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RESEARCH ARTICLE

DESIRE IN TRANSITION: UNDERSTANDING HUMAN DESIRE FOR SEX-DOLLS IN JEANETTE WINTERSON'S FRANKISSSTEIN: A LOVE STORY

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Abstract

With the revolution of science and technology, biological desire has surpassed the boundaries of biological subjects. The recognition of rights and desire has resulted in the crisis of the human bodies available for the satisfaction of physical desire. This proves to be an opportunity for not only technological and material objects but also for shifting human desire in material objects as a substitute. However, the conditional or controlled availability of biological bodies is being materialized by a synthetic body. Sex dolls are such bodies that are available as a substitute for human bodies unconditionally. Now, the question arises whether the physical desire of humans will permanently shift to technical or material objects. Will the concept of physical and emotional intimacy with human bodies in conjugal relationships also transit? If the desires of human beings meet intimacy with such sex dolls, will they still remain men with human essence? Therefore, the present study attempts to explore the answers to these persisting questions through the erotic life portrayed in Jeanette Winterson's Frankissstein: A love Story.

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Introduction:-

Jeanette Winterson (1959) is one of the central contemporary British novelists, famous for the exploration of Posthuman approaches to gender, sexuality, identity, love, and artificial intelligence. In her fictions, questions such as "What makes us human?" and "What distinguishes us from machines?" are central. Her novel Frankissstein: A Love Story (2019) is the re-writing of Mary Shelly's novel Frankenstein (1818) with the depiction of Posthuman conditions i.e. smart tech and artificial intelligence etc. It deals with the present rendezvous with the scientific creation and its consequences. In the age of posthumanism, the relation between humans and technology has been jumbled up on the name of newness, independence, and liberalism. Consequently, the relation between human beings and technical objects (machines) which had been once master-slave has now been reversed and fused in one another. For example, innovations (products) of biotechnology, nanotechnology, robotics, prosthetics, and gene modification have become an organic part and parcel as living organs.

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Framework of Research:-

In the present study, I have used the qualitative method of research for the analysis of textual references based on the effect of advancement of science and technology and the rapid use of technical tools by humans. The theories and concepts such as Humanism, Posthumanism, Feminism, biology and Behaviorist Psychology, Freudian psychology, technoculture, consumerism and have been used as tools and techniques for analysis. For the analysis of the chosen text, Humanism was used to understand human essence, posthumanism to know the fusion of man with material objects (machines), biology to understand the needs (desire) of human bodies, behaviourist psychology for its effect on biological needs, feminism for understanding the complications of man-woman relations, Freudian psychology for assessing the role of libido for the 'desire' or physical/erotic pleasure, technoculture for understanding the intersections of technological tools with human culture, consumerism for understanding the new business tactics of sex dolls. In the transition of desire from human to material object (machine), it undergoes a long process. First, like modern industries, it controls human relations through certain terms and conditions or conflict between men and women, gives space/recognition to their problem/s; second, it creates consumers through sensitization and acceleration of desire; third, it controls the market through scarcity/availability of the human object; fourth, it resolves the problem by providing the substitute (material object) as the well-planned industry product; fifth, it promotes and exaggerates the benefits of the industry product (sex dolls). With the passage of time, the need for the real will be lost and biological desire will make an adjustment with the substitute (artificial/material object) giving birth to a new reality of the technoculture. It acquires normalcy and in the end the artificial will be accepted as the real object (the human object) and the abnormal now becomes the new normal. The current generation is highly influenced by the innovations of science and technology, industrialism, corporate culture and rising desire for physical pleasures. Love of self is displacing the sentiments of empathy with other. The following flowchart will be more suitable to understand the stages of the desire in transition:

Biological Needs of Man $\Rightarrow$ Original Object (Repressed) $\Rightarrow$ Artificial Objects $\Rightarrow$ Loss of the Original and Presence of the Artificial $\Rightarrow$ The Artificial is taken as real/ original (Fixation)

Discussion and Analysis:

Traditional practices of physical pleasure are subject to man-woman intimacy and their respect for each other's emotions empowering the bond between them. As a result, the physical relation inculcates human relationship which inspires humanity, emotional, spiritual and physical bonds. It strengthens care for each other at need. Thus, the traditional human behavior shaped the human biology in consonance with behaviorist psychology and with the blend of ethical inspiration, they turned spiritual. In the same way in the relation between man and technology satisfaction of biological desires with mechanical devices also affects the human behavior and which gradually acquires a shape of biological and natural needs. Shaping of biological behavior in both the cases such that man-woman and man-machine is same but the noteworthy situation is that whether the academic advancement was only for the fulfillment of physical pleasure or to civilize and empower human society with the unbreakable bond between man and woman. For a human society it becomes a serious question that the need of human being is being replaced by technical tools such as "doll", a synthetic body, bots etc. Both the approaches bring out different ends.

The difference in the perception of desire in humanistic and posthumanistic approach can be understood as below:-

Perceptions of Desire:-

HUMANISTIC VIEW OF LIFE	POSTHUMANISTIC VIEW OF LIFE
Man-woman bonding	Man-machine bonding
Need of each other	Man's need for machine
Desire arises from biological needs, emotions, aspirations and will	Desire gets influenced by technology, machines and other beings
Desire expresses the individual human subject	Desire is relational, distributed, assembled and networked
Individual autonomy and free will	Combination of Human + Nonhuman + Machine

Desire seeks mutual pleasure, fulfillment or self-realization	One-sided pleasure, Technology and algorithms can shape and redirect desire
Inculcates human relations, family, society	Individual personality becomes mechanical through algorithm
Stable human subject	Hybrid and interconnected subject
Self-realization	Posthuman condition
Ends in biological creation (fertilization)	Ends in materialistic pleasure and mechanical creation

Erotic pleasure is a biological need, be it male or female. It gradually brings both male and female closer to each other in an intimate zone. Continuum of being in intimate zone creates permanent space in human psyche which is reflected through behaviorist psychology. Biological needs shape psychology in the same way psychological behavior shapes biology. The role of behaviorist psychology in shaping the human biology can be understood through the complementary relation of biology and psychology.

Role of behaviorist psychology in the fulfillment of desire with man-woman relation and man-machine relation can be shown as below:-

FACTORS	HUMANISTIC APPROACH	POSTHUMANISTIC APPROACH
Need	Fulfillment of each other's biological needs(bilinear)	Fulfillment of man's need through machine(unilinear)
Habit	Formation of conjugal life and physical intimacy	Releasing physical energy with machine
Human relation	Brings closure to human race(male-female)	Questions the need of opposite gender
Performance	Physical as well as emotional	Mostly physical, less emotional
Alternatives	At the time of crisis, humans can perform with non-human(machines)	At the time of crisis, they fail to perform with real human beings
Ends of the relation	Care, love, sacrifice, devotion, patience, empathy	Efficiency, perfection, authority, zero empathy, impatient, eccentricity,
Final ends	Creation of a reliable future generation	Diversion of human generations into mechanical, materialistic, performance

Although man-machine relations fulfill the need, give satisfaction and realize pleasure, it is this behavior and fulfillment of needs that shapes man's psychology and shifts his desire from human to machine. Thus, they do not feel alienated from human society. This can be regarded as the success of man-machine relations.

In the novel *Frankissstein: A Love Story*, intimacy gets fused with mechanical tools such as XX-bots or sex dolls. In the very beginning, Ron Lord, the business man, describes to Dr. Shelley, a scientist how the sex-doll franchise works in the market, "there's two ways to go with sexbots: buy her and own her like I did, the other way is rental" (Winterson 37). This indicates the money making attitude of Ron. He uses the 'doll' (sexbot) and experiences that it can be used as a substitute for the human body and for the satisfaction of erotic desire. He explains to Ryan that an individual may use a sex doll simply to satisfy sexual curiosity or physical desire. Unlike a human relationship, the technology provides immediate access to physical stimulation without requiring communication, emotional negotiation, vulnerability, or the possibility of rejection. Immediate pleasure and convenience can create a rewarding experience, making the person more likely to repeat the behavior. This is evidence of the assassination of human sentiments.

