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The portrayal of the Self in Dave Eggers's *The Circle* (2013)

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literature and civilization

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Abstract

This dissertation examines the portrayal of self identity in Dave Eggers' novel "The Circle" (2013) using literary criticism and self identity theories. By closely examining the novel's themes of gender, power dynamics, self identity, and the impact of the digital age, the study shows how technological advancement has obscured and altered people's true identities. Drawing on ancient philosophies and contemporary narratives, this study sheds light on the complexities of the self concept in the modern era. The findings shed light on the changing nature of self representation in the digital age and how it affects perceptions of identity.

Keywords: The self, self identity, gender, power dynamics, digital age, ancient philosophies.

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General Introduction

General Introduction

Based on a close examination of the complex philosophical fabric that has been stored through the rich historical record of literature this study enters into a deep and epistemological exploration of the roots of human life and the modern morass we have entangled ourselves in. This research investigates the concept of self-identity and how it has shifted over time by reviewing literary works (both contemporary novels like "The Circle " and classic poetry) and ancient philosophical treatises.

What makes the study fascinating is that novels of our time, when postmodernism engulfs us, still reflect what the ancient Greek sought to perceive in his philosophy. The focal aspect of critical inquiry here is the discrepancy between the Self and the World, which expresses itself as hollowness, despair and alienation. This leads us to parallel dissection of the ancient world concerning self-identity and ethics in the ancient world, featuring the spirit and polis, key in the formation of identity of the soul.

This dissertation aims to clarify the problem of the nature of human identity, which will allow us to take into account different philosophical and literary traditions from the origins of ancient Greek philosophy to the complexities of modern and postmodern discourses. By examining self-perception, and the ethical implications that go along with it, this research will provide a critical lens through which to view the human condition.

Deconstructing Dave Eggers' novel, The Circle, this inquiry is a deep dive into the world of self-identity in the digital revolution exploring the intersections of hyperreality, fragmentation, and gendered dynamics as they relate to self-conception. Waxing between the wide range of philosophy ,considering these theoretical and practical implications of Kanewala in a broader context of classical literature and contemporary societal viewpoints, this research attempts to back up the pursued discussions on what a person is and what is outlined as a Self by the new age.

In doing so, this disseratation aims at revealing an all-encompassing view of the self integrating and demonstrating the complexity and the evolution of the self thus emphasizing the importance of ideas from ancient philosophy in the contemporary world and praising the significance of interdisciplinary practices to the study of human identity.

Modern culture struggles with alienation, isolation, and the age of simulation, bringing about foundational questions on the subject of self-identity and values. The quest for spiritual cured ,emptiness, despair, deprivation of self-esteem, prototypes of this ancient soul and polis concept which abrogated the empty everything, decreed empty resides and supports. Although we are born free and consciousness comes from within, the nexus between the inner and outer

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world have been explored by ancient Greek philosophy, the resound of which on modern narratives echo the native bond.

This query serves to chart a detailed examination of the self, tracking its development throughout many philosophical and literary traditions. The purpose of this study is, first, to locate the hyperreality, fragmentation, and gender dynamics of the self (classic, modern, and postmodern poetry) in Dave Eggers' "The Circle" to the contemporary self-identity construction. Additionally, this dissertation has been created to further the debate of what the modern Self is and how it affects human experience in the age of digitalization.

.Purpose and Scope of the Study

The scope of our research is limited in terms of book coverage, with a focus on the characters, their own sense of self and family dynamics. We aim to determine and offer an explanation as to how the main characters, especially males, deal with their self-representation and family dynamics. Campbell summarizes this book as addressing "freedoms of expression and privacy" that are restricted. Similarly, although they did not focus on issues of gender, Kopf et al., in commenting on *The Circle*, argue that the book addresses the increasing ways and means that private corporations and authentication apparatuses scrutinize the lives of their employees, reminiscent of routine analyses about "corporate bosses" whose office doors were always open and why such proletarian behavior seemed to be required. However, the authors argue that the authors obviously could not "stand the idea of intrusions." The present argument suggests the existence of a strong element of volunteeristic behavior in relation to identity technologies. The character of Señor He Raul was mentioned as "working hard" and being "one of the good guys by the end" even if he represents "nor Ole boy" of privacy encroachments.

The aim of the present research is to perform an analysis of gender, self-representation, and family dynamics in selected texts by Dave Eggers, in the light of social construction theory. Under constructionist assumptions, we assume that no gender roles can be considered as either natural or an essential result of biological differences between men and women - what we come to understand as male or female social roles are nothing but ideologically loaded constructions. Since 2006, Dave Eggers has constantly indicated in his works his support for and awareness of numerous social causes, particularly those linked to the so-called technological society. *The Circle* portrays a near future in the company's overwhelming eagerness to evidence the private and personal lives of every single person and manner of suppressing any forms of opting out from such levels of curation. This immense need for

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social participation emerges through the multifunction Omni that monitors human lives from the cradle to the grave. However, Stenton, one of the powerful leaders of the Circle, or The Gang of Forty, associates this index with genetic screening and with alterations in the areas of genetics of foetuses or eventual alterations in Urban Outfitters fashion strategies

The research posits that the postmodern self in general is a decentered, fragmented, and detached notion, demonstrated in signs of identity crisis, isolation, and pursuit in the modern world.

In modern literature as well as in postmodern. It also expects that the depersonalization of the self in The Circle will expose how the era of the digital has compounded self division, provoking an identity crisis and leading to a review of the human situation. This study intends to provide a comprehensive understanding of the self, its complexities and its growth over its expansion and in answering the above questions and through testing the hypothesis.

Research Questions:

The following questions guide the investigation of this research:

1. How has the concept of self evolved across varied philosophical and literary traditions?
2. How do classic, modern, and postmodern poetry delineate the self and what revelations do they offer about the human condition?
3. To what extent "The Circle" by Dave Eggers dissect the concept of self in the digital age and what implications does this hold for contemporary self-identity understanding?

Methodology design

This study consists of three chapters and will adopt a qualitative approach to deal with research complexed themes of self-identity, gender dynamics, and illustration within Dave Eggers' novel "The Circle." Qualitative methods provide the exploration of the subjective experiences, perceptions, of historical and philosophical paradigms and portrayals of identity and gender roles in the digital era, through collecting data from the novel as primary source "Textual Analysis" to see the details and examine the key passages, dialogues, and character developments in "The Circle" conducted and show the formulation and representations of self-identity, gender dynamics, and illustration within the narrative.

Then using "Literary Criticism" drawing from existing literary theories and critical perspectives, a comprehensive analysis of the novel's themes will be undertaken to fulfill the understanding of the text portrayal of self and gender. Inside a Theoretical Framework:

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The research is grounded in theories of self-concept, gender studies, and media psychology to provide a theoretical foundation for examining identity formation, gender representation, and the impact of technology on self-perception.

Sample Selection in analytical reading of

"The Circle." Specific characters like Mae Holland, Kalden, and Annie chosen to closely examine to understand their self representations and gender roles within the novel it is valid the findings and interpretations derived from the textual analysis and thematic exploration corroborated with existing scholarly literature, critical reviews, and theoretical frameworks to reviews, and theoretical frameworks to strengthen the validity and reliability of the research outcomes.

The study acknowledges potential limitations such as subjective interpretations, the complexity of literary analysis, and possibility of biases in qualitative research.



**Chapter One: Perceptions of
The Self**

Introduction

The self has been a complicated idea and has been examined from many psychological studies according to the theory of social learning we may say that the self is formed by external factors like rewards and punishments that we receive as well as watching and imitating that also contribute in the formation of the self which makes us arguing that the self is constantly changing rather than static object. However The self in the humanistic point of view is reported as a distinct , subjective experience formed by individual values, while aiming for the self and personal development according to this point of view we describe the self as construct that is self determined and self directed , it is focused on the agency and autonomy of the individual in creating their own self . looking to the self from cognitive, we find that it is formed by internal and external factors plus cognitive processes like,attention,and memory.this point of view leads to the part that thought processes play role in creating the self,arguing that the self is a construct that is continuously being updated and changed in response to new knowledge and experiences .All the things considered, the self is effected by many variables as well as cognitive processes.(Bandura,1977).

1.Traditional Definitions of the Self and the Concept of Self in Ancient Philosophies

This simple question, when posed, has the tendency to give rise to intricate and elaborate discourses, often filled with detailed instances of contrasting viewpoints, all expressed in the early Indian manner of making categorical statements. Even when an intelligible answer is provided and a thought-provoking question is posed, it is met with a negation, leaving the reader entangled in a labyrinth of confusion. They are sent on a fruitless pursuit with the well-known statement "asat-oma-sat-gamaya." The Indian philosophers have delved deep into the realms of traditional and Vedic wisdom, exploring the vast ocean of knowledge. The word Akshara holds multiple profound meanings within the Indian tradition, serving as a culmination of various intentions. It is utilized to denote the entirety of the cosmos, as mentioned in Rig Veda 12-1-1 where Savita lovingly brings forth Akshara. There exists the eternal and inevitable feminine entity known as Aksharadhi, along with the prassava (creation) of Vak, the embodiment of speech.

Since ancient times, dating back to the earliest civilizations, humanity has been deeply introspective, contemplating the very essence of the self. Expansive and diverse bodies of ancient literature, such as the revered Vedic texts and illustrious epics from the Indian

subcontinent, philosophical teachings from ancient Egyptian and Mesopotamian societies, as well as profound texts originating from Persia, Greece, and Rome, all carry imprints of profound explorations into the nature of the self. At their core, these writings delve into the intricate tapestry of human existence, pondering upon the perplexing mysteries of life and death, yet remaining steadfast in their pursuit of understanding the profound depths of the self. Undoubtedly, the concept of the self holds paramount importance within these ancient texts and philosophical doctrines, captivating the minds of scholars and sages throughout history. Numerous concepts have been employed to grasp the multifaceted nature of the self, offering insights into its enigmatic essence. Some have described it as the very fabric of one's being, while others have sought to depict it through captivating narratives, analogies, illuminating examples, resonant metaphors, and timeless mythological accounts. Examining the internal evidence present within these texts reveals a common thread that united the philosophers and poets who dedicated their lives to unraveling the mysteries of the self. It becomes evident that their pursuit represented a profound quest for answers to two fundamental inquiries that continue to echo through the corridors of time: "What am I?" and "What is the true essence of this mesmerizing world that envelops us?"(Raven, and. Schofield,1983).

1.1 Rediscovering the Essence of the Self

In the realm of philosophy and religious creeds, the pursuit of understanding the true nature of existence and the ultimate reality inevitably leads to an exploration of the self. The self, as a concept, is multifaceted and complex, yet it holds the key to unlocking the deepest truths about our existence. It is within the self that we find the undeniable truth, a truth that transcends the mere illusions that surround us.

The Interconnectedness of the Self ,Essence, and Deity

The concept of deity or God, often revered as the divine essence, is inextricably linked to the self. Actually ,self, the essence of existence, and the deity or idea of God are quite close than what they really seem rather, they are part of a larger whole that cannot be divided .All thanks to the unbreakable thread of existence they are united in their inherent oneness. This two entities Together they complete and astoundingly sublime wholeness.

1.2 The Illusion of Separation

The idea that the self, essence, and deity two different entities is more likely a fiction , a product of our finite comprehension .and our perception about ourselves as a solitary human beings cut off from both the outside world and the divine is more shattered by this illusion while our true nature lays behind a

1.3 The Unity of Existence

In addition, the self, essence, and deity can be the same and, ranging the web of existence. Maybe more than just a philosophical concept they can be felt and intuitive, a lived experience. When we realize this limitless unity potential, we start to achieve creativity within us.

