

**PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH**

**AMMAR THLEDJI UNIVERSITY - LAGHOUAT
FACULTY OF LETTERS AND FOREIGN LANGUAGES
DEPARTMENT OF ENGLISH**



**The Construction of Personal Identity through Internalizing Societal
Norms**

Case Study: The Protagonist in Kurt Vonnegut's The Sirens of Titan

**A dissertation submitted in partial fulfillment of the requirements for the degree of
Master in Civilization and Literature.**

Candidate:

Bendouma Noureddine

Publicly defended on: June 6th, 2018

Before the jury:

Mrs. Hachani Sihem

President

Mrs. Touhami Ibtissam

Supervisor

Mr. Aribi Ibrahim

Examiner

Academic year: 2017/2018

Acknowledgment

I wish to express my deepest appreciation to all those without whom this dissertation would not have been possible. I am forever grateful to my teacher and source of inspiration, Mr. Kourdourli Abdelkader, may Allah grant him a fast recovery.

I would also like to express my gratitude to my supervisor, Mrs. Adi Touhami Ibtissam for making me walk the extra mile, and for her guidance, encouragement and engaging thoughts and ideas.

Furthermore, I would like to acknowledge with much appreciation the crucial role of all our teachers, and a special thanks to prof. Afkir, who helped us assemble the parts and tie the knots, for his commitments in work, and the effort he had made.

Abstract

This study aims to recognize the factors which are responsible for constructing a person's identity. It also attempts to tackle the problem of personal identity from a different perspective, which is the construction of personal identity throughout the interaction that one is exposed to within a society, not neglecting the ability of a person to reason, criticize and take matters on one's own hands. Consequently, this study aims to investigate whether or not social norms are the reference to the identity of a person in relation to Kurt Vonnegut's work: *The Sirens of Titan*, and specifically the protagonist of the novel, Malachi Constant/Unk, whom, throughout analysis, will either prove to have his identity constructed by external factors (i.e. Social norms) or by other factors which seek to be explained.

TABLE OF CONTENTS

Acknowledgment	I
Abstract	II
TABLE OF CONTENTS	III
GENERAL INTRODUCTION	1
CHAPTER ONE: SOCIETY AND CONSTRUCTING PERSONAL IDENTITY	14
Introduction	14
I- Personal Identity	15
1. The Problem of Personal Identity	15
2. Personal Persistence and Continuity of The Self.....	17
2.1. The Brain Criterion in Identity Formation	18
2.2. Memory: An Instrument for Insuring the Persistence of Character	19
3. Rene Descartes’s The Mind-Body Problem	22
II- The Social Contract.....	23
1. Family as the Epitome of Society.....	25
2. The Laws Abiding Individuals in Society.....	26
2.1. Man as an Undivided Part of Nature and The Claim for Order	27
2.2. Trading Natural Freedom for Civil Freedom.....	28
3. Conformity as a Result of Interaction Within the Group	29
4. Typification as Means to Make Social Relationships Possible	31
5. Society’s Influence Over the individual	33
5.1. Social Norms as a Determiner to the Way People Should Behave.....	35
5.2. Following the Herd and Losing Individuality.....	37
5.3. Mind, Self and Society and The Physical World.....	38
5.4. Mind as the individual Importation of The Social Process.....	39
6. The Looking-Glass Self as a Mechanism to Form One’s Identity	41
6.1. To Form My Self-Concept.....	42
6.2. The Sideline of Emotions as a Consequence to Internalizing Social Norms.....	43
6.3. Other People’s Influence Over the Self-Concept of The Individual.....	44
6.4. The Individual’s Existentialism Experience Within the Group.....	45

6.5. The Interpretation of the Social Interaction by Means of Finding and Making Oneself	46
Conclusion.....	47
CHAPTER TWO: THE IMPACT OF SOCIETY ON THE CHARACTER OF MALACHI CONSTANT	48
Introduction	48
1. The Sirens of Titan and the Science Fiction Genre.....	49
2. Vonnegut’s Criticism of The Postmodern Society.....	50
3. Inwardness Explored in Kurt Vonnegut’s Work.....	51
4. The Deprivation of One’s Uniqueness and Distinctiveness.....	52
5. Winston Niles Rumfoord as a Symbol of Social Determinism.....	52
5.1. Existing Under Binding Control and the Purpose of Existence.....	54
5.2. The Path Rumfoord Sets for Malachi Constant.....	55
6. Rumfoord’s Revelation and the Influence Over the Persona of Malachi Constant	57
7. Constant’s Privileged Life and Its Effect on His Character	59
8. Malachi Constant and The Absence of The Father	60
9. The Emergence of a New Persona	61
Conclusion.....	62
CHAPTER THREE: SOCIAL INFLUENCE OVER THE CONSTRUCTION OF THE PERSONA OF UNK	63
Introduction	63
1. The Shift of Character: From Malachi Constant to Unk.....	64
1.1. Unk’s Birth and The Absence of the Past Self.....	65
1.2. Unk’s Loss of Memory and the Strive to Find Oneself.....	66
2. The Features of Change in the Characters of the Novel	69
2.1. The Renewal of Purpose in Life as a Result of Dedication to Others.....	69
2.2. Unk’s Mechanical Drive to Reunite with His Wife and Son.....	71
2.3. Beatrice and the Discontinuity of Character.....	72
2.4. Unk, a Victim to Ill-Fated Circumstances.....	74
3. Society’s Influence Over Malachi Constant / Unk.....	75
3.1. Malachi Constant and the Social Contract.....	75
3.2. Unk and the Social Contract.....	77

4. The Criteria in Charge of Internalizing Societal Norms and Constructing the Self-Concept	78
5. Unk: The Husband and The Father	79
6. Findings	81
Conclusion.....	82
GENERAL CONCLUSION.....	84
BIBLIOGRAPHY.....	89
WORKS CITED.....	89
WEBOGRAPHY.....	92
Appendix A	93
The Sirens of Titan Summary	93
Appendix B.....	98
A Brief Biography about Kurt Vonnegut Jr.	98

GENERAL INTRODUCTION

The problem of personal identity baffled many writers and philosophers throughout history. The answer to such a problem is not as simple as it may look. The difficulty in answering the types of questions which are resulted from the problem does not lie in the lack of answers, but in the fact that there are no fixed criteria in answering them. This lack of consensus committed the philosophers' and thinkers' endeavors to scaffold on the endless mountain to reach the truth, which is beyond. The problem of personal identity attempt to examine the very nature of human beings, by means of trying to find out what features help recognize a person as who he is, apart of the common features which all human beings share. Yet, that does not mean that there are conclusive answers, because the problem of personal identity is still a problem, and that means it is an issue which is very difficult, or perhaps impossible to solve, due to the lack of consensus and common reasoning. This problem takes off from the grounds that a person is the general picture of many components working side by side to produce such a person, distinct from any other. These components are material and immaterial, such as: body and mind, attitudes and behaviors, physiology and psychology of a person, adding to them the interference of external components such as the impact of society, religion, government...etc. Thus, the problem resides in asking what criteria is responsible for identifying a person as who he is, and not someone else, taking into consideration the fact that people change over time, and it is hard to keep track of a person's identity.

Society is where people live with one another in a manner which is organized and wherein all individuals play roles as brick stones shaping a grand body. In this structure, individuals interact and socialize with one another, hence they form bonds which come in multiple forms, be it family, friendship, work mates, ruler, ruled... etc. The need demanded that in order to keep order and balance in society, rules had to be followed, so that nobody will

trespass the others' rights, and in turn, one's rights are guaranteed. This cooperation and division of rights and duties in society made people feel comfortable, and belonging to a society is what everyone hopes for, due to the undeniable truth that one's protection of rights are guaranteed from within society and not without. The social contract is a figurative expression which, on a basic level, means that people living together in the comfort of society, have to be abided by rules in order to distinguish the human society from the animal wildlife, where the predators have the upper hand over the preys because of their integrated abilities. This kind of animalistic trespassing was the reason humans needed to follow a code, a contract which serves as a reference to all which is acceptable and unacceptable in society, and what rights must one have, and what duties must he perform.

There are no matters of dispute upon the truth that society plays a substantial role in shaping the individual's identity throughout the values and the moral codes all the individuals within a society agreed upon. Installing these morals and values comes through the stages of accepting and internalizing what society has got to offer, because it is imperative that a person thinks of his society as a reference, and if not, then there will be a loop in the circle, and the act of acceptance will be interrupted, resulting in the abnormality of rebelling against society. Ever since a person comes to the world at birth, he becomes in constant contact with people around him, and whether these people form a good or bad influence, there is no denying they will have an influence. Personality is the result of the accumulation of interactions which a person comes face to face with, and the standard becomes the norms derived from such interactions, thus resulting behaviors and attitudes accordingly. In a direct or an indirect manner, a good or a bad way, society impacts each individual living within, no matter how hard they try to act against it. (Rousseau, 1762)

Yet, no one disagrees about the fact that the individual possesses his own perception of the world in general, and of society in specific, and ability to dissect matters by his own throughout a mental phase. The human mind is made in a manner which enables it to take data and information and analyze it in a so-called rational way. This is to say that humans, unlike machines, do not only receive raw data, and produce it as it is, but they receive, analyze, criticize, scrutinize, transform, produce and act upon given data. This unique feature of the human reasoning is responsible for the diversity in human behaviors and attitudes had they been put in similar social circumstances, resulting not only different human reactions, but also different humans. Society's interference with a person, in shaping one's personal identity, is therefore limited, because there is no direct interference, as there lies the human reasoning, and the mental phase which associates with responding to circumstances based on what the individual thinks of the situation, which may differ from others'. (Cooley, 1902)

Kurt Vonnegut Jr. is one of the postmodernist writers who seek to understand the human condition, and the meaning of life in their writings. Although he is famous for favoring the science fiction genre and the dystopian fiction as common atmospheres and themes in his plots, as is the case with almost all postmodernist writers, Vonnegut blends the beauty of fictional, futuristic worlds with satirical, unexpected plots, and unorthodox, unexpected characters all together to create beautiful pieces of writing. His most famous works include: Slaughterhouse Five, Cat's Cradle, Player Piano and The Sirens of Titan, all of which have common things within, such as the Tralfamadorian universe and characters that play substantial roles in some of his works, and secondary roles in others. One of Kurt Vonnegut's earliest novels is The Sirens of Titan, a work which can be considered the embodiment of the postmodernist era, due to the fact that it explores the human condition in the postmodernist times, and how the human self

had changed drastically, since humans no longer care about one another as they had before, and eventually become self-centered.

The Sirens of Titan attempts to delve deep into what makes humans who they are, a question although was asked and explored by many philosophers that came long before Vonnegut was even born, yet it stays unique in trying to take the expedition to find oneself farther than any other had attempted. In order to travel in the unfathomable journey to find out oneself, Vonnegut had to cross boundaries and go farther than anyone else had to go, by means of truly figuring out the question which baffled the philosophers and thinkers before him: who am I? The exploration of this question made Vonnegut take his characters on literal journeys to themselves from within and from without, creating vivid pictures of what humans can be in their best and worst, lightest and darkest moments, and along the way discovering the true power which lies in humans themselves and the bond which gathers them together. Vonnegut also draws a picture of the human's unstoppable confrontation with the true meaning of their existence, and by means of understanding the meaning of existence, he made things clear that in order to comprehend why do we exist, we must first understand who we are, and what makes us who we are. This prioritizing sequenced The Sirens of Titan into two main dilemmas that seek to be resolved, producing an anguish sensation as to whether or not the characters at hand find a resolution and peace of mind at the end of the story, making Vonnegut successful in placing his readers in the position of his characters, as his characters and his readers have the same thing in common, which is trying figure out the same answers.

Change is the most constant thing in the lives of every person in the world, and Malachi Constant is no exception, because his path in life was confronted by various events that helped shape a distinctly and an entirely new person. Societal norms had a great impact in constituting the way Malachi Constant had become.

Malachi Constant is the protagonist of *The Sirens of Titan*, as the novel tracks the life of this character and the changes he went through in the course of his life, until his death. The novel captures the moments of the person with respect to the characteristics which help in the alteration of the attitudes, behaviors and even the persona of Constant. It is a rather concrete thing that readers feel a great change in the character as he goes on with his life's ventures, and events that were at times sourced from his inner acceptance and free will, and at others from outer circumstances and the fact he is being determined by things he cannot even comprehend. The paradoxicalities Vonnegut presented in the novel were the roots for the unsettling haze which consumed most of the characters as they find themselves in many predicaments, free will vs. determinism, inwardness vs. outwardness, society vs. the individual. The events and people Constant went through and met throughout the story were in charge of producing a complete new person, stripped from the old self as it were.

Societal norms are but criteria which society dictates should be implanted within an individual belonging to that society. Malachi Constant is no exception, as societal norms can be the hidden reasons to the change he went through, and throughout internalizing these norms, Constant may become the individual required by a certain society to which he belongs. Society's way of making people adequate to be members in it lies in the power which is generated by the individuals themselves living in that society. A better way to describe this is that people were responsible for creating their own organized form of living, and in return this organized form was responsible for ruling them and making them abide to the things coming from it. The organization of people by means of making life more tolerable does not conclusively mean that people become passive machines that follow a planted-in code and cannot strictly have glitches in a manner they become out of the script. The nature of human beings dictates that they be rebellious against any orders, be it human-set, or perhaps even divine. This nature that all

humans share with no exception is the drive which makes them question everything that has been given to them, questioning even the rules which were set by society. The distiller is the human mind, and the standard is the human reasoning. It is the reason beyond the diversity of human thinking, resulting different humans with entirely different personalities. In *The Sirens of Titan*, the protagonist, and at the first third of the novel, goes through a change of persona which can be seen as an alteration on the level of psychology, because his behaviors and attitudes of the past no longer existed with the emergence of the new person which appears at the end of the novel's first third.

The significance of this study is that it attempts to combine many philosophical and sociological theories, and throughout analyzing them in reference to Kurt Vonnegut's novel, it may conclude at filling a knowledge gap of whether or not the identity of the protagonist in the novel is shaped throughout internalizing societal norms or not. This study aims to identify what criteria are responsible for constructing one's identity. It also attempts to tackle the problem of personal identity from a different perspective, which is the construction of personal identity throughout the interaction that one is exposed to within a society, not neglecting the ability of a person to reason, criticize and take matters on one's own hands. Consequently, this study aims to investigate whether or not social norms are the reference to the identity of a person in relation to Kurt Vonnegut's work: *The Sirens of Titan*, and specifically the protagonist of the novel, Malachi Constant, whom, throughout analysis, will either prove to have his identity constructed by external factors (ie. Social norms) or by other factors which seek to be explained.

The main purpose of this study is to address a main question which in turn is divided into sub-questions by means of narrowing down the study into purposeful, intended direction. The questions are as follow:

The main questions:

- How is the identity of a person constructed through the social contract?
- Does society have a role in shaping the identity of the protagonist in *The Sirens of Titan*?

This is to contemplate the behavioral changes of the character, and those changes related to thought and action, which is to say in reference to personal identity.

The sub-questions:

- How is the protagonist presented before and after having his brainwashed?
- Can it be said that a person is identified throughout his place and the role he plays amongst his fellow men within a society?
- Is it possible that changes which occurred on the behavioral level of Unk (Malachi Constant) are due to societal norms?

The research questions intend to diminish the circle of study into a measurable zone, which enables the research to be handled in a more efficient way.

The hypotheses for this study are provisional attempts to answer the research questions prior to answering them throughout profound research which will be undertaken, and analysis which will be conducted in the main search paper.

Society influences a person by internalizing the values and the attitudes of the group to which that person belongs. Throughout installing these values, a person becomes an indivisible member of that group due to the fact that he will be a small copy of his group/society. Society influences its individuals in manner which is indirect, as it does not obligate its members to act and behave in a certain way. A person possesses a mind which is able to criticize all that has been given to him. It can be said that a person can be identified by the role he plays amongst

the group. He is thus recognized as such, and the power of the group ensures he behaves in that same manner for his entire life.

The protagonist in the novel, *The Sirens of Titan*, is presented as two different persons, at first as Malachi Constant at the opening third of the novel, then as Unk once the protagonist reaches Mars. These two different personas, although belonging to the same body, are unlike one another, so it is safe to say that Malachi Constant became an entirely different person. The change Constant went through is due to the fact his memory had been wiped out once he reached Mars. The behavioral changes which occurred on Unk after having his brainwashed were entirely due to societal norms. When he used to be Constant, he had neither any friends, nor any relationships which tie him to other people. But when he became Unk, he was in touch with a friend, a close friend, as well as he became a father to a son named Chrono, and a wife named Bee. This contact with people made his reckless and thoughtless behaviors change, because after the memory wipeout, he was bound to other people whom were important to him.

This study targets to discuss the influence of society over the individual, and the role this influence plays on constructing the individual's identity, which comes through interaction within the group. The individual's own perceptions about the interactions which take place with other individuals is another determiner in shaping his identity. This will be also explored in the protagonist in Kurt Vonnegut's *The Sirens of Titan*, as the character goes through many changes, which eventually lead him to become a different person from the one he used to be. The research will examine whether or not the change in the attitudes and behaviors of this character is due to internalizing societal norms, by means of forming one's identity.

Each person has a distinct identity, simply because he thinks of himself as himself in different times and places (John Locke, 1999). Conflictingly, Brian Garret argues that each person possesses a mind, and yet the mind is not always conscious, and therefore a person in a state of a coma or sleeping is still a person (Brian Garret, 1998). Thus, the problem is raised as to what makes a person who he is, because if we talk about the physical or the mental features separately, we will inevitably deduce that there is a constant change, and so, one cannot determine the existence of one's personal identity in either of them. Some philosophers tried to solve this problem throughout various responses such as: the psychological continuity, persistence of thought, memory... etc. but they all fell short due to continuous criticism. Subsequently, what defines one's personality remains a mystery to be solved in a view of the fact that "*one's personal identity is contingent and changeable*" (Schneider 70).

People live together in the conformity of society upon agreements that set the codes of the acceptable behaviors and attitudes in that society. This theory is referred to as the Social Contract, which defines the ultimate power of society, and how it can determine the embodiment of the given rules in the individuals (Thomas Hobbes, 1909). Social contracts can be explicit, such as laws, or implicit, such as raising one's hand in class to speak. People's life in nature, as Hobbes argues, was filled with fear and selfishness, and so they longed for security and order, which consequently led them to voluntarily give away all their freedoms and rights to some authority. The people wanted to limit their freedoms for the sake of living together, thus social order was created, leading to constructing each individual's territory (Jean-Jacques Rousseau, 1999).

The sociologist Charles Horton Cooley wrote about something called "Looking glass self-theory". On a very elementary level this means that we come to be through the interactions with other people by making models of the other person's mind. In other words, he says that: "*I*

am not who I think I am; I am not who you think I am; I am who I think you think I am” (Charles Horton Cooley, 2009). Cooley hints that the traditional way of thinking, that society interferes directly with a person, is only partially correct, because what we were forgetting is that there is a mental phase wherein an individual deciphers what has been given to him, and only then will he accept or deny willingly.

