

I: Transhumanistic Approach in *Martian Time-Slip*

Humanism focuses on the human power that has creative and constructive power. It shows the capacity of human beings to rule and use all the sources and resources available in the world. It is sometimes contradicted to divine power. Divine power is the belief in invisible power of god while human power is against it claiming that human beings are more powerful than the divine power. The thesis focuses on transhumanistic approach to study Philip K. Dick's novel *Martian Time-Slip*.

Transhumanism is the concept based on humanism. The researcher would like to answer how human power goes beyond divine power and multiplies his/her power.

Most of the characters in the novel fully depend on the machines. On the one hand, they multiply the power and they are able to do anything as they wish. The transhumanistic approach is that they use their power beyond their capacity. However, the researcher would like to answer if they are happy using machines to multiply their power. In the novel, many characters are suffering from psychological problems such as schizophrenia and autism as a result of transhumanism or use of machines. Normally, people think that machines are everything which can help human beings to be healthy and facilitated. Most human beings think that they can solve the problems of each other using machines.

Humanism is the study of human power to interpret, explain and construct the world. Machines or apparatuses are human made things, they are not everything. In the post-modern era human beings fully rely on robots and machines. They think that these things can replace human beings. Human beings are very happy when they defeat the nature and they are able to step on Mars. They think that they can solve all problems using such machines. However, at last they realize that human beings are foremost things. There is nothing beyond human capabilities. Eventually, it is realized

that human interdependence is more important than depending on machines when people are different from their birth place like Mars in the novel.

To begin with, humanism is a field in study, philosophy, and in practice that focuses on human values and concerns. The term can mean several things, for example, educational movement, associated especially with the Italian Renaissance that emphasized the study of Greek and Roman literature, rhetoric, and moral philosophy, the humanities, in the formation of character. Historically, this revival of Greek and Roman learning was seen as complementing rather than conflicting with religion. Today, the words humanist, humanism, and humanistic in this historical sense have broadened in meaning to include all literary culture, and indeed, cultural activity in general.

The term 'humanism' is ambiguous. Around 1806 Humanisms was used to describe the classical curriculum offered by German schools, and by 1836 'humanism' was lent to English in this sense. In 1856, the great German historian and philologist Georg Voigt used humanism to describe Renaissance humanism, the movement that flourished in the Italian Renaissance to revive classical learning, a use which won wide acceptance among historians in many nations, especially Italy. This historical and literary use of the word "humanist" derives from the 15th-century Italian term 'humanista', meaning a teacher or scholar of Classical Greek and Latin literature and the ethical philosophy behind it.

But in the mid-18th century, a different use of the term began to emerge. In 1765, the author of an anonymous article in a French Enlightenment periodical spoke of "The general love of humanity [. . .] a virtue hitherto quite nameless among us, and which we will venture to call 'humanism', for the time has come to create a word for such a beautiful and necessary thing" (20). The latter part of the 18th and the early

19th centuries saw the creation of numerous grass-roots generous and benevolent societies dedicated to human betterment and the spreading of knowledge.

The Oxford English Dictionary records the use of the word 'humanism' by an English clergyman in 1812 to indicate those who believe in the 'mere humanity' of Christ, i.e., Unitarians and Deists. Likewise, the word 'humanism' as a philosophy centered on mankind was also being used in Germany by the Hegelians, Arnold Ruge and Karl Marx, who were critical of the close involvement of the church in the repressive German government. There has been a confusion between the several uses of the terms: philosophical humanists look to human-centered circumstances of past among the Greek philosophers and the great figures of Renaissance history, often assuming somewhat inaccurately that famous historical humanists and champions of human reason had uniformly shared their anti-theistic stance.

Transhumanism is the technology in which human life is transferred to the techno-friendly time. Human has developed in such a way that he/she not only designs his/her life but also foresees the future. There are different views about transhumanism. Some argue that transhumanism brings happiness and pleasure to humanism because they can use it beyond their capacity. Human beings do not have to do very hard work to achieve great things. They can use machines to do all work. There are other philosophers or theorists who argue that transhumanism brings unhappiness in human beings because they forget humanism. Humanism is the most important thing because it gives priority to human capabilities and creativities. But in the modern ages, the value of humanism is decreasing and transhumanism or dependency on technology has increased.

Supporting transhumanism Stephen Lilley argues that humanism gets benefit from modern technology. He states that transhumanists answer to the people who do

not have faith on transhumanism. He argues that development of technology is not necessarily depending fully on it. Lilley views:

The transhumanists respond to their critics by chastising them for a lack of faith in the vitality and durability of the Western political economic system. They certainly do not want to see a resurgence of totalitarian regimes, and they assert that as long as we stand firm and not allow a dismantling of citizens' rights we should avoid that fate.

They trust that free citizens will not opt for technologies that limit self-determination. (9)

Thus, he says that free citizens do not choose their own limit of self-determination by only using technology. They are rational creatures. They of course know how to use technology.

Lilley argues that it depends on people who they are how they use power. He gives the examples of individual and state. If the state is bad and it uses technology, then transhumanism is bad. In contrary, if the state adopts all programs for the sake of humanism, it is good. In his own language:

The true villain in Huxley's dystopia, according to the transhumanists, is state power. Give the World Society or any government too much power over its citizens and there will be grave consequences. Any technology deployed by a totalitarian government for social control purposes will be harmful. You prevent this by restricting the degree to which the state can dictate personal matters and by protecting individual rights, especially the right to make decisions regarding one's own body and relationships. (9)

He means to say that technology in the hands of dictatorship is bad and the

technology in the hands of democracy is good because it balances between technology and human rights.

