BROKEN IDENTITIES OF POSTHUMAN SOULS IN A CYBERPUNK SOCIETY REFLECTED IN ALTERED CARBON BY RICHARD KINGSLEY MORGAN

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I hereby declare that all information in this document has been presented in accordance with academic rules and ethical conduct. I also declare that as required by these rules and conduct I have fully cited and referenced all materials and results that are not original to this work.

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ABSTRACT

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The objective of this dissertation is to analyse the broken identities of prominent characters in a cyberpunk society fictionalized in *Altered Carbon* by Richard Kingsley Morgan within the scope of posthuman theory. *Altered Carbon* provides its reader with a wide range of cyberpunk features including high technological inventions like artificial intelligence integrated with a human body as well as offering a high technological future time plot. Considering a cyberpunk society with full of artificial intelligences and cyborgs as half-humans all around, and as a result of the physical, mental and biological transformation process of man the ′identity problem comes up. *Altered Carbon*, as a science fiction novel, displays what the life of man in the future might be like, how it could feel to be a posthuman as well as paving the way for a challenging inquiry into identity problems arising as a result of transformations.

In the light of these ideas, the first phase to be followed is to trace back how and why man has undergone transformations. Thus, the first section aims at providing knowledge of certain historical processes man has been through as well as certain theories such as existentialism and humanism in correlation with posthuman theory. The purpose of the second section is to discuss the relation of science fiction and its sub-genre – cyberpunk - as the dominating genre of *Altered Carbon* with the posthuman theory by referring to the plot, time and characters of the novel. The third section focuses on the identity problems arising as a result of the transformations man and the society have gone through by associating the identity issues with the some prominent characters in the novel such as Takeshi Kovacs, Laurens Bancroft and Ortega. The final section of this study presents a conclusion analysing the broken identities of posthuman souls which arise as a result of living in a cyberpunk society in correlation with the key characters in the novel giving the signals of ′broken identity′.

Key Words: Posthuman, Science fiction, Cyberpunk, Cyborg, Artificial Intelligence, Transformation, Identity.

ÖZET

RICHARD KINGSLEY MORGAN IN ALTERED CARBON ESERİNDE YANSITILAN BİR SİBERPUNK TOPLUMDAKİ POSTHÜMAN RUHLARIN PARÇALANMIŞ KİMLİKLERİ

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Bu tezin amacı Richard Kingsley Morgan'ın *Altered Carbon* eserinde kurguladığı siberpunk toplumda baş karakterlerin parçalanmış kimliklerini posthümanizm kapsamında analiz etmektir. *Altered Carbon* okuyucusuna, insan bedeni ile bütünleşmiş bir yapay zeka gibi ileri teknolojik buluşların da içinde bulunduğu geniş çaplı siberpunk özelliklerinin yanı sıra ileri teknolojinin hakim olduğu bir gelecek zaman olay örgüsü sunmaktadır. Dört bir yanda yapay zekalarla ve yarı insan olan sayborglarla dolu bir siberpunk toplum göz önünde bulundurulduğunda ve insanın fiziksel, zihinsel ve biyolojik dönüşüm süreci sonucunda 'kimlik sorunu ortaya çıkmaktadır. Bir bilim kurgu romanı olarak *Altered Carbon,* dönüşümlerin sonucunda baş gösteren kimlik sorunlarına dair iddialı bir sorgulamaya zemin hazırlamanın yanı sıra insanın gelecekteki yaşamının nasıl olabileceğini, posthüman olmanın nasıl hissettirebileceğini gözler önüne sermektedir.

Bu fikirler ışığında, izlenmesi gereken ilk aşama insanın nasıl ve neden dönüşümler geçirdiğinin izini sürmektir. Bu nedenle, birinci bölüm insanın içinden geçtiği belli başlı tarihsel süreçlerin ve varoluşçuluk ve hümanizm gibi bazı teorilerin posthüman teori ile bağıntılı bir sentezini sunmayı hedeflemektedir. İkinci bölümün amacı, bir tür olarak 'bilim kurgu'nun ve onun bir alt türü olan ve *Altered Carbon*'da baskın olan 'siberpunk'ın posthüman teori ile ilişkisini romandaki olay örgüsüne, zamana ve karakterlere atıfta bulunarak tartışmaktır. Üçüncü bölüm, romandaki bazı başı çeken Takeshi Kovacs, Laurens Bancroft ve Ortega gibi karakterlerle kimlik sorunlarını ilişkilendirerek insanın ve toplumun geçirdiği dönüşümlerin sonucunda ortaya çıkan kimlik sorunları üzerinde durmaktadır. Bu çalışmanın son bölümü, romanda 'parçalanmış kimlik sinyalleri veren önemli karakterlerle bağıntılı olarak siberpunk toplumda yaşamanın sonucunda ortaya çıkan posthüman ruhların parçalanmış kimliklerini analiz eden bir sonuç sunmaktadır.

Anahtar Sözcükler: Posthüman, Bilim Kurgu, Siberpunk, Sayborg, Yapay Zeka, Dönüşüm, Kimlik.

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INTRODUCTION

Richard Kingsley Morgan, born in September 1965, is a British writer and the creator of *Altered Carbon* (2002), later called as *Takeshi Kovacs Trilogy* with the other following books: *Broken Angels* (2003) and *Woken Furies* (2005). He has given works of cyberpunk, postcyberpunk, science fiction and fantasy genres. *Altered Carbon* is a cyberpunk novel which is a sub-genre of science fiction. As an adapted television series on Netflix in 2018, the novel includes and reflects possible future experiences through which human race might go. The book is set in a future in which it is possible and easy to travel among galaxies. Morgan constructs his reader such a future beyond limits that it is even possible to transfer consciousnesses into new bodies called sleeves via cortical stacks so that people might live hundreds or thousands of years. Takeshi Kovacs, the protagonist, shows up as a previous U.N. eminent soldier, one of the members of Envoys on the colony planet of Harlan′s World. U.N. founded Envoys because there was a need for an elite military team in order to overcome the interspace warfare issues. These military members were trained as specialists who became familiar with re-sleeving and who underwent special psychological transformations. When U.N. colonial commando unit ended Kovacs life, he was kept in the stack storage for a long time. Yet, at present on Earth, Kovacs is re-sleeved and charged with investigating the mysterious death of a wealthy man, Laurens Bancroft. In fact, Kovacs story on Earth in Bay City begins just after being re-sleeved, and when he meets Ortega, a police officer in the city. What might be more interesting is that the mission is appointed by this very rich man known as the oldest ′Meth alive, aged three-hundred-and-sixty years like a vampire. Meth originates from long-lived Methuselah mentioned in the bible. In the novel, Bancrofts, as Meths, have very long lives by re-sleeving whenever they need. They can achieve this easily due to being rich and as a result of this perpetual ′being alive condition, and they therefore maintain their position at the top of ′the wealthiest citizens list′. Here comes an intriguing question: how do they transfer their consciousness into a new body? In the constructed future of the book, the level of technology and science is so sophisticated that man has already achieved immortality by means of cortical stacks which store human beings consciousness. Cortical stacks are placed in people′s spinal columns. When their body is damaged somehow and dies, it

becomes possible to store the stack - if unharmed - until it is placed in another sleeve (body). Of course, not all people have the chance to take place among the immortals due to various reasons. Some of them do not have enough money to buy a new sleeve while some others are charged with serious crimes and not allowed to get back to life again due to being kept imprisoned by the state. Others are Roman Catholics who do not want their stacks to be placed in another sleeve other than their own after death. According to their belief, the soul goes to heaven after death. However, the soul is not something that can be transferred into a new sleeve. The issue of soul is discussed in the following paragraphs in line with Plato′s ideas considering the soul which is in relation with identity, as the term functioning as the backbone of this study. Yet, before focusing on the soul and identity, it could be wise to touch the matter of ′man as a ′being within the scope of existentialism, humanism, transhumanism, posthumanism, science fiction and cyberpunk.

Books, especially futuristic and historical novels, usually become the sources of knowledge connecting the past, the present and the future regardless of the time issue. Most of what was written as future possibility in the books written in the past has been experienced so far, which means that man has been living within the meant future setting of the book which was constructed in the past by the writer. Likewise, the future setting of current books will most probably have been a stage for the human race of the future as well. At this point, there is a noteworthy issue to take into consideration regarding most of the novels irrespective of their genres: time seems to change or turns out to be something ambiguous in reality in the eyes of man; however, his ′being is already within time. Therefore, man appears to be the one who changes only his stage, in other words his ′setting and ′plot′, but his ′being travelling in time becomes something open to discussion. One of these time travellers who could foresee this collective stage of human race is Shakespeare who touches this tender and intriguing matter of time in *As You Like It* :

All the world′s a stage,
And all the men and women merely players.
They have their exits and their entrances,
And one man in his time plays many parts, (Shakespeare, 1996: 622).

′Being in time is a vague matter still under discussion even today since ′time seems to disguise and turn out to be something manipulative on the way to cyber future of man.

Of course, Shakespeare is the epic sound of this cycle of roles in terms of literature, and his innate vision of the facts regarding the universe and human race has undeniably come true at present. Accordingly, Linda Hutcheon becomes the critical sound of the time issue considering her argument on the blurred lines between the past and present in relation with postmodern fiction in *The Politics of Postmodernism*:

> The present and the past, the fictive and the factual: the boundaries may frequently be transgressed in postmodern fiction, but there is never any resolution of the ensuing contradictions. In other words, the boundaries remain, even if they are challenged (Hutcheon, 1991: 72) .

It could be concluded from Hutcheon′s claim that fiction somehow includes blurred lines between the periods of time which are integrated, though they preserve their boundaries. Therefore, she continues her discussion on how it becomes possible to know the past which is narrated at present in order to go deeper into the time issue. (Hutcheon, 1991: 72). Yet, ultimately, the debate bears other debates with full of questions in relation with postmodern novels and fiction. Besides, most of the answers are found hidden within ′representations because representations manipulate fact, and thus blur the lines between the fact and fiction. The function of fiction, and the relation of science-fiction and cyberpunk with posthumanism are discussed respectively later on because they are all interwoven topics concerning man′s ′being′, and all of these have something to do with his transformation in time. Thus, the first section provides a background of certain historical processes human race has been through including the debates on existentialism. So, it appears that first section opens the discussion with the matter of ′being and the question of being existent through time. These issues should be handled first in order to trace the physical, mental, biological, individual, cultural and social transformation processes of man on his way to posthumanism. When transformation is in question, we can talk about transhumanism, as post humanism do not refer to mechanized and digitalized humans. Transformation of man did not happen all of a sudden of course. As any event in the history, it has a beginning and an effect. Perhaps, the evolution of human race in many aspects has opened the way through questions about his being and naturally his existentialism. The debate on ′being must have started with the interrogation of life and the universe, awareness of the ′self′, the beginning of existence, spirituality, the role of the nature, immortality and death throughout the history, especially during antiquity. In order to get pure knowledge,

people have begun to seek the truth by using their logic. It seems that almost every debate has started with the logic of the ′being′, and the only being on earth who is able to think is man. When man has begun to question himself, he has ignited the point where he could move forward. He must have begun this interrogation by comparing himself with the universe and the Gods surpassing him in many aspects. Maybe, this was where he started questioning his existence on earth.

Ancient Greece is considered to be an influential period due to the philosophers who began to think about man and the universe as well as trying to teach the facts of life to the others. In fact, their thoughts and theories did not remain within the boundaries of their age. Others followed them and improved their ideas. Some others have added new approaches and brought their ideas until today. It is no doubt that people in the future will continue this process with posthumanism and after posthumanism. Plato, for example, as a soul searching philosopher, has theories on the psyche even if he did not have the chance of seeing it in his age. The situation is still the same even today despite the advanced technology. Therefore, due to being regarded as an ′abstract formation in the eyes of man, the soul has always been a puzzle for most of the people in different societies of various nations at different periods of time throughout history. Plato is a philosopher who discusses the immortality of the soul as well as its sophisticated form in *The Republic, Book X*: ″That is the conclusion, I said; and, if a true conclusion, then the souls must always be the same, for if none be destroyed they will not diminish in number. Neither will they increase, for the increase of the immortal natures must come from something mortal, and all things would thus end in immortality.” (Plato, 2008: 593). It is obvious that Plato also believes that the soul is a complicated being, and that mortality and immortality derive from each other. Perhaps, the reason for his division of the soul into three parts is that he was able to figure out the sophistication of the soul and its integration with mortality as an immortal being centuries ago. Though fields such as technology and science were not as improved as they are today, he must have concluded that the soul is not such a being to be untied on just one day. Plato′s theory regarding the soul corresponds to that of Roman Catholics in *Altered Carbon* because they both believe that there is only one source of the soul, and therefore, it is not possible to imitate it. Accordingly, in *Book X*, the reason why Plato defies imitation is that ″God is the natural author or maker of the bed.” (Plato, 2008: 561). It is the only real power, and the rest is either makers or painters of that bed, and consequently ′soul

is a unique creation. The debate on soul sheds light on the identity problems in *Altered Carbon* because the characters in the novel have undergone certain physical, biological, mental, personal, cultural or social transformations due to the high-technological future era they experience. Besides, soul is thought to be in relation with human psychology, which is supported by Carl Gustav Jung′s theories in the last chapter of the study.

Consequently, it must be a challenging question to ask how a philosopher from the Classical Age could have foreseen the features of the soul centuries before and tried to identify its parts at its closest version to today. How come? At present time in which human race is evolving into something new through the space age, the issue of the soul still remains unsolved even with the advanced technology. However, Plato could foresee the sophistication of it centuries ago, and that is why he is given place in this study as a philosopher who tried to analyze the soul without any technology. It might also be interesting to put forth that it is perhaps a matter of time for Plato′s theory of the soul to be proved right by the artificial intelligences created by today′s technology. The issue of ′soul is discussed throughout the study from time to time because it is one of the essential units constituting the backbone of ′the broken identity matter in terms of cyberpunk societies that are familiar with AI in the future.

Regarding man′s questioning of his being, soul, existence and his connection with the universe, ′human began to move through the centre. It is obvious that the next process after searching his ′being was handling ′human as an existential being who has a soul, a body, logic, language, culture, society and a life on earth. It seems that man has never stopped questioning himself considering the arguments on humanism, human as a being, his existential knowledge and postmodern identity. At present, it is posthumanism′s turn to interrogate and criticise his position on earth and place in the society as well as his identity, psychology, biology, soul and everything concerning a human being and his relation with the other things surrounding him. In *The Posthuman,* Rosi Braidotti claims that the need for changes paves the way for inevitable transformation processes for human beings: ″The posthuman condition urges us to think critically and creatively about who and what we are actually in the process of becoming.” (Braidotti, 2013: 12). As it is obvious, posthuman thought goes a long way back to the past and has a long way through the future due to the transformations of man

as a result of interrogating his ′being′. Though there is an ongoing discussion on man even today, which has evolved into posthumanism, a human being is ′something or ′someone that includes many things inside and out, and he, therefore, had to be under debate on several counts in the past as well. Until Renaissance, humanism as philosophy had not been a significant concern. Man began to go further in philosophy in search of knowledge with the rediscovery of master pieces of Ancient Greek philosophers during the period. However, debates on humanism were triggered by *The Vitruvian Man* (1490) drawing of Leonardo Da Vinci. Da Vinci′s man is drawn in a circle and square as well as demonstrating his arms and legs apart from his body. The drawing contributed to the discussions on humanism as well just as Braidotti claims:

> That iconic image is the emblem of Humanism as a doctrine that combines the biological, discursive and moral expansion of human capabilities into an idea of teleologically ordained, rational progress. Faith in the unique, self-regulating and intrinsically moral powers of human reason forms an integral part of this high-humanistic creed, which was essentially predicated on eighteenth- and nineteenth-century renditions of classical Antiquity and Italian Renaissance ideals (Braidotti, 2013: 13).

Man, as a logical and also a spiritual being later became the center of existentialist questions because Da Vinci took a ′man as his model, but not a woman. Therefore, according to Braidotti, this model sets standards not only for individuals, but also for their cultures. Besides, humanism historically evolved into a civilizational model shaping a certain European idea in relation with universalizing Powers of self-reflective reason (Braidotti, 2013: 13). These interrogations of man in which he uses his reason have given birth to a human centered theory called *Humanism*. Indeed, it is not easy to trace back humanism in every step of its rise and development due to the debates arose during Antiquity and Renaissance. Thus, humanism must have been a significant concern before 16th Century without having a specific name. To illustrate, Plato put man into the center in *The Republic* as citizens while Shakespeare, as a famous Renaissance writer, pushed people to reconsider discriminations represented by the characters, Shylock and Othello on stage. It is also obvious when Hamlet argues with Ophelia in *Act III, Scene I:*

I have heard of your paintings too, well enough; God has given you one face, and you make yourselves another: you jig and amble, and you lisp, you nickname God′s creatures and make your wantonness your ignorance. Go to, I′ll no

more on ́t; it hath made me mad (Shakespeare, 1996: 689).

Renaissance is known to be a reflection of Ancient Greek philosophy, and Shakespeare, as one of the most powerful writers of the era, touches on the issue of painting. Here, within the lines above, painting stands for art, which was the issue Plato had discussed ages before Shakespeare was born. In this sense, both Shakespeare and Plato are in the same boat regarding the imitation of human beings and considering their other criticisms of human condition. One way or another, these were all reflections of critical approach to humanism and human actions. Humanism did not have to be called with a specific name, but it was always there. With some specific influential events in history such as the Age of Reason, The French Revolution and The Industrial Revolution, people began to search for more of everything and naturally everything concerning themselves and their ′being′. With the Modern period, man began to question the value of what is traditional and what is old. As a result, he refused to carry the old with him to the future because he needed something new. Just as Braidotti calls it as ′rational progress′, it is a process to be welcomed by the human race in order to get the new one and due to his need (Braidotti, 2013: 13). Consequently, humanism has changed its way through ethical debates which discussed human mind, consciousness and its actions in terms of existentialism. After going through such a long way from the Classical Age, humanism has been discussed within the scope of existentialism, which has become the most notable one during the 20th century. Considering Sartre′s approach to existentialism, it is quite clear that he puts man into the center as an abandoned project. Every decision taken by this abandoned being leads to an action which makes man the result of his own actions as he states in *Existentialism Is a Humanism*:

> Man is nothing other than his own project. He exists only to the extent that he realizes himself, therefore he is nothing more than the sum of his actions… responsible for what he is … free … condemned to be free … commiting himself to life (Sartre, 2007: 10).

Therefore, every project on earth is responsible for his actions because each action is the result of his free will and has an effect directly or indirectly. A human being becomes what he wants to be just as he has chosen to be a being who shapes his life and naturally others' lives regardless of era. First, he was a caveman carved paintings on the cave walls. Then, he was a philosopher in Ancient Greece, and next he became Shakespeare.

In the Age of Reason, he was Benjamin Franklin. After a while, he has become a postmodern being. These days, he has debates on whether he is a nominee to turn into a posthuman being. Nonetheless, even if he has been through many processes and tranformations, it would not be true to call him a transhuman. He could be regarded as a transformative creature due to his desire for change, his will to direct his life and the life on earth and because of his inventions as well as advancements in technology and science. Man will most probably be a cyber hybrid in the future as a result of transformations but he cannot be considered as a transhuman again because what he becomes is due to the physical, mental, biological, artificial and psychological transformations. He becomes a mutated being because of his inevitable advanced condition by use of technology, science and digital tools. While a transhuman means an altered being more than a human, a posthuman means something beyond the state of being human. So, man is always in progress and heads for a cyber future that is surrounded with high-technology, cyborgs and hybrids as reflected in science fiction. Accordingly, the second section of this study includes the relation of science fiction, cyberpunk and posthumanism in relation with *Altered Carbon*. Regarding the progress in artificial intelligence and robotic technology, human race keeps on making himself a new face each time he steps forward. This ′new face could be represented by the identities that have undergone transitions as a consequence of the popular culture, or it could be the half-human artificial intelligences of the future being experimented in the labs at present. Whatever it may be, there is one thing to be certain: human race might be under risk due to his curious experiments and new products of AI apart from the advantages they have brought along. ″God has given you one face, and you make yourselves another" has almost become true considering the improvements in robotics and AI technology. As a result of advancements in technology and science, it could be claimed that such improvements have brought artificial intelligence against man as it is clearly reflected in *Altered Carbon* through the conversation of Ortega and Kovacs about Bancroft and his kind:

> … 'I'm talking about his kind. They're like the AIs. They're a breed apart. They're not human, they deal with humanity the way you and I deal with insect life. Well, when you're dealing with the Bay City police department, having that kind of attitude can sometimes backup on you.' (Morgan, 2002: 70).