With repeated use, the psychology and behavior of the individual expand beyond the biological boundary of intimacy. Cardon and Wood (2018) think that, "When repeatedly performing a behavior in a particular context, people develop implicit associations in memory between contexts and responses." The individual begins using the sex-doll not only when sexually aroused but also when feeling lonely, stressed, bored, anxious or dissatisfied. In this way, the doll becomes associated with emotional comfort as well as sexual pleasure. Behavioral psychology describes this reinforcement, for example when a particular behavior repeatedly produces a desirable outcome, the

chances of repetition of that behavior increase. Thus, it results in making a habit. The same can be connected with the use of sex dolls. Biological pleasure or the willingness to participate in pleasure activities works as a stimulus in the mind of the people. Using the doll is like a positive reinforcement where the user gets the reward like pleasing self, fulfillment of his erotic desire, getting himself a company etc. The chance of repetition of the particular behavior like engaging with the doll for pleasure gets higher because it brings erotic satisfaction for the doll user. Such practice or sexual activity can be considered to be an operant that is an active behavior found in the doll user. The desire for dolls is an operant which is naturally produced in the psyche of the user, "much of what we normally consider emotion is actually operant" (Bufford 6).

Desire is one of the prime markers of human essence, the ultimate identity of being a human. As an energy driver, the human desire pushes us to achieve, to dream and to take action for anything. Desire is the source of creation, discovery and human civilization. Without desire the human life meets monotony. It influences our life style, thought process, decision making, and actions and so on to bring satisfaction, fulfillment and happiness.

With the passage of time, the desire, which was once limited and within the biological boundary, has now started to be merged with technological objects for the fulfillment of basic needs, including sexual gratification. In Jeanette Winterson's *Frankissstein: A Love Story*, we see Ron Lord's invention of some non-human entities such as pleasure bots (sexbot) which can simulate real humans and stimulate object-oriented-desire. The easy handling of the sexbots, its handy feature and customized perfection influence Ron in the novel. The shift of desire towards material object is evidenced when he compares his erotic life with a human being and with a bot. He claims to have gotten better satisfaction with pleasure bots, "We all need something. That's life...she was ready in bed for a cuddle, and I was getting sex every night. No warm up. Straight in. Slept with my arm across her. I felt better" (234). Here, the biological desire fuses with the mechanical object. The instant availability of non-human bodies for erotic pleasure makes us think of a generation devoid of love, emotion and romance. Without these, the relationship which is the base of peace and happiness becomes quite transactional, loveless and hollow. Gratification in "every night" shows a mechanical process, instead of humanistic performance.

Ron Lord's sexbot franchise marks the contemporary trend of desire being materialized and digitized for a profit-driven economy. However, this materialization of desire reduces real human sentiments, sensations and feelings. It also decreases the patience, longing, and desire for real (human) partners. In the technologically modernized world women have become a part of the workforce and economy. And Ron targets Men's loneliness and motivates them to use this material bot for satisfaction. He says, "Women aren't at home all the time like they used to be. I don't blame them. They are not goldfish. They've evolved." (37). At the same time, we must say that contemporary times have increased the workload and pressure on people for higher ambition, goals, and objectives. This is the reason why women are busy with their work. And due to their unavailability, the man is inclined towards the use of doll in absence of their partners. The presence and performance of the doll, thus, refers to an emerging posthumanist culture. Hassan (1997) states that "art, technology and even science seem to me three veils for the same face, three metaphors that cover, then dissolve, into a single reality" (841). It emphasizes his epistemological and social implications on the present scientific discoveries. The doll has become a present reality now, influencing the rise of radical desire of the contemporary people. Thus, posthuman condition is not a natural phenomenon rather a human production on the name of advancement and economic development, that motivates people for the transition of desire from real/original/humanbody to artificial/material/mechanistic object, "Posthuman condition is not too remote from our reality" because it can be understood by the "dynamics of human-nonhuman existence" (Opperman31).