A leading figure in the world of transhumanism, James Hughes makes it clear that the concept of citizenship is based on the political philosophy of John Stuart Mill. He praises Mill's reasoning for liberty and calls for an extension of liberal democracy. For example, the right to control one's own body should be extended to include the right to augment one's body. Empowerment should be extended to transhumans or posthumans. As Hughes sees:

Transhumanism is a direct product of this radical democratic tradition. Transhumanists, like their democratic humanist forebears, want to create a global society in which all persons, on the basis of their capacity for thought and feeling, can participate as equal citizens, control their own affairs and achieve their fullest potential, regardless of the characteristics of their bodies. (82)

Thus, according to him, the transhumanist concept is good for all citizens because it wants to establish all people as equal all over the world. Furthermore, it can be interpreted that it connects all people all over the world. With its development, every individual feels he/she is everywhere in any corner of the world.

Furthermore, while talking about humanism, it can be remembered that humans are foremost beings who have made this world into this form. In the past, before renaissance period, the whole world was god centered, all the activities were focused on supernatural power of god. However, in the post-modern era, the concept has been totally reversed and human beings tend to be dependent on machines and robots. The space of human power is overshadowed. Human beings are controlled by other material things in the late capitalism.

Dick's *Martian Time-Slip* tells the story of people who have migrated to Mars and performed their extraordinary activities. Set on the deserts of Mars in 1994, the story mainly deals with the meaning of the business world and suburban life on Earth. In *Martian Time-Slip*, Dick shows how what is real is determined by how it is perceived; the same scene is repeated from the points of view of three characters. Union leader Arnie Kott calls a repairman, Jack Bohlen, to develop a device for communicating with the nonverbal, autistic child, Manfred Steiner, who has foresight abilities. Kott wants to get the edge in a business deal, but the child projects schizophrenic vibes onto the two men that skew everyone's reality. The 'time-slip,' therefore, is the nonlinear timeframe.

The native Martians, called Bleekmen, recognize the smoothness of time and understand the value of Manfred's gifts although the colonists debate the value of keeping abnormal children alive. These simple tribal people also serve as a contrast to the Teaching Machines that spread Establishment-approved information to school children on Mars. From intelligent machines to schizophrenic humans to psychic indigenous observers, this story has nothing to do with Mars, except as a backdrop, and everything to do with the vagaries of human nature on Earth. Dick has used intelligent machines to cure schizophrenic humans that are wrong use of treating them. He means to satire on human beings that people rely fully on machines but they are not appropriate way.

Much of the novels psychological elements lie with an autistic boy named Manfred Steiner. The son of Jack's neighbor, Manfred boards in a clinic for autistic children who can't communicate with the people around them. Kott discovers that this boy has psychic powers and hires Jack to develop a system to communicate with the boy. Kott's motivations are to foresee the UN's use of Martian land so he can buy and

resell the vast desert wasteland for a profit.

Jack's schizophrenic tendencies are exaggerated around the boy with whom he is hired to communicate. Manfred projects his world view to those around him and has a profound influence on the realities of the other characters. Philip Dick creates an unbelievable and thought-provoking explanation for the way that the schizophrenics experience time in *Martian Time-Slip*. By offering the readers glimpses into Manfred's and Jack's schizophrenic episodes, one is able to view their situation from a different viewpoint, one that sees time as relative and can foresee the decay of modern society.

There are some critics who have commented the novel from different views. Jimmy Ele has commented the novel as the manipulation of time on the characters. She says that reality is twisted in many ways and the readers are not able to understand the story clearly. According to her:

The time manipulation aspects of the writing, and the twists that keep the reader not being able to truly tell what is the reality of things is simply brilliant. The interspersed humor throughout is great especially when used to counterbalance the dark aspects of the story. I especially loved the dark aspects of Manfred's world. The Gubble Gubble term used to convey something so dark and ominous is brilliant. The term sound like a childish nursery rhyme, it rings like something out of a Wes Craven movie. (3)

Ele is fascinated by the language of Dick which has created reality to the readers.

Similarly, Emmanuel Carrere argues that all the characters are similar to Manfred, the 10-year-old child who is suffering from autism and schizophrenia. Carrere explains:

All the characters in the novel become Manfred; no one can speak except to produce the desolate noises that are his responses to the world. "I kept on going," the horrified repairman tries desperately to explain, looking for someone who I could still talk to. Who wasn't like -him." The ex-plumber gets his wish and travels through time, but it's Manfred's time that he travels through, the time of the tomb world, and the voyage turns hellish. (173)

Thus, according to Carrere all the characters in the novel try to understand their problems from their own perspectives. In other words, they try to understand the world what they perceive not what it is.

The researcher argues that transhumanism is a good technology invented by human beings but it is not doing well for humanism. However, it has created abuses in the society. It has made people forget their own capacities by depending on machines for simple problems. From cradle to death and morning to evening modern people are fully dependent on human made things or artificial things. Originality has been lost everywhere. None wants to create anything but gives responsibility to machines to define them. Modern humans cannot define themselves but they depend on machines to define them. Is it not ridiculous?

Therefore the researcher would like to focus on the humanistic features in the novel.

The advancement of science has trans-humanized human capabilities. The human beings fully depend on machines and robots. They like to enjoy with the modern device to communicate each other. They, in contrast, are not solutions but they are keeping human beings away from each other. The researcher likes to present his ideas that transhumanism is not bad in itself. It depends on how people use it. The technology has not brought only positive things in human world but also negative

things as well. The first chapter introduces main ideas of the whole thesis with some reviews of the novel. The second chapter presents theoretical aspects and analysis of the novel simultaneously. It proves that how dependency on modern technology has brought positive and negative implications in human beings. The last chapter summarizes whole ideas along with findings followed by works cited.

II: Humanism and Transhumanism

Humanism is a rational philosophy informed by science, inspired by art, and motivated by compassion. Affirming the dignity of each human being, it supports the maximization of individual liberty and opportunity. It advocates the extension of participatory democracy and the expansion of the open society, standing for human rights and social justice. Free of supernaturalism, it recognizes human beings as part of nature and holds that values--be they religious, ethical, social, or political--have their source in human nature, experience and culture.