The problem of personal identity remains a mystery to people as a consequence to the undefined nature of human beings. Therefore, defining a person throughout his place in society should be a pathway that helps define him, and thus knowing his identity. More precisely, because the reflection of what a person thinks his society thinks of him grants him a role in life’s undertaking that he will always be abided to and consequently shaping his own identity. Kurt Vonnegut’s protagonist in *The Sirens of Titan* had undergone many transformations that led him to become an entirely new person, as opposed to what he used to be. One factor that helped steer this alteration was the change in life style, and surroundings. So, it would be safe to say that societal norms had an undeniable role in internalizing motifs previously unknown, if not unfavored, by the character at hand.

This research will be conducted upon interrelated methodologies, approaches and techniques which facilitate in gathering data and information, and analyzing them by means of attaining the research objectives, and respond to the research questions.

In order to arrive at the required results, the descriptive-analytical method will be used, as philosophical theories pertaining to the problem of personal identity, the social contract theory and the looking-glass self theory will be explained, clarified and interpreted in relation to the research at hand. The descriptive method usage in this research is due to what this method offers in obtaining information related to a phenomenon, as it allows for combining these elements. The research will tackle the problem of personal identity as seen by philosophers such

as Rene Descartes, John Locke and David Hume. Through attempting to find out a resolution for this problem, the social contract will explain the role an individual plays within society and how this role entrenches and internalizes the values and attitudes of this society by means of giving birth to the person's own identity.

After the phase of collecting information comes another phase which includes analyzing, scrutinizing and dissecting things. It is here where the analytical method will be used in relation to the study at hand. Analysis within the study will be in terms of combining information and data related to the theoretical part which is about whether or not societal norms have an impact in shaping the individual's identity. The analytical method supplies the research with the potency to combine information for the sake of giving rise to a new type of information which has not been tackled before, compare two elements in the pathway to figuring out the similarities and differences, or apply certain theories on a case study, which results in an understanding of the dimension of the tackled work. It will also be used in analyzing Kurt Vonnegut's novel to see whether or not it can be said that the protagonist in the novel is a valid case wherein one can conclude his personal identity was shaped throughout internalizing societal norms.

In order to reach the desired results, the qualitative approach will be used, as it involves interpretations of data relating to society's influence over the individual, and the individual's own reasoning and taking things directly or indirectly as they were given to him by society. The qualitative approach will be used because the research includes the case study of specific situation in the work, and deep reading and analysis in reference to the theoretical part. It also contains subjective assessment of attitudes, opinions and behaviors, and the researcher's views, insights and impressions about the case study. Simply put, the qualitative approach will be used because it involves deep analysis.

In order to explore the case study, or the novel, reader-response criticism will be used, as the protagonist in Kurt Vonnegut's *The Sirens of Titan* will be studied closely, and his actions will be notable in the pathway to finding out what criteria were responsible for shaping his own identity, as well as scrutinizing the social norms affecting the character's behaviors and attitudes. This theory of criticism is most adequate to the requirements of this study, because starting from the text in order to fence and cover the philosophical and social theories is a reachable and a disposable destination, and a practical and a functional method in order to possess inclusive results.

The study will be divided into three chapters, as each chapter will attempt to answer some of the research questions. The structure of this study paper will be as follows:

- The First Chapter: is the theoretical chapter in which the problem of personal identity will be explained throughout the information gathered from philosophers such as John Locke, Rene Descartes and David Hume. It will also tackle the Social Contract Theory as established by Jean-Jacques Rousseau, Thomas Hobbes and the looking-Glass Self theory by Charles Horton Cooley as an attempt to answer the problem of personal identity as being the result of one's place and role within society. This is by means of answering the main research question of how is the identity of a person constructed through the social contract? The research methodology which will be used in this chapter is the descriptive-analytical method as it includes explaining the information provided, as well as using the qualitative approach of gathering information.
- The Second Chapter: an exploration of the life of Malachi Constant before travelling to Mars, this chapter will track the life of the protagonist in Kurt Vonnegut's novel *The Sirens of Titan*, as how his attitudes and behaviors used to be before having his memory wiped out. This chapter will attempt to answer the main question: does society have a

role in shaping the identity of the protagonist in *The Sirens of Titan*? As it tries to explore what criteria helped shape the identity of Malachi Constant before having his brainwashed. The research methodology which will be employed in the second and the third chapter is the analytical method wherein the criteria of shaping the protagonist's personal identity in the novel will be studied and examined.

- **The Third Chapter:** this chapter will pursue the events leading to the emergence of a wholly new person, Unk. Unk is the result/victim of brainwash, and knowing little about his past life, he starts a new one different from his past one. The new character is substantially different from the old one in terms of attitudes and behaviors. This chapter will include the results or findings of the research, as it will investigate whether or not societal norms had an impact in drastically changing the protagonist of the story. This chapter will also attempt to answer the main question: does society have a role in shaping the identity of the protagonist in *The Sirens of Titan*? As it will attempt to explore the criteria that helped shape the protagonist's identity after having his memory wiped out.
- **General Conclusion:** which will involve a short summary of the research questions and findings of the research.

CHAPTER ONE: SOCIETY AND CONSTRUCTING PERSONAL IDENTITY

Introduction

People change over time, physically and mentally. A person's body grows strong and large during adulthood, and becomes weak and weary when he becomes old of age. His knowledge becomes ever vast as he grows up, transforming him from immaturity to maturity, and then to becoming perhaps a wise person who has control of every descent in his life. These changes over the body of a person, and his way of perceiving the world give rise to some fundamental questions: who am I? what makes me who I am? What attributes are distinctly me, and no one else? how do I persist through time? Philosophers such as Rene Descartes, John Locke and David Hume tried to tackle these issues, by means of figuring out what makes a person, and what features enable him to identify himself distinguishable from other people. The problem of personal identity is a dialectic case, and the difficulty of answering a question such as "who am I?" or anything of the sort, is not in the lack of answers, but on the contrary, the diversity of answers is what adds salt to the wound. Many philosophers tended to advocate one criterion over the other as to what shapes the human personality, and thus provides a distinct identity, while others tended to favor the fact that a person is a whole, indivisible, and this complete picture of body and mind is what makes a person a person. This chapter will attempt to explore the theories of Descartes, Locke and Hume concerning the problem of personal identity, as well as answer the problem throughout exploring theories such as The Social Contract by Jean Jacques Rousseau, Thomas Hobbes, and the Looking-Glass Self theory by Charles Horton Cooley, as an endeavor to answer the problem by finding out what social norms

identify a person, and what role a person is compelled to play amongst the group, and what gravity pulls a person to perform as expected.

I- Personal Identity

Many people argue that being a person articulates with having feelings of love and hate, of desire and resentment, of fear, but this stays a weak argument since it has been proven that some of these feelings may be shared in the animal kingdom. Other people say being a person is vitally related to having a consciousness, which by definition means having a mind, for “*a person possesses a mind. The mind does not have always to be conscious—a sleeping or comatose person is still a person—but there must at all times be the capacity for mentality*” (Garrett 5). Yet defining a person of being a “*mental being*” does not suffice because any animal can be considered to be a mental being. (Someone’s dog is a mental being, yet it is not a person) So there must be a certain thing that distinguishes a person from an animal, as “*possess[ing] a particular sort of mind*”, and thus a person must be a thinking, intelligent being that “*has reason and reflection, and can consider itself as itself, the same thinking thing, in different times and places...*” (Locke 335) as John Locke explains in relation to the concept of self-consciousness.

To be self-conscious is to be aware of your existence as who you are, of your features, your failings, your points of strength and weaknesses. It is to recall knowledge about yourself. Self-consciousness comes through many things, but most importantly, memory. What distinguish our personas from other people are our own experiences in life. This is every man’s imprint, his distinctly unique thing that identifies him, as who he is.

1. The Problem of Personal Identity

The Greek ancient tale about Theseus, the mythical founder King of Athens, tells that he went on a journey on a ship, and single-handedly slayed the evil Minotaur at Crete, then

returned home on the same ship. To honor his heroic feat, and for more than 1000 years Athenians painstakingly maintained his ship in the harbor, and annually reenacted his voyage to Crete and back using the same ship Theseus used. Whenever a part of the ship was worn or damaged, it was replaced with an identical piece of the same material until, at some point, no original parts remained. This story is used to epitomize the problem of personal identity, inasmuch as it is the perfect paradigm which tackles directly the bodily continuity, and what makes the thing the same over time.

Apart from one's identity being natural, and born with a person, Locke argues in his book *An Essay to Human Understanding* that "... *IDENTITY ... so far from being innate, or born with us, that . . . it requires great care and attention to form [it] right in our understandings*" (61). This is to say, a person comes to this world as hollow as a shell, and his identity is formed, and acquired due to various factors that help shape it.

Personal identity can be defined as a sense of ownership over certain properties, or features. It is what defines you as a 'person', what makes you the person you are.

It may be, for instance, that being a philosopher and loving music belong to my identity, whereas being a man and living in Yorkshire do not. Someone else could have the same four properties but feel differently towards them, so that being a man and living in Yorkshire belong to his identity but not being a philosopher or loving music. (Schnider 70)

Contrary to the belief that a person's own properties are what make him, it may also be possible for a property to belong to someone's identity without him actually having it: if a person is satisfied as to believe he's King Arthur, for instance, his belief could be one of the properties central to the way he defines himself, and thus an element of his identity, however wrong he might be, and in this context "*one's personal identity is contingent and changeable*"

(Schnider 70), because a person is able to define himself through different properties, and these properties can change over time.

2. Personal Persistence and Continuity of The Self

On the basis of the metaphor of the ship of Theseus, one can synthesize that a person changes over time, and perhaps what is left of his “old self” are merely minor residues compared to his “new self”. There are some interesting positions, however, which say that the only way something can be the same over time is if it is indiscernible from its previous self, and precisely this is like saying that once you lose a plank from the ship of Theseus, it is no longer the same ship.

When you look at your photographs when you were a little baby, and when you were 10 years old, and that is you in these pictures, and you can see changes taking place, and you insist that it is one in the same person. There are a number of philosophical theories that suggest it is the same animal that you have got there, it starts small, and then it grows, but it is still the same living organism. In this sense, a person is connected to this organism, and essentially, he goes wherever it goes. Unluckily, this prospect faces a dead end, with a thought experiment, the brain transplant.

We normally identify people in a variety of ways, but primarily by their physical appearance. On the telephone we can sometimes identify them if they say no more than 'Hello'. The police have more specialised techniques, such as taking people's fingerprints. Usually, of course, the different ways of identifying people do not lead to disagreement as to who someone is. But it is not difficult to imagine problem cases. Suppose, for instance, that Brown's brain is transplanted into Robinson's body. Is the resulting person Brown or Robinson? (Vesey 8)

Although the brain transplant surgery has not yet been achieved. The brain is responsible for retaining the psychological attributes, and the memory, and while the memory is a key factor in shaping a person's identity, because it carries all his past experiences. Yet the psychological continuity is not entirely attributed to the brain, because it has been proved that although a person loses his memory completely, his intelligence and desires remain unchanged (Law, 2014) So, the features that define a person, and make him who he is, according to Stephen Law, are related to the psychological criterion, because it can even deal with the case of brain transplant.

2.1. The Brain Criterion in Identity Formation

The appeal to bodily continuity might be replaced by the requirement that there is continuity in the possession by an individual of the very same brain. But is this a plausible criterion of personal identity? If we were to visualize the future wherein robotics and brain science have become more advanced to a degree that it is possible to build up a silicon brain which supports the very same kind of mental life as that supported by a flesh-and-blood human brain. Hypothetically, a part of a human brain gets cancer and can be replaced very gradually by silicon chips which realize the very same mental functions as the damaged brain tissue. The parts will be changed by some alien substance than that of the human body.

Furthermore, a person might say that a substance which is biological such as a heart, brain or a kidney is fundamentally biological. A brain is nothing but a biological entity. This substantial idea is adoptable with the judgement that the function of any given biological object (a human brain, for instance) could, in principle, be carried out by a non-biological object (a silicon brain, for example). So, one can resolve that the latter silicon brain is indeed a brain. But, on this essentialist view, the leverage of everything which was removed and the bionic insertions in the person's skull is to completely diminish one's brain and replace it with another.

The brain epitome shows that the kinds of matter or substance with which we replace an object's removed parts can impact the total identity of that object, even if continuity of form or function is preserved. The (former) human, biological brain is not identical to the (latter) silicon brain. Yet the surgery is survived. Hence, the brain criterion is false.

Naturally, this approach is exposed to the objection that structure is not a fundamental feature of being a brain. Functional continuity may suffice in the course to maintaining one's identity. The brain realizes our mental life. It is because of this mind-supporting function that we single out the brain as the back-up of personal identity.

As long as there is a continuous mental life, one can support the claim that the substances from which a brain is composed do not truly matter to personal identity, nor does the problem of whether or not a person possesses the very same brain through time. Instead it is especially the mental life in which we recognize the criterion of personal identity and emphasize or focus on the brain only because it is the storage of that mental activity. Perhaps, then, it's psychological continuity that matters. (Shoemaker 215)

2.2. Memory: An Instrument for Insuring the Persistence of Character

John Locke asked an essential question in relation to memory: "*wherein memory consists?*" – Not in the sameness of soul or body – But "*as far as . . . Consciousness can be extended backwards to any past action or thought, so far reaches the identity of that person*" (Locke 335), consequently as Locke demonstrates, a person's memory lies within his consciousness, and has little to do with the persistence of one's body and psyche. Still, what is underlying within Locke's distinct words that memory is "*consciousness . . . extended . . . [to] reach the identity of that person*" (Locke 335) mean that a person builds upon these memories

of his past self, to become his present self; *“it is the same self now it was then; and it is by the same self with this present one that now reflects on it, that that action was done.”* (Locke 335)

While discussing the subject of memory relating to personal identity, David Hume came across the episodic memory and suggested that we are but a bundle of memories where memories are episodic memories of life episodes, and is accompanied by a feeling of strength and liveliness (Hume, 1739). The association that is found between memory and feeling is that a memory gives a sense of familiarity and pastness (Russell, 1921), this sense of familiarity triggers a sense of feeling of knowing.

Accordingly, memory plays a substantial role in identifying one’s self throughout recalling the past experiences that are distinctly that person’s and no one else’s *“When I seem to remember an experience, I do indeed seem to remember having it”* (Shoemaker qtd. in Derek 15), and that sense of possession over certain memories is an eminent key factor in setting you apart from other people.

The question that arises when we say memory is an essential factor in determining one’s identity is that if one loses his memory, and if someone replaced many of these memories with others, will he still be the same person? So what has happened in the case of your memory loss - according to Locke’s memory criterion - is that you have ceased to be as old as you were because your first moment of existence on this planet has been changed by an event long after the time of your origins. In other terms, a person becomes a new one when his memories are erased, giving birth to a new self, and disposing of the old self, which Locke’s principal supports:

When therefore we demand, whether anything be the same or no, it refers always to something that existed such a time and in such a place, which ‘twas certain, at that instant, was the same with its self and no other: From whence it follows,

that one thing cannot have two beginnings of Existence, nor two things one beginning, it being impossible for two things of the same kind, to be or exist in the same instant, in the very same place; or one and the same thing in different places. That therefore that had one beginning is the same thing, and that which had a different beginning in time and place from that, is not the same but divers.
(Locke 328)

John Locke suggested a thought experiment in order to emphasize the role of memories on the psychology of a person. His thought experiment of migrating souls – the prince and the cobbler¹- made him believe that being the same person is particularly determined by the continuity of memories. A person at a certain time of his life is the same person as he was a year ago if and only the present person remembers being the past person.

Locke regards the word person as a forensic term. People can imagine themselves in different ways by employing different concepts ('sortal' terms). In thinking of themselves as persons, rather than, for instance, a certain type of animal, people focus upon the attribution of and ability to carry out responsibility. For a person now, in the present, to be the same person as he was at some previous time, it is imperative that he remembers what he thought, felt and did. By means of this, the present person can be held properly accountable for his past actions.
(Schechtman 118)

There are labels attached to each person, some of these labels maybe: teacher, student, a father or a mother, a philanthropist, an addict... ect. And as a society, we like to label each person with a feature that best describes him, which some people may find it uncomfortable to

¹ A prince goes to sleep in his palace one night, in the city a cobbler also goes to sleep. In the morning they discover their minds have switched over into the other person's body. Physically they have changed, but their minds are the same. Are they still the same person?

be distinguished as such. Yet, what matters the most is how you perceive yourself as a person, and how you portray yourself to people, what your goals are in life.

3. Rene Descartes's The Mind-Body Problem

Rene Descartes, in relation to the problem of personal identity, comes up the mind-body problem. According to him, and unlike the body, mind does not fill a space, therefore it is not a substance. His main dilemma was to investigate whether or not the mind and the body relate to one another, and which is more important than the other. The one thing which is determined in Descartes's philosophy is that one's thoughts are part of him, or to be more specific, of his existence as a human being. (Crossley 13) The concept of "*I*" according to him is "*a mind, or intelligence, or intellect, or reason ...*".

In this view, Descartes puts emphasis on the mind rather than the body when it comes to describing a person and claims that "*I am not that structure of limbs which is called a human body.*" (Crossley 13) which in turn distincts and separates the human body from the mind as either two different entities, and one is superior to the other, or perhaps the body plays part as the vessel containing the mind, as a body is a shape which occupies a space (Crossley 17), while the mind is immaterial.

Descartes goes further with this separation of the mind and the body, and claims that, "*... it is certain that I am really distinct from my body, and can exist without it*" (Broughton 379). This is to say, the vessel carrying the mind is unnecessary in referring to a human being as such, and it is here that we clearly see the superiority of the mind over the body, in Descartes view. Central to these claims, Descartes never directly gives a hinged answer to what makes a person, yet through placing much emphasis on the mind, it is certain that he believes the mind to be an essential factor in constituting one's identity. In this context, and on the basis of his

philosophy, Descartes states, “*for it could be that were I totally to cease from thinking, I should totally cease to exist.*” (Broughton 379)

A person, as Descartes asserts, is where his mind goes. Yet, this raises the issue of whether or not we could consider a person to be an immaterial substance, based on the fact that mind is an immaterial substance. However, persons, possess bodies, and to science whatever exists as matter must occupy some space, and mind can never be observed apart from bodies. This notion works in the favor of the body, as it puts emphasis on the impossibility of separating the mind and the body. Therefore, possessing the two, a mind and a body, is a vital condition of being a person, because “*whenever the mind and the body goes, then, so goes the person.*” (Bailey 15)

Similar to Descartes’s argument, Locke believes that “*in the state of living creatures, their identity depends not on a mass of the same particles; but on something else. For in them the variation of great parcels of matter alters not the identity...*” and, furthermore, “*the reason whereof is, that in these two cases of a mass of matter, and a living body, identity is not applied to the same thing.*” (Locke 330) So, however the mass of the body changes, the person is still a person.

