


Memoirs of Perseverance: Episodic Memory in Elie Wiesel's *Night*

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ABSTRACT

Episodic memory is the neurocognitive system that allows humans to recall past experiences. The individual memories of these experiences are referred to as short-term objectives, which describe a unique relationship with time. The concept of episodic memory is not a reference to specific tasks but a hypothetical system operating beyond preserved information and mental experiences. It does not consist of individual bits of information but involves multiple components of a single event bound together. Elie Wiesel's *Night* recounts the personal experience of the author in a concentration camp during the period of the Holocaust. The paper attempts to analyze how Tulving's episodic memory theory has been used in the characters of Elie Wiesel's *Night*. Furthermore, it will explore how Wiesel used the tool of episodic memory objectives in his novel to show the true faces of society and further investigate how the novel portrays personal experiences and contextual details about autoethic consciousness, mental time travel, subjective nature, temporal order, and neurological basis.

Keywords: *Memory, trauma, struggle for identity, history of memory, autobiography memory.*

1. Introduction

Memory is a process that can be stored and retrieved. It is a complex system that can recall past experiences, knowledge, and skills. Memory studies is a multidisciplinary field which combines intellectual strands from anthropology, education, literature, history, philosophy, psychology and sociology, among others (Roediger & Wertsch, 9). “Memory represents a “biological process” incorporating a variety of cognitive attributes” (Parkin,22). Bergson says about memory “Whenever we are trying to recover a recollection, to call up some period of our history, we become conscious of an act sui generis by which we detach ourselves from the

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present in order to replace ourselves, first in the past in general, then in a certain region of the past - a work of adjustment, something like the focusing of a camera.[...]"(Bergson,172). "Autobiographical memory is often described in terms of two types of long-term memory, semantic (knowledge about the self) and episodic (event-specific knowledge related to past personal experiences) memory" (Tulving 6).When it comes to autobiographical memory, it refers to the remembering of events and experiences from the past life of one individual. Memory research is closely linked to many issues at the forefront of contemporary political debate, particularly the political effects of the continuing presence of past hurts in the present (Radstone,19). Memory allows an individual to learn about past experiences, and it helps to plan for the future. The episodic memory component is considered the defining feature of autobiographical memory retrieval as it allows for past events to be remembered in rich detail" (Conway 1375) . "Episodic memory has the ability to absorb and store the memory, then we can retrieve information from the individual's personal experiences which happen in the daily routine of their lie. "Episodic memories also contain a blueprint of the internal state of the individual during encoding, e.g., its emotions, perceptions, and thoughts" (Dere et al.,158 , 310).

These kinds of memories collect detailed information about the time and place of the event. "The term "memory" itself has become just an umbrella term covering all the different kinds, and one-time dreams of psychologists of coming up with a comprehensive "theory of 3 memory" have become as irrelevant as psychological theories about umbrellas" (Tulving 3). Elie Wiesel, a Nobel laureate, Holocaust survivor and human rights activist, was notable for his autobiographical works that perceived the dread of the Holocaust and also the human capacity for evil and endurance. Elie Wiesel, a Nobel laureate, Holocaust survivor and human rights activist, was notable for his autobiographical works that perceived the dread of the Holocaust and also the human capacity for evil and endurance. It is a poignant life story that illustrates the loss of faith, the struggle for survival, and the suffering from the adversity of the Holocaust. The novel *Night* is considered a memory of his painful experience of suffering and trauma in Nazi concentration camps in Auschwitz and Buchenwald. Though the novel was published in 1956, it is still read by many people, which offers information about the Holocaust experience to society. His style of writing, marked by a thoughtfully introspective and mournfully evocative ambiance, captures the emotion and psychology of the Holocaust. His work has been essential to public understanding of the Holocaust It also highlights the human

cost and serves as a reminder of a dark chapter, warning future generations. “Traumatic memories differ from normal memories. The traumatic memory recurs involuntarily against the wishes of the rememberer, in contrast to our studied efforts to remember what we have forgotten or dreaming reverie. In the traumatic memory the past defines and determines the present actions and thinking of the rememberer, whereas in 36 normal remembering the needs of the present determine what is called up associationally from the past”. (Leed,87).