Humanism thus derives the goals of life from human need and interest rather than from theological or ideological abstractions, and asserts that humanity must take responsibility for its own destiny. Humanism is a way of thinking and living that aims to bring out the best in people, so that all people may have the best in life. Humanists reject all supernatural and authoritarian beliefs and believe that we must take responsibility for our own lives and for the community and world in which we live.

Humanism is seen when Arnie Kott and his ex-wife Anne Esterhazy were together and happy. They want to be always together. They did not want to separate from each other. The narrator of *Martian Time-Slip* describes:

It was far from accidental that Mrs. Esterhazy and her newsletter and organization on Earth were advocating a cause which would be of economic value to Arnie. Anne Esterhazy was Arnie's ex-wife. They were still good friends, and still owned jointly a number of economic ventures which they had founded or bought into during their marriage. On a number of levels they still worked together, even though on a strictly personal basis they had no common ground whatsoever. (10)

The husband and wife were very happy when both of them did not come too close to mechanic life. They understood each other then.

Moreover, the humanist life-stance emphasizes rational and scientific inquiry, individual freedom and responsibility, and the need for tolerance and cooperation. The history of human civilization has witnessed and undergone a long chain of conflicts, crisis and turmoil in course of its journey from ancient time to our time. These crises of the humanistic life-stance are the focused issues of all human beings to be addressed in order to enhance the basic living organism. The process generated out of this concept is a humanistic idea that should aim to accomplish this mission that is a mission of curing the inflected wounds of our history and present by using a means of knowledge, science and technology. Humanism in this sense too bears an equal history of its attempts; however, the world has not received any relief yet.

Therefore, the researcher's doubt lies in the formation of humanistic notions that have created the biased treatment even towards the human themselves by creating a hierarchy of 'we' and 'they'. Edward Said in his *Humanism and Democratic Criticism* hinting towards this problem of orthodox humanistic idea argues, "True humanism has been violated, if not altogether discredited" (18). Said in his book *Humanism and Democratic Criticism* on "the return to philology" writes:

The developments of such pronouns as "we" and "us" are also the stuff of lyrics and odes and dirges and tragedies, and so it becomes necessary from the training we have had to raise the questions of responsibility and values, of pride and extraordinary arrogance, of an amazing moral blindness. (79-80)

Critical humanism can be a tool to dismantle this hierarchy or structure and establish a true sense of humanism that looks at both 'we' and 'they' critically thereby bringing

them under a single rubric of 'human'.

Humanism is the idea that a human being is meant by nature to pursue and achieve in a human way a fair measure of temporal happiness; that human life gets its human dignity from this pursuit and its human value from this achievement.

Humanists commonly speak of pursuing truth, goodness and beauty. But I think it is immediately understandable to say that humanism is the idea that human being is meant to achieve happiness by the proper use of his intelligence, his conscience and his taste. The idea is that if a person will develop the power of his intelligence to distinguish what is true from what is false, his conscience -to distinguish what is right from what is wrong, his taste to distinguish what is fair from what is foul, he has the best chance in the world of becoming humanly happy.

Religion and Humanism are two completely opposed outlooks on life. The religion maintains there cannot be a full meaning to life until that life is enveloped in the providential care of God's love and concern. For the Humanist, talking about 'providential care' is dangerous nonsense and mere superstition. For him, God is dead: he has become intellectually superfluous, emotionally dispensable, morally intolerable, and politically ineffective and, philosophically he is dying the death of a thousand distinctions. In the novel, *The Road* Mulk Raj Anand brings two caste of Indian society. One is Chamar, the other is Pandith. Indian so-called superior caste people take other casts like chamar as untouchable caste. In Indian society Chamars have not right to enter into temple and worship goddess.

The term 'underprivileged' stands for those people who are devoid of proper voice, agency of their own to speak for themselves in state mechanisms. It is universal designation for members of subordinated populations. The experience of social and political oppression in postcolonial societies, such as India cuts across differences in

class, region, language, ethnicity, religion, generation, gender and citizenship. Because of these differences, there is a risk that any general claims or theoretical statement made on behalf of disempowered subaltern population by educated, metropolitan-based intellectuals will overlook crucial social differences between particular subaltern groups. So, the diversity of social composition of subaltern groups as well as the ambiguities inherent in the concept cannot be forgotten.

Religion, a dominant and universal code for society as a whole, can be looked from two different perspectives. On the one hand, for dominant groups, it offers the necessary ideological justification for existing social divisions and has potentiality to hold divided society into a single whole. On the other hand, it is a more powerful cultural order for the subordinate masses. The one religion will function from different standpoints for the people of different social group and strata.

After subordination of subaltern groups there are only two options: either they have to internalize the essential descriptions made by dominant group and submit fully to their subordination; or they can resist the essential descriptions and assert their identity. L S Bhatia gives us examples of how the Dalit groups in India provide an alternate origin myth to reassert their identity as equivalent to Brahmins. The Eklavya and Drona story that stems from the epic Mahabharata is read by the Dalits as demonstrating independence and moral virtue. The cultural narratives of Dalits and slaves are example of social essentialism which is used by minority groups to assert their identities.

On the contrary, there is an ambivalent desire of subaltern groups to seek white culture because it signifies success and represents the norm. There is perceived fear in them that positioning one's identity, in terms of race would hold them back from achieving professional and material success. Dominant

groups have the privilege and power to select certain social categories and social presentations to frame their identities. So called upper caste groups such as Brahmins, like many white Americans, have the power to selectively frame and shape their identity as normative and privileged as well as, framing the identity of Dalits as lower caste and inferior.

