

Chapter Three:

Faith and Belief, and Value and Social Systems

The social styles and belief systems of races and species form part of that species' or races' definition of humanity, with each having their own definition of humanity as they believe it applies to them. Humanity is not considered an exclusively human condition, as it extends to the actions and actual moral substance of each being, whatever their species. The *Star Trek* universe has developed its own definition of humanity. This definition of humanity follows a doctrine of tolerance, friendship, and acceptance, emphasising the belief that alien species should receive a fair hearing and be allowed to prove themselves before any judgement is passed on them. Actions such as rejecting warfare or the providing of interplanetary aid reflect favourably on the alien species, illustrating their ability and their intentions to be useful members of the United Federation of Planets (the UFP). The main aim of the UFP is to induct new members, not to make war with them. The Federation council has the final word concerning any doubts which they may have about the suitability of civilisations to enter the UFP. The Federation council meets to discuss any uncertainties they have about how other species will act towards them and towards non-members of the Federation, and to discuss any doubts the council may have concerning motives, the humanity of the new species, or the new species' fitness to be UFP members.

There is a problematic nature to the values and ideals held by humankind, and several *Star Trek* and *Star Trek: The Next Generation* stories recognise this fact. The values revered in the human tradition are nevertheless constantly changing. As humans acquire more knowledge and find answers to previously unanswerable questions, the value system is altered. The beliefs and ideals once considered worthy and unalterable are in a state of flux. The ideals by which society strives to live are inconclusive - inconsistent - due in the most part to the indecisiveness of human beings.

The religious beliefs held by any being or species are respected by 'offworlders'. While political and economic practices can also constitute beliefs, they are not afforded the dignity and reverence that religious beliefs are. Religious beliefs are considered sacred and are respected by other species, even by those who do not believe, or who are in conflict with the holder.

There is an underlying traditional human belief which is evident throughout the two series. The concept of an individual placing others above him/her or itself and serving and acting for the benefit of those others is prominent, but twentieth

century Christianity and other Earth-world religions are not put forward as the Federation's belief system. As is evidenced by the consistent lack of overt reference to or display of anything indicative of twentieth century religious practices, the Federation, Starfleet, and the human officers and their families rely solely on their knowledge, courage, and wits to survive in an uncertain universe.

Although the role which Christianity plays in the Federation is unacknowledged, both by the crews and by the programs themselves, what could be considered Christian ideals serve as a basis in decision-making and foster a compassionate attitude towards others. References to twentieth century Christianity *are* made in particular episodes of *Star Trek*. In "Who Mourns for Adonais?" (ST s 02), Kirk mentions mankind's need for only one god (or God), while in "Bread and Circuses" (ST s 02) Kirk and his crew are surprised to discover that the slaves with whom they have been are not worshippers of the sun, but of the Son - the Son of God. Scotty, the *Enterprise's* Engineer even outlines the Biblical parable of the merchant in "The Empath" (ST s 03).¹ Gene Roddenberry, *Star Trek's* creator, specifically avoided mention of a human religion, even though the religious beliefs of other planets would and do figure prominently in both series. Roddenberry was of the opinion that his version of space travel would concentrate on the unknown, and that the Federation combined so many of Earth's races that talk of Earth religious beliefs would be detrimental to the cohesion of the Federation and to the point he was trying to illustrate. Being an "agnostic contemplative"², Roddenberry preferred to question "...the philosophical dialectic between help and hindrance, between personal ethics and cosmic morality."³ He was intrigued by the oppositions created by human existence, and the profound dilemmas mere existence initiated. Tied in with the concept of morality is the question of conscience: "...conscience is seen as an effect of norms and constraints internalized from the society. We feel good about ourselves when we act in ways that are approved of; we feel guilt or shame when we do things that the society defines as wrong."⁴ The size of the role of conscience in the making of a decision or the performing of an act depends on the scruples of the individual.