This horrid experience serves as a reminder to preserve and transmit the collective trauma. Even the individuals who share their narratives with society have the power to shape autobiographical memory on a collective level. “The developmental literature has mainly focused on memory strategy and what children know about memory functioning whereas, experimental memory research has generated specific and reliable methods to measure people’s ability to introspect on their memory processes” ((Nelson and Narens, 128). It is characterized by his autobiographical writing as resolute sincerity and moral imperative, encouraging the reader to confront the darkest aspects of human nature. His works continue to shape the current discussion on the Holocaust and the themes of human rights, justice, and remembrance. His impact as an autobiographical writer extends beyond the literary realm, influencing global efforts to combat indifference, prejudice, and genocide. Wiesel's writing underscores the survival of personal testimony as a witness to historical atrocities and cultivating compassion. This paper is an attempt to explore how autobiographical memory is employed in the character of Eliezer in the novel *Night* and how it delves into the psychological impact of trauma on memory.

1.1 Research Objectives

Given the statement of the problem, the study has set the following objectives:

- Analyzing how Tulving's episodic memory theory has been used in the characters of Elie Wiesel in *Night*.
- Exploring how Wiesel uses the tool of episodic memory objectives in this play to show the true faces of society.

The study has framed the following research questions:

- How does the novel use the theme of personal experience and contextual details in Elie Wiesel's *Night*?

- How does the novel bring about autoethic consciousness and mental time travel?
- How does the novel portray the subjective nature, temporal order, and neurological basis?

2. Methodology

This qualitative study used a literature review as a primary tool for data collection. For data analysis, analytic induction and content analysis were utilized to analyze the collected data. The main data source for the study is the novel "The Night Trilogy," specifically the novel "Night." The methodology applied in this article involves the use of Endel Tulving's episodic memory to Elie Wiesel's "Night," providing insight into the narrator's experience and the impact of memory on his narratives.

3. Literature review

Kelley Dale Troy, Thomson Robert, and Milton R. Jonathan's (2018) article titled "Standard Model of Mind: Episodic Memory" explores episodic memory in neurology and cognitive architecture, advocating for its inclusion in the Standard Model of Mind. Alvaro Pastor and Pierre Bourdin Kreitz (2024) in their scholarly article titled "Comparing Episodic Memory Outcomes from Walking Augmented Reality and Stationary Virtual Reality Encoding Experiences" investigated how episodic memory is influenced by locomotion and executive functions during a lifelike learning route within a large-scale building. Sascha B. Duken et al.'s (2024) article titled "Bayesian Evaluation of Diverging Theories of Episodic and Affective Memory Distortions in Dysphoria" explores how individuals with dysphoria recall positive memories with reduced episodic detail and negative memories with heightened detail, indicating a negativity bias. Schwarz Claudia et al.'s (2024) article titled "Reserve, Resilience, and Maintenance of Episodic Memory and Other Cognitive Functions in Aging" examines the relationship between cognitive reserve and episodic memory performance in young adults. Allen A. Timothy and Norbert J. Fortinin (2013) conducted a research article entitled "The Evolution of Episodic Memory" to examine episodic memory and the brain using new technologies and naturalistic observation to explore brain structure, particularly the hippocampus. Gema Ordas, Martin, and Atance M. Cristina (2019) in their article entitled "Adults' Performance in an Episodic-Like Memory Task: The Role of Experience" analyzed episodic memory to assess the ability to recollect personal past events. This depletion paradigm

study tested university students to choose between preferred perishable and less preferred non-perishable foods through short and long intervals. Endel Tulving (2002) conducted a study entitled "Episodic Memory: From Mind to Brain" which shows how brain damage affects episodic memory and in memory tasks, subjects' brain activity is seen as normal. Adam S. Smith (2019) in his review article "Virtual Reality in Episodic Memory Research: A Review" explores how virtual reality can be used to study episodic memory. It also provides insight for psychologists into VR and episodic memory, including both capabilities and limitations of using VR in research. Shayna R. Rosenbaum, Halilova, G. Julia, and Pathman Thanujeni (2021) in their scholarly article "Semantic Memory Before Episodic Memory: How Memory Research Can Inform Knowledge and Belief Representations" explore the relationship between Knowledge and belief attribution using episodic and semantic memory theories. The study involves patients with brain lesions and children in natural settings and is analyzed in the discussion of the paper. Zahra Fayyaz et al. in their scholarly article (2022) "A Model of Semantic Completion in Generative Episodic Memory" analyze a new model of episodic memory and semantic information in the process of recalling past events.