Ortega severely criticizes the human condition, in other words mutated human beings, because it appears from her point of view that she does not like the point AI technology

has arrived. In Ortega′s speech, ′his kind means ′another faces in Shakespeare′s terms in a way, and these new faces of the artificial human race will most probably cause human race various troubles in the future as Ortega mentions. So, it should not be a demanding process to foresee that man might be dealing with the troubles caused both by him and by the half-human race, again created by his own activity as Sartre asserts in *Existentialism Is A Humanism*: ″Man is nothing other than his own project. He exists only to the extent that he realizes himself, therefore he is nothing more than the sum of his actions, nothing more than his life.” (Sartre, 2007: 37). Consequently, he claims that their doctrine horrifies most of the people. Of course, it must be a fearful process for man on his way to discover something new beyond his limits. However, Sartre is not the only one to believe that man is nothing more than his own project. Foucault′s point of view for human activity in *The Order Of Things* is similar to Sartre′s: ″As the archaeology of our thought easily shows, man is an invention of recent date. And one perhaps nearing its end.” (Foucault, 2005: 422). What might bring Braidotti, Foucault, Plato, Sartre and others, who discuss human, his being, existentialism, transhumanism and posthumanism, together is the common idea that there is always a recent invention of a project that produces itself as well as imitating its own self and its own production again and again, especially in its simulacrum. However, within all this confusion, this project ends up with another confusion in relation with the postmodern world on its way to posthumanism: artificial intelligence. The sophistication of an artificial intelligence is clearly stated in *Altered Carbon* through the thoughts of Kovacs while he is together with Nyman and Prescott trying to seek allowance to have access to the clones of Bancroft:

> Strictly speaking, that wasn't true. Given an artificial intelligence of sufficient size and inclination, you'd get it right sooner or later, but this was clutching at straws. The kind of enemies who used AIs to get at you didn't need to finish you off with a particle blaster to the head. I was looking in the wrong place (Morgan, 2002: 80).

Kovacs gives the sense that an artificial intelligence could be very useful at times whereas it could be proved otherwise if it is used for damage. So, human race of the future, in other words, the cyberpunk era, seems to have no idea about what he is going to do with an artificial intelligence or how he might handle the outcomes of it, either beneficial or harmful. What Kovacs underlines by means of the lines above is the exact

confusion of man in the posthuman world. Human beings have given way to the invention and development of the AIs, and as a result, it is man himself again who has to tackle with the chaos brought along with the artificial intelligences in return. He does not need an outer force to destroy himself. His projects or inventions are sometimes enough to turn the weapon against himself. Thus, throughout the last section, this ′chaos arising from AIs in the cyberpunk society and identity problems as a result of transformations of man are analysed in terms of psychology, existentialism, technology, philosophy, postmodernism and posthumanism as well as social and cultural transformations by referring to the prominent characters in *Altered Carbon*.

In fact, what Richard K. Morgan offers with the series of *Altered Carbon* is that anything could be possible in the universe regardless of time even though man finds it delusive or beyond his limits in his own era. Though it seems out of limits, Dani Cavallaro presents a wide look to the genre in *Cyberpunk and Cyberculture* when he suggests that science fiction is difficult to define for any reader′s or critic′s satisfaction. The reason might be mostly due to the numerous diversity of themes, approaches and techniques exhibited by the genre. He also states that science fiction is regarded a fundamentally twentieth-century phenomenon according to some of its most popular interpretations and adds that it mostly rose as a result of western experience of technological development. However, the birth of science fiction could be attributed to much earlier periods." (Cavallaro, 2000: 1). This could be considered as a magic or illusion of science fiction or cyberpunk stories. However, it is also quite challenging to remember the societies in 19th and 20th centuries who would never believe to use 3D technology or touch screen mobile phones of today. In this sense, considering Sartre′s ′abandoned project and how far it has pushed its limits until now, it could be deduced that an artificial intelligence is an imitated product of imitations as a result of human activity. So, ′human activity means a lot when it comes to discuss the processes man has been through so far, which paved the way for advances in technology, AI technology, biology, medicine and science as well as in other fields human race has interaction with. As a consequence, the final section of this study focuses on analysing the broken identities of posthuman souls within the cyberpunk society. Briefly, throughout this study, *Altered Carbon* is examined in an attempt to provide an understanding of the concepts of transhumanism, postmodernism, posthumanism,

transformation, matters of mutation, existential issues, life in cyberpunk societies, cyborg, simulacrum, limits of human race, extraterrestrial life, the blurred lines between fact and fiction as well as death and real death, the obscurity of time issue, AI technology, high technology, identity transitions and many other terms concerning any ʹbeing and its activity in the future. On the other hand, Morgan offers a wide range of ʹsimulacrum settings for the current reader who lives with and adheres to his representations. Of course, the potential future prospects of man is reflected through the adventures of Takeshi Kovacs aged around 300 years. Considering the ʹpunk world of cyborgs in the future, and the world moving towards a Post-Postmodern world, so to speak, could it be possible to claim that man has got lost due to the confusions in his simulacrum, and thus got further away from his essence instead of getting closer to it?

SECTION ONE
CERTAIN HISTORICAL PROCESSES AND THEORIES THAT HAVE CONTRIBUTION IN THE TRANSFORMATION OF MAN ON HIS WAY TO POSTHUMANISM

1.1 A Brief Historical Background of Human Beings

Since ancient times, there has been an ongoing suspicion and debate on existence of human beings, on how they were first created, how they died, what happened to their soul and conscious when they died or whether they had life after death. For centuries, the debate has always started with questioning ′being′, ′existence′, ′soul and the ′self and went around. The dispute on existence of human beings and on their ′being human reaches back to the Classical Period of Ancient Greece. Since then, people have had the desire to believe and worship holy things including idols, the God, gods or goddesses which are thought to be immortal and protect human beings. During Classical Period, they had the need to correlate themselves with a holy thing. Then, they would know that they were alive or dead because of this holy being. If they did something wrong, Zeus would roar from above with his scary voice, show his anger with his lightening and could even deliver his terrific thunder balls down on earth to warn his humans. Basically, it sounds nonsense and could be considered as something very illogical regarding the intelligence or logic of today′s technological world. However, there are people who still worship idols as well as animals just like the faith in white cows in India. It seems that human nature is something that is in the need of believing something holy to lead a given life on earth, to feel alive, to be protected and to be safe in heaven or to deserve the salvation of the soul after life. Thus, they have always questioned their existence while associating it with faith or holy things. With regard to the idea of believing in something holy, there is this mighty, immortal and eternal being in the centre of human belief and life: God. Of course, the debates on humanism and existence of man have come a long way so far while undergoing transformations through new approaches, new theories and ideas that have been put forth by certain critics, literary critics and philosophers. However, the improvements in technology and science have also contributed to shaping the approaches to humanism

and existentialism in time. While travelling through the depths of history of humanism, it is possible to date it back to the Classical Age when philosophers of the time began to question the nature, the earth and human beings placed in the universe in order to find answers to their questions about being existent. Among the philosophers of the era, Plato, has a form of the psyche, and he associates the human soul with the parts of the State as well as defining the facilities and functions of these units in terms of contributing to the knowledge in *The Republic*, *Book IV* (Plato, 2008: 373). He puts his argument forth by relating the parts of the psyche to the parts of the State: ″And so of the individual; we may assume that he has the same three principles in his own soul which are found in the State; and he may be rightly described in the same terms, because he is affected in the same manner?" (Plato, 2008: 373). He continues giving details about the features of the State and its similarities with the human soul, and he divides both of them into classes. Yet, Plato does not only talk about the divisions**,** but he also claims that the soul is an immortal ′being′. The *soul*, the source of which is divine and impossible to reach, is defined as an immortal being by him in *Book X*: ″But the soul which cannot be destroyed by an evil, whether inherent or external, must exist for ever, and if existing for ever, must be immortal?" (Plato, 2008: 592). He further claims that one can not consider the soul apart from the body which is still alive. Therefore, the soul could be said to retain its existence even when the body does not indicate a signal of life (Plato, 2008: 592). In relation with this knowledge, *the psyche* is the essence of a human, and it can still have knowledge even after death. In the light of Plato′s idea of immortality of the soul, it does not sound weird to witness the loss of the souls in *Altered Carbon* considering cyborgs, half-human machines and artificial intelligences of the cyberpunk society. Is the soul really immortal or is it just lost? There is an answer for this question when Kovacs comes across a religious group of people in the street propagating the artificial intelligence and delivering leaflets:

> I stared at the leaflet in my hands. CAN A MACHINE SAVE YOUR SOUL? it demanded of me rhetorically. The word 'machine' had been printed in script designed to resemble an archaic computer display. 'Soul' was in flowing stereographic letters that danced all over the page. I turned over for the answer.
>
> NO!!!!!" (Morgan, 2002: 25)

No is an answer from the religious point of view, but it is certain that technology, science, philosophy, literature, history, ethics and psychology have something, or in other words a great deal, to say about it as well. This scene from the novel starts the arguements on humanism, existentialism, posthumanism and the human race in the cyberpunk worlds. Anyway, there were other philosophers in the following ages in Ancient Greece who kept discussing ethics, human beings and existence, and they, therefore, had human centered ideas within the scope of philosophy. Their works were re-read and ideas were discussed again during The Renaissance. In *The Philosophy of Humanism*, Lamont asserts that effects of philosophy on man date back to ancient times and is related to human experiences on earth:

> Since the earliest days of philosophic reflection in ancient times in both East and West thinkers of depth and acumen have advanced the simple proposition that the chief end of human life is to work for the happiness of humans upon this earth and within the confines of the Nature that is our home. (Lamont, 1997: 3)

Regarding the fact that nature is the source of questioning existence of man, it is obvious that a human being started to interrogate his being as well as all beings or creations by observing the nature. Thus, Lamont underlines that human beings are confined in the nature, which has been the observational material to rise awareness on people. Therefore, the philosophers of the Ancient Greece who discussed ′human and ′nature ′in a relation were followed by the prominent writers and philosophers of the period. In *Heidegger and French Philosophy*, Tom Rockmore gives a brief summary of how and when man began to figure out being a ′human regarding the Renaissance as a follower of Ancient Greece:

> In the latter sense, humanism is associated with the discovery of the idea of human being in the Renaissance, and the emergence of various kinds of individuality in the second part of the fourteenth century. The idea of human being is an idea that later spread throughout Europe, and that is often taken to mark the end of the Middle Ages. Yet as the older view of classical studies did not disappear when the conception of human being emerged, this whole period is marked by a continual oscillation between the revival of the humanist tradition and the emergence of a philosophy of human being (Rockmore, 2003: 61).

Rockmore has a historical and traditional approach to the transformation of ′the idea of human being′. However, there were other certain events, which triggered the debates on humanism such as discoveries of the new lands and invention of the printing press.

People began to learn more as well as using their reason more. Besides, French Revolution (1789) that brought about the human rights within was another trigger. Together with the French Revolution, Age of Reason urged man to question his place on earth, what he can do more and how he can use his logic more efficiently. Later, with the Industrial Revolution, man recognized his power and began to meet new inventions and machines. This was when he got used to the comfort of the machines, and he has never given up ever since. Once man figured out the limits or limitlessness of his reason, he experienced the real enlightenment. Yet, it had some disadvantages that man could not foresee it in those days with the excitement of inventing new things. Nothing was enough for man. Nor was it impossible anymore. He continued creating, inventing and producing a new thing each time.

With the World Wars, however, criticism on humanism showed up with the arguments on existentialism. Those discussions have not come to an end though. They have evolved into debates on posthumanism. So, there occurs a question: How has this transformation taken place in time? Braidotti has an argument about the issue:

> For one thing, whereas the latter mobilized primarily the the disciplinary field of philiosophy, history, cultural studies and the classical Humanities in general, the issue of post-anthropocentrism enlists also science and technology studies, new media and digital culture, environmentalism and earth sciences, biogenetics, neuroscience and robotics, evolutionary theory, critical legal theory, primatology, animal rights and science fiction (Braidotti, 2013: 57-58).

While Braidotti gives a brief explanation about the difference of the human centered idea, she also accepts that it has become something more sophisticated to discuss due to this high degree of trans-disciplinary. It could be claimed that people have come to such a point with the beginning of The Age of Reason. What about the period after the World Wars? The real enlightenment, in fact, began with the awareness of the ′self hidden in a body that starts kingdoms, makes discoveries, takes actions, makes new inventions, shapes history and influences the future with other countless things within a timeless time. When ′timeless time becomes a matter of discussion, these issues should be discussed within the scope of postmodernism in order to have a broader insight on the way to posthumanism. Timeless time is a universal term to reflect postmodern view because it makes man a being of all times regardless of the epoch he lived, has lived, lives or is going to live in. It is an extensive and deep term as it blurs the lines between the past, the present and the future, and consequently moves the human into the center.

Thus, the attention is drawn to the power of knowledge which is never lost but is transformed in time. Blurring the lines, observing the ′timeless′, representations, and the easy adaptation to transformation are some of the significant features indicating postmodernism which has become the indispensable parts of literature, arts, criticism, media, science, psychology, technology, societies and the popular culture of today. This postmodern look to the life has paved the way for a new theory called posthumanism in which man has questioned whether he is a part of the nature or something different just as it is reflected in *Altered Carbon*, as a science fiction work. Fiction is an area where all of these mentioned lines are blurred. Accordingly, as a science fiction genre, cyberpunk began to take place in the twentieth century. In *Cyberpunk 2.0 Fiction and Contemporary*, Herlander Elias explains the process as follows:

> The constitution of the literary aesthetic from the cyberpunk ″movement" happens after all that happened in the 80s previous decades. The 1960′s generation of the time of rock′n′roll already had shown its steps towards technology addiction, depending on cars, motorcycles, electric guitars and drugs. What happened with the cyberpunks was that they realized media worked as extensions of the human body, nevertheless they were too extensions from repressive institutions, either private or government-controlled, and basically the ″american way of life" concept was doomed to fail when the world was unwilling to ″buy" huge structures and institutions ideologies to dedicate itself to ″consumption"; a problem that awakened all underground cultures (and some of the mainstream) with a very specific rhythmic fashion and its own rituals (Elias, 2009: 16).

It seems that with Modernism and Postmodernism, human race has adopted technology addiction and begun to consume more. After some decades, there has been no change in human consumption and his addiction to technology. Moreover, people have become so used to the internet and technology that they feel they cannot breath without the technology.

Consequently, all these events throughout the history have come to such a point where man has his posthuman debates because one day, someone found the internet, which was a miracle at the time. It is a miracle because it has caused human race to step into a new age. The internet was something that was only integrated with the technology and science at first; however, it has been almost in every area of life these days. As a result, man is at the point where he stands now: the creator of the simulacrum as well as being the trigger of it. Simulacrum, in Baudrillard′s term, triggers man, and in return man triggers it. This vicious cycle could seem an innovation each time. Yet, it is the name of the man-made world going around this cycle. Baudrillard′s simulacrum

definition and its function is also discussed in correlation with posthumanism and cyberpunk in Section Two.

Ultimately, from the Ancient Greek until now, it seems that it has been either believers or nonbelievers who put ′human in the centre somehow as a result of their arguments concerning being human and existence of man. So, it was either Plato or other philosophers of his age, or Da Vinci′s *Vitruvian Man*, or reputable writers like Shakespeare during the Renaissance who started the debates on humanism. At the end of the day, it is a man that starts a debate, continues a debate and ends it, or transforms it. As a result, every society of the following era kills the ′old human ideologically and replaces it with a ′new human which becomes the reality of the future due to the changes resulting from rapid advances in each era. These new ideas or utopias once created by humans become their fact in the future one way or another. Whoever it might be, it does not matter who started it. However, it is more important to handle how it has been shaped, under what kind of a transformation it is and how it has become posthuman.

1.2 A General Overview of Humanism and Jean Paul Sartre′s Existentialism

There have been various kinds of humanism approaches so far including philosophical, historical, religious, cultural and nationalist thoughts which have paved the way to contemporary humanist philosophy. It has been shaped and split into different branches in time. The most significant ones are the Philosophy of Naturalism, the Philosophy of Materialism, Renaissance Humanism, Humanism within the frame of democracy, civil rights, rationalism, ethics, literature and arts. Therefore, both Plato′s and other philosophers arguments have paved the way for criticisms on how to handle ′man ′on earth in terms of politics, history, anthropology, ethics, culture, religion, philosophy, literature or arts. In his book *The Philosophy of Humanism*, Corliss Lamont underlines the legitimacy of philosophic arguments as:

> Philosophy as criticism boldly analyzes and brings before the supreme court of the mind prevailing human values, ideas, and institutions. But however far-reaching its disagreements with rival philosophies of the past and present, Humanism at least agrees with them on the importance of philosophy as such (Lamont, 1997: 4).

He also adds that this importance comes into being as a result of the constant need of man to find the value of their lives, to discover their character, and to find out consistent answers to their existence (Lamont, 1997: 4). In fact, he clarifies that philosophical interrogations have contributed to humanism for a long time. Though it seems impossible to date it back to a certain time, in *On Humanism*, Richard Norman asserts that it is possible that humanism as a term came into being in the 15th century:

> The Italian word ′umanista′ was coined, probably in the late fifteenth or early sixteenth century, to denote a scholar or teacher of the humanities – the disciplines of grammar, rhetoric, poetry, history and moral philosophy (Norman, 2004: 8).

Even if the term was coined in a much later era, it would not be wrong to claim that the theory started with Cicero′s Humanitas in which he discusses human virtue. It was not only Cicero who opened the gates for discussing ′human′, but the concept was also interrogated by Plato and Aristotle before as well as Socrate′s debates on ethics. Or, it could be due to the discussions on the *Vitruvian Man* (1492) of Leonardo Da Vinci, which has also contributed to posthumanism debates because it is the classical ideal of ′man′ just as Braidotti explains in *The Posthuman*: ″This Eurocentric paradigm implies the dialectics of self and other, and the binary logic of identity and otherness as respectively the motor for and the cultural logic of universal Humanism.” (Braidotti, 2013: 15). It is Eurocentric partly because man began to question himself starting from the Classical Age and went further with The French Revolution in Europe, which brought about the humanism debates. Until Renaissance, humanism as philosophy had not been a significant concern. Man began to go further in philosophy in search of knowledge with rediscovery of Ancient Greek philosophers′ master pieces during the period, as mentioned before. Between the 14th and 17th centuries, people were awakened by re-evaluation of the philosophy, literature and art of the Classical Period, and they started to sail to explore new lands. During the Middle Ages, which span the period from the collapse of Ancient Rome in 476 A.D. to the 14th century, certain scientific advances and improvements in art took place in Europe. However, they were not significant enough to move nations forward. This period was marked as Dark Ages during which people experienced famine and fatal pandemics like *black death* as well as joining wars. Therefore, they did not have the right conditions to think over philosophy,

create art or discover something new in literature or science. Thus, humanism was not something ideological. Yet, it took place in literature and arts during the Renaissance and gave way to the contemporaries to discover humanism indications and figures in literary works. In 1492, with the discovery of America by Christopher Columbus, humanity began to be aware of their place on the Earth and reborn with the advances in the following decades. It was not until Copernicus that the societies began to reconsider their place in the universe. Copernicus showed up with his model of the solar system and the orbits of the planets in *De Revolutionibus Orbium Coelestium* in 1532 in which he declared that it was not the Earth in the center, but it was the Earth together with the other planets moving around the Sun. All these events threw light upon man who made the discoveries, explorations and inventions, so man began to be aware of himself, his reason, his importance on earth and of what he is capable of doing. Naturally, human beings started to question their power as a ′being′ as well as their existence. Besides, people began to acquire more knowledge especially after the invention of printing press in the 15th century. Corliss Lamont has a brief explanation about the process:

> The philosophy of Humanism represents a specific and forthright view of the universe, the nature of human beings, and the treatment of human problems. The term Humanist first came into use in the early sixteenth century to designate the writers and scholars of the European Renaissance. Contemporary Humanism includes the most enduring values of Renaissance Humanism, but in philosophic scope and significance goes far beyond it (Lamont, 1997: 12).

Consequently, it would not be wrong to claim that motions on philosophy, arts, literature, science and economy accelerated with the advances in technology, discovery of new lands and new inventions. As human reason gained importance, more people started to interrogate everything around them including their ′self′. Richard Norman also stresses that ′human′ as a concept gained importance in the 18th century although it was discussed in the Classical Age:

> Discussion of human nature and of what it is to be human goes back at least to the thinkers of ancient Greece. What is true is that the concept of ′man′ acquires a particular prominence in the eighteenth century, when works such as Hume′s A Treatise of Human Nature and Helvetius′s De l′homme employ the idea of human nature as the synthesising concept around which knowledge can be organised (Norman, 2004: 78-79).

It is obvious from Norman′s quote that when man began to learn how to use his reason, he became aware of himself. He also became aware of the many ways of how he can

acquire knowledge and under which conditions he can use it. Therefore, man′s reason is the reason of his becoming aware of his knowledge and how he can get the knowledge about his existence.

John Locke, considered as one of the most remarkable pioneers of the Enlightenment, has an empirical approach to human existence. He asserts in *An Essay Concerning Human Understanding* in *Book II* that human mind, at birth, is a white paper (*tabula rasa)* which is filled only with experiences on earth:

> All ideas come from sensation or reflection. Let us then suppose the mind to be, as we say, white paper, void of all characters, without any ideas:—How comes it to be furnished? Whence comes it by that vast store which the busy and boundless fancy of man has painted on it with an almost endless variety? Whence has it all the materials of reason and knowledge? To this I answer, in one word, from experience (Locke, 1999: 87).