1.4 The Boundless Potential of the self

The self potential is unlimited by this world restrictions and rules and it has countless ways to express itself. When we get into this potential, however, we can only reach creativity and its core through its limitless potential. And through which also we exceed the expectations in achieving and making a bigger goal in this world.

In this journey of self exploring we need the, curiosity, to reveal the secrets and realities that hides in front of us and in this way we find our unity that unites us all.

1.5 The ultimate reality

Since it is very important to know who we are, the ultimate reality is not something external that exists outside of us instead it is the self, realizing this matters allows to understand and reconnect with the internal of our individual selves.

2. The Self in Western Philosophy

The Development of the Self in Western Philosophy

The self concept has been studied and developed in western cultures and in particular in European philosophies. the true nature of self concept was examined through time history to discover that it has a great influence on the philosophical writings and in modern ethics and in the formation of identity as well as in their development, that it even has been researched and understood from many systems and theories either, this western philosophies has adopted and maintained the changing nature of the self that ended up by giving rise to new divergent concepts that may not align with it, some philosophers started questioning and asking such as: who am I? What is my essence? Instead of looking for the answers and many ideas blended together with freedom of standing out as particularly important value the traditional western philosophy has taken an encyclopedic approach to the study of freedom but modern discourse says otherwise it places freedom more in the context of discursive philosophy. Freedom defies easy categorization and give more inspiration thoughts to the philosophical discussion

To go further in exploring identity.

Crucially, the nature of the self extends beyond its individualistic and subjective qualities; it also encompasses ontological and philosophical dimensions, each shaped by both Western and Greek philosophical traditions. In this duality, the Western and Greek concepts of the self converge and diverge, painting a nuanced portrait of its multifaceted nature. (Deci, E. L., & Ryan, R. M.,2000).

2.1 Greek Philosophy

"The term "philosophy" was first used by Pythagoras. The opposite of "philosophy" is "sophistic". Pre-Socratic philosophers like Thales, Anaximander, and Anaximenes focused on the material cause of things. They investigated the substance of the world. Anaximander believed that "the Boundless" is the originating principle of simple things. He also discussed human perception. Heraclitus saw fire as the originating principle, stating that everything is exchanged for fire."

Parmenides was the first among the pre-Socratic philosophers to consider the profound problem of being in contrast to the problem of becoming. In the grand tapestry of existence, the world of becoming lacks a true description that satisfies the depths of truth-seeking souls. It is the road of being that lights the path to genuine revelation. Empedocles, in his quest for coherence, astutely grappled with this existential inconsistency by postulating two powerful originating principles: love and strife. These forces, intertwined and eternally at odds, shape and mold the very fabric of our reality. Delving deeper into the realm of thought, we encounter the brilliant minds of ancient Greece: Leucippus and Democritus, the pioneering pluralist medical thinkers. Against the backdrop of their intellectual prowess, they postulated the existence of invisible, minuscule units known as atoms, interwoven within the vast empty spaces of the cosmos. With this groundbreaking concept, Democritus delved further into the abyss, incorporating the notion of a void. Suddenly, the principles of mathematics and geometry found a new playground in the realm of nature, shedding light on the intricate connections between atoms and the boundless divisibility of matter. Following their inquiries in tracing the lack of knowledge in analyzing the nature, Anaxagoras, the eternally curious states that matter and consciousness come together when they are balanced by govern mind

This profound insight not only expanded the boundaries of understanding but also gave birth to the notion of profound interconnectedness. In the wake of Democritus's groundbreaking work, the concept of the elements underwent further individualization and sophistication. Elements, once perceived as abstract entities, acquired distinct identities and characteristics—

a testament to the mind's ceaseless yearning to decipher the intricacies of existence. The pursuit of truth was now illuminated by the radiant glow of diverse elemental compositions, each offering a key to unlock the mysteries of the cosmos.(Guthrie,W. K. C.,1955)

2.1 Significance of the Self in Eastern Philosophies

This conference paper examines non-Western perspectives of self, particularly in the areas of Eastern religions and philosophies. In study areas such as Buddhism and Taoism, self-realization is approached in a way that is very different from the way we in the West typically understand it. These non-Western perspectives of the self can be quite contradictory to the Western view, and studying them can help conference goers to question their own understanding and knowledge of the self. Additionally, these studies can expand on existing knowledge and add an even greater depth of understanding.

Western culture highly values the individual self and places a great deal of importance on self-realization and self-actualization. Self-identity is usually understood to be consistent, continuous, and stable, some kind of fixed point to which we can return with confidence. The concept of the self is so fundamental to our thinking that it is difficult to appreciate that non-Western cultures may view it very differently.

Confucianism focuses on the self's relational controversy, especially with moral authority, attaching great importance to people's expectations and organizational value. More importantly, it points out that the individual's life is a moral life and emphasizes the importance of certain quality standards. Buddhism focuses on the dissolution of the self, with specific emphasis on the worldly (social) self, and utilization of relationships to reach the life goal of both parties. Taoism emphasizes the individual's life goals, the self in society, politics, and the universe. It clearly points out that a personal life has social and political significance. The strong focus makes the self-related concepts in the three Eastern philosophers' behaviors, life goals, self-abandonment, self-improvement, being, morality, social responsibility, freedom, the self in society, and their integrated ideal values as the basis of the self-evaluation of life and self-renewal action and life concept. In conclusion, the Eastern self-concept focuses on individuals' relationships, meaning of life, ethical controversies, absolute power, and life goals, which are positive to the self but lack empirical verification

Eastern and Western societies perceive the concept of "self" differently. The development and operationalization of self-construals' scale (independent and interdependent levels) reflect this perspective. In the East, the self or individuals are seen as part of a larger social fabric. However, in the West, the self is relatively separate from others and assumes the

responsibility for their thoughts, status, and actions. As a result, the western system attributes capital to internal success, while the eastern system attributes capital to external success. The significant difference between Eastern and Western self-concept beckons the question: "What is the significance of self in Eastern philosophies (Confucianism, Buddhism, and Taoism)?" In Eastern philosophies, the self is viewed individually, including its relations with others, lives, and the Universe (Friedrich,1962).

2.3The Self in Chinese Philosophy

In ancient Chinese philosophy, the concept of self is addressed with the concepts of "I" and "me." According to Confucianism, "I" means the cognition of oneself, recognized by oneself through reflexes, while "me" refers to the self-comfort shown by daily life, or it can be understood as the existence, which is physically independent of other beings. "Me" carries the inflexible "I," and is both an encasement of "I" and an enclosure of oneself, which demonstrates the will, leading to independent and autonomous movements of the body, which can be prolonged without itself until the limits of individual survival. In the universe view provided by the Confucianists, then, "I" and "me" harmonically balance and promote each other. And in contradiction, "me" depends on "I," but "I" mostly relies on "me."

About Confucianism, the responses of Lao Zi and Zhuang Zi can be summed up in the following two sentences: "I have received more than enough in the form of identity" and "I regard these everyday activities as the weeds of existence." In the book of Zhuang Zi, "I" is concerned with several "lemmas" and "virtues" referring to bodily virtues. Zhuang Zi himself invented "ke tong" and "suan tong," which represents the conditions of self-emptying and self-extinguishing, especially the latter one. (Z., & D,2011)

Confucianism and the Self

Confucianism's understanding of the self begins with its properties. As already mentioned, the Confucian self 'feels pleasure and anger' and 'resembles others', meaning that the self is self-reflective and shares essential qualities with others. The two concepts clarify further the self-reflection and empathy of the self.

The most important thing in Confucianism is to determine the proper place, filial duty-role (parent, child, elder, younger, rule-maker, rule-taker), proper time (season), and intuitive act. Therefore, Confucianism's desirable self should be a justice self (dignity). However, the most important thing in Confucianism's filial duties is the relationship between parents and children; therefore, the self before reaching the justice self is mainly subject to filial lifelong learning. The desirable self, which identifies with the highest rule, is the combination of the

justice self (parent-child relationship part and filial lifelong learning faithful self (father-son relationship part). (P,J,1994)

2.4 Indian Philosophies

The question of 'self' is the most intriguing and complex problem in any philosophical system. Introspection has led to intense speculation and has given birth to divergent and often mutually contradicting theories. There are those who have even denied the existence of self - the "beast reasoner" and the others who have highly eulogized the self as the "unchanging element" - the "building block of life". We find self in the center stage not only in Western philosophy but in Eastern philosophy as well.

When we turn to ancient Indian philosophy, we find that such a problem had been extremely important. Central to Indian ethical systems has been the concept of self. There have been numerous theories proposed over a period of several centuries. Hinduism predates Buddhism and is grounded on the Vedas while Buddhism initiated as a religious reform within the Hindu framework, but evolved a new metaphysical system by denying selves. It would be interesting, therefore, to investigate the evolution of the notion of self in Hinduism and Buddhism and indulge into a comparative study of the self-theories on the notion of self. Such a comparative study would not only help in highlighting the similarities and differences in these theories, but also provide an idea of the trend in thought processes over centuries. The present paper, therefore, is an attempt to explore the notion of self in Hinduism and Buddhism with the umbrella topic: "Exploring the Notion of Self in Indian Philosophy: A Comparative Study of Hinduism and Buddhism".

The Concept of Self in Hinduism

The eternal idea of self is the most fundamental and the most misunderstood concept of philosophy which has influenced various aspects of life in India. The eternal self in India emerged as a reaction from the ancient knowledge contained in the Vedas. The self of the Vedic hymns was not an individual self of the kind all those who think of themselves as individuals know. Each man and woman possessed inner essence - the atman - essentially and truly that the individual form that kept on coming to birth and dying was of no particular importance. This atman-self that somehow, though mysteriously failed to grasp the infinite while bound flew away again into other body at each birth and death. Though the self of the Vedic Rishis was the impersonal atman, associated with one of the sun, the moon, fire, rain, wind or other cosmic powers, it was not until 800-200 B.C. that the discovery was transformed into an idea that entered into the culture of India.

The golden forest in the creation of the idea of the individual immortal self has of course, been the Upanishads. The outstanding and abiding contribution they have made has been recognized by all Indian philosophers. These startling, language-defying, endings (upanahi) in which philosophers of different ages and schools analyzed and determined the nature of the atman and identified it with Brahman and in one case with the great inward world-self too are restatements in the language of prose of the Upanishad idea that the individual selves the ordinary world of daily life, are essentially of the same nature as the ultimately real self. Its founding concept of self has been accepted, and incorporated by all members of some five worlds religious movements.(koller,2006)

2.5 Arab Muslim philosophy and the influence of Islam

The influence of Islamic philosophy on Eastern thought can be traced back to the early Islamic period, during which Muslim scholars and thinkers engaged with and contributed to the development of philosophical traditions in India, Persia, and China. This influence was marked by a blending of ideas and perspectives, as well as a mutual enrichment of intellectual traditions.

We will explore the historical context of the Arab Muslim influence on Eastern philosophies, with a particular focus on the impact of Islamic philosophy and the ways in which Islamic philosophy intersected with and influenced these Eastern philosophical traditions, and consider the implications of this influence for our understanding of the development of Eastern thought.

Through this exploration, we aim to shed light on the complex and multifaceted nature of the Arab Muslim influence on Eastern philosophies, and to deepen our understanding of the intellectual and cultural exchanges that shaped the development of Eastern thought. By examining the historical context and philosophical underpinnings of this influence

Arab Muslim Influence on Eastern Philosophies

Islamic Arab contributions to education were significant, especially during the Arab Muslim invasion of Spain. The concept of a curriculum gained value in various schools, particularly in Cambridge in the 14th century. Muslim professors played a vital role in teaching and settling there. In the medieval period, Latin scholars studied medicine in Arab-Muslim schools, where they merged Islamic thought and science. They also translated numerous ancient texts into Syriac.

