REDEFINING FATE THROUGH TECHNOLOGY IN ROBINSON'S *MARS TRILOGY*

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Abstract:
Technology and Fate are two distinct terms; one refers to the logical interference and the other mythological. According to hindu mythology fate is earned through supernatural phenomena; it is something that is attached to humans by birth and accordingly the human life rotates. Blending this supernatural fantasy with science fiction is going to be very interesting task and it would bring out some new facts that will provide different angles for the upcoming scholars. In this research article the stress would be on the role of fate incorporated unconsciously by the author through the scientific means. It sounds very interesting that fate is analyzed through technological purposedness which is a very unique study. Though the stress would be on the study of fate through technology, this paper intends to produce some qualitative interpretative approach towards the technological world of science fiction and the role that fate plays. It would be very interesting to derive the technological definition of fate which is very new in approach. Robinson quoting Nietschze and exploring fate in his scientific world of Mars Trilogy is going to unravel the mystery from the hidden modification lyinng long ago in the meaning of "fate".

KEYWORDS: Fate, Destiny, Technology, Sci-Fi, terraforming.

Introduction
According to the Oxford English Dictionary, fate is a predetermined, inevitable event, but in mythology, fate is a goddess who is said to be in charge of deciding what happens to people. It is impossible to separate fate or karma from the life cycle because, despite their apparent differences, they are actually just two sides of the same coin. As a result of their interdependence, one is always the result of the other. Humans should practise their "Karma," according to the Hindu mythological book *"Bhagvad Gita".* It regards Karma as the potent tool in human hands that will help in creating their "Fate." This means that our actions determine the consequences we will experience; for a detailed understanding of this statement, let's examine *"Brihadaranyaka Upanishad"* which is a Hindu text.

> *"Now as a man is this or that, according to his deeds and his conduct, so he will be; a man of good deeds will become good, a man of bad deeds, bad; he became pure by pure deeds, bad by bad deeds; and here they say that a person consists of desires, and as is his desires, so is his will; and as is his will, so is his deed."* (4.4.5–6)

Since, every action has an equal and opposite reaction, the adage *"As you sow, so shall you reap"* is consistent with the aforementioned statement. Additionally, scientific laws like Newton's third law of motion also state as much. Here, we sometimes get caught up in logical reasoning and scientific inquiries without realising the hidden meaning it conveys. For instance, the "action" in this third law of motion refers to human "Karma," and the "reaction" refers to the action's results, which are referred to as "fate." As Derrida explains in his deconstruction theory, although this kind of explanation may seem very superficial and trivial, it is actually the key to understanding the relationship between logic and mythology at the deepest level.

One of the critics of Shakespeare's Othello, Stoppard A. Brooke, claimed that everything that happened in the play was due to fate. Fredrich Nietzsche introduced the concept of "Turkish Fatalism" in his book *"The Wanderer and His Shadow".* The philosophy presented by Brooke is strikingly similar to the Greek view of fate as a goddess. These signs of fate define fate according to its conventional definition, which appears to have changed in this technological age. The role of fate

can be clearly and dramatically seen in Hardy's books, such as Far from the Madding Crowd, which portrays the characters as powerless in the face of fate. The unfortunate fate that dragged the characters and eventually swallowed them was to blame for all of the incidents that took place in the story. As a result, Karma is where the game of destiny starts, but in Hardy's works, destiny is still regarded as being superior. Hardy is not the only author in the western canon who views destiny as superior, as seen in Shakespeare's Hamlet, Macbeth, and other works. However, the Greeks view destiny as a Goddess, and as a result, they believe that humans are powerless in the face of supernatural forces and can only achieve what they have been predestined for. Apart from the other characters in Hardy's books, fate or destiny is regarded as the main character. Similarly, the role of fate in Shakespeare's *Hamlet* can be understood as:

> *"Our thoughts are ours, but their outcomes are not necessarily our own, because our wills and fates run in such opposing directions". (211-213)*

It would be accurate to say that western literature places more emphasis on destiny and portrays people as puppets, which is very different from Indian tradition. However, our goal is not to compare these two diverse cultures and their perspectives, but rather to comprehend how technology interferes with fate.

Mars Trilogy: Redefining Fate through Technology
In spite of the fact that these two distinct terms are merely the opposite of one another, let's examine the influence they have over various entities. We'll compare fate and technology on various metrics to help us understand this. The first is the authority they wield over various bodies, as follows:

- Fate – It has influence over people, society, country, culture, economy, etc.
- Technology exerts power over people, society, culture, the economy, and other things.

We can infer from points given above that despite having different spellings and meanings, fate and technology have the same goal. Although they contradict each other; "technology" and "fate" both play exactly same role in both individual lives and society as a whole. If "fate" is something that God created, "technology" is something that man created.

Secondly, if fate is either good or bad, then so is technology; consequently, both fate and technology are focused on people and society. They both have intrinsic and extrinsic values ingrained within them, and both tend to be flexible if human efforts are used (Karma).

