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Perception, Disappearance, Transmission and Multiple Identities as the Products of Change in *The Chronicles of Narnia*

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Abstract: This paper seeks to explore C. S. Lewis's *The Chronicles of Narnia* under the light of Paul Virilio's framework of thought. Virilio's concept of dromology explains the way people see things change as they move faster, and how this affects the way they see other people and things around them. This can lead to a greater sense of control and surveillance. The study argues that the robots in Lewis's stories represent future humans brought closer through advanced technology that transcends time limits. Lewis's characters are like a reflection of the reader. They help the reader see themselves and their dreams in a new way. Lewis has addressed how these characters see the world changes them into different creatures, in that the way they see the world affects how they see themselves. Lewis's characters can be observed as the people who represent the society. This paper demonstrates that the characters in the series are cyborgs and live in a cyborg world. To support this argument, the principles of the panopticon theory are needed to indicate how the characters seem to have a purpose with reference to the pejorative aspects of human's psyche.

Keywords: Perception; Disappearance; Transmission; Dromology; Virilio.

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1. Introduction

C. S. Lewis narrates the story of four siblings who discover a magical world called Narnia. They have many exciting adventures and meet all kinds of interesting characters along the way. Lewis wrote seven fantasy novels for kids that are considered classic children's literature. These books are some of his most famous works. The books have a lot of ideas from Christianity that even kids can understand. *The Chronicles of Narnia* tells the story of kids who have exciting adventures in a magical place called Narnia, where animals can talk, there is lots of magic, and good and bad guys battle each other. The Narnia books have many important messages that help kids grow into strong, good people. Hardina Nicole DuPlessis argues that Lewis creates a way for people to work together with nature in his stories, creating an ecological dream in Narnia that aims for harmony, but this is limited by the time and the social and political factors that influenced the development of the texts (126). Each of these seven books is amazing and takes the reader to a world where magic and real life come together, creating a made-up world that has fascinated people for a long time.

2. Review of Literature

The Victorian Novel (2007) edited by Patrick Brantlinger and William B. has many stories in it. Thesing is a collection of papers about Victorian novels. Murray Knowles and Kristin Malmkjær wrote a book in 1996 about how children's books in England talk about ideas and control. They look at old and new stories, as well as fairy tales. Lewis's use of creative language and world-building techniques in his fantasy novels, focusing specifically on *The Chronicles of Narnia*. They explore how Lewis creates magical and imaginative worlds, and how he incorporates elements of religion and mythology into his storytelling. The chapter also discusses the impact of Lewis's writing on the fantasy genre as a whole.

"The Aspects of Fantasy in Lewis's *The Chronicles of Narnia: The Lion, The Witch and The Wardrobe*" looks at the fantasy parts of the book. This test will help us understand the parts about imagination in the book. The purpose of this study is to identify the different aspects of creativity in Lewis' book and to show the different ways creativity is used in the book. This test is an interesting way to study a material. It means the analyst is the main person doing the examination.

"Fantasy, Morality and Ideology: A Comparative Study of C. " is a complex text that looks at how different stories and beliefs are portrayed and compared. The researcher, Lucy Marie Cuthew, thinks Lewis creates a different world in his book *The Chronicles of Narnia* that ignores the world we live in today. In Narnia, Lewis creates a different world

where his beliefs and values are important. This world can also teach us important lessons for the future. Dream is a way to understand reality and modern dream researchers have made it their goal to understand reality to the fullest. Lewis is a new author who does not write about real life in his stories. He mainly writes in the fantasy genre.

Dianne Shober's book looks at the pictures in Lewis's *Narnia* stories. Lion pictures have always been important in writing, art, symbols, and sculptures. In China, lions are more commonly seen as protectors of buildings and temples, while in Europe, knights traveled across continents under the image of a roaring lion on their rulers' flags. Furthermore, different cultures use lion symbols to represent their leaders, both powerful and temporary. This article will look at why the lion, Aslan, is seen as a symbol of Jesus in C. S Lewis's magical story.