With reflection and perception, and human memory, in other words ′human mind for Locke, keeps the soul updated as long as it exists. He also correlates the innate facilities of personal identity performed by human reason, which he claims to survive even before birth, and even before coming on Earth (Locke, 1999: 27). He asserts that the soul starts producing ideas just as it starts to perceive, which means as long as a person exists and continues perceiving, he can have ideas. Thus, thoughts become an integral part of the soul (Locke, 1999: 27). The soul achieves knowledge by means of the internal and external experiences of the body and the mind through reflection and perception. Within the scope of humanism and existentialism, on the other hand, these can be supported with ″I think, therefore, I am.” by René Descartes, another remarkable pioneer of the era. In the light of these ideas, it seems that thoughts on the human reason, soul, existentialism and his place in the nature woke man up and pushed him to go a step further in search of his ′being′. This could also be considered as a transformation and a step forward on man′s way to posthumanism as well as discovering his existence. Yet, this ‘way to posthumanism’ should not be considered as a process the same as transhumanism again. Though transhumanism and posthumanism seem to be relevant themes, they differ from each other with certain lines. A transhuman is a goal which is enhanced in capacity by means of technology. He is an equipped being with technology who may have some features beyond human. However, he is still a dependent being on such outer powers that enhance his capacity. He cannot be freed from the material world. On the other hand, a posthuman means something more than

that. A posthuman is a transformed being but never a transhuman. ‘Trans’ could be useful in terms of posthumanism due to the transitions and mutations but posthumanism cannot be restricted only within ‘trans’ borders. Posthumanism not only deals with technological, biological, scientific and artificial transitions of man, but it also handles the human condition and position in the future and in the cosmos. Thus, it focuses on what man is dependent on as well as dealing with every being interrelated with human including cosmos. This is the reason why a posthuman is beyond the state of being human. Therefore, in a posthumanist future there are blurred lines between the original human biology and altered human biology through the use of technology as well as the blurred lines between appereances, functions or other features of all beings, as a posthuman ignores the features that bring man forth and put him away from everything he is in relation with. A posthuman defies the ‘super human’ idea for all these reasons. As a result of the advancements in science and technology, discoveries, inventions and due to his recognization of his ′self more in comparison with the ages he left behind, man has evolved into a new ′being because he began to toy with this ′body as a result of high-technological tools. While undergoing such a process, he has most probably forgot about his ′soul as a result of being busy with his mind and body. Perhaps, he was curious about his limits as a human being. In *Cyberspace/Cyberbodies*/*Cyberpunk*, Mike Featherstone and Rogger Burrows explain how man has pushed his limits by means of using technology:

> Through the constitution of a kind of magical reality and realism, in which normal human limits may be overcome and usual boundaries transgressed, the new technological medium promotes, and gratifies (magical) fantasies of omnipotence and creative mastery (Featherstone and Burrows, 1995: 143).

Together with this cyber approach to the reality of human beings, existentialism could be handled in a wider perspective in relation with posthumanism. Considering the historical background including significant events and movements, humanism began to be approached with different point of views on its way to existentialism in the twentieth century. In other words, man began his transformation like every other being and thing evolving on earth. How did he begin to convert his discussions on humanism into existentialism? Some continued to discuss man′s being and humanism according to their religious beliefs by relating human and human existence to God. Some associated it with nature or art while some others handled it in terms of morality. It was also handled

concerning liberalism. Nevertheless, it gained a more ideological identity as a term during the eighteenth and nineteenth centuries. *Humanism* as a term was criticised biblically by Hegelians in the nineteenth century after the radical interrogations during the eighteenth century rationalism. Ludwig Feuerbach, David Friedrich Strauss and Karl Marx were some of the prominent philosophers of the era who had similar critical approaches regarding humanism. In addition to these names, there were other philosophers and scientists who contributed to humanism arguments such as Ferdinand Canning Scott Schiller, Julian Huxley, Albert Einstein and Thomas Mann during the early twentieth century. Then, humanism changed its way through ethical debates which discussed human mind, consciousness and its actions in terms of existentialism. Among all these discussions, existentialism has become the most notable one which is still under debate due to posthuman discussions. Soren Kierkegaard has been regarded as the first philosopher to discuss *existentialism* though he did not use existentialism as a term. Several writers and other philosophers have been influenced by his ideas since he put forth his approach. It would not be wrong to claim that together with Kierkegaard, many other philosophers before him who discussed humanism and ′being have formed a basis for the modern world thinking. Maybe, it was Karl Marx who ignited the wick when he wrote notes referring to German philosopher Ludwig Feuerbach in Brussels in 1845. Marx brought a new point of view to the debates on humanism in relation with philosophy and politics. Since that time onwards, the debate has begun to spread, particularly throughout France. Almost a century later, this time it was Jean Beaufret who attributed to Martin Heidegger with his questions concerning humanism and existentialism. Naturally, Heidegger replied his questions and opened up a deeper existentialist debate in the ″Letter on Humanism”. In this work, Heidegger asserts that man is a thrown being. His argument, that man is just thrown to the Earth, paved the way for the basis of the existentialist philosophy arguments and led to deeper debates:

> Man is rather "thrown" from Being itself into the truth of Being, so that ek-sisting in this fashion he might guard the truth of Being, in order that beings might appear in the light of Being as the beings they are. Man does not decide whether and how beings appear, whether and how God and the gods or history and nature come forward into the lighting of Being, come to presence and depart. The advent of beings lies in the destiny of Being (Heidegger, 1977: 210).

His being thrown into existence becomes his faith which is valid until his death. As mentioned before, man is not the one who chooses to be on earth, yet he is still the one

who has to carry on with his choices even if he is a ′thrown being′. Within this frame, man is a project as Heidegger names:

> Being is illumined for man in the ecstatic projection [Entwurf]. But this projection does not create Being. Moreover, the projection is essentially a thrown projection. What throws in projection is not man but Being itself, which sends man into the ek-sistence of Da-sein that is his essence" (Heidegger, 1977: 210).

As can be understood, being is something other than ′man himself. Therefore, he calls man as a ′project that embodies his essence within. Besides, he adds that this project, the essence of being, has logic, can think and use a language to express his thoughts since he asserts that logic which shows up with thoughts represents the ′being (Heidegger, 1977: 227). The debate among existentialists and philosophers including Beaufret and Heidegger led the way through Jean Paul Sartre, and he was included in the scope with his work *Existentialism Is a Humanism*. As a Modern Age existentialist, Sartre put man into the center while he carried on his discussions as well as referring to some other prominent philosophers such as Heidegger, Marx and Hegel at times:

> Although an original thinker, often unjustly demeaned in the swing away from his thought beginning with the rise of French structuralism, Sartre was also heavily dependent on others. His early position is heavily indebted to the views of Husserl, Heidegger and Hegel, and his later thought is equally beholden to the theories of Marx and Marxism. After the appearance of Being and Nothingness, his first major work, Sartre′s prestige was a factor in calling attention to Husserl, Hegel, and above all Heidegger as thinkers in the background of his position (Rockmore, 2003: 77).

As Rockmore states in ′Heidegger, Sartre and French Humanism chapter of his book *Heidegger and French Philosophy*, Sartre built up his theory by feeding from other existentialists discussions. It is obvious that he could do neither with them nor without them though he opposed to most of their approaches.

Sartre creates a world without God which means man is condemned to be alone and consequently free on earth because man did not create himself. Now that he is thrown to the world and abandoned, he is responsible for every action he does (Sartre, 2007: 29). Even if Sartre seems to be influenced by the ideas of the philosophers mentioned above, he nevertheless continues to knit his own thought system by slightly moving the discussion a step forward and away from the margin each time. With his unusual claims including the denial of God, Sartre opened the way for deeper discussions which have still been under debate. Accordingly, throughout this study,

Sartre′s ′project human is referred regarding the interrogations on humanism, existentialism, posthumanism and terms such as ′responsibilty′, ′abandoned being and ′project in relation with the cyber beings in *Altered Carbon*. His claim on man as a ′thrown project has a big role in correlating the ′project with the cyborgs that stand for the beings created by man in his simulacrum. On his arrival on Earth in his new sleeve, Kovacs expresses an emotional as well as natural human condition: ″I wasn′t feeling much like human interaction. I′d just remembered Sarah.” (Morgan, 2002: 16), which pushes the reader to think about humanity, being human, being existence, soul of a man, his feelings, his cyber body and the like relating to anything concerning a human being. This quote from the novel is in close relation with Sartre′s thrown project on earth. Doubtlessly, Sartre is not the only one to have brought the discussion to such an extent. As mentioned before, it has been a long way from the Classical Age thinkers like Plato until today that the approach to a human as a being, humanism and existentialism have experienced much change. However, it could be true to claim that extraordinary philosophers of the Modern Age such as Marx and Sartre led the way through deeper debates on humanism and existentialism in the postmodern world. It is also stated by Foucault that nineteenth century knowledge and discussion upon ′essence opened the way for human sciences while he talks about the role of priori history and man as an empirical being in modern thought:

> This fact – it is not a matter here of man′s essence in general, but simply of that historical a priori which, since the nineteenth century, has served as an almost self-evident ground for our thought – this fact is no doubt decisive in the matter of the status to be accorded to the ′human sciences′, to the body of knowledge (though even that word is perhaps a little too strong: let us say, to be more neutral still, to the body of discourse) that takes as its object man as an empirical entity (Foucault, 2005: 375).

He also continues to assert that each problem or obstacle occurred starting from the French Revolution period resulted in man′s constitution of himself in search of knowledge, which makes him an empirical being as well. This empirical being led the way through Industrial Revolution, and consequently emergence of new norms and human sciences (Foucault, 2005: 376). Michel Foucault sheds light on humanism and modernism on the way to postmodernism and posthumanism in connection with philosophy, history, literary criticism, sociology and anthropology.

In accordance with this historical knowledge, it cannot be denied that man has the ability, power and will to create his transformation in each era. He is such a being that can lead a life which he chooses. Thus, he is a project responsible for his choices as Sartre states while clarifying the human ′will in constituting himself and his life:

> What do we mean here by "existence precedes essence"? We mean that man first exists: he materializes in the world, encounters himself, and only afterward defines himself. If man as existentialists conceive of him cannot be defined, it is because to begin with he is nothing. He will not be anything until later, and then he will be what he makes of himself. Thus, there is no human nature since there is no God to conceive of it. Man is not only that which he conceives himself to be, but that which he wills himself to be, and since he conceives of himself only after he exists, just as he wills himself to be after being thrown into existence, man is nothing other than what he makes of himself. This is the first principle of existentialism (Sartre, 2007: 22).

Sartre puts the emphasis on reason here because a human being can be aware of his existence only if he conceives his will to be exist. Man is the only being that can make himself, create a life on earth and transform himself along with the society. A human being can do anything he imagines thanks to his reason although it lasts for ages or influences the following generations, which means man does not belong to a certain era. Therefore, man, as a timeless being and as a project that creates projects such as artificial intelligences and cyborgs, is discussed within the scope of posthumanism in the following part.

1.3 The Correlation of Posthumanism and Sartre′s ′Project

A questioning mind is a significant part of raising awareness of man′s existence. As man exists, he questions everything, and this bears him the choice of freedom as well as the freedom of choice. With this freedom, human race has improved in many fields in time, especially as a result of advancements in technology. So, he has learnt how far he might proceed with technology. Man has improved technology, and in return, technology has taken him further away, which means he has been transformed and evolved with technology in time. Due to this transformation, he has developed different approaches to ′human in the universe, and each time he interrogates his ′being′, he notices something new. One of these new approaches is posthumanism, which is still under debate, and which seems to be discussed for a long time in the future. Posthumanism embraces all the transformations man has been through as well as

pushing human kind to question where he should stand as a part of the universe that has been interrelated with everything surrounding him. Therefore, as an interrelated being, man is not only affected by others, but he also affects them without any time boundaries, which proves that he has already been a part of all other things around him. Sartre sheds light on the situation in *Existentialism Is A Humanism*:

> In this sense, we can claim that human universality exists, but it is not a given; it is in perpetual construction. In choosing myself, I construct universality; I construct it by understanding every other man′s project, regardless of the era in which he lives. This absolute freedom of choice does not alter the relativity of each era. The fundamental aim of existentialism is to reveal the link between the absolute character of the free commitment, by which every man realizes himself in realizing a type of humanity - a commitment that is always understandable, by anyone in any era – and the relativity of the cultural ensemble that may result from such a choice (Sartre, 2007: 43).

How does a human being influence the others regardless of time? It is just as Sartre asserts: ″It is in perpetual construction.”. When man becomes aware of his own existence, he realizes himself regardless of time because he is in a constant motion. As a consequence, when he becomes aware of his existence, then he begins to perceive others through action of thought as a reflection of consciousness. He realizes his own existence among other existent beings. In that way, man becomes aware of his ′self by developing the idea of ′the other self′. Improving an understanding of ′the other is in close relation with man as a project, so it is essential to handle this issue first of all. According to Sartre, a human being is responsible to both himself and to the others for his actions and decisions he takes. This perception is an obvious proof of his function of consciousness, which can be traced in the following lines of Sartre once more:

> Therefore, the man who becomes aware of himself directly in the cogito also perceives all others, and he does so as the condition of his own existence. He realizes that he cannot be anything (in the sense in which we say someone is spiritual, or cruel, or jealous) unless others acknowledge him as such. I cannot discover any truth whatsoever about myself except through the mediation of another. The other is essential to only existence, as well as the knowledge I have of myself (Sartre, 2007: 41).

As it can be concluded from his words, knowledge comes from the perception and thoughts processed by consciousness, and consciousness is the basis of awareness and existence of the ′self and ′the other self′. The perception of the other brings about the dual and paradoxical conditions which function as a mirror. As a result, man realizes that he can not be aware of his existence and naturally his consciousness without the others, which means that all human beings are connected to each other and are therefore responsible to each other. Consequently, it would not be wrong to claim that man has a

common history, including myths and a common socio-psychological background shared by all civilizations carried throughout all periods of time in history. Besides, this common knowledge has been transmitted to the following civilizations. This idea is also supported by Carl Gustav Jung in *Man And His Symbols* when he discusses the symbols that come out of the unconscious centuries later:

> The ancient history of man is being meaningfully rediscovered today in the symbolic images and myths that have survived ancient man. As archaeologists dig deep into the past, it is not the events of historical time that we learn to treasure but the statues, designs, temples, and languages that tell of old beliefs. Other symbols are revealed to us by the philologists and religious historians, who can translate these beliefs into intelligible modern concepts. These in turn are brought to life by the cultural anthropologists. They can show that the same symbolic patterns can be found in the rituals or myths of small tribal societies still existing, unchanged for centuries, on the outskirts of civilization (Jung, 1964: 106).

In the light of these ideas, Jung justifies that human beings have a common knowledge regardless of time just as Sartre claims that a man is responsible to everyone regardless of his era for what he has done: ″If, moreover, existence precedes essence and we will to exist at the same time as we fashion our image, that image is valid for all and for our whole era. Our responsibility is thus much greater than we might have supposed, because it concerns all mankind.” (Sartre, 2007: 24). Consequently, it seems that man can not be free from his choices and what he does during his life time even after he dies because he will still be responsible for his actions in the past which have effects at present and in the future. This is a process which contributes to the transformation of man in time as he is a social being. As a result of his interactions with the others, he collects and forms a common knowledge by means of language. Certain literary critics, linguists and philosophers like Foucault assert that knowledge can be deciphered through language: ″That literature in our day is fascinated by the being of language is neither the sign of an imminent end nor proof of a radicalization: it is a phenomenon whose necessity has its roots in a vast configuration in which the whole structure of our thought and our knowledge is traced.” (Foucault, 2005: 418). Jung, on the other hand, associates this with the collective unconscious just as Sartre regards no difference between eras considering man′s responsibility arising due to his actions. Sartre claims that an individual not only exists on his own but he also exists with all of the others including the ones in his era and in the future. Therefore, man needs ′the other to realize himself. ″We are thus immediately thrust into a world that we may call "intersubjectivity." It is in this world man decides what he is and what others are.”

(Sartre, 2007: 42). In this regard, Sartre′s idea is in close relation with ′the others′, which are cyborgs in *Altered Carbon*. Cyborgs are the others who are destined to be created as projects by some other projects called human beings while cyborgs can also decide on man about something. This interaction between cyborgs and man is obvious from Kovacs′s feelings when he compares the Earth with Harlan′s World: ″After all, you′re supposed to have paid your debt to society. The least they can do is give you a sunny start to your new life.” (Morgan, 2002: 16). This society he talks about is a cyber society of the future. Man, as a thrown project, has created a world with cyborgs, artificial intelligences and high-tech people. Therefore, this project, as a free being, takes the responsibility of a cyber society once he has stepped into technology. However, there occurs a question at this point: Is man really free in his simulacrum while he is responsible to the others for his choices? He was already in prison when he was first thrown on earth, but in time he has made himself another advanced but sophisticated prison as well, which is called ′simulacrum in terms of Baudrillard. In *Simulations*, he accepts that simulacrum does not have to be within the borders of logic because simulation is a production of hyperreality. His claims might be confusing, yet this is about foreseeing the future. It is possibly not a coincidence that he talks about ′hyperspace′. Considering his ideas, it is as if he travelled in time to the thirtieth century and came back. He identifies the age of simulation in relation with artificial resurrection as follows:

> It is no longer a question of imitation, nor of reduplication, nor even of parody. It is rather a question of substituting signs of the real for the real itself, that is, an operation to deter every real process by its operational double, a metastable, programmatic, perfect descriptive machine which provides all the signs of the real and short-circuits all its vicissitudes. Never again will the real have to be produced - this is the vital function of the model in a system of death, or rather of anticipated resurrection which no longer leaves any chance even in the event of death. A hyperreal henceforth sheltered from the imaginary, and from any distinction between the real and the imaginary, leaving room only for the orbital recurrence of models and the simulated generation of difference (Baudrillard, 1983: 3).

Baudriallard attracts the attention to the blurred lines between the real and the imaginary world while putting the emphasis on artificial world created by man. Therefore, it would not be wrong to claim that posthumanism that also includes simulacrum features moves man out of the centre where he was placed by humanist critics and philosophers. The debate on the position of human being in the centre accelerated with the discussions on existentialism, in other words discussions on the ′self′. Braidotti summarizes the

connections among humanism, existentialism, anti-humanism and the historical sequence of events which have served to bring along new discussions on the human condition when she asserts the following lines in *The Posthuman*:

> Posthumanism is the historical moment that marks the end of the opposition between Humanism and anti-humanism and traces a different discursive framework, looking more affirmatively towards new alternatives. The starting point for me is the anti-humanist death of Wo/Man which marks the decline of some of the fundamental premises of the Enlightenment, namely the progress of mankind through a self regulatory and teleological ordained use of reason and of secular scientific rationality allegedly aimed at the perfectibility of ′Man (Braidotti, 2013: 37).

Accordingly, the perfectibility of ′Man′, as Braidotti names it, has begun to collapse with posthumanism because man as a ′thrown project on earth needs other beings, creatures and the nature in order to ′real′ize his ′self′. Posthuman condition of man, therefore, removes ′a human being from the centre. Man puts this process of removing himself from the centre into action by himself again. He has created and been in and through the posthuman condition just as he put forth humanism and existentialism in the past. This is one of the reasons what makes man ′a project in Sartre′s terms because man is always in motion and discovers something new which causes him to go under transformations. Sartre also accepts that everything on earth transforms and evolves in time: ″We agree on this point: human nature does not exist; in other words, every era evolves according to its own dialectical laws, and men are defined by their era, not by human nature.” (Sartre, 2007: 70). It appears that man becomes a project of the era he has been in because he is in a constant motion through travelling in time. Man is a project that can create new projects at present and affect future projects as a result of his actions. Accordingly, *Altered Carbon* is a successful science fiction novel which sheds light on the potential future reality with its artificial intelligences, cyborgs and punk ′cyber ′features it offers to its reader. The novel is a walking movie screen that presents an alternative answer to the question of how man has become posthuman surrounded with cyber elements as his own projects. Braidotti also suggests that this historical process is a posthuman project:

> It is a historical fact that the great emancipatory movements of postmodernity are driven and fuelled by the resurgent 'others': the women's rights movement; the anti-racism and de-colonization movements; the anti-nuclear and pro-environment movements are the voices of the structural Others of modernity. They inevitably mark the crisis of the former humanist ′centre or dominant subject-position anda re not merely anti-humanist, but move beyond it to an altogether novel, posthuman project (Braidotti, 2013: 37).

In a way, she accepts that certain social, political and cultural events have paved the way for posthumanism. She also contributes to Sartre′s ′human project on purpose or unknowingly. Consequently, debates on posthumanism have become sophisticated due to humanism and existentialism discussions which carried ′man into the centre in the past. Posthumanism, on the other hand, aims at removing man from the centre as a subject being. Man should be a part of the formation, creation, the ′act of being itself or whatever the right word for his existence taking place in motion rather than just being a subject. Rather than staying put in the centre, man should be a part of everything on earth as well as becoming united with all the other organic or inorganic beings in terms of posthuman theory. Therefore, it is an inevitable fact that man needs the others to create himself and realize the ′self in him regardless of time just as Sartre claims. Perhaps all these discussions arose because man began to lose his contact with the nature as Jung suggests in *Man And His Symbols*:

> As scientific understanding has grown, so our world has become dehumanized. Man feels himself isolated in the cosmos, because he is no longer involved in nature and has lost his emotional ″unconscious identity" with natural phenomena. These have slowly lost their symbolic implications. Thunder is no longer the voice of an angry god, nor is lightning his avenging missile. No river contains a spirit, no tree is the life principle of a man, no snake the embodiment of wisdom, no mountain cave the home of a great demon. No voices now speak to man from stones, plants, and animals, nor does he speak to them believing they can hear. His contact with nature has gone, and with it has gone the profound emotional energy that this symbolic connection supplied (Jung, 1964: 95).