II- The Social Contract

A contract is an agreement creating obligations enforced by law, it is an agreement between two or more persons, and if such deal is violated, it consequences in breaking up this contract. Examples of such agreements are: marriage, citizenship and employment.

Society is run by the government or an authority, and thinkers believe that people benefit from one another. The social contract theory, thus, states that a person’s moral and political

obligations are dependent upon a contract or an agreement amongst the parties to form the society in which people live in.

The social contract theory was formed during the age of enlightenment, as it addresses the questions related to the origin of society and the legitimacy of the authority of the state over an individual. Natural and legal rights are the aspects of the social contract theory. Thomas Hobbes, John Locke and Jean Jacques Rousseau are the most prominent theorists of the social contract.

Hobbes asserts that humans consent to abdicate their rights in favor of the absolute authority of the government, either monarchical or parliamentary. According to him, man has a desire for order and security, and in order to insure this, he voluntarily surrenders his rights and freedoms to the authority whose task is to provide protection and preserve the lives and property of the people. He even believes that the government should have absolute power, and subjects have no rights against the absolute authority.

Locke believes that man has all the rights which nature could provide, as he justifies this by stating that the natural condition of mankind was in the past a state of perfect and complete liberty to conduct one's life as one sees fit. Persons are assumed to be equal to one another and therefore are equally capable of discovering and being bound by the natural law, they are free to pursue their own interests and plans. The social contract is made for the man to preserve and maintain order and enforce the law of nature. Locke states that the purpose of the government and law is to uphold and protect the natural rights of men. As long as the government fulfills its purpose, the laws will be valid and the government will sustain its power.

Rousseau thinks that democracy is the best way to insure the general welfare while maintaining individual freedom. The social contract is a new form of social organization, being

in the state to ensure and guarantee RIGHTS, LIBERTY, FREEDOM and EQUALITY. The theory is based on the principal that man is born free, but everywhere he is in chains.

The social contract provides the structure of how people and the government interact. Organized society is brought into being and invested with the right to secure mutual protection and welfare or to regulate the relations among its members.

The social contract is an agreement for mutual benefit between an individual and the community. The agreements about the social contract often suggest that individuals have consented either explicitly or implicitly to surrender some of their freedoms and submit to the authority of the ruler or the decision of the majority in exchange for the protection of their remaining rights. In order for a society to exist, a set of trade-offs or compromises are made so that the participation of members could happen. For instance, the people must follow the law set by the authority so that they could live in peace and security.

1. Family as The Epitome of Society

Primitively, the earliest of all societies is the family, yet the instinct of man upon survival stops once he becomes mature enough to survive on his own, independent from the obedience he once owed to the father. However, if the father and the son chose to stay together, it is because they wanted so. This desire of liberation is a natural instinct, once being rational enough, a man becomes his own master. Hence the family is a small epitome of the society wherein people live together. (Rousseau)

Our voluntarily submission and obligations towards society is what defines what is “*merely an idea of reason*” as Emanuel Kant describes in reference to the social contract, as “*no society can ... be a scheme of cooperation which men enter voluntarily in a literal sense; each finds himself placed at birth in some particular position in some particular society.*” (Brennan & Lomasky 136)

2. The Laws Abiding Individuals in Society

The legitimacy of the authority of the state over the individual is what the social contract theory is all about. The individuals thus consent, they give up their freedoms in favor of abiding to the ruler's authority, in exchange for their remaining rights.

The study of the human condition taking for granted all legal laws and political orders as Thomas Hobbes coined "*the state of nature*" was the founding ground upon which the social contract theory was built. Contrary to the bounds of society, Hobbes's "*state of nature*" sought to examine the human condition with the absence of any law and order, it therefore, tries to compare the effects of freedom and abiding laws. In this view, and as individuals are conscious and aware about their actions, they found themselves bound by their personal power, giving rise to their rational, voluntarily acceptance of living amongst a society, wherein they give up their natural freedom for the sole reasons of belonging to the political order, because in a "*state of nature*", the human condition is "*solitary, poor, nasty, brutish and short.*"

"*Man in the state of nature is a beast*" (Hobbes), and without political order, all the people in the world would claim unlimited rights that would trespass those of others, and thus claiming the "*right to all things*", to sabotage, kill, rape and steal, and inevitably everyone will antagonize everyone else, as Hobbes termed "*the war of all against all*" (Hobbes 58) which is an endless competition and conflict that will eventually threaten the very existence of mankind as such.

Parting with all these problems, humans had to agree with one another, as in contracting with each other upon setting the basis of a political community, a society where everyone rejoices

their freedom without crossing others' freedoms, as well as abide to a set of rules and duties in exchange of gaining security while being subjected to the higher authority.

John Locke argues that people in the same society defend the rights of others while abandoning some of the freedoms. This strengthens the claim that the social contract is the fabrication of human beings desiring to live in a society, instead of being originated from natural circumstances. These created laws fulfill a purpose as they contribute in the satisfaction of the individual. However, if the higher authority proves unable to secure the individuals' rights and is too weak, citizens are not obliged to stay subjected and obedient, in a view of the fact that their right will consequently be unfulfilled. Locke asserts that the higher authority should grant its subjects their natural rights.

2.1. Man as an Undivided Part of Nature and The Claim for Order

The natural law was abused to a certain extent in comparison to the civil law. The natural law in this context was not made by the state, religion or even the homo sapiens themselves, it has therefore existed as a natural element. It still exists however and it is used to fulfill certain ambitions as monarchs or political leaders desire to remain in control. Natural law can never be abandoned or amended, because mainly it stands as a drive; uncontrollable and innate.

Breaking away from this, the evolution of man from the gentle forest ape, in Darwin's theory, as claimed by few members of the natural sciences, upholds the proposition that there is one fate for man, and another for nature. As the belief of human sovereignty was adopted, humans were able to establish their paradises, as it had led them to dare and reach for the outer space, and yet it had led them to the Age of Anxiety, as faith was lost in the paradises they built.

When we renounce our hubris; when we see ourselves as a portion of something far older, far larger than we are; when we discover nature as our partner, not our slave, and laws applying to us as applying to all; then we shall find our faith returning. We have rational faculties of enormous order. We have power granted never before to living beings. But we shall free those powers to effect human solutions of justice and permanence only when we renounce our arrogance over nature and accept the philosophy of the possible. (Ardry 07)

Man, in this view, is a mere part of nature, a portion that cannot be divided, and any claim of sovereignty is blasphemous in contrast to natural order.

2.2. Trading Natural Freedom for Civil Freedom

Society agreed to be ruled by the general will of all its people, as society is the construct of the roles people play in the grand spectacle, and being abided to this, “*man [as free as he was born], everywhere he is in chains, [and] he who believes himself the master of others does not escape being more of a slave than they...*” (Rousseau 17). For as men can only follow what existing forces, or combine and orient them into their own favor, the means of self-preservation should be guaranteed because all the people in society are entitled to the same rights and are, therefore, anticipated to perform the same duties. The essence of the social contract is that “*each of us puts his person and all his power in common under the supreme direction of the general will; and in a body we receive each member as an indivisible part of the whole.*”

This act of association is responsible for giving birth to a moral and collective body shaped out by various members’ voices in the society, which consequently, provides this certain assembly with its unity, common self, life and will. This formation, constituted by the union of all the persons in a society, was priorly known as the City, and currently is named the Republic.

The associates take the name of the People; and individually are designated as Citizens as part in the sovereign authority, and Subject as abided by the laws of the state. (Schneedwind 620)

When a person refuses the obligations sat forth by the community, in an attempt to disobey the general will, he will be compelled to abandon this endeavor by the entire body; which means that he will be forced to be free.

In this view, and by obedience to the state, the person is guaranteed against all personal dependence, because on an elementary level, the state is given the legitimacy by the people which only means it makes them dependent on the state, and the laws they sat for it instead. (Howe 30)

And yet again, what an individual, as part of a certain society, loses is his natural freedom, which by definition means the right to everything that attracts him, but instead he gains a civil freedom and the proprietorship of everything he owns. In this context, the natural freedom is limited only by the force of the individual, while civil freedom is limited by the general will. (Cohen and Fermon 282)

3. Conformity as a Result of Interaction Within the Group

The German philosopher Immanuel Kant inquired about how is nature possible? and in order to answer this question, Kant was alluded to how is nature being presented to us. He argues that it had been presented to us in a form of a stream of sensations, as our awareness is responsible for gathering these into objects, substances and processes. Nature requires something outside of itself, this being our conceptions about it, in order to be what we know it as. (Robinson, 2012). What makes nature possible is an analogue for what makes society possible, for as there are sensations, objects and patterns and forms and rules in nature, there are individuals, groups and equally patters forms and rules in a society. The only contrast, here,

is that society does not require an outside observer, because internally, the elements, that constitute a society, are conscious synthesizing units.

The individuals, in a society, playing part as the elements that constitute the very curvature of society are natural connectors to other elements. This relation that emerges as a consequence to the interaction with other elements, is responsible for creating distinctions in social unities in terms of dividing groups, coupling, tribal distinctions and all the manners of “us” and “them”. The Interaction Ritual is better understood throughout Goffman’s question “*what minimal model of the actor is needed if we are to wind him up, stick him amongst his fellows, and have an orderly traffic of behavior emerge?*” (Schwartz & Jacobs 296)

The family consists of a male and a female, as it is imperative they care of their child, as caring involves teaching, providing, feeding, protecting.... etc. This process depends greatly on the interaction within the group. The question of which comes first, the individual or the community is intriguing, as the community resembles the body on which the cells arise, for there should be a life-process for cells to thrive and be differentiated. The same thing can be said about society because there has to be a social process going on in order that there may be individuals. There could not be an individual apart of the process he is part of.

The content that had been imported into the human mind is a mere development and product of the social interaction. This development is very important in constituting the very curvature of society which is complex, and goes beyond our comprehension mostly, yet, principally, it is just the power of the group, and the taking over of the attitude of the other.

The sentinel of a herd is that member of the herd which is more sensitive to odor or sound than the others. At the approach of danger, he starts to run earlier than the others, who then follow along, in virtue of a herding tendency to run together. There is a social stimulus ... to which the other forms respond. The first form

gets the odor earlier and starts to run, and its starting to run is a stimulus to the others to run also. It is all external; there is no mental process involved. The sentinel does not regard itself as the individual who is to give a signal; it just runs at a certain moment and so starts the others to run. But with a mind, the animal that gives the signal also takes the attitude of the others who respond to it. He knows what his signal means. (Reck 195)

Without the internalization of social processes by the individual in relation to the experiences and the behaviors already instilled in society, it can be said that intelligence or mind is impossible to occur as such, because then again, what is an individual within a society but a fabrication of the attitudes of others towards him, and his attitudes are but the others attitudes reproduced.

4. Typification as Means to Make Social Relationships Possible

The unity which characterizes society as we know it comes from its individuals, yet that does not conclusively mean they should be aware they are forming society. The individuals are, however, aware of the bond that ties them to others, they are, thus, aware of particular social relations, and throughout these relations, we form our own individuality.

We perceive other people in the community as general subjects in our minds, this is the effect of the existence of many individualities inside the community, and we are only attracted to those similar to our own individuality. *“It seems, however, that every individual has himself a core of individuality which cannot be recreated by anybody else whose core differs qualitatively from his own ... We cannot know completely the individuality of another”*. As Alfred Schutz explains that humans are distinct from one another throughout “*type*”, and this type is based on standard assumptions. For example, we construct prior suppositions about the personalities and the anticipated attitudes of a doctor or a judge.

Typification does not genuinely convey the perceived person, because it is only constructed in one's mind about a person we know little about. This distortion will only serve in perceiving a man not in terms of his pure individuality, but rather on a way which is completely dependent on the general type under which a person gets classified. So, he is either put in a higher position, or perhaps otherwise. The identical distinction that implies the generalized picture about someone is deficient and utterly imperfect, is responsible for exemplifying and idealizing someone based on the wrong supposition which was formed earlier.

All of us are fragments, not only of general man, but also of ourselves. We are outlines not only of the types of "man", "good" "bad, and the like, but also of the individuality and the uniqueness of ourselves. Although this individuality cannot, in principle, be identified by any name, it surrounds out perceptible reality as if traced in ideal lines. It is supplemented by others' view of us, which results in something that we never are purely and wholly. (Simmel qtd. in Moore 10)

The social life dictates that we should interact with other people on the grounds that we recognize their real pieces, yet in the real social life, we find ourselves obliged to build our assumptions upon the general view of others. The comfortability to that, share emotions with others is a direct result of seeing ourselves as part of the group.

Generalization takes a big part of how we see the people around us, and this distorted picture we choose to adopt to a person emerges from various reasons. The individual's type as a person, the idealization of him as a unique individual and social categories to which he belongs. These types of classification are the reasons that make social relations possible, as there maybe a "*real him*" behind the success of it due to the fact that knowing the real type of person is a strong foundation upon which a good relation is built, assuring its lasting factor and

its genuinity. But it is that distortion which allows us to share what we feel better, to be good sociable persons.

The social world makes constant demands, and it is challenging to keep up and stay within the group, for it is in the nature of mankind to be sociable beings. And as we are developing ourselves socially inside the community, there is a fragment, a piece that will exist inside of us that is marked with “*individuality*” which is never fully socialized.

5. Society’s Influence Over the Individual

Each individual in society must undergo many stages of development to belong to that society, these stages can be the obstacles each of us face in life, they can be either related to gender, race or perhaps social status. Society plays an important role in human development, in a view of the fact that interacting with people is an inevitable thing, as it is imperative to “*socialize*” with people, either at work, school or even in everyday life.

The start of societal influence begins with childhood, as David Elkind remarks that children today are placed between the frying pan and the fire, due to the fact that society is extremely demanding, and in order to rise to these expectations, they have to undergo through a lot of stress because of the constant change in society. Indeed, the obstacles and the pressures that society dumps upon children is too heavy of a burden for them to carry. The parents are the role models for their children, as they look up to them because they come to contact with them first, yet even those adults do not possess the efficient knowledge to address their children’s needs in a manner that is useful. Today’s society is a battle ground, where people are in a constant competition, and an unstoppable stress, leading the parents to build upon the existing criteria that society needs, and thus, raising their children in a way that fits those needs.

Having fulfilled the social criteria, teenagers are thought to be up and ready for adult life, and although, they may seem as such, they are most likely not ready for it emotionally as “*young teenagers may look and behave like adults but they usually don’t feel like adults*” (Elkind 68) which consequently constitutes the unwanted, abominable results, namely, suicide rates reach unexpected numbers, teenage pregnancies increase, and all the standards for failure and success will eventually be ruined, as teenagers with the expectation to succeed, do not, while others with the anticipation to fail will prevail against all the odds.

Once a person delves into society as a grown up, new expectations are thrown upon him, the pressures are formed, however, from the decisions that we make, as decisions should be distilled because we are not teenagers anymore, and every decision we make is a reflection of how we think. The ability to adopt and be apt to the changes that occur around us is another feature of being mature. “*The very ability to respond to change and to adapt successfully to new conditions is a hallmark of maturity*” (Craig 46)

The contemporary society urges people to go beyond their limits, as it pushes them to cross the boundaries they set for themselves. Yet society, as demanding as it is, carries a big flaw. The very structure of society is a detrimental feature that stands between the individual and his own development, as it is hard for lower ranked social groups to rise above that fate due to the fact that being born to a certain social class is perhaps the main feature in determining an individual’s chances of possible good living conditions. A child raised in a wealthy class, attending an exclusive private school is undoubtedly living in a different social environment compared to those who are unable to go to that same school, and as a consequence to this, they are met with limited education. Social class is thus, a direct result of having money, as money is the source of better education, job status and other factors. (Bartholomae & Petrosky 01) Beating these odds is far more difficult of a task than it seems, and if this perchance, were to

happen, the future will change and be determined. *“Social class, race, gender- no one can escape them or think about them elves outside their categories”*. (Baratholomae & Petrosky 01)

Society has an impact on an individual’s development because what is clear is that it affects the way people see their ways to achieve their goals.

Social influence looks at how individual thoughts, actions and feelings are influenced by social groups. Imitation is a type of individual social influence, it is one of the most basic forms of social behavior, it occurs in terms of copying someone else, and it begins with an understanding that there is a difference between others and ourselves. Imitation begins at an early stage of the human life, as we are born with a built-in capacity to imitate others, which is a built-in, an innate social mechanism which is critical to our species. The second aspect of social influence is the importance of roles, as we perform different roles among the group; be it a teacher, student, brother, father ... etc. as they define who we are and what we do, and to each social role, we adopt different behaviors to fit the expectations that both we and others have of the role. These are also called the social norms which are the accepted standards of behavior in social groups.

Reference groups is a term which identifies the group to which people refer or make reference in evaluating themselves. It is any group that an individual refers to through the group’s beliefs, attitudes and behaviors. This group works as a reference to when we want to make a decision as to what is acceptable in the group.

5.1. Social Norms as a Determiner to the Way People Should Behave

Social constructions mean that society is constructed by those who live inside it, that is us as individuals who actually shape the way society is. This supports the claim that there is not anything naturally innate about the shape society, as it is being constructed by the people living

inside it. Yet, some people believe that society is pre-determined to head in a certain a direction. The human nature is a key factor in pre-determining the way society heads. For example, if we were studying economics, we will look at the human nature as being based on greed, and many other needs that must be fulfilled, yet it may seem to us that humans are less compassionate to have desires to actually see other aspects of life apart from making money. If this was the way we perceive the human nature, it means that society is heading to one way, which is being destined to compete, fight for resources and be based around winners and losers in terms of who gets the most.

Yet, there is more to life than simply competing, as there is actually cooperation, compassion and other things that drive us. Religion, culture, experiences, friends, and all the people around us, amongst many other things which shape the way we see the world.

Determinism is the concept which means that society is pre-destined to go in a certain direction. It is the idea that society is supposed to progress in a certain path. If society is constructed by us, humans, this means that we make decisions that shape which path we are going to take. The way men and women act in a society is something that had been constructed, and not an innate process, as over the human progress, men, were expected to act in a certain way that women were not. For example, when two men meet on the street, they are expected to greet each other by shaking their hands, and such behaviors may not be applicable to women because they are not expected to act in the same way.

Humans shape society, and society takes the shape they decide, and if they acquire the ability to shape it, this would lead us to understand that they can change it and identify the parts in society they do not like. For example, at some point in time, slavery was a normal thing, yet nowadays, things changed, as it became unacceptable.