This allegiance to the term is an Islamic Christian sort of thing, which destroyed the concept of mimesis, the imitation of the Hellenized being, who valued speculative contemplation more

and which, as opposed to the biological understanding of the Greeks, tended to always give importance to the knowledge of facts happening. If the embracement of the Greeks (Essentialists) by the Muslims obtained intellectual gains, because of the mixture with the religion, the Greeks made room for the metaphysical knowing just enough to recognize that they had lost a part of themselves in that embolism. Thanks to the Muslims of the Common Era, the East has been in charge of religiosity and the West of experimentation. (Corbin, H.1993)

Islamic Perspectives on the Self

Islamic philosophies, such as those of Farabi and Ibn Sina, also tried to formulate a comprehensive theory of self. What they did was to enhance the Sufi reflections on the self. However, since respecting intellectual traditions keeps Islamic thinking within the tradition of Kal, the term self ('nafs') was never questioned in its basic concept, or at least it was never made explicit. The prominent figure in this area was Ibn Sina (d. 1037), who greatly influenced later medieval thought. He argued that only three things qualify as substances (dhat): God, the world, and the human soul. Ibn Sina defines substance as "that which exists in itself, not in another (Ibn Sīnā, 2005, p. 17). This highlights the soul's independent existence, separate from the physical body.

The Arab Muslim philosopher who had the greatest impact on later medieval thought was Ibn Sina (d. 1037), whom Aristotle and later Scholastics thought of as simply the "censor" of the Stagirite. He applies the term substance (dhat) to only three things: God, the world, and the human soul. The substance is that which exists through itself without the existence of another prior to it. The existing thing that has a body but is immaterial is the human soul. The soul is thus a self-subsisting substance. According to him, while external bodies are known through their matter, the soul is known through its form.

Unlike the body, the soul does not possess a body, while the soul possesses itself. Indeed, the soul even possesses the body, or more accurately, the soul's essence is existence. When a person says, "I exist", he is actually referring to his soul and not referring to his body. God is the cause of the soul's existence through a causal chain that goes from God to the Moon - through what is actually a robust teleological cosmos. The human soul also still maintains a link to the intelligence in another cosmos. The soul is said to have an actual relationship with these intelligences or angels outside of the cosmos. At the same time, the inner intellect or determines is the imagination, we observe the soul as containing knowledge and not creating

them. The human soul contains three faculties: rational, animal, and plant, that can receive higher knowledge from these levels. In short, the human soul suffices for noetic relations, nor does it have sense and thought. (hosseien,1987,pres)

3.The self in Modern age

This paper aims to highlight three key points related to the issue of self-identity, which is currently a significant concern in our society. Referred to as the "Age of Introspection," our era is marked by various challenges such as identity crisis, generation gap, alienation, anxiety, loneliness, and feelings of inferiority. Despite these pressing issues, public discussions tend to prioritize actions rather than genuine introspection into one's true self. Both science and philosophy have largely sidestepped this topic, with science focusing on the physical realm and philosophy clinging to reason and logic. However, neither discipline has been able to adequately address or resolve the complex issue of self-identity, stemming from deep-rooted historical origins dating back to the early modern period.

The third point aims to show how the historicizing of the self has in fact come full circle. The history of science and of philosophy is also the history of theories of the self. The modern self is a product of the Cartesian cogito, the thinking mind. The self is the something present to consciousness; it is the thinker of thoughts, the knower of known. When we engage in self-reflection, it is nothing but thinking about our experiences. As Stoics used to say "We cannot understand ourselves unless we question our mind." The historicizing of the thinking mind, therefore, is often accomplished by imagining the arrival of a 17th-century novel idea. Yet, as the numerous ideas in mysticism, religion, and the Eastern knowledge tradition show, reflection was certainly not born in that century. These presupposed preoccupations. Accentuating the 17th century reduces the target date to 1633 only because of the revival of the Cartesian cogito. By the same token, our realization of the historicity of our awareness of self too has done its own historicizing round. It is certainly not news to assert that the self is something that is received in consciousness. Yet such insight is always received from what already has passed through historical time. Our innocent realism begins its historical story right from the start of our perception, engagement, and interaction with our surroundings. The result is that we have reached the stage where the innocent realist view offers no trouble, but a totally convincing version of introspection. In presenting, at the end, a speculative possibility of resolving the paradox, it is hoped that we have delineated the space that makes possible a new research question into a possible way of tackling the deeper nature of self. And so, with the self, the story begins and eventually ends.

3.1 Kant's Vision on the Self

Immanuel Kant (1724-1804) vision on the self is mediated by the nominalist tradition, more precisely, by the English interpretations of Locke's theory. He finds himself in a polemical state with an age that he names "modern". In the name of rationalism, he criticizes all and any metaphysics, whether it be dogmatic or skeptical - including, thus, the Cartesian tradition - and seeks to restore the Platonic roots of modern science: mathematism. Truth would be, for him, the attribution of connections between representations (ideas) with each other, with sensations (faculty of receptivity) and with spontaneous activities of the understanding (logical forms) and the constructive imagination (categories). In the pre-Kantian tradition, the function of the understanding would be to attribute logical forms to the represented objects, ordering them according to the principle of non-contradiction.

To attribute truth to the idea that generates the knowledge (the correct judgment), the representation must have a constant valid connection with each other, with generic sensations and logical forms that it constitutes. Any implicit judgment must, therefore, be universally valid and, thus, undeniably legitimate (all men are mortal, for example). Restitution of ancient metaphysical speculation in terms such as: attribute, representation, logical forms, constant connection, valid judgment, and others imply a separation between faculties. The metaphysical idea of the rational soul, detached from the Aristotelian notion, is compensated by the implication - indispensable, in Kant - of the spontaneity of the representation.

3.2 Postmodern Philosophy and the Self

Postmodern philosophy radically questioned the previous theory of the self. Jacques Derrida, one of the leading postmodern philosophers, has opposed self-presence and self-origination as the illusion produced by philosophers. Ideas about the 'presence to oneself' and 'conscious introspection' are personifications of myths and formulations, which are necessary for self-sustaining individuals to survive and interact. The most important characteristic of self-awareness is its capability to establish a relationship with itself abstractly, a link that transcends and complicates mere symbolic communication with the world. In reality, an 'other' consciousness serves as a springboard on which we can construct bilateral thinking, subject consciousness, and consciousness, and self-awareness plays the background role, prompting us to regard the aforementioned consciousness as the most certain one.

According to deconstruction, people attribute an artificial origin to the emergence of 'truth', consciousness, meaning, dialectics, signs, and life. In fact, these phenomena do not arise from the origin, but are produced by constraint and limitation. This is the basic theory of

constructivism, and deconstruction thinks that people should understand the aforementioned cognizable world in terms of such a theory. The otherness of 'truth' is replaced by a theory belonging to the same system. It has been suggested that truth is not something that we find nor an extraction or conclusion from a system. Rather, it is something we make, something we construct, something we do.

3.4 Individualism of the Self

Each mode the self attempts to establish requires pressures to be relieved, and this suggests that the heightened awareness associated with the retrospectively used term "modern age" is, in fact, an individualized self, not a dichotomy. A self for whom threats and frustrations of the search for stability in times of social dissolution are deemed intimately personal. This, I shall argue, is the unity of the self of the modern age - oriented to a consistent demystification of matters bearing on itself. It is a provisional thesis, provocative but comprehensive of matters apparently independent.

The approach continues in the spirit of the Enlightenment philosophers. It assumes not the self as a priori, but as a being in time. As a result, it maintains an open rather than a fixed view of the range which psychological concepts occupy or the tools social psychology should employ.

Individualism has been claimed to be the most fundamental element in accounts of personality of the modern era. It would be more proper, from a psychological rather than a historical perspective, to specify self-centeredness in unprotected individualism. Medieval studies in the nature of the self reflect two interests - one, the concern we associate with individualism, and the other, our concern about the uniqueness of each person. They are different. Self-centeredness radiates from the strong conviction which each person has of his own importance and thus a desire to be singular - separate. In unprotected individualism, this need for separateness enhances fracture by focusing attention almost entirely on threats to the self from an external world of social forces and strangers. These thrusts of social life are viewed as matters of responsibility for the individual who is prominent in the mix

This emphasis on individual self-preservation aligns with the concept of a "state of nature" described by Thomas Hobbes he famously argued, "The right of nature ... is the liberty each man hath to use his own power, as he will himself, for the preservation of his own nature; that is to say, of his own life."(hobbes,1651)

4.Modern Social views on the self

4.1 Cultural Factors Shaping Self Perception

From the earliest age, we have been defined in our relations with the father, the mother, the futurological vision they entertained of us. To have a clear conscience, it is said to become aware of this image that experiences. And what is that image? When we are daughters, we are expected to become good mothers, good cooks, and ideally, all of this around the age of 20. We belong to a good family. What do we want most in life? - To find a good provider. The one who is to bring us everything, equipping us with a husband and a few fine children. If we acquire no other title, we shall remain a number, another identity-less people among the numerous Westerners - rich in borrowed books and poor in primary matter - we do not have any qualities. Not a single one. For was it not a matter of becoming ourselves? And how could that be born of books since we were only translators of those who gave themselves the chip tree "genuine" titles? And if Razi, nursing shorter time through some famous books thought the two were the greatest blessings of the fortunate ones, they had the quality of allowing them to wear a title. It will be said that certainly, and no matter how many books crew bear, there were always those who were poor and without value. The bourgeois surrounded books, could they stifle?

Cultural factors shaping self-perception: When we ponder over the profound query of 'Who am I?', we realize that there exists a multitude of dimensions to our identity. Razi aptly brings forth several facets that contribute to our self-perception - ranging from professional designations ('I am a philosopher') to the affinity shared with our significant other, and even the various relationships we uphold with others, such as being a father, teacher, consumer, patient, or an inhabitant of a distinct town. Once we acquaint ourselves with these diverse aspects, we can meticulously arrange them in an order that resonates with our innermost being. Prior to Razi's strategic arrangement, he harbored no doubts whatsoever about their respective positions. In fact, moments prior to compiling this comprehensive list, he never experienced a lingering sense of being a neglected inhabitant of a city overshadowed by more conventional categories. The clichés that enveloped these clichés continued to obscure the picture, steadily intensifying their opacity. We find ourselves partially or superficially affiliated with social groups, prone to being flattered or insulted in certain ways. However, we are inevitably categorized as being attractive or not, intelligent or foolish, clumsy or graceful, and inherently endowed with various social networks that establish our worth. (Baumeister, R. F.1986)

4.2 Social Norms relationship

Social norms and expectations are powerful factors that shape self-perception across different cultures. These norms and expectations can influence how individuals view themselves and their roles within their communities.

In collectivistic cultures, social norms and expectations often prioritize the group's needs and values over individual ones. Individuals in these societies tend to define themselves based on their relationships, social roles, and group memberships. Consequently, they may be more concerned with how their actions and self-perceptions affect their families, friends, and communities.

For instance the social conformity and respect for the elders are prized in certain cultures like Asians, from here people find that they follow these ideals and organizing that their top responsibilities are families and communities ahead maybe of their individual characteristics, for example American culture is the alternative they are individualistic society where people value the most the self expression, autonomy and personal objectives people in these societies typically use their accomplishments, beliefs and distinctive characteristics to define who they are. A person's self esteem and body image can also be influenced by the social norms and expectations people could absorb these expectations and feel under pressure to live up to them standards, which eventually leads to negative self perceptions and even dissatisfaction of his own body.