3. Theoretical Framework

This is a study using books and articles from different places to look at Virilio's ideas and concepts. First, the researcher reads the sources and writes down important information. Next, the researcher will use the notes and study the novel according to Virilio's ideas. As the title says, the researcher uses the model made by Virilio. Virilio's ideas about how we see things, how fast things move, and how technology helps us see and communicate, are shining brightly in Lewis's stories. Virilio's main idea is that how fast we go affects how we experience things, and this has a big impact on society. This study will look closely at this idea. So, there is a connection between humans and technology, because as technology gets better, humans become more like machines.

One of the main reasons people's opinions changes is how fast things happen. This can happen whether things are going fast or slow. It can change how we see life and the world around us, and make us understand ourselves in a new way. Virilio asks if we make the things we see, or if the things we see make us. He also talks about how our way of seeing things is becoming more like a machine, and how it is leading us to a future that we cannot predict, unlike what Merleau-Ponty believed. (Colman 203) The "instability of dimensions" is caused by the way we see things in our industrial society, according to Virilio. Virilio thinks that going fast makes things disappear, and that makes it hard to tell if something is there or not. This happens every time something is made or happens. Being invisible is like blending in and not being seen. Invisibility means being both there and not there at the same time.

Blending time and place is a new way of combining being there and not being there, or being present when you were not before. Virilio believes that speed has a big impact

on people's lives, just like other things do. Virilio calls the change in people's views because of speed "dromology." It is about how speed affects the way we see life and politics. He explained how fast machines can make things seem like you are actually there and make them seem virtual.

The "vision machine" uses cinema and television to create virtual experiences. However, the researcher has also included visual tools like telescopes and microscopes to achieve the desired outcome. The "other" as mentioned before, would be very different and affected by these vision machines, whether it is the person watching or the person being watched. Foucault's theories focus on the relationship between power and knowledge. He wants to fully understand what power is and how it works in society. His goal is to create a discussion about power. The discursive formation is a collection of statements that spread specific power dynamics.

Virilio believes that speed is very important in modern conflict. He thinks that this started with what he calls "wars for basic freedoms" and points to the strategic interventions. In this situation, planning for an attack is more important than trying to control everything to protect humans. Virilio calls this the "fundamental mishap." Now, help comes from within instead of from outside. Once again, not many people have noticed the similarities between this view and Foucault's idea that biopower is focused on "man-as-living-being" instead of "man-as-body." It copies the body of populations as a political concern. This means that it is both rational and related to politics, as well as being a concern of power. Therefore, we see the government often acting as a supporter of health in order to control and discipline people, as Foucault describes in his book *Discipline and Punish*. Foucault says in *Society* that the topics in *Discipline* come from politics and are linked to the State's use of force.

Different ways of looking at something. This series of stories is set in Narnia, a made-up land with witches, magical creatures, and animals that can talk. This book is about children who have adventures and discover the land of Narnia. All the main characters in the series, except The Horse and His Man, are children from our world who are brought to Narnia by magic. While in Narnia, they are asked by Aslan the Lion to help protect the land from evil. These books tell the whole story of Narnia, from when it was made in *The Witch's Niece* to when it was destroyed in *The Last Battle*. For the last fifty years, *The Adventures of Narnia* has become a classic book loved by many people.

4. Analysis

Change constantly happens all the time in our world. Traffic lights change color. Clouds appear and disappear. It is raining, then the sun comes out. Bread becomes toast. The stock market goes up and down. Change is not just something that happens around us, it also happens to us. It mostly happens in small and not very obvious ways. We begin little and get bigger slowly. Our hair gets longer and turns gray. When we shower, we get rid of old skin cells. Simple memories go away. We cannot remember what we ate for breakfast two weeks ago. We gain weight, then we lose it. More importantly, we can also change suddenly and in big ways. Changing our religion, getting surgery, or having a big car crash can quickly change how we look and how we act, and people can easily see these changes. We deal with both big and small changes and keep going with our lives. No matter how much we change, we cannot transform like the characters in *The Chronicles of Narnia*. The Pevensie kids go through a wardrobe and end up in Narnia, where they become rulers. Then they come back to England and are kids again. Eustace becomes a dragon (*The Voyage of the Dawn Treader*, 245) and maybe into a big bird called an albatross (VDT, Chapter 12, 511) Five hundred eleven Aslan turns Rabadash into a donkey (HHB, Chapter, 633) Dwarfs are changed into creatures with one foot (VDT, Chapter 11, 502). "Caspian died when he was old and weak, but then he came back to life as a strong young man (661).