5.2. Following the Herd and Losing Individuality

Stanley Milgram began an experiment, on the trial of Otto Adolf Eichmann, one of the major organizers of the Holocaust, whose defense amongst other Nazis for sending millions of people to their deaths was that he was simply following the order of his superiors, and apart of this being true or not, Eichmann was executed for his crimes. The question that Milgram asked was: what is the ordinary individual capable of when under orders? For his experiment, Milgram recruited 40 male volunteers, and dividing them in a controlled manner as teachers and learners. The learners are tied to a chair as the teachers get to control a fake “*shock generator*”. The learners were deliberately chosen, as they were Milgram’s colleagues, and the teachers were the volunteers who do not know about Milgram’s plans. The experiment dictated that the learner was urged to memorize a list of word pairs, and the teacher was playing part as a tester for whether or not learners can recall those words, as well as, the teacher is in control of the “*shock generator*”, and was supposed to administer an electric shock for every wrong answer, and as the mistakes become frequent, he increases the shock level each time. The learner deliberately makes wrong answers, and receives a fake shock to which he acts with pain. If the teacher stops the shocking as a consequence of the amount of pain the learner goes through, the researcher, who supervises the teacher yells at him in a manner he did not want him to stop. Milgram was very surprised by the results of the first round of the experiment, because about two thirds of the teachers delivered the maximum electrical shock, while the rest delivered more than half of the electrical shocks the fake machine could provide. (Milgram 213)

Milgram’s experiment shed the light on two fundamental topics of social psychology; social influence and conformity. As all human live their lives on the basis of conforming to social norms. There is a type of conformity, however, which is unconscious, which comes as an automatic mimicry, as group behavior can be in some sort contagious. Conformity describes

how we adjust our behavior or thinking to follow the behavior or rules of the group we belong to. People are more likely to conform to a group if they feel incompetent or insecure, they are also to conform if they come from a culture that puts particular emphasis on respect for social standards.

The power that conformity is visible in people that desire to elicit respect for authority, fear of being different, fear of rejection, or simply a desire for approval. This is known as normative social influence which is the idea that we comply in order to fuel our need to be liked or to belong. Yet, people may do better in the presence of others, and this is what social facilitation is all about, as people around us may strengthen other people's position and not otherwise. Also, being part of the group may give people the tendency to rely on other people on tasks that need their individual efforts, due to the reason that a common goal is attained.

Being completely dependent on the group may conclude some dangerous effects that will consequence in the loss of self-awareness. The less individual we feel, the more we are at the mercy of the experience of our group, taking for granted whether the experience is good or bad. Group dynamics cannot only affect our personal decisions and ways of thinking, they can also influence national decisions, as groupthink is the mode of thinking which appears at the time the crave for harmony in a decision-making group exceeds a realistic appraisal for alternatives.

5.3. Mind, Self and Society and The Physical World

The self, as George Herbert Mead explains, is a series of operations which has been internalized into the human body, and these series are consequent to the whole social organization that the human individual is a mere pawn at. The mind of the individual is however constructed from the social organization which involves the attitudes of people to form what is called social attitudes, in contrast to the roles of separate individuals.

The course of connecting the individual's own organism to other people throughout the daily life interactions, through the process of importing these interactions into the individual's conduct, is what constitutes the self. Society develops a certain coordination amongst its individuals which in turn enables them to be efficient members in their groups. The individual, however, "*not only plays part better under these conditions but he also reacts back on the organization of which he is part*". (Reck 175)

The attitude of the individual can be a factor in changing the attitude of the other, as people can adjust themselves to the attitude of others. This reaction can also modify the social process itself, and this modification plays great part as it is of great importance in the experience of the individual. An individual can, thus, influence society by his own attitude, because then again he simulates the attitude of the group towards himself, and through reacting to it, this same reaction changes the attitude of the group.

Our imagination is fueled by the concept that we are utilizing our own attitude to create a different situation in the society to which we belong, "*we are exerting ourselves, bringing forward our own opinion, criticizing the attitudes of others, and approving or disapproving.*" (Reck 180) Yet we are able to do that only in the situation wherein we can recall what would the response of our community be like, because the standing ground upon which we construct our own attitudes is the perception of the community, as the attitude of the community plays part as the factor that directs the personal attitudes which are mere responses to the attitudes of the community.

5.4. Mind as the Individual Importation of the Social Process

The individual is self-conscious that he is part of a society which preexists, and thus external social situations take over the conduct of the individual himself. An example of this would be a case where a politician or a statesman preparing to do a project in which he already

possesses the attitude of the group in himself. He is pretty sure of the reaction of his community towards this proposal. Consequently, his reaction to the expression of the community is brought about by his own experience, as he has engraved a set of organized attitudes that represent the attitudes of the community itself. What he, then, has to offer in this situation, in terms of his own contribution, the “*T*” as it is referred to, is a process of reorganizing what has been already offered by the community by means of bringing forward what is reflected in himself. This process is responsible to a change, to a degree, in the character of the individual, giving rise to a new social situation as a result of the individual’s effort. The process happens in his own experience in specific, and the experience of the community in general. “*He is successful to the degree the final “me” reflects the attitude of all in the community*”.

What took place in the example of the politician or the statesman did not only happen in his own mind, yet his mind played part as the expression in his own conduct of this social situation. In this case, the individual is thus taking something which is objective and reformulating it into something subjective. The social situation as such, requires certain co-operative activities that mediate the process by means of living together in one community. A policeman’s symbols in the traffic serve to direct drivers in a manner they understand and act upon. To children, these symbols are acts of play. Only in this sense has the social process been made “*subjective*”, as there is an operation of the mind which regulates what appropriate situations to be which and act upon which attitudes. “*Mind is nothing but the importation of the external process into the conduct of the individual so as to meet the problems that arise*”. (Reck 184)

This rather fascinating organization occurs as a consequence to a social process which is the logical cause for it. A group within which the individual co-operates in a manner that the

behavior of someone is the stimulus to the other to respond to, a consequence of the organization we are programmed at. This is what the mind or self is about.

6. The Looking-Glass Self as a Mechanism to Form One's Identity

The term looking-glass is a traditional term that was used to symbolize a mirror, and it is used in the sense of the looking-glass theory to figuratively express an individual looking at himself in a mirror as a concept for understanding the process of the development of his social self. The theory has three components, the first of which is the idea that individuals get to know more about themselves in social situations throughout using their own imagination in order to reflect on their social performance. Throughout this process, individuals imagine themselves through the other's eyes, that is to say how they are perceived by other people, and this is exactly what happens when we see ourselves in the mirror, as people in society play part as mirrors through which we reflect upon, and thus providing us with images of who we are. Secondly, it is imperative for individuals to imagine the people's perceptions of them, and how they think about them. In other words, the individuals envision the other people's evaluations for their own performance. The last component, which is considered to be rather important, being the emotional influence through the imagined evaluation of the people, as the individual constructs an imagined concept about a social situation resulting in a positive or a negative influence such as pride or shame in relation to an experienced situation. Yet, the key factor that lies in this third component is that whatever constructed in the mind of the individual in relation to the experienced situation can be wrong, because then again, it is just a construct of the mind, an imagined picture of what the others think of him.

6.1. To Form My Self-Concept

Our self- concepts are shaped in terms of the reflections of interactions which subsequently produce responses and evaluations of the people around us about us. This notion was coined by Charles Horton Cooley, which is famously known as The Looking-Glass Self theory. It contributes to the core of sociology as it takes over the field of understanding how self-concepts are formed. On an elementary level, this theory envisions the significant persons in our lives and the groups as the “*mirrors*” whose role is to reflect images of the self.

The looking-glass self provides us with a vision of human being in the sense that they are focused on external source such as, how the opinions of others, either imagined or real, contribute in influencing our being in society and eventually forming our own self-concepts.

The sense of self, as Cooley explains, comes to existence through the act of possession, relating with words such as “*my*” and “*mine*”. For as throughout constructing one’s possessions, an individual’s ability to identify oneself becomes an easier task based on these grounds. Yet, this activity is a cause for conflict and struggle that individuals undergo in a society that encourages competition in order to establish their possessions. For Cooley: “.... *the sense of self is not discovered in quiet reflection, but in the course of vigorous effort, especially when that effort brings the individual into rivalry with other persons The sense of self arises in connection with active striving in the face of obstacles*”. (Turner, 1968:99) The positive interaction with other people which constitutes their appraisals is based on various factors that form the self-concept.

The social theory introduced by Charles Horton Cooley in 1902 reflects upon the process an individual undergoes in the path to develop one’s self and recognize one’s identity through the individual’s interpersonal interactions within the group.

The term looking-glass, which was first coined by Cooley in his work *Human Nature and the Social Order* summarizes the desire of the individual to understand himself through his own understanding of how people perceive him, therefore, self or identity is developed throughout seeing ourselves as other people see us.

6.2. The Sideline of Emotions as a Consequence to Internalizing Social Norms

Thomas Scheff, on the basis of Cooley's the looking-glass self, has developed a sociological theory related to the emotions of people as people's emotions stand on the basis of their own constructions of others evaluations of the self. Scheff supports the idea that the presumed evaluations of the people are the factors that we build our emotions upon, and thus it is virtually continuous, as our own constructs of how people think of us play part as the foundation to how we should behave in the future. Sometimes these emotions are unrecognizable because basically they are micro-emotions. Pride and shame form the two ends of the scale which is responsible for measuring a social situation, and also the affective side of the individual, as pride and shame are the standards that mark the social situation as either "*good*" or "*bad*".

The notion that human beings are continually confronted by self-feelings as they take the role of the other through the stroke of their imaginations due to the fact that their imaginations dictate the other people have shaped evaluations of them, was the view of Cooley concerning the impact of society on the emotions of the individuals. When people condemn other people's actions as "*good*" or "*bad*", they expect that other people are evaluating them in the same way they did. The theory of Mind by Alfred Schutz (1964) argues that the individual's experiences in a social situation would go the exact same, should we place another individual

in the place of the first. The view of the individuals of how their actions are being viewed by the community is rather an important factor of what constitutes and shapes the human behavior afterwards. For example, when an individual believes his actions are good, as perceived by the community, he will be led to the belief that his actions are justified, and contrastingly, when he believes his actions are bad, he will be led to believe that his actions are unjustified, simply because the whole community approves or disapproves of his actions by means of condemning his action to be good or bad. (Shaffer 54)

6.3. Other People's Influence Over the Self-Concept of the Individual

According to Mead, there are two kinds of other: significant and generalized. The significant other is the person whose judgments have the most of impact on the self-concept of an individual. The reason the significant other has a great impact on an individual lies in the established relationship which involves an emotional component. The individual, thus shares with the significant other the truth of living together as members of a group "*characterized by intimate face-to-face association and corporation*" (Cooley qtd in Kornblum 89). Everyone involving the family, friends, spouse are considered to be significant others, due to the fact that an emotional relationship and bond is formed.

On the other hand, the generalized other is the overall expectations of others, being the attitude of the whole community as such. The generalized others are formed through internalizing societal norms, or simply put, adapting to the rules of society, as their attitudes become the attitudes of society, and they are viewed in the eyes of the individual as the abstract idea, the product of a system of norms that shaped who they are during their upbringing, and so their insignificance is a result of not forming an intimate bond with them.

"Each to each a looking-glass

Reflects the other that doth pass" (Cooley, 1902)

6.4. The Individual's Existential Experience Within the Group

Throughout history, philosophers had been trying to understand the meaning of life and why do we exist. The philosophy of existentialism as attributed to the individual amongst his society, is concerned with examining being, becoming and potential. As individuals' needs in society can be summarized in the fact that they exist and develop in society. Each individual represents a self, a unique one which came to be throughout the needs, as these needs are a crucial part of the self-concept. These needs are related to the society in which the individual develops his own self-identity. (McNair 18-19)

In order to understand the self-identity by means of recognizing oneself, an individual has to undergo certain stages, and these stages are extremely similar to the stages of understanding others. In the adolescent stage of development, Erik Erikson explains that identity comes face to face with role confusion, which places the individual at a dilemma of what to be.

The process of identity formation involves four types that a person is likely to face one of them. The first of which is identity achievement, and here a person should have actively discovered many options available to him, providing him with the ability to choose. This, however, would lead him to the second type which is moratorium, or identity crisis. People experiencing identity crises will face the inevitable trajectory which leads them to uncover new ways of living such as different philosophies, religions, and lifestyles. The fourth type is foreclosure which is the state of having an identity, yet the person possessing this identity seems to be satisfied with what he has, for fear of exploring other options or ideas.

The last of which is the diffusion which refers to a part of the process of a person still trying to find out who he is. The person has not yet realized his social identity or defined his

personality traits. In other words, the sense of self is very small that is not recognized by the individual, yet there is no denying that the person is striving towards finding it. (McNair 21).

“A person’s identity is defined as the totality of one’s self-construal, in which how one construes oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future.” (Weinreich & Saunderson 09) The concept of the Identity Structure Analysis is *“a structural representation of the individual’s existential experience, in which the relationships between the self and other agents are organized in relatively stable structures through time ... with the emphasis on the socio-cultural milieu in which self relates to other agents and institutions”* (Weinreich & Saunderson 01). So, the individual, in the way to constituting his identity, tries to find a place for himself, as he seeks to be recognized as an individual that exists. The relationship that binds the individual with the group is vital in the path to finding who he is.

6.5. The Interpretation of the Social Interaction by Means of Finding and Making Oneself

Charles Cooley’s idea is based on the self, and he thinks against that this is something we are born with. As babies, we do not have a firm idea of who we are, because it is something we figure out gradually as we grow up. The mirror is a metaphor, because how we look like physically is simply found out by looking in a mirror, but when it comes to identifying oneself and who we are, then this is possible through the interactions with others, as the people we interact with become our *“mirrors”*, helping us to get a clear idea of the persons we are, because we see what other people think of us when we interact with them, consequently changing the way we see ourselves. This is all based on the way we think people see us.

The first step in forming our concept about ourselves is the question of how people perceive us? Do people think we are intelligent, organized, have a sense of humor ... etc.? A

great deal of this is imagined because it is our interpretation of social interaction. The step that comes after is interpreting the perception, as to whether being organized, for example, in a certain state is good or bad. Maybe the people we interact with do not give us a good reaction, an adequate one if so to speak, on the grounds of our actions, and our role in this is to internalize this into good or bad. The last step is response which changes the way we see ourselves. If we are getting many positive interpretations, for instance, we will think positively of ourselves and vice versa.

The way we see ourselves and the change in our behaviors as mentioned in the last step which is response, are interrelated, because what we have shaped in our minds about the way people see us will only lead to continue our endeavors and to bring up the challenge so that people will not be disappointed in us as they keep our vision of us the same, yet it keeps us on the same track as the challenge tends to keep us as who we are, and we become afraid of changing and falling in to the trap of what we think may change the way people look at us (Brummelman et al. 111-115)

Conclusion

It can be determined that giving a conclusive answer to the problem of personal identity is a mere delirium and hallucination, because there is no definitive proof and consensus as to what identifies a person, and whether the continuity of his substance and entity is mandatory to the continuity of his personal identity. Despite the lack of unanimity and unity on an answer to this problem, the most adequate answer remains identifying a person by the role he plays amongst the group. The power of the group, therein, lies in obliging a person through a set of rules to abide and play his role masterfully, consequently giving rise to personal identity. What makes the personal identity distinct and unique from other people, however, is the person's own perceptions and ideas of what his group thinks and expects him to be.

CHAPTER TWO: THE IMPACT OF SOCIETY ON THE CHARACTER OF MALACHI CONSTANT

Introduction

Kurt Vonnegut is known for presenting to us stories and characters of depth and meaning. The events of his stories often take us to the mysterious, undiscovered places of the universe at times, and to the obscure spots into the human condition, and the meaning of life at other times. Yet, what is most remarkable about the protagonist of his novel *The Sirens of Titan*, Malachi Constant lacks the things which make the characters of Vonnegut who they are. At the first third of the novel, the character of Malachi Constant was presented to us as the superficial and shallow persona, whose endeavors in life are truly perfunctory spiced with haste and carelessness. The life of this character becomes interesting as he is granted a mission in life which involves travelling to Mars, Mercury, back to Earth and then to Titan, a moon of Saturn. What makes this mission ever interesting still, is the fact that he will not have any sort of control over the events which will eventually lead him on a journey he votes against. Vonnegut explores some philosophical question of free will in contrast with determinism, omniscience and the purpose of the human life over history. Roughly about the end of the first third of the novel, Malachi Constant's memories were removed from him, as he joins the Martian army as the obedient soldier. This chapter will attempt to explore the life of the protagonist by means of answering the question of: How is the character of Malachi Constant presented before having an entire memory wipeout? As well as the features that determine the way Constant's personality, and the impact the surrounding people had, resulting an unpleasant and repulsive character such as Malachi Constant.

1. The Sirens of Titan and the Science Fiction Genre

Although *The Sirens of Titan* can be mostly read as Science Fiction due to the truth that people, in the novel, travel into space using spaceships, and the interaction that occurs between humans and other species and robots, and the loop that exists in time and space, *“it is still a very human novel. It is a novel that is about luck, about friendship, and finally, about the purpose of human life on Earth.”* (Farrell 312)

Kurt Vonnegut employs sci-fi to the extreme limit in his space-travel *The Sirens of Titan*. The story revolves around a protagonist whom can be least referred to as a millionaire playboy, Malachi Constant, who, after inheriting his father’s fortune and being raised as a rich child, loses interest in all the material world as he becomes fed up due to the availability and the easiness of acquiring anything he desires. What he seeks is an adventure, and this adventure does not come at a cheap cost, as he is stripped of both his fortune and identity once he embarks on a task which was foreseen by Winston Niles Rumfoord, a character who could see the future due to a phenomenon that occurred while he was in space with his dog Kazak. This adventure that Malachi Constant is foreseen to go through, to his astonishment as Rumfoord forecasts, is of great impact on future events that will take place on Earth later on in the story.

This ill-fated mission, causes a fundamental change in the character of Malachi Constant, because the playboy millionaire will no longer exist. This mission is set in different corners of the solar system introducing us, as readers, to many, creatures and species that to protagonist encounters, as the story dives us into the most complicated question of existentialism, free will and determinism, fate, identity, and to human desire for meaning and purpose. Time become nonlinear, and this was used to explore the meanings of actions that take

place in the past on consequences that happen in the future. This trademark is what characterized Kurt Vonnegut Jr as a postmodernist novelist.

2. Vonnegut's Criticism of The Postmodern Society

The innovations and changes the world had witnessed after the second world war brought about many cultural and societal changes that people used to believe at a certain are in history were the foundations of the human existence as such. Many aspects in culture and society that were once silenced by the abiding rules of society had their voices heard in the postmodernist era to bring about a new age that was extremely vibrant with new conceptualizations and re-envisions of life as it be, based on the changes that occurred.

On a personal level, the postmodernist society and specifically the post modernist individual was selfish and self-centered, and the bonds of the group were, to a certain degree, neglected and forgotten about. The reason behind such self centeredness and selfishness was that the postmodern society corrupts the innocent, as each individual lack sympathy towards his fellow men. Yet, Vonnegut, contrastingly “... *believed that since decency, kindness, feelings of happiness, human mutuality and family solidarity and particularly love, exist, there is still a way out of the moral decline of the society and this belief of his is projected in his literary works.*” (Skypalova 10) In this view, the postmodernist society is still filled with hope so long that the human affection towards one another exists, then there is a way out of the abyss of self centeredness the individuals in the group find them selves stuck in. there is a light out of the tunnel after all, as this light represents the relationship that brings together the individuals into one united group, as the morals become universal.