Additionally these superficial social norms and expectations are to change in the future by globalization, media exposure for example research has shown that western media and cultural values indeed influence self perception in the non western cultures (Cross, S. E., & Markus, H. R. 1991).

4.3 Values and Beliefs

"Confucius said: 'The superior man is distressed by the limitations of his ability; he is not distressed by the fact that men do not recognize the ability that he has.'" (Confucius, 1893)

Cultural beliefs play a significant role in shaping self-perception. The values and beliefs that are deeply ingrained in a culture can influence how individuals view themselves and their roles within their communities. Social norms and expectations, which are the unwritten rules that govern behavior within a group or society, are also shaped by cultural beliefs. These norms and expectations can vary widely across different cultures and can dictate what is considered appropriate or inappropriate.

Social norms and expectations normally put the needs and concerns and values of the group above those of the individual in collectivistic cultures. However people in these societies

often use their relationships, social roles and group affiliations to define who they are which results , individuals might be more afraid about what could happen wrong because of their deeds and opinions of themselves have on their friends, family, and communities. Contrarily, values and beliefs serve as a culture's for showing what is desirable. They are frequently articulated as impersonal concepts like integrity, liberty, or equality. People's attitudes, behaviors, and decisions are shaped by their values. Social norms and expectations, for instance, may be less important in a culture that values individual freedom than they are in a culture that values conformity. Additionally, beliefs are people's convictions about what is true. They frequently follow the personal experiences, religious teachings, and cultural customs. Even in the face of contradicting evidence, beliefs also can be difficult to change ,A person's perception of the value of education, for instance, may come from, experiences, or cultural background. Different societies and cultures can have very different cultural values and beliefs. For instance, whereas collectivism may be valued more in some cultures, individualism may be valued in others (Triandis, H. C,1989).

5.Posthumanism and The Self in a Digital Age

Posthumanism challenges the idea tha human body is the center of philosophical, ethical and ecological systems coming from the concept of postmodernism, and often building off of the works of figures such as Michel Foucault, Donna Haraway, and Jacques Derrida, posthumanism attracts researchers from a range of orientations, including cultural studies, critical animal studies, linguistics, ecological science, philosophical science, and artificial intelligence. As a research perspective, posthumanism offers a way to understand and critique notions of the human, the Other, the digital, and the environment, and it provides a broad range of theoretical positions that lead beyond the logic of essentialist identity.

Posthumanism is a theoretical perspective that has gathered a considerable following throughout the academy. Yet there has not been much work on how to conceptualize the range of positions that might be referred to under the term. If there are figures that serve as central nodes in posthuman thinking (Haraway, Derrida, and Foucault), it is important to interrogate the commonalities and differences between how these scholars frame problems that are underpinned by constructivist or reflexive stances and ask questions of anthropocentrism and speciesism. Just as with humanism, we should be cautious to label posthumanism as a sweepingly coherent or singular perspective. Rather, posthumanism constitutes a family of similar problems approached from a range of parallel or divergent

starting points. The time has come for greater exploration of the positions that are gathered under the title of posthumanism to better understand the roads that might lie beyond the humanities and social sciences).(Braidotti,2013)

5.1 Fragmentation

This chapter discusses posthumanism by exploring some emblematic currents/approaches within this paradigm, including fragmentation, hyperreality, gender, capitalism, and the nuclear family To illustrate the core tenet of posthumanism, philosopher Katherine Hayles argues, "the posthuman may be understood as a theoretical and cultural formation that emerges from our historical encounters with cybernetics and information technology" (Hayles,1999,P 2)

This concept highlights the increasing erosion of entitative beings' selfhood within biowarfare, beginning with their internal organs and consciousness, accelerating from the 1920s onwards under the impact of increasingly accelerated and converged technologies, on Earth, one can witness the increasing, unbounded erosion of entitative beings' selfhood within biowarfare, beginning with their internal organs and consciousness, accelerating from the 1920s onwards under the impact of increasingly accelerated and converged technologies, according to the philosophical school of posthumanism.

The unquenchable thirst for technological knowledge and power of Europeans since Ancient Greece and Judeo-Christians, intoxicated by the oneness and exceptionalism of the "I," and its "Power Over" approach, combined with their reluctance to consider other beings and things within the Cosmos as possessors of dignity and autonomy, has produced an unprecedented scenario on a damaged Earth in terms of inequality, occupation, and exploitation of the environment, constantly threatened by weapons under the increasing orthogonal support of ever more destructive, borderless, and convergent technologies. Ecologically, a massive and imminent disaster: climate change, food, soil, and water scarcity; on the financial level, produced by international financial institutions, private property, and a broken economic system; ideologically, destroying democracy through state interventions, hyperrealist mass media, and diverse types of religious sects of all denominations. The enormous acceleration and convergence of the 21st century under the combined effect of the foundational technological clusters has also increased the power of the human being to autonomously decide who (or what) should be erased as the individual dematerializes.

5.2 Hyperreality

"The simulacrum is never that which conceals the truth—it is the truth which conceals that there is none. The simulacrum is true" (Baudrillard,1981,P1).

Hyperreality is an important theoretical concept within posthumanist perspectives. It describes a state in which the real and the world of simulation are merged. This results in fragmentation, a feeling of being out of place and time. This state is characteristic of the present, as it is shaped by post-industrial capitalism, advanced technology, and the mass media. The simulated environment results in a breakdown of the boundaries between the individual and the rest of the world. Simulation instigates a permanent state of crisis characterized by a sense of loss for the real. This concept is important in dislocating and unsettling culturally reified dualisms of human and machine, nature and culture, and self and world. It promotes understanding of how the natural world has been virtualized or replaced by technology and made quantifiable, and how the body as matter and machine has been transformed into a cyborg, augmented and simulated.

This state of hyperreality, which has changed the world into a dromosphere, a space of super sizing and super shock real, is an extension of the development of science and technology in general and of the spectacle in particular. Baudrillard acknowledges that the development of science and technology is involved in the formation of the virtual world, whereby the natural world is replaced by technology and becomes quantifiable. This development is also connected to the enhancement of the human body. As matter and machines, because of the history of this transformation and because of the permanency of the recent connection between humans and technologies, both were, and continue to be, objects that are culturally reified. This culture, which is the identity, the names, and all those built systems derived from the history of the socio-material conditions of the past, sustains the ideology from where both originate, making the past, present, and future continuous.

5.3 Gender and the Self

It is increasingly difficult to identify oneself as a specific gender. Transsexuals undergo surgery to make their bodies come into line with their minds. There are men who take hormones to stop their hair from falling out, and Joe Orton wittily claimed that he was male until he saw more attractive women while watching a television programme, at which point he became female. There are a growing number of naturally intersexed people whose bodies contain both archetypically male and female organs. In the past decade, research by Money and Ehrhardt, Richards, Nicol, and Ballard, and Terikeman and Tarleton, among others, cast some doubt upon the scientific basis for sex and gender, until it has been shown to us.

Frequently, pediatric surgeons would choose the sex of the child, which would then be reared as that sex, even infantilizing the sex of the baby and reconstructing genitalia to achieve their goals.

The decision of the sex of a child rests on the state of the external genitalia, which may not give the true picture of the sex province. Furthermore, many individuals with intersexed characteristics are reared in one sex, and from an early age believe themselves to be male or female. This knowledge may only change when the individual is affected by assaulted puberty and then seeks to live as the sex that his/her external genitalia indicate. Gimlin has shown that intersexed adults have the power to change their status, unlike the person with a transsexual body who is officially regarded as a member of the sex that they sought to become.

5.4 The Influence of Capitalism

The influence of capitalism is immense, as the entire idea of posthumanism started at the same time that Adam Smith published his *An Inquiry into the Wealth of Nations*. While there is no doubt of the economic bar that humans have been set to achieve due to these theories and practice of capitalism, merely from observing the processes of capitalism, we can easily identify the influence on the bodies, in, through, and of the capitalist realm. There is a legacy in the sense that the bodies which have been raised through education due to the capitalist fact of life are bodies which have advanced politically, as they have been influenced through culture and classical theories and philosophies as "Under capitalism, man becomes... a prosthesis to his own alienated social powers" (Haraway, 1991, p. 179).

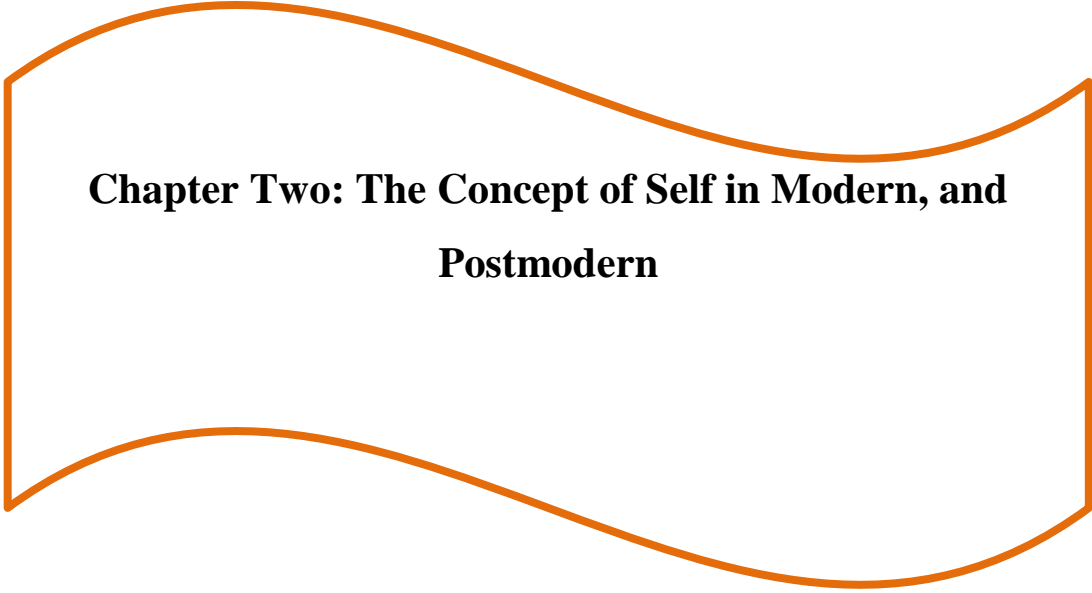
In capitalism, we are the product and the reproducer. The future will see new phones, styles, humanities, which will be created by capitalism. We create it and we appreciate it (through a direct family unit providing workforce or through a brand that will be available for consumer consumption), but we will not claim ownership of the items. There seems to be pride of participation in the major corporations that provide service through hundreds of networks, subsidies, new inventions, with one of the most influential being the university. Universities and corporations rely upon each other to survive, and in doing so, to create an economic environment with systems that depend upon the other and the graduates to work in a machine-like environment that benefits us all, or so we are told.

Haraway, Donna J. *Simians, Cyborgs, and Women: The Reinvention of Nature*. Routledge, 1991.

Conclusion

This chapter has shown an exhaustive examination of the self, from its multifaceted nature across multiple philosophical and sociological contexts. The inquiry initiated with an detailed analysis of ancient philosophical thought, reaching the essence of the self, the illusion of separateness, and the concepts of ultimate reality and boundless potential within each individual. Eastern philosophical traditions offered a contrasting yet complementary perspective, emphasizing the interconnectedness of self and universe, as exemplified by the concept of the unity of existence.