In *The Last Battle*, all the Narnian heroes except Susan come together again and are miraculously healed and changed. These big changes are like magic and miracles. However, we can still tell that the characters are the same people even though they have changed. This weird thing about reading *The Chronicles of Narnia* brings up some interesting questions about life and thinking. How can we tell if the characters are still the same person after they change a lot. What makes Eustace still the same person when he turns into a dragon. How can the Green Witch and a giant serpent be the same person. These questions all come back to one big question: what makes a person a person. Over time, we all change. What makes us stay the same person even when things around us change. This question has been a problem for philosophers for a long time and is called "the problem of personal identity." It is not just something that philosophers think about, it is important for all of us. We all need smart and thoughtful answers. "What am I." is a question that makes us think about important things in life. How we decide who we are affects how we think about important moral issues like when life starts and finishes.

People are often thought of as having rights and duties. If we do not understand what a person is, it will affect how we think about their rights and what they should do. Therefore, we should really pay close attention to the issue of personal identity. You might think the problem is very important. You might not feel very sure that the characters in the Chronicles can teach us about who we are. They live in a made-up world of magic and make-believe. We live in the world of science, including physics, biology, and genetics. Our world and Narnia are very different. But at least this important similarity exists. We are still ourselves even when things around us change. Their changes are much bigger than ours. However, it is these amazing changes that make the main problem clear. Lewis come to life in the magical world of Narnia. Lewis can help us understand more about the philosophical question of who we really are.

Describing yourself can be difficult to explain. We use the words "identical" and "same" in different ways. We use "identical" and "same" in different ways. Sometimes we say things like "I have the same car as you" and "*My Prince Caspian* book is just like yours." It means we have things that are alike. " These are easy phrases and do not make people confused. " We know what they are trying to say. Your car is similar to mine, and it might even be the same color. Our Prince Caspian books are exactly alike. They both have the same words, the same cover, and the same version. Look for things that are the same - like the brand, type, color, version, title, and design. Your book and my book, your car and my car, are not the same but they are similar. This means "identical" is used to describe things that are the same in quality. Two things are alike if they have the same qualities and are exactly the same. This kind of identity is important in the story *The Horse and His Boy*.

This story is about a boy named Shasta who was adopted by a Calormene fisherman. He discovers that he looks just like the Prince of Archenland, Corin. Do you remember when he first meets Corin. "I'm not anyone important," Shasta said. "King Edmund saw me in the street and thought I was you. " "King Edmund saw me on the street and thought I was you. " I think we should look alike. (Book: Heidi, Chapter 5, 241). Later, Corin shows Shasta to Edmund and Lucy. "Sir, don't you understand. " "He looks exactly like the boy you thought was me in Tashbaan. " Lucy said, "Wow, he really looks just like you. " "Similar to twins. " "Wow, that's incredible. (*Hogwarts: A History* 287-288). They were very surprised to discover that they are twins who were apart for a long time. They are really happy to be reunited at the end of the story. " Identical twins are a perfect example of being the same. They are nearly identical. We should be careful to not confuse being equal in quality with being the same person. There are two twins, Corin and Shasta, who

are not the same. They are different people and can never be the same person. They just look so much alike that you cannot even tell them from each other. In the end, Shasta figures out his true identity. Shasta said that King Lune is his dad. I should have known that Corin is similar to me. We were born together. "Oh, and I'm not Shasta, my name is Cor. (*The Horse and His Boy*, Chapter 14, 250).

He does not know that he is Corin, even though he looks just like him. He discovers that he is the boy called "Cor. " Shasta is not like Cor. Shasta and Cor are the same. Shasta and Cor are buddies. In this situation, Shasta and Cor have the same number. They are the identical person. The question of who we are is really about what makes us stay the same person over time, not about our characteristics or traits. Confusing your two identities can create problems when trying to understand yourself. The problem of personal identity is about how we remain the same even when things in our lives change. At some point, we all have certain traits. Sometimes we are different in how we act and what we are like. If something changes, it is not the same. How can the new thing be like the old thing. They cannot be completely identical. But, there can be stages that come before or after the same thing when looking at numbers. Think about the little person in your first grade class picture. Think about yourself right now. These two stages are a bit different. One is much larger than the other, and might have more teeth. But they all belong to you. We must remember that personal identity is about staying the same person as time goes on. We want to know if someone who was the same person before is still the same person later on.