Physical relations depend on individual choices based on sexual orientation and social parameters or social norms such as mutual consent. It also depends on the attraction, feelings, emotions, desires, and thoughts of both genders. This human need is fulfilled by humans themselves. An empathetic relation between male and female is the gateway to higher satisfaction and grooming of potential. However, the posthuman approach towards physical pleasure has created the need for technological objects such as synthetic bodies, that is boy-bots(dolls) or female-bots (dolls) as a substitute for real girls or boys. The doll, thus, gives satisfaction in the phase of hyper fantasy of a person. In real human to human intimacy satisfaction is based on the emotional reaction and release of the hormones from the partners. However, Ron's doll has such reactionary features that can respond to man's actions but without any social norms. For he claims, "All my girl's orgasm when you do" (42). Such features of the doll attracts customer and motivate him to experience pleasure. The experience originates from a set of interactions between a customer and a product. This experience is strictly personal and implies the customer's involvement at different levels (rational, emotional, sensorial, physical, and spiritual). (qtd. in Peter C 31-41).

The sex doll's unconditional availability and customized features have become lucrative for humans. In real human relations, the social and legal norms like permissible age and consent are necessary conditions; however, for the sexbot as a factory product such conditions are not required as appraises Ron, "There's no such thing as underage sex when it's a Bot" (47). The unconditional availability of the products (sex dolls) meets the higher demand. It becomes profitable for the factory owner, or businessman. Constant efforts of Ron are indicative of his mission of high economic growth even at the risk of desocialisation of human beings. Efficiency and performance at a click shift the desire of human body to material objects like sexbots. The shifting of desire can be equated with what William Gibson has termed 'cyberspace', defined as "consensual hallucination" (qtd in Haney 34), which is not a real space but a space of virtual reality in which humans can enter and play their role. In the same way, the engagement with the doll for physical pleasure creates a hallucinating effect of fulfillment of desire.

Reaching out to material objects for copulation marks the beginning of an era in which human desire for intimacy is materialized by technological objects. The sex doll as a posthuman subject questions the role of humans' supremacy in the context of desire. The use of the doll symbolically represents the extension of desire to non-biological objects. With such usage of the sex-doll, the agency and entity of being human is challenged when the praxis and performance of a sex doll takes place instead of real human beings, ignoring real physical touch and sensation. Ron tries to prove the better economy of time and emotions through material object as he finds, "Renting a bot when you are in your lonesome is safer and cheaper than the human alternate (38).

Humanism and Posthumanism:-

Renaissance humanism as a philosophy has always emphasized that human beings are at the center of everything. It implies that fundamental aspects like desire, emotion and affection, etc. are subjected to humans only. In short, he is at the zenith of creation. Posthumanism as a literary philosophical stance deconstructs humanism, suggesting that human beings are no longer at the center, rather it suffers from a shifting self, under the influence of 'intelligence explosion' (201) in this fast-changing age of science and technology. Posthumanism can be considered to be a time "in-process" and "highly contested" (Hayles 239) for Bruce Clark writes that of its several definitions it is to relativize or decenter the humans by coupling it to some other order of being (2-3). Winterson imagines, "The world is at the start of something new. We are the shaping spirits of our destiny (2)." Posthumanism marks the evolution of the human-machine combination and co-evolution with technology. It becomes clear as we see Ron Lord's attempt of sexbot to meet the need of human. It makes us think that the very technology which was built to support humans for the easy management of human tasks, has now started to be the part of their personal lives through the use of sex bots. For example, the bots, intelligent vibrator, sex doll, and other artificial sex companions are available in the market now. The very technology now dominates human behavior and makes a space in the mind. It leads us to a future bleak and doubtful as Diaz de Liano and Fernandez (2021) writes, "while heading into an unknown future, perhaps we should keep in mind some of the core values of humanism in ethical sense" (546-47). At present it is making such a significant space that there is no way back without technological instruments. The possibilities induced by technology lure the humans to adopt it, to use it, to invent and reinvent it.