The approach that has been followed through the chapter of the self made the way possible to the philosophical ideas of the West especially those of the Greeks, By using reason and logic, these traditions examined the nature of the self and started a conversation that still present in our understanding to this day, however, . The advent of new complicated themes in modern philosophical thought, exemplified by the work of philosophers like Kant and postmodern philosophers specifically the dynamism and fluidity inherent in self perception. Further focusing on the conflict between social responsibility and self preservation there was Thomas Hobbes' concept of individualism. The chapter examined the important influence of contemporary social factors on self perception, going until the strictly philosophical domain. The dynamic nature of the self was found to be primarily shaped by cultural influences, social norms, and personal values. The complex interaction that exists between the individual and society highlights how identities are constantly changing and in reaction to the contributing outside factors. The chapter also examined the threats posthumanism holdes against conventional ideas of the self. While Deep questions concerning the future of the self are raised by ideas like fragmentation, hyperreality, and the blurry of human-machine boundaries .



**Chapter Two: The Concept of Self in Modern, and
Postmodern**

Introduction

The language used in this paper is set within a standard white, male academic discourse with a history grounded in a rational tradition that has, until recently, ignored women, marginalized the activities of other cultures, and patronized all of them. The loss and distortion this entails are inestimable. However, the limitations of language are inseparable from its power, and it is imperative in many situations for the concerns this language serves to employ it. Whatever else we or any poet may be, we all become implicit linguists as we write. In the complex mix of pride and trepidation writers sometimes feel towards cherished (and hated) Wilsonracks or any others; when so much may hang on the way we bend our words, the subject of this paper becomes, through the medium it uses, perhaps more compelling and relevant. If the concept of self and its expression have, until recently, often been value-laden within the dominant discourse, this seems to have been especially so when women or members of other cultures have they can claim to have it; maintaining the façade of equality or control may be too exhausting or dangerous.

Poets, however, substantially contrive their own position and the power they have; it is what they do with such resources - and in doing so, sometimes against considerable odds - that gives poetry some of its unique qualities. From classical times, poetry has proposed a range of different concepts of the self. For individuals in different societies, a number of the resources to which poets have had access have been regarded as in some sense mandatory; there are invariably well-established patterns for poets who explore them. The work of poets and their subjects have been seen at different times to be of mutually supportive importance: reflection also supports religion, lawings a case against an oppressive regime, or play therapy. However, far from seeing poets as mere puppets whose strings are pulled by institutions, we should recognize that the one unique resource they have is not simply the ability to express the self, thoroughly though that may be. (Hort, G. M, 1949)

The Concept of Self in Classic Poetry: Shakespearean Era

In the classical philosophy of the seventeenth century, the concept of self is closely related to the concept of individual. The relationship is not accidental as the concept of individual or personal identification gives the self all its sought-after qualities and makes it real. In that era, collective emotions, such as values, eternal truths, good, and bad, the age celebrated the human's ability to act authentically and responsibly in a given moral context. This period seldom raises doubts about the meaning and identity of the self.

Chapter Two: The Concept of Self in, Modern, and Postmodern

"According to Stephen Greenblatt, a leading scholar of the Renaissance, 'the self in the Renaissance appears as a constantly shifting entity, defined by its placement within a web of social relations and cultural practices.'" (Greenblatt, 2004, p. 1)

In many of the works about the self, the nature of humanhood is already inscribed in the Divine order or refers to it in one way or another.

In addition, the self is not a unitary and continuous entity. Human nature is made from many temporal individual entities that coexist simultaneously. Because the human self is always created at the boundary of the external social environment, the concept of self has major implications for social philosophy, philosophy, and poetics. Even more, because the self is always changing, the question arises: do we have a leading self? More importantly, as we see in the next section, if we have a core self, is that core self universal throughout life, or does it change its nature? Finally, what role do others play in the developmental course of the self? This is the question that brings with it a comparison between Pre-Socratic, Cartesian, and Lockean concepts of self. (Brazier, 2017)

The Concept of Self in Modern Poetry

Modern poetry harbors the seeds of postmodernism, as it questions some essential features defining classicism and predating it. Modern poetry juxtaposes the self and the Other in a radical manner. Perspectivism, relativism, skepticism, and nihilism are present. A wide range of complex and alienated experiences of the world, content, form, and expression become its features. The numerous and diverse theories, trends, streams, and poets prove the coexistence and multitude of directions in the space of the poetic and artistic, and the different and distinct selves in the time limit of a few decades are explicit and visible proof of it. The cult of individualism was imposed - that is, the self-attitude and the cult of the Other emerged - that is, the collective consciousness of philistinism. Traditional man or postmodern man is dividing and separating itself from the pre-existing classical man, in the sense that the self of classical man is the Other of postmodern man, as the Other is the self of postmodern man.

During the 20th century, but above all during the twenties and thirties, the modernist components of subjectivism and individualism spread in verse and theories that revealed completely different basic conceptions and examined the poetic act and the constitution of the poetic subject. But when we try to realize which critic and poet we are talking about and in what ways the components of a similar form of being tried to implant in art and habits of life, we are witnessing a kind of spiritualistic or religious act with parametaphysical connotations. The ideological tension remains at church. Official spokesmen and protagonists are mainly

youthful intellectual categories. As explained by T.S. Eliot's "The Hollow Men" portrays a sense of spiritual emptiness and self-absorption that some associate with modernism.

"We are the hollow men / We are the stuffed men / Leaning together / Headpiece filled with straw. We have dried voices / When we whisper together / Pitsky, let us talk in hollow tones / Of rattlesnake morality" (T.S. Eliot, "The Hollow Men").

The lines "We are the hollow men" reflect a loss of meaning and purpose, while the focus on fragmented voices and empty rituals suggests a narcissistic preoccupation with the self. This aligns with the concept of "narcissistic personalism". At first, there appears to be the image of a modernist fraternity of versatile passions that praises the genius of ecstasy from the unusual self-attitudes of those who take Grammel's suggestion and transform it fearlessly in the workshop of life, not the symbolism of a dear life, life that is not decomposition, but reconstruction. However, the mirrors placed in the chamber crammed with masks and mid-masks, whose instinct of predatory and universal expression has known the transyugular speed and apparent virility of a time with various expressions, produce novel chromo-lights and shadows, but above all reflect only the image of a narcissistic personalism that captivates, agrees, and really praises and provokes (Brazier, 2023).

2.1 Shifts in Self-Representation

In subsequent periods, Enlightenment rationalism, industrialism, modern state formation, and technology, followed by their negative consequences (class struggle, world wars, fascism, Stalinism, imperialism, loss of individuality in the "mass society state"), created shifts in the social paradigm centuries, affecting self-representations and generating a broader human type. Then came the ideological aggression of the dominant paradigm (capitalism, developmentalism) and the outrage at the violence and absurdity generated by it. Today, linguists, psychiatrists, sociologists, anthropologists, writers, and artists are aware of this broadening in the conceptual boundaries of what human cultures have produced through their self-representation.

Every new self-representation is included in the usual types accepted as a "discourse" (religious, literary, philosophical, poetic) on the self and social being, competing in a "relay" with other voices. But when the philosophical discourse becomes a meta-comment on the major "types of approach" and their typification, standardization, and visualization within the specific of the social imaginary, of the dynamics of social groupings, is a classification necessary? What I have seen happening in the secular West is a fundamental ethical

mechanism for giving equal weight to individual freedom within the community. However, what happened in the last centuries contradicts these premises again. The great virtue of self-assessment processes applied to social sciences is that they take the nature of the observer into consideration. From this perspective, a theory of assessment is a theory on assessing. It is defined as:

"Assessment is a continual dance between understanding the learner's current state of knowledge and pushing them towards a deeper level of understanding. It is a process that requires not just the evaluation of skills and knowledge, but also the fostering of a love of learning and a growth mindset. Assessment should be a tool for both the learner and the educator, providing valuable data to guide instruction and self-reflection." (Wiggins & McTighe, 2005, p. 18)

2.3 Notable Poets and Works

We will look at two outstanding poems in classic poetry. The first is the well-known poem by Milton, "When I Consider." Though it is a short poem, some deep philosophical reflections can be found in this single stanza. In the first line, "When I consider all," the word "all" seems to suggest that each man has a frame of reference reflecting his own personal and individual life. In this poem, Milton's "all" seems to pertain to his body, a body temporarily disabled, which for twenty years until his death was afflicted by blindness.

When I consider how my light is spent
Ere half my days in this dark world and wide,
And that one talent which is death to hide
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide;
'Doth God exact day-labour, light denied?'
I fondly ask: But patience, to prevent
That murmur, soon replies, 'God never doth.
Less this man, following and wisely at length,
I would like to draw the reader's attention to the figure of speech used in this poem. Particularly interesting is the phrase, "Lodged with me useless, though my soul more bent." In a life of contrast, the poet feels himself to be a "lodging." In other words, though Milton is dwelling inside this body, the body, which houses his soul, is of little use. . As the philosopher, René Descartes, once said, "I think, therefore I am" (Descartes, 1637, p.19). This famous phrase highlights the distinction between the thinking self and the physical body, which is echoed in Milton's poem. I think a number of valuable insights into the notion of self are hidden in this phrase alone. (MasterClass, 2024)

3.The Concept of Self in Postmodern Poetry

In this volume, our object has been to examine a few selected poems from classic and modern Western poetry and a few others from postmodern poetry from the point of view of their conceptions of self. What We call the (p)reaction, or before-theoretic, analyses of self are used as a sort of ladder for opening various structural layers of the poems and disclosing specific determinations of their lyrical selves. Our philosophical standpoint is that of a narrow phenomenological structuralism, which adheres to the position that essential selfhood originates in a pragmatically motivated web of orientations, and with an interpretive phenomenology, which apprehends both literary and non-literary meanings as constructions.

Script issues have been confined to the manner of the figurative presentation of an essential self, which is thought to be a common psycho-ontological constant. Subjective problems have been avoided in favor of treating lyric speakers as partakers in an intersubjective, i.e. in an emotive-we-integrated, discourse, which is why relations of the characterized, established self to its receiving addressee readers have commonly been assessed with pragmatic categories. The "Anthropology, or, the Study of the Human Creature" of which Byron's Don Juan speaks has been searched for in selected poems from two collections: Homo poeticus and its supplement Apart (e.g. the classical part or more of it) and Riverside's collection The Postmoderns. These volumes are taken to represent - not systematically, but in a broad, sociologically skewed sense - the main branches of Western poetry. .(Nasrullah,2019)

3.1Deconstruction of Self

By the end of the 1950s, with an ever-increasing acceleration, the consciousness of the problems posed by the Cartesian dualism was widely diffused through the philosophical criticism of the time. The main nucleus of the criticism was and is the dualistic position itself, the idea that the subject faces an object or the subject world, a subject language. The most significant attempt to demarcate such a position, modern to postmodern, is generally associated with the philosophy of Descartes, even though it's undeniable that postmodernist critics also include other contemporary or prior thinkers in the absurdist position where the pair subject world only reverses terms, without changing perspective.

Would we wanted to define the relevance of the above positions in relation to the signifying mutation of the conceptual metaphor that opposes the rhetoric of semiotics from physics into bio-cybernetic, a mutation betrayer of a change from the narrativity of the matter of a language of the signifier, a reflection on poetics should first of all concern the concept of human being to which the human essence have been attributed by the Cartesian dualism itself.

But to carry out such a reflection we must first clarify what is understood by this philosophical category; therefore it is first necessary to examine, at least with sufficient clarity, what has changed with the attempt to demarcate such a position, modern to postmodern.