Kurt Vonnegut seems to agree with this claim, because why, otherwise, would he implement characters whom desire to control the world, as this act seems more self-centered

than any other. Vonnegut wants to implicitly express the power of society over the individual, no matter their schemes or agendas.

One of the possibilities why the narrator degraded Rumfoord, the ruler, to a role of man misused by robots, and Beatrice, a symbol of pride, to a humiliated, ordinary woman, could be seen as a moral. It warns the reader that a value of property and a position in society neither gives anybody right to misuse other people or act against their will, nor is something importantly influencing the real value of our lives. (Skypalova 15)

3. Inwardness Explored in Kurt Vonnegut's Work

Kurt Vonnegut Jr. is considered, by excellence, a postmodernist writer, because many of his literary works are categorized as science fiction. Postmodernism can be seen in the fact that throughout technological advancements, man tries to seek the depth of oneself as *“mankind, ignorant of the truths that lie within every human being, looked outward--pushed ever outward. What mankind hoped to learn in its outward push was who was actually in charge of all creation, and what all creation was all about ... Outwardness, at last, lost its imagined attraction. Only inwardness remained to be explored.”* (Vonnegut 01).

The relationship between Postmodernism and science lies in the fact that our world which consists of social and cultural aspects has a relation with the scientific world, as individuals address us with their own subjects. Science is a kind of a device which helps the writer to seek the objective truth in a world wherein subjectivity has the upper hand, as science harmonizes itself with advancement and the knowledge of the people.

Yet, as Kurt Vonnegut illustrates, the humans strive to push outward into the blackness of space in order to find the meaning of life, all with help of science, was met with an end, because what humans sought was after all in the depths of themselves.

4. The Deprivation of One's Uniqueness and Distinctiveness

Postmodernism was introduced in a pot in which no sense of history existed, a contagious depthlessness, a "*perpetual present*" in which the memory of tradition is gone (Butler 110). Kurt Vonnegut Jr. attempts to explore the human self as stripped away from everything, and as being a social construct, due to the fact that a person's identity is formed from external rather than internal factors. This contagious characteristic is a rather clear reference to society, because society intends to internalize all its norms, taking for granted the person's own perceptions and vision of how he is supposed to live his life.

In *The Sirens of Titan*, characters endeavor to solve the puzzle within their own selves, and as they attempt to escape their perpetual fate, they only find themselves trapped in a maze they can never escape. As the sense of "*T*" is lost, the characters in the novel find themselves compelled to accept the arbitrary, given culture in replacement for their rational, chosen selves, placing them in the predicament of what should be vs. the fact of what is.

5. Winston Niles Rumfoord as a Symbol of Social Determinism

Most humans believe in the notion they acquire free-will, taking for granted the prospect that a higher entity is in control and sets the destination of their lives. The latter notion, if it was to be believed, will ascertain a degree of passivity as we become unable to change our fate however our effort maybe. But what if the entity which is responsible for our fates is under control itself? "*Turtles all the way down*".

Winston Niles Rumfoord's ability to see the future and to past, as the linearity of time is broken, led him to believe he can be in control of the world by means of imposing a new religion, a religion that unites all humanity and puts all their differences apart. Conforming the future to his will was a consequence to the ability of seeing the future. Yet, at the end of the novel, we come to discover that even Rumfoord is being watched and controlled by a race for more intelligent than human being, and for more old and persistent, machine beings from the planet "*Tralfamadore*" their actions seem entirely deterministic, dictated by their own code.

The ambassador from the planet Tralfamadore, Salo, was sent many years ago by his people for the end of the universe, carrying in his possession a message that he is allowed to unveil only when he reaches his destination. For technical reasons, his ship crashes on Titan, Saturn's moon, and he stays there for a very long time, watching as the human's race evolves and sending them signs in order to set them in the right direction. Most of the human civilizations throughout history, and all their monuments played part as signs that were sent by Salo to the human race as messages that if unveiled, were to contribute in making the human race aware of their existence as well as giving them clues in order to evolve.

The difference between Winston Niles Rumfoord and the Tralfamadorian creature Salo, although the showed intentions to control the human race, is that former is showing or perhaps providing little choices that the latter, as Salo's interference was in terms of sending encrypted messages that involve the salvation of the human race, while Rumfoord sought to take matters into his own supervision as he tried to wage war against Earth by his own constructed Martian-Army, which was assembled by him from Earth. The desire to do so was all in favor of uniting the people of Earth against their enemy which was from the outer space, as much as the Earth people are concerned.

In this context, both Winston Niles Rumfoord and Salo give limited choices to the people of Earth, and the former is stricter and fixed at achieving his plans, while the latter is abided to reach his goals throughout mass hypnosis as his choices may take longer to be achieved. Yet, no two could disagree set by them. As the story progress, we discover that people on Earth do not prefer any of the choices that were made for their future, either by Rumfoord or Salo, mainly because of the fact they were means towards an end. Enslaving the people on Mars for the purpose of uniting the people does not justify the act of enslaving and arming unwillingly them against their fellow men. Winston Niles Rumfoord faces depression upon the realization that his plan was only another act which was controlled and overseas by Tralfamadore. The plan of Salo and the Tralfamadorian species is quite absurd and nonsensical in comparison to that of Rumfoord, because the reason why Salo will, even though in an indirect way, was for the sole purpose of transmitting a message, which we will come to discover after to carry out little to no meaning at all, leading us to reach the conclusion that the human race, throughout history, was enslaved by the Tralfamadorians for no reason at all. This existential prospect, which Vonnegut deliberately introduced in the novel, human beings as such, were they to be controlled and watched over by a higher authority, consequently providing them with choices that do not weigh into the benefit of the human race as such, but on the contrary, they serve a purpose that has little to do with the lives of people on Earth.

5.1. Existing Under Binding Control and The Purpose of Existence

Kurt Vonnegut tries to deliver to us the dilemma of either we are free or otherwise, as he envisions our lives to be void of freedom. Humans are sort of programmed to live in a certain way, some might say that this is due to evolution as “*we are programmed by our evolutionary past to behave in certain ways.*” (Castronova) Yet, in the novel, it appears the human race were

programmed by aliens from the planet Tralfamadore, what is the purpose beyond this programming of the Tralfamadorian race? is a baffling question.

It has long been understood that purpose does not exist in the material world. It doesn't emerge from atoms or energy. Any attempt to locate purpose in the material world leads to an infinite regress: I do what I do because . . . Tralfamadore made me do it . . . and Tralfamadore did that because their creators programmed them so . . . and the creators programmed them in that fashion because . . . because . . . because . . . and so on Vonnegut hasn't given us a new perspective on the purpose of the human existence; he has merely inserted an odd step into the well-known infinite chain of material causation. The question of purpose lies beyond that chain; it lies beyond Tralfamadore. (Castronova, 2011)

What Winston Niles Rumfoord and Salo both represent is the possibility of human existence under binding control which fills every aspect in life. The power is held by something or someone everyone consents to, be it religion, god, a totalitarian regime or perhaps even society. Wherein a human is a social construct, he is abided by the rules society sets forth as it will be odd to behave against what had been agreed upon by the majority. The power of society thus, comes from within, as people belonging to a certain community rule and are ruled by a set of embedded rules which shape their very existence as a community.

5.2. The Path Rumfoord Sets for Malachi Constant

The meeting of Rumfoord and Constant, as strange as it was, was inconvenient, because Rumfoord could read the mind of Constant, as well as predict the future. The thing that gets Constant's attention, however, is the picture of the three beautiful women that Rumfoord shows

to him, and, claims they are the women of Titan. Rumfoord, with his slyness and witness, used this method to lure Constant into believing that his forecasted destiny is not bad after all. This notion was made by Rumfoord after a clear analysis of the persona of Constant, as the latter has a soft spot for women, and with his growing and, if so to speak, unlimited wealth could get any women on Earth. The bar had to be raised, so to convince him that Titan contains much more beautiful women than those on Earth, Rumfoord shows Constant a picture which appears to be for three gorgeous women, the likes Constant had never seen before. At the end of the novel, it seems the picture was only a trick which Rumfoord used to get to his desired goal, which is to get Constant into Titan, and that the three women on the picture were only a sculpture, and Titan was an inhabited planet.

With their full potentials to ignore the predictions of Rumfoord, which were rather disturbing, Constant and Beatrice try to prevent this awkward fate from happening as they promised to get married, have a son and live on Titan. Yet, both of them face extreme circumstances related to finance and lose everything, and a part of the acceptance of their fate was that they finally consented to the two Martian recruiters who promised to give them positions in the Martian armies. While on the trip, neither Constant nor Beatrice knew of the existence of the other upon the ship, and Beatrice was kept locked. Constant was told that a beautiful woman was locked in a room, and guided by his lust and desire, one night as he was drunk, he managed to steal the keys to the room, and enter the dark room and rape Beatrice, whom he could not recognize in the dark. This event will lead to Beatrice carrying the child of Constant, and to their own ignorance of what was happening, the first prediction of Rumfoord had happened.

Although partially implied, the accumulated events of being accidentally born, the coincidence of having a fortune beyond imagination for Malachi Constant, and the events that

lead Beatrice to be lonely even though her husband is still alive, and the predictions that Winston foretell that eventually lead to the unwanted consequences both Constant and Beatrice fear are the exact epitomes of social determinism. The inescapable fate which is destined for each and every one of us is like a river in its natural stream which goes through the same route no matter the natural phenomenon that occur. The idea of inescapable fate is implemented in the story in different ways, of ten times with indication and reference the fantastical and imaginary ways that leave the reader question the very nature of existence itself and the reasons that lie beyond our existence.

Kurt Vonnegut is known for conveying implicit meanings throughout explicit events, and the questions which occur in the *Sirens of Titan*, although can be read and understood through their explicit meanings, with reference to religion, and notions of free will or determinism, can also be seen as a critique or perhaps a reimagining of the modern society, which in turn is pregnant with rules that abide its individuals reflecting upon the dilemma of whether or not these individuals possess the free will to do whatever they desire negligent of the fact they are merely small parts in a grander scheme that they cannot of their control to the point of being controlled by these factors. Vonnegut succeeds in transmitting this philosophical question, and in contemplating its causes and consequences on the human condition. The sample he represented represents a portion of the human, modern society, with its ups and downs, trepidations and affections, warmth, and coldness, animalistic and human sides, and also its power and influence on the circle that construct it.

6. Rumfoord's Revelation and the Influence Over the Persona of Malachi

Constant

We are social creatures, shaped by external factors. Our behaviors are a direct response of the social interactions we make with other people within the same group. What society offers

for the individual are a set of rules to follow and guarantee not to be outcasted throughout offering protection and a sense of belonging. Yet, society can be restricting and determining one's status as it is difficult to escape the fate that coos planned for you by society itself.

In his novel *The Sirens of Titan*, Kurt Vonnegut sought to show how the fate of a person can be determined for the sole reason of coming face to face with unplanned for accidents or events that in turn shape the future. Winston Niles Rumfoord went through a cosmic phenomenon known as the Chrono Synclastic Infundibulum just to become a show for his own fate of becoming the man who has plans for the future. This event affects all the people around him namely Beatrice whom future differs greatly from her past, as it was revealed to her that she will no more live a life of luxury and that she will get to go in an adventure into space and marry the least expected person, Malachi Constant, an arrogant, wealthy, playboy, and self-consumed man who was invited to the Rumfoord mansion and was for told his future. Constant liked the odds to go into space and marry Beatrice, the beautiful wife of Winston whom was unable to perform his material duties due to the fact that he existed in many places at once: Beatrice could not consent to the idea, and although knowing about her husband's abilities, she thought her husband was becoming mad to think of such a horrible thing as to give away his wife to the kind of person she hates the most.

Vonnegut puts into the plain sight the whole plot of the *Sirens of Titan* and this was in the first chapter, and by means of explaining how it all happened, he devoted the other eleven chapters. For anxious readers, the story ends at its beginning, because it is in the first chapter that Winston Rumfoord meets with the protagonist of the story, Malachi Constant and deliberately explains to him what will take place in the future, which is the inevitable fact that Constant will be recruited in the army of Mars, then he will be back to Earth and then to Titan, the Moon of Saturn. Along the way, Constant marries the beautiful Beatrice and they will have

a child whose name is Chrono. This revelation was made by Winston, and as shocking and sickening as it is, it remains the truth of what will happen to Malachi Constant and Beatrice. Without a doubt, Winston had a hand in this masquerade, because not only does he see the future, but also, he has a role to play in the events of the story.

The effect of Winston's revelation in which he predicted the future of his wife and Constant seems to play a great role on the psyche of the protagonist and Beatrice. Their lives are filled with a sense clearly in the event where Constant threw a big party and invited many people of different social statuses and started to give away his fortune to prostitutes, as if he was expecting that his fortune was not going to last and that he will soon be set on the fate predicted by Winston, whose words were like an impulse that life is set in a direction that was not set by you, and if "*there are but few important events in the affairs of men brought about by their choice*" (Grant 201) then why bother oneself with a matter which is completely out of hand?!

What Kurt Vonnegut was trying to distill out of diving into the deep sea of determinism was the question of whether or not one's life is impacted to the degree of entirely altering who persons are and what they want to become.

7. Constant's Privileged Life and Its Effect on His Character

The way a person is raised is a determiner of his identity; it is hard for a person coming from a poor family to rise above this fate, and to be wealthy means living a life of luxury, as well as be able to enjoy things in life that are in the eyes of the poor but a dream.

Noel Constant, Malachi Constant's father, the founder of the big corporation Magnum Opus was not born a wealthy man however, and yet he managed to leave for his son a fortune that made him the wealthiest man in the world. Noel's fortune is but a stroke of mere luck, because he made his entire fortune out of speculations that were made for the purpose of forecasting the

stock market. These speculations were generated from the Gideon Bible, as Noel was not a brilliant man, all he had to do is open up the Bible and write the first sentence and divide it into a pair of letter and invest what little money does he have in the companies that the initials he wrote down. All this took place in a hotel room, and Noel never had any visitor except for the chamber-maid named Florence Witchill, “*Who spent one night out of ten with him for a small, flat fee.*” Florence becomes aware that she was carrying a child, and as soon as Noel knew, he married her, provides her with a mansion and a huge checking account, urging her to insist on visiting him in his hotel room, but not bring their child, Malachi. It is safe to say that Malachi Constant, and Noel’s fortune share one thing in common, which is coming out to this world without a precedented warning and out of pure coincidence.

Noel met Malachi on his 21st birthday for the first and only time, and Noel explained to his son the method of gathering such a fortune, urging him to continue on his feet should he pass away. The fail-proof system that Noel used in order to guarantee he benefits the maximum of his investments seemed to work in favor of Malachi Constant as he grew to be richer than ever before.

8. Malachi Constant and The Absence of The Father

To live without the norms of a family consisting of at least a father and a mother must surely influence the lives, behaviors and the personalities of these people in ways that are notable. Noel Constant’s parenting idea was to provide more wealth than Malachi could spend even if he lives his life over again, this was to justify his absence and seek redemption for abandoning his child. This act served only to show how irresponsible Noel is, and the act that he thought to redeem him is the same that makes him guilty. Yet, this does not change the fact that Malachi grew up without a father, the thing that had a great impact on the way he had become.

Breadwinning is, beyond the shadow of doubt, a central factor in raising children to be successful in their social lives, because it basically means providing good life conditions in terms of education and being an effective member in a social order. The question that should be asked is whether or not a bread winner is a successful parent, which in turn places us in another predicament of what are the criteria that make a parent successful. A parent's role, besides providing the material resources such as: salary, also involves protection and being able to provide direct care should anything happen to their children, as well as being present emotionally for them in terms of comforting them when they need and supporting them in their lowest moments. The role of parents lies in the regulation of the children's behavioral and emotional attitudes more than anything else. (Gray and Anderson 47). Thus, a successful parent does not only provide the material resources, but also be able to impact their lives first hand with principles which in turn will ease the tension of living in a society, for what is a child, but a fertile soil which will accept what is planted without any complaints or judgement.

Therefore, it is imperative to say that Noel Constant did not succeed in being a good parent, contrary to his embedded belief that parenting is all about bread winning and providing the material resources. Noel was never present for his son, and this lead Malachi to be arrogant and irresponsible. So, there is a direct impact when it comes to constituting one's personality, and how one behaves in relation to good or bad parenting.

9. The Emergence of a New Persona

The Sirens of Titan seems to be divided into three parts, the first of which is concerned with the time Malachi Constant spent on Earth, as it is the part in which Malachi Constant is the richest man on Earth. The second part, however, tracks his life on Mars, being a recruit in the Martian army. Yet, most notably, Malachi Constant no longer exists as his memories of the past had all been wiped out, resulting a new persona, Unk. Unk is Malachi Constant with no prior

knowledge about self. In other words, Constant had become an entirely new person. While the third part deals with the life of our character on Titan, the moon of Saturn. This is where Unk has his family together, consisting of Beatrice, and his son Chrono. These three parts of the novel also imply, either intentionally or unintentionally, the division in time, past, present and future. What is concrete, however, is the adaptation of each element of time and its power on the person or character.

Kurt Vonnegut not only structured characters that have great impact on grander events, he also experimented on the game that time had designed for the events and characters of the story, by means of figuring out the very curvature of the post-modernist human condition on many levels. These layers take off from the very specific and insignificant to the very general and overwhelming. They are constituted as follows: The self and its influence on itself, the self and its influence on others, the self and its influence on the world from one side, and others and their influence on the self, and the world and its influence on the self from another.

Conclusion

Malachi Constant was presented as the repulsive and unpleasant character at the first third of the novel, and pretty much all of his repulsiveness and unpleasantness was acquired throughout his upbringing as he was a child. Constant's father was not around to teach him to be responsible for his actions, and the fact he inherited more money than he could ever spend only served to indulge and spoil him beyond repair. All these accumulations were cornerstones accountable for the way Malachi Constant behaves, consequently making him the abominable character which everybody hates.