Winterson in the novel Frankissstein has rightly shed light on the three types of life:-

Type 1 Life: Evolution-based

Victor explains: changes happen slowly over millennia

Type 2 Life: Partially self-designing.

This is where we are now.

Type 3 Life: Fully self-designing.

The nearby world of AI

(Winterson 72)

As per the description of Type 2 Life stated above in which we are now, the brain implants, the surgery, the prosthetic limbs are all such examples that are being performed with the technological intervention. Thus, the humans wishing to cross the physical limits have become possible to greater extent. Considering the use of sex-doll, it can be said that the biological limit is no longer an obstacle to the humans. With the modern science and medical technology, the possibilities like longer life, better intelligence, enhancement of the physical ability and gene modification are now prevailing. Indeed, these discoveries suggest that human beings have gone so far breaking the traditional physical boundary of being human. The human desire is shaped, created and also influenced by technology. Engagement with the technological world, digital platforms, social media, AI, etc. help us connect with each other, convey our emotion and feelings, and also convince us to see our existence from different imaginations. Influenced by the tech world, the humans look for instant satisfaction, recognition and pleasure. The identity or the

recognition in the digital platform fulfills their desire. With such possibility of being connected to other creates the emotional attachment. And this attachment increases when the basic needs like sex gets fulfilled by the cutting-edge technology like sex doll.

Desire leads us to long for someone for physical, emotional support or help. It is connected to the social and cultural environment. However, the society-induced ethics for copulation does not comply with the fulfillment of desire in the digital world. We use digital technology to achieve what we cannot achieve in practical life because of different norms, rules and regulations. Posthumanists view that desire can be extended beyond the normative social behavior, or the biological limit. They emphasize that the boundary lines between humans and machines are blurred and fluid. Human beings are under “an ontological condition, in which humans now live with chemically, surgically, technologically modified bodies” (Nayar13). Sex-dolls are built to please humans for physical satisfaction. However, with the passage of time, the need for satisfaction and the lure of instant action increases the demand for sex tools as humans have now started keeping the dolls with them as bed partners. Day by day invention of new technologies, generative and explorative AI are being activated in the dolls which are making them more perfect, efficient, and like humans in performances. Obadia (2022) states that “technocultures are born from the fermentation of technological progresses and ideological systems, in particular cultural melting pots and social milieus” (5). Ron Lord expresses, “See how they attach the arms? Lovely, slim arms. Then the legs. Look at the length! The shape! Slightly longer than they would be if she was a human.” (37) that hikes the demand of XX-tools. While tempting the customers about his product Ron himself slips to report the truth, “This is fantasy, not nature” (37) which does not require empathy or human sentiment and “you can have what you want”(37). This is the truth of human-machine inevitable bond or to say “techno-sovereignty” (Ishkhanayan, 2026).

Capitalists or Industrialists control the economy through the creation of customers in three ways—firstly, by the tool of ‘temptation’;secondly, by creating technoculture as Althusser’s Ideological State Apparatuses (ISA), and thirdly by implementing policies inserting their ideology of control in the form of Ideological Repressive Apparatuses (IRAs) along with the acting Government. Ron’s products, thus, can be made compulsory use and high demand in the market making policies aligning with the Government. It can acquire the shape of forced policies of government to control man-woman relation, illicit affairs, and conflicts arising out of man-woman relation, more especially for population control. The launch and propaganda for technoculture of having a sex doll can be compared with the market launch of the mobile phone of Reliance which gradually became the part of culture, fashion and finally as tool for the implementation of the Govt. policies. In the beginning purchase depended on the voluntary nature and free of cost. Slowly, its features were enhanced capturing human nature like fun, assessment and easy connection with remote relatives. The users started using it firstly for fun, secondly for maintaining connections with relatives that made an inevitable space in their behavioral psychology for two reasons specially a) to remain connected b) to stand in the community of haves and have-nots. And in the next round it became a permanent identity marker for public control and companies then hiked their prices.