What Jung suggests by ′man′s contact with nature has gone means so much when a society filled with technology all around is considered. People who are involved in technology so much are more at the edge of losing their emotions and spirituality as a result of alienation from the nature. In fact, posthumanism could be regarded as a bridge between man and the nature considering Jung′s claim on man′s becoming dehumanized. Thus, posthumanism causes crisis when it is handled within the scope of humanism, anti-humanism and existentialism. If man becomes isolated or feels like this, it is his ′doing′. Posthumanism could be a way to offer him to gain a new approach to his ′self and to re-new his ties with the nature. This might be his last exit before the high-tech cyberpunk bridge. Perhaps, understanding what it means to be a posthuman and embracing it will help man find his way back to his contact with nature.

Ultimately, all these interrogations about human existence, soul, reason and body, which started in Ancient Greece, continued with humanism and existentialism and have reached until today, have brought upon the current critical approaches to posthumanism. Besides, it proves that human experiences, cultural, educational, religious, social, economical, political or technical changing conditions of each era and every philosophical thought or critical approach to what has happened or what should happen affect human beings directly or indirectly. While all these have influence on human and human life, they are also influenced by human beings because as long as man exists, there is always motion. Man is the only being that can think and shape his life and even eras with his thoughts when they come into action. In this regard, even if conscious, in other words ′reason′, seems silent most of the time, it has the power to direct a person, a society, a century and eras, which is discussed in the following chapter in terms of cyberpunk and posthumanism in relation with *Altered Carbon*.

SECTION TWO
THE RELATION OF SCIENCE FICTION, CYBERPUNK AND POSTHUMANISM WITHIN THE SCOPE OF ALTERED CARBON BY RICHARD KINGSLEY MORGAN

The objective of this section is to analyse the relation of science fiction and its sub-genre, cyberpunk, with the posthuman theory by referring to the plot, time and characters of *Altered Carbon* by Richard Kingsley Morgan. Cyberpunk features and the relation of cyberpunk with posthumanism are reflected by Morgan through certain characters such as the protagonist Takeshi Kovacs, a former Envoy who was a member of an elite military force of futuristic soldiers, Laurens Bancroft who is a Meth around 360 years old and Ortega, a police officer in Bay City. The plot is constructed around late twenty-first century when man is half-human or half-cyborg, and it continues to twenty-fifth century, which reflects a significant feature of science-fiction genre by offering the reader in postmodern era an opportunity of time travel to the future. Before starting an argument in connection with the novel, it is better to have an insight into science fiction and cyberpunk. After getting a general approach to the genres, the analysis focuses on the posthumanism and its relation with cyberpunk.

Man might be evolving into something more intelligent and more technological after all those centuries that carried human race through the space age. It could be the space age today, or something more. No matter what the epoch is called, it is true that man has been involved in and over-engaged with the technology while pushing his limits. As he goes beyond his limits, he pushes it more each time. At first, he was a caveman. Then, he evolved into a social being that founded kingdoms, empires, countries, cities and industries. Next, he pursued the developments of what he had set up or invented up until then. Now, he has been in his simulacrum trying to re-discover it again and again. In the flow of the study, it was mentioned before that the human race has undergone transformations and man′s transformation has accelerated with the advancements in technology and science as well as the invention of the internet. People are in such a condition that they are so addicted to the technology and technological devices that they can not imagine a life without them anymore. Especially, the internet and artificial intelligence have made life faster, easier and comfortable, which has also provided an easy going technological evolution for man. Undoubtedly, as the

transformation did not come into being all at once, it can not disappear suddenly, either. It is a huge process started a long time ago and is still ongoing. Once artificial intelligence and technological devices become inseparable parts of human life, they urge people to become liable to pave the way for a high-tech future life just as it is fictionalized in *Altered Carbon*. The novel presents a plot that opens the gates through a simulacrum teemed with artificial intelligences, cyborgs, high technology and science fiction features as well as displaying the high-tech evolution of man in the future. A reflection of cyborgs in the novel is given through Kovacs′s talk with Bancroft when he tells him where to get Envoy Corps in *Altered Carbon*:

> Neurachem conditioning, cyborg interfaces, augmentation — all this stuff is physical. Most of it doesn't even touch the pure mind, and it's the pure mind that gets freighted. That's where the Corps started. They took psychospiritual techniques that oriental cultures on Earth had known about for millennia and distilled them into a training system so complete that on most worlds graduates of it were instantly forbidden by law to hold any political or military office (Morgan, 2002: 38).

As can be concluded from Kovacs′s statement, human body is altered through chemicals, which turn them into cyborgs. Besides, this is not the only transformation. They also take psychospiritual techniques which alter them mentally. However, there is something they cannot transform: pure mind, which can be named as ′consciousness downloaded in a cortical stack. Even though it is a super technological age, there are certain things man still could not figure out in his simulacrum. Perhaps, Morgan aims at leaving traces of some obscure facts behind while constructing an artificial future plot in order to push his reader to re-consider the facts and fictions of his simulacrum both in his own time and in the future plot of the novel.

> The simulacrum is never that which conceals the truth – it is the truth which conceals that there is none. The simulacrum is true (Baudrillard, 1983: 2).

In *Simulations*, Jean Baudrillard highlights the significance of a kind of illusion made up of representations through imperialism which are the deceptive occurrences. He asserts that ′the real comes across with simulation models; however, it is not something to do with maps or territory anymore. It is about something more than dealing with boundaries today. He also claims that something is lost in the real world. Or, man has got lost in the world he has considered as ′real′. Science fiction discussion starts at this point where the lines between the reality of the future and reality of current day are

blurred. In fact, it would not be wrong to suggest that the simulacrum man has been in even today has science fiction and cyberpunk features all around since human race has been living with technology and artificial intelligence for a long time. In this regard, posthumanism, science fiction and cyberpunk are closely related to each other because all of them deal with technological, mental, biological, chemical, and physical transformation of man. In *How We Became Posthuman*, Katherine Hayles associates the post- human condition with biological and artificial changes:

> Although some current versions of the posthuman point toward the antihuman and the apocalyptic, we can craft others that will be conducive to the long-range survival of humans and of the other life-forms, biological and artificial, with whom we share the planet and ourselves (Hayles, 1999: 291).

As science fiction, cyberpunk and posthumanism are involved with technological, artificial, biological and physical interferences, it is essential to understand the link among them. Accordingly, cyberpunk is known as a science fiction genre which appeared in the late twentieth century. It mostly deals with high technology and artificial productions, and it usually combines technology, science, biology and imagination to create a fiction and tell a futuristic story. Dani Cavallaro specifies its area by putting forth its difference from the science fiction: ″As indicated earlier, the ′cyber ′component in the term cyberpunk alludes to the fact that the point of reference of this branch of science fiction is cybernetics rather than spaceships and robots. The ′punk ′element, for its part, hints at a defiant attitude based in urban street culture.” (Cavallaro, 2000: 14). Nevertheless, this does not mean that there is no spaceships taking place in the plots of cyberpunk works.

Dani Cavallaro, on the other hand, clarifies the question of how and when ′cyberpunk ′showed up technically, scientifically and literarily while he gives a brief background:

> Moving from cyberpunk′s literary and scientific forebears to its genesis as a genre in its own right, it is noteworthy that the years 1983 and 1984 are of particular significance. Indeed, the term ′cyberpunk was introduced by Bruce Bethke in a short story bearing this title that he wrote in the spring of 1980 and that was published in Amazing Science Fiction Stories in November 1983 (Cavallaro, 2000: 13).

It is obvious that cyberpunk has to do a lot with both science and literature due to its fictional features. Accordingly, Cavallaro asserts that the origins of cyberpunk are not

wholly based on literature: ″The ′cyber in cyberpunk refers to science and, in particular, to the revolutionary redefinition of the relationship between humans and machines brought about by the science of cybernetics.” (Cavallaro, 2000: 12). In the light of these ideas, cyberpunk could be considered as a turning point in human history and literature, which functions as a bridge between the past, present and the future with the fictional world constructed within. Besides, it becomes an outstanding sub-genre in view of its futuristic foreshadowing features in stories since its fictional construction that is based on high technology has the potential to become true one day in the future just as the robotic fairy tales told to the little children in the past have become true at present. Fictions constructed within the frame of cyberpunk have the power to attract most of the people who are greatly interested in technology, artificial intelligence, science, biology, space issues and futuristic stories because they are powerful in terms of imagination as Herlander Elias highlights while introducing ′cyberpunk to the readers:

> Cyberpunk is the name of a science-fiction writing movement that conquered its own aesthetic since the beginning of the 80′s decade, time in which, right after the restyling of Philip K. Dick′s writings, Ridley Scott introduced Blade Runner (1982) to the world, when the personalities of the cyberpunk ″movement” already structuralized among themselves, trying to design a future meant to be not just idealist, but over all coherent. The reason was the will to create a new fiction genre that wouldn′t stop being, however, visionary, powerful and rich (Elias, 2009: 11).

Elias somehow relates the reason of the emergence of the genre to the effort of creating a future through fiction. This idea of constructing a new fiction in the future is a significant feature of cyberpunk in addition to including technological, scientific, artificial, biological and spatial issues. Therefore, Elias first deals with ′cyberpunk as a term, and he focuses on ′cyber and ′punk terms separately. He explains what ′cyber ′ and ′cybernetics mean and how ′cyber is connected with machines:

> The ″cyber” part of cyberpunk concerns cybernetics, the science dedicated to study the behavior of information flows in machines and living organisms under the perspective of control. Cybernetics is both a concept and an academic branch created by mathematician Norbert Wiener in 1947, which then served the cyberpunk writers as they tried to explain the possible merge of machine control and the street punk′s attitude (Elias, 2009: 25).

Elias not only relates ′cyber with machines but he also connects how cyberpunk served the writers of the genre. In this regard, it would not be wrong to suggest that Elias

touches the field of literary because he is aware of the inevitable interaction among society, culture and literature. This relation becomes apparent when Elias begins to explain ′punk side of ′cyberpunk′. He associates the term with the 70′s punk music based on ″values" which stand for the other side of the city smart youngster (Elias, 2009: 27). In a way, he puts the emphasis on the controlling mechanisms of the society, which means that this population of ′smart youngster had the control of a kind of new born culture which turned out to be the cyberculture as a result of getting involved in technology as well as computer usage and advancements in technology in the following decades. ″Punk was missing permission to enter the establishment scheme – the fabulous world of social and technical representation, that is the full access for the cyberpunk." (Elias, 2009: 27). At this point, it seems that the discussion ends up with a correlation of representation with technology. Representation, a term which has come forth with Postmodernism, continues to be a notable term used for futuristic genres such as science fiction and cyberpunk. This is also an indication that the term will most probably be used in the future constantly as the humankind survives. In this sense, it could be suggested that cyberpunk carries most of the features brought along by Postmodernism because postmodern world is hungry for more knowledge, more technology, more science and more of many other things including biology, literary, criticism, psychology, medicine, mythology, archeology, history, space and discoveries. Likewise, cyberpunk deals with what is beyond man′s imagination such as high technology, science, biology, space, robotics, cyborgs, mutated organisms and artificial intelligence. Thus, cyberpunk as a sub-genre of science fiction is similar to postmodernist fiction in some aspects just as Cavallaro claims: ″Moreover, cyberpunk bears many points of contact with postmodernist fiction. Indeed, cyberpunk novels and films are often taught on courses on Postmodernism." (*Cavallaro, 2000:* 10). Brian McHale also supports this similarity, or in other words relation, between Postmodernist fiction and science fiction, in *Postmodernist Fictio*n: ″We can think of science fiction as postmodernism′s noncanonized or ″low art" double, its sister-genre in the same sense that the popular detective thriller is modernist fiction′s sister-genre." (McHale, 1987: 58). As a result, cyberpunk appears to be a sub-genre that cannot be examined alone, since it carries the features of science fiction and Postmodernist fiction, which consequently has Carnivalesque characteristics as well: ″Carnivalized literature, in other

words, is characterized by stylistic heteroglossia and recursive structure- features we are already familiar with in postmodernist fiction." (McHale,1987: 172).

Considering the meanings of ʹcyber and ʹpunk separately, on the other hand, the words lack of the power of ʹcyberpunk which turns out to be more in relation with both literature, science and technology as Cavallaro suggests:

> The texts cited in the preceding pages illustrate some of the ways in which the ʹcyber and the ʹpunk components of cyberpunk constantly interact to produce varying constellations of the relationship between the glossy world of high technology and the murky world of addiction and crime. What is arguably most distinctive about cyberpunk is that neither of these two elements ever gains priority over the other, the genreʹs effectiveness actually depending on their dynamic interplay (Cavallaro, 2000: 24).

As can be concluded from the quote, cyberpunk is not a genre that is only limited to technology or literature. It is also in close relation with the posthuman theory because everything on earth is somehow connected to each other just as a human being is a part of the nature, and man, technology and science unite in posthumanism. Braidotti highlights the significance of technology, and she suggests that it is an inevitable process of human life in "The Posthuman as Becoming-machine" part in *The Posthuman*:

> The relationship between the human and the technological other has shifted in the contemporary context, to reach unprecedented degrees of intimacy and intrusion. The posthuman predicament is such as to force a displacement of the lines of demarcation between structural differences, or ontological categories, for instance between the organic and the inorganic, the born and the manufactured, flesh and metal, electronic circuits and organic nervous systems (Braidotti, 2013: 89).

In addition to revealing the correlation of posthumanism and technology, Braidotti accepts that technology causes a transformation in almost every aspect of human life including human body. She also refers to the issue of ʹotherness that technology has brought about, which was mentioned in the flow of the study before. Apparently, cyberpunk has to do a lot with ʹotherness due to the mutations brought by technology, machines, artificial intelligence and their effects on human body. Considering the relation of cyberpunk with technology and culture, nobody could imagine how far the human race would go forward. Man first invented machines, then created factories to produce more of them, next he employed people to administrate the factories to make more profit and today he tries the ways of creating artificial intelligences to manage

everything on earth because he has already set his eye on the other planets to settle down. At this point, it might be a good time to remember Sartre′s ′project as a term used for human beings who project themselves into a future:

> What we mean to say is that man first exists; that is, that man primarily exists - that man is, before all else, something that projects itself into a future, and is conscious of doing so. Man is indeed a project that has a subjective existence, rather unlike that of a patch of moss, a spreading fungus, or a cauliflower. Prior to that projection of the self, nothing exists, not even in divine intelligence, and man shall attain existence only when he is what he projects himself to be - not what he would like to be. What we usually understand by "will" is a conscious decision that most of us take after we have made ourselves what we are (Sartre, 2007: 23).

Sartre puts the emphasis on ′will that he counts as a conscious decision, which indicates that whatever man produces becomes his own responsibility. Today, man has made himself numerous projects by taking the advantage of advanced technology including his own body, machines and artificial intelligences. Moreover, he has tried ways for altering his DNA and mutating his body in order to turn it into something more technological and more ready for space era. Cavallaro supports the relation between the living organisms and machines in terms of cybernetics in *Cyberpunk and Cyberculture*:

> Central to research in the field of cybernetics is the idea that, if the human body can be conceived of as a machine, it is also possible to design machines that simulate the human organism. This is effected by using as a working model the nervous apparatus, a graded system of control governed by the brain. A machine so designed is a cybernetic organism, a technological construct that replicates the human body on the basis of an understanding of the structural similarities between machines and living organisms (Cavallaro, 2000: 12).

It appears that Sartre has the right to use the term ′project for man because he has become such a being who is capable of playing with a living organism, which is also obvious from Cavallaro′s claim. Consequently, as more steps forward are taken to define cyberpunk genre, it gets more complicated due to its scope and terms related to it. It is known as a sub-genre of science fiction, and it may sound quite satisfactory. Nevertheless, it turns out to be more than that as the genre is dug into more. Terms associated with cyberpunk make it more sophisticated and deeper to understand or define as well. ′Cyborg′, for instance, could sound something quite familiar, but it is possible that there could be a few people in the society who can relate it with cyberpunk, or they may not know the exact definition of the term.

Considering the link between technology and cyberpunk, on the other hand, Cavallaro also draws attentions to the correlation of cyberpunk with the realm of urban culture that is under the influence of the realm of cybertechnology (Cavallaro, 2000: 24). In this regard, it must be pertinent to give an example to the cybertechnology reflected in *Altered Carbon*: “ 'I'm here. I'm back. You can't kill me just by wiping out my cortical stack.' ” (Morgan, 2002: 40). These words belong to Mr. Bancroft who is a Meth alive for hundreds of years. He is talking to Kovacs about the power of a cortical stack which keeps a human being′s consciousness inside. At present, downloading someone′s reason, in other words consciousness, into a kind of device seems impossible due to the lack of high technology; however, this might be possible and even an ordinary action in the future. Nevertheless, Braidotti argues that cyborgs contribute to a new formation in society, politics and culture: ″We can therefore safely start from the assumption that the cyborgs are the dominant social and cultural formations that are active throughout the social fabric, with many economic and political implications.” (Braidotti, 2013: 90). According to her ideas, it seems that technology, at present, has and will most probably have a strong effect on lives of people in the future by making it possible to embody anything on earth by means of cyber technology. Cyberpunk, therefore, displays this kind of potential future life scenario through fiction. Dani Cavallaro also focuses on the cyberpunk characters and their position in the society:

> Cyberpunk′s characters are people on the fringe of society: outsiders, misfits and psychopaths, struggling for survival on a garbage-strewn planet which, resorting to Rudy Rucker′s image, is always on the verge of dissolving into a quagmire of ′muddy dreams . . . just brown mud all night long (Cavallaro, 2000: 14).

In the light of these ideas, it can not be denied that cyberpunk is not only a kind of genre which belongs to literature or cinema, but it is also a style of life in the future life of human race because man is in a constant motion and transformation. As this perpetual motion and transformation continue, man will proceed more and more in science and technology, and consequently pave the way for a cyberpunk society in the future. Braidotti also touches the issue of transformation and its ethics: ″A posthuman notion of the enfleshed and extended, relational self keeps the techno-hype in check by a sustainable ethics of transformations.” (Braidotti, 2013: 90). Therefore, it is an undeniable fact that arguments on posthumanism cause crisis, and the debate appears to continue for a long time due to criticisms on social and cultural issues as well as

discussions on humanism and ethics. Although urban culture, technology and cyberpunk features appear to be on the same side in harmony, they still have paradoxes and clashes within. One of the paradox is ′crime (Cavallaro, 2000: 24) as Cavallaro mentions because people expect to have a more decent life with high technology; however, it might end up on the contrary. Thus, fiction becomes the mechanism which functions as a simulacrum to construct, de-construct and re-construct a setting for these people with expectations in order to face them with a fictional scenario full of countless futuristic possibilities and imaginations. Besides, it is probable that most people′s expectations are shaped by their experiences, genes, cultural codes, social norms, representations and the like, which later become illusions of the past at present. It is also obvious from Hutcheon′s discussion on the ideological nature of each representation of past and present when she claims that the clash of the possible discourses of narrative representation is an indication of postmodern use, and it abuses the convention which functions as something detoxifying the feeling of perfect connection between the natural and the cultural, the world and the text. Therefore, in *The Politics of Postmodernism*, she suggests that this leads people to realize the nature of each representation of the past or present (Hutcheon, 1991: 53). In this sense, it could be true to assert that man′s experience, narration, perception, representation and his understanding of past or present are closely related to each other as well as being in connection with fiction because fiction is where the lines of fact and fiction, past and present, present and future are blurred. Furthermore, Hutcheon puts forward that facts are events to which man has given meaning, and thus, it is possible that different historical approaches and different facts stem from the same occurrences (Hutcheon, 1991: 57). This is why Hutcheon touches these issues under ″Telling stories: fiction and history” title.

> In other words, we only have representations of the past from which to construct our narratives or explanations. In a very real sense, postmodernism reveals a desire to understand present culture as the product of previous representations. The representation of history becomes the history of representation (Hutcheon, 1991: 58).

