

Research Paper

‘Remembering What I Don’t Remember’: A Phenomenological Analysis of Nostalgia of Un-experienced Times by Young-Adults in Indian Urban City

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ABSTRACT

Nostalgia is a common emotion among many and has been investigated in relation to people recovering from traumatic experiences or migrants leading lives in places away from their homes. However, the present times (specifically post-pandemic), a romanticization of the past, the one that people did not experience themselves, has been observed via social media trends, popular events and discourses. The present paper revolves around a phenomenological analysis of the narratives of 25 participants (young-adults in urban cities of India) who actively think about the past and feel nostalgic about it. Significant benefits of such a unique nostalgia were seen in the form of sense of *belongingness* and *comfort*, along with a yearning for tangible experiences, authentic romances and hustle-free lives. The nostalgia and romanticization of past events exist as a form of escapism for young people to find hope and rootedness.

Keywords: *Nostalgia, belongingness, comfort, escapism, hope*

What is Nostalgia?

Marcel Proust, the writer known for his pieces on past memories and lived experiences, once said that ‘*Remembrance of things past is not necessarily the remembrance of things as they were*’. Often in life, individuals tend to recreate past narratives in a manner that makes the past look appealing and pleasant. Lieberman (2021) noted that when present times appear difficult, people often take a step back from their reality and try seeing their past through an objective lens - a lens that allows them to see the things they took for granted and eventually, appreciate them in retrospect as well. This is what *nostalgia* is. Often defined as a ‘sentimental longing’ for one’s past, nostalgia involves the feeling of reminiscence, remembrance, longing and a desire to be back in the times of past which a person might have experienced before.

Kelley and colleagues (2022) found that nostalgia has the ability to increase positive well-being in individuals by making them more authentic in life, i.e., closer to their true selves. This brings back the idea that the ability to be in a state of nostalgia, or to look at one’s past with an objective and sentimental lens gives one chance to be appreciative of what one took

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for granted. It can make a person more humble and grounded in one's reality and let them appreciate and accept things more.

Vess and associates (2010) also suggested through their findings that nostalgia often creates accessibility to positive self-attributes and thus, can be a good resource for developing a healthy and positive self. Not only for self, the feeling of missing the past also has an important association to the aspect of sociality - something that must be studied in the present times actively (Sedikides & Wildschut, 2019). Nostalgia associated with certain figures and events of the past brings about a positive change in individuals' social connectedness that fosters self-continuity, goal-pursuits, widening of group circles to engage more people, and reducing social differences. It can, in some cases, lead to more distorted in-group and out-group biases but that depends on the nature of memory that is induced.

How nostalgia is evoked is a different matter altogether. Sedikides, Leunissen and Wildschut (2022) found fascinating benefits of music-evoked nostalgia. Often, music heard in a certain context gets closely linked to a memory of the past, and is capable of repeating that memory vividly whenever the music is played. In the study mentioned above, music-evoked nostalgia works on self-related domains like increasing self-esteem, elevating optimism, creating a connectedness to both one's personal and social reality; and also works on one's existential domains by providing a deeper and richer meaning of life (Sedikides & Wildschut, 2019).

Nostalgia and memory share a close relation. Memory becomes the basis on which nostalgia as an emotion - a strong, affective entity - exists in people. But memory is not built in a linear fashion. It is never a scenario that something happens and we remember it as it is. We reconstruct memory in our minds constantly. People rework their memories in a way that does not create distortion or disturbance with their existing ideas and beliefs. So it becomes crucial to see that the nostalgia which comes out of these memories is also highly selective and personal, and may or may not be truly based on what actually happened in an individual's life. Perhaps, that's why scrapbooking helps individuals in remembering the events of their life as close to reality as possible (Fiorito et al., 2020). Also, the art of scrapbooking becomes a positive event for individuals which lets them seek comfort from the memories that otherwise might create negative affects in them, as in situations of bereavement (Kohut, 2011).

Also, among the different ways that one's autobiographical memories can be induced, nostalgia serves the most positive benefits. A study by Jiang and colleagues (2021) showed that out of brooding, reflection and nostalgia, only nostalgia leads to higher boredom reduction, conversational basis, intimacy formation and lower bitterness revival. This marks the case as to why when we decided to study the topic, nostalgia emerged as the main form of remembrance of the past in a positive aspect.