Similarly, through sexbots business dealers like Ron creates the desire of humans in order to create the higher demand of the pleasure tools sufficed by higher sale and higher income of the industry of technical tools. Such situation suggests that today the voluntary nature of the people to buy the dolls may become the mandatory nature in future. Real partners may be replaced by dolls in the future. This is the danger of welcoming such dolls or AI into human lives. The bonding, relationship, intimacy and friendship that we develop with the people may collapse due to technological inventions. Thus, the journey from reciprocal human relationships to mediated human machine relationship points to a time when the desire is distributed across non-human agencies. It makes us think that when these technologies can influence, inspire and induce the humans, the notion of desire, sex, love, desire, emotion and sexuality are now in a transitional phase. This transition raises few ethical questions like if technology can satisfy us from the perspective of sex and desire, the need of humans will suffer reducing the importance of human partners. Frankenstein echoes the changing patterns of lifestyle, human aspiration, and present cultural synchronization with technology, “There’s a large screen showing an interview between Elon Musk and Ray Kurzweil talking about singularity-the moment when AI changes the way we live, forever” (34). It gets reflected through the use of sex doll. The synchronization has been questioned by Ry Shelley, a transgender doctor and scholar, who asks about the future of humanity in a world shaped by technology. Victor Stein aspires to overcome death with the help of technology, is an example of present scientific and posthumanist aspiration to go against the strain. He often raises ethical questions like what it means to be human in this age. His concern regarding the downloading of consciousness into the machine shows today's world of technology which can make the impossible things possible. Claire is the representative of consumer culture. Her talks about how to impress the consumers, how to marketise the dolls based on the preferences, and the future of sex dolls or the artificial beings highlight the present trends of the technological

colonization. Indeed, she engages with the discussion on how to make the sexual intercourse a commodity. Human to human relationships is based on negotiation, understanding, realization, mutual language, consent, culture, belief and so on. In the case of sex dolls, no such things are required. That is why it becomes an easy matter for the people to handle them, because they are customized and compliant to each and every order the humans place before them.

The human body has become the cornerstone of identity and recognition. With the rise of sex dolls, this notion can be deconstructed and challenged. The novel reimagines that plastic or silicon body creates a posthuman personhood because the dolls can also become the participant of the identity formation. When people engage with them, the silicon body in the human shape becomes an active agent of identity formation, having the power to transform and transgress human desire. Thus, desire, being central to human essence, has become a commodity that is purchased, marketized and personalized in this digital era. The creation of new desires out of the old tradition of desire is also possible by technology. Technology creates the scope of new things or the imagination of newness. Since it has the power to envision or predict, it can create or enhance desire to a level that can be redesigned with the help of technology. Thus, desire in this technological world has become evolving, changing and shifting gradually. Indeed, the novel, if viewed from the perspective of ethics, raises questions about whether we will adopt technology at the cost of real humans or how far it is right to use this technology or whether it is slowly replacing human role by introducing non-humans like sex dolls.

In Frankissstein, sex dolls are symbolic of the present transformation that is going on. The basic needs like intimacy, emotional bonding and friendship today are somewhat hampered due to the exaggerated life style of people because they prefer something fast feeding and fast meeting. Winterson uses the sex doll to show that the sex doll is used as a substitute for humans with unconditional availability. Clair also indicates how these dolls can reshape us and our personality in the context of desire. Ron Lord creates sex dolls that are technologically advanced and can meet the desire of the people. Symbolically, he is the creator of a new reality, newness, and radical transformation in the Posthuman age where the desire is produced with the technological beings like sex doll. People's fantasies and dreams are fulfilled with the dolls. Therefore, the individual preferences for making dolls are the result of the market economy and profit-driven tendency of the creators or inventors. It begins the age of human replacement in the name of development. In real life people do not like rejection, criticism and anything negative, and sex-dolls are the wish fulfillers in this case. Just buy and use, there is no worry or tension in between. The business of Ron Lord is based on the idea that many people prefer relationship that can be controlled and regulated as per his own convenience. People do not like uncertainties in their lives. They look for perfection and individual choice, and sex dolls are the best choice in this case because "men find particular features and characteristics appealing in women" (Langcaster-James and R Bentley 1). The dolls are perfect because they are customized as per the buyer's choice (fair, tall, breast size, hair color etc), they are just the perfect example of what one wishes. Unlike human partners, they never object to anything and are easy to be regulated. So, the desire from being human centric entity transforms itself to technologically mediated entity. This situation refers to consumerist posthumanist culture in which desire is commodified and marketed as per the demand and supply.

