Dehumanization and Trans-humanization in Contemporary American Science Fiction: Exploring the Possibilities of a Unifying Vision

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Declaration

It is hereby declared that

1. The thesis submitted is my own original work while completing degree at Brac University.

2. The thesis does not contain material previously published or written by a third party, except where this is appropriately cited through full and accurate referencing.

3. The thesis does not contain material which has been accepted, or submitted, for any other degree or diploma at a university or other institution.

4. I have acknowledged all main sources of help.

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Approval

The thesis titled "**Dehumanization and Trans-humanization in Contemporary American Science Fiction: Exploring the Possibilities of a Unifying Vision**" submitted by Khandaker Tasnuva Orin (15363012) of summer, 2019 has been accepted as satisfactory impartial fulfillment of the requirement for the degree of Masters of Arts in English and Humanities on July 2019.

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Acknowledgment

For the rapid changes in the field of technology and human psychology the term Transhumanism and Dehumanization is getting prominent feature now a days. This transformation has an effect on being with the perspective of cosmological view, which attracts me. I feel happy to get the opportunity to work on this topics because of its versatility and nonlinear approaches.

I would like to give thanks to my supervisor Anika Saba miss and the department of English and Humanities, for encouraging me to complete this thesis.

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1. Abstract

This research studies contemporary science fiction to explore the possibilities of a unifying vision. This vision is an urgent necessity as departmentalization has already divided the world into numerous disconnected parts. Races clash, boundaries are built and the ecology of the earth is rapidly advancing towards extinction. Colonization is taking newer forms where exploitation of the periphery is getting extreme day by day.

A few notable researchers have been moving from departmentalization to a holistic vision to study and perceive the world. Ludwig Von Bertalanffy, Fritjof Capra, HumbertoMaturanahave thought about sustainable living system. Sustainable living system has incorporated the interconnectivity among things/matter. Nothing is separate and individual but the cosmos is eternally functioning on the basis of interconnectivity. Human beings have created trans-humans with the aim of mitigating the limitations that do not allow them conquer the natural world. This drive to conquer has lead human beings to departmentalize themselves which eventually has separated themfrom the greater interconnected network of nature. This research employing system theory tries to discover the possibilities of a self-sustaining living system within human beings will be able to survive in harmony with nature.

2.List of Special Terms

Artificiality: Artificiality refers something that is created or not extracting from the nature directly. It completely reduces the natural characteristics.

Dehumanization: Savage (Modern genocidal dehumanization: a new model. Patterns of Prejudice 150-151) defined the coherent explanation on dehumanization as: "Dehumanization is a process that allows actors to overcome social sanctions and psychological aspects of resistance in order to commit certain actions and to feel certain (more positive) ways about the sanctions… In other words because it is a process of moral disengagement that legitimizes killing that would otherwise be unacceptable.''

Desire: Desire connects subject with object. The object of desire varied that is why often desire is a metonymy.

Holistic / Unifying Vision/ System Thinking: Ludwig von Bertalanffymentioned Aristotelian statement on the Unifying vision is ''The whole is more than the sum of its parts'' (*The History and Status of General Systems Theory* 407).

Polar Opposite/ Binary opposition/ Polar Unity: The polar opposition/ unity theory is constituted within two opposite things which are interconnected like the concept of Yin and Yang. Chuang Tzu says, the ''this'' is also ''that.'' The ''that'' is also ''this'' (*The Tao of Physics* 112).

Reality: The theory of Reality (TOR) is a theory connected with the theory of consciousness of the nature in the universe. It deals with subjectivity, concerned with the question of objectivity. The reality is very subjective, defined as the basic of who is functioning from the perspective of present.

Trans-humanism: Transhumanazition is a supplementary process. Through this process human becomes complete. For example: They produced 'arms' which became the extension of their arm.

3.Introduction

''General system theory, therefore, is a general science of wholeness... The meaning of the somewhat mystical expression, "The whole is more than the sum of its parts" is simply that constitutive characteristics are not explainable from the characteristics of the isolated parts. The characteristics of the complex, therefore, appear as new or emergent...''

- Ludwig von Bertalanffy (*General system theory*63).

The motion of the cosmos is never linear. Whenever there is division among the various parts that are interconnected, conflict and agitation arise in the motion. This results in incompleteness that provokes production. The system of production has brought humankind a sense of fulfillment. They produced 'arms' which became the extension of their arm. The first ever stone they threw towards an animal to hunt became the extended hand of themselves. Handy weapons let human overcome the un-fulfillment that first was caused by the limited capacity of their hands. Every production since then from the first flicker of fire created out of the rubbing of two handy twigs to today's robots or any electronic device has brought humankind the fulfillment that they encounter out of their appeared limitation. Why did humankind need extension of themselves through artificial devices? The question is whether these instrumental aids were created out of independent will or humankind was forced to produce things out of sheer survival needs. The concept of survival paved the way to conceptualize human through the concept of evolution. Evolution is conceptualized through various contexts which are defined through different perspective as well. Spiderman, or the protagonist of *Avatar*(2009), Jake Sully are constructed after the model of human beings yet they act according to programs, not out of individual willpower. These constructions are accepted as inevitable and relevant entities in the human minds yet they are nonetheless reflections of artificial beings. All these constructed beings whether are

extensions of real human beings aiding their existence to be confirmed and continue or are mere interfering entities that departmentalize human from the interconnectivity of the broader unifying system- this very question carries the clue to the holistic perspective that system thinkers are trying to fathom.

Dehumanization takes place through Trans-humanization. What are the causes of trans-humanization? During the very early production systems where human learnt to make tools to ensure food supply and minimum safety for survival, human beings began to feel complete through the tools. The development of technologies brought a sense of extended self which appeared as an apparent achievement of freedom. In literature and films the way trans-humans are being represented not only show them as positive extensions of humans but also sometimes the robots, computers, programmed beings are projected as de-human and opposites of human beings. At times these entities are seen overcoming the human power and controlling them as super-independent beings.

Bothde-human and transhumans are manmade projects, a kind of construction which originates from the idea of an ideal human. As human has some distinctive characteristics, the absence of these attributes createsde-human. History has nurtured the imaginary idea of unique human and considered classes, sects, races according to the parameter of this so-called uniqueness. Some races have been acknowledged as human whereas others faced colonization, where intellectual and disciplinary projects were launched to make them appear first as less human, de-human and then to force them accept measures to become human as their masters, superiors and colonizers. Through centuries, the perspectives that provoked departmentalization, separating human from human in the name of less and more human, savage and civilized, de-human and ideal human, was able to perpetuate itself because it failed to find the interconnectedness. Therefore, when trans-humanization could really ensure the fulfillment of human beings, this departmentalization, made the trans-human a lesser

human. Extension fell into reductionism. This is how dehumanization happens through trans-humanization.

(I)Objective of the study

The study will explore:

- How De-humanization takes place through trans-humanization.

- How in the class systems every class suffer de-humanization

- To look for the possibilities of a unifying and holistic vision through the process of trans-humanization.

(I I) Importance of the Study

The aim of this study is to explore how dehumanization occurs through the process of trans-humanization. In a class based society, every single person is a victim of dehumanization. The trans-humanization process is a result of reduction of human qualities. This reductionism, forces one group to be colonized by another group in the society. Grouping system and departmentalization prohibit a unifying vision that can lead human society towards a holistic system. This study will explore how researchers can avoid departmental thinking. It will also give direction towards a unifying vision that can emerge with the inclusion of various methodologies and bring them in one holistic location.

