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Journal Response #1: “The Door on the Wall” by H.G Wells

The Power of Imagination

When Wallace finally lets go of reality and walks through the green door, he enters a magical world. I picture the type of Utopia that Wallace enters as a Land of Arcadia since there is beauty and harmony within nature. Thr000912 0 6120BureBia

example, might imagine himself living in a castle. Unfortunately, as we enter adulthood our ability to imagine and bring things to life slowly dies. I believe this is because we are stripped of our innocence and face



characters are insignificant since he concentrates on the plot. In my opinion, the story had some dry periods, where the plot alone was not enough to draw in readers' attention. I enjoy reading stories and novels with more complex characters since it allows me to make connections and appreciate the author's effort and style. Consequently, I feel that this story lacked the intricate detail and description that would make it more interesting. Moreover, Asimov's style is very different from authors I am used to reading, especially from the authors I have read while studying at Dawson. As a student, I am usually presented with complex stories where each character is three dimensional. These works are easier to interpret due to the varied use of literary elements such as characterization, setting, and figures of speech. Since Asimov's story lacked these elements, I also understand the criticism he receives for not being worthy of scholarly analysis. Despite my agreement with critics, I still see how this style works well for "Bicentennial Man". It is an effective way for the author to portray all of the protagonist's thoughts in the exact way he is thinking them. Although Andrew is a very developed robot, he is still a *robot*. Therefore, by making his language simple and clear, I believe that Asimov demonstrates his robotic consciousness. He emphasizes the idea that despite Andrew's gradual gain of humanity, he will always be a robot. Something I found interesting was how Andrew's thought process slowly progressed. I noticed how he gradually became comfortable giving humans "attitude" and how he fought for his rights. This was very different from how he acted at the beginning of the story when he obeyed all robot laws; even when he was mistreated. What I found even more intriguing was that even as Andrew comes closer to gaining humanity, Asimov does not let go of this straight-forward characterization. In my opinion, this further portrays the idea that people will always view Andrew as robotic, and that his robotic conscious will always be a part of him. Lastly, I still see Andrew as a very interesting and compelling character. Even though he is a robot, he shows a wide range of emotions: sympathy, anger, sadness, and even jealousy towards humans. I find it remarkable how Asimov was capable of creating such a round character with almost no use of real characterization and other literary elements.

When Andrew wears clothes, he is ridiculed and stared at by those around him because he looks like a robot. However, as he has multiple surgeries and begins to look and act more human, he becomes accepted by society and taken seriously by those around him. Similarly, the androids have to be made to look human in order for actual humans to feel comfortable around them, and to rely on them.

This is a real female android developed by Hanson Robotics. Her name is Sophia. It looks like Blade Runner's Replicants are slowly making their way into reality!

Journal Response #4: Response to Anil Narine's "Policing Traumatized Boundaries of Self and Nation: Undocumented Labour in Blade Runner"

Blade Runner Foreshadows the Future

I believe that the film does illustrate the situation described in Narine's essay. One of the things that made me most uncomfortable while watching the movie "Blade Runner" was the level of disorder in the city. The mass crowds, the chaos, and the mixture of languages made me very uneasy. I felt as though I was watching not a city in a single country, but rather a mish mash of the entire world. The way the city is portrayed in "Blade Runner" emphasizes the idea of mass culture, where individuals live in a "deprived monoclasm" and are indistinguishable from one another. Everyone is simply trying to survive while a few people are labelled as the elite. In the movie, the distinction between the lower class, who Narine refers to as the "little people", and the elite is illustrated as the scenes of mass crowds are broken by calm scenes in the Tyrell Corporation, or by blade runners performing the Voight Kampff tests. These scenes emphasize the small percentage of the population leading successful and wealthy lives. Moreover, the blimps symbolizes the elite power circulating over the city and watching every move of the citizens below. This image shows how, from the sky, the citizens are literally and metaphorically "little people". Furthermore, this higher power is so miniscule that anyone who has it will do anything to keep their hands on it. In his essay, Narine explores this idea through Deckard, explaining how he cannot refuse his position as a blade runner even though it tortures him. Deckard

is because without it, he loses any distinction he had from the mass crowds below him. Hence, I do believe that the film is a nightmarish picture of migrant workers taking over the city and leaving little room for a middle class. However, I also see it as an extension of the world we are already living in, or an exaggerated representation of where the world might be headed. We live in a society where the elite are most heard and recognized, whether it be due to fame, government leaders, or head of corporations. Everyone below these people live in a cycle trying to conform to their laws and ideals. Although it is narcissistic, it is not hard to imagine a world where the middle class begins to dissipate. With the increase in immigration and our very materialistic society, the world may eventually be divided between the lower class and the elite, just as in "Blade Runner." Next, after reading Narine's article, I did not understand why he did not undertake the more obvious thematic ideas of the film, such as artificial intelligence, and the line between being human and not. While the article does explore the idea of distinguishing humans from androids, it does not explore humanity. The movie Blade Runner made me reflect upon how advanced artificial intelligence is, and how humanity

no friends or family, only comrades he makes small talk with during his lunch break at work or during communal gatherings. However, he cannot express himself to them for fear that he will be denounced to the thought police. In addition, 1984 is a world where frequenting restaurants, walking into shops, or talking to people on the street, are actions viewed as suspicious and signs of unorthodoxy, rather than normal social interactions. We are currently experiencing a similar reality due to covid-19. Although we are not prevented from sharing our thoughts and opinions, we have become physically and socially isolated. Restaurants and bars are closed, making it difficult to go out with friends, mingle, and meet new people. Cities around the world have gone into lockdown, and we are unable to host gatherings and roam freely without waiting in a line or maintaining proper distance from others. It seems as though we have become disconnected from those around us, just as Winston is disconnected from society. Moreover, fear is a very prominent similarity between today's world and 1984. In 1984, there is surveillance everywhere, and the patrols and thought police are always on the lookout for signs of unorthodoxy, something that creates a lingering fear in Winston. Similarly, everyone these days is fearful not only of the virus, but of getting caught breaking isolation rules. The police has been circulating parks and neighborhoods to give tickets to those who host gatherings, and we are often reprimanded for not maintaining proper distance from others. Even our own neighbors have become our enemies as we fear they will denounce us to the police if we invite guests over. This is similar to how Winston fears his own comrades or neighbours will denounce him to the thought police if they think he is suspicious. Overall, the virus has increased the government's control over our interactions, illustrating a more totalitarian lifestyle. Of course, there are differences as the measures implemented in our society are not a means to grasp control of the population as in 1984, but to ensure public health and safety. Still, it is difficult to ignore the similarities between the fear and surveillance in 1984 and in our society. Furthermore, a parallel can be drawn to the telescreens in 1984. Due to our isolation, we have adopted many technological advances, such as online learning. In my opinion, online learning is eerie. Although we are sitting alone in our rooms, there are still thirty other eyes watching us through a screen, an idea that does not sit well with me. There are times where I am writing a test on zoom using a different computer screen, so I cannot see the others on zoom. I forget that I am on camera for some time, and then I suddenly realize how unusual it is that someone that I cannot see is watching me, similarly to the telescreens. We sit in front of our computers for hours at a time, looking attentive and cooperative, just like Winston must look composed each time he is in sight of a telescreen. All in all, the increased amount of surveillance and fear present today has made society in 1984 one step closer to our reality.