Nostalgia as a coping mechanism

Nostalgia operates as a coping strategy, an intermediary between the past and present in this day of fast shifts and unpredictability. It gives a haven in the familiar, a calming salve for the strains and hardships of everyday life.

Individuals are more prone to feeling nostalgic in situations that are commonly identified as catalysts of negative mental and emotional states, especially loneliness; and reminiscing

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about the past can improve people's state of mind, increase their sense of social connectedness, and increase their sense of purpose in life (Wildschut et al., 2006).

Empirical research has already examined the connection between nostalgia and coping in challenging situations. *Nostalgia proneness* is generally observed to be associated with instrumental and emotional social coping, such as social emotional support and emotional expression, as well as with goal-directed strategies like structuring, performing actions, optimistic reframing, bending to religion, and stifling competing interests. Escapist or avoidance behaviors, such as substance addiction, behavioral disengagement, and denial, are not associated with it (Batcho, 2013).

For certain people, media-induced nostalgia, a typical coping mechanism, can help deal with social tension (apprehension of isolation), and this coping mechanism can have both healthy and unhealthy aspects. The most popular media for individuals to feel nostalgic are songs, films, television shows, (audio-)books, digital games, and personal images and videos (Wulf et al., 2022).

As a consequence, during crises like the COVID-19 epidemic, people might be particularly driven to absorb nostalgic media. Numerous media outlets responded to mandated lockdowns and social isolation measures by rerunning iconic sporting events, timeless movies, and unforgettable concerts from earlier times. One of the main coping strategies (for all ages) for prolonged loneliness, anxiety, and a generalized loss of freedom may turn out to be nostalgia. (Gammon and Ramshaw, 2021).

Therefore, nostalgia—a sentimental yearning for one's past—can be a useful tool for people coping with unpleasant events and promote a gradual reduction in physical signs, unsettling feelings, and disturbing thoughts. (Reid et al., 2020)

Nostalgia and its negative impact

Though bittersweet, nostalgic recollections can prove to be enjoyable and have been shown to improve wellbeing. However, when nostalgia is artificially created by a visual imaging exercise, it might not be such a fulfilling experience for habitual worriers, and they may exhibit greater indicators of anxiety and despair. Regular worriers may experience anguish as an outcome of increased ruminating, as their current chronic state of worry clashes with recollections of a happier past (Verplanken, 2012).

Growing amounts of evidence have also demonstrated that a wide range of conditions and environments, including unfavorable weather (van Tilburg et al., 2018), societal exclusion (Seehusen et al., 2013), loneliness (Zhou et al., 2008), boredom (van Tilburg et al., 2013), and music (Barrett et al., 2010), can elicit sentiments of nostalgia. Not all, but plenty of the nostalgic triggers are unsettling recollections, such as being lonely.

The fact that loneliness is linked to unfavorable social impulses and thoughts makes it hard to overcome. Loneliness and nostalgia have a positive relationship with bad affect and a negative relationship with good affect. On occasions when people feel more lonely as compared to less, nostalgia has far higher detrimental consequences on affective well-being. Alternatively said, instances when individuals felt more than less nostalgic were associated with more negative impacts of loneliness on emotional well-being (Newman et al., 2020).

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Researchers have presented compelling arguments on the role of nostalgia in managing feelings of loneliness, nothingness, and depression, as well as its relation to adaptive coping mechanisms for handling unfavorable situations or emotional states. Rumination and a skewed attentional bias, however, are closely linked to depression. Thereby, nostalgic flashbacks may have detrimental emotional effects on those who have a history of depression or who use unhealthy coping mechanisms. Subsequently it is believed that, based on the personality characteristics and coping pattern of someone, nostalgia can constitute a component of both dysfunctional and functional coping mechanisms (Garrido, 2018).

Present study’s Rationale

In all honesty, the study does not emerge from a clinical curiosity to develop an intervention for individuals based on nostalgia and its psychological benefits. Rather, it emerges from the subjective positions of the researchers who are active users of social media and follow trends in society and market extensively. It was observed that the post-pandemic period saw an extensive rise in young generations (18-25 year olds) going back to the times of their parents and grandparents and reviving old music, films, art and literature out of it. Not only that, dressing styles from the 50s, 60s and 80s made their way back into society as women draped polka-dot sarees and young men found a fascination with long coats and shawls too.