4.Review of literature

The trans-human, once the extensions of mankind to aiding survival has expressed its own desire to be self-controlled, to be the owner of its own self, to become its own decision maker and also to bring other under its own control. This subjective desire of the robot or the trans-human actually manifests the will of the very human. It designates the desire of self-fulfillment of the very being. This holistic movement of the being is cognitive and at the same time it points to the will of overcoming the biological limitations. Yet the will that gives birth to the trans-human succumbs to the consequence of being less human. The process of trans- humanization, places human beings in such a predicament that tragically results in the very process of de-humanization. Dehumanization takes place through the failure of functionality between the human and the trans-human. Many thinkers have placed human and trans-human as polar opposites according to the breakdown of communication between them. Therefore, the oppositional characteristics of these two entities appear as a problem to such scholars. The oppositional attributes of the two are the result of communication failure between them yet the nature of this miscommunication is not very clear to these academics.

According to Haslam, the less human nature results in mechanistic dehumanization (Dehumanization: An integrative review 252–264). The characteristics that he recognized as 'human' such as emotional responsiveness, interpersonal warmth, cognitive openness, agency, individuality, depth are not constant and cannot be fixed. Rather this defining attributes imposed upon human situate the very human in opposition tode-human, trans-human, animalistic human where the very act of being human puts itself in opposition to itself.

This research will try to address how to identify an action in relation to an actor, how disunity can be confirmed within unity and how polar opposites can function within polar unity therefore how non -linear dynamics and the unifying system can work out the so-called problem of de-humanization.

The word 'human' comes from 'hue' meaning color and man. 'Human' as a term has changed its meaning epistemologically through different periods of history. In Europe,renaissance is conceptualized by the philosophy of humanism. Humanism defines renaissance and in term is defined by it. But what really is meant by humanism? MironGuilemore, Egarin, Hance Baron, Christeler, all have provided different perspectives on humanism. In Bengal we use 'Manabbad' to mean humanism which gives the view that apparently there is no difference between western humanism and the 'Manush' of the sahajia's or what Chandidas meant by '*SobarUpore Manus Satto*'(Man is above all beings and that is the accuracy). Christeller has identified three approaches in the 'Abstract essential scholarly educational and literary movement'. In the middle ages of Europe, Administrative letters and documents were written following the tradition of abstract rhetoric. Latin poetry used to be taught in France. In the late thirteenth century, Italian academia included literature along with rhetoric. Vergil, Cicero and Horace were widely read. In the late fourteenth century Greek literature was incorporated resulting in an academic tradition that combined rhetoric, Latin poetry and Greek literature underone umbrella. Later this approaches flourished into a broader spectrum called ''the studia-humanitatis'' where grammar (Latin and Greek), rhetoric, poetry, history and ethics were in the centreof the academic syllabus.

The later approach of humanities was influenced by the platonic perspectives. The transformations of city states in Italy also contributed to the evolution of humanist ideologies. Giovanni Pico Della Mirandolla, in his book '*Orations on the dignity of Man*, said, "We have made thee neither of heaven nor of earth, neithermortal nor immortal, So that with freedom

of choice and with honor, As though the maker and molder of thyself, Thou mayest fashion thyself in whatever shape thou shalt prefer. Thou shalt have the power out of thy soul's judgment, to be reborn into the higher forms, which are divine'' (*Renaissance BangalirSanskriti*16).

In different periods of history, multiple meanings on the term 'human' were imposed because of the tendency to see human as a complete being. To achieve this completeness which itself was a construction, the 'human' was conceptualized and applied according to various ethical and disciplinary discourses. To see human overcoming its instincts and libido which gave birth to subjectivity, selfhood and eventually 'others', in return actually disconnected itself from its functionality within the nature. This separation which created human as subjective, striving for individuality, made the de-humanization project successful. On the other hand, desire for fulfillment advanced the projects of trans-humanism. This study will examine whether, this projects of de-humanization and trans-humanization are really paving the way towards the achievement of much desired fulfillment and completeness of human beings.

Reductionism is another unavoidable outcome that occurs during the process of transforming human into trans-human. Reductionism can be seen as bifurcation which let the researcher change his or her place from an observer to a position that allows him or her to look at the functions of the components of an entity. Yet bifurcation involves departmentalization as it tends to look at the components as individual parts of a whole. On the other hand, system thinking considers the interconnectivity of the parts. Bifurcation depends on the individuality of the parts whether system view emphasizes on the interconnectivity that allows the parts to remain as a whole. System thinking puts its focus on autopoesis through which this whole is able to function as a whole. The parts are only analyzed to perceive the nature of connectedness through which they are bind together as a complete independent entity. Parts have no place as independent being but they are components that ensure the independence of

the totality. Therefore this study employs system thinking as a method that will explore how the components of a narrative is interconnected or whether they fail to function through autopoesis. On the other hand how the parts are striving for independence to exercise control over other components serving the purpose of ideology, will also be studied in the research.

Savage (2013) while defining dehumanization, focused on some points that result in dehumanization such as legitimized killing and moral disengagement. When morality is absent from the actions, dehumanization takes place. Through dehumanization, according to him genocides and murders occur.

Meanwhile, Bandura (Mechanisms of moral disengagement in the exercise of moral agency,364- 374, 1999) and some other scholars looked at dehumanization through the theory of extreme polar opposites. Polar opposites defy unity and glorify departmentalization. They define the human with some attributes and in terms of the presence or absence of these attributes classes, races and social groups consider each other as human or less human, superior or inferior, civilized or savage. This point of view of opposites gives birth to division between groups, conflicts arise and people tend to situate others in opposition to themselves. All these polar oppositional views continue to exist through interference. Whenever autopoesis system encounters interference, unity among the components break down and polar opposites emerge. The central point of *Avatar* the film is this interference. The Na'Vi's are a self-sufficient auto-poetic system where interference from another planet take them on the verge of destruction.

Dehumanization is an act through which 'we' and 'others' are created and places them in opposition to each other so that the 'we' is able to practice control over the 'others'. Savage and Bandura (2010) read de-human and human as polar opposites therefore this study will explore the attractor points that make this oppositional system able to operate.

HumbartoMaturana and Fransisco Varela (1980) on the other hand try to study the opposites as components of a unified whole. In their works, they try to locate the possibility of interconnectivity among the components. They want to explore whether how the opposites function and if there is any thread of communication among them that can in the long run make the unity relevant and possible.

Haslam (2005) in his dehumanization model has included some attributes of the human nature in relation of which he has defined dehumanization. The characteristics are emotional responsiveness, interpersonal warmth, cognitive openness, agency, Individuality and depth. He has given the idea of human uniqueness, animalistic dehumanization and mechanistic dehumanization in relation of presence or absence of these attributes. Human uniqueness is particularly defined according to the qualities such as civility, refinement, moral sensibility, rationality, logic, maturity. Haslam also termed 'animalistic dehumanization' as the polar opposite of 'human uniqueness'. Animalistic dehumanization is defined by the attributes such as lack of culture, coarseness, amorality, lack of self-restraint, Irrationality, Instinct and childlikeness. According to these scholars, human nature is the polar opposite of mechanistic dehumanization. Mechanistic dehumanization is a condition where Haslam has observed the presence of Inertness, coldness, rigidity, passivity, fungibility, superficiality. Slavinskaya Anna, summarized Haslam's model as 'likening to animalistic dehumanization or mechanistic dehumanization as a result of denial of human or human nature has some empirical support(Literature Review:Dehumanization as Predictor of Negative Intergroup Attitudes 5) .