Also involved in the exploration of the belief and value systems of different cultures are the notions of paradise and redemption exhibited within the *Star Trek* universe. The belief that some form of redemption is not beyond anyone figures

¹ Found in the Gospel of St Matthew, Chapter 13. verses 45 and 46

² Fern, op. cit., p 06

³ *ibid.*

⁴ Wallach and Wallach, op. cit., p 10

highly in the *Star Trek* universe. *Star Trek* and *Star Trek: The Next Generation* investigate a number of different 'forms' of paradise, as I will later discuss.

Each society encountered in *Star Trek* has its own belief as to how they should be governed. Some species, such as the Klingons and the Cardassians, also have ideas as to how other species should be ruled - by them - and not in the primarily peaceful way that the Federation employs. The Federation believes in helping out other cultures: for example in *Star Trek: Deep Space Nine*, where the Federation is helping out the Provisional Government on Bajor. The Federation also believes in trading with others and using a system that is mutually beneficial to everyone. The Klingons especially believe that other species exist only to benefit them, and that Klingons have the right to assail any planet they choose and use its resources for the Empire's gain. The Klingons think nothing of taking from cultures and their planets while giving nothing in return. With the Klingon version of the Prime Directive in place, nothing would stop the Klingons from bleeding societies dry and destroying irreplaceable cultures.

Given that Starfleet has the Prime Directive and a criteria of ethics and conduct against which their decisions are examined⁵, they, as well as the Federation, are required to practice tolerance and to live by this code of ethics. Ordinarily these directives are realised, but still there remain underlying prejudices and intolerances within the Starfleet ranks. Illustrating this is the Federation's prolonged reluctance to enter into any kind of solid, permanent treaty with the Klingons, Romulans or Cardassians. With the introduction of *Star Trek: The Next Generation*, advances have been made in maintaining an understanding between the races and the Federation, of which the Klingon Empire is now a member. Many officers within the Federation do live by the ethics system they swore to embrace upon joining Starfleet, but, as in any organisation, absolute agreement and cohesion have not been achieved.

Different life practices are usually tolerated by the Federation, although there are exceptions to the rule. The Federation does not have treaties with every race, due in part to the fact that the lifestyles of some races are considered brutal, war-like, and generally unacceptable to the peace-seeking Federation. The level and frequency of their brutality classifies certain races as unacceptable to be additions to the United Federation of Planets. They can not or will not be tolerated as members of the Federation until their behaviour shows some sign of modifying to a standard acceptable to the Federation. The races are tolerated to the extent that they are not destroyed, fought against by Federation instigation, or otherwise deliberately acted against, but they are not welcomed into fellowship. This rejection on the basis of

⁵ Discussed further in chapter four.

lifestyle conflicts with some accepted tenets, including the Starfleet stance on tolerance and acceptance. Some species are considered inhuman, by the Federation's human standards, and contact with them is considered potentially detrimental to the growth and security of the Federation and its members.

The Starfleet definitions of 'good', 'human', and 'humane' differ from those held by other species due to the fact that each species has its own political, social and economic processes. In "The Enterprise Incident" it is learnt that the Romulans have formed an alliance with the Klingons as both parties' have their own reasons for wishing to defeat the Federation.⁶ Neither of these races could come to any form of agreement with Starfleet and therefore did not join the Federation. Their principles differed too much from those of the Federation and none of the groups was willing to compromise their own codes of ethics or morals in order to live by another. These differences in principle therefore manifest themselves as obvious differences in the way each culture lives. Principles considered unacceptable by the Federation are practiced daily by others and vice versa. As each species lives by its own customs, the forceful application of various definitions upon others does not make for friendly relations.

Belief and Social Systems

Belief and social systems vary with every species encountered. The distinction between religious beliefs, and social and cultural beliefs and behaviours is quite definite. Religious beliefs must have a "belief ideology", a theology, consisting of a system of beliefs which may include belief in a deity or a prophet, or simply be a complete trust and belief in a way of life, such as Vulcan logic. Social and cultural beliefs are more the results of symbolic and learned behaviours. Culture refers to "all that in human society which is socially rather than biologically transmitted."⁷ Language, custom and convention are all cultural determinants.