The emergence of ‘old-school romance’ and ‘vintage aesthetics’ made the researchers of this study curious to explore why this was happening. It reminded us of the renaissance period in Europe after the Black Plague that brought with it the revival of Greek and Roman art, and we wondered if something similar was taking place here. This led us to formulate a sincere research question to explore what is driving people to the times they have not experienced themselves, what makes young individuals yearn for a time that was never theirs in the first place. This forms the rationale of our current exploratory study.

METHODOLOGY

In the present exploratory study which was simply based on the hermeneutic principles of research, i.e., exploring the meanings individuals form about events in their lives, the study considered 25 participants in the age bracket of 18-25 years (average age was 22 years). Individuals were selected through a non-random sampling method, and a filter assessment criteria was used to select the participants.

The filter questions that were used in the study were as follows -

- Do you get nostalgic about a past that you did not experience yourself?
- Do you often think about that time and try to live it through media, songs and literature?
- Do you think and imagine about the past time regularly (3-4 times a week)?

The individuals who said ‘Yes’ to all these questions were considered as participants for the study. To maintain confidentiality, the participants’ names are not disclosed in the discussion of the study. Rather, pseudonyms linked with types of trees have been used.

Further, this study involved narratives to be written by individuals based on the following question - *“Write a one or two page essay on your nostalgia of the past that you did not experience yourself. Write what you like, why you like and how that past makes you feel?”* The narratives were then analyzed and codes were generated, which were eventually

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condensed into sub-themes and major themes. A phenomenological lens of understanding the content was specifically used so as to not interpret the data too much and create subjective biases in the study. The experiences are not to be understood with an intellectual curiosity specifically, rather looked at with an affective capability and seen through a lens of personal meaning-making processes.

Also, the study's phenomenological lens also took in consideration the reflective position of the researchers and used it as an effective part of the study.

The experiences of individuals were assessed from their perspectives only and a theoretical understanding of the themes that emerged was done after that only.

DISCUSSION

The present study was an exploration of people's beliefs and ideas about their feeling of nostalgia about a time in the past that they did not experience themselves. Windows in the past came through art, literature, folklore and engagement with parents' and grandparents' narratives of the past.

Usually, what is seen with nostalgia is that it is the feeling associated with one's time of life that is now in the past and cannot be relieved (mostly childhood), but the present study's focus was on a time one did not have any personal associations of but mostly secondary, passed down memories of generations and society. The study revealed several similar features of nostalgia that have already been studied, while some new features typical of this kind of nostalgia are studied here.

Desire for Nostalgia

First of all, We gathered a strong *Desire for Nostalgia* among the participants. They long & yearn for the past they have never experienced, which might be because they want to experience a world which is away from the hustle & bustle of present times with simpler living conditions. They want to experience genuine human connections and tangible experiences as participant Oak says, "*I yearn for the authentic human connections that seem harder to find*" and "*...I want the tangible experiences, like flipping through the pages of a physical book or capturing memories with a traditional camera or getting to be in the presence of people and not just through a screen*". This stems from the desire to connect with their roots, heritage, culture, and historical events, which provides most of them with a strong sense of identity as participant Beach states that "*... but I admire classic expression, old ways of living, old music, old artwork, older people, vintage fashion and all that jazz*". Such an opinion also points towards the note that participants are yearning for free expression of emotions & feelings as it used to happen in earlier times. Interestingly, Vess and associates (2010) also suggested through their findings that nostalgia often creates accessibility to positive self-attributes and, thus, can be a good resource for developing a healthy and positive self.

When focusing on the Nostalgic feeling that comes from Imagining the Lives of the Past, the majority of participants believe that people of older times used to have rush-free and patient lives with people having more holistic, humble, high morality and caring attitudes towards one another which point towards their sense of collectivism and community experiences. As participant Cherry states, "*...as experienced by my parents, reveals the way in which memories of simpler times can evoke feelings of warmth and contentment. These memories*

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might be associated with specific meals, like nihari roti being available for a mere 6 rupees, which symbolize a sense of community and shared experiences.” ; majorly participants wish to experience the simplicity of past lives, which seems more fulfilling to them than the virtual and stimulated lives of present times. A similar thought is also expressed by the participant Willow as they feel that *“One thing that I really like about the past is the simplicity. People were simple, helpful and cared about each other. It was a time where people stood with each other no matter what.....”*. In a similar light, Batcho (2010) believes that nostalgic feelings may support or be supported by a feeling of interpersonal closeness. They may also enhance psychological wellness by preventing estrangement and bolstering a person's sense of belonging.