Consumer culture plays a vital role in the making of a posthuman identity in which the self of an individual is diluted with the materialistic things like sex dolls. Beginning in the 18th and 19th century with the industrial revolution, the production of goods and services became accessible to a larger population. However, the consumption of luxury items became a social trend in the 20th century. Following this trend, market-mediated fashion, online shopping and fast fashion started to contribute to the making of self-image and self-identity. People connect themselves with what they consume. Consequently, the spatial presence of the product becomes the signifier of identity and recognition. With the passage of time, consumption increased, particularly in the 21st century with the revolution of AIs, sex-bot products were launched with human like features that attracted the mind of the people. As a result, people began using them as a substitute for real humans. Over time, the products from being a source of entertainment became the source of physical satiety, self-expression and individuality. Arnold et al. (2024) express that "Regarding sense-making, consumer culture provides a system of meanings, values, ideals, and norms that influence consumers' perceptions of what is desirable or undesirable and frames consumers expectations and understandings of the "good life". Sex doll as a product creates the desire in the consumer's mind, with the expectation of physical intimacy. At the same time, it generates new meaning, values and norms by which the consumer or the sex doll user can satisfy his lust for bodily pleasure. Ironically, with the usage of sex doll, the expression "good life" refers to a post human time where living with sex doll is preferred to real humans. Ethical consideration, like life can become good when the human sentiments are valued and prioritized, is ignored.

Ron Lord thinks sex is a democratic phenomenon that can be accessible to everyone irrespective of caste, creed, race, gender and religion. His pleasure doll as a matter of public service will make this possible because it is

available to everyone. His words, “you can be old, you can be ugly, you can be fat, smelly, you can have an STD, you can be broke...there’s an XX-BOT for you” (47) reveal the inclusive acceptance of sex doll in the market. It also captures the human’s complex social system for intimacy. By breaking the barriers and taboos prevalent in society, the sexbot becomes a metaphor for the fluidity, flexibility and plasticity of desire taking on new dimension in this posthuman time. That is why Kaiyan da (2020) expresses that the new fusion of AI and bioengineering reshapes and regenerates our life that is an evolution of newer approaches to society bridging the gaps and boundaries between men and women created by feminism.

Feminism as a social and political movement in the 19th century upheld the rights of women, their freedom, autonomy and liberation. It questioned and challenged the ideologies and conceptions of patriarchy. According to V. Geetha (2007) “the male authority is the central idea of Patriarchy”(qtd. in Dixit 87). In the mind of the women, the male domination, their authority, and their privileged position in the society created a negative image of man, considering him to be the devil. Therefore, they segregate themselves from conjugal bonding sometimes. But they cannot deny their desire for pleasure. Desire forces them to opt mechanical partners in the absence of real partners. Winterson’s novel pin points how industrialist uses women’s unfulfilled desires as an opportunity for the high sale of sexbots. Due to prejudice against men, they prefer an artificial object for fulfilling their desire. With the artificial objects like hand held vibrator, they tend to participate in physical pleasure.

