Research Methodologies, 2023). Consent of the community after thorough explanations and handling the potential risks, right to confidentiality, the legacy, and the stories of the community, in micro-ethnographic work (a detailed study of small groups) (Beyond Macroethics: Developing an Ethical Framework for Interview Data Collection and Analysis to Acknowledge Participant Rights, 2025). It's extremely important to address rights to sources in memorialization practices (ways of honoring past events), the representation of collective identities, and memory and archival research (investigations of recollections and preserved records) (Brown, 2025). Being transparent about the limitations of algorithmic analyses, data provenance, and consent considerations, when employing computational methods and platform data (digital analysis techniques) is extremely important (Runca et al., 2025) Self- involvement and engaging with communities as participant and co-producers of knowledge through participatory approaches (involving the studied group in research decisions), accessible dissemination, and meaningful feedback, enhances the legitimacy and usefulness of research findings (Hughes et al., 2025).

Dissemination, policy translation, and impact

Findings and generalisations from new research and discoveries have to be explained in clear, simple language to be practically useful and understandable to the common people. Well-presented results can be understood by a wide range of people, including the general public, policymakers, journalists, educators, and community groups (Dorta-González et al., 2024). The importance of research increases when we look at its connection with media literacy, public discussion, and education on memory (The relationship between media literacy and well-being: A systematic review and meta-analysis, 2025). For policy debates, we should realise that public events, school programs, and online rules influence social unity, civic trust, and fairness (JUE insight: The impact of school spending on civic engagement: Evidence from school finance reforms, 2024). Researchers should also take power dynamics into account in order not to reinforce stereotypes or exclude important perspectives (Yan et al., 2024, pp. 295-305).

4. Challenges and Limitations

More often, researchers fall into an anticipatory error, i.e., they tend to overgeneralize from individual case studies. (Peters, 2022) It is also important not to overlook the fractal and context-dependent nature of consciousness across settings (Zdenek, 2018). Do not underestimate the swift evolution of digital memory ecosystems driven by technology (Storm & Soares, n.d.). Methodological triangulation is the process through which compatibility of data can be efficiently dealt with (Principles, Scope, and Limitations of the Methodological Triangulation, 2023). If we need to preserve both quantitative and qualitative depth, integrating a computational analysis approach with this

approach is a must (Todd et al., 2004). Consideration of the evolution of consciousness and memory in response to policy reform, crises, and migration should be incorporated using established standards (Collective memory: between individual systems of consciousness and social systems, 2025). If the essence of dynamic social processes needs to be captured clearly, this approach is imperative (Haase & Pokutta, 2025).

5. Conclusion

A new agenda for the sociology of consciousness encourages research that is integrative, ethical, and methodologically strong. (Chen & Frumento, 2026) It values diversity, power, and difference. (Bouma et al., 2022) By using a variety of methods and working with communities and institutions, sociology can show how minds, memories, and meanings shape our social world, especially during rapid change. (Coraiola et al., 2023, pp. 373-404) (Symbolic Interactionism, n.d.) The above method takes into account multiple virtues like diverse backgrounds, changing memories, and shared thinking (Collective memory and social representations, 2025)

This plan is based on five main commitments. First, personal and group identity shape each other. Our individual experiences coalesce into broader patterns when they are shared and repeatedly advocated in our interactions. On the other hand, big ideas in society and media act as norms and controlling forces. They determine the interactions and behaviour patterns of the individual and collective selves in society (Self and Social Identity, 2002, pp. 1-20). Second, using different research methods combines interviews and ethnography for depth with surveys and data analysis for a broader view (Cahoy & Sedransk, 2022). Third, ethics and fairness are the foundational grounds on which every research must be based. Research should involve communities, be open and respectful, and share results in accessible ways. (West & Schill, 2022) Fourth, the work should matter in real life. Understanding memory, power, and culture can help make education more inclusive, media more fair, and public discussion more thoughtful. (Edy & Austin, 2022) It also emphasises that our media should be managed effectively and that media persons, as well as people, must know media systems well to connect with and present the past and present effectively. (Cho et al., 2022). Fifth, examining different cultures and tracking changes over time reveals how settings (Katz & Aakhus, 2002) and digital tools shape consciousness.

In today's ultra-fast world, the dynamics of consciousness are extremely complex, but can be readily understood through the unfaltering tool- the synthesis of different approaches of cultural studies, memory analysis, and cognitive microscience towards the day-to-day social and cultural discourse (Erll & Hirst, 2025). An equal focus on social justice, diverse perspectives, and pluralistic outlook can clearly make out that meanings, memories, and minds, unitedly create and move our world (Advancing Justice in Society: Reframing the Role of Education Through Systems and Complexity Theories, 2025), (Walzer, 1983). This supports dialogue, collaboration, and experimentation at the

intersection of personal and collective life. (Robbe et al., 2025, pp. 1-18)

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