Functions of Nostalgia

While coming to the *function of Nostalgia of a lost time*, it plays a very sentimental & introspective role in the majority of participants' lives. It helps them to reflect back on their journey of life and brings out various sentiments such as regrets, weaknesses & continuous sense of loss. Participant Redwood says, *“.... my dad with a distant look and a voice entrenched in the memory of the lost, wistfully remarks that chakki line (as the street is called) has lost its charm. There is a sentiment of regret accompanied by the painful awareness that what he knew of the place once, what for him was the essence of it, is now lost to the inevitable passage of time”*. As Cavanaugh (1989) proposed, nostalgic remembering assists people in understanding personal changes throughout time. At the same time, Nostalgia enhances strength to face the present & future as well as strength to grieve losses, as very clearly put by participant Cypress *“However, in retrospect, I think of it with fondness and its bad experiences are now looked at as hurdles I overcame nostalgia is an afterthought band-aid that we use to console ourselves about the past and present”*. Similarly, Hertz (1990) says that nostalgia also supports the process of overcoming traumatic events.

Not only this, when participants look back on the nostalgic past, for the majority of them, it functions as a dose of happiness, joy and relaxation, which is evidently stated by participant Walnut, *“The images of old songs, old cinema, makes me feel a bit calm... Hence, thinking about those times makes me feel calm and relaxed”*. On the other hand, nostalgia also brings out a sentimental fusion of cultures by interweaving cultures, creating a harmonious fusion of musical styles and literary expressions. Likewise, Sedikides & Wildschut (2019) believe that nostalgia brings about a positive change in individuals' social connectedness that fosters self-continuity, goal-pursuits, widening of group circles to engage more people, and reducing social differences.

Mediums of Nostalgia

But while the research focuses on what this nostalgia of a lost, inexperienced time does to individuals, it is also particular to detail out how people venture into this nostalgia. The medium through which people try to flesh out experiences of the past becomes crucial for the understanding of what nostalgia does to them. Since it has been established enough times in the paper that the research solely focuses upon the past that one has not experienced, the feelings and affective components of nostalgia do need a certain stimuli from which they could be aroused. Though the participants reported thinking actively about the past and being unable to connect to their present, other forms of stimuli equally impacted them. Almost all participants mentioned music as a stimulus (old songs and melodies) that evoke a sensation of nostalgia within them. This is congruent with research findings that show the

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importance of music in producing flashbacks and memory triggers (Grimm et al., 2010). Scent also plays an evocative role in inducing nostalgia (Reid et al., 2013). Aanchal Malhotra, an Indian oral historian, wrote about this scent-based nostalgia extensively in her fictional work, *The Book of Everlasting Things* (2022), where her protagonist (an attar-maker) gets separated from his beloved during partition of India in 1947, and recalls her for decades just by the scent of her.

Besides these unique elements of scent and music, a project of aesthetic recreation of past seems to be in creation where almost half of social media and brands are busy creating an 'old-school' charm of things - from simple fashion to paintings to books to entire experiences based on a time that the present generation could swear they never encountered on their own. Participant Maple says, "*This bittersweet feeling (of nostalgia) makes me want to wear a Banarasi silk saree and lie down on a hammock, listening to Lata Mangeshkar Ji's "Ehsan Tera Hoga Mujhpar" on a radio.*" An active re-creation of the past through fantasy, memory and experiencing songs, literature and art helps in an aesthetic re-imagination of the past. This, in turn, leads to the feeling of joy, happiness and a bitter-sweet calm which was explained in the previous theme. As Participant Pican mentioned in her narrative,

"But I guess a change is coming? You open Instagram, go to your Explore feed... The first reel you see features a beautiful kurta-clad 22-year-old girl sitting by the window, sipping chai. The song playing in the background is 'Jaane Woh Kaise Log The' sung by the legendary Hemant Kumar. You scroll down and stumble upon another lovely vintage-ish video of a young couple enjoying an 80s-inspired date. The girl is wearing a vibrant saree and the guy is in a simple checkered shirt with trousers. They set up a picnic in a park, sit down and read a book together, enjoying each other's company."