It is certain that humanism, as a theory and way of life, is gaining ground around the world. In fact, we all human beings are witnessing a new chapter in the history of mankind: the business of contemporary man is man himself. As one of the most articulate responses to the problems engendered by man's new self-awareness and self-reliance, Humanism can no longer be ignored by any creed or community.

Science has dispensed with God as a necessary hypothesis to explain the order and design in the universe. Psychology and its associated disciplines have replaced God as a source of consolation and solace. Social commitment and humanistic values are substituted for what Humanists describe as the traditional taboos. However, if God is being banished from the world of contemporary man there are no signs of a victory celebration. On the contrary, serious Humanists admit that life without God increases the challenge and cuts down on the consolations. Humanists are very modest both in their diagnosis and second characteristic of contemporary Humanism flows from the first one: contemporary Humanism itself is a particular style of thinking reacting against a particular climate of thought. Part of this reaction arises out of the differences between the worlds of the traditional man and the world of the contemporary man. The world of yesterday was largely a rural world with it, closely knit, family-centered groups of small communities.

Similarly, transhumanism is the combination of humanism and technology. Technology has helped human beings to do all activities from cradle to death. Hava

Tirosh-Samuels and Kenneth L. Mossman talking about transhumanism say that technology has been changing human life much faster than before. The world has become smaller and smaller because of technology. According to them:

Technology is transforming human life at a faster pace than ever before. The convergence of nanotechnology, biotechnology, robotics, information and communication technology, and applied cognitive science poses a new situation in which the human has become a design project. The new technologies allow for new kinds of cognitive tools combining artificial intelligence with interface technology, molecular biology, and nanotechnology; genetic enhancing of human mental and physical capacities; combating diseases and slowing down the process of aging; and exercising control over desires, moods, and mental states.

(29)

As they argue new technologies leads people to increasing artificial intelligence enhancing of human mental and physical abilities. There are positive aspects of technology because humans are able to look young in old age and fight against diseases.

Transhumanism does not bring happiness in human beings. Human beings have defeated everything. They have got victory over technology and they have attempted to win the universe. However, they are failure to get happiness. They cannot keep peace among them:

But what could be done for a waning race? Time had run out for the natives of Mars long before the first Soviet ship had appeared in the sky with its television cameras grinding away, back in the '60s. No human group had conspired to exterminate them; it had not been

necessary. And anyhow they had been a vast curiosity, at first. Here was a discovery worth the billions spent in the task of reaching Mars. Here was an extraterrestrial race. (12)

It is because of transhumanism that people have colonized Mars. They want to settle down there. At the same time, however, there is waning of race.

Transhumanism, the related term of technology, was coined in 1957 by Julian Huxley. Huxley means to say that humans can transcend themselves and they use their optimum capacities. He used the term for evolutionary humanism finding out the new possibilities using technology. In Huxley's words: transhumanism "transcends itself – not just sporadically ... but in its entirety, as humanity. ... Man remaining man, but transcending himself, by realizing new possibilities of and for his human nature" (17). Huxley's views are mainly concerned with the potentiality of human beings who can go beyond the merely human and become diviner or godlike, according to Huxley.

Huxley discusses about transhumanism with its various scopes. He argues that transhumanism is significant for progressive evolution of the human species, the priority on genetic engineering, the replacement of religion, enlargement of human understanding capacity and so on. He states:

The belief in the ongoing progressive evolution of the human species; the advocacy of genetic engineering the betterment of the human condition; the replacement of religion by science as the arbiter of truth; the expansion of human cognitive capacity by means of human intervention; and the unbound faith in the ability of science and technology to manufacture a perfect future. (30)

Because of human advancement in everything, it has given several benefits for

humanism. The technology has made human life easy and comfortable.

Norbert Steiner, the business man in Mars, is fully dependent on technology. He sells products on black-market. He has fully used the technological devices as much as he can. He makes much money there and he is happy in the beginning:

Norbert Steiner had a certain freedom to come and go as he pleased, because he was self-employed. In a small iron building, outside of Bunchewood Park he manufactured health foods, made entirely from domestic plants and minerals, with no preservatives or chemical sprays or nonorganic attractive fertilizers. A firm at Bunchewood Park packaged his products for him in professional-type boxes, cartons, jars, and envelopes, and then Steiner drove about Mars selling them direct to the consumer. (15)

Hence, he has used his power of mind using technology. He has made his freedom to remain happy.

Tiresh-Samuels and Mossman connect transhumanism with futuristic scenarios. They say that trans-humans behave in a manner favorable to a post-human future. However, referring to some scientists, they fear of transhumanism saying that human originality and creativity can be destroyed and machines will reign the world. They argue:

These techno-enthusiasts have offered an apocalyptic view in which a rupture, referred to as 'The Singularity,' will bring an end to human existence, ushering instead an autonomous, artificially intelligent species that will be in competition with humanity. The new species of Robo-sapiens will supersede Homo sapiens as the next phase of evolution. (31)

Therefore, they fear that transhumanism can bring destruction to human beings. People may make their habits to live artificial lives rather than natural lives. Robo-sapiens may dominate homo sapiens.

Norbert Steiner has invented black market based on electronic equipment. He has become successful as well. Furthermore, Otto Zitte has also used technology in full fledge. Technology has helped him so much that he has forgotten what he can do without it. The text goes:

On his own, Otto Zitte had once operated a small black-market business; he dealt exclusively in electronic equipment, components of great fragility and small size, which were smuggled in aboard the common carriers operating between Earth and Mars. And at former times he had tried to import such prize black-market items as typewriters, cameras, tape recorders, furs, and whiskey, but there competition had driven him out. Trade in those necessities of life, selling on a mass basis throughout the colonies, had been taken over by the big professional black- market operators who had enormous capital to back them up and their own full-scale transportation system. And, anyhow, Otto's heart was not in it. (15)

In this way, both Otto and Nobert have used technology in full fledge. They are completely dependent on it without doubt.