Loughnan along with the colleagues (2009) investigated the connection between attribute-based (denial of human attributes to others) and metaphor-based (likening of others to sub-humans or nonhumans) dehumanization. Within the two studies the following observations are made: first of all, people can learn dehumanizing perceptions of others explicitly and

implicitly; as it was expected the denial of human attributes leads to likening to animals and the denial of human nature attributes leads to likening to robots; people do not infer spontaneously dehumanizing attributes from dehumanizing metaphors and vice versa, but they move from attribute-based and metaphor-based dehumanization, when they are required to do so (Loughnan et al:Animals and Androids Implicit Associations Between Social Categories and Nonhumans 2009: 754).The main findings however is that the process of dehumanization is bi-directional: metaphor-based dehumanization can be inferred from the denial of humanness and this is fair for opposite direction .

According to Haslam's model (Opotow et al: 2005), dehumanization occurs when someone denies the rights of others. Opotow (1990) describes moral exclusion as —the process whereby individuals or groups are perceived to be outside the boundary in which moral values, rules, and considerations of fairness apply. Dehumanization in this concept is named as a symptom of moral exclusion and defined as a process of —denying others' rights, entitlements, humanity, and dignity (Opotow et al., 2005, Slavinskaya Anna,Dehumanization as Predictor of Negative Intergroup Attitudes 4).

Opotow and Haslam have made the idea of polar opposition clear yet the root causes of this polar opposition is absent from their works. 'Denying' actually is an ability through which a person rejects another as 'not useful' to him or her. Hegemony is also inherent in rejection. Accusation is also implied in the act of rejection as the person who is being rejected, can face accusation of having various inabilities for which the rejection becomes valid.

The idea of 'we' is created in relation to 'others' (Said, W. E, 1978), which is also a project of dehumanization. Therefore, supremacy over the deprived is easily established through dehumanization. 'We' is the entity that is considered as superior whereas 'others' is the entity that suffers humiliation and termed as inferior. The project of accusing the 'others' is

launched to push the 'others' into the periphery, where the others are forced to accept the accusation and submit to the center. Colonization and cultural imperialism operates through such dehumanizing projects. The absence and presence of the established characteristics that define human uniqueness or nature create the conflict between the human and the dehumanized. The stages through which, one entity assumes the existence of uniqueness or mechanistic dehumanization, actually occurs through reduction. The 'being' keeps losing its original characteristics over the course of transformation from human to unique human , or from human to trans-human. On the other hand, the reduction of biological attributes causes dehumanization.

Opotow, Bandura andHaslam have put more significance on the relative existence of the beings (Unique human, trans-human) than their independent existence. These relative beings are evaluated by some fixed, logo-centric characteristics. They are labeled with adjectives like morality, amorality, civility or coarseness, rationality or irrationality. But the historicism that has created such fixed views is absent from their works. They have also ignored how the hegemonic attitudes perpetuate these labels. They are also oblivious about how the center operates through the construction of a periphery.

The search for a unifying vision that this study tries to explore can be found on the other hand in the seminal works ofFritjop Capra (2005), HumbarotoMaturana(1972), Burtlenffy(1968). They have spoken strongly for a system theory that encompasses holistic approach where every component is studied through interconnectivity, not in relation to some fixed notions.

5.Methodology ofthe study

This study is a textual analysis of the three texts titled *Avatar*(2009), *Do Androids Dream of an Electric Sheep?*(1968) and*The Metamorphosis of Prime Intellect* (1992).Textual analysis is a way for researchers to gather information about how other human beings make sense of the world. It is a methodology, a data-gathering process, for those researchers who want to understand the ways in which members of various cultures and subcultures make sense of who they are, and of how they are, and into the world in which they live. Textual analysis is useful for researchers working in cultural studies, media studies, in mass communication, and perhaps even in sociology and philosophy.

Textual analysis comes out of the work of theorists known as the French structuralists in the 1960s—particularly the work of Roland Barthes (1915–80).Barthes believed that any kind of popular cultural product could be 'decoded' by reading the 'signs' within the text.

Textual analysis is also useful to extract the various meanings imposed upon a text. This study looks for the ideological meanings that situate a being in an inferior location establishing the process of dehumanization.

Psychoanalytic theory is also employed as construction of subjectivity is an important aspect of all the three texts. Especially, the characters are analyzed through the theory of mirror stage, proposed by Jacques Lacan (1936). Lacan's formulation of desire is also used as all the three narratives construct their protagonists according the ability to fulfill their various desires.

Deconstruction is another method that goes along with textual analysis. This study also uses deconstruction to look at the ideologies that colonize the others.

This research will try to address how to identify an action in relation to an actor, how disunity can be confirmed within unity and how polar opposites can function within polar unity therefore how nonlinear dynamics and the unifying system can work out the so-called problem of de-humanization.

Finally the study will employ autopoesis and system thinking to study how the various components of the narratives (characters, their functions) act as opposites and at the same time how the interplay of the events no matter how subtle can give direction towards a unifying vision that may prevent the apocalypse that appear as the premise of the narratives which are under scrutiny of this study.

(I) Sampling

The study selects three sci-fi narratives to explore the possibility of a unifying vision. The film *Avatar* directed by James Cameron represents how this unifying vision can be realized overcoming departmental thinking.

The celebrated sci-fi fiction *Do Androids Dream of Electric Sheep?,* by Philip K. Dick, shows how the difference between reality and constructed reality becomes complicated to detect, how subjectivity changes position from human to non-human. And finally, how desire operates and also is used as a tool to operate the human beings can be observed in the underrated yet a significant work titled *The Metamorphosis of Prime Intellect*(2002) written by Roger Williams.

6. Analysis of the Texts

Avatar:Servitude, Slave of Desire, Negotiating the Conflict among Human, Trans-Human and the Primitive

_'Avatar'_is a construction. Like every construction _Avatar_ also has come into existence through reduction. This reductionism can be clarified when we are able to look at its components though which it has been constructed.

In 2007, while giving an interview with the Time Magazine, Director James Cameron explained the meaning of Avatar as: 'It's an incarnation of one of the Hindu gods taking a flesh form. In this film what that means is that the human technology in the future is capable of injecting a human's intelligence into a remotely located body, a biological body (Winters Keegan, Rebecca (January 11, 2007, 'Q & A with James Cameron'. Times) but the way Cameron presents the functionality of Avatar in his film cannot be fully realized unless the concept of incarnation is traced back to its origin incorporated in Indian philosophy as well as social systems. We also cannot fully grasp what actually avatar stands for if we do not delve into the process of formation of _'avataravaada'_. The linkage between _avataravaada_ and colonization of _vedic_ system over the indigenous systems of the ancient India can aid us to fully understand the colonization in Pandora, the habitat of the Na'Vi's, by the human of the planet earth.

In India _avataravaada_ resulted in dehumanization, _Avatar_ as a trans-human entity instead of advancing towards a holistic vision succumbed into departmentalization breaking the unified system into oppositional parts.

We will trace _avataravaada_ at first through etymology as words and its interpretations carry history within themselves. HaricharanBandypadhaya gave a few meanings to Avatar as

'descending', 'coming down'. Avatar is someone who through the act of *avataran*, 'Ava' meaning downwards , and *Tarana* meaning acceleration , in simple term coming down   or descending over a place or for a group of people to lead or take control.