CHAPTER THREE: SOCIAL INFLUENCE OVER THE CONSTRUCTION OF THE PERSONA OF UNK

Introduction

The absolute and complete change of character which is noticed after the emergence of Unk in the fourth chapter of the Sirens of Titan made our faith in Kurt Vonnegut delivering a meaning to the protagonist of the novel freshen and reappear. Vonnegut always sought to experiment on his characters providing he places them in his philosophical predicaments, and observes, like a chemist observing the emergence of new substances out of different ones, the development of his characters as they go through the ups and downs of life, and the unexplainable and ambiguous accumulated events placing them in desired or undesired states in their lives. The protagonist of the novel is no exception, as he used to be Malachi Constant, and yet eventual to uncontrollable events, he is nevertheless turned into Unk. The character of Unk is completely different than that of Constant in terms of behaviours and attitudes. This change is consequent to the brainwash which the protagonist goes through in order to make him the obedient soldier in the Martian army. The brainwash is the epitome of being born again for Unk because he never remembers a single thing about his past life, and he finds himself in a setting he finds hazy, and acts upon what has been given to him. This chapter will explore the life of Unk as he endeavours to find meaning life pursuing normality and and peace, and will attempt to answer the question: How is Unk presented after having the memory wipe-out? And: Is it possible that changes which occurred on the behavioural level of Unk (Malachi Constant) are due to societal norms? The chapter will attempt to explore the making of the character of Unk, and whether or not the people around Unk made him who he is eventually.

1. The Shift of Character: From Malachi Constant to Unk

Change of substance did not matter to philosophers such as John Locke and Rene Descartes, because basically the self, or personal identity, “*depends on consciousness, not substance*”, the person is, therefore, who is as long as there is personal continuity, in terms of being conscious and coming thoughts and actions in the manner he is conscious of them now, in the present.

Personal identity is, thus, entirely founded on the repeated act of consciousness. “*This may show us where in personal identity consists; not in the identity of substance, but ... in the identity of consciousness.*” (Locke)

The question which faced us when reading Kurt Vonnegut’s, *The Sirens of Titan* is whether or not there is repeated consciousness, and thought and action, as it used to be in the past, and aspired in the future, in relation to a character whose personal continuity was interrupted? At a certain moment in the story, Malachi Constant no longer exists, and this becomes obscure, because the protagonist was replaced by another half way in the story. This other protagonist is named Unk.

On his journey to Mars to be recruited in the Martian army, Constant is lastly seen in terms of behavioral, and “*action and thought*” existence. In this moment, we see Constant as he is, a playboy and an arrogant person who loves women to the point he would go to Titan for beautiful women. He rapes a woman in the dark, upon being told that the women in there is beautiful. His thought and action is concrete at this moment as it used to be in the past, because this is what defined him as who he was, what he liked, and what hopes does he have for the future.

Morality and true heroism in this novel are to be found only in the unlikeliest of places. While Malachi Constant is in many ways a despicable character in the book's opening third – selfish, lustful, taking his good fortune for granted, and even going so far as to rape the pathetic Beatrice on the Martian spaceship – he is nevertheless transformed as Unk. (Farrell 317)

In chapter 4 of the novel, Vonnegut takes away a character we despised and had growing trepidation for at the first third of the story and replaces this abominable character with someone whom we can sympathize with, due to the unfortunate events that our “new” protagonist goes through. This character “Unk” is a soldier who was recruited on the Martian army which was led by Winston Niles Rumfoord.

1.1. Unk’s Birth and The Absence of The Past Self

As readers, we are oblivious of the past of Unk, as chapter 4 opens with the execution of a man, whose Unk performed against this man who was guilty of dissenting his platoon. With his bare hands, Unk strangles the man until he was dead. The diseased man was Stony Stevenson, Unk’s best friend, and yet Unk murdered him, the reason lies in the fact that Unk did that unwillingly, as he was controlled by antenna, which will give him the most painful electrical charge he could ever imagine, had he disobeyed an order from the high ranked officer. It is essential to mention that at the time of Stany’s execution, Unk was unaware he was his best friend, because as it appears at a later time in the story, Unk’s memory had been wiped out several times, mainly because he was a trouble maker in the eyes of those in control, as no matter how many times he was stripped of his memories, Unk always finds a way to connect the dots, and faintly remembers his previous self.

The remote control which is responsible for triggering Unk's antenna in order to give him the worst pain imaginable, was in the hands of a man named Boaz, Boaz was not a high ranked officer or anything of the like, he was an ordinary soldier, much like Unk. The reason a man like Boaz was undercover in order to monitor those soldiers with intentions to escape the army is the very epitome of totalitarianism, as infiltrating the army is not enough, they want to infiltrate the minds of their fellow soldiers. These soldiers are from Earth, and intent to attack Earth, and yet their will is entirely removed, as they become abided by their antennas. The man in charge of the whole operation, to attack Earth, was Winston Rumfoord whose authority has no limits and strives to regulate every aspect of public and private lives wherever feasible, either on Mars in terms of the Martian army, or on Earth as it is later revealed as a consequence of the attack of the Martian army. Rumfoords's totalitarian ideology comes to existence due to the fact he can predict the future events which will take place, and he manipulates these events, in order to install his own philosophy.

1.2. Unk's Loss of Memory and the Strive to Find Oneself

The significant change in character which was seen after the journey to Mars in Malachi Constant was because he was no longer the “... *thinking intelligent being ... [which] can consider itself as itself, the same thinking thing, in different times and places*” as John Locke asserts in relation to the problem of personal identity, whose ideas derive from the assumption that a person is a person wherein his conscious lies, and that consciousness requires psychological continuity, the same thoughts and principles and most importantly memory. Locke builds his ideas upon the groans that “*as far as consciousness, can be extended backwards to any past action or thought, so far reaches the identity of that person; it is the same*

self now as it was then; and it is by the same self with this present one that now reflects on it, that that action was done.” (Locke) This is to say, as was mentioned in chapter one that in order to be the same person, we must build on our past memories, and that memory is an essential factor of personal identity. Locke not only binds memory and remembering with experience, as the existence of the latter, in relation to bring a person, depends greatly on the existence of the former. This dialectic relationship dictates that there should not be an experience without means of recording it, and if such a thing as forgetting, or perhaps, as it occurred with Unk, having your memories erased, then consciousness is interrupted and *“In all cases, our consciousness being interrupted, and we losing sight of our past selves, doubts are raised whether we are the same thinking thing.”* (Locke)

Unk’s consciousness was, therefore, interrupted seven times, as his memory was wiped out seven times, and according to Locke, he is no longer the *“same thinking thing”* Each time his memories of past self were cleaned and stripped away from him. This is to say, Unk became a different person in each time, and not only when his memories of being Malachi Constant were taken away as soon as he set foot on Mars. The reason beyond wiping the memories of recruited men and women in the Martian Army was to turn them into obedient, more slave like soldiers, yet what was completely out of reach according to Dr. Morris N. Castle, the director of mental health on Mars, was the fact they could not prevent soldiers from making new memories.

We can make the centre of a man’s memory virtually as sterile as a scalpel fresh from the autoclave. But grains of new experience begin to accumulate on it at once; these grains in turn form themselves into patterns not necessarily favourable to military thinking; unfortunately, this problem of recontamination seems insoluble [even if a person is truly purified from his past memories]. (105)

The “*recontamination*” as Dr. Morris N. Castle refers to, is but an accumulation of new memories made through contact with other people, which in turn become experiences to be remembered by means of extending consciousness into certain moments in the past ; even though Unk acquires the ability to make new memories , he is completely bound to them , as he can never remember his past selves, before his last memory – erasing: he can never remember the first time he was in Mars, and undoubtedly, remembering being Malachi Constant, the richest man on Earth, is out of the question.

The consequences of entirely wiping out one’s memories do not only constitute in interrupting the stream of information and mental pictures stored to be later on retrieved, yet also it would lead to a change of character in a behavioral level. Psychological continuity is necessary for personal persistence, because it is related to an individual’s private life, as one’s experiences in life are what shape his behaviors, attitudes and responses. If memory is cleared, that could mean experiences are cleared, and this goes down the line as one thing leads to another in a domino effect, which will eventually rest on the fact that a person’s attitudes and behaviors change completely. The project of The Martian Army was to produce obedient soldiers, taking for granted their past lives. No matter how juvenile delinquent, uncommitted, independent, unattached, unabided by the rules, a person maybe, a simple memory wipe will turn him completely to the opposite of that, as behaviours are only the results of memories, then cutting the head of the snake will do good as to leave the remaining body unharmed. The behaviours and attitudes which were familiar in the persona of Malachi Constant as being impulsive, thoughtless, uncaring, playboy, lustful, and self-centred, were no longer to be seen after having his memory cleared, giving rise to a new person, with new behaviours and attitudes

which were the complete opposite of those that were characterized him before his stored memories were to be taken away.

2. The Features of Change in the Characters of The Novel

Possessing the knowledge that his son and wife are on Mars with him, Unk rebelliously decided against logic, but with pure instinct to rescue them and escape from the villainous planet he resides in, unaware of his destination, and taking for granted all the risk which would encounter him. He knew of their existence due to a letter, which his best friend, Stony Stevenson, had asked him to find only shortly before being strangled to death by Unk himself. Unk thought the letter was from Stony, only to be revealed afterwards that he was the one responsible for writing it, for fear his memory would be wiped out again, by means of keeping track of what his mission in the future events and explaining everything.

After the attempt to escape Mars, which was doomed to fail, Unk was caught and brought to the mastermind of the whole operation to conquer Earth, Winston Niles Rumfoord, who tells Unk of his identity of his Bee, Unk's wife, whom was raped on a spaceship. Rumfoord also informs Unk that Bee used to be his wife, and that her name was Beatrice, yet keeps the identity of Unk hidden, as he chooses to keep Unk from knowing he used to be Malachi Constant, neither did he tell him about his scheme to use Unk as a miracle to establish a new religion on Earth.

2.1. The Renewal of Purpose in Life as a Result of Dedication to Others

As the Martian army starts preparing its gear and starts heading towards Earth for the invasion, Unk and Boaz board a ship which was set to land automatically on Mercury by

Rumfoord, as his grander scheme was to save Unk for another day. The ship lands in the caves of Mercury, and thus the journey to discover Mercury's caves and the journey to depths of one's self begin as both characters find comfort in their solitude to contemplate their lives.

Both Unk's transformation on Mars and Boaz's transformation on Mercury are due at least partly to having renewed purpose in life, a dedication to others. While Unk has resolved to win Bee's forgiveness for the way he wronged him, Boaz devotes himself to the simple harmoniums on Mercury, who come to worship him as a God. (Farrell 318)

And while the two characters stand on two verges of thinking, as all Unk wanted was to escape Mercury and go for his son and wife, whereas Boaz deserves to stay on Mercury with the harmoniums, they both found a reason in life, something to strive towards and live for.

After acquiring the knowledge of strangling his best friend, Unk resolves to do no harm whatsoever to people, feeling guilty as his conscience took the best of him, this was "*The highest morality humans can achieve in ambiguous and ironic world in which good intentions so often backfire.*" His attempt to save Bee was an attempt to redeem himself, as his purpose became as clear as daylight, also that all the people he should care about in the planet, although populated, felt lonely and always in solitude, all what Unk cares about is his wife, Bee, and son, Chrono.

This feeling gets ever stronger as both mere, Unk and Boaz, find themselves alone in a planet far away from all life as they knew, and yet both men find the courage to act morally because of their friendship for others - Unk's with Stony and Boaz's with the harmonious. While these friendships may prove illusory in the end, they nevertheless allow for the possibility of true human goodness. The bound of friendship is very strong with Unk, for it is the main reason

which led him to embark on the journey to find oneself, following the lead of the letter which Unk thought mistakenly was from Stony, his best friend, and without any hesitation, defeating his fear of the worst pain possible should he attempt to rebel against order, he sets his mind to finding the letter, as if he was in a search for a treasure box. The true treasure was to know who he was. This endeavour which Unk undertook was to fulfil his best friend's dying wish.

Remorse plants itself in the heart of Unk in many occasions, be it the blood of a person was in his hands, the fact that he wrote the letter to himself for fear his memory will be wiped out again, and the realization that his wife and son are on the same planet as he is, yet he cannot do a single thing to rescue them. These accumulations tore him apart; besides the fact he cannot remember his past and left him clueless as to how to act against all the forces which seem to tie his hands to his back, and even though what is past is past, he cannot escape the fact he had done something terrible which he thought could be redeemed only by doing no harm to others, whatever the causes or the consequences.

2.2. Unk's Mechanical Drive to Reunite with His Wife and Son

As both characters, Unk and Boaz, find themselves stuck in Mercury they come up with different ways of reasoning. Unk is compelled to leave the planet in order to find his wife and son, while Boaz strictly thinks he should stay with the harmoniums, because according to him, no life awaits for him once he gets out of the planet, contrary to Unk. They receive messages which were encrypted, making them use whatever fuel of thinking they have. These encrypted messages were telling them how to escape the planet, and they were orchestrated by none than Winston Niles Rumfoord. Spending more than two years on the planet Mercury, Unk finally arrives at the answer to run the ship as consequence to decrypting Rumfoord's messages, and sets off to Earth, leaving Boaz behind with his beloved harmoniums, upon his own request.

The attack on Earth was a complete failure in a scheme artistically planned by Rumfoord to unite the people on Earth and come out as savior for he predicted the attack, as well as some predictions of a messenger who will come in the future. Uniting the people of Earth against a common enemy coming from another planet is the key factor which helps Rumfoord in establishing his new religion. The messenger which Rumfoord predicted to appear in a small church on Cape Cod where the reverend C. Horner Redwine will be waiting for him, is according to Rumfoord, a veteran in the Martian army, who will appear to be Unk. Rumfoord convinced the people that God is extremely in different and uncaring about his creation, this was throughout making the people of Earth feeling guilty about the heinous crimes they committed against the Martian army which is consisted of their human brothers. Rumfoord did not stop at convincing the people, he went further as to establish "*The Church of God the Utterly Different*" (219) and later the Bible.

In this grand scheme, Unk plays part as a pawn, guided by events which were utterly out of his control, abided by what he should and should not do. This indicates that our lives, much like Unk's, are truly guided in the lane that we should not escape. This is due to the fact that our liberty lies in the restrictions we are abided to, and the duties we think we should perform, in a clear epitome of the social contract in terms of the conditions of the success and continuity of society as such.

2.3. Beatrice and the Discontinuity of Character

Much like Malachi Constant, Beatrice Rumfoord had a radical change in character due to the same circumstances Constant went through, as her memory was entirely wiped out, finding herself on Mars with a son, whose father is unknown to her. Contrary to Constant who was "*wallowing in fifth*" according to Winston N. Rumfoord, Beatrice's life was one which

would have thought little of a life such as Constant's. *"As a younger woman, she felt so exquisitely bored as to do nothing and to allow nothing to be done to her, for fear of contamination. Life for Beatrice as a younger woman, was too full of germs and vulgarity to be anything but intolerable."* (266)

Beatrice's obsession of being clean is illustrated in a painting of hers in the Rumfoord's mansion as

[Rumfoord] insisted that Constant admire a huge oil painting of a little girl holding the reins of a pure white pony. The little girl wore a white bonnet, a white, starched dress, white gloves, white socks, and white shoes. She was the cleanest, most frozen little girl that Malachi Constant had ever seen. There was a strange expression on her face, and Constant decided that she was worried about getting the least bit dirty. (15)

This demonstration indicates that Beatrice's fear of dirt and contamination is not only literal, but also figurative, as she would have been disgusted if a life which does not resemble hers, the same was she left that Malachi Constant was repulsive and despicable although she leads luxurious life as he is the richest man in the world.

Comparatively, Beatrice's life on Mars was the complete opposite of that on Earth, as she lives the life she once hated when she was Beatrice; And yet again, a simple memory wipe-out was sufficient to completely change one's persona, as fear of germs, dirt and contamination no longer exists. Beatrice has become the person she never wanted to become, paradoxically, giving us an entirely new person, under new attitudes and behaviours acting against all the attitudes and behaviours of the past, whether or not the drive was deliberate or undeliberate,

intentional or unintentional, coming from an inner, satisfactory desire, or perhaps determined, what is certain is that after the memory wipe out, we no longer see Beatrice, we only see Bee.

2.4. Unk, a Victim to Ill-Fated Circumstances

Rumfoord prophesy has come true, because he told people a man will appear in the church of Cape Cod, making them more convinced about their new religion. It is upon the arrival of the "*Space Wanderer*" that Rumfoord reveals the true identity of Unk, being Malachi Constant, richest yet more despised man on Earth. Before revealing this shocking news, Rumfoord spoke to the crowds upon the arrival of the long waited for "*Space Wonderer*", using a microphone, in order to enumerate the qualities, the people hate in other people. Fortunately, enough, Malachi Constant's character would be sufficient to do the job greatly. "*We are disgusted by Malachi Constant because he used the fantastic fruits of his fantastic good luck to finance an unending demonstration that man is a pig. He wallowed in sycophants. He wallowed in every known form of voluptuous turpitude*"(133) The speech of Rumfoord goes on and on, shedding the light on the things Constant did wrongly, and his moral worth, and how he did not deserve all billions he was bestowed upon. Then, Rumfoord turns to the "*Space Wanderer*", whom people were oblivious who he was, and starts asking him about his real name, and what happened to him before arriving to Earth. Yet, the "*Space Wanderer*" or Unk kept repeating one sentence "*I was a victim of a series of accidents , as are we all,*" (134) Rumfoord reveals the true identity of the "*Space Wanderer*" and instead of looking at Malachi Constant with disgust , they actually felt compassionate towards him, because they did not see the man who "*accepted the fantastic fruits of his fantastic good luck without a qualm*" (133) they only felt pity for him for having undergone such unfortunate events, and basically because they did not see the false shephard whose puppets were sold all around to be "*hanged ... in effigy in their homes and places of work.*"(135) They did not see any of the things that would make them disgusted or feel

repulsed by the person standing in front of them . Even though, it was determined that the "*Space Wanderer*" is actually Malachi Constant, they saw a different person stripped from typical picture they had in mind about him, a new person. They only saw Unk.

3. Society's Influence Over Malachi Constant / Unk

The space wanderer's claim as being "*a victim of a series of accidents*" is a clear declaration that the way he had become is consequent to external rather than internal factors. These external factors took the form of people and interaction with these people which operated as a motor to install things that were to be found in the earlier character. Unk has become Unk because he had been abducted to join the Martian army, and he would not become who he is, if he had not known Rumfoord, Boaz, Bee, Chrono and Stony Stevenson. The fact that Unk's memory wipe out helped in giving us a new persona who was developed entirely by the events and people he confronted during his adventures in Mars and Mercury does not allow for neglecting the fact that Malachi Constant is also "*a victim of a series of accidents.*"

3.1. Malachi Constant and The Social Contract

If we ought to contemplate the societal uprising of Malachi Constant, we dare accuse these factors for the way Constant behaved. Chief of these factors is growing up with an absent father, to Constant, his father is dead although he is still alive, because all his father cared about was getting his fortune ever bigger, neglecting his having a son. The only time he confronted his father is when he becomes older of age, for the reason of passing the sacred code, the fortunate creed which made Noel Constant a rich man. This factor made Malachi constant lose respect for the value of human beings, which is reflected upon his behaviour with the other people in general and women in specific. "... *When Constant discovers that he was destined to marry Beatrice and had to travel space, he tried to avoid his situation and even continuously*

insulted Beatrice so that they would dislike each other.” (Lam). This suggests that Malachi Constant despised being tied to one woman, although Beatrice is beautiful and vibrant with youth, he hated the fact of waking up every morning to see only the face of the same woman over and over again, as he was a playful man whom the idea of being committed brings chills down his bones. Constant’s behaviour in the space ship, as he rapes Beatrice in the dark without knowing who she was, explains clearly his mental picture about women.