Romulans live in a militaristic society - militarism being their religion. The Cardassian society, although also blatantly militaristic, places familial existence above their military commitments. The Ferengi worship money and capitalism - the gaining of wealth and all other forms of profit form the basis of their convictions. The pursuit of profit fills Ferengi lives. Klingons worship honor, and Vulcans logic. Particular societies - the Vulcans and Klingons among them - have established the concept of a deity which is not an extra-ordinary, distant being.

⁶ Asherman, op. cit., p 109

⁷ Marshall, G. (ed) The Concise Oxford Dictionary of Sociology Oxford University Press, Oxford, 1994, p 104

Many religious faiths and beliefs in the *Star Trek* universe have their basis in the 'knowable' - tangible things that the follower can gain for him, her or itself through attention to disciplines such as obedience, abstinence and contemplation. The deities or revered prophets in these cultures are close at hand and can be discovered by the workings of the individual. Klingons succeed in battle and gain for themselves glory and honor, while Vulcans read scripts and ancient histories and gain insights into the wonders and benefits of living a purely logical life, devoid of emotion.

One exception is found in the Bajoran culture. Every Bajoran has heard and meditated upon the words of the Prophets, an unseen group that watches over and instructs the Bajoran people. The Prophets have religious orders dedicated to them, and festivals and ceremonies in their honor. Unlike some other races in the *Star Trek* universe, Bajorans actually believe in something they cannot see or prove absolutely conclusively. Every aspect of Bajoran society rests heavily upon the words and ideas of the prophets. A very religious people, many delegates from the various religious orders are numbered among the most influential of government officials. Having something in which to believe helps the people face the hardship and struggles through which they have to live. The Bajoran faith is complex, and the prophets' words of wisdom are still referred to and quoted as maxims by which to withstand the trials of daily life. In "The Next Phase" (*STTNG* s 05), Bajoran funeral rituals are discussed after Ro and Geordi are believed killed in an explosion. The Bajorans, with their belief in the supernatural or the ineffable, are one of the most religious cultures in the *Star Trek* cosmos.

The military might and genius of the prophet Kahless allows the Klingon people to combine their reverence of honor with their mysterious, ancient belief in the real existence and return of their long-awaited saviour. Kahless disappeared from the Klingon homeworld many years before Worf's birth, and his band of loyal followers still prepare for his return by conducting ancient rituals, waiting for visions and signs from the prophet.

The Klingons place great value on their rituals and ceremonies. They hold a special, sacred place in the everyday lives of the people. Worf practices Klingon rites and customs on board the *Enterprise-D* even though he has no one with whom to share them. The arrival of Alexander aboard the starship allowed Worf to teach his son some of the most important spiritual lessons a Klingon must learn.

Although Klingon spirituality, a deep, personal trust in the existence of Kahless and his promise to return, was not a major concern in *Star Trek*, the stationing of Worf on the *Enterprise-D* raised the awareness of Klingon rituals and ceremonies among the Federation community. Awaiting the return of the prophet Kahless the Unforgettable is a deeply personal religious calling, very similar to the importance

Christians place on the return of Jesus Christ. Unlike Christ, the prophet Kahless is expected to be a strong military leader, but like Christ, his return will herald the end of civil war and strife and the dawning of a new age of peace and just rule. The episode "Rightful Heir" (*STTNC* s 06) deals with the return of Kahless and the difficulty with which some Klingons accept his 'return'. Worf's strong dedication to his spiritualism is nowhere more clearly illustrated than in "Rightful Heir".

Like the Klingons, the Vulcans value their rituals highly. Vulcan mysticism is deep and personal. Vulcans do not have a religion in the Bajoran or Klingon sense of the word, as they do not worship a creator god or gods but logic and its benefits, while partaking in ancient rituals. Vulcans everywhere share in the peace that their commitment to logic and suppression of emotion brings them. Meditation and reflection are very important within the society, and marriages were still being arranged in Spock's time aboard the original *Enterprise*. As with their society, Vulcan faith is also ordered and logical. The ceremonies follow a pattern and timing is important as many of the ceremonies are age related. Vulcan mysticism, their spiritualism, is a very personal thing, and Vulcans spend long periods in complete silence and contemplation. Vulcans are very thoughtful people and have the ability to go deep within themselves to seek answers and recover from severe injuries or traumatic experiences.