A few years ago, I cut my long hair to make it short. I appear changed now. I want to improve my appearance. No matter what happens, I am still the same person as I was before. When I cut my hair, no one disappeared, and no one appeared out of nowhere. I did not really think about my long hair very much. But this means that something is really important. The ancient philosopher Aristotle can help us learn about the difference between accidental and essential qualities. An accidental property is something a thing can have, but it does not change the thing if it does not have that feature. I did not intend to have long hair. It just happened. It just happened. An essential property is something that a thing needs to have to stay the same. A square has four straight lines as its sides. A square must have four sides at all times. A square needs to have four lines. When it comes to people, we want to know what makes someone still be themselves even if they change. This question asks what defines a person, and that is why the issue of personal identity is important. The concept of essence and accident is about what is essential to a person and what can happen by chance. "Can" and "cannot" are words that tell us what

we can do and what we cannot do. When we think about the most important part, we do not have to think about what is actually happening. We just need to consider a few choices. I have hair, but I can also imagine myself without any hair. I could lose my hair. Even if I go bald, I will still be here. I do not have to have hair. Losing hair is something that we are familiar with.

Is it possible for me to transform into a dragon like Eustace does in *The Voyage of the "Dawn Treader,"* but still be myself? This idea seems foolish. In stories that are not real and in books about science, we see strange and unusual things happen. This fantastic opportunity is important for knowing ourselves. Consider an example that has nothing to do with you as an individual. A bachelor is a man who is not married. Even in imaginary stories like fantasy or science fiction, a person who is not married cannot just get married out of nowhere. It is difficult to believe. A man can be bald, very tall or have superpowers and still be single. A man who is single cannot get married, not even in a make-believe world. We know this because we understand what a bachelor is. A married bachelor does not exist because a bachelor is someone who is not married. If a person is married, they cannot be called a bachelor. This cannot happen in our everyday world or in a pretend world. It does not make sense. The main idea of being a bachelor is not having a wife or husband. When we think we know something, thinking about unusual cases can help us double-check to make sure we really understand it.

Fantasy writers like Lewis and his friend J. like to make up stories about magical worlds and creatures. RR creates made-up stories. Tolkien says we can stay true to ourselves even when things around us change. He says that if we only pay attention to what happens to us every day, we might miss these ways of being honest with ourselves. While these incredible situations may not happen in real life, they still fit with what a person can be. Basically, if we understand who a person truly is.

We often know someone by their appearance. I can tell who is checking the groceries by looking at him. This might seem like a person is their body, but that is not true. People recognized me because of my long hair, but my long hair was not really a big part of who I am. It is easy to see why a person is different from their body. Our bodies are always changing, but we remain the same person inside. Our bodies change little by little and it is difficult to see the changes happening. Sometimes we do not know that our bodies can be different from others, but it does not change who we are. Lewis's stories are unique because the characters change how they look in a way that stands out to us. But we can still see that Eustace looks like a dragon and Rabadash looks like a donkey, even though

they used to be humans. These great chances prove that a person is more than just their physical appearance. Lewis's stories with less thrilling parts still have the same message.

Peter, Susan, Lucy, and Edmund were kids just like us, with their own child bodies. As they get older, they change a lot and their bodies look very different as grown-ups compared to when they were kids. They can turn back into children with some kind of magic, but we cannot. Some children take longer to reach certain stages of their lives than some adults. Even when their bodies change, they are still here. *The Chronicles* say that we are not just our bodies. Some people might think that in Narnia, strange things make them believe that a person is not real or physical. Finally, Rabadash becomes very different and is no longer normal. It seems like there are no signs of Rabadash left. So, it looks like Rabadash's mind or soul is what defines him. One might think that this is what Lewis wants us to get. Perhaps that is the only way to make sense of all the strange things happening in the *Chronicles*.