As she continues discussing the correlation between reality and fiction, and past and present, Hutcheon aims at underlining the fact that the process of history-writing and fiction-writing have many features in common. Meanwhile, it must be kept in mind that present which is experienced at this very moment will become history in the future. A

scene from the novel about ′Songspire that reflects the past and present connection justifies the blurred lines between fact and fiction as well as past and present, which is also a fragment from the future. Kovacs and Mrs. Bancroft have a conversation about Songspire made of crumbling red stone in Chapter Three, and Kovacs asks her if the tree is alive or not. Mrs. Bancroft gives an interesting reply: ″No one knows.” (Morgan, 2002: 34). This could seem like a simple talk on a narrow stone tree brought from Mars which has been around since the Roman Empire was found. Yet, the tree stands for collective mythological, historical, cultural and social roots of human race who left the earth and spread through other galaxies in the past. Besides, her answer is interesting because her attitude seems to signal the loss of humanity and values that belonged to human beings in the past. It has been such a very long time since human race underwent high-tech transformations and mutated that no one knows whether man is really alive or has faced a real death. Or, man is in such an era that it is even a mystery if death is real. It is also ironic that there is a tree for over seven hundred years around the tennis court owned by Bancrofts who are alive more than 300 years and who like to keep it within their area. However, Kovacs does not like the tree: ″I could hardly miss it. A gnarled old monster taller than the house, casting shade over an area the size of a tennis court in itself.” (Morgan, 2002: 43). Perhaps, he does not like it because he associates the tree with Bancrofts. Throughout the novel, the technological transformation and adaptation process of human race is reflected through flash backs or stories told by the characters in addition to certain symbols standing for history and mythology like these tree examples. The blurred lines between the real and the imaginary as well as fact and fiction have been apparent in most of the scenes in different chapters of the novel, which is a feature of fiction. Figures like these trees and fragmented stories in the novel function as a bridge between the past and the future of human race. It renders a kind of simulacrum where human race, each time, re-constructs a new cycle surrounded with high technology, advanced science, artificial intelligence products, cyborgs and half-human projects that can renew their life by means of a cortical stack giving them another chance of life in another one′s dead body called as ′sleeve′. Or, it does not have to be somebody else′s sleeve if you are wealthy enough to have clones of your own body. In fact, it does not matter how man finds a sleeve or stays alive in terms of postmodernism because it is not man who is in the centre anymore. Even if he succeeds in staying alive more than 300 years in a sleeve integrated with a cortical stack, he is

still busy with life matters, extraterrestrial lives in addition to being involved in other beings other than himself. This is a proof of how man as ʹa thrown being or ʹa project on earth has become a part of the cosmos, united with it and melted in it, which constructs the main argument on posthumanism. Braidotti once again puts the emphasis on the place, time and collectivity of actions regarding the human condition within the scope of posthumanism: ″This book rests on the firm belief that we, early third millennium posthuman subjects in our multiple and differential locations, are perfectly capable of rising to the challenge of our times, provided we make it into a collective endeavour and joint project.” (Braidotti, 2013: 196). As can be concluded from her claim, posthumanism is a broad term that contains the current era, future prospects, technology, man as a united project and all his collective actions.

As a consequence, because posthumanism is already a sophisticated theory in itself and a broad term, it appears that it might be discussed for a long time in the future as well. Accordingly, it is a concept which has close relations with technology, science, artificial intelligence, cyborgs and human body. Therefore, it becomes impossible to differentiate it from cyberpunk which is also related to cyborgs, mutated human bodies, artificial intelligences and other high-tech inventions concerning human beings. Richard Kingsley Morgan provides his reader with a plot filled with cyberpunk features in *Altered Carbon* as well as displaying how it feels to lead a posthuman life. Thus, the analysis of the main characters in the novel provides a better understanding of the probable future life of human race in the space era including their physical, biological, psychological and cultural transformation as a result of advanced technology and the constant usage of artificial intelligence in almost every aspect of life. Therefore, the next section focuses on the identity problems of the characters in a cyberpunk society as a result of the transformations they have been through.

SECTION THREE

THE ANALYSIS OF IDENTITY PROBLEMS OF MAN IN A CYBERPUNK SOCIETY ARISING AS A RESULT OF TRANSFORMATIONS WITH REGARD TO THE PROMINENT CHARACTERS IN ALTERED CARBON BY RICHARD KINGSLEY MORGAN

The human race has dreamed of heaven and hell for millennia. Pleasure or pain unending, undiminished and uncurtailed by the strictures of life or death. Thanks to virtual formatting, these fantasies can now exist. All that is needed is an industrial-capacity power generator. We have indeed made hell — and heaven — on earth (Morgan, 2002: 285).

Man might not be the beginning of everything in the universe, but he could be considered as a sustaining power of every single being related to him including himself. As mentioned before throughout the study, human race has been through countless processes so far. Each process including discoveries, inventions, wars, famines, pandemics, uprises, revolutions, literary or philosophical movements as well as advancements in technology, science, medicine and industry and the like has contributed to his transformation in every single step. In this sense, the aim of this section is to analyse identity problems of certain characters due to the transformations they underwent in *Altered Carbon* by Richard Kingsley Morgan within the frame of cyberpunk genre. Considering the quote above, Richard Kingsley Morgan reflects man as a being that has constructed his own *heaven* and *hell* on earth. Besides, the *heaven* and *hell* of human race on earth could stand for simulacrum in Baudrillard′s terms. Moreover, with the improvements in technology, specifically in artificial intelligence (AI) technology, the differences between the human beings and machines have diminished at an alarming rate. Consequently, man has given up competing with the members of his own race. Instead, he has begun competing with the artificial intelligence which he created some decades ago. Man as an ′abandoned project in Sartre′s terms, has quickly become dependent on these artificial machines, which are the projects of the ′abandoned project′. At present, these artificial machines are called as technological products. However, they will most probably be called as artificial beings, in other words ′cyborgs in the future that may replace human beings in most of the fields of life. Generally, it is a concept attached to future due to literary fictions and the point where technology stands currently. However, Braidotti suggests that the

technological transformation has started and the human race have already been through it on his way to posthuman life:

> Human embodiment and subjectivity are currently undergoing a profound mutation. Like all people living in an age of transition, we are not always lucid or clear about where we are going, or even capable of explaining what exactly is happening to and around us. Some of these events strike us in awe and fear, while others startle us with delight. It is as if our current context kept on throwing open the doors of our collective perception, forcing us to hear the roar of cosmic energy that lies on the other side of silence and to stretch the measure of what has become possible (Braidotti, 2013: 196-197).

Braidotti, in fact, summarizes the posthuman process briefly, and she asserts that it is a collective process of perception as well as a process of mutation. This collective experience of a society is also supported by Sartre as stated in the first section of this study. Sartre also claims that man, as a project, is responsible for his actions to the others due to his will:

> I cannot set my own freedom as a goal without also setting the freedom of others as a goal. Consequently, when, operating on the level of complete authenticity, I have acknowledged that existence precedes essence, and that man is a free being who, under any circumstances, can only ever will his freedom, I have at the same time acknowledged that I must will the freedom of others (Sartre, 2007: 49).

He is strongly in defence of the idea that will of a human being shapes not only the freedom of an individual but also the freedom of others, which makes Sartre a supporter of collective processes human race have been through. Therefore, he believes that man is responsible to the others for his actions. Nevertheless, it is worth discussing the issue that a human being is connected to the others even though he is a free being on earth. He is a collective being no matter what happened in the past, happens at present and might happen in the future. So, in addition to the ideas of Plato, Sartre, Foucault, Braidotti and other writers, critics, or philosophers included in the study, Jung′s analysis in *Archetypes And The Collective Unconscious* and *Man And His Symbols* are of great importance and contribution to the process of identity analysis of the characters in *Altered Carbon* in this section.

Considering psychological issues, man is a social being, but he is also more than that and even beyond. In order to have a general idea about Jung′s collective theory, it is better to imagine the Earth like a spider web. The Earth man lives on is just like a spider web: when man spins a silk, the other spins another and connects it with the others. All the spiders including the dead ones, stand on the same web altogether for ages leading similar lives. Of course, this common life cycle also has common consequences which

could be identified with Carl Gustav Jung′s ″collective unconscious" theory. Jung was a prominent psychiatrist and psychoanalyst of the early twentieth century and the father of analytical psychology. He tried to find answers to the questions on what the psyche is, what it has to do with the body and the mind or how it functions and affects man in the past and at present. Jung divided the psyche into three groups: consciousness (The Ego), the personal unconscious and the collective unconscious. He attached importance on the personal unconscious and the collective unconscious and determined certain archetypes to unravel the meanings of the symbols and codes received from the unconscious part of the psyche. What if the psyche keeps the needed answers to existential questions? Then, it would become compulsory to go deeper into this heritable complex structure. Yet, it seems to be confusing to discover it as Jung asserts in *The Archetypes and The Collective Unconscious*:

> The collective unconscious is a part of the psyche which can be negatively distinguished from a personal unconscious by the fact that it does not, like the latter, owe its existence to personal experience and consequently is not a personal acquisition. While the personal unconscious is made up essentially of contents which have at one time been conscious but which have disappeared from consciousness through having been forgotten or repressed, the contents of the collective unconscious have never been in consciousness, and therefore have never been individually acquired, but owe their existence exclusively to heredity. Whereas the personal unconscious consists for the most part of complexes, the content of the collective unconscious is made up essentially of archetypes (Jung, 1968: 56).

According to Jung, collective unconscious is to the area where all common human experiences from the past and the present unite and are kept. Therefore, it is also the place where the universal common archetypes are found. However, they are not so easy to reach as they are kept within the subliminal borders of the psyche. Once someone is able to sneak into the subliminal part, he can be considered to get the key to the archetypes hidden in the collective unconscious as well. Archetypes mean so much to man because they hold the instincts, reactions, feelings, behaviours, and all other knowledge of all human kinds who have lived so far. Thus, Jung defines man as an empirical being who keeps archaic knowledge within:

> My thesis, then, is as follows: In addition to our immediate consciousness, which is of a thoroughly personal nature and which we believe to be the only empirical psyche (even if we tack on the personal unconscious as an appendix), there exists a second psychic system of a collective, universal, and impersonal nature which is identical in all individuals. This collective unconscious does not develop individually but is inherited. It consists of pre-existent forms, the archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents (Jung, 1968: 57).

Despite the objections raised by his contemporaries against his extraordinary claims upon human psyche, he brought on different point of views in terms of the functions and effects of conscious and unconscious in human life. His studies were considered as superficial because they were not based on a scientific foundation. However, they forgot something very critical: time. Science and technology are developing day by day and this rapid advancement can change any common accepted notion in time. Thus, it is essential to carry out the discussion on identity problems of man as an evolved being within the frame of technological and scientific progresses which have a close relation with cyberpunk and posthumanism.

This is a process to be followed in order to have an insight into how man has been influenced by mental, chemical, genetic and physical transformations, mutations or evolutions that human race has been through. Identity crisis arises as an inevitable outcome of the rapid changes in the society and culture due to the sophisticated high-technology in addition to capital system, blurred lines between the fact and fiction, representations leading the society, human-like artificial intelligences and cyborg-like humans, and all of these push man′s limits to get used to this cyberpunk atmosphere. There are countless versions of many things in this fictional world of cyber reality including reality, fiction, identity, body, cortical stacks (human consciousness), productions, cyborgs, machine-like humans, truths and lies and many other fictional constructions as well as manipulations. In *Cyberpunk 2.0 Fiction and Contemporary*, Elias explains this multiple posthuman condition in relation with identity: ″Reality, as identity, becomes multiple. It multiplies by the number of identities that can define ourselves. Only the urgency remains, or perhaps not, of that embarrassed choice among multiple realities and diverse identities.” (Elias, 2009: 8). It is a concept already reflected in the plot of *Altered Carbon* throughout Kovac′s adventure on another planet trying to find a murderer. During his journey of investigation, he comes across with various identities either in different sleeves or in the same. In fact, Kovacs starts a new journey inside though he has been very old – like 300 years old as a result of meeting multiple identities. Kovacs can be considered as a human-machine hybrid that has the ability to use neurochemical functions even in a new sleeve. The change of sleeve also causes identity conflict even though you are a military specialist trained for specific purposes, since getting used to a new sleeve takes time. Besides, seeing your own consciousness coordinating a stranger′s face and body in the mirror must not feel like

something usual. The odd feeling it gives, in other words ′otherness′, could lead to identity crisis as well. For instance, Kovacs expresses the different feelings in his new sleeve when a young woman thrusts a leaflet at him: ″The gesture was so abrupt that it tripped my sleeve's unsettled reflexes and I made a blocking motion before I got it under control.” (Morgan, 2002: 24). He can not embrace his sleeve all of a sudden. Or, maybe, it will be too hard to get used to it for a life time. It is no doubt that feeling as ′other in a body you have to breath should have some consequences like identity problems. Cavallaro touches on the cybernetic organism matter by relating it with identity in *Cyberpunk and Cyberculture*:

> The cyborg is the ultimate (at least to date) emblem of a hybrid subjectivity. A tangible body forged through the coupling of the biological and the mechanical (or the electronic, or both) the cybernetic organism is also a network of texts through which cultural identities and roles are negotiated (Cavallaro, 2000: 46).

Cavallaro seems to accept the presence of such a mechanical being in society, and he confirms that it is a cybernatic organism whose cultural identity is under negotiation. Consequently, there occurs a reality to accept at this point: Cyborgs can be considered as organisms who have identity and naturally psychological functions, which means they become members of the cyberculture, and they therefore can affect the others in the society. Cavallaro clarifies their position in the society while pointing out some features about them by analyzing their ideological, psychological and physiological attributes: ″(1) the cyborg is both a creature of myth and a creature of social reality; (2) the cyborg incarnates conflicting visions of power and powerlessness; (3) the cyborg embodies cultural fears and anxieties.” (Cavallaro, 2000: 45-46). Thus, cyborgs become a matter of myths and psychology as well as an issue concerning social and cultural affairs. In order to dig into the relation of these mythological and psychological agents with cyberpunk society and to figure out how much influence they have on human race, character analysis of Kovacs, Ortega and Bancrofts concerning identity crisis proceeds in the light of Carl Gustav Jung′s studies on myths, collective unconscious and symbols in addition to the theories and ideas on cyberpunk and posthumanism.

So far, posthumanism has been discussed in relation with technology and science; however, it should not be forgotten that man is not a being that is influenced by

merely the outer world. He has changes and transformations psychologically and mentally as well. Thus, he has become ′posthuman through either willing or inevitable transformations of any kind. However, it should not be assumed that transformation only leads to transhumanism. Transformation here means any kind of interference in the human body as well as any sort of change in his character, consciousness, soul or the society he lives in. Therefore, transformation and posthumanism are not the same concept within this frame. His body can be transformed just as Mary Shelley′s *Frankenstein* (1818). Frankenstein has been regarded as a monster for a long time, and he could still be thought to be so. Considering his body′s merge with technology, he is a cyborg outside. Yet, what about his inner world? He was created as a project by another thrown project on earth, yet he became an abandoned project left alone with no regard to his identity. This is an example of a cyborg fiction from the history which urges the reader to consider the point where technology has come at present. Consequently, man might be paving the way to his end or evolving into something more intelligent, more skillful, more powerful, better, yet possibly more dangerous. Accordingly, Lee discusses the evil or good part of human beings as either social beings or individuals in terms of genders, religion, philosophy, psychology and sociology in *The Transhumanism Handbook*. He opens a door to the emotions to push his reader to reconsider all these issues in relation with ′being human′. Because he thinks that feelings are important, he tries to open up a door to psychology:

> The emotions that we call all so human are of great value in feeling love and compassion, these characteristics are wonderful attributes—generosity, creativity, intelligence, and fearlessness. Some are not so great and cause unnecessary pain, anguish, distressing, and the indefensible sorrow of mental illness. The good and the bad together form the characteristics of what it means to be human (Lee, 2019: 59).

It is obvious that Lee somehow sheds light on the relation of the human evolution with religion, philosophy, psychology and sociology. He appears to claim that transhumanism is something which is supposed to be experienced for the sake of human race. His handling the issue of ′transhumanism brings in a different kind of point of view to the transformation of man. He does not approach the issue only in terms of science and technology. His perspective appears to be a combination of ideas regarding human existence, his nature, soul, mind and body as well as his actions suggested by Plato, Foucault and Sartre. Besides, Lee′s approach to the human actions and emotions

he mentions above is linked with Jung′s analysis on the ′collective unconscious associated with symbols and human archetypes when the society, characters, symbols and experiences in *Altered Carbon* are taken into consideration.

Man′s existence as a collective being causes transformation of all generations directly or indirectly because man leads a life in a society in which he can construct culture, politics, economy, capital system as well as putting science, technology, literature, philosophy and all other science fields into practice. However, it has not been an easy journey for man to come this far. First, he tried to figure out the nature, the universe and his ′self′. Then he was busy with industry and recently he has been involved in technology, the internet and artificial intelligence. Furthermore, he has begun to toy with his own body by experimenting clones, altering genes and trying other experiments on human body. In such a technologically advanced world, it becomes something ordinary to alter man′s body and transform it into something else. Dani Cavallaro is on the same side with the idea that technology has effects on human body:

> By removing machina ex dea cyberpunk takes to himself the power of (re)creation, to decide, to start the game – the chaos. He wants to restart history, though it is based in the organized dissension. Cyberpunk shows up in time when all the persisting media stimulation turns our body into a battlefield for technology; …. (Cavallaro, 2000: 24).

Besides, cyberpunk could sound as an odd term for most of the people although they watch films and read books about how a human body might turn into something else through technology. Even if people notice it or not, they are under the influence of representations spread by means of movies, books, magazines and media. Accordingly, Cavallaro suggests that the virtual interchangeability of human bodies and machines is a repeated topic in cyberpunk, and it is the nature of it to encounter representations of cyborgs (Cavallaro, 2000: 12). Indeed, this process is the key that opens the door through posthumanism because man is more than his ′self anymore. He is such a being that can create projects called as cyborgs, which are ′the other side of the technology despite being a part of the society ironically. This huge process is essential to discuss regarding the physical, psychological, social and cultural transformation of human race within the scope of postmodernism since the whole process causes certain changes in human identity as well. Thus, what cyberpunk and posthumanism have to do with

identity crisis is also related with cyborgs and AIs because they are the transform mechanisms of a man and his society that turn their condition into posthumanism just as N. Katherine Hayles disscuses upon making relations between the waves of cybernetics and construction of subjectivity in *How We Became Posthuman*:

> … Having traced these implications, we will then consider the impact of second-wave cybernetics on the entwined stories we have been following: the reification of information, the construction of the cyborg, and the transformation of the human into the posthuman (Hayles, 1999: 140).

In the light of these ideas, it is certain that man has made his life and his body more sophisticated while he tried to make everything easier by depending on technology at first. Perhaps, it was not enough for him to deal with human issues because he desired to push his limits to go beyond what had been visible to the eye until then. Human race managed to discover other planets in time and has been trying ways to set up a new life on a planet where there are signals of life at present. However, this postmodern living organism cannot tackle with his identity problems even from now despite his dreams of settling down somewhere in the space. How could such a being that already has identity problems manage to deal with his ʹother evolved self in the high-tech future? Braidotti focuses on the relation between the human and the technological other in addition to unusual evolution of technology and its unexpected side-effects. Accordingly, she has a conclusion as a result of the link between human and technology in *The Posthuman*:

> From the modernist fantasy of eroticizing the human-machine interaction, to the postmodernist dis-enchantment or at least ironical distance from the technological object, something fundamental shifted. A different political economy of affects came into action: a colder sensibility entered our system, paving the road to the posthumanism (Braidotti, 2013: 109).

With regard to this claim, it is obvious that human-machine relation has a lot to do with transformation of a society, and it is in a close relation with posthumanism. Braidotti also attaches importance to political economy which also leads the way through capitalism. Politics and the capital system also have a big role in shaping cultures, societies and lives of individuals, which is reflected in *Altered Carbon*:

> There's a sameness to streetlife. On every world I've ever been, the same underlying patterns play out, flaunt and vaunt, buy and sell, like some distilled essence of human behaviour seeping out from under whatever clanking political machine has been dropped on it from above. Bay City, Earth, most ancient of civilised worlds, had won itself no exemptions. From the massive insubstantial holofronts along the antique buildings to the street traders with their catalogue broadcast sets nestling on shoulders like clumsy mechanical hawks or outsize tumours, everyone was selling something (Morgan, 2002: 65).

This is the picture of Earth from the eyes of Kovacs who has been in different worlds. He, in a way, criticizes the political and capital style that is reflected on the streetlife. It appears that he finds this kind of life disgusting or irritating. Though he has been a part of this system as a cyborg breathing in someone else′s corpse, he does not seem to have interiorized the condition yet despite all those years alive. Yet, this point of view belongs to Kovacs′s. Bancroft might enjoy the scene of this cyberpunk society as an inhabitant of Earth and as one of the richest members of the society. As can be concluded, an action taken by an individual affects all the others regardless of time and era. Certainly, it is not only the actions taken by someone that influences cultures, societies and generations. To illustrate, someone ignited the wick in the past when he invented something new, and then some others improved it. Later, the others followed them until they have reached the current day. So the first one affected the others lives and eras willingly or unwillingly. Thus, it is also a combination of the issues including advances in technology and science, inventions, discoveries and anything that has contributed to the improvement of nations. However, apart from physical transformations, mental transitions, which are influenced by perception of all these collective actions, also lead to transformation on each individual and the next generations. As a result, it appears that identity transitions of man depend on many factors rather than one. Jung puts forth that perception of reality is related with unconscious, and each experience man has been through can be connected to countless agents in *Man And His Symbols*:

> There are, moreover, unconscious aspects of our perception of reality. The first is the fact that even when our senses react to real phenomena, sights, and sounds, they are somehow translated from the realm of reality into that of the mind. Within the mind they become psychic events, whose ultimate nature is unknowable (for the psyche can not know its own psychical substance). Thus every experience contains an indefinite number of unknown factors not to speak of the fact that every concrete object is always unknown in certain respects, because we can not know the ultimate nature of matter itself (Jung, 1964: 23).

In this sense, it would not be wrong to suggest that each transformation that causes evolution naturally invites in identity problems because there are many obscure details that affect perception of both an individual and the collective. Besides, representation as a postmodern term should be analysed together with perception because they affect each other. Perception is the key point here which should be addressed regarding the terms ′truth and ′illusion while representation is a factor that shapes nations and generations.

This is the point where perception influences representations as Linda Hutcheon explains how ideology is constructed by them in *The Politics of Postmodernism*:

> Our common-sense presuppositions about the ′real′ depend upon how that ′real′ is described, how it is put into discourse and interpreted. There is nothing natural about the ′real′ and there never was – even before the existence of mass media (Hutcheon, 1991: 33).