Unlike other races which I have discussed, the aggressive, militaristic Romulans do not have a specific religious creed. Soldiering replaces their religion, with the military being the most important feature of their culture. Victory is honor, and might takes the place of a deity. They appeared to be 'a mysterious but honorable people'⁸ when first encountered by the Federation in "Balance of Terror" (*ST* s 01). They each have their own understanding of how life should be lived although their lives are dictated for them. Increasingly, the lives of the Romulan people are no longer their own. Those who disagree with the government and espouse their own ideas stay alive only by being very careful, putting their trust in their own initiative and in very little else. Those with ideas which do not agree with the state find they are in danger, and many choose to defect to other societies or unions where they can safely mention their ideas and ideals. As members of the Romulan Empire, they cannot have their own opinions or advocate change. Allan Asherman claims that each Romulan has "his own motivations, his own understanding of the empire's policies."⁹ Most Romulans are committed to their Empire, although as the years went on, an increasing number become disillusioned. The Romulan Vice-Proconsul, M'ret, defected to the Federation in 2369, an escape bid aimed at opening

⁸ Asherman, loc. cit.

⁹ *ibid.*, p 39

the way for thousands of Romulan dissidents to flee Romulus and Remus. The Romulan underground, involved in highly dangerous work, sheltered many of those who disagreed with or had openly opposed the government. The Romulan leaders planned to take over the Vulcan homeworld. The Vice-Proconsul's defection proved that discord existed even within the official ranks.

The Cardassians adhere to similar regulations in their working lives, with success in their battles and conquests a stepping stone to political power. The fundamental core of their society, however, is the family. While their political lifestyle shares much in common with the Romulan style of government, the time spent with their families is a reminder to the Cardassians of their past. The Cardassians were once a peaceful, spiritual people, but planetwide poverty, disease and the deaths of millions allowed the military to gain power. In their endeavour to acquire the most advanced technology and to possess as much territory as possible, millions more died - killed by the need to attain more and more.¹⁰

The Ferengi do not have a religion - it is more a social ideology. Even though the Ferengi live by their own code of ethics, known as the Ferengi Rules of Acquisition, their belief system revolves around wealth. Many of the Rules of Acquisition address the appropriation of profit.¹¹ The love of money rules the society. Making money, having money and keeping money are the most important challenges a Ferengi faces in his life. Even the importance of family ties pales when compared to the need for material gain.¹² Haggling for the best profit is a regular occurrence, while lying and cheating are also considered legitimate means of achieving prominence and respect in Ferengi society. Ferengi society is very cutthroat - each Ferengi knows that the first to a bargain gains the most. Everything else is unimportant. The Ferengi are definitely not gregarious creatures in terms of building friendships or aiding others, unless profit is involved. The fewer Ferengi involved, the larger the profit for each of them. *Star Trek: Deep Space Nine* delves further into the Ferengi mantra, examining more of the 285 Rules of Acquisition. The only concession the Ferengi give to religion is their death ritual, outlining the proper way to handle the body of a deceased Ferengi. Autopsy is definitely forbidden.

¹⁰ Gul Madred recounted Cardassian history to Picard as he held the captain captive in "Chain of Command, Part II".

¹¹ Some examples, as quoted in *Star Trek: Deep Space Nine* : "Opportunity plus instinct equals profit", "Never place friendship above profit", and "The riskier the road, the greater the profit"

¹² Another rule - "Never allow family to stand in the way of opportunity." (All rules collected from various episodes and quoted in Okuda, Okuda and Mirek, op. cit., pp 97/8)

The Borg have no concept of religion, and like the Ferengi, their daily activities take the place of any spiritual life they may have had. Before Hugh's encounter with the *Enterprise-D*, the Borg consider nothing but the Collective and assimilation. Assimilation, provides them with a common destiny to alter everyone they encounter. The Borg believe that every civilisation has to be assimilated, and it is a revelation to Hugh in "I, Borg" when he realises that assimilation is not what each society desires. Previously the Borg have known nothing more in their lives than their assimilation of other cultures. This military-like existence is similar to the style in which the Romulans live.