4. Episodic memory

Endel Tulving is known for introducing episodic memory and semantic memory. The methodology employed in this article is basically the application of Endel Tulving's autobiographical memory to Elie Wiesel's *Night*, whereby the concepts of episodic memory provide an understanding of the narrator's experience and also the repercussions of memory on his narratives. Tulving's influential theory (Tulving, 1972, 1983, 2001) proposes that human memory can be divided into at least two subtypes. Semantic memory consists of a "mental thesaurus" that provides "the memory necessary for the use of language" (Tulving, 386), whereas episodic memory consists of memory for "temporally dated episodes or events, and the temporal-spatial relations" among them (Tulving, 385).). Through his narrative, one learns about the feelings of millions of people and their cries, which ensures that the incident is not forgotten by society. Episodic memory theory is used to explore Eliezer, who remembers his past and recounts his personal experiences.

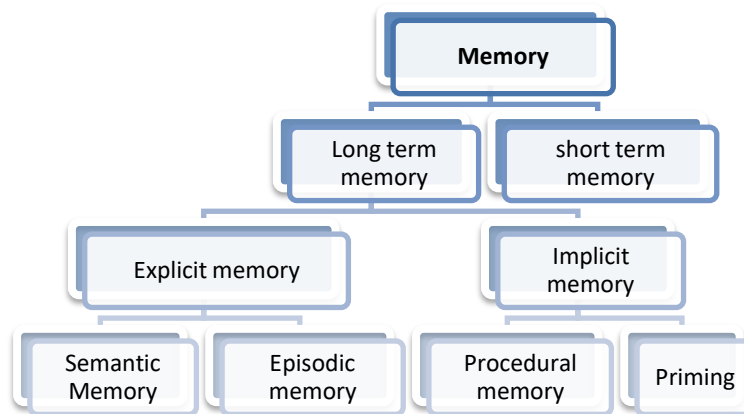


Figure 1 Classification of Memory

5. The Evolving of Episodic Memory in “Night”

Tulving’s concept of episodic memory, which relates the personal experience to a specific time and place, can be used to analyse how Wiesel was intensely and emotionally charged as he recalled his experience during the Holocaust. The novel brings out the lives of victims and brings them into present lives. Memory was sometimes created through images as a sign of human agency. It brings the victim's memory, does not provide answers for present problems, but remains in memory which brings a component for a common future. Wiesel fights against memory because after the Holocaust experience, he has the war in mind when recollecting memories. "Jewish memory is something special. Human memory in general is something special, but as a Jew I speak of Jewish memory. Memory wants to bear reality in mind, commemorate it, both the painful and the less painful."(Schuster&Boschert-Kimmig,2). By implementing episodic memory in the novel, Wiesel recollects specific events of his life. In this book, he provides a detailed account of SS officers, atrocities, misbehaviour with girls, and the daily struggles. This recollection of memory helps him understand the reality of life in the camps. When discussing events, he usually mentions the time, place, and circumstances of each experience. He describes the events as suffering from the hopelessness of God, fear, sounds, smells of the camp environment, hanging people, throwing them into burning fires, disrespect, lack of proper food and shelter, and migration from one place to another. These details make readers feel emotional and sensory as if they were undergoing this kind of experience in a concentration camp. The trauma survivors experienced sheds light on the lasting imprint on their psyche. Throughout this memoir, he grapples with questions of morality and human