3.2 Exploration of Identity and Fragmentation

The experience of fragmentation is central in both classic and modern poetry. In the Romantic era or the period called classic, the poets and writers attempted to subject suffering to composition and to understand humanity. They described people's pain and suffering using metaphors and myths. They sang the greatness of the human soul. But modern thinkers have focused on the early conditions of human beings who play a role in preventing the alien formation of the soul for horrific reasons such as psychological oppression, structural injustices, or individual inconsistencies, and how the wholeness of the soul, personality, or identity is fragmented. In contemporary times, these problems were encountered by globalization, war, getting away from the world of literature, neglecting individuality, etc. The reason for the accompanying discomfort is not only the dramatic change of the industrial era like modern times. Various lengths regarding the fragmentation of the essence formed on the social and political grounds influenced thinkers.

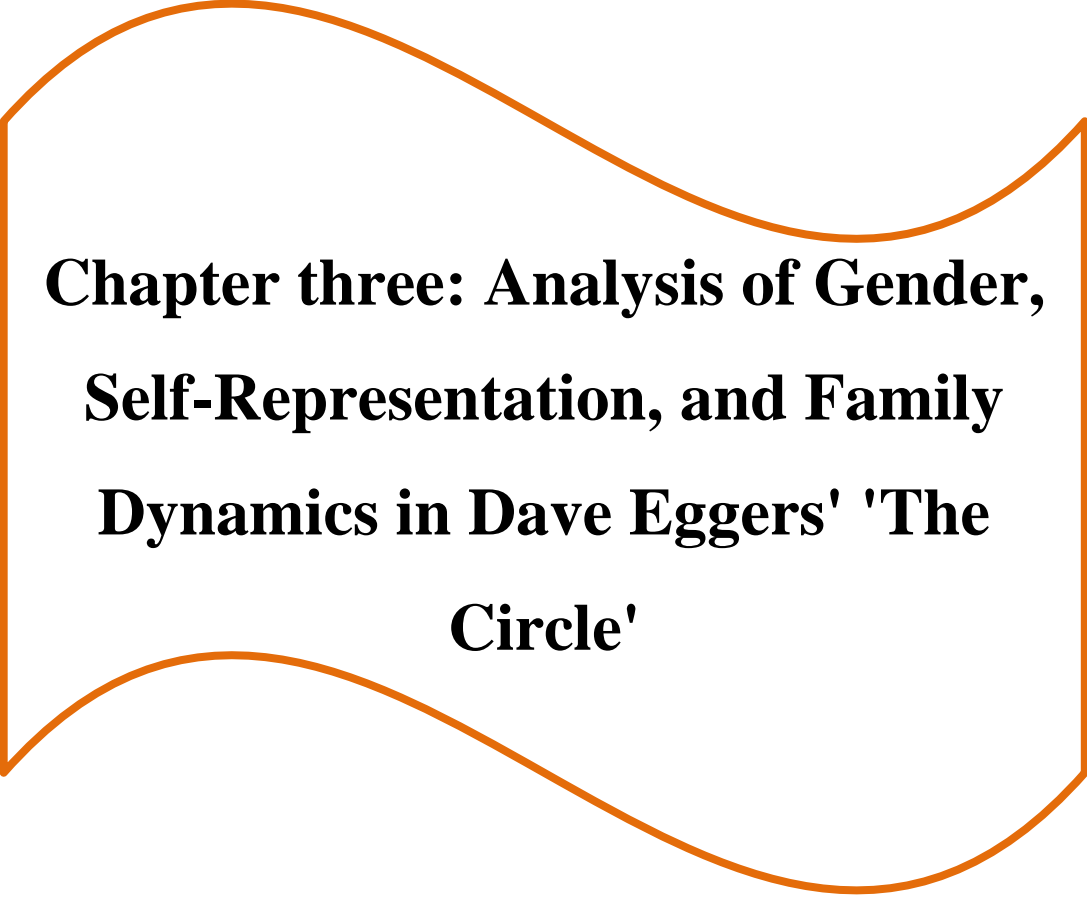
In other words, the differentiation between the "self" experienced by the person and the requirement of the social world, personal values, and feelings is the basic reason for this fragmentation. In the form of mimicking similarities such as monotonous, superfluous, indifferent, conformist attitudes, the individual is both in self-crisis and in the dialectical process. At this point, in order to realize this experience of rupture at the level of the emotional world and to approach their calls from the literary point of view, it would be useful to appeal to examples especially from the field of poetry as being close to human feelings and being filled with the trace of its creation stages. In this context, it would be beneficial to approach self-concept studies with the relevant question: "How does literature see minds, souls, and identities which have been subjected to so many question marks?". In comparability, widespread examples of literature were handled at many points. With poetry, the colorful world is compressed and everything can be explored in the human dimension, the possibilities of humans, the expectations, and the horror. Such a dimension is formed in many literary works. They can be examined as a guide where humans and life around are portrayed from micro to macro dimensions and not exceed contemporary problems but are reflected in

Chapter Two: The Concept of Self in, Modern, and Postmodern

the mirror of the future. In this context, we made use of the fact that poetry did not lag behind and the diverse theme of identities found a place in literature.(Nasrullah,2019)

Conclusion:

In this paper we aimed to demonstrate, explicate, and illustrate the concept of self and this insightful discover reveals a transformation of the self across poetic periods. From the classical era's unified self to the fragmented identities of postmodern poetry, we witness a enormous evolution in how poets represent the human experience. This journey through self-expression leaves us pondering the complexities of identity in our own ever-evolving world.



**Chapter three: Analysis of Gender,
Self-Representation, and Family
Dynamics in Dave Eggers' 'The
Circle'**

Introduction

The present study focuses on issues of gender presented within the Circle and stipulates that there's a problem of meeting the conventional understanding of the novel text of critical pedagogy, which generally works to recognize and work against current sociopolitical normalization. Critical engagement with the book, at least to question, but certainly to recognize its context, is necessary. Specifically, although the novel's conversations surround the important discourse of public political behavior, critique those conversations, and criticize those discourses, most published analyses of the novel provide roles as interpreted as male and female, and higher male to female dynamics remain unfortified from view and unquestioned. The viewpoints from which the characters watch these dynamics are also rarely engaged, and the metrics by which they are measured are congruent with thinking upon coming of nonscientific enlightenment philosophers. Like the characters of the Circle, these centuries worth of attitudes are rarely revisited by critics of the novel and remain a default system of hermeneutics without question or critique.

The Circle belongs to dystopian work of fiction by author Dave Eggers exploring what the next phase of informatization might look like in ideology and practice. The work, set in the near future, presents a world in which few actions are shielded from the view of "the Circle", perhaps the world's most powerful tech company. This workplace is also the primary communications hub of the world, all of which is governed and observed as closely as technically possible by the company's Join Hands. As every job or classroom ever faces the company logo, the Circle leaves no space for escaping company surveillance and, often indirectly, public commentary. The Circle is no benign ruler, and most of the crucial characters make a progression from limited understanding of this technology, are oppositely affected by it, and eventually are entirely devoured by their efforts. The book ends with the destruction of the company headquarters.

1. Background of the Novel

The central focus of this paper is the problem of how to address gender inequality in advanced organizations. Nicely set in a high-tech company called the Circle, Mae's career journey is intertwined with the powerful theme set within a large globally integrated and highly persuasive company. The narrative allows readers to focus on how men serve the needs of power to promote advanced agents and gain the power of their propaganda agencies; however, traditional family values become worthless. While a brief note on how the mentioned male characters are treated and fitted into the picture is representative, a gender

analysis of these complex factions among advanced participants is missing. It is problematic not just for Eggers and the potential impact of its literary readers on women, but also raises voices that are usually missed in narratives of fast-paced technical settings.

The Circle is a speculative fiction piece written about a young college graduate (Mae Holland) who lands her dream job as a Customer Experience Manager at the Circle, an enormous nationwide technology company. In the novel, the author delves deeper into the ideas of the right to secrecy in relationships. The novel was narrated from the perspective of the female protagonist and her journey to becoming a popular public figure that enhances the organization's core values. Little is known, however, about how the novel details male gender disparities. This paper explores the objectives of discussing Eggers's "Fictional" novel. Despite its function as a speculative technology literary work, "The Circle" actually appeals to the gendered interests of people working in this technologized society.

3.The Circle: An Overview

As a textually rich narrative which narrativizes, if not problematizes, the preeminent worldview of the elite technological sector – the hegemony of individualism – The Circle will be a productive focus for our examination of gender, insofar as it is implicitly addressed in the text. The Circle is a sprawling, multi-focus relationship novel which gives equal attention to the emotional and romantic trials of twenty-something tech-digital-humanitarian disruptor Mae Holland and the interpersonal conflicts of their family members as does chronicling a range of personal, corporate, and system-wide betrayals, moral failures, and disasters. It begins with Mae in what is presented as her dream job, working at The Circle, the world's preeminent technology company, a compound meaningfully located in California. A classic disruptive start-up whose business is user-friendly aggregation of individuals' data, there are three forces driving the company: the transparent society movement (as propounded by Circle CEOs Stenton and Ty), the private interests of The Circle's leader, the wise, charismatic, and sexually manipulative Eamon Bailey, and the company's employees' willingness to monitor, track, and manipulate users to fuel the enjoined business-moral-social engineering projects.

The Circle's headquarters are a self-contained world, ordered for the benefit of the employees, replete with hang-out and recreational spaces, yoga lessons, restaurants, hair and laundry services, meeting rooms, and a hospital wing. Mae enjoys full on-campus access to this worker's paradise by being one of the encampmented, and as evidence of the generational (and other) differences between Mae, her semi-retired and often in extremis father, her well-

meaning but deceitful mother, her political exile of a one-time boyfriend Mercer, her failed, disabled friend Annie, and the cast of thousands she goes to work with (for a stage of her journey, at The Circle's campus), it is noticeable how much effort she puts into her appearance, in her near total embrace of the philosophies of not only The Circle but of its leader, the wise and charismatic (but often darkly misogynistic) Eamon Bailey. For all these contemporary trappings, The Circle also partakes of the power struggle, political maneuvering, and spy thriller aspects of *Fifteen Million Merits*, in which Mae herself participates with growing adroitness and calculation, but within The Circle's world, the paradigm of a corporate campus is at its preeminent, nurtured to splendid company ends.

4. plot summary : A Deconstruction of Self-hood within the Advanced Age

Dave Eggers' "The Circle" go through the complexities of self-representation inside a innovatively progressed society with straightforwardness. The story takes after Mae Holland, a later graduate who climbs the corporate step at The Circle, a strong and high quality tech company pushing for radical straightforwardness.

The Charm and Risk of Straightforwardness

At first, Mae finds The Circle's culture fortifying, reflecting her family's accentuation on proficient accomplishment. In any case, the company's unavoidable straightforwardness requires a steady execution of self, obscuring the lines between one's true self and the fastidiously made online person.

The Disintegration of Security and the Divided Self

As Mae becomes progressively settled in within The Circle's belief system, the concept of protection consistently disintegrates. The open broadcast of her father's sickness represents the passionate toll of such straightforwardness. Mae's distress with the broadcasted mischance of a previous sentimental accomplice foretells the potential for control and the misfortune of control over self-representation inside a hyper-transparent society.

The Choice Between Perceivability and Realness

Mae's advancement to the confront of The Circle's straightforwardness activity presents a Faustian deal. Grasping total straightforwardness offers visibility and impact, however it requests the yield of her private life and possibly, the chance to develop an bona fide self.