Thirdly, if fate is a predetermined, unavoidable event, then technology is not predetermined but is still unavoidable, as evidenced by computers, smartphones, and other modern technologies. Technology is defined according to societal needs and also, people's ideology and determination can change fate, for example, Mars is currently a lifeless planet but we generally have a notion of understanding this 'lifelessness' of the red planet as its fate. Now, on the other side we have the technology of "terraforming" which can distort the assumption of fate and establish humans on a planet which was once not hospitable to humans (though the practice of terraforming is fictional but very soon it will be the reality which science fiction predicts accuratel). This need of the scientific society to modify the fate of a planet best suits the example of why technology is defined as per the needs of the society.

However, if in the future, as depicted in sci-fi novels and movies, it becomes the home of a human civilization, the same people will change Mars' fate from "lifeless" to one that supports human civilization and other biotic life. In Red Mars, John and Maya gathered with their admirers to "decide the fate of Mars" (8); fate here refers to their plans to terraform Mars in a way that is habitable for humans. Various interpretations and suppositions about fate can be seen throughout the entire novel, as Robinson points out in this passage:

"There shouldn't be such a thing as fate," said Ralph Waldo Emerson, one year after the death of his six-year-old son. Yet biology was destiny. Since fate was not a "either/or" proposition, there was more to Michel's system. (226)

Here, the author refers to fate as a scientific concept, specifically "biology." Although the word "biology" is used paradoxically in opposition to "fate," the author intends to redefine "fate" in the context of technology. When the author refers to biology as "fate," he completely misrepresents what we currently understand fate to mean according to the dictionary. This implies that when technology and science are involved, the results of potentially significant experiments that could contribute to maintaining life or something extremely significant are referred to as fate. Or, to put it another way, in the world of technology, fate is the potential for a desired or positive result of an experiment or action. Therefore, if it is true, this situation redefines what fate originally meant.

Fatalism is a concept that emphasises the results of choices made regarding fate or destiny. It depicts people as powerless in the face of fate and renders them useless for the future, but this does not seem to be the case in the technologically advanced worlds of science fiction because, in contrast to fatalism or destiny, which asserts that people are puppets, technology has completely altered people's perceptions of their helplessness and made them no longer dependent on it. Even though a small number of critics might view this as fate, the very concept of fate—that is, an unavoidable, predetermined event that is not under the control of humans but rather, controls humans—has been redefined through technology as the desired, positive outcome of an experiment or other action taken to support humans. Although the initial definition does not imply that fate supports people, the way Robinson described fate as "biology" and the realisation that fate is not a "either/or" situation describe that fate is fate and that there are no other conditions that apply in this situation. As a result, the author offers a paradoxical definition of fate, first substituting it for biology and then endorsing the widespread claims that fate is unquestionable. If "biology is fate," then the positive possible experiments out of this term will reduce any either/ or and gives the result d. It is very important to note here that Robinson's explanation that "fate simply was no either or" actually suggests that an experiment is undefinable until attained, so the results of an action or experiment are not simply "either/ or." Instead, the effort is made to eradicate any either/or from the path of scientific experiment. This further suggests that the traditional definition of fate controlling humans and their predetermined actions becomes weak in the technological world; in this case, scientific experiments and their desired outcomes control fate, so Robinson said, "Biology is Fate," because the desired outcome for the process of terraforming Mars is what scientists considered to be fate; humans controlling fate through their actions and technological involvement redefines that humans but not fa We frequently believe that whatever is predestined will undoubtedly happen, and for some reason, this belief can also make us feel both calm and anxious.

Red Mars, the first book in the Mars Trilogy, illustrates one such technological strategy for controlling fate: In order to control our fate, a new programme should be created, as Arkady suggested (369). Robinson added the following, quoting Nietschze, in the same book:

The individual is a piece of fate in both his past and future, adding one law and one necessity to everything that is and will be. To demand that everything change, including the past, by telling him to "change yourself,". (485)

Individuals are a "piece of fate" in the present because the past was once present and the future will someday be present. Since a piece, if it is severed from the whole, will begin acting independently and will never be subdued under it, if fate controls humans, then the definition Robinson identified completely transforms this control into freedom, and this is what the author is emphasising while urging "to change everything."

Conclusion

The final stage of redefining fate from a technological standpoint has been reached through the study of the Mars Trilogy. In fact, when a piece is cut loose from the track or whole, it begins to behave independently. Similar to this, if a person is a part of fate, fate no longer controls them and they are instead free to act independently and decide their own fate. The definition of fate also needs to be altered to fit the modern world and era in which technology is influencing humanity and culture as well as strengthening and establishing a country's military superiority. In light of everything said thus far, fate would be redefined as follows: The term "fate" refers to an event, experiment, or action that is undertaken in the expectation of successful results that will benefit not just one person but the entire human race and have the power to alter the surface. This indicates that in the technological age, fate does not just stick to an individual but to all of humanity. The way Robinson used the terms "Biology as fate" and "piece of fate" refers to the author's and his fictional scientists' intention in a science fiction series that fate is connected to the success of the experiment and the efforts made in that direction. Because of this, this paper's emphasis is on establishing fate through the lens of technology, which results in a new definition of fate that will act independently and aid in comprehending the role of destiny in various perspectives in a technological society. It is also somewhat related to the effort in that process known as Karma.

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