nature. Night utilizes episodic memory to offer a first-hand account of the Holocaust, allowing readers to empathize with the experiences. Wiesel's recollections preserve memory and emphasize the importance of bearing witness to history. In the novel, episodic memory appears in the form of the narrator's interactions through which the loss of innocence, traumatic experiences, and the struggle for identity are explained. Wiesel has recounts in the novel night his personal, specific, and detailed experiences during the Holocaust. In this paper, we bring the objectives of episodic memory which are implemented. We discuss personal experiences, contextual details, autothetic consciousness, mental time travel, subjective nature, temporal order, and the neurological basis. In personal experience, Wiesel recounts his own experience during the Holocaust. Through the concept of Tulving, it emphasizes the personal experience of Wiesel exploring the traumatic experience when he describes the first day in camp Auschwitz. He explains the fear and horror of that situation. Tulving's episodic memory includes contextual details to explore the recall of experiences. Wiesel explains the memories that he experiences such as the smell of burning flesh, the deportation trains, and the treatment of SS officers. In Autothetic consciousness, Tulving explains that an individual can re-experience the past, giving awareness for the future. Wiesel reflects that his past has shaped his future, turning him from an innocent boy into a survivor Tulving's concept of mental time travel revisits past experiences, allowing Wiesel's readers to experience the time travel as he did. The subjective nature of Tulving's episodic memory reflects personal perception and emotion in Night. Wiesel brings the emotional response and personal point of view because when Wiesel's father was suffering from an SS officer and when he was dying, he experienced the subjective nature reflecting his despair and helpless situation in that camp. Tulving's temporal order in Night novel follows the timeline of events such as life in Sighet, deportation, then travel to various camps, and finally liberation, which enhances his episodic memories. In a neurological basis, it is suggested that the activation of brain recollection through encoding and retrieval processes involves the hippocampus. Wiesel has given many examples of episodic memory through his recollection of events such as the arrival at Auschwitz, where he can remember the selection process and being separated from his family, as well as the treatment by the SS officers. He also recalls the image of a young boy during the public hangings, symbolizing innocence and the suffering of the prisoners. Additionally, he remembers the confusion and death march, as well as the liberation process, all of which are stored in his memory and have a deep psychological impact on his experiences, as referenced in his book "Night". Through analyzing the concept of Tulving's theory in the novel "Night," included are

the contextual details that bring memories of particular times and places. It also highlights the emotional dimension of episodic memory and delves into the personal perspective and subjective experience. The below flowchart shows the objectives of Episodic memory:

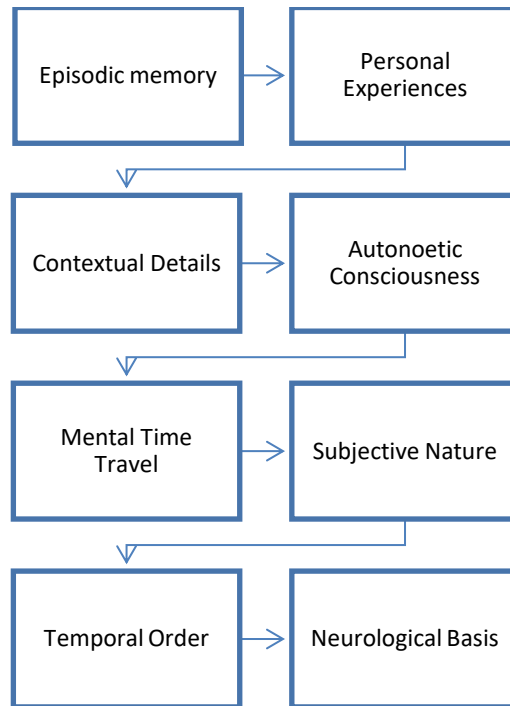


Figure 2 Objectives of Episodic Memory

5.1 Personal Experiences:

Episodic memory involves the recalling of personal experiences or events from an individual's life. "Our memories can evoke intense experiences, moving us to tears or laughter. These subjective experiences are an intrinsic part of episodic memory, our memory for personally experienced events. Core to subjective experience in episodic memory is autonoetic consciousness" (Tulving, 385). The novel explains the horrors in the concentration camps. In the context of this study, Wiesel's personal experience in *Night* can be seen as an emotional and intense example of episodic memory. *Night* is not only considered as a historical testimony but also gives people the experience of knowing the world. Wiesel encapsulates the essence of episodic memory by describing the emotional upheaval, heartbreaking goodbyes, and haunting feeling of loss.