Each species except the Borg seems to have some form of conscience, even those who disregard them and do not listen to them. The Cardassian view of right and wrong differs from that held by those on the *Enterprise-D*. The Cardassian idea is clouded by militarism and the overwhelming need for self-protection. It does not take much to convince a Cardassian of a threat against them. ("Chain of Command, Part II"). The ways in which they protect themselves also vary from the procedures practiced by Federation planets. The Cardassians use torture as a method of eliciting answers, torture being against the Federation Convention.

Conscience figures prominently in the way in which particular things are handled. Picard's conscience affects him regularly and he listens to it. "I, Borg" provides a good example of when Picard's conscience has a role in dictating his actions. Picard is prepared to introduce the virus into the Borg's combined consciousness, destroying the whole race. It is not until after Guinan has convinced him to actually meet the Borg that Picard has a change of heart. After meeting Hugh, Picard is unable to kill the entire Borg Collective. His conscience and his sense of right and wrong prevent him from completely destroying an entire race, however devastating they might be.

The Borg, being a race of cyborgs, do not have the faculty of conscience. They are one with the hive, and their thoughts are not private, but controlled by one "brain" centre. The Borg do not make decisions for themselves, but follow the direction they receive. They do not consider their actions improper, but believe them necessary for the improvement of the universe.

Many episodes, though, do admit difficulties in achieving this idealised notion, this 'ideal view'. Picard often experiences problems with the way in which particular results were accomplished - his conscience once again acting as his guide. He often discusses his concerns with Deanna, Beverly or Will, discovering that their concerns often mirror his. The difficulty of searching for ideals is evident, easy answers often being elusive and, more often than not, unrealisable.

Evil

Evil is that which goes beyond the standards of humane behaviour. It questions moral values and takes for granted the notion that evil is not a good thing. 'Evil' incorporates corruption and depravity and is potentially deadly. It also refers to a state of amorality. 'Good', in this context, embraces morality, integrity and purity. Simply breaking laws or acting contrary to the rules and norms of a society does not necessarily imply evil, but perhaps delinquency or psychological aberrations. Evil is malignant.

A group's moral ideology draws upon the moral standards which the particular group or class of people apply to themselves and to each other, morals determined by them through study of their own experiences. Evil is in opposition to these standards - it always stands for something else and implies a moral ideology identifiable by that which it is not (if in no other way).

However strong the honest, good influence of the United Federation of Planets, there exists within the universe numerous life forms which exist in opposition to the Federation's integrity - entities and aliens which are purely evil, both in their actions and their intent. Both *Enterprise* crews encounter pure evil or hatred, and both pay the highest price as a result of their experiences, having to confront the deaths of their fellow crew members - people who have become good friends. An invisible force of pure hate which has the ability to enter and control people at will emerges as a powerful adversary throughout the original *Star Trek*, appearing in different episodes but each time bearing a different name. In "Wolf in the Fold" (*ST* s 02) it went by the name of Redjac, while in "And the Children Shall Lead" (*ST* s 03), it is known as Gorgan, "first cousin to "Redjac"..., a living embodiment of hate and evil that attacks everything in its path."¹³ As terrifying and deadly as Gorgan is, the entity encountered in "Day of the Dove" (*ST* s 03) is even more powerful. It preys on the mind, implanting false, brutal memories, causing friends to turn against each other, and enemies to slaughter each other. Kirk's aversion to hostility enables him to perceive the phenomenon and ultimately to defeat it. The force is responsible for many inhumanities committed by otherwise civilised people. The force is tangible. It is invisible, but it has a presence and a form independent of the beings it inhabits and controls.