René Descartes stated that a person was not just a physical thing. In simple words, he is saying that if I can imagine being alive without my body, then it could be possible for me to be alive without my body. If I can be alive without my body, then I am not the same as my body. I can imagine being alive without my body. So, this means that I am not my body. I must be something that is not physical, like a soul. This theory might be the best way to explain why Narnia looks so different. Souls remain unchanged despite all the strange changes. Believing in the soul raises many questions. What makes a person's soul stay the same over the years. This question is more difficult to answer than the one about people. Just like how you can look different as you grow older, your feelings and thoughts can also change. Rabadash has had different bodies at different times. Rabadash has changed bodies at different times. Why cannot people feel differently at different times. We cannot see the soul, so how do we know how many are needed to make a person. - We cannot see the spirit, so how do we know how many it takes to make a person. When we talk about the body or the mind, it seems like they can change but the person stays the same. Perhaps we should not think that people are only defined by one thing. The same applies to other stuff as well. Consider the boat that belonged to King Caspian, named the *Dawn Treader*. On its way to the End of the World, the ship is attacked by a big sea creature. The back of the ship breaks off (480).

The magician Coriakin uses his magical powers to repair the damage (*The Voyage of the Dawn Treader*, Chapter 11, 505). *The Dawn Treader* is made of a new material. The trip was very long, so some parts of the ship probably got old and had to be replaced.

Actually, it is easy to imagine that all the old parts of the ship were replaced before it returned to Narnia. It seems like Caspian returned in the same ship, the Dawn Treader, that he left in. However, the stuff is not the same. What is the big boat called. It is getting mysterious how it has changed over time.

If someone is not one thing, what other thing can they be. When someone asks who we are, we might talk about our personality and the things we care about. This response does not link us to anything real or conceptual. Our personality and values are important, but they are not the most important things about us. A person can make big changes to who they are, like their personality and what they believe in. Edmund and Eustace are the first people I remember. Both of them became different people after meeting Aslan. After Eustace says sorry, Edmund cheers him up. "Okay," said Edmund. "Sure," said Edmund. Alright, keep this a secret, but you were not as bad as me on my first trip to Narnia. "You were not nice, but I was not loyal.

The chapter finishes by saying that after that day, Eustace began to change. Be cautious here. Eustace has not changed at all. His behavior is changing, so his personality does not define him. Try to picture the Dawn Treader again. What makes it still the same ship even if all the parts are replaced. It is not about what it is made of. Perhaps it is the way the material behaves that makes it the same ship. All the different materials work together to help the sailing ship operate. A ship is built by putting materials together, not just by using the materials. Perhaps our identity is created from both our actions and how we are structured. What kind of togetherness is a person. John Locke believed that people are connected by their thoughts and awareness. What connects our knowledge throughout the years. Locke's answer is remembering things. I am the only one who can decide what to think and how to feel. Our memories connect our thoughts and feelings. Locke believes that our memory shapes our identity. He has an easy way of making decisions.

Person A is the same as person B if A can remember the things that happened to B. If one person has some of another person's memories, it means they are a newer version of the same person. This idea will help solve many of the questions about the characters in Lewis's Chronicles. Eustace still remembers being mean when he was a boy, even when he was a dragon. After leaving Narnia, Peter, Susan, Lucy, and Edmund still remember being kings and queens there. Can memories link a person's different times in their life together. This idea is better than the body or soul theory, but it still has some issues. This idea says that a person only continues to be a person as long as they can recall things.

Does this mean if you forget everything or have Alzheimer's disease, then you do not exist anymore. If I can only remember things from a certain time, does that mean I am not the same person my parents named when I was a child. That might make you feel worried.

In *The Horse and His Boy*, Shasta does not know who his real dad is or where he came from. He cannot remember the times when he was with his dad and brother before he left. However, in the end, he understands that he is still the same person as he was when he was exiled as a boy. That story was his. This ending would not make sense if a person only remembers things from a short time ago. Another problem with the memory theory arises when we consider the story of Prince Rilian in *The Silver Chair*. He forgot about himself when the Queen of Underworld took control of him, but he remembered later. The Prince said, "It's been ten years. " "He used his hand to wipe his face and try to forget what happened before. " Yes, I believe in you. Currently, I can recall my amazing life, but when I was under a spell, I could not remember my true self.

Rilian's statement does not match the memory theory. Rilian remembers being under a spell and being King Caspian's child after the spell is lifted. The memory theory states that all these stages are about the same person, Rilian. But the person who is under a spell cannot remember that they are Caspian's son or daughter. According to the memory theory, the person under the spell is not Caspian's child. The memory theory suggests that the person under a spell is both Rilian and not Rilian at the same time. This does not make sense and cannot happen.