In a fraction of a second I could see my mother, my sisters, move to the right. Tzipora was holding Mother's hand. I saw them walking farther and farther away; Mother was stroking my sister's blond hair, as if to protect her. And I walked on with my father, with the men. I didn't know that this was the moment in time and the place where I was leaving my mother and Tzipora forever. I kept walking, my father holding my hand. (Wiesel, Elie, and Marion Wiesel, 47)

He narrates the disorienting and terrifying experiences of the camps. He describes his separation from his mother and sister and the traumatic realization that awaited him. This memory represents a live and emotional tie to a specific time and place. Eliezer's consciousness and the intensity of the emotions and sensory experiences are included in this event. This particular event explores the emotional episodic memory of the separation, allowing him to re-experience the trauma and eventually find the emotional self, identity, and psychological processes.

My father suddenly had a colic attack. He got up and asked politely, in German, 'Excuse me . . . Could you tell me where the toilets are located?' The Gypsy stared at him for a long time, from head to toe. As if he wished to ascertain that the person addressing him was actually a creature of flesh and bone, a human being with a body and a belly. Then, as if waking from a deep sleep, he slapped my father with such a force that he fell down and then crawled back to his place on all fours" (Wiesel, Elie, and Marion Wiesel, 57)

This second incident reflects Wiesel's narration of his father's experience with the gypsy prisoner, reflecting their specific autobiographical experience. These details provide information on the gypsy's dehumanizing reaction, which narrates the richness and depth of Wiesel's recollected memories, aligning with the Tulving concept of episodic memory as the encounter and recall of their personal experiences. The Gypsy and SS officers treated them like filthy dogs. They were never provided good food and shelter, but they had to complete their work. This is the condition of the people who stayed in camps. This specific event happened in the author's life during the Holocaust period.

5.2 Contextual Details

Elie Wiesel adeptly combined the concept of Tulving's concept of episodic memory with contextual details of night. It includes rich contextual details such as time, place, emotional tone, and associated sensory information. . "Context is what makes an episodic memory episodic. For example, if your parents have always told you that you visited a particular beach as a child, but you cannot mentally reinstate any of the details of the experience, then to you the beach vacation remains just a fact. If, however, you can reinstate the mental representations of contextual details, like a mental image of the view of the lighthouse in the distance, the sound of the waves crashing, the smell of the sea, or the emotions you experienced, then the

vacation becomes an episodic memory. Theories of memory have long incorporated the idea of a context representation”. (McGeoch, 352, Tulving, 382). Wiesel gives a clear picture of the temporal context, from the tranquility of his early life in Sighet to the turmoil and horror of the Holocaust. For example, he describes the peaceful pre-war period in his hometown and also provides details of the harrowing events that unfolded during the Holocaust period. He also gives brief details of Auschwitz and Buchenwald. Through these camps, he explains the context of his narrative. Through the concept of episodic memory, he captures the emotional landscape of the journey. He recounts the fear, anxiety, and loss of hope in God, as well as moments of fleeting hope for himself and others during that dark period. He also recounts the sensory details in the episodic nature of his memories. He describes the concept of sound, hunger, and tactile sensations, which he calls specific movements. For example, his depiction of chilling cold, hunger, and exhaustion in the concentration camp provides the sensory context in episodic memories.

Remember it always, let it be graven in your memories. You are in Auschwitz. And Auschwitz is not a convalescent home. It is a concentration camp. Here, you must work. If you don't you will go straight to the chimney. To the crematorium. Work or crematorium, the choice is yours. (Wiesel, Elie, and Marion Wiesel, 56)

When Elizer came to the concentration camp in Auschwitz, he realized the sudden silence as officers entered. While he entered, he seemed to be an angel of death, making them realize that they were in a concentration camp. Tulving's episodic memory realized the emotional path which was stored in their memory and fixed in their minds that they had to work hard to get food and shelter, otherwise, they would be hanged or sent to the crematorium.

5.3 Auto-noetic Consciousness

Episodic memory is often linked to auto-noetic consciousness, the ability to be aware of one's own thoughts and experiences in a subjective, time-extended context. Of direct relevance to auto-noetic consciousness, experimental tasks based on constructive episodic simulation theory investigate subjective time and mental time travel both in the past and future”. (Arnold et al., 713; D'Argembeau & Van der Linden,84), Wiesel's narrative reflects his past experiences during the Holocaust. His ability to recollect the events from his time in the concentration camp demonstrates auto-noetic consciousness.