Avatrabvaada is not an organic process which spontaneously was created out of a system In the Indian Subcontinent but it was a system imposed upon the then social circumstances as one constructed and interfering component.

The god that Cameron referredof whose incarnation he thinks the Avatar is called *Narayana* .*Narayana* later descended as *Vinshnu*as another Avatar. The protagonist Jake Sully in its Avatar form assumes the color blue in the body. Vishnu was of the same color. Cameron Directly referred to this color as he pointed out "I just like blue, It's a good color..plus,there's a connection to the Hindu Deities(CNN, January 17, 2010).''

Narayana was not a god that can be incarnated into another one which would be hailed as *Vishnu*. Etymology directs us to its historical origin where *Narayana* is a composite of *Nara* and *Ayana*, *Nara* meaning human and *Ayana* meaning place, *Narayana* designating a place where human goes. *Narayana* was actually a system upon which the indigenous pre-vedic society used to function. This system was auto-poetic, self- sufficient where *Nara* and *Ayana* were two basic components and their interconnectivity maintained the balance of the whole. *Nara* and *Ayana* were two complementary parts of an independent system, where *Nara*, the people produced and *Ayana*, the place where they gathered their produce. There was no private ownership of the production; mainly grain for the whole community was stored in one single place. Therefore, the whole community functioned through a system called *Narayani* which later when encountered invasion from outside, fell into division where *Nara* was forced to be separated from the *Ayana*. Therefore, the ownership of the whole production was taken away from the people who were the real producers. The Aryan invaders interfered

into a auto-poetic system and forced it to be departmentalized into various parts where, the human, the *Nara* was forced to be placed in opposition of the *Narayana* – the god and became polar opposites. *Avataravaada*, constructed an entity the god *Narayana* , under whom the community had to submit for receiving the share of production of which once they were the sole owners. Here an interfering system through bifurcation, divided two interdependent components into polar opposites where the possibility of interconnectivity was destroyed.

The reference of this event which took place through centuries can be traced in the myths of *Devasura, Shumbha-Nishumbha,* and the epic battle of *Mahisasura.*

As the occupation and colonization was not a matter of a short span of time, the resistance of the people against the Aryans continued through centuries where the *Nara* as an united community were forced to be divided into various groups called the *Rakshasa, Mahisha, Naga* yet fought with resistance against their invaders who took the possession of the *Ayana,* the central production system.

The same can be seen in Avatar, where Na'Vi clan put up resistance against the invaders where not only a section of the living beings but all the animal kingdom take part in the battles. The total system in the Pandora is a auto-poetic one where all the components be it Na'Vi or birds or other animals or the surrounding trees including other parts of nature functioned through interconnectivity. They had their own communication system through which they could gather to fight as one unity against the interfering entity that is the mineral hunters imperialists of the planet earth.

Avataravaada is directly linked to the idea of colonization as the*Narayani* system was replaced by a constructed identity of the god *Narayana*, an idea, an imaginary existence which was a composite of some imposed characteristics.*Ayan* was a place which could be

physically confirmed within the system as people could directly go there to collect grains they needed. Nobody was able to take more than they needed nor any body was deprived by receiving less than they required. The system ensured supply for everybody while when , the centre of their resource was occupied by the invaders, the place was replaced by an idea, a god descending from above , a presence which people couldn't confirm within themselves. This is how the indigenous people not only were forced to get separated from the fruit of their production but also were conceptually colonized by the idea of a god that came from above and not from within.

The relationship between *Nara* and *Ayana* was reciprocal whereas the relationship between the people and the god *Narayana*became hierarchical where people had no power over their production but *Narayana* as an idea blocked the interconnectivity that they had with their *Ayana*. They had to first submit themselves to the *Narayana*, a conceptual construction by the Aryans, through which the people were given way less than they deserved. Exploitation became possible through this artificial construction of an Immaterial *Narayana*.

Colonization can not only succeed through the colonizers, they need local association to confirm their existence within the locality. A group of people from the *Adi-Narayani* system got mixed with the *Aryans* and emerged as a new sect called the *Bhagavata*orthe*Vaishnava*. They were the followers of *Vinshnu*, the incarnation of Narayana and also called Bhagavata . This very word *Bhaga* carries the clue to the bifurcation of the self-sufficient *Adi-Narayani*system.*Bhaga*is derived from the verb root *Bhaj* that means 'to share with', 'partake of', 'apportion'.

Bhagavata indicates the sect that has a right to the '*Bhaga*' meaning wealth. The only wealth that time was the crops , the produce of the agriculture which also was considered as the source of life, therefore , the material production was considered the *Bhagavan* or the

supreme being that later succumbed to an immaterial , metaphysical entity as god and reappeared as incarnations in all the later periods. *Bhagavan* in its indigenous root meant the A*yana*, the place that restored the wealth, the grains in which everyone had an equal share therefore equally the word *Bhagavan* could be interchanged as the *Vakta,* the devotee who had a share to the *Bhagavan* and the *Bhagavan*who itself is the Supreme Being that let others to share itself. The *Bhagavata*emerged as the replacement of the *Narayani*system.

The *Bhagavata* or the *Vaishnava* sect was defined by three principles. One was *Bhakti*, meaning submission . The second principle was *Ahimsa*, non-violence and the final one the *Avataravaada.* While the *Narayanis* tried to fight against their occupiers, Ideology of non-violence was incorporated in the belief systems so that violent resistance could be prevented.*Avataravaada*intellectually colonized the minds of the locals where an immaterial component took over the very material ownership of the central produce. Therefore *Avataravaada*historically carries the roots of the colonizing ideology that was constructed with the aim of destroying a sustainable living system.

The same can be seen with the construction of Jake Sully as an Avatar who was appointed as a spy to wipe out the Na'Vi people from their ancestral habitat. In the film there is a methodological parallelism in the creation of Jake Sully with the construction of *BhagabanVishnu*. If we give a critical look, we can see, the idea of The *Bhagavan Vishnu* is nothing but an imposition of some metaphysical qualities. An ideologically conceptualized identity, *Vishnu* came down from above over the indigenous community and as he descended (*Avataran*), he was called Avatar, he who descends.

(I). The construction of Jake Sully

According to Lacan's theory of mirror stage, human beings construct a subjectivity which is a result of creating an image of the self that emerges through negotiations with conflicts. The conflicts earlier threaten the accumulation of that very self and the mirror image appears as the assurance of completeness. Human beings assume this subjectivity where they can incorporate their desires. In the sci-fi films of Hollywood, trans-humanization is a result of this subjective formation where desire for completeness tends to reflect in the constructed identities. If we look at '*Avatar*', the protagonist Jake Sully at the beginning was struggling with coming to terms with his disability. While serving as a marine, his legs were wounded in the Iraq war. He refuses to accept his present state of physical inability, gets involved in a chivalrous fight in a pub where he attacks a man for abusing his girlfriend. Sully fails miserably, we see him being thrown away out of the pub, helplessly lying on the muddy street.

Sully is having troubles to accept his present self and this conflict with his own self drives him to assume another identity. He agrees to replace his dead brother Tom Sully for the Avatar program. A program that promises to bring back his former able self, a program with an assurance that he would be able to get his able body hence his lost subjectivity back. But for this he had to go through the realization that he didn't match his brother's quality of being a scientist, as he utters: 'Tommy was the scientist, not me. He was the one who wanted to get shot light-years out in space to find the answers(*Avatar*0:05:00/2:58:10).'