The memory theory cannot properly explain why Rilian is still the same person who goes through all those changes. And it also has another problem. Our memories are not always reliable. Just because we think we remember something does not mean that we really experienced it. Sometimes memories are not real, they can be made up or mistaken. For instance, sometimes we remember what we want to believe happened, rather than what actually happened. In *The Last Battle*, we find out that Susan is not friends with Narnia anymore.

As an adult, she does not think she or her siblings were ever in Narnia. They only remember things from their childhood that they made up in their imagination. Eustace says that whenever he tries to get someone to talk or do anything related to Narnia, they just say it is nice that he still thinks about the fun games they used to play as children. How do we know if a memory is real or fake. A real memory comes from something that really happened to us. But memory alone cannot figure out why it exists. A memory is like a picture of what really happened. The only way to know if a memory is real is to

make sure the person who remembers it is the same one who experienced it. However, the idea about memory is going around in circles and not getting anywhere. The memory theory can find ways to escape from the loop. Evidence from outside can show that a memory is likely to be true. In that situation, we can believe that the person who remembers is likely the person who experienced it first. That means we can only believe who we are based on what others say about us. It is not still certain that I will continue to exist in the future.

Being conscious means that you are aware of things that are happening around you and that you are experiencing those things. We go places and do things based on what we have been through. We do not trip on the sidewalk because we can see it before we get there. In order to accomplish that, we need to comprehend our experiences. We need to organize our experiences by when and where they happened. As time passes, it feels like the edge of the road is getting closer and closer. Who are you getting closer to. Nearer to the person having the experience. This means that you need a perspective to understand how things happen. I believe the edge of the sidewalk is three feet from where I am standing. Understanding experiences means you have to look at things from your own perspective. "I" and "me" are words we use to talk about ourselves. "He" and "she" are words we use to talk about another person. Most people talk about themselves using "I" or "me", except for Elmo and Bob Dole. This knowledge about how we communicate is important, but it is not just about using the word "I" when we talk. It means being able to see yourself without needing a name or description. For example, I think, "I said I would do it," not "Tim Cleveland said Tim Cleveland would do it. " When Rilian was under a spell, he could not remember who he was, but he still had his own thoughts. "Friends," he said, "I will be gone soon. I am uncomfortable with you being here and I am also scared to be alone.

" This ability remains even if someone forgets everything. Imagine if I cannot remember anything. I still remember thinking, "I don't know who I am. " "It's important for me to see things from my own point of view, but I don't have to remember everything to have an opinion. " A person is someone who can understand things from their own perspective. Everyone in the Chronicles can do this. Each one is a different view from someone's own life. "Point of view" and "first-person perspective" are two different ways to think about how a person sees and feels things. This is not true. People and animals like Reepicheep, who can be seen as important, need a body to have their own perspective. Why someone's perspective on their experiences is the most important thing. It is located somewhere. The right person for the job is close by. Not having a clear

opinion is like having no opinion at all. Being a person means having a body, but it does not mean a person is only their body.

The Dawn Treader looked the same even though some parts were changed. That does not mean it could be there without any parts. If we break apart the Dawn Treader and lay out all its pieces, the pieces would still be there but the ship would not exist anymore. It is created from its pieces, but it is different from them. In the same way, a person has a body, but they are not the same as their body. A person may look different, but they always have a body. A person sees things differently because of their body. But some people do not agree with this idea. Picture this: in the future, you meet two people who look exactly like Reepicheep. They remember the same things, have similar personalities, and both claim to be him. Which one of the Reepicheeps is the real one. Can the idea that a person is what they think they are mean something different. If two people think they are Reepicheep, then they are like the original Reepicheep. That cannot be accomplished. So, a person who does not agree might say that there is a problem with the idea that someone's personal experience is the most important. Consider how the soul theory handles situations where things are duplicated. The real Reepicheep is the one who is sincere and genuine in his feelings and personality. If one of the copies has his spirit, then he is Reepicheep. If one of the copies has his feelings and personality, then he is Reepicheep. If you do not have it, then they are both not real. Definitely, we might never find out which one is Reepicheep. However, the person who believes in the existence of the soul still says there is something true to think about. Having many examples of something does not change the idea that the soul is real. Maybe we should stop thinking we are the most important and reconsider what we believe about the soul.