On the other hand, transhumanism is taken positively by some theorists. They are optimistic about transhumanism and say that it can bring a great change in human activities. They say that by the first decade of the twenty-first century, established religions too have begun to engage transhumanism more seriously, as scholars began to note that the transhumanist vision of heaven on earth followed by post-human

immortality has a strong religious dimension, even though transhumanist leaders hate traditional religions or religious institutions.

In the same line, Eric K. Drexler connects transhumanism to divine power because they believe that scientists have godlike power to structure matter and recreate nature. Whereas some Christian theologians have been very critical of transhumanism, others have been more willing to accept certain aspects of the transhumanist project for which they proceed to give theological justification. The Lutheran theologian Philip Hefner offers a very useful clarification about transhumanism when he distinguishes between “upper-case transhumanism” and “lower-case transhumanism” (109). The former concerns what he considers the imaginary and rather doubtful scenarios about the drastic transformation of the human species, whereas the latter denotes the more universal use of biotechnology in everyday life.

Everyone knows that if there is no perfectness in machine, it can't be operated. If there is defect, either it should be repaired or discarded. The people who are working on machines for long time, they compare the machines to humans. They forget that humans are not machines and they can have problem in any part of body such as physically, psychologically or mentally. Norbert thinks in same way. He does not think that it is natural to have defects on humans. For instance, his son is suffering from autism. He does not reveal this thing to anyone thinking that people may comment him negatively. Norbert suspects that if there is any defect on his son it is Norbert's defect not his son. In this way, he feels guilty and keeps secret. The narrator explains:

In his own mind, Steiner blamed it all on his wife; when Manfred was a baby, she had never talked to him or shown him any affection.

Having been trained as a chemist, she had an intellectual, matter-of-fact attitude, inappropriate in a mother. She had bathed and fed the baby as if he were a laboratory animal like a white rat. She kept him clean and healthy but she had never sung to him, laughed with him, had not really used language to or with him. So naturally he had become autistic; what else could he do? Steiner, thinking about it, felt grim. So much for marrying a woman with a master's degree. (16)

From the statements above, it can be implied that the baby is suffering from autism. He blames his wife for not caring him in his babyhood. This is the example how people are mainly focusing on machines rather than human relationship.

Moreover, Steiner feels guilty and he is moved by the rumor that UN is going to kill anomalous children. Having an autistic son is considered shameful, but he can talk to Anne Esterhazy, who also has a child at Camp B-G. She tells him about a bill under consideration at the UN that would kill the anomalous children in an effort "to keep the race pure" (17). His concern is seen when speaks these statements:

Probably because of my own child. No, I just can't agree. They're not worried about the anomalous children at Home, because they don't have the aspirations for themselves that they do for us. You have to understand the idealism and anxiety which they have about us Do you remember how you felt before you emigrated here with your family? Back Home they see the existence of anomalous children on Mars as a sign that one of Earth's major problems has been transplanted into the future, because we are the future, to them. (17)

Human value is decreasing with the development of modern technology.

Transhumanism has brought back to humanism. People are mainly focusing on

technology forgetting the essence of humanism. What is more, it can be interpreted that many people want to colonize other planets like Mars, but they have forgotten the importance of relationship within human in the earth. These are some instances of abuse of transhumanism.

Steiner gets disappointed when he hears Dr. Glaub treating his autistic child. Transhumanism says that everyone should be perfect like machines. They do not want to give priority if any child does not fit in the mold prepared by the scientists. It does not see how individuals are different to each other. Moreover, they fully depend on machines or non-human technologies to bring back such children to normality. Steiner cannot tolerate this. He is very concerned when he knows that Dr. Glaub does not listen to him:

Dr. Glaub did not seem to hear him, he continued, 'It assumes a derangement in the sense of time in the autistic individual, so that the environment around him is so accelerated that he cannot cope with it, in fact, he is unable to perceive it properly, precisely as we would be if we faced a speeded-up television program, so that objects whizzed by so fast as to be invisible, and sound was a gobbledegook-- you know? Just extremely high-pitched mishmash. Now, this new theory would place the autistic child in a closed chamber, where he faced a screen on which filmed sequences were projected slowed down--do you see? Both sound and video slowed, at last so slow that you and I would not be able to perceive motion or comprehend the sounds as human speech'. (19)

Although at first horrified by the news, Norbert wonders if such action might be best for children like his son who cannot communicate. The institute's psychiatrist, Dr.

Milton Glaub, tells Norbert about a new theory that looks at how autism speeds up time and the possibility of being able to communicate with autistic children if they were able to slow down sights and sounds.

Steiner realizes that modern technology has effaced the human value. Before he hears the doctor, he does not realize so. He does not find meaning to be alive when he could not give enough environment and time to his son. He thinks that neither his wife nor he could give proper time to cure their baby. They now use technology to bring back his communication power. Then he thinks of killing himself:

Suddenly it came to him that he should kill himself. The idea appeared in his mind full blown, as if it had always been there, always a part of him. Easy to do it, just crash the 'copter. He thought, I am goddamn tired of being Norbert Steiner; I didn't ask to be Norbert Steiner or sell black market food or anything else. What is my reason for staying alive? I'm not good with my hands, I can't fix or make anything; I can't use my mind, either, I'm just a salesman. I'm tired of my wife's scorn because I can't keep our water machinery going--I'm tired of Otto who I had to hire because I'm helpless even in my own business. (21)

In this way, the transhumanist tendency has brought negative impact on people.

Steiner does not see his fruitful presence because he thinks that the crippled child cannot be recovered as they neglected during his babyhood.