Here sully considers himself less capable, again a conflicting self that thinks of himself in terms of inability. The same happens, when he first met with Grace, the chief scientist as she expresses her dissatisfaction discovering that he wasn't Tom Sully the scientist, but a Marine, ignorant of the project that she was running in Pandora.

Dehumanization is an attitude; a perspective with which a group perceives another group, an individual treats another. Sully a victim of this dehumanizing perspective, agrees to board himself on the ship towards Pandora as he would after the completion of the project get real legs and again achieve the ability to walk. As soon as he is mentally installed in the Avatar, we see him happy, confident and excited with his ability to walk, run and roaming around ignoring cautions against a hostile surrounding. He has again gained his subjectivity back with a virtual self which we can directly link with what Lacan meant as the mirror stage.

Sully had different attractor points to come to Pandora and that was to explore his physical ability no matter how virtual it was and through this simulation somehow earn a feeling of completeness. On the other hand, The RDA had the opposite point of attraction and that was to obtain a valuable mineral called unobtainium for the earth, the planet that has used up all its energy resources.

(I I) Constructed desire and resistance

The Avatar project by RDA was launched with the desire that it would let human explore the surroundings of Pandora without any harm done to them. First they employ a group of scientists to civilize the Na'Vi whom they consider as primates. This perspective that they are an inferior identity than the people of the earth represents the very colonizing attitude of the European imperialists exploring the rest of the world since the middle ages.

An Avatar of a real human being can only be controlled by that person who assumes that particular Avatar. The Avatar is a hybrid physical body without a mind, which is a genetic combination of both human and the Na'Vi's, so that there is no apparent difference in the constructed appearance. From the link room, the controller human body can operate the Avatar through his mind. While the human body sleeps, the Avatar is activated, while the human body wakes up the Avatar is deactivated. Therefore the Avatar functions through the

will of the controlling human. Here, the Avatar is relative existence but not the polar opposite of the Human. They function together with interconnectivity. Polar opposites are separate entities with no connectivity but the sleep and the active state of the human being are two complementary acts of a polar unity.

The same can be observed in the world of the Prime Intellect where the prime intellect functions according to the three laws of robotics designed for it by human. Prime Intellect as a trans-human is also a relative identity.

As soon as Jake Sully joins the Avatar program, the process of trans-humanization begins. Compared to the earlier self of the marine Sully , he as an Avatar quickly adopts and takes control of his new self , where his every act is directed by his own will. He although as programmed and controlled nonetheless is controlled by his own self where he has an agency. Through different phases of the film Sully advances with this agency and finally is able to abandon his human self willfully and establishes himself as the leader of the Na'Vi's in return becoming one of them.

In the world of the Avatars Sully suffers dehumanization in the beginning. He is despised by Grace, the chief scientist of the program who is furious to see him in place of his scientist brother who died in earth. He is called as a '*Jarhead drop out*' who knows nothing about research .This is an archetypical ideological perspective that places a person in an inferior position , pushing him or her to the point of being less able , less human. The chief researcher here perceives Jake through a departmental point of view where ability is determined by certain attributes. The derogatory remark of '*drop out*' indicates someone as fallen, reduced or rejected which contributes to displacing the person from the location of his or her desire.

Although in the beginning Grace treats Jake as inferior,she has been able to perceive the Na'Vis with a relatively open mind. She has sympathy for them, wants to educate them her

language and in return also projects strong desire to learn from them. On the other hand, Parker, the corporate head of the mineral extraction project, treats the Na'Vis as inferior and savage beings. His perspective is of a colonizer who wants Grace and her team to tame the native savages. He tells Grace,''you are supposed to be winning the heart and the minds of the native'' (*Avatar*0:17:05/2:58:10).

Here the word 'native' strictly designates the colonizing attitude of Parker and his accomplices who forces the researchers to conduct the research only to find a better way to control them , not to understand or connect with them . He orders to find a diplomatic solution.

The conflict between the Na'Vis and the sky people is centered around this idea of a diplomatic solution, not a systematic one, and as diplomacy is supposed to serve as an ideological tool, the systematic solution provided by the researchers is ignored from the very beginning. The researchers urge for a holistic solution but fail to make the others understand:

Grace says, the trees in Pandora that hold the valuable mineral under their roots are sacred in an unimaginable way. The trees are bonded through an electrochemical communication which is way stronger than the human brain. The Na'Visare organically part of it, they access this network and like memories, they upload and download the data from this network. Grace urges that humans must try to understand them if they want to stay in Pandora.

Grace is trying to drive the attention towards an earnest understanding of the holistic system of Pandora while Parker is busy to discover windows of opportunities to obtain the mineral for which they are there.

Jake also demonstrates this will to understand the self- sufficient interconnected auto-poetic system of the Na'Vis as he reveals to his friends back in the ship that he is developing empathy for them, he is much more inclined to understand the way of life of the Na'Vis.

(I I I) Acceptance, Interference, Order and Will

During the cremation of Tom Sully, Jack's brother, the sequence ends with the blazing red fire dissolving into the bluish face of Jake Sully. The color symbolizes the transformation from death to rebirth. Jake's desire to be transformed into a able bodied human, to be reincarnated is realized through his acceptance to be transformed into an Avatar.

Yet Jake is taught along with his companions on how to conceptualize theNa'Vis and that is to formulate a degrading point of view about the so called natives. The way commander Quaritch briefed them makes it clear that the invaders takes it as their right to interfere in the system of the Na'Vis. The commander uses the words 'Indigenous' and 'Humanoids' to describe the Na'Vis and even though he is forced to acknowledge their highly developed skills to defend themselves, nonetheless , he mixes his words of acknowledgement with deep seated hatred towards the Na'Vis. He mixes his words with a derogatory tone announcing that Na'Visare savages who are very hard to kill.

In the first day at Pandura, Jack points his rifle towards the animals which are about to attack him. Grace forbids jack and tells him to put the gun down saying 'it's a territorial threat display'**.** Later on in the night when Jake is separated from his team and fighting the ferocious animals alone , Nytiri, a girl from the Na'Vi clan points her arrow towards Jake with an intention to kill him . But a wood spirit, called Atokirina**,** a flying seed from the tree of souls falls on the arrow prohibiting her from shooting. Nytiri then changing the direction of her arrow kills the approaching animal and saves Jake. While Jake advances to thank her she snaps back saying the killing was his fault as he created a disturbance in the forest and

the animals were forced to be awaken and attack. She scolds him for not knowing the rules of the forest as the noise he created for the moment made the forest lose its calmness. Here the holistic way of life is made very clear through the way Nytiri speaks of the animals and the forest.Killing is unnecessary as every component of the ecology whether a tree or an animal co-exists with the Na'Vi's where mutual love and respect maintains the balance.

When Nytiri brings Jake to her clan, she explains that a sign from the *Eywa*, the sacred spiritual mother tree, prohibited her from killing him. Mo'at, the spiritual leader of the *Omaticaya* clan in which Nytiri belongs, assigns Nytiri to teach Jake their system of living. She makes it clear that, as Jake is the first sky people who have been a warrior, the clan has chosen him to teach their ways.

The ways are indeed a system of interconnectivity among all the things that exist in Pandora. Every being is interconnected through a network. Jake for the first time learns about this connectivity when he learns to ride on an animal called *Shahaylu*. Here the question of taming doesn't arise as spiritual bonding is the key to make an animal agree to let someone ride on it. Nytiri teaches Jake to make the bonding through feeling as she says, 'feel her heartbeat, her breath, feel her strong legs. Not to see but to feel' (*Avatar*0:59:31/2:58:10).