Being conscious means being aware of what is happening and having feelings or thoughts. We go to different places based on our past experiences. We do not trip over the curb because we can see it ahead of time. To do that, we have to know what happened to us. We need to arrange our experiences in the order they happened, and where they happened. As time passes, it feels like the curb is getting closer. Who is closer. Nearer to the person going through it. This means that you need to have a perspective in order to understand how things happen. I believe the edge of the sidewalk is three feet from where I am standing. Understanding experiences requires seeing things from your own perspective. The words "I" and "me" are words we use to talk about ourselves. "He" and "she" are words we use to talk about a person. Most people talk about themselves using "I" or "me", but not Elmo and Bob Dole. This information about how we communicate is important, but being able to think of ourselves as "I" means more than just saying that

word. It means being able to recognize yourself without needing a name or a description. For example, I think, "I said I would do that," instead of "Tim Cleveland said Tim Cleveland would do that." When Rilian was under a spell, he could not remember who he was, but he still had his own thoughts. "Friends," he said, "I will not be here for much longer." I am ashamed that you are here and I am scared to be alone.

This skill does not go away even if someone forgets everything. Imagine if I forget everything. I still remember when I thought, "I don't know who I am." It is important to see things from my own point of view, but I do not have to remember everything to have an opinion. A person is someone who can look at things from their own perspective. Everyone in the *Chronicles* can do this. Each one comes from a person's own experience and is different from each other. "Point of view" and "first-person perspective" are different ways to think about how a person sees and feels things. This is not correct. People and animals like Reepicheep, who could be seen as individuals, need a body to have their own perspective. A point of view is what someone has experienced and is the main focus. It is in a place. The best person for the job is nearby. Not having a clear opinion is like not having a purpose. Being a person means having a body, but it does not mean that a person is only their body. *The Dawn Treader* ship looked the same even though some parts were changed.

If we break down the *Dawn Treader* and lay out all its parts, the parts would still exist but the *Dawn Treader* would not exist anymore. It is composed of its different parts; however, it is not identical to them. In the same way, a person has a body, but they are not the same as their body. A person's body can change, but they always have a body. A person's body might look different, but they always have a body. A person sees things based on how their own body works and their own experiences. But some people do not think this idea is a good one. Picture meeting two people who look exactly like Reepicheep in your next life. They remember the same things, act the same way, and both claim to be him. Which of them is the true Reepicheep. Can the idea that a person's thoughts define who they are mean something different. If two people believe they are Reepicheep, then they are the same as the original Reepicheep. It is not possible to do.

Someone who does not agree will say there might be a problem with the idea that someone's personal experience is the most important. Consider how the soul theory would handle situations where things are duplicated. The real Reepicheep is the one who is honest and true to himself. If one of the copies has his personality, then he is Reepicheep. If you do not have it, then both are not real. We may never find out which one is

Reepicheep for sure. However, the person who believes in the existence of the soul says there is still something important to think about. So, having many examples of the same thing does not change the belief that the soul is real. Perhaps we should stop thinking we are the most important and consider the idea of the soul again. This decision will be made fast. The first-person theory says we may never really know who the real Reepicheep is. There is no way to say for sure which version is the true story of Reepicheep.

5. Conclusion

The theory that argues a person's perspective is significant also implies this hypothesis that there is only one truth. Reepicheep sees things in his own way. If one of the copies always acts like themselves, then they are Reepicheep. If both do not protect it, then both are not right. It is okay that they both believe they are Reepicheep. Some people think that they are Napoleon, but they are wrong. So, copying Reepicheep does not affect the first-person point of view theory or the soul theory. The theory that the characters in the book *The Last Battle* stay alive even after they die is best explained using the first-person view. What is left are their own thoughts from their own view. But they always have physical forms. They have been healed and are feeling better now. This repair is really great. But if we know what a person is, we can believe that the afterlife described by Lewis might be true. When a person dies, they might continue to live on if they can see the world from a new body. It might be a person returning to life on earth or getting a new body in heaven. In any case, the life after death that Lewis talks about fits exactly with who a person is. Studying Lewis's *Chronicles* can help us learn more about people and feel hopeful. It all depends on your perspective.

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