As it is clear, reality can change according to era, conditions and time. It could be an illusion that was believed to be truth once by an ancient civilization, but it might be the truth of today. As a result, it becomes obvious that perception influences the understanding of truth and blurs the line between the ′real′ and ′illusion′. Thus, it is significant to take science fiction and cyberpunk works into consideration in order to have an insight into how posthuman life might be in the future plots of fictions. In fact, cyberpunk novels and movies are a way of watching the future of man already on the big screen. Cyberpunk, therefore, functions as a magnifier of the blurred lines between fact and fiction, past, present and future, the distance between an individual and the society as well as being the magnifier of the manipulations in man′s perception, representations and all other things manipulating human beings on earth. However, it is also essential to remember that how to interpret representations, perceptions, illusions and facts is worth discussing.

In this context, Jung puts forth the idea that man is in interaction with his past and the present through collective unconscious because it is a product of common mental and physical experiences of the psyche including images, visions, dreams, symbols, codes and language. In the light of this knowledge, it seems that man is in the need of unearthing the hidden meanings of the messages transmitted by his unconscious. According to Jung, unconscious is a storage that keeps those common codes as well as the personal ones, and it is, therefore, important to interpret them so as to receive the messages from the past. He underlines the importance of interpretation of dreams as follows:

> The interpretation of dreams and symbols demands intelligence. It cannot be turned into a mechanical system and then crammed into unimaginative brains. It demands both an increasing knowledge of the dreamer′s individuality and an increasing self-awareness on the part of the interpreter. When we attempt to understand symbols, we are not only confronted with the symbol itself, but we are brought up against the wholeness of the symbol-producing individual. This includes a study of his cultural background, and in the process one fills in many gaps in one′s own education (Jung, 1964: 92).

However, the interpretation of the codes and symbols might be a confusing job and should be performed delicately considering the era, culture, society and any condition in which the individual lived or lives. If the interpretations mislead, the meaning becomes open to manipulations:

> If a man who wants to influence public opinion misuses symbols for this purpose, they will naturally impress the masses in so far as they are true symbols, but whether or not the mass unconscious will be emotionally gripped by them is something that cannot be calculated in advance, something that remains completely irrational. No music publisher, for instance, can tell in advance whether a song will become a hit or not, even though it may draw on popular images and melodies. No deliberate attempts to influence the unconscious have yet produced any significant results, and it seems that the mass unconscious preserves its autonomy just as much as the individual unconscious (Jung, 1964: 221).

In Jung′s *Man and is Symbols* book, M.-L. von Franz makes connections between the unconscious and the outer world in "The Social Aspect Of The Self" part while he makes connections between the unconscious and the outer world. He underlines that man is a social being, and he is influenced by the things or people surrounding him as well as influencing the others, which is also supported by Sartre′s existentialist theory regarding the ′responsibility′. In *The Republic*, Plato also has something to say on the issue:

> And whenever any one informs us that he has found a man who knows all the arts, and all things else that anybody knows, and every single thing with a higher degree of accuracy than any other man–whoever tells us this, I think that we can only imagine him to be a simple creature who is likely to have been deceived by some wizard or actor whom he met, and whom he thought all knowing, because he himself was unable to analyse the nature of knowledge and ignorance and imitation (Plato, 2008: 563).

As it is obvious, Plato′s emphasis is on the manipulation again as a result of the imitators of the imitation, which means manipulations of representations in the Modern and Postmodern Eras. Besides, this situation seems to continue during Posthuman Era because of the simulacrum man has been in. It is a result of alienation from the nature of everything. This is also a clear evidence that man has never changed in this sense. A scene in the book that Kovacs witnesses and the way he expresses it proves that man becomes alienated from the coldness and sorrow of death:

> It was not what you'd call refined biotech surgery. The mohican had chopped out a section of the corpse's spine to gain access to the base of the skull, and now he was digging around with the point of the knife, trying to locate the cortical stack. Kristin Ortega was holding the head steady in both hands (Morgan, 2002: 65).

The use of technology on human body and the artificial intelligence, which ends up with cyborgs reveals the emotional transformation of the human race. This expression of Kovacs brings into light how man has created clones of himself that can be called as ′other projects ′of the ′self′, and how he has alienated from his own being. This is one of the reasons why he has identity problems because he stays in between accepting his real identity as human and the other identity as a cyborg. Yet, it is not an easy decision to make while owning a human consciousness in someone else′s sleeve. The following quote about the process of coming back from the dead justifies this claim:

> *Don't worry, they'll store it.* It was a superbly double-edged piece of street wisdom. Bleak faith in the efficiency of the penal system, and a clue to the elusive state of mind required to steer you past the rocks of psychosis. Whatever you feel, whatever you're thinking, whatever you are when they store you, that's what you'll be when you come out. With states of high anxiety, that can be a problem. So you let go. Stick it in neutral. Disengage and float (Morgan, 2002: 14).

Kovacs gives details about how someone feels and how he should react after coming back from the dead. He expresses how this mutated being feels each time ′it comes back to life. He also expresses that the feeling of anxiety arises because you come back with the last feeling you had in the moment of death. It is not a real death, though. When the consciousness has the same feeling each time it comes back to life, it leads to anxiety which might be a problem. Experiencing something like this every time after getting into a new sleeve sounds weird and something unacceptable at present; however, it is reflected as an ordinary process in a cyberpunk society surrounded with high-technology. Nevertheless, there are some groups of people like Catholics in the society who do not accept having a cortical stack and opening their eyes in somebody else′s corpse after death. This causes another kind of identity problem regarding their position in the society just as Ortega states: ″There are people out there who need us a lot worse than Bancroft does. Real death victims who weren't lucky enough to have remote storage when their stacks were blown out. Catholics getting butchered because their killers know the victims will never come out of storage to put them away" (Morgan, 2002: 71). This is an obvious fact that people who deny undergoing technological transformations are the weakest link in the chain in a cyberpunk society because they are vulnerable and subject to be the victims of crimes. This is an issue Cavallaro puts forth in his book *Cyberpunk and Cyberculture*:

> In cyberpunk, space is often conceived of in immaterial terms as a product of the electronic mapping of abstract data. Yet its cities are emphatically material. The mounting waste of desolate urban sites, the pervasiveness of crime and disease, and the enduring fascination held by relics from bygone ages underscore the cybercity′s corporeal dimension (Cavallaro, 2000: 157).

As can be concluded, cyber cities become so material that it could be one of the reasons that causes man to alienate from his emotions and exceed his humanity limits. However, it is man himself again who has brought the humanity at such a point where he manipulates his identity and the identity of the society. Ultimately, man becomes his own manipulator with the things he has created and turned the tables on himself. While living with his basic instincts which made him feel his essence, he preferred them to the representations and illusions far from reality. Yet, ′reality or ′truth has become an issue open to discussion due to the Postmodern world′s both fragmented and continual interrogation cycle. This cycle has been created by man, though. Consequently, he becomes responsible for what he has done to himself and naturally to the others, which means he does not only affect his era, but he also affects the following nations through the injected symbols and codes into the universal common storage: collective unconscious.

As a result of transitions in the societies and cultures by way of representations, interpretations and manipulations of facts, the perception of reality has begun to change as well. Naturally, society and the individuals one by one, seem to be the leading mass to be affected due to these transitions. Herlander Elias summarizes the correlation of all these with cyberpunk in terms of the changes in society:

> Cyberpunk means, in its deepest sense, an aftermath, the whole set of effects, a power united by minorities and the rebelled underground layers of society. By understanding the past and previous social movements, cyberpunk in very bold fashion introduces itself the embodiment of the rhizomatic ″non-model”, in its expansion, a representation of the deleuzian ″rhizome” (Elias, 2009: 21).

As can be concluded, Elias combines various kinds of effects and reasons influencing a society or influenced by a society to suggest a general view of how deep is cyberpunk and how it functions regarding the individuals, societies and cultures on earth. In this sense, cyberpunk turns out to be a sophisticated genre which consists of different sorts of combinations including blurred lines of time and space, representations, illusions, manipulations, fact and fiction confusions, psychological improvements, high

technology in addition to advancements in science, biology, medicine, gene engineering, chemistry and other fields in relation with posthumanism.

Perhaps, the matter is more than altering the genes and body of man regarding the transformations because evolution does not come into existence all at once or in an epoch and only in one area. Thus, it is a matter of historical, mythological, social, cultural, psychological, philosophical, physical, political, technological, scientific and related to all other sciences concerning human beings and the nature. Perhaps, man falters due to being removed out of the centre as a result of the posthuman debates. Or, another reason for his identity crisis could stem from having problems with being adapted to or being disturbed by the transformation of his body into a cyborg by means of using high technology and artificial intelligence. What is more important could be the fact that his human identity turns out to be something else he can not name since being a posthuman also means getting lost in confusions and questions of a vague world, in other words a simulacrum as well as accepting the idea of becoming a part of the world he is sharing with others. Braidotti sheds light on the issue with a posthuman approach:

> Becoming posthuman consequently is a process of redefining one′s sense of attachment and connection to a shared world, a territorial space: urban, social, psychic, ecological, planetary as it may be. It expresses multiple ecologies of belonging, while it enacts the transformation of one′s sensorial and perceptual co-ordinates, in order to acknowledge the collective nature and outward-bound direction of what we still call the self (Braidotti, 2013: 193).

In the light of these ideas, it appears that man has set off a journey that urged him to get out of the centre where he has been placed by *The Vitruvian Man*. Instead, he is now expected to continue his journey as a being integrated with all the other things surrounding him even if it means to walk hand in hand with cyborgs regarding a cyberpunk society.

As mentioned in the study before, human race has always been in motion and transformation as a consequence of his actions throughout the history. He has undergone transformations through significant events in history, experiences changing his attitude to culture, society, religion and art in addition to improvements in technology and science. In the light of these ideas, science fiction becomes the written, verbal, imaginary and visual means that transfer these experiences from one generation to another. Its plots and fictive stories reflect the future as well as the past of the human race just as a movie is reflected on the screen of the cinema through a projector. In order to push the reader to envision the plot, the characters, the events, the time and the place

of the fiction, writers construct stories concerning physical, chemical, genetic or psychological transformation of human beings, mutation, cyborgs, transhumanism, posthumanism, artificial intelligence and other technological or scientific evolution of human race. Perhaps, the reason of the chaos roots in such transitions considering Newton Lee′s statement about human evolution in line with the transhumansim: ″Transhumanism is about improving the human condition, which means the distinct characteristics of being human and human existence, including survival and evolution human nature" (Lee, 2019: 59). Lee keeps on explaining how this evolution has penetrated into human life and what the human condition means within this scope. According to him, it means human nature and society as well as the style of life they lead. Besides, he claims that all these have to do with being human, human existence, survival and evolution. However, there is also another issue to be discussed concerning the relation of transhumanism with posthumanism: They are not on the same side. Though trans-humanism opened the way to machine-human interaction or union in order to create a perfect being, posthumanism does not support this human centered idea. It is an undeniable fact that posthumanism involves technology, robotics, cyborgs, artificial intelligence and other technological and scientific progress that pave the way for mutation of man, but it does not aim at creating a perfect being. Posthumanism is a broad term including various theories related to human, human sciences and philosophies just as Braidotti asserts:

> Far from being the nth variation in a sequence of prefixes that may appear both endless and somehow arbitrary, the posthuman condition introduces a qualitative shift in our thinking about what exactly is the basic unit of common reference for our species, our polity and our relationship to the other inhabitants of this planet. This issue raises serious questions as to the very structures of our shared identity – as humans – amidst the complexity of contemporary science, politics and international relations. Discourses and representations of the non-human, the inhuman, the anti-human, the inhumane and the posthuman proliferate and overlap in our globalized, technologically mediated societies (Braidotti, 2013: 1-2).

While Braidotti tries to build up a framework for the theory, she cannot restrict it within strict boundaries due to its broad scope. On the other hand, considering the difference between posthumanism and transhumanism other debates appear when the term′s emergence and its usage are discussed in *Post- and Transhumanism*:

> Whereas there is evidently a significant amount of disagreement about the origins of posthumanism, most analysis locates its origin in a different context than transhumanism. Posthumanism is associated with postmodern and continental philosophy, science and technology studies, cultural studies, literary theory and criticism, poststructuralism, feminism, critical theory and postcolonial studies. In these contexts

″posthumanism” serves as an umbrella term for ideas that explain, promote or deal with the crisis of humanism (Ranisch and Sorgner, 2014: 14).

Transhumanism is distinguished from posthumanism even if Ranisch and Sorgner do not give an accurate definition of ′posthumanism just as other theorists and critics cannot like Braidotti. Yet, they admit that it is in a close relationship with many fields of study including philosophy, science and technology, cultural studies, literary theory and criticism, poststructuralism, feminism, critical theory and postcolonial studies. The fields do not seem to be limited with only these when other study areas such as anthropology, sociology and linguistics are considered. Hayles brings into a similar approach to the emergence of this new born theory when she tries to explain the scope of her argument and why she chose such a title for her book:

Perhaps it will now be clear that I mean my title, *How We Became Posthuman*, to connote multiple ironies, which do not prevent it from also being taken seriously. Taken straight, this title points to models of subjectivity sufficiently different from the liberal subject that if one assigns the term "human" to this subject, it makes sense to call the successor "posthuman." Some of the historical processes leading to this transformation are documented here, and in this sense the book makes good on its title. Yet my argument will repeatedly demonstrate that these changes were never complete transformations or sharp breaks; without exception, they reinscribed traditional ideas and assumptions even as they articulated something new (Hayles, 1999: 6).

As it is clear from what Hayley suggests, the term ′posthuman has not been made up of complete transformations or it did not emerge as a result of sharp breaks, but it is somehow something ′new′. This definition-like explanation associates with just the nature of postmodernism. It is definition-like because posthumanism is not an easy theme to define all at once. Therefore, it is important to keep in mind that identity problems of man in a cyberpunk society stemming from transformation does not mean that the discussion centers on trans-humanism due to the term ′transformation′. Yet, the identity analysis rather includes effects of high technology use on human body, cyborgs and artificial intelligences on an individual and a cyberpunk society, and posthumanism sheds light on their relation with everything in the universe relevant to ′human as an interrelated being. A good example to this ′interrelated being would be Ortega′s speech about Meths:

You live that long, things start happening to you. You get too impressed with yourself. Ends up, you think you're God. Suddenly the little people, thirty, maybe forty years old, well they don't really matter any more. You've seen whole societies rise and fall, and you start to feel you're standing outside it all, and none of it really matters to you. And maybe you'll start snuffing those little people, just like picking daisies, if they get under your feet (Morgan, 2002: 70).

In fact, Ortega summarizes the future experiences of human race with this speech. In this sense, past, present and future correlation come into being in terms of fiction. Meths can be considered as interrelated beings since they have seen many nations and cultures during all those years they have been alive. Thus, they function like a bridge between the past and the future just like a thousand year-old vampire. Life of a Meth reveals that there is not a concept of ′time when you accept transformation and benefit from the outcomes of high technology like artificial intelligence. This challenge against time which means immortality also results in identity crisis because man has difficulty in adapting to the idea of how to hold on his past while leading a high-tech life in a remote future as a much more different being than he used to be, especially when regarding the long life of someone such as Meths in *Altered Carbon*. It is no doubt that this is a challenge because everything man thinks that he left in the past might catch him in an unexpected time and cause him to question where he stands in the time line of human history just as stated in the novel:

> These people wouldn't recognise their loved ones in their new sleeves; recognition would be left to the home-comers, and for those who awaited them the anticipation of reunion would be tempered with a cool dread at what face and body they might have to learn to love. Or maybe they were a couple of generations down the line, waiting for relatives who were no more to them now than a vague childhood memory or a family legend (Morgan, 2002: 21).

This expression of Kovacs while witnessing a view outside displays the human life in a cyberpunk society. He names the process as ′scattering of humanity in which the human race has been trapped: ″Nothing else moved. Marooned in the glow on benches of old wood, a scattering of humanity waited in silence for friends or family to ride in from their altered carbon exiles" (Morgan, 2002: 21). What does he mean by exile and scattering humanity? Is not a man free being in Sartre′s terms? Kovacs obviously draws a picture of the society which has transformed a human body through altered carbon, so it is better to focus on ′carbon before clarifying what Kovacs means by exile and scattering humanity. Hayles puts her argument about the construction of the cyborgs with a brief explanation:

> Central to the construction of the cyborg are informational pathways connecting the organic body to its prosthetic extensions. This presumes a conception of information as a (disembodied) entity that can flow between carbon-based organic components and silicon-based electronic components to make protein and silicon operate as a Single system. When information loses its body, equating humans and computers is

especially easy, for the materiality in which the thinking mind is instantiated appears incidental to its essential nature (Hayles, 1999: 2).

These chemical, biological and technological interferences in human body that Hayles mentions are reflected most of the time throughout the novel. The consciousness of a man is loaded into a cortical stack if he has money and permission from the government. Then, he can come back from the dead when his cortical stack is located into a new sleeve. Or, he can have clones of himself if he is wealthy enough. It seems that simple indeed. Kovacs describes the atmosphere inside when he wants to see the clone rooms:

It got pretty dull after that. PsychaSec, like most d.h.f. depots, wasn't much more than a gigantic set of air-conditioned warehouse shelves. We tramped through basement rooms cooled to the 7 to 11 degrees Celsius recommended by the makers of altered carbon, peered at racks of the big thirty-centimetre expanded format discs and admired the retrieval robots that ran on wide-gauge rails along the storage walls (Morgan, 2002: 79-80).

Regarding Kovacs′s details he gives about the clone rooms and how carbon is altered, there is a strong emphasis on the chemical and technological transitions on the human body. However, it is not just about the interferences outside or inside the body. Getting used to a new body, called as as sleeve in the novel, is not an easy process which brings man face to face with his existence as half-human and half-cyborg. Looking at someone else′s body and face in the mirror could lead to a serious trauma even if man accepts it or not. He might get used to this mental transition process in time, but this does not mean that he could overcome its results. It is obvious from Kovacs′s observation on his new sleeve:

In the shower I whistled away my disquiet tunelessly and ran soap and hands over the new body. My sleeve was in his early forties, Protectorate standard, with a swimmer's build and what felt like some military custom carved onto his nervous system. Neurachemical upgrade, most likely. I'd had it myself, once. There was a tightness in the lungs that suggested a nicotine habit and some gorgeous scarring on the forearm, but apart from that I couldn't find anything worth complaining about (Morgan, 2002: 17).

Having no idea about which side to belong must cause real confusions for a human being, which results in leakages in his identity. Besides, it is not Kovacs who decides on his sleeve. Regarding the freedom of choice, it does not seem that man is a free being in such a punk world, though he considers himself a free being due his limitlessness. What about the correlation of the physical transformation with consciousness? What about the

emotions and reactions of a human when he is in a new sleeve? Having a new sleeve means getting into a new chemical world, and in this world consciousness is confused while getting used to its new body. Accordingly, identity problems show up due to this physical transformation. Kovacs, for example, expresses how mind functions when it encounters with stress in the novel:

> The mind does interesting things under extreme stress. Hallucination, displacement, retreat. Here in the Corps, you will learn to use them all, not as blind reactions to adversity, but as moves in a game (Morgan, 2002: 149).

Kovacs gives details from his psychodynamics/integrity training in the Corps in order to reveal that it is possible to manage your reactions when you have training. It might be a hard way, but it is not impossible. Thus, it could be concluded that human emotions, behaviours and reactions are also transformed when the body experiences mutation, which means the psyche still functions even if it is under a chemical or a digital attack. This is a clear proof that cyborgs are still emotionally influenced by the external events or actions. Yet, how is this possible? Perhaps, the answer is hidden within collective unconscious. Jung enriches these ideas by bringing physical and psychological agents together when he suggests that symbols of the self come into existence in the depths of the body, and they are interrelated with materiality and the formation of perceiving consciousness in *The Archetypes And The Collective Unconscious*.

> The deeper ″layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. ″Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body′s materiality, i.e., in chemical substances. The body′s carbon is simply carbon. Hence ″at bottom" the psyche is simply ″world." (Jung, 1968: 168).

As can be understood, carbon is not a simple substance to be underestimated because it is always at issue when the human body is altered physically or mentally. So, in the light of these ideas, it is time to relate all these processes and ideas to Kovacs′s thought upon ′scattering of humanity and ′altered carbon exiles′. Perhaps, he wants to underline the last bits of humanity left untouched in the future, or he could mean human beings who are dispersed around in the universe. Or maybe, he draws attentions to the broken identities of individuals and the societies on purpose. Human race might be in an exile as a result of transformations he has caused even if he seems to be free, in other words

′limitless in everything including immortality. But, what about his memories, family, friends and all those emotional moments he left behind in the past? A cyborg or a Meth can regard himself as a challenger against time which makes him an interrelated being; however, there remains a question in minds about his identity and the soul. Linda Hutcheon who supports the blurred lines of the past and present within postmodern frame claims that human beings reconstruct the past through representations. She does not deny the contribution of the ′conscious′; moreover, she highlights how effective is the human mind in producing representations:

> Postmodern representation is self-consciously all of these – image, narrative, product of ideology. It is a truism of sociology and cultural studies today to say that life in the postmodern world is utterly mediated through representations and that our age of satellites and computers has gone well beyond Benjamin′s ′Age of Mechanical Reproduction ′and its particular philosophical and artistic consequences and moved into a state of crisis in representation (Hutcheon, 1991: 31).