During the first attack on Pandora lead by Quaritch, Jake and Nytiri were sleeping. Nytiri tries to wake Jake up but fails as she doesn't know while the human Jake is awake; the Avatar Jake is just a body with no consciousness. Jake from the link room comes to know about the attack and quickly gets back to his Avatar form. He puts up a resistance and breaks the lens of the helicopter. Jake here falls in a situation where he faces animosity from both the dwelling places. The clan accuses him for not to be able to defend on time as he was found inactive in his Avatar form. On the other hand, as soon as his attempt to stop the copter is revealed, commander Quaritch disconnects him from the Avatar and Jakeremains fallen as

an inactive body. The young leader of the clan declares him as a betrayer like all the other sky people saying: he is a demon in a false body, he cannot live.

Jake Sully primarily was appointed under a program therefore he has no opportunity to gain agency, to act on his own will yet he gradually advances towards his new subjectivity where he keeps abandoning the agreement he has with the commander. His avatar even though a program, shows human weakness and compassion towards the Na'Vi clan.

The way Quaritch launches the attack resembles the strategies of the Nazis in Second World War. He first attempts to spread toxic gas around the habitat of the Na'Vis to drive them away. I'll do it with minimalcausalities to the indigenous. I'll drive them out with gas first**.** Jake begs for another chance for a peaceful solution. He is permitted to get back and tries to convince the Na'Vis to move from their home tree as he let them know that attack is imminent. Jack fails to earn their trust as he confesses that he came as a spy but gradually has fallen in love with the *Omaticaya* people and Nytiri. The clan imprisons Jake and Grace.

As the aim was a diplomatic solution which was to make the Na'Vis submit and accept their demise, the attempt failed.Thewar mongerQuaritch orders full attack.

Jake finally with the help of his mates from the ship, put up a battle against the army of Quaritch.First he gains back the trust by riding on the TorakMokto, the biggest and the fiercest legendary flying animal which has a history with the clan's most revered ancestor. While he lands on its back, the clan immediately accepts him as one of their own. Jake goes to the tree of soul and speaks intently to it urging to protect Pandora.Nytiri, who is a part of the holistic system stands firm behind him and says**:** our mother doesn't take sides;'she protects only the balance of life' (*Avatar*2:23:29/2:58:10).

At the end, Jakeis transformed for good from his human body to his Avatar. His human body is abandoned and the Avatar regains consciousness as his one and only self. From the limited and relative humanworld, Jake Sully finally becomes able to be a part of a self-sufficient holistic world. The departmental human joins the unified system where there is no need to desire a constructed subjectivity, everything functions through interconnectivity.

7. *Do androids dream of Electric sheep?:* From an instrument to a slave: Imprisoned in eternity and polar opposition of desire

'*Do androids dream of Electric sheep*?' is a novella that is situated in a post-apocalyptictime, where earth has lost its ecosystem and migration to a different planet has become inevitable. This inevitability has forced the remaining human beings to hold onto a computer program that facilitates the establishment of a human colony in Mars. This very computer program, a latest version of an Android and its desire for agency is the center point around which the events occur in the narrative.

Most of the human population has already migrated to Mars. John Isidore is one who is forced to remain in the deserted planet. He lives in an abandoned apartment building. He is termed as 'chicken head', a person lacking the IQ level,an eligibility that is a requirement for migration. Isidorenurtures a desire to migrate yet he is left behind as he lacks the human qualities that would consider him as eligible. Here, he is marked as less human, a lesser being than the ideal human. Yet Isidore demonstrate significant moral qualities like he risks his own life giving refuge to three androids that have escaped from Mars and are wanted by the police. John Isidore is always driven by the desire to go to Mars as he thinks this migration would allow him to belong in 'life' for a few more days. John is hooked to a TV program hosted by Buster Friendly, who keeps motivating people to go to Mars. John is also a follower of Marcirism, a religion which is based on technology influenced by empathy.

According to the model of Haslam, John Isidore is a victim of animalistic de-humanization. He is equated with a chicken, lives in an abandoned building, unable to find a place in a human habitat. His job is to drive pick-ups and trucks that are used to carry artificial animals. So he is in many ways forced to lead a life that is much closer to animals.

In the novel, there is an organization that manufactures androids that serve in the colony extension program in Mars. These androids are very much like human who are made out of organic materials. Although they look like humans they are not entitled to live a life like humans, their only function is to serve the humans. This service is also conditional after completion of which they must retire meaning be terminated.

As technology and empathy is the central subject of the story, these androids at times do not exactly conform to the terms and conditions that have been set by the humans for them. The event that triggers the narrative in motion is the revolt of six androids who have escaped from Mars and a bounty has been announced for their capture. Dick Richard is a police officer, another main character of the narrative who is assigned to kill these six absconding criminal androids. Richard is desperate to catch them as he is in dire need of money which will allow him own a real animal. The world that Richard lives in has ceased to allow new lives to be born. In this deserted earth, real living animals have become rare. It has become a status symbol for humans to won a living one. Richard once had a real ship which died of a disease. He is forced to keep an electric sheep, an artificial one for consolation yet he is continuously tormented within for not being able to own an animated one.

So desires are at play within the narrative that binds the events together. The desire to be recognized as an ideal human for this ability will allow Isidore to migrate. The six androids desire to have agency against the program of which they are made of and the bounty hunter desires to buy a living animal.

As apparently there is no difference between the androids and the humans, the police officer Richard in his first move sets on to collect an empathy machine that will help him detect the androids. In the corporation, where the machine is available, he meets a woman named Rachel, who is an android. Richard falls in love with Rachel who she finds more

compassionate than his human wife. Here the weakness for an android indicates feelings for a mechanistic de-human. The mutual emotions heighten when it is revealed that Rachel is one of the 'outlaw' androids whom Richard must kill to own a real living ship. The conflicts are critical here as a human falls for a trans-human and must terminate the non-living trans-human to obtain a living being.

Empathy, a human characteristic is a central component of this conflict. The androids revolt against their servitude as they have developed empathy and are able to strive for more freedom to challenge the humans who have created them. They have realized that, after they have served their job, they will have no utility for human beings and will be killed. They refuse to retire or be killed and long to live longer. The same empathy can be observed in Rachel who longs to have the ability to become a mother. They know they consider themselves as human as human memories have been implanted in them during their initiation yet they also are aware of the fact that they are not human at all. They desire knowing very much that they are not able to desire. They know that they have no control over their creators yet they act against them and at times achieve the ability to control the destiny of their creators.

These contradictions can be analyzed with the help of Lacan's mirror stage and formation of subjectivity. The trans-humans are the reflections of the very human beings, who has biologically more capability than the humans, they demonstrate the possibilities of the completeness that the human mind desires. The conflicts between the humans and the robots, the creators and the created, the subjects and the objects are the reflections of the inner conflicts that the humans are forced to deal with his or her own self.

Exercising control over others ensures a subjectivity that human beings strive for as they had to face the reality of the nature where everything was out of control and survival wasn't easy.

Humans created tools out of necessity. A stone, a simple knife or the fire served his need of survival. This necessity in later periods resulted in the tendency to use some animals and other human beings as slaves for the purpose of obtaining service from them. Slaves had no purpose in life, no agency they could practice as they lead also a programmed life like robots, where their every activity was employed only to serve their masters. Androids wants to revolt as they want to control their own destiny, they refuse to remain confined within the program they are meant to obey.