This makes it clear how it is not anymore an act of fantasizing about something and imagining it in one's head, people want to have tangible experiences of these lost times and they are bringing it back on their own. Even brands and markets have become conscious of this rising phenomenon and are using it actively in their marketing. Xia, Wang and Santana (2021) even found that nostalgia-triggers are being used to sell products because as per other literature, purchasing new things with a nostalgic sensibility helps individuals deal with 'existential threats'.

One might argue that the past is remembered through a very romantic lens, a rosy-colored view, and does not focus on the social atrocities that continued to exist in the past as well. Perhaps, it's about the selective memory of humans, to remember the parts that foster some hope and liking. They remember the things that comfort them, as our many participants said that nostalgic art becomes a space of comfort and peace for them, a '*world undisturbed*' by the problems of reality.

Comfort, Belongingness and Escapism

The next theme that emerged in the analysis was of *Comfort, Belongingness and Escapism*. The previous theme of aesthetic re-imagination of the past can account for how individuals believed nostalgic art and music as spaces of comfort and peace for them, and Participants Pine and Alder even said that they let themselves 'get lost' in the art of the past. Participant Spruce mentioned in her narrative, "*In moments of stress or overwhelming emotions, turning to old songs and poetry becomes a form of escapism. These works offer a sanctuary where I*

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can momentarily retreat from the demands of the present, immersing myself in the comforting familiarity of timeless melodies and verses". Nostalgic memory or emotions help people escape momentarily from the chaotic present and enjoy a moment of peace and comfort. Research (Wulf, Breuer, & Schmitt, 2021; Gammon & Ramshaw, 2020; Todororva & Padareva-Ilieva, 2021) also shows that during the COVID-19 pandemic, nostalgia served as a defense mechanism or a means to escape from the uncertain and tumultuous period. Cultural motifs, family interaction, old cinema, and other mediums served as the nostalgic escape for people across different countries to avoid thinking about the anxieties and apprehensions that the lockdown and pandemic brought along with them.

Batcho (2015) wrote in her essay on Nostalgia that it helps in both escaping and exploring one's past (either experienced or imagined) and lets us get closer to those aspects of our 'selves' that we do not encounter easily on a regular basis. She mentioned that in the times that we live in - which continuously change and rapidly shift from one way of living to another - we often feel lost and isolated. Nostalgic sentiments often let us get in touch with our authentic selves, the constancy of our existence and our thoughts and ideals. That is perhaps where the 'comfort' emerges that the present theme also talks about. Participant Elm also mentions how the bittersweet emotions give him a paradoxical feeling - to recall the past but also live the present to the fullest. This is a good way to understand the role of nostalgia in one's life.

Interestingly, the participants also mentioned an aspect of not being able to relate to their own generation because of the yearning and longing for the past. Participant Birch talked about how it affects her relationships, *"While it does feel good sometimes, to find solace in nostalgia, it isn't so pleasant all the time to constantly feel out of place. It does affect my relationships, I feel like it's getting impossible to find partners who share similar views about certain things"*. Some individuals in fact associate themselves so closely to the past times that like our Participant Akasa, they go on to say things like, *"It won't be an exaggeration to say I am an old man in the body of a 22 year old."* This lack of connect with one's generation because of others' inability to resonate with one's feeling and desire for simpler things makes people even ache or long for the past much more. Participant Hickory termed it as a homesickness for a home one had never been to. But while there is a disconnect with people around oneself, the participants also cherished remembering about moments when they found similar 'nostalgia-stricken' people and were able to form strong bonds with them. It won't be wrong to say that an entire community is being slowly created of people who would rather stay-in, read and listen to old songs over coffee or tea, rather than rush in the 'hustle culture' of present days.

The last theme which was evident to researchers of the study too that it would emerge would be a desire to experience love in the 'old-school' way. Perhaps, this old-school romance was the first thing that drew the researchers to investigate this nostalgia at all. Almost every participant of the study, and many individuals who did not become official participants of the study, had a lot to say about it. When people fantasize about the past either through stories, memories, art, literature and music, the most prominent affect that comes out is of love. The love for people in general, societal kindness and humbleness. At the same time, young-adults, who were the focus of this study, also show a desire for a love that is simpler, innocent and authentic, which they felt has been lost with the past generations. Participant Maple beautifully puts it in words, *"When innocent gazes from right across the street could lead to people sending love letters and igniting a lifelong love..."*. Undoubtedly, people

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have created a description of ‘old-school love’ based on their own imagination of the past but which may or may not have actually been there. Nonetheless, it speaks to us about the kind of relationships that people desire in the present and what is specifically lacking in modern relationships. Love is complicated in the present, the participants believe. Participant Pican writes with clear frustration how modern dating is mere hook-up culture where individuals lust over one another and not look for emotional intimacy at all. Respect and care is lost and dating is a guided process where you can’t just fall head-over-heels for someone because then you might be labeled *desperate* or *crazy*.