The second factor in the societal upbringing of Malachi Constant is being rich. Constant is not only “*the richest American*” alive, he was blessed by being born with a fortune he could not spend. Yet being lucky, as in the case of Constant, does not mean responsible, because his actions suggests otherwise of having the least of rational, responsible reasoning. Constant throws a huge party, at the end of being Constant, and his house in Hollywood is left trashed, for his swimming pool was left full of “*broken glass, cherries, ... a television set, ... the ruins of a white grand piano, cigar butts, and marijuana.*” (49). The coming events show how careless and inconsiderate of a character Malachi Constant is because he gets drunk and starts throwing away all his money leading to his inevitable bankruptcy. Being spoiled with money as a young man is the corner stone which constructed the very persona of Malachi Constant as being absolutely irresponsible and having the least mature thinking about the consequences of his actions. From an entirely different perspective, and as the Greece fabulist Aesop says “*a man is known by the company he keeps*”, Constant surrounds himself by people whom only care about the amount in his purse, and he also choses to be with these people because they remind him of his higher social class, as he has a “*... tendency to oversee himself as a superior to everyone else.*” (Lam)

The person Constant sees himself to be is completely the result of an accumulation of societal criteria and norms which brought about the very fabric of character as he thinks to be,

and as people think of him, and as we, readers, construct our own very perception of him. Constant, much like all the people in the world, is but a “*victim of a series of events*” which are seen to be the impact of the outer world on the inner self. All his behaviours, attitudes and way of reasoning are the direct consequences of the behaviours, attitudes and way of reasoning society has internalized with him, and the capacity of having freedom of one’s life living within a society is hard to achieve, if not impossible, giving the fact that society is with us at the first moment we come to this world, until the very last. Therefore, as Jean Jaques Rousseau suggests “*a born king is a very rare being*” due to the fact that nobody has complete authority and control over the events he is a victim to.

3.2. Unk and The Social Contract

Being Unk meant always being doubtful and uncertain over whom is important to him. Unk’s discovery of the letter made him think a man named Stony Stevenson is his best friend, and an essential figure in solving the puzzle of not knowing who he was. This bond that brought them together is pure friendship, a friendship which is the outcome of sacrifice, support and the endeavor to find the truth. Stony Stevenson was a commander in the Martian army, and this means that he should apply all the rules on the soldiers whom disobey orders, or perhaps even try to remember their past selves/lives. If such cases were to happen and using a remote control that delivers the worst pain possible to the antennas placed on each soldier’s head, high ranked commanders of platoons keep order and discipline amongst brain washed soldiers, standing between them and their past selves and memories. The authority each commander possesses made him feel less controlled, and although they were brain washed, they felt less terrible than ordinary soldiers, and their solace lies in the fact they are not in such hell as them. Boaz is granted the authority to infiltrate the soldier’s lines and do whatever he pleases with his remote control, bringing the worst agony to soldiers in general and to Unk in particular. Boaz

finds pleasure and joy in tormenting Unk, unlike Stony who find himself tormented by the memories of his past he cannot remember. Stony searches for the truth and supports his friend Unk to write the letter in order to keep track and never be astray or even fooled by the events or people he might encounter in the future.

It is important to know that against all reasoning and the harm that could possibly be done, Stony chose to be friend Unk, although he was, completely sure it would lead to his demise, and his friend's, which ironically proved to be true as he was executed on plain sight by his one and only friend, Unk, whom was entirely oblivious about him. On the other hand, Unk kept believing his best friend is still alive, and searches for him until the end of his days. The bond that brought them together is an oath they made to seek for the truth, never do any harm to one another, and always be friends. It is a contract they figuratively signed in a threatening world in which friendship is a risky relationship which would lead to death.

4. The Criteria in Charge of Internalizing Societal Norms and Constructing the Self-Concept

In both characters of Unk and Stony, it is no abstract thing that we could sense they both have criteria to measure things and then internalize them, as they defy all the rules, orders and the control of their antennas, and not what has been given to them blindly. This is the essence of the social theory which was introduced by Charles Hoston Cooley under the name of The Looking-Glass Self theory.

As has been introduced in the first chapter, and according to Cooley's theory, we shape our self-concepts as mere reflections of the interactions which are resulted by the people around us about us. Simply put, we tend to make a mental picture of what people think of us, and consequently build up our self-concepts, and this mental picture could be either imagined or

real, yet it is still the embodiment of what we think our society or people around us think of us, and accordingly build up our responses and behaviours.

Stony defies all the rules because he has a mental picture, whether or not it was real, that Unk is his best friend. The mental picture was formed throughout interactions which were made earlier with Unk before having his brain washed, that Unk is his best friend and he will always be. Similarly, Unk forms this idea once he finds the letter, suggesting he should trust Stony as his best friend, and inevitably acts upon it, and shapes his own self-concept about himself as to whom is important to him in a world new to him every time he gets his memory wiped out. Surprisingly, the very personas of both characters are influenced by the mental picture they possess, and accordingly their behaviours are impacted as well, as Stony is the key figure to helping Unk write the letter, and thus remembering who he was, and Unk keeps believing that Stony is his guarding angel for writing him a letter, which he finds out it was he who wrote it, and seeks for his best friend, and believes he is still alive, although he was the one to perform the act of execution.

5. Unk: The Husband and The Father

Family is considered to be a small society, a nucleus in a cell. The basic instinct of a man, however, is to survive on his own. Yet, the restricting rules in a society, or a family dictate that one should cooperate to guarantee his survival and the survival of the people he makes contact with.

Upon Unk's realisation he has a wife and a child on Mars, sudden changes in plans and behaviours occur on the character of Unk. His survival instinct told him to follow the letter and escape the misery he had been through in Mars, but as things never go as planned for Unk, he becomes aware that he has a wife name Bee, and a son, Chrono. Therefore, something changes,

as if something has moved in him. Unk's desire is to survive on his own, away from the restrictions and the heavy burden a family would consequence, and his hands were tied so as to follow this new ambiguous fate which had been assigned to him. John Rawls claims that "*no society can ... be a scheme of cooperation which men enter voluntarily in a literal sense; each finds himself placed at birth in some particular position in some particular society.*" (Rawls 13). This is to say, Unk involuntarily finds himself a husband and a father, as if his place was determined at birth, only birth, here, indicates having his memory wiped out.

"All that kept him going was a wish that was more mechanical than emotional. He wished to be reunited with Bee, his mate, with Chrono, his son and with Stony Stevenson, his best and only friend." (115). Vonnegut's usage of the word "*mechanical*" indicates that the desire to be with the ones one is bound to is beyond any logic or rational thinking, it is driven by pure instinct, and as obligations which are implanted in the individual when he is born. So Unk's vision to reunite with his family cannot be considered to be the result of love or affection, because he does not even remember his wife's figures, let alone his son whom was born and raised away from him. This relationship is the paradigm of the social contract that is to feel certain responsibility, and duties to perform to other parties in society.

The unsurprising response of his fourteen years old son, Chrono, telling him to "*Go to hell.*" (77) Changed many things in him, as he felt not being the "*emotional*" loving father his son wanted him to be, unlike the "*mechanical*" father he is. "*The question [You'd tell your own father to go to hell?] echoed back through Unk's emptied memory to an untouched corner where bits of his own strange childhood still lived. His own strange childhood had been spent in daydreams of at last seeing and being a father who did not want to see him, who did not want to be loved by him*" (77).

The continuity of character is improbable in the case of Unk/Malachi Constant, as “consciousness [is not] extended . . . [to] reach the identity of [the] person” (Locke 335) because Unk never actually remembers anything about his past. Yet, there is a possibility that some residues remain, as we discover in Rumfoord’s revelation that Constant was truly saddened to discover he had raped Beatrice on the spaceship heading for Mars. His sadness was the result of the epiphany of knowing he is a victim to a series of events that are out of his hands, and out of sympathy with Beatrice, whom he knew to become his future wife.

In the sad love story that Rumfoord tells Unk after his failed attempt to run away with Bee and Chrono, readers discover that after the rape on the spaceship Malachi Constant had a change of heart. Rumfoord explains that the lieutenant-colonel in his story (Constant himself) realized for the first time what most people never realize about themselves – that he was not only a victim of outrageous fortune, but one of outrageous fortune’s cruelest agents as well. (Farrell 317)

This unsettling truth about the character of Malachi Constant will not change the people’s view of him and his actions in the past, but it reveals the true nature of the human self. The human self is an intricate and a sophisticated maze to figure out a resolution for, it is unstable, unsteady, confused and at times jumbled to truly understand it. This is a part of what make us who we are.

6. Findings

This research was concluded on the following results:

- The protagonist in *The Sirens of Titan* experienced a radical change of character, as he was presented as Malachi Constant, and then as Unk. The change of character was triggered by a brainwash which was responsible for clearing all the past memories of the protagonist, making his memory a fertile ground to start over.
- Personal continuity involves the continuity of memories and the psychological criterion, as a person changes had these elements been critically damaged, and he will cease to exist as his past self, and thus becomes a new person.
- There is no denying a person's ability to think and scrutinize things before accepting them, yet one cannot also deny the social influence over the individual's own construct in the pathway to building up his personal identity. Society sets certain rules to guarantee all its members rights and abide them to their duties to one another by means of living in harmony.
- Both characters, Constant and Unk, were "*victim[s] to a series of events*" and these events are but the society's influence over both of them. While Constant was brought up as the spoiled child who had all the money in the world, which served to make him a despicable person in the view of all, Unk was entirely different. Unk is the sort of person people can sympathize with because they feel he is a true victim, unlike Constant, whose past can never be forgotten.

Conclusion

Change is inevitable in the lives of every person in the world. The change we see in the protagonist and many other characters in the novel of *The Sirens of Titan* by Kurt Vonnegut is evident as characters become the complete opposites of their past selves. Malachi Constant is

presented as the arrogant, irresponsible person, while Unk is presented as the modest, accountable-for-actions sort of character. The turning point which led to such change was having a memory wipe-out, which placed the two characters at different settings. Unk's sense of responsibility can be referred to being a family man, as he discovers he has a wife and a son, as well as having a best friend he could rely on in the endeavour to discover oneself. All these elements interrelated in the way to shaping a new persona, distinguishable than a persona he once shared his body with.

GENERAL CONCLUSION

The change in the character of the protagonist in Kurt Vonnegut's *The Sirens of Titan* is as evident and as clear as daylight. A reader to the novel would, without a doubt, have contrastingly mixed feelings, torn between the feeling of disgust and resentment towards the persona of Malachi Constant, and that of sympathy and solicitude towards the persona of Unk. The paradox which Vonnegut entrenched within the novel not only served to change the protagonist and the events of the story, but also helped in orchestrating the very mood and feelings of readers themselves. This unsettling symphony which rather surprises us, also delves deep into the human nature, and the very fabric of the human self because it compels us to contemplate significant existential questions, and questions about the things which are responsible for setting each of us apart from other people, allowing us to be in possession of our unique and unparalleled selves, singular in a world exclaiming for conformity and plurality.

Although Malachi Constant and Unk both belong to the same material substance (body), they very much differ in terms of personality, making them retain different attitudes and behaviors from one another. The change was not due to a change in the material substance, because all that was changed is being brainwashed on Mars for purposes which are out of the control of the protagonist. Throughout identifying the criteria which are in charge for the construction of the protagonist's own personal identity before and after having his memory wiped out, and comparing the past and present personalities, the changes stand out, and the means to acquiring a distinct personal identity emerge accordingly. The main predicament decrees placing a certain emphasis at exploring the life of the protagonist, and tracking it as both Malachi Constant and Unk, in order to meditate the behavioral changes of both characters by

mean of figuring out the things which distinguish them from each other, and the impact of these changes on the life of the character and the surrounding world, and vice versa.

The surrounding world including people around us may potentially impact our behaviors and attitudes as a consequence to interaction and the endeavor to conform to the group to which we belong. The characters of Malachi Constant and Unk are not cases of abnormalities when it comes to social interaction, as they both came upon different people throughout the course of their lives, making them exposed to the external world which may likely to influence their behaviors eventual to the behavior of the group. By means of determining whether or not the influence is apparent in both characters, it is rather imperative to investigate the external world, and scrutinize what little impact may it result in relation to the protagonist of Kurt Vonnegut' novel.

Being presented as two different persons, the main protagonist in the novel, and although belonging to the same body, leads two distinct lives as these two different persons are entirely unlike one another. The change is consequent to the memory wipe out. The study was conducted upon exploring the lives of both personas and examining the criteria which makes a person who he is. A person is a combination of body and mind, and therefore, he is where his mind goes, because the body is a mere container for the mind which in turn is responsible for the psychological and memory criteria through which we can define a person. To guarantee the personal continuity of a person, the two criteria must exist because a person only builds upon his previous experiences and behaviors, and those previous experiences are kept inside a person's memory.

Society's leverage upon a person comes through internalizing certain values and attitudes which belong to the group forming the society as such, and to which a person belongs. Throughout creating these layers and installing these values, a person becomes a member that

cannot possibly be divided and sat apart from the group due to the truth that he is be a small copy of his group/society. The social contract theory obligates all persons belonging to a certain group to behave in a manner which is acceptable amongst the group, it is the founding ground for societal influence and installing societal norms. The societal influence over its individuals, although seems a direct process, is not because a person possesses a mind which enables him to criticize and not take things as they are directly. The looking glass-self theory hints that the conventional way of thinking, that society interferes directly with a person, is only partially correct, because has been forgotten is that a person is a mental being, and as such, requires a mental phase wherein he deciphers what has been given to him, and only then will he accept or deny willingly. The looking glass-self also believes that a person is a reflection to what he thinks other people think of him.

To answer the problem of personal identity, a person can be defined by the role he plays amongst the group, and the group possesses the power to guarantee the frequency of the behavior of the person as his role dictates. This inescapable imprisonment in which a person finds himself trapped in, is a result for mutual agreeing between the group and the person, to give order within the group by bounding all of its persons to their duties restricting them not to trespass the others' rights, and guarantee the person's rights, allowing him to be a positive member within a group of mutual benefit.

The character Malachi Constant is presented as an arrogant person, who is irresponsible for his actions, and thoughtless about the consequences his actions may result. Yet, this was before having his memory wiped out, as he is the paradigm of the selfish person who only thinks about his own comfort and benefit. The elements which served in making him as such can be clearly seen in the fact he grew up without a father, whom would have been the founding stone for his personality, because growing up without a father can lead to the juvenile delinquent

behavior of the son due to the truth that a father, although being restrictive, helps to impose and internalize some acceptable behaviors by all persons in a society. The reason why his father was away is due to his interest with making his fortune, and the fact he never planned to have a son, and establish a family. The other reason which would justify Constant's behavior is inheriting a fortune he could not spend at an early age. Not being entitled to his fortune by the sweat of his brow, Constant made sure he would check all the boxes which would serve in diminishing the fortune bestowed upon him, and providing him with an excuse to be irresponsible, and spend all of his meaningless fortune on meaningless things.

The character of Unk is presented in a different manner. Unlike Malachi Constant, Unk is truly responsible for his actions, and throughout having no clues of his past self, because he had his brainwashed, he was very careful as he thinks twice before taking any steps further. By means of trying to remember his life before having his memory wiped out, Unk gives rise to a new person, as he gets to know that he had a wife named Bee and a son named Chrono. This knowledge made him feel a certain sense of responsibility to perform, as his conscience dictated so, and to give meaning to his life, and that meaning, he thought, was in bringing his family close to him. After knowing from Winston Niles Rumfoord that he raped Bee, and she was pregnant with a child he never met, Unk's actions were mechanical, as his tendency to save them from Mars was driven by his accumulated guilt for having wronged a woman he could not even remember.

It is hard to believe that Unk was once Malachi Constant, as the two characters differ wholly and entirely. Malachi Constant is irresponsible, selfish, and arrogant, while Unk is responsible, considerate and humble. The behavioral changes which occurred on Unk after having his brainwashed were completely the result of societal norms. When he used to be Constant, he had neither any friends, nor any relationships which tie him to other people. Yet,

when he became Unk, he was in touch with a friend, Stony Stevenson, as well as he became a father to a son named Chrono, and a husband to a wife named Bee. This contact with people made his reckless and thoughtless behaviors change, because after the memory wipeout, he was bound to other people whom were important to him.

BIBLIOGRAPHY

- Vonnegut, Kurt Jr. The Sirens of Titan. New York: Random House, 2001.

WORKS CITED

- Bailey, Patrick. Concerning Theories of Personal Identity. Florida: University of South Florida, 2004.
- Bartholomae, David and Anthony Petrosky. Ways of Reading: An Anthology For Writers. London: Penguin books, 2010.
- Brennan, Geoffrey and Loren Lomasky. Democracy and Decision: The Pure Theory of Electoral reference. USA: Cambridge University Press, 1993.
- Broughton, Janet and John Carriero. A Companion to Descartes. United Kingdom: Blackwell Publishing Ltd, 2011.
- Brummelman, E. et al. The Praise Paradox: When and Why Praise Backfires in Children With Low Self-esteem. Child Development Perspectives. Vol 10. Issue 2. 2016.
- Butler, Christopher. Postmodernism: A Very Short Introduction. New York: Oxford University Press, 2002.
- Cohen, Mitchell and Nicole Fermon. Princeton Readings in political Thought. New Jersey, Princeton university Press, 1996.
- Cooley, Charles Horton. Human Nature and The Social Order. New Brunswick: Transaction Publishers, 2009.
- Craig, Grace J. Early Adulthood: Roles and Issues. New York: Rue Morgue Press, 2007.
- Crossley, Nick. Key Concepts in Critical Social Theory. London: Sage Publications Ltd, 2005.

- Demy, Timothy J. and Gary P. Stewart. Genetic Engineering: A Christian Response. Crucial Considerations for Shaping Life. USA: Kregel Publications, 1999.
- Elkind, David. Childhood's End. New York: Ballantine Books, 1953.
- Farrell, Susan. Critical Companion to Kurt Vonnegut: A Literary Reference to His Life and Work. New York: Infobase Publishing, 2008.
- Garrett, Brian. Personal Identity and Self-Consciousness. London: Routledge, 1998.
- Grant, Ulysses S. Personal Memoirs of U. S. Grant. New York: Charles L. Webster & Company, 1885.
- Gray, Peter B. and Kermyt G. Anderson. The Impact of Fathers on Children. USA: University of Oklahoma, 2015.
- Gergen, Kenneth. The Saturated Self. New York: Basic Books, 1991.
- Hobbes, Thomas. Leviathan. London: Oxford: Clarendon Press, 1909.
- Howe, Steven. Heinrich von Kleist and Jean-Jacques Rousseau, Violence, Identity, Nation. New York: Camden House, 2012.
- Hume, David. A Treatise of Human Nature. Oxford: Clarendon Press, 2011.
- Kornblum, William. Sociology in a Changing World. New York: University of New York, 2008.
- Locke, John. An Essay Concerning Human Understanding. Ed. Peter Nidditch. Oxford: Oxford Univ. Press, 1975.
- Locke, John. An Essay Concerning Human Understanding. Pennsylvania: Pennsylvania State University, 1999.
- McNair, Robert Lee. Student Self-esteem and The looking-Glass Self: Perceptions of Emotional Support, Role Models, and Academic Success On a Community College Campus. Iowa: Iowa State University, 2004.