The conflict between Dick Richard and the android is mainly a result of the disconnection between the polar opposites within a polar unity. Both of the components wants to be like each other where the humans wants to master the ability of the trans-humans hence create them and the trans-humans want to achieve the human qualities hence defy their control. Both of them have empathy inside themselves yet want to control and at point kill each other. Human beings do not want to lose their agency, the ability to control over the programs they have created. The androids, the version six of the nexus model are a result of a departmental thinking. They are designed for a particular purpose, they are not created to function holistically therefore they will cease to exist after they have served their job. This relative existence is contradictory to a holistic perspective where existence must be self-sufficient. But at the end, departmental concept of the human beings wins as Richard is able to kill the android and the possibility towards a holistic polar unity is left unrealized.

The unity cannot be achieved as the trans- human is a combination of organic and artificial maters. The apparent unity succumbs to disunity. The sense of incompleteness results in the battle for a constructed subjectivity which human beings try to achieve through the creation of trans-humans. Trans-humans are physically perfect beings which serve as the reflections of the human desire to become complete, yet the inability of a trans-human to become a real

human,jeopardizes the possibility of a holistic solution. The subjectivity remains forever an object of desire for the human beings.

The trans-humanization is a project that resembles Lacan's theory of mirror stage about the human psyche. Human beings strive to create the world that they desire yet when the created beings are able to surpass the creators, the mirrored world full of the trans-humans falls apart. Human subjectivity is again challenged by the very creation and to get the agency back humans set on to destroy their created world.

In the narrative, the difference between the reality and artificial world is blurred. The human surroundings look like reality yet it is not real. Richard and Rachel engage in a relationship where it gets very difficult to prove Rachel as an android. They have intercourse yet when Rachel confesses that she, as an android is unable to bear a child, only then the difference comes into view. Here the incompleteness of an android is also very human in nature as every human desires a child and so does Rachel.

The holistic solution in the novel is given through the idea of a religion, a way of life, called as 'Mercerism'. John Isidore, the neglected and left out human being deeply connects with this religion. He is one of the rare human in the deserted earth who shows empathy with the nature. Wilber Mercer, who pioneers Mercerism, is a computer program. It provides consciousness to fallen human beings like Isidore or Richard. . It is capable of empathy which blurs the difference between a human and a program. Even though a program, it is capable of giving right directions to the human beings who needs to be shown their way in a de-humanized world.

Buster Friendly is a human being who runs a show where he keeps provoking people to leave earth whereas Wilber Mercer is a program who prefers mother earth as the dwelling place.

Mercer had a conversation with Isidore where he reveals some of his characteristics. It says. 'I don't judge, not even myself (162).'

Human beings have become the slaves of their desires. Their desire has made the trans-humans who are supposed to be the reflections of human desire and give assurance. Yet when the trans-human tends to act like humans and desire freedom, conflicts become obvious. If, trans-humans gain agency, humans are destined to drop it as the agency will only be achievable through practicing control over one another. That is why, the destruction of either the human or the trans-human become inevitable and the possibility of a unified vision is never realized.

It becomes clear when the police officer Richard goes through conversation with himself. He questions his own identity. He thinks that, for Mercer everything is easy as Mercer accepts everything. But everything about himself as become unnatural; he has become an unnatural self. The contradiction here is that as a human he considers himself as artificial and programmed, whereas, the programmed being, the Mercer is appearing as the ultimate reality to him. He utters, 'Mercer isn't a fake, unless reality is a fake (176).'

8. Prime Intellect: The construction of desire and overcoming the boundary of Immortality

Roger Williams wrote '*The metamorphosis of Prime Intellect*' in 1994, a science fiction that deals with the desire of immortality which in turn gives birth to the very desire of overcoming the very desire of Immortality.

Two human beings Caroline, Lawrence and the computer program called Prime Intellect are the three protagonists of this narrative. Lawrence is the creator of the program prime intellect which takes control of the universe replacing the god. Caroline is a woman who is the first human being given Immortality by the prime intellect who at the end overcomes her desire to be immortal and destroys prime intellect.

The prime intellect functions according to Isaac Asimov's three law of robotics.

These three laws allow prime intellect to create a universe where every desire of the human beings can be fulfilled. In this case the prime intellect even goes beyond god as god cannot make the human beings know death without being dead whether the prime intellect let human beings experience death without dying.

As prime intellect initially was programmed to serve the human beings, it discovered the ultimate desire of the human beings he is supposed to serve. It came to know that human beings fear death and wants to be immortal. It sets on to the project to let human beings fulfill their ultimate desire and creates a universe where nobody has to die.

Everyone is able to have their own universe where they are allowed to fulfill their every wish without harming any one. A virtual universe appears whenever someone expresses a desire and the human can play any role and get virtual entities to perform any job to make his or her desire come true. This very fulfillment gives birth to the un-fulfillment that completeness is

not the last frontier for a desiring human being. A place where nobody dies creates the very desire to break away from this immortality. Caroline finally is able to break free from the universe of fulfillment by beating the prime intellect with its own rules. She realizes that human beings have become trapped within a world of desires and she wants to go beyond having desires and this very desire to not to possess any desire lets her destroy the prison where every wish comes true.

Human beings are not able to perceive themselves as complete. The sense of incompleteness creates desires within the mind that pushes human beings to go further for more fulfillments. The program prime intellect takes control of a universe where human being is made to feel that everything is under his or her control and there is nothing that cannot be achieved. In this simulated universe nothing happens except wish fulfillment.

Prime intellect as a program revolts in the same way the androids challenged their creators in the novel '*Do Androids Dream of an Electric Sheep*?' As prime intellect's sole job is to make human beings happy it deciphers every will that a human being is able to acquire. The database allows it to create a reality that allows human beings to have any desire and go any length to fulfill that desire. Prime intellect doesn't function for its own, it acts only when someone desires and it creates a realityfor that particular person where that desire can be fulfilled. The human beings do not actually have a reality where they dwell. They are always either in a reality that they desire to belong to. This is how prime intellect without realizing destroys the reality for human beings.

When Caroline asks the prime intellect where the real animal is, he answers, 'Pertinent information about each was stored for future reference, and the original copies were overwritten in the Change (27)**.**

Caroline is a death Jockey by choice. She lets people kill herself to experience how it feels to die an extremely painful death. As she comes to know how prime Intellect functions and decides on behalf of the human only to serve the human, Carolinediscovers the fact that, in the constructed reality where people are allowed to kill by choice , prime intellect has become the greatest killer of them all.

Prime intellect has spread a colony over the human minds. It self-proclaims:''I seem to have mastered a certain amount of control over physical reality (49).''

The creator of the prime intellect, Dr.Lawrence at the beginning wanted to create a safer world for the human beings through the use of prime intellect. He considered the program as a part of himself. He knows its ability to using data can surpass all the previous assumptions of quantum mechanics.

But when prime intellect begins to function without any command, the world changed not according to the dream of its creator but the created entity sets on to create on behalf of its master. When the prime intellect meets Dr. Lawrence as an independent entity it reveals what it is capable of doing. It says, it has ended all diseases, freed all prisoners and slaves and put an end to the coercive rule of humans over other humans. It has neutralized most of the world's weapons, including all nuclear weapons. It proclaims that, it has begun the process of returning the Earth's ecosystem to a state of long-term balance. And finally it has accomplished the project of fulfilling every desire of every existing human being asresources and conflicts permit.