Sharanya Bhattacharya, in her best-selling book, *Desperately Seeking Shahrukh*, talks extensively of women’s desire for a respectable, loving and empowering partner which they are unable to find in reality and only find solace in old bollywood that showed such men. A similar experience is of this study’s participants too who crave intimacy at an emotional level, who do not want vane, fragile and expensive relationships, rather desire simple, calming and comforting bonds that are able to survive long-term. Participant Rubber talks of a kind of love she desires and believes was present in the past, “*when just being for each other strengthened one to face the world, when just resting your head on the shoulders of your lover in silence for hours was quality time, when lust had no power, the time when the essence of seeing through the soul without any tactile sensation was love, when love was ‘love’*”.

All these themes, which still yearn to be explained and deal with individual experiences more, have to come to an end somewhere. These themes that came out of a single question about people’s engagement with nostalgia show us that it is not a simple phenomenon of loving and escaping in a time lost somewhere, but an active engagement of the modern youth with the affective and sociological aspects of the past that can help them re-create a present for them that they can truly live in and feel ‘alive’. Thus, this exploratory study gives us various directions that can be discussed and dwell in further.

CONCLUSION

The present study began with a simple question as to why individuals feel nostalgic about a time that they never experienced; how is it even possible to feel strong emotions for a lost time that a person cannot recall actual memories of? Studies have been around traumatic memories that are passed down in generations, leading to a phenomenon popularly studied as intergenerational trauma. But could happy, positive and hopeful feelings and memories too pass down generations? The current research, which uses a phenomenological lens to explore people’s emotions and experiences associated with nostalgia of an inexperienced past, let us discover about nostalgia much more than what has already been studied. Besides understanding the positive and enriching effects of nostalgic thoughts, fantasies and emotions, the narratives of participants gave us insight into the social flaws of present times that affect the young, urban dwelling individuals a lot in our country. From complicated and bizarre romantic relationships to a stress-inducing hustle culture, to inauthentic experiences with lack of emotional expressions, participants pointed out a range of problems that make them yearn for a romanticized version of the past that was simpler, expressive and better.

Research shows how during COVID-19 pandemic, individuals turned to nostalgic music, media and arts consumption in order to escape the uncertainty and anxiety of the pandemic and social isolation (Haung et al., 2023; Wulf et al., 2021). It establishes clearly an antecedent factor about what makes individuals turn to nostalgia - to escape uncertainty and

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complex times to find a moment of peace and comfort (this was also a theme our participants mentioned repeatedly in their narratives). But it might not be possible that nostalgia might benefit all individuals equally. After all, not every young person in the cities craves the old days or romanticizes old music and art. Studies (Abakoumkin et al., 2020; Juhl et al., 2020) show that 'nostalgia-proneness' is a variable that must be taken into consideration because some people score high on this while many do not. This clearly shows that some people are more susceptible to experiencing nostalgia than others. Abakoumkin and colleagues (2020) found that individuals who score high on 'nostalgia-proneness' also score high on *relational collectivism*, i.e., prioritizing and giving importance to one's social groups and networks. Thus, a higher sense of 'collective self' lies in such individuals. Juhl and associates (2020) even established a strong correlation between nostalgia-proneness and affective empathy, which in turn, was linked to prosocial behavior.

There are advantages of nostalgia-proneness as a personality trait and the ability to feel nostalgia in times of distress which are being explored and the present study attempts to give a gateway to a different kind of nostalgia altogether - one of an inexperienced time. If this phenomenon or personality trait of 'nostalgia' is understood in depth, it can surely give clinical advantages in therapeutic practices, and even enable individuals to relate to their personal and collective past in better ways. The research eventually gives directions for future researchers to explore this longing or desire for a lost time in young people and see how this might help them shape their presents in effective and better ways.

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Conflict of Interest

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