Several themes are common to transhumanistic discourse, according to Tirosh-Samuels and Mossman. They assume that the view of evolving human nature is further strengthened by the use of transhumanism. They postulate the idea that because of technology human beings can obtain unlimited power and bring immortality. Therefore, transhumanism is akin to religion which believes in super

power of invisible beings. These themes have generated considerable debates in the human societies. They argue that the anthology about transhumanism takes transhumanism seriously not because it is a significant social movement, which it is not, but because the transhumanist vision compels us to think about ourselves in light of current technological and scientific advancements and to reflect on the society in which we wish to live.

Daniel Barben, a transhumanist thinker, is skeptical about transhumanism. He states that the concept is not new. He says that yet the appearance of the so-called converging technologies has helped to regenerate the recreation of transhumanist ideas, as well as make their realization seem more believable. Since the relationship between converging technologies and transhumanism is not self-evident – and the future impact of each of them on society is uncertain. Furthermore, Barben aims at interpreting some key issues relating to the ways in which interdependent technological and social changes are being shaped. He offers criticism from the perspective of the social sciences about the way in which transhumanists inadequately perceive of the relationship between human nature, technology, and society, neglecting the fact that the main aspect of human development is organized by social relationships and institutions, not by biology. In Barben's words:

The transhumanist celebration of technology has serious ecological ramifications because the dreams of transhumanism require the exploitation of limited natural resources. To a great extent, the transhumanist determination to transcend biology, or nature, pertains to the physical environment no less than to the human body. (46)

Thus, technological advances are an inherent feature of the human story, but the twentieth century has witnessed the rushing of technological innovation, and the pace

of this innovation will most likely be accelerated in the twenty-first century.

Even the people who are involved in using machines and fully depend on them, later realize that they were wrong. They themselves get in problems. Doctors are waiting for the patients as many as they like. If the number of patients decreases they are worried and vice versa. Through the utopia, the author clearly mentions the problems of human beings in the world. Modern people do not focus on human values rather they like to enjoy with the machines made by them. At the end, they realize that the machines are not humanlike. They do not understand humans' problems. Let's consider these lines:

Dr. Milton Glaub, member of the psychiatric pool at Camp B-G, on loan from the Interplan Truckers' Union settlement, sat by himself in his own office once more, back from B-G, his stint there over for today But the solution did not lie there, anyhow; the solution was to acquire more patients. The ITU paid him a monthly salary, but for every patient he received an additional fifty-dollar bonus: incentive, it was called. In actuality it meant the difference between debt and solvency. Nobody with a wife and children could possibly live on the salary offered to psychiatrists, and the ITU, as everyone knew, was especially parsimonious. (26)

Technology based society being made in the world. People do not understand each other in terms of their spiritual life but from the perspective of money, material things and so on. This is Thus, transhumanism has given both positive and negative consequences. There the outcome of fully dependency on transhumanist attitude.

Dick's novel *Martian Time-Slip* tells the story of people who have migrated to Mars and performed their extraordinary activities. Set on the deserts of Mars in

1994, the story mainly deals with the meaning of the business world and suburban life on Earth. In *Martian Time-Slip*, Dick shows how what is real is determined by how it is perceived; the same scene is repeated from the points of view of three characters. Union leader Arnie Kott calls upon a repairman, Jack Bohlen, to develop a device for communicating with the nonverbal, autistic child, Manfred Steiner, who has precognition abilities. Kott wants to get the edge in a business deal, but the child projects schizophrenic vibes onto the two men that skew everyone's reality. The 'time-slip,' therefore, is the nonlinear timeframe. The native Martians, called Bleekmen, recognize the malleability of time and understand the value of Manfred's gifts although the colonists debate the value of keeping abnormal children alive.

These simple tribal people also serve as a contrast to the Teaching Machines that spout Establishment-approved information to school children on Mars. From intelligent machines to schizophrenic humans to psychic indigenous observers, this story has nothing to do with Mars, except as a backdrop, and everything to do with the vagaries of human nature on Earth. Dick has used intelligent machines to cure schizophrenic humans that are wrong use of treating them. He means to satire on human beings that people rely fully on machines but they are not appropriate way.

As the book opens, it can be found that there is a conversation between a mother and her son David. They are on Mars and they are experiencing new things. David replies 'no' to his mother. The narrator says that he is "trained to say no" (1). That means he is made to follow orders rather than using his own opinion. It is because of human power that they have defeated Mars and made their living place. At the same time, they are victimized by it because they have forgotten the humanity. They do not want to be in contact with the people in the earth. For instance, Jack Bohlen has attempted to detach himself from his community. The lines prove: "A

decade ago he had made a terrific effort to detach himself from his community on Earth, and he had succeeded; he did not want to hear about it” (5). Thus, he is separated from the human contact which is the abuse of technology or transhumanism.

The technological discovery has reached climax that human beings have ever achieved. They have colonized Mars and attempted to establish it as the place of civilization replacing the earth’s civilization. These lines follow:

The archaeological teams which had landed on Mars early in the '70s had eagerly plotted the stages of retreat of the old civilization which human beings had now begun to replace. It had not at any time settled in the desert proper. Evidently, as with the Tigris and Euphrates civilization on Earth, it had clung to what it could irrigate. At its peak, the old Martian culture had occupied a fifth of the planet's surface, leaving the rest as it had found it. Jack Bohlen's house, for instance, near the junction of the William Butler Yeats Canal with the Herodotus; it stood almost at the edge of the network by which fertility had been attained for the past five thousand years. The Bohlens were latecomers, although no one had known, eleven years ago, that emigration would fall off so startlingly. (6)

Because of advancement in technology, it is possible to go to Mars and make their houses. Their houses are like the one, they have made in the earth.