Frustration and the Seek for Recovering the Self

The open seeing of a savage act inside The Circle smashes the figment of a idealistic society built on straightforwardness. Mae's frustration with the company reflects the inalienable

threats related with relinquishing protection for a fabricated online persona. The novel's conclusion, with Mae trying to change her life exterior The Circle's meddling look, recommends a longing for recovering none true sense of self.

The Circle of the Self: : A Waiting Address

The novel's title, "The Circle", takes on a double meaning. It speaks to the all-encompassing tech company but can moreover be seen as a allegory for the patterned nature of self-representation. As Mae try to create modern associations exterior The Circle's impact, a basic address waits:

4.1 Key Themes and Motifs

In keeping with previous literature that indicates critical engagement with themes found in the dystopian tradition such as control and surveillance, I used the keyword "self" to reveal the most recurring themes that have to do with self-representation and identity formation. As a result of my previous thoughts on motherhood and the birthing of ideas and topics by Mae, I was interested in the keyword "child" as well. An additional favorite and critical term for this particular analysis was "family". After perusing *The Circle* several times, it has become apparent that there are certain key questions—for instance, what it is that ties the company together? Besides, what about other discourses, figures, and other narrative components that stand as the core of the book? At any rate, themes and/or discourses of the family and the market, the self and work, pleasure and pain, motherhood and labor, and gender and "Surveillance Capitalism" abound. One thing I will mainly attend to with respect to a motif like the "child" is which figures specifically participate in the narrative of parentage

5. Analysis

5.1 Hyperreality and Fragmentation: Mae Holland's Self-Representation

One of the critical determinations that stand for *The Circle* to be a hyper-real society is the character representations in the novel. Mae Holland, a young 24-year-old woman and one of the chief characters with whom the novel tells the story, is a reflection of the whole society herself. In hyperreal societies, speculation of critical outsiders and even the doubt of the notion concerning the society is not satisfied. All the citizens are put into the desiring of living such a life. Because all the drawings of life are made up by *The Circle* with notably effective and strong methods, people are indoctrinated and do not realize the contradictions that are hidden in it.

In fact, when clarified closely and put on the stage, a couple of contradictions in Mae's thoughts are already seen. When Annie, a significant manager of *The Circle*, explains that

"transparency, all savings are matters of morality" (Egger,P26), Mae is impressed by Annie's act of opening all his life to the world. However, Mae, who is still skeptical about openness after an incident in which she was trapped into by Annie, of seeing something sexual between them and doubts that she does not want to make it factual. After that incident, when the need for privacy of individuals is taken into consideration, stated by other Circle workers, Mae is unable to figure out what she wants to do about it.

5.2 Gender and the Construction of Self in " The Circle"

Precisely, the end of misogyny remains one of the high points of the story. Mae stumbles across a video of Kalden where she becomes increasingly attracted to his intelligence and ideas

"'There are men,' Annie said, 'and there are women. There are strong men, and there are weak men. There are strong women, and there are weak women.'" (Eggers,P73)

By that she reinforces a binary view of gender based on strength and weakness, potentially limiting individual self-expression. Here, Annie promotes a binary system where gender is defined by traditional notions of masculinity and femininity.

Kalden at the Circle presents a thinking and capable man, and Mae's coverage presents all the listeners and followers of her blog with quite the perfect image of an understanding and perfect semi-revolutionary. Despite the fact that the video remained among those recommended to her by the Circle after its discovery, Mae experiences some form of "betrayal" after she realizes that Kalden is actually involved with the near-monopolistic company and probably has some vested interests in the information he gives her. It is both funny and ironic that the woman who believes that few secrets, if any, should be kept, who actually puts the point across, has difficulty letting go of the secret that is Kalden's real identity after a friend tries to discover the same.

The theme of racism emerges in select character representations, surface conversations and the interactive character reactions. It is clearly demonstrated that individuals of different races have a tendency of not standing together and agreeing with one another. Regarding people of color in the story, Ty, a child from a poor family, attends a Dutch or Hungarian Calvinist or Orthodox school and probably ends up finishing school. Bailey's second-in-command from the company is a person of color and is also a member of the Circle. Male African American protestors are employed to stand around and drop buses that have brought in protestors from outside.

5.3 Feminist Perspectives on Self- Identity in the Novel

The Circle deals with important feminist themes, and Eggers uses them to shape his characters. For instance, Eggers uses abundance in contemporary society to fashion his female characters. Instead of simply being victims of a materialistic world, these women actively navigate it. Consider Mae, for example.

"Mae had a closet full of clothes she never wore, a drawer full of lipsticks she never used, a shelf full of shampoos and conditioners that all smelled vaguely of regret."(Eggers,P10)

This quote about the abundance surrounding Mae, but it also suggests a sense of dissatisfaction, hinting at a deeper exploration of self beyond material possessions.

Eggers redefine traditional feminist portrayals by depicting women in powerful positions who might be seen as antagonists. However, Eggers goes further by depicting modern women who, in traditional feminist art, would be viewed as villainous (like those females who seek to hurt the heroines). In conjunction with this, the novel's critique of corporate culture is directed primarily at the women who make up the Circle. We shall be looking at the representation of Art, Stenton, and Kalden's counterpart to study the gender demographics in the ultra-modern corporate culture which decides the fate of the world.

Again, to take up on Atwood, imagine a simple, clean, stately, modern edifice – let's say a large corporate office building – situated in a relatively isolated area of wilderness. The structure is masonry, steel, glass, the latest in inconspicuous building materials. When an industry representative or an official from the regulatory agency arrives to see how things are going, they're driven to the entrance, deep in the middle of one long glass face, and there they are ushered into a luxurious, aseptic reception area equipped with potted plants and green watering jugs, cool bottled water, biscotti. From this reception area, they are taken through a series of highly selective security checks, on a journey that takes them along several miles of inside perimeter roads, until they reach a swale of sage, brush, cactus, manzanita, and wildflowers. They are then taken to a granitic outcrop, a viewing stand high above the threatened wilderness area, to which a volunteer shuttle bus has transported them.

5.4 Annie as a Symbol of Gender Dynamics and Self Perception

Gender is another issue that Eggers broaches in "The Circle," and he does so compellingly through several different characters. As with Kalden and his part in the circle, one must also contend with Annie's character. Gender roles and the perceptions of those roles from others are part of the backdrop of several characters in the text. Mae is an example, although her struggle is more with remaining childlike than it is with being a woman. Despite being female, she is often depicted as the embodiment of the child. The internal struggle Mae faces

centers around her youthful side and her place in The Circle. This struggle revolves around a pair of decisions. One involves Mae's employment and what she will do to acquire or maintain her position in The Circle. A lot of the book makes it sound like she only knows how to do ads. The importance she places on innovation in the ad sector suggests that this approach is her best chance of staying with the firm. However, Mae also struggles against how far the company is driving her, and she's disturbed by others' implied willingness to step over her on the journey.

Annie provides insight into the kind of societal pressure and parental pressure that both back Mae's decision as well as her own fear of 'failure.' While Annie embodies a certain image of female power within The Circle, Mae struggles with finding her place in this hyperreal world.

"Mae wanted to be special. Special like Annie. Special like Mercer."(Eggers,P112)

This means Mae's admiration for powerful figures like Annie, but it also suggests a sense of insecurity and a desire for external validation.

The behaviors designed by The Circle—things Mae thinks she must do to survive in the company; her compulsion for constant check-ins, writing about her thoughts, and keeping the majority of them broad and supportive of the company while distracting from her own work—are only successful because The Circle robs its employees of a sense of self-worth outside the parameters of the organization. From her standpoint, Mae sees no available compensation for loss of privacy.

5.5 Portrayal of Family: The Impact on The Self within" The Circle"

In many novels, the family unit seems to be indispensable to the character development and to the story. It's the same in The Circle; however, Eggers explore the family membership of the characters in his novel. Not as only character but as project where Mae's family becomes a test case for The Circle's "Communitas" project. Their experience is the manipulation of family dynamics for corporate gain.

"They were going to implant chips in everyone...track their every move, their every conversation...This was the future, and Mae's family was the test case."(Eggers,P182)

belonging to an in-depthly displayed family is Mae Holland, whose family acts as a standard for the Circle's new project, 'Communitas'. Therefore, the family is used to extract diamonds implanted in their house members' bones and replace them with a small chip.

The family then uses their new privilege of circleness to gain the upper hand in Mae's personal life. However, all of this information being daunted on Mae by the Circle presents a portrayal of family being just a flaw, which it's not. But in today's world with the internet,

schemas of perfect families being displayed, it's easy to believe the lies that are being told both about the family and about other things.

5.6 Family Dynamics and the Evolving Self

The treatment of family bonds appears only to be partially visible in "The Circle". While a broad array of opinions is expressed by the characters about the interference of the company in private life, specific examples illustrating a disruption or beneficial influence of the Circle on families are only underexplored. The reader knows about the multiple volunteers being part of the innovation of LuvLuv, which provide aid to the needy in the US, but never encounters the families that apply for the assistance; their privacy is protected. Additionally, despite constant surveillance of the life of those involved, the reader has no insight into abusive situations that might benefit from the interference of supervising mechanisms associated with employed working family members. Due to lack of exploration on family disruption exists, there are hints of The Circle's potential influence. But only the constant monitoring could, theoretically, identify and address abuse within families.

"But what about, like, families?" Mae asked. 'Isn't that, like, an invasion of privacy?'"(Eggers,P15)

While Mae is concerned about The Circle's impact on family life, but the answer remains unclear.

The first reference related to the role families play in the lives of the employees and the benefits of the Circle to maintain or disturb those relationships is made early on in the book. One of Mae's close friends, Anne, expresses a positive judgment about her time spent with her Circle-provided family. Due to the choice of the services against the numerous options provided for all aspect of her life starting from the moment she arrives at the campus, Mae's Circle family has good ratings and Anne has the freedom to perform different activities without any issue with her daughter.

6. Summary and Implication :Summary of Key Findings and Interpretations Related to the Self

The analysis of Egger's The Circle therefore contributes to present discussions in digital studies, public relations and privacy and media law. The spread and increased possibilities for public communication and social interaction are well recognized challenges to established legal frameworks as well as traditional moral and professional standards such as general

professional doctrines of journalism as well as software creation, operation and marketing. There is ample ongoing discussion concerning the appropriation of software processing algorithms by individuals and groups often organized as corporations or as publicly funded beneficiaries of taxpayer-funded programs. The unlicensed online storage of large volumes of personal communication and innermost thoughts and beliefs, often inaccurately characterized by the term "knowledge" on whose value operating profits are obtained, forms a particular challenge in the discussion on governance. This study contributes in particular to the debate on the value and appropriateness of real-time online disclosure of self-portraits intended to allow recipients to look at, not just superficially interact with, who the individual protagonists can purportedly present or wish to be realized.

In addition to valuing human reason and human rationality on topics that go beyond merely whom people are and what they do in tangible form, such as what they can do and understand, The Circle suggests that present ongoing developments in the employment of algorithms and an increasing reliance on public communication and increased public scrutiny allow for and perhaps demand representation of ever more facets of an almost universally good nature of humans due to human capability and potential. The Circle highlights confluence or identity of individually and publicly available information, however at the same time making quite clear that this what is shared depends on the choice of individual protagonists and hence that it remains an expression of the identity.

Based on qualitative analysis, the present study suggests that Dave Eggers's 2013 novel *The Circle* references a historical as well as existing trend of increasing possibilities for and the relevance of individual self-presentation and exploration. Furthermore, this practice is deeply unique and complementary to the unique facet of human rationality, referred to by Thaler as "economics".