It marks the departure from their real male human partner. Since they need better control over the process of fulfilling their desire with better delivery of service, the vibrator is a better option for them. Also, the execution of multiple tasks at the same time saves their time and energy, “Women prefer a hand held vibrator. Better control, better delivery, and they can watch TV at the same time” (48). Permanent behaviour gradually helps the transition of desire from real to mechanical object. They, thus, are trapped in the nexus of the corporate world of hustle and bustle to meet their target, be it for earning or engaging with the fulfillment of desire. The busy time, high ambition, aspirations are such factors that make the people look for easy option for fulfilling their basic need like sex, even at the cost of zero emotion. It displays the reduction of human essence in the context of desire. When there is no consideration of emotion, empathy, and feeling towards the opposite gender, it becomes a mechanical process devoid of humanness. And this very mechanical process gives birth to a culture that is chauvinist, sexist and mechanical, where the virtual and sadistic pleasure is more important than the humanistic pleasure, control more than understanding, and manipulation more than cooperation, availability more than patience.

Sigmund Freud's theory of sexuality is a revolutionary work on the analytics of human personality. Libido is the guiding force behind the relationship between psychology and personality of humans. The desire for physical pleasure is innate in human beings. It passes through the three parts of the mind: conscious, subconscious and the unconscious. In the absence of real objects, humans get satisfaction with the substitute. It is this substitute that is used as pathological and clinical device for the recovery of a patient facing abnormality of mind due to the desire locked in the unconscious. Ron’s sex dolls, thus, are the substitutes for real object and not reality itself. As humans are influenced by libido-the pleasure principle, the doll becomes an easily available object of such pleasure. The libidinal or sexual energy of the humans has always been guided by the reality principle which forbids them from indulging in any unruly urges. Through dolls, humans can fulfill all their repressed desires privately to avoid the “anxiety produced by unfulfilled desires” (Jay, 2026). The sex doll as a posthuman object of desire saturates the man’s libido (desire for sex). Freud’s Three Essays on Sexuality (1905) illuminates posthumanist aspiration of breaking the binaries, “There is no natural, biological law which guarantees that desire will be heterosexual and procreative” (Thurschwell 51). At one hand, the doll works as a gateway to execute the unruly urges stored in the mind of the people and at the other hand it implies that the desire itself can be extended beyond the prescribed and normative behavior of society. This idea brings us closure to the sex doll that emphasizes human-machine intimacy, instead of human-to-human intimacy. That is why desire has been described as polysexuality, the chance of having varied desires (51). The doll, thus, becomes one of such desires for the human.

Outcome of the Discussion:-

Sex dolls are replicas of humans. They seem to be real arousing erotic desire in the minds of humans. They influence and at the same time alter human behavior in the present age. However, a sex doll is not reality rather an escape from reality i.e. human to human intimacy. It is this escape from reality that brings the degradation of human essence, leading us to think of the ethical parameters of scientific creation and smart tech support now a days. Though it is true that technology can expand our desire to non-biological entity like sex doll, but the sex doll can never take place of real human partners. The creation of sex doll resonates with few negative implications like objectification of women and children, gender inequality, violence against women, animalistic behavior to real

humans, impatience, zero empathy and emotion etc. Winterson's Frankissstein gives us the metaphorical message that though sex doll seems to be a manifestation of erotic and repressed desires, the humanness of the human and human sensibility must not be compromised under any circumstances. In the present posthuman age, sex doll becomes the escalation of scientific experiments that expands our thinking and consideration towards a time of reality morphing and new reality construction.

Limitations:-

This study is based on the textual analysis with theoretical references. However, this textual analysis can also be found in real life and society. As per the findings of my research, that the technical tools or material objects used as substitute of biological entity are dangers for the wellbeing and human essence of the coming generations. Moreover, it finds that an attempt to replace the original assuming the material objects i.e. sex doll as better option is really harmful for human generations. Whenever there is unavailability of biological entity for some natural reasons like death, diseases and old age etc., the substitute can help the satisfaction of the individual. The commercial desire for higher profits is reflected when there is attempt to displace or replace human entity by the material entity. It is more dangerous for the human society with humanist essence.

Notes:-

- 1) Elon Musk: A businessman, industrialist, former public official, CEO of Tesla and SpaceX, cofounder of Neural link and OpenAI.
- 2) Ray Kurzweil: An American computer scientist, author, entrepreneur, futurist and inventor.
- 3) STD: Sexually Transmitted Diseases.

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