- Milgram, Stanley. Obedience to Authority: An Experimental View. New York: Harper & Row, 1974.
- Moore, Sarah E. H. Ribbon Culture: Charity, Compassion, and Public Awareness. Hampshire: Palgrave Macmillan, 2008.
- Pandleton, Hibi. Understanding Moral Principles: Jonathan Dancy, Iris Murdoch and Particularism. Pittsburg: University of Pittsburg, 2017.
- Rawls, John. A Theory of Justice. New York: Routledge, 1975.
- Reck, Andrew J. Selected Writings: George Herbert Mead. Indianapolis: Bobbs-Merrill, 1964.
- Robinson, Daniel N. How is Nature Possible?: Kant's Project in The First Critique. San Bernardino: California State university, 2012.
- Rousseau, Jean-Jacques. Discourse on Political Economy and The Social Contract. New York: Oxford University Press Inc., 1999.
- Russell, Bertrand. The Analysis of Mind. London: G. Allen & Unwin, 1921.
- Schechtman, M. The Constitution of Selves. Ithaca: Cornell University Press, 1996.
- Schneewind, J.B. Moral philosophy From Montaigne to Kant. London: Cambridge University Press, 2003.
- Schneider, Susan. Science Fiction and Philosophy: From Time Travel to Superintelligence. Pondicherry, India: Blackwell Publishing Ltd, 2009.
- Schwartz, Howard and Jerry Jacobs. Qualitative Sociology: A Method to Madness. New York: The Free Press, 1979.
- Shaffer, Leigh S. From Mirror Self-Recognition to the Looking-Glass Self: Exploring the Justification Hypothesis. JOURNAL OF CLINICAL PSYCHOLOGY, Vol. 61. 2005 Wiley Periodicals, Inc. West Chester University.

- Shoemaker, S. Self-Knowledge and Self-Identity. Ithaca: Cornell University Press, 1963.
- Skypalova, Bohdana. The Alternative Worlds of The Sirens of Titan. Brno: Masaryk University, 2007.
- The Modern Language Association of America. MLA Handbook Eighth Edition. New York, 2016.
- Vesey, Godfrey. Personal Identity. London: The Macmillan Press Ltd, 1974.
- Weinrich, Peter and Saunderson Wendy. Analyzing Identity: Cross-Cultural, Societal and Clinical Contexts. New York: Routledge, 2003.

WEBOGRAPHY

- Castronova, Ted. Rumfoord and Friends: Awful Games Masters; A Reflection on Vonnegut's The Sirens of Titan. "<http://saloiu.edu/index.php/rumfoord-and-friends-awful-game-masters-a-reflection-on-vonneguts-the-sirens-of-titan-castronova-on-the-sirens-of-titan/>". March 3rd, 2018.
- Lam, Oliver. Malachi Constant and Unk. "The Space Wanderer". "<https://constanttravels.weebly.com/character-analysis.html>". April 14th, 2018.
- Law, Stephen. "Stephen Law How Does Personal Identity Persist Through Time." YouTube, Galen Orwell, March 7th, 2014, [youtube.com/watch?v=b5FhXmFT3nY](https://www.youtube.com/watch?v=b5FhXmFT3nY).
- Leffel, Jim. Engineering Life: Defining "Humanity" in a Postmodern Age. "<https://www.xenos.org/essays/engineering-life-defining-humanity-postmodern-age>". April 25th, 2018.

Appendix A

The Sirens of Titan Summary

The Sirens of Titan tells the story of the wide-ranging journey of Malachi Constant, the wealthiest man on Earth, from Earth to Mars to Mercury, back to Earth, and finally to Titan, a moon of Saturn. Along the way, Constant is seemingly manipulated and controlled by Winston Miles Rumfoord, an American aristocrat whose existence has been scattered across time and space after flying into a warped region of the solar system while on a space flight to Mars. Rumfoord builds up a small civilization on Mars and leads it into a suicidal mission to take over Earth as a prelude to introducing a new religion on Earth that teaches that God is completely indifferent to the welfare of humankind. He uses Constant as a symbolic figure in this faith, and humiliates his erstwhile wife, Beatrice, in a grand spectacle during which the two of them are exiled on Titan along with their son, Chrono. Once on Titan, they learn from an extraterrestrial called Salo that even Rumfoord has been manipulated in a much larger scheme with the seemingly small purpose of providing Salo with a missing part for his space ship.

Winston Niles Rumfoord, after having flown his private space ship into something called a chrono-synclastic infandibulum, has had his existence stretched out into a spiral through time and space. This causes him to materialize and dematerialize at different places in the solar system at regular intervals. One of these places is within his large estate in Newport, Rhode Island, where his wife, Beatrice Rumfoord, lives. These materializations are known about by the public, but nobody has ever been allowed to witness one until now. The wealthiest man in the world, the playboy Malachi Constant, has been invited to meet Rumfoord at Rumfoord's specific request.

Constant's meeting with Rumfoord is disturbing. Rumfoord, who can read minds as well as see into the past and future, tells Constant that he and Beatrice will have a child together on Mars, and that Constant will travel from Mars to Mercury, then back to Earth briefly before ending up on Titan. Rumfoord tells Constant that there are beautiful women on Titan and gives him a photograph of three of them. Constant finds them stunning. These are the sirens of Titan.

Unable to accept Rumfoord's predictions, Beatrice and Constant do everything in their power to prevent them from coming true. It is no use, however. Constant soon loses all his wealth as his previously astoundingly lucky investment strategy fails him. Constant has been following the bizarre method of his father, who founded the company Magnum Opus, which has made Constant so rich. His father, Noel, simply wrote out the letters of the first sentence in the Gideon Bible in pairs, then invested in companies that had the same initials. Upon his death, Constant continues the same method, which works for a time but leads him into ruin. Facing bankruptcy and numerous lawsuits, when two Martian recruiters offer him a position as an officer in the Martian army which is preparing to invade Earth, Constant jumps at the chance.

Beatrice also faces financial ruin and is forced to sell the estate. The two buyers are actually the same Martian recruiters that have convinced Constant to join them. They trick Beatrice onto their ship and leave for Mars. Neither Beatrice nor Constant is aware the other is on board. Beatrice is kept locked away in her room on the journey and the swaggering Constant is told only that a beautiful woman is in the room. One night, Constant obtains the key to the room and enters it. He rapes Beatrice in the dark, startled to find afterward who she is. Thus the first of Rumfoord's predictions seems to be on its way to coming true.

On Mars, each of them have their memories erased and controlling antennas implanted. Constant is now called Unk, and is a soldier in the Martian Army. He is forced to take part in the execution of another soldier named Stony Stevenson, who, unbeknownst to Constant, is

actually his own best friend. He has had his memory erased several times while on Mars because he seems to be able to remember to well. Beatrice, now called Bee, has a child, a boy named Chrono. She becomes a teacher.

As the Martian army is mobilized to invade Earth, Constant runs away to find Bee and Chrono. He does manage to find them, but is soon captured by the military police and taken to the spaceship that is to carry him and another soldier named Boaz to the fighting on Earth. As they are about to take off, Rumfoord reveals himself to them. It is learned that Rumfoord is the mastermind behind the invasion. He tells Constant the story of how he came to be on Mars and the circumstances of Bee's pregnancy and Chrono's birth. Constant, whose memory has been erased, does not realize that the story is about himself.

The Martian invasion is a joke. The forces are scattered over the globe and they are woefully under armed. They are slaughtered by the Earthlings, who begin to feel shameful for what they have done. Into this culture of shame, Rumfoord introduces his new religion.

Meanwhile on Mars, the ship takes off carrying only Boaz and Constant and a large supply of provisions. It has not been programmed to go to Earth, however. Instead it delivers them to the deep caves of Mercury, where they live in isolation for three years until Constant discovers the secret to tricking the ship's navigation system into flying him out of the caves. Boaz chooses to stay behind on Mercury, having found purpose in caring for the simple creatures that live in the caves.

Constant's ship returns him to Earth. He finds that he is expected. While he was in the caves in Mercury, Rumfoord has built up his new religion on Earth, one that teaches that God is indifferent to the fate of humankind, and that luck is not an actual force of nature or the hand of God. The religion also makes a negative example of Malachi Constant as a symbol of

someone who imagined he had good luck and did nothing good with his fortune. Rumfoord has prophesied the return of Constant to Earth, calling him the Space Wanderer. Constant lands in a churchyard and is immediately hailed as the promised Space Wanderer. He is carried to the Rumfoord estate just as Rumfoord is about to materialize again.

Rumfoord has prepared a grand spectacle for the Space Wanderer and huge crowds await his arrival. Outside the estate, Bee and Chrono have become souvenir sellers catering to the religious crowd. Rumfoord brings Constant, Bee and Chrono together before the crowd and humiliates them revealing to all their true identities. He immediately instructs them to enter a spacecraft on a high column at the estate which will exile them, which they do. Before they go, Rumfoord deals one final blow to Constant by telling him the truth about the execution of Stony Stevenson, who Constant had hoped was still alive somewhere. It was Constant himself who killed Stony, Rumfoord tells him.

The three of them are flown in the ship to Titan, an inhabitable moon of Saturn. There they meet Rumfoord again, who is permanently materialized on Titan, where he has built a palace on a large sea. Titan is also inhabited by a creature named Salo, a machine whose ship has been marooned there for 200,000 years. Rumfoord reveals to them that all of human history has been directed by Salo's people on the planet Tralfamadore, who are able to cast their influence across vast distances. The primary purpose of this direction is to produce a single, small metal replacement part for Salo's space ship. This part has now been delivered. It is in the form of Chrono's good luck piece, a smooth scrap of metal he picked up as a child on Mars.

Rumfoord then disappears, the center of his existence having moved on to a different place in the universe. Salo, who has come to love Rumfoord, dismantles himself in sorrow. Beatrice moves into the palace, spending her last days writing. Chrono takes to the woods of Titan, going to live with the giant Titanic bluebirds that soar in the skies. There are no other

humans on Titan. The beautiful women in the picture Rumfoord gave Constant at the beginning of the story turn out to be sculptures made by Salo as he whiled away the millennia waiting for the replacement part.

Constant lives peacefully on the land, occasionally visiting Beatrice in the palace. He reassembles Salo, who uses the replacement part to repair his ship. When Beatrice finally dies, Salo offers to return Constant to Earth. Constant accepts. Salo takes him to a bus stop in Indianapolis on a cold winter night. Before letting him go, Salo hypnotizes Constant so that when he is about to die he will imagine he is reunited with his friend Stony. Constant sits down in the bus stop and never gets up again. He freezes to death, but before he dies, he sees Stony coming to take him to paradise.

Appendix B

A Brief Biography about Kurt Vonnegut Jr.

Kurt Vonnegut, in full **Kurt Vonnegut, Jr.**, (born November 11, 1922, Indianapolis, Indiana, U.S.—died April 11, 2007, New York, New York), an American writer noted for his wryly satirical novels who frequently used postmodern techniques as well as elements of fantasy and science fiction to highlight the horrors and ironies of 20th-century civilization. Much of Vonnegut's work is marked by an essentially fatalistic worldview that nonetheless embraces modern humanist beliefs.

Vonnegut grew up in Indianapolis in a well-to-do family, although his father, an architect, was unemployed during much of the Great Depression. As a teenager, Vonnegut wrote for his school newspaper, and he continued the activity at Cornell University in Ithaca, New York, where he majored in biochemistry before leaving in 1943 to enlist in the U.S. Air Force. Captured by the Germans during World War II, he was one of the survivors of the firebombing of Dresden, Germany, in February 1945. After the war Vonnegut took graduate courses in anthropology at the University of Chicago while working as a reporter. He was later employed as a public relations writer in upstate New York, but his reservations about what he considered the deceitfulness of the profession led him to pursue fiction writing full-time.

In the early 1950s Vonnegut began publishing short stories. Many of them were concerned with technology and the future, which led some critics to classify Vonnegut as a science fiction writer, though he resisted the label. His first novel, *Player Piano* (1952), elaborates on those themes, visualizing a completely mechanized and automated society whose dehumanizing effects are unsuccessfully resisted by the scientists and workers in a New York factory town. For his second novel, *The Sirens of Titan* (1959), Vonnegut imagined a scenario in which the

entire history of the human race is considered an accident attendant on an alien planet's search for a spare part for a spaceship.

Vonnegut abandoned science fiction tropes altogether in *Mother Night* (1961; film 1996), a novel about an American playwright who serves as a spy in Nazi Germany. In *Cat's Cradle* (1963) some Caribbean islanders, who practice a religion consisting of harmless trivialities, come into contact with a substance discovered by an atomic scientist that eventually destroys all life on Earth. (In 1963 the University of Chicago granted Vonnegut a master's degree in anthropology after he submitted *Cat's Cradle* as a thesis.) The novel was particularly significant in its development of a slyly irreverent voice that constantly called attention to its own artifice; a similar "metafictional" style would characterize much of Vonnegut's subsequent work. *God Bless You, Mr. Rosewater* (1965) centres on the title character, an eccentric philanthropist, but also introduces the writer Kilgore Trout, a fictional alter ego of Vonnegut who appears throughout his oeuvre.

Although Vonnegut's work had already gained a popular audience by the late 1960s, the publication of *Slaughterhouse-Five; or, The Children's Crusade* (1969; film 1972) cemented his reputation. Explicitly drawing on his Dresden experience, Vonnegut crafted an absurdist nonlinear narrative in which the bombing raid serves as a symbol of the cruelty and destructiveness of war through the centuries. Critics lauded *Slaughterhouse-Five* as a modern-day classic. *Breakfast of Champions; or, Goodbye Blue Monday!* (1973; film 1999)—about a Midwestern businessman who becomes obsessed with Trout's books—is a commentary on writing, fame, and American social values, interspersed with drawings by Vonnegut. Though reviews were mixed, it quickly became a best seller. Vonnegut's next two novels were less successful. *Slapstick; or, Lonesome No More!* (1976; film 1982) focuses on a pair of grotesque

siblings who devise a program to end loneliness, and *Jailbird* (1979) is a postmodern pastiche rooted in 20th-century American social history.

While Vonnegut remained prolific throughout the 1980s, he struggled with depression and in 1984 attempted suicide. His later novels include *Deadeye Dick* (1982), which revisits characters and settings from *Breakfast of Champions*; *Galápagos* (1985), a fantasy of human evolution told from a detached future perspective; *Bluebeard* (1987), the fictional autobiography of an aging painter; *Hocus Pocus* (1990), about a college professor turned prison warden; and *Timequake* (1997), a loosely structured meditation on free will.

Vonnegut also wrote several plays, including *Happy Birthday, Wanda June* (1970; film 1971); several works of nonfiction, such as the collection *Wampeters, Foma & Granfalloon* (1974); and several collections of short stories, chief among which was *Welcome to the Monkey House* (1968). In 2005 he published *A Man Without a Country: A Memoir of Life in George W. Bush's America*, a collection of essays and speeches inspired in part by contemporary politics. Vonnegut's posthumously published works include *Armageddon in Retrospect* (2008), a collection of fiction and nonfiction that focuses on war and peace, and a number of previously unpublished short stories, assembled in *Look at the Birdie* (2009) and *While Mortals Sleep* (2011). *We Are What We Pretend to Be* (2012) comprised an early unpublished novella and a fragment of a novel unfinished at his death. A selection of his correspondence was published as *Letters* (2012).

Vonnegut was elected a member of the American Academy of Arts and Sciences in 1973. In 2010 the Kurt Vonnegut Memorial Library opened in Indianapolis. In addition to promoting the work of Vonnegut, the nonprofit organization served as a cultural and educational resource centre, including a museum, an art gallery, and a reading room.

Abstract

This study aims to recognize the factors which are responsible for constructing a person's identity. It also attempts to tackle the problem of personal identity from a different perspective, which is the construction of personal identity throughout the interaction that one is exposed to within a society, not neglecting the ability of a person to reason, criticize and take matters on one's own hands. Consequently, this study aims to investigate whether or not social norms are the reference to the identity of a person in relation to Kurt Vonnegut's work: The Sirens of Titan, and specifically the protagonist of the novel, Malachi Constant/Unk, whom, throughout analysis, will either prove to have his identity constructed by external factors (i.e. Social norms) or by other factors which seek to be explained.

Keywords: Personal identity, The Sirens of Tirtan, Kurt Vonnegut, social norms.

Résumé

Cette étude vise à reconnaître les facteurs responsables de la construction de l'identité d'une personne. Il tente également de traiter le problème de l'identité personnelle sous un angle différent, à savoir la construction de l'identité personnelle à travers l'interaction à laquelle on est exposé au sein d'une société, sans négliger la capacité de raisonner, de critiquer et de prendre propres mains. Par conséquent, cette étude vise à déterminer si les normes sociales sont ou non la référence à l'identité d'une personne par rapport à l'œuvre de Kurt Vonnegut: Les Sirènes de Titan, et spécifiquement le protagoniste du roman, Malachi Constant / Unk, qui, par analyse, sera soit prouver que son identité est construite par des facteurs externes (les normes sociales) ou par d'autres facteurs qui cherchent à être expliqués.

Mots Clés: Identité personnelle, Les Sirènes de Titan, Kurt Vonnegut, normes sociales.

ملخص المذكرة

تهدف هذه الدراسة إلى التعرف على العوامل المسؤولة عن بناء هوية الشخص. كما تحاول أن تعالج مشكلة الهوية الشخصية من منظور مختلف، وهو بناء الهوية الشخصية عبر التفاعل الذي يتعرض له الشخص داخل المجتمع، بدون إهمال قدرة الشخص على التفكير، الانتقاد، واتخاذ الأمور على محمل شخصي. وبالتالي، تهدف هذه الدراسة إلى معرفة ما إذا كانت الأعراف الاجتماعية هي المرجع إلى هوية الشخص في ما يتعلق بعمل كورت فونيغوت: The Sirens of Titan، وعلى وجه التحديد بطل الرواية، مالاكي كونستانت / أنك، الذي إما أن يثبت أن هويته قد شيدت من قبل عوامل خارجية (أي المعايير الاجتماعية) أو بعوامل أخرى نسعى إلى تفسيرها.

الكلمات المفتاحية: الهوية الشخصية، كورت فونيغوت، الأعراف الاجتماعية.