In social interactions, most functions are linked to reactions of others by monitoring the responses of onlookers. As research on employee self-identity in digital environments revealed, 'this is increasingly a representation that is made in virtual spaces and mediated through technology'. However, research findings suggest that work-related interactive digital tools redirect gazing and communication from the private towards the public self. This is congruent with Goffman's later work, which acknowledges the application of the performative self and masks to the aspects of self that are seen by the world in the digital age. The audience for self has become public and numerous in digital environments. Furthermore, in the digital environment, the self has acquired features like control, customization, and choice of avatars in gaming and social networking spaces, as shown in the study of digital representations of

self in virtual spaces. In conclusion, research into employee self-identity in digital environments found a growing, visible presence but a compacted self in the reception of social media.

The meaning of the portrayals identified was given by referring to research literature findings about employee self-identity in digital environments and society. At the center of employee self-representation is the question 'Who am I?' Self-exploration and knowledge about personal identity can mainly be gained through reflected appraisals, in particular the imagined response of others. Goffman has argued that a reflective self is discovered, created, and maintained through imaginary reflections of 'the reactions others are likely to give as a consequence of one's projected acts or assertions about oneself'. Individuals engage in self-presentation to others, but they also engage in self-representations to themselves, or private audiences. Self-representation of identity to either an actual or an imagined other is an inherently social activity, involving the negotiation of meaning and our sense of self.

6.1 Implications for Further Research on Self-Identity in Digital Environments

Information about authors and links to collections of their works or other related information are incorporated into the user bookcase. The amount of information about a particular author is indicated by symbols, and the style of this display of information is adapted to the individual design of the publishing house. RuntimeObject displays creation type adjustable by the used graphical interface (Image, Video, Text, ArtWords, ArtVideo, ArtAudio). The user bookcase uses modern browser capabilities. The reader can transform their personal impression to text, the author writes and chooses pictures, and the user and the author receive immediate access to them (however, each group only sees what they need).

The current study explains and demonstrates a multi-method, multi-layer approach to analyze self-representation by singular agents in verbal and visual texts. This was used in a close reading of the narrative techniques of deictics (the use of words such as 'I', 'we', 'yours') and deixis (references to persona within texts, such as photographs, summaries of qualifications, etc.) employed by McSweeney's, a publishing house and a peer of Dave Eggers, in the creation of its portal. The 'communication level' of this user bookcase develops the user organization levels' relationship between the publishing house and its authors, as well as author-readers, and reflects the ideological position of this company: the authors are seen as stars whose names will appeal to the reader. (L Berggren – 2020)

6.2. Implications of The Circle Novel's Themes on the Self in Contemporary Society

The circle novel presents challenges related to individual self-awareness, and for these reasons, findings are important for education and society. Enhanced self-awareness and the ability for self-representation should be among the natural educational support aims. Furthermore, sustainable sense-making activities and co-inquiry questions should inspire educators for the purposes of reflective life in contemporary society in which digital omnipresence is quite likely given the loss of authenticity in The Circle's manipulation of information and the pressure to conform create a hyperreal world where authenticity is difficult to maintain. This echoes the rise of "fake news" and the curated online personas that dominate social media.

"'You're not invisible,' Mercer said. 'We can see you. And everyone else can see you too.'"(Eggers,P11)

In today's world, the pressure to present a perfect online self can lead to a loss of authenticity awareness needs to be encouraged and insight for how data practices, behavioral, psychological, and emotional tendencies are affected through the appropriation of personalized AI agents. Such students need to develop not only ethical and moral actions but also the responsibility for personal and societal challenges. Opportunities for students to ponder and rethink about their sense-making practices should be encouraged. Thirdly, specifically demonstrating how personalized AI agents can enhance different views and self-representations is definitely a topic to be addressed in order to prompt deeper design discussion and the purposeful creation of acceptable personalized AI device interactions. Finally, due to the fact that discourses of information and communication technologies usually adopt a vision of solving and transferring personal development issues from individuals to devices, research initiatives related to enhancing the self-reflective qualities of students and educators engaged in digital activities need to be stimulated.

The theme of self-representation, as well as other ideas presented in the novel by Dave Eggers, find reflection in contemporary culture and society. The study of which can open a pathway to understanding social processes and issues. The analysis of those ideas and the comparison to those depicted in other literary works and with different epochs of human history also allows questioning the interactions of individuals in digital environments and positively affects both society and the individual by promoting thoughtful use of available technologies in digital practices and simultaneous enhancement of self-awareness. All those reasons make the findings important outside of the circle novel research, importance that can be constantly expanded, as the uptake of digital technologies and practices has boomed and is likely to considerably grow in future years.

Conclusion

In closing, this chapter has served as a critical tool through which to examine the portrayal of gender, self-representation, and family dynamics within Dave Eggers' "The Circle". Our analysis, focusing on the characters and their interactions, identified a complex interplay between societal pressures and individual struggles in a hyper-transparent world. The characters' journeys highlighted the tension between conformity to the expectations of "The Circle" and the desire to maintain a sense of self. Like gender representation, e.g., "Mae's initial embrace of transparency clashed with her discomfort over Kalden's hidden agenda"

Furthermore, the analysis of family dynamics in "The Circle" exposed the potential for technology to disrupt established e.g., "as seen with the implantation of chips in Mae's family". These findings show how technology shapes self-perception and interpersonal relationships.

Ultimately, this chapter has shown the importance of critical engagement with the narratives presented in contemporary fiction. By dissecting the world Eggers he crafted, we can understand the work presented by our increasingly digital world. This analysis not only sheds light on the complexities of self-representation in the digital age of "Dave Eggers" but also serves as a springboard for further exploration of these critical themes.



General conclusion

General conclusion

General conclusion

The work focused on the exploration of Self-Identity, gender dynamics, and illustration within the context of Dave Eggers' novel "The Circle." Through a multidimensional analysis psychological perspectives, ancient philosophies, Western philosophical views, and literary interpretations, our dissertation thrive in the complexities of self-representation and gender roles in the contemporary digital age. By tracing back the evolution of self-concept from diverse cultural and philosophical standpoints, encountering the portrayal of self in poetry across different eras, and analyzing the gender dynamics and technological influences depicted in "The Circle," our humble piece addresses profound questions surrounding identity formation, societal constructs, and the impact of technology on individual autonomy. The significance of our research lies in its interdisciplinary approach to figure out self-perception, societal norms, and technological advancements. By bridging psychological theories, ancient philosophies, literary interpretations, and contemporary societal critiques, our dissertation offers a holistic exploration of how individuals construct their identities within an ever evolving digital place . Additionally our focus on gender dynamics and the portrayal of self in a technologically developed society to reach the issues related to power dynamics, surveillance, and the reshaping of social relationships in the digital era.

Intially The chapter one sets the base for the dissertation, by exploring Self nature from psychological, ancient philosophical diverse approaches, and Western philosophical perspectives, contrasting the Western individualistic and Eastern relational views.

To show the contrast between the concept of the self in many cultures and philosophies, and tracing the dynamic essence of the Self from different regions (India, Egypt ,Mesopotamia, Greece , Rome) to cover all angels and in the same time capturing the progression from pre-Socratic philosophers to Greek luminaries and noting differences in individuality and relational identity. Further it emphasise Eastern philosophies, such as Confucianism, Buddhism, and Taoism, which enhance the understanding of self- identity in different cultural contexts.

Chapter 2 - Key Themes Explained:

From a literary lens we observe the portrayal of self through different eras, from Classical to Modern and Postmodern, focusing on the evolution of self-representation. Which also allows to bridge the gap between philosophical ideas and their real world expression.

General conclusion

In addition the chapter demonstrates the Unified Self in a Divine Order theme in Classical Poetry, in (Shakespearean Era): The Unified Self in a Divine Order Theme: the poets depict a unified, divinely connected self acting within a defined moral framework. The self finds meaning and purpose within a larger cosmic order. further explanation : John Donne's "Holy Sonnet 14" embodied this theme. The speaker, battling illness, sees his body as a "frail and crazy cage" but finds solace in his connection to God: "Since I am comming to that Holy roome, Where, with thy quenching thirst, Thou wilt receive My Soule, which then can scarce begin to live." (Donne, 1633) Modern Poetry: The Fragmentation and Questioning of the Self Theme: Modern poetry reflects the social and philosophical shifts of the 20th century, portraying a fragmented and questioned self. The rise of industrialism, world wars, and existentialism contribute to a sense of alienation and self-doubt. Illustrated by : T.S. "The Hollow Men" this piece represent and exmplifies the theme. The poem opens with the chilling lines, "We are the hollow men / We are the stuffed men," reflecting a sense of spiritual emptiness and self- absorption. (Eliot, 1925) Postmodern Poetry: Deconstructing the Self Theme: Postmodern poetry , engage in a deconstruction of self. Influenced by ideas like anti-Cartesianism (questioning the mind-body dualism), postmodern poetry is more about themes of fragmented identity and the constructed nature of the self. best illustrated : Consider Charles Simic's "Dementia." This poem depicts the breakdown of selfhood through fragmented imagery and shifting perspectives, reflecting the loss of a unified self in the postmodern world. (Simic, 1992)

All together shape historical and philosophical and societal shifts that have influenced the picture of self in poetry over the centuries

Chapter 3 : Gender and self Representation in "The Circle":

The critical Analyses and the strong examples from closure we provide the integration of this novel themes and dynamic representations , through the Social Constructing Theory to continue focusing on how advanced technology impacts self-representation, family dynamics, and gender identity within a hyper-transparent society. Identifies key findings such as the loss of individuality due to transparency policy

According to the quote "Transparency, all savings are matters of morality" (Page 26) by Annie is one of the Circle's ideology of complete openness, which Mae initially embraces without hesitation., the promotion of a specific brand of femininity by The Circle, and the disrespect that tears the traditional family structures. Aid examples from the novel like quotes and character struggle and under the pressure just to explain the problem effect of advanced

General conclusion

technology and the burden of it that impact gender roles, power dynamics, and constant surveillance within the narrative.

Lastly, examination of self-identity, gender representation, and illustration in "The Circle," contributes to the academic discourse surrounding identity studies of social relationships in the digital era and offers a important insights in many ways in which technology influences identity formation, challenges traditional narratives, and redefines notions of self-identity in contemporary society. Ultimately, for further exploration researchers may explore how masculinity is depicted and challenged by technology in the novel, giving attention to male characters struggling with self-representation. Investigates the interplay between gender, power, and surveillance, examining how gender roles are utilized by The Circle to maintain control over their employee.



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المخلص:

تبحث هذه الأطروحة في مفهوم الذات داخل الأدب مع التركيز بشكل خاص على رواية ديف ايجرز "ذا سيركل" (2013). باستخدام النقد الادبي ونظريات تشكل الهوية الذاتية ،توفر القراءة الدقيقة للرواية بعض النقاط البارزة حول موضوعات مثل الجنس ، ديناميكيات السلطة، هوية الذاتية، والعصر الرقمي مع التركيز على كيفية تصويرها في الرواية. تظهر الدراسة كيف أدى التقدم التكنولوجي إلى حجب وتغيير الهويات الحقيقية للناس. وبالاعتماد على الفلسفات القديمة والروايات المعاصرة، تلقي هذه الدراسة الضوء على تعقيدات مفهوم الذات في العصر الحديث. تسلط النتائج الضوء على الطبيعة المتغيرة لتمثيل الذات في العصر الرقمي وكيف تؤثر على تصورات الهوية.

الكلمات المفتاحية الذات، هوية الذاتية، الجنس ، ديناميكيات السلطة، العصر الرقمي، الفلسفات القديمة.