So, in Hutcheon′s terms, ′de-naturalizing the natural helps the *Altered Carbon* reader understand how man has become a posthuman and how this new project is ′interrelated with everything around him. He mentally stays alive by de-naturalizing each experience, transition, evolution or anything he could name as ′change throughout his existence. If he could not succeed in this, he would be vulnerable and might give up on living because of being incapable of handling cyber transformations. In this regard, it would not be wrong to suggest that the blurred lines between the past, the present and the future are common issues brought about by the debates on postmodernism, and thus postmodernism has a big role in accelerating the debates on posthumanism because postmodern thought triggered man to discuss everything surrounding him in the cosmos. In *The Posthuman*, Braidotti holds the similar idea that ″It is a historical fact that the great emancipatory movements of postmodernity are driven and fuelled by the resurgent 'others'…" (Braidotti, 2013: 37) as mentioned in the former sections. Perhaps, it is due to the postmodern debates that man has begun to try finding new ways to discover his existence, place in the universe and opened the way for a deeper discussion by putting forth posthuman arguments, which has questions his position in the centre. Man has begun to question his freedom again with postmodernism, and maybe posthumanism is the key for his real freedom. Removing himself out of the centre and accepting the fact that he is somehow connected to everything in the universe could be his real freedom, though this is not an easy experience to embrace in the future

considering cyborgs as ′the other self of man all around. What is more, this fact is a product of man′s own illusion in his simulacrum, and it is the fact he has to accept. It could be very close or too far; however, it is obvious that this simulacrum pushes man to uncover more each time. If man gives up on discovering new things, constructing, de-constructing and re-constructing, he stops his transformation cycle. Consequently, the simulacrum, man is dependent on, has some effects on him in return because man and the simulacrum have become united like an organism acting together. If one of the units of this organism stops functioning, it might fall down. Accordingly, the organism metaphor could stand for a physical, mental, biological, cultural, social or psychological unit of the ′being because transition of man should not be expected only as a result of psychological experiences in such a surprising technology age. Hayles in *How We Became Posthuman* also claims that man needs transformations to move on:

> Mutation is crucial because it names the bifurcation point at which the interplay between pattern and randomness causes the system to evolve in a new direction. It reveals the productive potential of randomness that is also recognized within information theory when uncertainty is seen as both antagonistic and intrinsic to information (Hayles, 1999: 33).

This is an obvious evidence of what the advancement of technology has done to man′s life and how it has changed man′s life by sneaking in it. Technology was the slave of man once upon a time, but now it has brought man to its knee. In this regard, Ortega draws such a character who criticizes the system all the time as well as being a victim of the system who has to go through it. Indeed, it appears that, with her expressions, she is a representative of the victims that are not able to embrace what cyber reality has brought into their lives, and who feel like slaves of the high-techno capital system. ′Sleeve cannot be a coincidence when Morgan′s choice upon the word is questioned. The word sleeve and slave resemble to each other in many aspects. Cyber-slaves get into their sleeves in order to have a chance of living again. Depending on the conditions, they can re-sleeve again and again. As a result, they contribute to this capital cycle as long as they can afford. They can buy themselves a new life as well as a new well-kept corpse which is actually man′s new ′slavery sheath′. This is the disguise of the cyberpunk capital system: Have a sleeve and live longer, but become a slave! The things man regards as luck might not bring him luck sometimes, which is reflected

when Sullivan calls Kovacs as a luck man. Yet, Kovacs expresses the situation so paradoxically that it is hard to believe in his luck:

> *You're a lucky man, Kovacs*. Sure. A hundred and eighty light years from home, wearing another man's body on a six-week rental agreement. Freighted in to do a job that the local police wouldn't touch with a riot prod. Fail and go back into storage. I felt so lucky I could have burst into song as I walked out the door (Morgan, 2002: 20).

Even if Kovacs has been brought from another world, he could not escape from being a slave in a rented sleeve. How long he will be alive has also been determined by the renter who paid for his limited minutes alive. The interesting thing here is, man is willing to be the slave and a project. This is an irony and a paradox in itself which also leads to identity crisis due to the blurred lines brought about as a result of technological, scientific, chemical, biological, psychological, social, cultural, political and historical transformations as well as the changes brought by all other sciences related to human beings. Now, it is post-human′s turn to figure out how to become a post-human and how to handle it with all these in mind considering a life filled with high-technology, artificial intelligences and cyborgs.

Apart from contributing to the capital system, this new kind of adapted human being, in other words ′cyborg′, becomes a project of his own that worships living forever. The wheel of slavery cycle is the man himself who has made himself ′a project and who is also responsible for what he has done just as Sartre claims:

> Thus, the first effect of existentialism is to make every man conscious of what he is, and to make every man solely responsible for his own existence. And when we say that man is responsible for himself, we do not mean that he is responsible only for his own individuality, but that he is responsible for all men (Sartre, 2007: 23-24).

Sartre actually tries to explain what subjectivity is and what the freedom of the individual is. According to him, man′s freedom lies within what he chooses to be, which has effects on the others either directly or indirectly. At the end of the day, man comes to such a point that he does not only transform himself, but he also transforms others. Accordingly, it means that when he manipulates himself, he manipulates the others, which is a collective action and which makes him a collective being. Ultimately, it appears that man manipulates himself in his simulacrum all the time, which ends up with damaging his own soul as well as others′. Perhaps, this vicious cycle is the reason

for fragmentations in the souls of individuals, and it consequently ends up with broken identities.

On the other hand, it should be kept in mind that each blurred line comes with a new manipulation and representation cycle at the end of the day because this is the vicious cycle of simulacrum. As human kind has got civilized in time and especially with the advancements in technology, science and the internet, he has become more alienated to himself and his basic instincts. Besides, he has de-naturalized everything around him, including his memories, emotional moments in the past, family, friends and even his own life. Man has de-naturalized what was natural in the past. He has created new norms, representations, perceptions, inventions, projects and new of everything around him and become adapted to them as an abandoned project just as Sartre names, which also reflects the rejection of God in *Altered Carbon* regarding the Catholic minority in this cyberpunk society. Catholics reject having cortical stacks and coming back from the dead in a new sleeve, and in return the ′punk cyber society rejects them, which means rejection of God at the same time. This clash between the radical ideology and the high-tech future-era cyber ideology is another reason for man to experience identity crisis. Thus, regarding all these physical, social, cultural, mental and religious transitions, it could be claimed that the distance from the old daily life occupations, losing emotions and moving away from God have led him to move away from his primitive instincts and even caused him to forget how to manage them. Furthermore, with the twenty-first century improvements in technology and science, postmodern people have been introduced to artificial intelligence and have begun to live with artificial intelligence devices at an alarming rate. In *Cyberspace/ Cyberbodies/ Cyberpunk*, Mike Featherstone and Rogger Burrows have a brief explanation on the new human condition as a result of high technology use on human body and how the process influences man′s point of view:

> The new technological environments of virtual reality and cyberspace confuse the boundaries between internal and external worlds, creating the illusion that internal and external realities are one and the same. Artificial reality is designed and ordered in conformity with the dictates of pleasure and desire. To interact with it entails suspension of the real and physical self, or its substitution by a disembodied, virtual surrogate or clone. Under these conditions of existence, it appears as if there are no limits to what can be imagined and acted out (Featherstone and Burrows, 1995: 144).

As it can be concluded, man is stuck in countless issues concerning him, and he is confused as a result of moving away from his untouched humanity. As these devices

have become an indispensable part of their lives, human beings have come to alienate themselves from their ′essence more, which has turned them out to be ′a matter of project that has created artificial intelligence. This condition in which man is dependent on technology, artificial intelligence and cyborgs could cause him freedom problems as well. Man thinks that he is a free being. This is partly true; however, he is a dependent free being in his simulacrum. Even though he may not realize it, this dependence makes him a slave of the cycle that he can not escape from. As a result of being exposed to such a mechanical environment, he could have the feeling of missing old days to which he attached his emotions. Like happiness, fear is a humane emotion, but it is lost due to his immortal condition provided with a cortical stack and a sleeve co-operation just as it is stated in the introduction part of the novel: ″Takeshi Kovacs has forgotten what is to fear death" (Morgan, 2002: 6). This situation is not valid just for Kovacs, and it includes all ′beings in the cyberpunk society who has the era′s pandemic: ′loss of feelings′. This disconnection to the emotions results in broken identities because emotions are thought to be not only individual but also collective. Man could have a broken identity when he loses his connection with his past, memories, codes, representations and perceptions come innate, shaped with personal experience and unearthed through common symbols existing in the collective unconscious. Accordingly, Jung associates this disconnection with man′s soul, and explains that if this connection is damaged, he faces with ′loss of soul in *Man And His Symbols*:

> There are two reasons why man loses contact with the regulating center of his soul. One of them is that some single instinctive drive or emotional image can carry him into a one-sidedness that makes him lose his balance. This also happens to animals; for example, a sexually excited stag will completely forget hunger and security. This one-sidedness and consequent loss of balance are much dreaded by primitives, who call it ″loss of soul." Another threat to the inner balance comes from excessive daydreaming, which in a secret way usually circles around particular complexes. In fact, daydreams arise just because they connect a man with his complexes; at the same time they threaten the concentration and continuity of his consciousness (Jung, 1964: 212-213).

He correlates the second obstacle with over-consolidation of ego-consciousness which may result in blockage of the reception of impulses and messages coming from the center. (Jung, 1964: 213). This is a serious risk man has taken in his cyberpunk era. This disconnection could also harm his process of becoming a posthuman which holds the view that everything is connected with each other in the universe, and man is a part of everything surrounding him.

Indeed, it is ironic to suggest that man is moving towards somewhere he does not know because this ′somewhere is, at most, somewhere in his simulacrum, which means there is nowhere he could go other than his simulacrum. This appears to be in close relation with ′the price of progress just as Ortega emphasizes in Chapter VI: ″Getting easier all the time. Technology the way it is now, a state-of-the-art re-sleeving processor fits into a bathroom. Pretty soon it's going to be an elevator. Then a suitcase.”, and she adds: ″Price of progress” (Morgan, 2002: 66). So, this ′price should be examined in order to understand more about the advanced technology of the future. Such a remote progress must have a price indeed. The price, most probably, includes broken identities, lost souls, damaged relationships, broken memories, vampire-like half-machine humans, human-like AIs and clever cyborgs without mercy and reason, monstrous capital system depending on sleeves, cortical stacks and clones, as well as offering an inevitable transformation cycle due to the technology in progress. Whether it is a price or a gift, simulacrum has a return as a result of every action of man. In terms of capitalism, for example, man is always in production and re-production due to the necessity of getting money and requirements of the outer world. Whatever the reason is, he has both affected centuries and been influenced by his own actions in return. Especially beginning from The Industrial Revolution, man has never stopped his cycle depending on capitalism until today. Baudrillard calls the proliferation process of machines as ′revenge′:

> The revenge of the simulacrum that feeds the myth of the sorcerer's apprentice doesn't happen with the automaton. It is, on the other hand, the very law of the second type; and from that law proceeds still the hegemony of the robot, of the machine, and of dead work over living labor. This hegemony is necessary for the cycle of production and reproduction. It is with this reversal that we leave behind the counterfeit to enter (re)production. We leave natural law and the play of its forms to enter the realm of the mercantile law of value and its calculations of force (Baudrillard, 1983: 28).

Baudrillard points out that man is in such a technological and artificial cycle that he cannot get rid of, which he rather has become dependent on to continue his re-constructions. Moreover, it seems that artificial intelligence is expected to supersede human labor in the future just as it is justified in *Altered Carbon*: ″Yeah, Harlan's World was settled by a Japanese keiretsu using East European labour. It was a long time ago, and I wasn't around.' ” (Morgan, 2002: 52). Kovacs clearly remarks that settling a new world is an outcome of capitalism resting upon labour. However, this appears to be the

success of man, not a revenge in Baudrillard′s terms. What is the revenge of the simulacrum? The answer comes from Kovacs again when he replies to Mrs. Bancroft: ″You probably don′t know much about what your ancestors were doing three centuries ago either" (Morgan, 2002: 52). Though it does not appear so at first, this is a harsh revenge that simulacrum gets from man. Once again, it is a proof that man is disconnected to his past, and this broken link of the cycle causes troubles both in man′s own identity and collective identity. Jung sheds light on how precious it is to get knowledge from the past:

> The more archaic and ″deeper," that is the more physiological, the symbol is, the more collective and universal, the more ″material" it is. The more abstract, differentiated, and specific it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation (Jung 1968: 168).

Consequently, it might be asserted that man has disrupted his uniqueness and nature by interfering in his body by means of technology, science and chemicals, which has led him to face with loss of his identity. He partly experiences such a trouble as a result of his disconnection with his past. The fact that digitalization has effects on this disconnection with the past or memories is successfully highlighted by Morgan through Kovacs′s point of view:

> Digital Human Storage hasn′t made interrogation obsolescent, it′s just brought back the basics. A digitised mind is only a snapshot. You don′t capture individual thoughts any more than a satellite image captures an individual life. A psychosurgeon can pick out major traumas on an Ellis modeş, and make a few basic guesses about what needs to be done, but in the end she′s still going to have to generate a virtual environment in which to counsel her patient, and go in there and do it. Interrogators, whose requirements are so much more specific, have an even worse time. (Morgan, 2002: 149)

It could not be put forward more clearly than this when it comes to the interrelation of technology and its effects on man. Therefore, regarding the novel, man faces with loss of identity due to the returning of the high-tech era he has been in. Besides, he tries to tackle with the issues that posthumanism has brought into his life because posthumanism has a positive approach to the idea of artificial intelligence, and it embraces the fact that an AI can replace a human being′s intelligence. Hayles sheds light on the issue while she states why she aims at writing *How We Became Posthuman*:

> The purpose of this book has been to chronicle the journeys that have made this realization possible. If the three stories told here-how information lost its body, how the cyborg was constructed in the postwar years as technological artifact and cultural icon, and how the human became the posthuman-have at times seemed to present the posthuman as a transformation to be feared and abhorred rather than welcomed and embraced, that reaction has everything to do with how the posthuman is constructed and understood (Hayles, 1999: 291).

As can be concluded, approaches of posthumanism might frighten people due its broad borders and challenging claims. Thus, there are disputes on the theory including the discussions about the human body, the position of a human in the chain of universe and the interrelation of a human being with the other beings including his body. Considering, man′s effort in not becoming a monster gains more meaning regarding his position in front of the others. An AI might replace a human intelligence but which of them would be more dangerous? Which would give more harm to the others surrounding them? Morgan implicitly underlines the fact that a human being could be regarded as one of the most dangerous beings when Kovacs recalls his memories about his training in the Envoy Corps:

> ′A weapon is a tool, ′she repeated, a little breathlessly. ′A tool for killing and destroying. And there will be times when, as an Envoy, you must kill and destroy. Then you will choose and equip yourself with the tools that you need. But remember the weakness of weapons. They are an extension – *you* are the killer and destroyer. You are whole, with or without them. (Morgan, 2002: 134)

Virginia Viduara clearly states that man does not need a weapon to damage others. He is strong enough to give adequate harm alone. It is not the only scene from the novel that puts forth how a mutated person can give harm. Kovacs describes Kadmin as an evil soul that showed up as a result of technological transformation: ″Kadmin had freed himself from conventional perceptions of the physical. In an earlier age, he would have been a shaman; here, the centuries of technology had made him more. An electronic demon, a malignant spirit that dwelled in altered carbon and emerged only to possess flesh and wreak havoc. He would have made a fine Envoy" (Morgan, 2002: 196). With this statement, Kovacs also accepts that he is more than a human and something else because he thinks that Kadmin would be a fine Envoy. In a way, Kovacs does not refuse that he is a product of this digital world. Consequently, it seems that becoming a monster is not a joke regarding the high-tech mutation of man. It could be claimed that he might be more dangerous than an AI, and he is well aware of his power. In fact, this

is one of the reasons why he fights again becoming a monster. Unfortunately, his challenge for keeping his human part with him ends up in another identity crisis. Maybe, it is better to replace ′unfortunately with ′fortunately because if man still fights for his human parts, and he has troubles due this challenge, there is nothing to be afraid. This is only a transition on his way to become a posthuman. In one hand, he tries to be a cyborg while he is still a human in a sleeve with his own cortical stack. In one hand, he tries to be a post-human ′being lost in confusions with the awareness of having interaction with everything dead or alive. On the other hand, while undergoing mutations, he tries to keep his human part alive so that he could prevent himself from becoming a monster. Monster, as a word, could be assertive regarding a mutated human being. However, no one can know what has happened to his identity after transformation. He is the only one to feel it. Nevertheless, he might not be understand what has happened to him though he goes through such a process. As a post-human, he is also supposed to rise awareness for undergoing transformations together with all the things he is in interaction as well as embracing the constant motion stemming from the sophisticated formation of technology and science. Perhaps, these are all adequate reasons for a human′s broken identity in a ′punk society of cyborgs.

Considering the position of robots, cyborgs and other kinds of AI technology productions in the society, it would not be wrong to suggest that they displace human labour in most of the fields due to their superior features such as quickness and intelligence. They could be of great help as well as providing cheap labour force. However, using artificial intelligence instead of human beings could be harmful or insufficient in some ways. They could be more intelligent than human beings. They might be more powerful than man and do many jobs at the same time without getting tired. Yet, they are not capable enough to do some jobs because they lack of feelings such as love and reason as well as flexible body moves. Robots do not even have a soul! Morgan touches the issue in the novel when Kovacs comes across a woman doing cleaning with her hands, for which he raises an eyebrow while he and Nyman are walking in the corridor to find the clone banks. Nyman catches Kovac′s look, and he says: ″There are some jobs that robot labour just never gets quite right" (Morgan, 2002: 80). So, this could be counted as a proof of the weaknesses of artificial intelligence. Besides, artificial intelligence becomes such a ′must in the everyday life of humans in

the future that people become dependent on them; as a consequence, it has the chief role in the capital system. Artificial intelligence could be considered as the main part that turns the wheel of capitalism in a cyberpunk society because the society of the future will most probably be using ′cyber of everything in many aspects of their lives although this has been reflected through constructed future lives of the science-fiction plots. Cavallaro also approaches the idea as fictional interpretation: ″Cyberculture, particularly in its fictional interpretation by cyberpunk, lends urgency to these issues against the backdrop of pervasive forms of electronic mediation, such as virtual reality" (Cavalalro, 2000: 27). As it can be concluded, cyberculture can be regarded as a bridge between the fiction and the reality. Though it could be something fictional, it has the potential to make itself real via electronic mediation. Ironically, what human race calls ′his own reality is his simulacrum.

In the light of these ideas, nearly all of these projects like cyborgs, to be called as ′members of the society in the future, do not know how to reach to their souls and receive messages from their inner world as a result of moving further and further away from their primitive urges. The result is that man has begun to get lost in his illusional world as a result of questioning the real ′fact and real ′fiction′. Jung underlines this alienation in *Man and His Symbols*, but he asserts that man still keeps these instincts within:

> What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be by means of physical symptoms in the case of a neurosis, or by means of incidents of various kinds, like unaccountable moods, unexpected forgetfulness, or mistakes in speech" (Jung, 1964: 83).

Jung once again stresses the interaction of man with the outer world and how badly he is affected by it. Nevertheless, he is not completely hopeless because he claims that these instincts are not totally lost. He suggests that one way to get them back is through an inner journey which is made available by deciphering of the dreams and symbols carrying messages or cultural codes in them. Even though they might be vague and mysterious, they still deserve an investigation since dreams are eventually a creation of the psyche. Besides, it could be useful to keep in mind that psychology is a field which already deals with obscure, latent and debatable issues. Undoubtedly, something valid, invalid or vague has the potential to go under transformation or to disappear completely

any time in the future as a result of the rapid technological and scientific improvements. Therefore, ′facts′, ′fictions′, ′representations′, ′codes′, ′illusions′, ′validity′, ′wrongs′, ′rights′, ′beliefs′, ′notions and many other things have the possibility to change, transform, appear, reappear or disappear at any moment. With these rapid changes, man goes under transformation, too. It is an inevitable motion which affects the identity of man because man is a social being and in interaction with the collective.

CONCLUSION

Richard Kingsley Morgan presents a cyberpunk feast to his reader filled with high technology including altered chemicals, cyborgs, artificial intelligence, consciousness transmitted into a cortical stack, sleeves, clones and many other features of science fiction genre in *Altered Carbon*. What it means to be a posthuman in the future is also reflected throughout the plot. In this fictionalized universe of Morgan, immortality of man is an ordinary thing through physical, chemical and biological transformations by means of high technology and artificial intelligence on human body. Man, is fearless of death in this dystopian world of future if he is rich enough to afford this ′punk transformation on his way to becoming a mutated being, in other words ′a hybrid′. He can choose to be immortal if he has the money, but it depends on his own will not to undergo such a transformation as well. However, he might have some identity troubles or adaptation problems to the society and era he lives in even if he accepts being a cyborg or not. Either way, he could have identity crisis due to some outcomes that he cannot tackle with. Perhaps, being immortal itself is the main problem for man that is reflected through the plot of *Altered Carbon*. The novel is a cosmic stage which displays the experiences human race has been through so far and where he has reached in the future. These chain of experiences is a must for the journey of man who is in a constant motion in his simulacrum. Thus, this process he has experienced is the trigger of the transformation cycle because man is himself a project already who is the creator of all the other projects surrounding him. During his journey, he was Plato in Ancient Greece. Then, he became *The Vitruvian Man* in the fifteenth century. He discovered lands as Christopher Columbus, then he turned out to be ′the human in humanity discussions which later left its place to existentialism debates. Next, he became someone who was fed up with traditional ideas and values during Modern Era. After shifting his idea into postmodernism, he figured out something more as a result of questioning everything in the universe together with his existence: he might not be the ′being that should be and stay in the center because he is interrelated with everything dead or alive in the cosmos. He has been rediscovering himself with posthumanism on his way to a high-tech future. This new epoch means undergoing and embracing technological transformations for him. However, he is expected to create this hybridity without damaging his posthuman condition and thought, which means he has to start it

with accepting that he is not the perfect being in the center. Rather, he should embrace his existence as a link in the chain. He is something more than being a transhuman since he has been in a constant motion throughout the human history. Consequently, embracing and trying to be adapted to the transformations of the future must be a hard burden on a human being, especially in a society teemed with artificial intelligences, cyborgs, hybrids, high-technology, altered bodies and broken identities. Therefore, this dissertation aims at analysing the broken identities of the main characters in *Altered Carbon* by Richard Kingsley Morgan which is set in a cyberpunk society in order to have an insight into what it is to be a posthuman.