“The SS seemed more preoccupied, more worried, than usual. To hang a child in front of thousands of onlookers was not a small matter” (Wiesel, Elie, and Marion Wiesel, 82) The prisoners realized that the young boy was a beloved, sympathetic child, whom the Jewish prisoners enjoyed and genuinely cared about. They hanged the young child, showing how the Nazi officers were ignorant of the dangerous situation. When the prisoners saw this tragic incident, they questioned God and asked Him why He did not respond. Elie writes that it was as if the soup tasted of corpses. They became furious with God and also lost hope in Him. This incident indicated the experiences through Eliezer's consciousness, which shows the capacity for Autonoetic awareness.

5.4 Mental Time Travel

The concept of mental time travel refers to the ability of episodic memory to transport individuals mentally back to a specific moment in their past. Tulving's episodic memory involves the time travel from one specific past to another. He not only collects the actual recounts but also deeply explains the personal and immersive experiences that allow the readers to connect with the moments they are reliving alongside him. “Consistent with neuropsychological data, functional brain imaging also reveals a strong overlap in brain activity between backward and forward mental time travel. In one study, positron emission tomography revealed activity in the frontal poles and medial temporal lobes, including hippocampal and Para hippocampal regions, to tasks involving both the remembered past and the imagined future episodes” (Okuda et al. 1369). Eliezer recollects the moments he spent with his family before he was separated from the concentration camp.

Never shall I forget that night, the first night in camp, that turned my life into one long night seven times sealed. Never shall I forget that smoke. Never shall I forget the small faces of the children whose bodies I saw transformed into smoke under a silent sky. Never shall I forget those flames that consumed my faith forever. Never shall I forget the nocturnal silence that deprived me for all eternity of the desire to live. Never shall I forget those moments that butchered my God and my soul and turned my dreams to ashes. Never shall I forget those things, even were I condemned to live as long as God Himself. Never. (Wiesel, Elie, and Marion Wiesel, 52)

When Eliezer and his father recalled his memory of that night sky over the Auschwitz camp, he reflected it as the greatest evil of the suffering that he witnessed and persisted, which represents the episodic memory. Wiesel explores the theme of loss of faith in God. When Elisha and his father both arrived at Auschwitz.

5.5 Subjective Nature

Episodic memories are subjective and unique to each individual, contributing to the formation of one's life story. Research into the subjective experience of memory in children has mostly used the Remember/Know paradigm (RK, Tulving, 1). Wiesel's narration reflects his memories. His recollection calls to mind the events and past experiences.

Eliezer, my son, come here ... I want to tell you something ... Only to you ... Come, don't leave me alone ... Eliezer ..." I heard his voice, grasped the meaning of his words and the tragic dimension of the moment, yet I did not move. It had been his last wish to have me next to him in his agony, at the moment when his soul was tearing itself from his lacerated body—yet I did not let him have his wish. " (Wiesel, Elie, and Marion Wiesel, 09).

Wiesel explains the most horrendous incident that happened in Eliezer's life. He hesitated to fulfill his last wish for his father, which depicts his understanding of his meaning in the context of episodic memory. This quote highlights the emotional chaos of Eliezer as he goes through the experience of his father's forthcoming death, which contributes to the intricacy of his episodic memory. Episodic memory has an "autobiographical reference", whereas semantic memory is "detached from autobiographical reference" (Tulving, 1972; see section 2.2 for further discussion on episodic and autobiographical memory). The trauma of the Holocaust highlights the role of the episodic memory of Eliezer.

Wiesel recalls the interplay of past and present emotions. His personal interpretation of the events he experienced was deeply personal and subjective. His perception of other individuals as prisoners and their suffering shaped him, as the individual's perception and emotional response to these events. The subjective nature of Tulving's episodic memory theory is powerfully illustrated in *Night*. It was a selective, emotional, and interpretative approach to remembering and retelling the events, underscoring the subjective nature of episodic memory.

5.6 Temporal Order

There is an inherent sense of temporal order, allowing individuals to organize events in a chronological sequence. "temporal-order memory for autobiographical events is likely to involve both reconstruction processes (increase with closeness) and distance processes (decrease with closeness); in contrast, temporal-order memory for laboratory events often taps mainly distance processes" (Suzuki et al.1790). Endel Tulving's theory of episodic memory highlights the ability to remember events in the temporal order in which they occurred, enabling

individuals to travel back to past events. It includes the chronological order of these events, such as the arrival at the camp, the daily routines, and the occurrences of violence.