Moreover, there is comparison between machine and human beings. David remembers the school time when he was top of the class. Many students used to be taught by machines but David was interested with Aristotle. It means he enjoys reading real human beings rather than humans. It is satire against human tendency for

technology:

Several times he had visited the Public School with his son. That was different. David was at the top of his class, attending the most advanced teaching machines along the route. He stayed late, making the most of the tutorial system of which the UN was so proud. Looking at his watch, Jack saw that it was ten o'clock. At this moment, as he recalled from his visits and from his son's accounts, David was with the Aristotle, learning the rudiments of science, philosophy, logic, grammar, poetics, and an archaic physics. Of all the teaching machines, David seemed to derive the most from the Aristotle, which was a relief; many of the children preferred the more dashing teachers at the School: Sir Francis Drake (English history, fundamentals of masculine civility) or Abraham Lincoln (United States history, basics of modern warfare and the contemporary state) or such grim personages as Julius Caesar and Winston Churchill. (7)

In this way, David regards that reading machines are better than reading real persons. He is different from others.

Humans have advanced everything and they have made their lives easy and comfortable. They are spending enjoyable moments making machines servants serving them. On the other hand, whether they realize or not, they have made life much worse. There is no human value at all. They have left everything for machines. Humans have forgotten the human relationship as they are in contact with machines. The narrator expresses: "Reading further in the paper he came upon an article about a reception at the White House for a Mrs. Lizner who, as an official of the Birth Control Agency, had performed eight thousand therapeutic abortions and had thereby set an

example for American womanhood. Kind of like a nurse, Arnie Kott decided. Noble occupation for females. He turned the page” (9).

Women, for instance, easily take to the abortions. They want to keep record by killing fetus. Is it not end of humanism and beginning of transhumanism?

Samuelson and Mossman argue that transhumanism has destroyed future generation of human beings.

The normative claim is that the current generation owes future generations a world that is not fundamentally depleted of natural resources, where they are capable of living satisfying human lives, freeing humans from diseases and drudgery; but the current generation has also produced devastating environmental harms that will continue into the future and will threaten to fundamentally change and even destroy human life as we know it. Technology’s ability to enhance humans and possibly transform them into entities that only resemble current humans raises challenging moral questions about what we owe future generations. (45)

Because of transhumanism, people are centered on their present demand disregarding the future generations. They are destroying environmental resources without considering its future impact. Technology has advanced human capacity but not feeling of love towards them.

Similarly, humans have made technology essential feature of the human story. They argue that there is acceleration of progress of new innovation of technology. Again, they say that it does not create real world but the imaginative world. In their views:

Technological advances are indeed an inherent feature of the human

story, but the twentieth century has witnessed the acceleration of technological innovation, and the pace of this innovation will most likely be accelerated in the twenty-first century. But it is a mistake to think that there is a necessary progression here, as transhumanists urge us to think . . . futuristic visions are imaginative scenarios, disseminated through popular culture, reflecting prevalent cultural values, and requiring human decisions. Since descriptions of the future are fictional, technology alters the trajectory of social evolution. Coursen encourages us to debate techno-culture and not take its fictional accounts for granted as inevitable outcomes, as previous optimistic scenarios about the liberation of humanity by technology have been proven illusory. (47)

In this way, these technologies are imaginary, fictional and illusionary. They are not helping human beings to make real society and real people. They create wrong society and they may go beyond moral aspect of human lives, according to them. The narrator describes:

Ever since his own son David had entered the Public School, Jack had waited to hear the bad news, that the boy could not be graded along the scale of achievement by which the teaching machines classified their pupils. However, David had responded heartily to the teaching machines, had in fact scored very high. The boy liked most of his Teachers and came home raving about them; he got along fine with even the most severe of them, and by now it was obvious that he had no problems--he was not autistic, and he would never see the inside of Camp B- G. But this had not made Jack feel better. (30)

The modern science has attempted to replace real teachers with machines. The machines are used to grade the students but the above statements in which the author means is not focusing on human beings but machines. He implies that while focusing on humans only we can create good society for future. It is the example of demerit of transhumanism.

In the beginning people were excited to be in Mars. They were proud that they could use the planet as their wish. They were proud that they could enjoy more than the people on the earth. However, as they spend there long time, they feel uncomfortable, lacking and difficulty. They start thinking negatively to the development. They slowly realize that it is not place as good as living in the world. The lines below prove the above views:

Mars, he thought. He had cut the ties, in particular his job, had sold his Plymouth, given notice to the official who was his landlord. And it had taken him a year to get the apartment; the building was owned by the nonprofit West Coast Co-op, an enormous structure partly underground, with thousands of units, its own supermarket, laundries, child-care center, clinic, even its own psychiatrist, down below in the arcade of shops beneath the street level. There was an FM radio station on the top floor which broadcast classical music chosen by the building residents, and in the center of the building could be found a theater and meeting hall. (31)

Furthermore, schizophrenia is common disease many people are suffering in the world. One of the reasons may be transhumanism or technological advancement. The text reads:

‘Schizophrenia,’ Jack said, ‘is one of the most pressing problems

human civilization has ever faced. Frankly, Kindly Dad, I emigrated to Mars because of my schizophrenic episode when I was twenty-two and worked for Corona Corporation. I was cracking up. I had to move out of a complex urban environment and into a simpler one, a primitive frontier environment with more freedom. The pressure was too great for me; it was emigrate or go mad. That co-op building; can you imagine a thing going down level after level and up like a skyscraper, with enough people living there for them to have their own supermarket? (34)

It implies that in the name of human civilization people have invited various kinds of psychological problems like schizophrenia. They are in search of happiness but it is quite difficult to get wherever they go.

Similarly, Kelvin Mercer focuses on the individual transhumanism in which one is willing to keep their better health and mental capacity. They desire for pure emotions, new abilities and longevity. The trans-human technology is helping everyone to achieve what they expect or will. He argues:

The individual transhumanist story is typically described as ambition to live a life supported by enhancements so as to achieve better health and mental capacity, refined emotions, new abilities, and longevity, and perhaps become a posthuman. People differ on whether this endeavor is merely about overcoming everyday limitations, becoming something akin to a Greek god, or totally escaping the human condition. (4)

Thus, he says that in transhumanism, an individual's life or ambition is supported by technology rather than human beings.