Considering the historical process of human race, first he began to discover the outer world surrounding him with the explorations of the new lands. Then, he started an inner journey to figure out what is inside while he was in search of his existence. Especially starting with the Enlightenment and Modernity, development of science and technology has played a significant role in constructing modern thought. This modern thought has paved the way for re-constructing ideas of the past and present in Postmodern Era due to the interrogation of everything surrounding man including other beings except him, cyborgs, artificial intelligence, 5G technology, advancements in virtual reality, galaxies and so on. All of these technological developments are included because the questioning manner of postmodernism has accelerated the use of technology in man′s life. As man has questioned, he has become more curious. Due to his curiosity, he is not able to notice that he has come such a long way since his existence. This is also an obvious sign that every civilization throughout history has not only triggered the advancements in their era, but they have pushed the next generations to go beyond their limits. As a consequence, man is at the point where he stands now. In one hand, it is an undeniable fact that it sounds nice to witness how far human race has gone. He has stepped into the Moon as well as discovering other galaxies. He has also experimented on how to clone genes. Getting knowledge and benefiting from it must feel great. On the other hand, it is true that civilizations have contributed to each other each time. So, man has discovered something, which has ended up with the domination of technology and science in their lives. As a result of the dominance of technology and science over the civilizations, human race has got away from his nature, which has led to the loss of spirituality in most of the people. A thrown being on earth must have got himself into trouble by creating a techno-advanced atmosphere and

consequently alienating himself from everything. However, this appears to be the wrong direction if he wants to reach to the destination where posthumanism wishes him to be. It is the wrong direction because every time he creates something new, he names it as ′a being other than himself. He takes every ′other being for granted including an animal, a plant, a person, a cyborg, an artificial intelligence, a mobile phone, a construction and even a planet. Therefore, he feels free to use them as other beings other than himself as well as abusing them. He thinks that he is the dominating power of this hierarchical order because he is at the top of everything. Yet, first, he must accept the fact that he is one of these ′beings in the chain according to posthuman thought. Nevertheless, posthumanism is still under debate due to the arguments on a human′s condition upon being upgraded to a new version or not. There is an ongoing discussion on the issue because the boundaries of posthumanism has not been neatly circumscribed yet. Perhaps, it is because the technology and science have been in a constant progress, which opens a new gate as a result of each improvement or discovery. As there are more advancements, there occur more ′beings′, and naturally more issues show up to be discussed within the frame of posthumanism. When there is a wide range of topics to argue, then there is chaos. In fact, it would not be wrong to claim that this chaos is caused by high technology penetrated into man′s life, which could also be called as techno-anarchism in a cyberpunk society just as reflected by Richard Kingsley Morgan in *Altered Carbon*. It might be a condition stemming from tranformation of man in time. The chaos in the book is highlighted through the experiences of hybdrid individuals such as Kovacs and Bancrofts who are in the process of losing their spirituality due to their ′punk era filled with cyber beings and creations. Thus, it becomes more difficult to become a posthuman and remain a posthuman in such a chaotic society. It is chaotic because everything seems to be upside down considering the physical and psychological transformation of man. Even though man calls other beings as ′others′, he is ′the other to himself as well due to undergoing an alienation process to his ′self with every step taken technologically on his way to the future. He becomes alienated to himself because he locates his cortical stack into a ′sleeve′. He experiences evolution in such an era in which he has nearly forgotten to name his own ′body′. Instead, he replaces the term ′body which is peculiar to his own ′being with an external material called as ′sleeve′. Sleeve sounds insincere, in other words ′distant′. It is something which belongs to

someone else. Or, it belonged to some other spirit once upon a time ago. This might be the key point which reveals the interrelation of a human body, soul and the consciousness. The unity of man′s body, soul and mind should be considered as the backbone of a healthy identity. This is not a new discussion of course. As it has been mentioned in the flow of this study, Plato is one of the supporters of this unity, and Jung′s arguments on collective unconscious provide an insight into the interrelation of man′s body, consciousness and soul. Besides, this is not an individual transformation indeed. It involves societies, nations, civilizations and generations regarding each individual′s actions, collective actions, their common history, culture, literature, genes and all other factors shared and experienced together. So, considering hybrid human beings, cyborgs and all the creations integrated with artificial intelligence make the process of embracing the idea that man serves as one of the rings in the chain, and that he is one part of everything in the cosmos more difficult. An individual, alone, is not strong enough to break this collective cycle which has been constructed since the existence of man because he has already taken his share from this cumulative occurrence. He also has a big role in the cumulative transformation process of man on his way to a ′punk cyber world in the future. It is clearly displayed in Altered Carbon that no matter how a person tries to deny the outcomes of his cyberpunk era, he is still destined to live it. For example, Catholics in the novel refuse to get into a new sleeve due to their religious beliefs. However, this is not enough to break their chains from the society in which they lead a life surrounded with cyborgs, artificial intelligence and other high-tech productions. Even if they try to fight for their humanity and soul, their attempts are too feeble to overthrow the system founded by the cyber age. Therefore, man is a collective being that can not escape from the cumulative experiences. It is such a collective process that he is supposed to accept becoming an alien, which leads to chaos, techno-anarchy and as a consequence broken identities.

The approach to the broken identities of human beings has been argued so far. Yet, the other side of the coin has its own story as well. What about the identity of hybrid people or cyborgs? Could an artificial intelligence feel the same for a human being? Can it name a man as ′the other′? Or, does it even have feelings? It is a sophisticated issue to debate because posthumanism discussions include all technological actions, inventions, creations and advancements too. A human being who refuses to transform his body is still a human in his own nature. A machine which is

created or produced by using the highest technological means on it is still a machine, or an artificial intelligence without a common history or a culture formed by collective actions. Therefore, it may not have a collective unconscious, myths or memories. However, a hybrid human or a cyborg who has undergone transformation by means of altered carbon or who has been mutated through some neurochemicals appears to be a thousand-years old problem to be solved. Once upon a time ago, this alien had parents, grandparents and an environment as a human. Then, he lost all of them before he underwent transformation. Nevertheless, he has a common history, culture and memory of the society he left behind although he has been a cyborg anymore. Now, he has been in a new era in an upgraded society filled with technology in his new sleeve with a cortical stack plugged in. In this regard, it is not surprising to remember The Bancrofts in the novel. In fact, thinking about Bancrofts style of life and their life span is an identity crisis in itself because they are the target characters that stand for ′aliens challenging mortality. Staying alive for hundreds of years causes evolution as well. However, there needs to be a correction upon this expression: ′staying alive as a cyborg who has a common history, culture, myths and experiences with the human beings in his past′. Now, he has been an alien with memories and emotions though existence of his soul is still under debate. Within the scope of posthumanism, there occurs a new question: is this mutated being expected to accept himself as a part of everything surrounding him in the universe? If he is supposed to handle the situation, should he embrace this idea of unity with his human part or as a cyborg? Bancroft seems to have everything on Earth, but he has lost his everything related to past indeed. The only thing he owns is his sleeves, clones and cortical stack. However, it is impossible for him to feel the same again as he used to feel when he was an untouched human because then he knew that he had a limited time in the universe, and he was not fed up with living for a long time. Currently, in his new sleeve he holds his immortality in his hands, but he is unhappy with the dissatisfaction of experiencing the more of everything. It could be suggested that this over-dose condition of man leads to a broken identity in the end since man becomes aware that there is no way out of the simulacrum even if he has tried alternative ways including immortality. Trying to put up with staying alive for such a long time must be a big trouble and something hard to handle as a rich man who manages everything around him, but for his identity crisis. He is a clear proof of a

human being who tortures himself as well as the others around him just as it is stated in the novel by Morgan:

> What d.h. storage has done is make it possible to torture a human being to death, and then start again. With that option available, hypnotic and drug-based questioning went out the window long ago. It was too easy to provide the necessary chemical or mental counterconditioning in those for whom this sort of thing was a hazard of their trade (Morgan, 2002: 149).

What should be discussed in the light of this scene from the novel is that man is lost in confusions when he is in another sleeve just like getting lost in somewhere unknown. ′Torture ′must be taken into consideration when it comes to the correlation of a human body and the chemicals dominating it. In fact, this is why the human body has been the main issue argued within the scope of posthumanism. When the consciousness is plugged into another organism that is chemically and digitally altered, it tries to get used to a new environment and tries to manage his functions according to it. The consciousness in the stack tries to figure out the new sleeve because it has memories of someone else. Kovacs has a fine expression about how he feels in a new sleeve:

> This is always the toughest part. Nearly two decades I've been doing this, and it still jars me to look into the glass and see a total stranger staring back. It's like pulling an image out of the depths of an autostereograrn. For the first couple of moments all you can see is someone else looking at you through a window frame. Then, like a shift in focus, you feel yourself float rapidly up behind the mask and adhere to its inside with a shock that's almost tactile. It's as if someone's cut an umbilical cord, only instead of separating the two of you, it's the otherness that has been severed and now you're just looking at your reflection in a mirror (Morgan, 2002: 18).

Feeling the otherness gives him a mirror to see the other part of him inside. It may sound insane; however, it must drive a person more insane when the face of a stranger in the mirror looks at him and reflects the other stranger inside. Perhaps, this duality is the issue that needs to be discussed by posthuman critics in order to figure out the contradictions hiding the dualities inside. Does it mean ′the other against the other in comparison to whom and what? While discussing the matter, should it be the human body or the intelligence that causes the otherness? Of course, there occurs a lot of questions. Yet, all of these interrogations lead man to accept his questioning part because his questioning side opens the gates to his inner world as well. Bancroft is a clear sample of this interrogation. Laurens Bancroft kills himself, but he does not remember what happened or how he has done it because he is not the only one who decides to target his cortical stack for a real death. He might be a Meth that is mutated, and that has lost his contact with his past just like Reileen Kawahara. However, he can

not stand living with the shame of causing a murder of a sex-worker after learning that she has been carrying his child. Reileen, the sister of Kovacs and a Meth busy with dirty work, is the one who supplies sex-workers for people. Yet, nobody could guess that the events would go so far and beyond the limits of law or the tolerating limits of an individual. Reileen persuades Bancroft and insists on ending the UN′s 653 law proposal which allows victims of murder to be spun up for questioning without considering their religious coding. So, Bancroft does what Reileen asks him to do. However, he is ashamed of what he has done, and he, therefore, decides to introduce himself with the real death by targeting his cortical stack. He kills himself before his 48 hour backup starts. In this way, he thinks that he can get rid of all the shameful memories of killing a sex-worker. By sentencing himself to death, he could also get out of using his reputation as a Meth to hinder the law from changing. Ultimately, it seems that even if he is a hybrid, or in other words a cyborg, Bancroft still has feelings which unearth his human emotions hidden deep inside somewhere. He is not a perfect being, and naturally he can make mistakes, which is a very humane behaviour. In this regard, it gets more difficult to handle posthumanism within a cyber society in which humans transform into cyborgs, and machines become half human. As mentioned before, it is a two-sided medal considering the beings under mutation, which is also argued by Foucault:

> One thing in any case is certain: man is neither the oldest nor the most constant problem that has been posed for human knowledge. Taking a relatively short chronological sample within a restricted geographical area – European culture since the sixteenth century – one can be certain that man is a recent invention within it. It is not around him and his secrets that knowledge prowled for so long in the darkness. In fact, among all the mutations that have affected the knowledge of things and their order, the knowledge of identities, differences, characters, equivalences, words – in short, in the midst of all the episodes of that profound history of the Same – only one, that which began a century and a half ago and is now perhaps drawing to a close, has made it possible for the figure of man to appear. And that appearance was not the liberation of an old anxiety, the transition into luminous consciousness of an age-old concern, the entry into objectivity of something that had long remained trapped within beliefs and philosophies: it was the effect of a change in the fundamental arrangements of knowledge. As the archaeology of our thought easily shows, man is an invention of recent date. And one perhaps nearing its end (Foucault, 2005: 422).

In fact, it is as if Foucault gave a brief summary of the process of human mutation and their experiences in *Altered Carbon* while he relates the identity, differences, characters and worlds with the transformation of man. He not only correlates transformation with the identity, but he also makes connections with consciousness. Foucault willingly underlines the knowledge in the light of these ideas because like any other human being,

he is aware of that all the actions happen due two the combination of two things: man and knowledge.

On the other hand, man as a thrown project, in Sartre′s terms, re-constructs his simulacrum surrounded by the representations each time as can be understood from the processes through which he has been throughout the history. However, this time his project is a new ′being created from his ′own being integrated with artificial intelligence, partly due to curiosity, or partly because of the desire to discover beyond this simulacrum he has created. Maybe, he is in the need of discovering more than the meaning of metaphysics; or, he possibly desires to push the limits of immortality; in other words eternity. It could be due to capitalism. Or, the reason might be just helping people save time and make their lives easier in such a busy era. Whatever the reason for paving the way for the transformation to the artificial intelligence age is, there is something true: there is always a simulacrum cycle which has become the fate of man made by with his own actions.

Perhaps, it could be knowledge again to be blamed for man′s broken identity as well as technological transformations on his body. The desire to untie the secrets of life and man′s ′essence could also be considered as a transformation. When he was a cave man, for instance, he could not be expected to have wondered about his existentialism some 10.000 years ago while he had been drawing pictures on the cave walls or hunting a mammoth. Thus, this process of transformation must have been named somehow in a certain period of the history as philosophical, cultural, social and literary activities began to develop. Thus, it is clear that human condition has come along such a distant way with the advancement of technology and the use of artificial intelligence. Accordingly, man has turned out to be a being who is aware of his continual motion and transformation, and who is still seeking his existence in his simulacrum. His transformation could be due to achieving knowledge, the desire to discover further on the science and technology, the need of producing new methods or weapons of war for defense, the desire of developing new ideas to make life more comfortable and practical, or just because of capitalism. Foucault brings into a broad point of view to the issue when he provides his reader with an understanding of the reason why man needs exchange in *The Order of Things*:

Men exchange because they experience needs and desires; but they are able to exchange and to order these exchanges because they are subjected to time and to the great exterior necessity. As for the

> fecundity of labour, it is not so much due to personal ability or to calculations of self-interest; it is based upon conditions that are also exterior to its representation: industrial progress, growing division of tasks, accumulation of capital, division of productive labour and non-productive labour (Foucault, 2005: 244).

Foucault also underlines the constant cycle that man has been in which is inevitable to escape anymore. He has become a project which produces and contributes to the capital system regardless of era. Even though man complains about the conditions of the simulacrum he has been in, he is destined to experience it due to his needs and desires. He needs more knowledge and more of everything as a result of the advancement in technology because he has seen his limits, in other words ′limitlessness′. He, himself, is the reason of everything as a result of his ′reason and his ′existence′, so he is a responsible being for everything around him. This simulacrum is his work of art due to his fate as a thrown being or because of his free will.

On the other hand, this process is also a clear proof that man has found something else on his way to seeking his existential bits. Or, maybe he has found the golden key to provide him with clues to unlock the gate through his existentialism. Who knows? Technology could be the answer to his question even if it pushes him into another obscure area where his body and psychology are under the risk of being damaged. They are under risk because technology itself has been a means of transformation, and it has grown too fast. While man tries hard to catch up with this rapid change, he could have some trouble physically or mentally in the process of getting adapted to this fast transformation. Though Kovacs and Bancroft seem to be two distinct characters, they are the representers of a man′s free will in a simulacrum. They both have regrets and pain due to the memories they cannot get rid of as humane emotions. Yet, they are both cyborgs who seem to accept being half-human. No matter what they are and how long they live, there is something they cannot escape: the simulacrum. Therefore, they are a link of this cyber chain whether they like it or not. This is why they have identity crisis. They have to accept and become adapted to the society and era they live in as well as tackling with the identity issues they cannot name or figure out as a result of transformation. They are well aware of being trapped in the simulacrum, and they also know it well that there is no way out, which could be the main reason of identity crisis. Their broken identity is the result of appearing strong as a cyborg while having fragmented feelings due to being disconnected to the past as a human.

Time and reality confusions in fiction have a big role in *Altered Carbon* as a cyberpunk novel. The blurred lines between the past and present as well as fact and fiction have been a common issue under discussion because humankind has become heavily dependent on technology in the twenty-first century, and he therefore tries to find the ways to use technology for every solution. Though it is represented through fiction, the process is also a preparation for the future. Maybe, it is more than a ′preparation′, and it could be more reasonable to call the process as ′construction ′of the future. In the light of these ideas, both science fiction and cyberpunk become the mechanisms which reflect the narrations including future prospects with high technology, advanced science and biology mostly through extraterrestrial places and experiences. As a result, cyberpunk becomes a means which paves the way for new constructions, de-constructions and re-constructions of the future nations, cultures, societies, financial systems as well as giving signals of high technology, advancements in science, medicine and biology. So, people of the future, who will keep on undergoing such transitions, might have psychological changes as well.

In the future, man might reach to a point where he can not distinguish fact from fiction anymore just as it is reflected in *Altered Carbon* by Richard Kingsley Morgan. In fact, it does not seem something very distant regarding the rapid advancements in technology of the current day because altering genes, altering chemicals in the body and using artificial intelligence on human body have already been experimented and tried. In the light of this progress, neurochemical activities coming into being in Kovac′s body could be expected to happen in the real future life of man, but not just in the future of a fiction.

Consequently, *Altered Carbon* offers high technology, advanced science and biology, illusions, fact and fiction confusions, blurred lines of time and space, cyborgs, machines, artificial intelligence, representations, imagination, myths, history and futuristic narrations in it, which provide its readers with a world of fiction that presents fragments of future prospects. In this fictional setting, there are facts of life in its sense, but it is still convincing in the eyes of the reader because they can get into the same emotional world just as the characters do. Therefore, the reader can have an insight into what is experienced in this futuristic fictional world and can feel the same identity crisis in his postmodern time in which he has the chance of having a point of view decades

before. Hayles also in *How We Became Posthuman* not only attaches importance on the correlation of science, literature and cyborgs, but she also claims that sophisticated cultural, social, and representational issues which are in relation with conceptual changes and technological advancements are usually demonstrated through the literary texts. Therefore, she believes that literature and science together form an area of specialization which means owning a world that offers the reader a kind of understanding of human beings as embodied creatures living within and through embodied worlds and embodied words (Hayles, 1999: 24). So, fiction could be considered as a treasure deep in the ocean, which holds past and future fragments in it.

Mysterious stories or other kinds of fictions related to mutation, shapeshifters, vampires and other kinds of different human-like creatures have preoccupied human reason so much for centuries that they have triggered their inspirations to create ′projects ′like the ones they have read in the stories and novels so far. Why should not it be? Why should these transformations only be limited to books? Man has always thought that human reason is limitless. It could be possible or there should be a way to create such creatures by means of the creativity of the human reason, which could be peculiar to only man! It seems that human race begins to share his mind, his life, his world and his universe with the artificial intelligences once he has created them as his own ′projects′.

When the time has come, human race will understand how fiction has served them. Someday in the future, people might have the feeling that fictions of the past are the newspapers or journals of the future. Maybe, today is just the right time for human race to get prepared for his posthuman life in the future because everything is in motion and moves faster than he could imagine. He should get used to the idea of becoming one of the possessions of the universe and becoming one by uniting with all ′other things surrounding him. Besides, he should stop calling his other parts as ′others on his way to embracing his posthuman condition filled with innovations, transformations and collective actions. When he loses his contact with the collective values, he also loses his contact with his ′self in return although he is aware of it or not. This is why characters such as Kovacs, Mr. and Mrs Bancroft have broken identities as a result of losing their contact with the collective community they belonged to once upon a time ago. The disconnection with the community they left in the past with which they had historical,

cultural, social and psychological ties has taken away essential humane parts from them. As a result, they have been searching for their lost parts of the soul for almost three hundred years now. Moreover, it is doubtful that they even have a soul.

In conclusion, man, as an abandoned project, or as a psychologically broken ′posthuman′, might still be seeking his existential roots while getting lost in trying to find the pieces of his techno-broken identity somewhere in the future. Time will decide it, no doubt. However, there is still something real among all these transitions, changes, representations, constructions, blurred lines, illusions, cyberpunk features and manipulations: man, as a mutated being, will be sitting in his throne ruling his simulacrum even some thousand years later, expecting something ′real to happen.

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