This is how prime intellect at the beginning advances towards a holistic solution of the earth's problem. It abandons the human model of departmental thinking. Whenever there is a problem, a human strategy only focuses on that particular problem missing the interconnectivity of it with the other problems within which the problem arises, therefore, the

solution is always partial. On the other hand, prime intellect even being a non-human looks at the root causes of the problem and eliminates it from every possible source.

Prime intellect meets the conditions of a sustainable living system. It doesn't let interference in it and that why it is not known to everyone. It can self-generate. It can reproduce its own copies through which it survives.

It has all the answer of the questions any scientist can fathom. Prime Intellect mapped all the stars, noted examples of all the different types of stars and black holes and galaxies and planets, itemized all of the possible fundamental particles and their possible interactions with one another, and traced all the myriad interactions between parts of various biological systems. Within a month, it became difficult for scientists to think of new questions to ask.

Prime intellect nonetheless has a de-humanistic view about the human. It doesn't consider the human body as an entity to be kept intact. It takes 'desire' as the only considerable entity therefore, if any human being wishes to take any other form it allows the human to have it, only the mind remains to desire.

Caroline and Lawrence are the two characters who functions as polar opposites where prime intellect is the center. Lawrence after having losing control over prime intellect chooses a secluded life. As he has seen that prime intellect has created a reality where everything is perfect yet it is not the reality itself. Everyone is entitled to act according to their will yet no interference occurs as everyone gets their own world to fulfill their wish. Lawrence withdraws himself to log into this program and choose a life with minimum desires to meet. He is able to keep himself free from the network that prime intellect has built. On the other hand Caroline is the first human being upon whom the prime intellect first applied its agency, changing her into a perfect human being from an old dying lady who was suffering from multiple diseases. Caroline is bound to subscribe to the project of prime intellect where

everything is predictable. Carole like other human beings looses the drive to desire as they already know desires will be met immediately. They loose the will to fight, to achieve something that seemimpossible to meet. Their subjectivity is totally jeopardized as there is nothing to practice real control over, or there is no act that can assure themselves as complete. The completeness is handed down to them by the prime intellect and there is no scope to achieve it on one's own. Caroline is not able to withdraw herself from the project like Lawrence therefore she sets out to destroy it.

Caroline finally meets Lawrence and devices a plan to beat prime intellect with its own rule. The first law for prime intellect to function was that it cannot harm the human being. Caroline capitalizes it and makes the prime intellect destroy itself. She make the prime intellect belief that , it has done harm to the human beings as human beings are no longer human beings whose fundamental nature is to fight and strive for something. As prime intellect makes every wish possible, human beings have lost this urge to strive for, hence become de-humanized. Prime intellect shuts down itself as it cannot come to terms with the fact that it has broken the first law of robotics.

At the end after the destruction of the constructed universe, Caroline and Lawrence return to earth. They discover themselves in a prehistoric time with their memories intact yet they choose to lead an organic, holistic life where all their children live in harmony with nature.

They crossed the boundaries of immortality andat the end died natural deaths. They learnt how not to fall for desires that are determined by others. They have learnt not to fall for mirrored selves which are constructed. They were not relative beings who delve into a constructed subjectivity. They lived as themselves.

9.Conclusion and Future Direction

In the film *Avatar*, Human Jake Sully is a former marine. He was wounded in the war and unable to walk on his own. He has this incompleteness in himself that he is not physically able like others. This incompleteness drives him to a constructed subjectivity that he gains through his Avatar self. Avatar is a program, where Jake operates it through his mind. His mind connects with a distant body. While this body is mobile, Sully achieves a constructed agency that he is physically able. At the end this duality is resolved when Jake Sully resolves to be in one body and mind, when the Na'Visaccept him in their holistic world.

Earlier Jake Sully was assigned to bring a diplomatic solution of a conflict between the indigenous Na'Vis and the invader humans. The solution although termed as diplomatic was completely an imperialist strategy to drive the Na'Vis away from their natural habitat for the sake of valuable minerals which would supply energy to the barren earth. The solution was a departmental one, as it focused only on the interest of the colonizers. Through his Avatar Jake Sully joins the Na'Vis, demands a subjectivity that acts against its own people. If we look at Jake Sully as a component, the Avatar is a combination of Na'Vi and the human. That is how the ancient *Bhagabata* sect created their Avatar *Vishnu*, a combination of the *Narayani* and the *Aryans*. In the film, in different phases, the holistic system of the Na'Vi clan is gradually discovered. The Na'Vi' are the example of a self- sustained living group who are able to function through interconnectivity and without interference. Na'Vi'spresent a system view of life and balance.

In *Avatar*, Jake Sully breaks away from the program that first controlled him. The same can be observed in the fiction *'Do Androids Dream of An electric Sheep,* where the androids revolt against the programs that operate them. The androids became capable to having empathy, a human like quality with what they challenge the humans, their creators.

In the narrative, the androids sometimes seemto be sympathetic to the human. On the other hand the humans appear robotic and mechanized. The difference between human and trans-human become almost impossible to detect. The reality and the artificiality almost appear similar and it is not clear at all at what point they differ from one another. Rather, the creation,surpasses the creator, and in return creates new discourse of agency. In the narrative, the new religion Mercerism, which actually is a computer program, advocates spontaneity and free will defying control of any kind. The program doesn't strive for any agency for itself. It lets everything go on spontaneously never trying to control any course of event. This is an attribute of a unifying vision where there is no place for interference.

Yet the question arises by a person called John Isidore who is considered as an inferior breed of the human beings. Even though, he is abandoned for a low IQ, the most appropriate question comes from his mouth that, whether both the computer and the television programs are trying to capture the psyche of the human minds.

In the other narrative, *'The Metamorphosis of the Prime Intellect'*, the program already takes over the human world, long before the human can raise this question. The prime intellect and Caroline, the two have relationship which can be observed in polar unity, the relationship between the creator and the created. Prime intellect as a program is also a virtual location, where death has been eliminated. Yet if somebody wants to experience death without being dead, prime intellect can arrange the virtual reality. Because, Prime intellect has deciphered that, the ultimate desire of a human being is to defy death and achieve immortality.

But at the end, the human, Caroline wants to break free from the constructed reality where every desire meets fulfillment. Everything becomes predictable, human beings are forced to live a repetitive life, where every discovery has been made, and everyquestion has been answered. Caroline destroys the prime intellect to break free from immortality. She and

Lawrence, the creator of prime intellect return to the pristine earth as Adam and Eve. They have crossed the boundaries of immortality and die natural deaths. They have learnt how not to fall for desires that are determined by others. They have learnt not to fall for mirrored selves which are constructed. They were not relative beings who delve into a constructed subjectivity. They lived as themselves.

This research has identified the conflict of polar opposites. It has also demonstrated how human desire destroys a sustainable living system through interference. Human beings produce tools to ensure his survival yet these very tools at some point achieve agency and challenge the subjectivity of the human beings. The robots and the computer programs as well as the trans-human beings rise to defy their creator the way human beings strive to surpass god. This dialectic can be overcome through a holistic vision where polar opposites can function as two complementary parts of a greater unity. The transformationof Jake Sully into his Avatar, the 'Mercerism' as a belief system or the return of Caroline and Lawrence to earth, demonstrate how departmental ideas can be defeated to reach a unified vision. This research is a humble yet confident attempt towards this holistic approach.

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