Transhumanism might simply be in favor of a set of instrumental methods for achieving ambitious aims, but not provide any real value theory or purpose. While the more existentialist or postmodern transhumanists might regard this as a merit (since they are skeptical about objective values), many people see value as necessary for being able to live a meaningful life. (5-6)

Mercer compares between religion and transhumanism and says that they are similar to each other because they do not have real identity. In religion, there are many imaginary and illusionary things and in the transhumanist world also people have imaginations and they want to achieve high. But in real sense, they cannot do so as per their expectation.

In the novel, we can find similar situation, all people are craving for modern technologies. They have tried to get triumph over another world, i.e. Mars. In the end, there are many problems, they have to face. They do not feel happy. Some people lose their lives by committing suicide.

Some of the science fiction novels depict the condition of people who are able to see the future. They are using machines and advancing more and more for the future. They believe that they have invented new machines and they are able to step on Mars. They make their home on the planet. They are proud of themselves that they can freely move here and there without any obstruction. In the beginning, they are very happy that they have achieved whatever they have hoped.

As the time passes, they find different things, they do not trust each other. They are dissatisfied because they are worried seeing the troublesome future. They are ready to kill each other. There is no good relationship among people. The good relationship between Arnae Kott and Jack Bohlen has changed into enmity, Norbert

Steiner commits suicide. Even they do not keep well between husband and wife, son and father and so on. Human beings are crazy about machines. They enjoy using machines and they want to spend most of the time with machines. Eventually, almost all characters including Jack, his wife Sylvia, his father Leo and his son David realize that human relationship cannot be compared to anything in the world. Human relationship cannot be replaced by anything in the world. Thus, the novel teaches us that humanism is always at the top of everything. Transhumanism has given many kinds of facilities to the people. But it is not the meaning that we should be controlled by machines or technology, which is the growing tendency of post-modern people.

III: Transhumanistic World: Negative Implications

The thesis projects dichotomy of humanism and transhumanism through detail study of Philip K. Dick's *Martian Time-Slip*. Humanism as explained above is the study of human power against invisible and supernatural power. In ancient time, humans believed in the divine power undermining the power of humans. As the time proceeded human beings started to realize that human beings are powerful because they made the world and they make the world. Various kinds of literature were written focusing on human power throughout the world. It started mainly from the renaissance period. The pride of humanism did not stop but continued to use their power until humans developed technology to support humanism. In the beginning the invention of technology was like the blessings. Gradually, it became problematic for humanism because they fully depended on it. Consequently, various kinds of problems appeared. People started to separate from each other. The human society got less emphasis due to excessive use of technology.

Humanism focuses on the human power that can do anything. It shows the capacity of human beings to rule and use all the sources and resources available in the world. It is sometimes contradicted to divine power. Divine power is the belief in invisible power of god while human power is against it claiming that human beings are more powerful than the divine power. With the help of humanism, the god centered power transferred to human power. Humanism attacked religious supernatural ideas, superstitious concepts and the illogical perceptions of unseen power of anything like ghosts.

In the post-modern era, human beings fully rely on robots and machines. They think that these things can replace human beings. Human beings are very happy when they defeat the nature and they are able to step on Mars. They think that they can

solve all problems using such machines. Human beings have gone beyond their bodily power. They are so optimistic that they think they can do everything. They are doing even unimaginable things. In one sense, it can be said that human being has become like Icarus who has been going up but has forgotten the moral values. He is so proud of his power forgetting that the seemingly power can be shattered with the slight heat of the sun. As the sun melts the wax and Icarus plunges into the sea in the same way, human beings are going beyond their capacity. They are not realizing their responsibility in the earth.

Philip K. Dick's *Martian Time-Slip* tells the story of people who have migrated to Mars and performed their extraordinary activities there. Dick shows how real is determined and how it is perceived. One of the protagonists of the novel, Union leader Arnie Kott calls upon a repairman, Jack Bohlen, to develop a device for communicating with the nonverbal, autistic child, Manfred Steiner, who has precognition abilities. Kott wants to get the control in a business deal, but the child projects schizophrenic atmospheres onto the two men that skew everyone's reality. The native Martians, called Bleekmen, recognize the flexibility of time and understand the value of Manfred's gifts although the colonists debate the value of keeping abnormal children alive.

On the one hand, the people are able to go to Mars and reign there. From the beginning of the novel, it is found that there is a conversation between a mother and her son David. They are on Mars and they are experiencing new things. On the other hand, the people lose their originality, they stop using their mind but they are accustomed to take orders. David, for instance, is made to follow orders rather than using his own opinion. It is because of human power that they have defeated Mars and made their living place. At the same time, they are victimized by it because they have

forgotten the humanity.

David remembers the past when he was at school. Now he compares between machine and human beings. He remembers the school time when he was top of the class. Many students used to be taught by machines but David was interested with the Aristotle. The novel portrays the condition of people who are able to see the future in transhumanistic age. They are using machines and advancing more and more for the future. In other words, they have defeated the world. They have become masters of everything. They believe that they have invented new machines and they are able to step on Mars. They make their home on the planet. They are proud of themselves that they can freely move here and there without any obstruction. However, they have lost very important thing that they have lost their humanity and originality.

Because of machines and advanced technologies the people in the novel have lost their trust to each other. They are unnecessarily worried about the future. The characters of the novel, Jack, his wife Sylvia, his father Leo and his son David realize that human relationship cannot be compared to anything in the world. For them, human relationship cannot be substituted by anything in the world. The researcher, thus, proves that transhumanism has brought much more problems than benefits. It should be used in proper way otherwise, it can replace humanity from the world.

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