"I was the accuser, God the accused. My eyes had opened and I was alone terribly alone in a world without God, without man. Without love or mercy. I was nothing but ashes now, but I felt myself to be stronger than this Almighty to whom my life had been bound for so long. In the midst of these men assembled for prayer, I felt like an observer, a stranger." (Wiesel, Elie, and Marion Wiesel, 68).

Wiesel recalls the memories of disillusionment and a sense of isolation, the loss of faith in God. After staying at a concentration camp, he pleads for Rosh Hashanah but realizes he has lost faith in God. As he grapples with the past, it highlights the emotional and psychological journey of past events.

5.7 Neurological Basis

The hippocampus, a brain structure, is widely associated with the formation and retrieval of episodic memories. "The development of episodic memory does not appear to be complete by the end of middle childhood. However, much less is known about the changes that take place during adolescence than during childhood. The possibility of gradual change is supported by a handful of studies showing improvements in strategy repertoire and selection during adolescence" (Bray et al.,1).The Holocaust evokes powerful emotional and sensory responses. It recounts the events such as the separation of the family, the bad conditions in the concentration camps, and the struggle for survival, which activate the hippocampus and other associated brain regions. These experiences affect our memory as episodic memories are encoded. This involves intricate neurological processes that are associated with memory formation.

He seemed to be telling the truth. Not far from us, flames, huge flames, were rising from a ditch. Something was being burned there. A truck drew close and unloaded its hold: small children. Babies! Yes, I did see this, with my own eyes ... children thrown into the flames. (Is it any wonder that ever since then, sleep tends to elude me?) So that was where we were going. A little farther on, there was another, larger pit for adults. (Wiesel, Elie, and Marion Wiesel, 50)

In Elie Wiesel's *Night*, the painful indications happen in the depiction of babies being thrown into the flames. This horrifying nature makes him rise to an extreme auto-noetic consciousness, allowing the character to revisit the traumatic experiences. Tulving focused on the emotional aspect of episodic memory, which endures the impact of witnessing such atrocities. The recollection of the event that occurred over time is the nature of the reconstructive nature. The horrifying recalled movement underscores the human experiences on the human psyche.

6. Conclusion

Night was considered one of the masterpieces of Holocaust literature. It was first published in 1958 in the form of an autobiographical account of the adolescent boy and other people who suffered in the concentration camp. In Elie Wiesel's *Night*, the concept of Tulving's episodic memory provides an understanding of the characters and how they undergo traumatic experiences and recall them as events. The very term 'memory' is usually taken to mean episodic memory, as when William James wrote 'Memory requires more than the mere dating of an event in the past. It must be dated in my past' (James, 11). The Holocaust, which was elaborated on, shows the interplay between emotion and memory of their significant life events. Throughout the novel, *Night*, Wiesel recollects the traumatic atrocities faced by himself and other people in the concentration camp, which deeply integrate into their emotional beings. Tulving's concept of episodic memory involves the storage and retrieval of personal experiences, which is illustrated by Wiesel narrating how individuals serve as poignant reminders that memory is not unchanging but gains emotional weight from the experiences they undergo. "In neuroscience, episodic memory is used to describe autobiographical memories that link a collection of first-person sensory experiences at a specific time and place" (Tulving, 381). The sensitivity of episodic memory becomes evident as Wiesel describes the agonizing details of the Holocaust time in Auschwitz and Buchenwald concentration camps. This theoretical structure allows readers to recognize the resilience of the human spirit in the face of unimaginable suffering. This memory tried to be specific on the time and place, which made them intensely emotional and contributed to the credibility of his Wiesel narratives. . "autobiographical memories are likely to be retrieved and narrated many times and due to their constructive and dynamic nature there might be changes in the contents and stability of a memory across time (e.g., due to reconsolidation and interference phenomena" (Schacter et al., 139). Through Tulving's 'episodic memory, readers can recognize the credibility and emotional harmony of his Wiesel narratives while obtaining a deeper understanding of how this specific memory shapes his character and the impact of the memory of the Holocaust at night.

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