Redjac is a multiple murderer who has possessed others to commit horrible murders and mutilations throughout the universe, beginning with the Jack the Ripper murders in London. Many of the life forms encountered by the *Enterprises* during their travels respond to ultimatums, compromises, and pleas for

¹³ Asherman, op. cit., p 110

negotiation. The forces of evil appear to live above and beyond any of the standards of humane behaviour which exist within the universe. The entity of evil is a god unto itself. Humanity is sorely tested and loses when held in the grip of a creature so pure in its evil. Mr Scott's description of it goes only a small way to describing its malignancy: "Cold, it was...like a stinking draught out of a slaughterhouse."¹⁴ Humanity is corrupted and destroyed in the presence of the creature, both by the creature itself and by the actions it caused its victims to perform. Kirk observes: "It exists on the hate of others."¹⁵

Unfortunately for the universe, evil is virtually indestructible and it does not sleep. A life form of pure evil is encountered in *Star Trek: The Next Generation*, and this time its actions are even more shocking. In "Skin of Evil" (STTNG s 01), Security Chief Tasha Yar is murdered by such a creature, an impenetrably black, foul presence. The life form claims it does not share the Federation's ideal that all life has a right to exist, and after killing Tasha, it taunts Deanna, trapped in a crashed shuttle craft, with what it has done. This malevolent life form was born of all the evil cast off from its peers, peers who went off-world and left their personified evil there alone.

Standards are applied by Kirk, Picard, and their crews through which the greater or lesser of two evils may be judged and a solution exacted. Almost every challenge that confronts both crews offers choices when deciding which course to take, but these choices are not always distinguishable as either good or evil. Sometimes the crew is forced to choose the less damaging of two potentially destructive choices. As I will discuss in chapter four, the two choices open to Captain Kirk in "A Private Little War" are both dangerous to the continued well-being of an entire population. Whatever he ultimately chooses, many will lose their lives. Picard is faced with no less a difficult choice in episodes such as "The Masterpiece Society"¹⁶, "I, Borg", "Sub Rosa", and "The Lower Decks".¹⁷ Decisions such as these cannot be decided by personal morals and values as both systems are challenged by the limiting nature of the situation.

¹⁴ Mr Scott, in "Wolf in the Fold"

¹⁵ "Day of the Dove"

¹⁶ Also discussed in detail in chapter four.

¹⁷ In "Sub Rosa", Picard must choose whether to break the Prime Directive and beam up a community into the holodeck, a community that has no concept of space flight and would be irreparably harmed to discover that starships exist. His other option is to leave the community on their planet where they will all surely perish. In "The Lower Decks", Picard must send a young Bajoran on a suicide mission in order to prevent a catastrophe which will have a devastating effect on the Federation.

Both series recognise that the range of acceptable behaviours is large, varying to some degree within every species. Some actions which are considered by the *Enterprise* crews as evil or mutinous can have justifiable motivations. The programs also address apparent contradictions whereby seemingly evil actions have a rational basis. Although misunderstood, the threat is at times destroyed due to its provocative actions, notwithstanding any mitigating circumstances which emerge as explanation. In "That Which Survives" (*ST* s 03), Losira is considered evil, even though she is killing crewmen merely to defend her planet. Losira is eventually discovered to be an extremely effective, and deadly, hologram, and is deactivated. In "The Devil in the Dark", the Horta was continually hunted and fired at because it was considered a threat to the humans mining in the tunnels. Kirk later explains the Horta's actions to the miners and his crew, saying she has acted out of sorrow and desperation, not with purely murderous intent. As a result, the miners promise to stay away from the Horta's eggs, and the two species work together. The Horta tunnels through the rocks as she has always done, with the miners following, collecting the materials they require.

In "The Menagerie, Parts I and II", Spock demonstrates the depths of his humanity as he breaks an array of Starfleet regulations in his attempt to return his close friend and former colleague Captain Christopher Pike to the planet that was first encountered in "The Cage" (*ST* pilot episode). Spock is determined to help his former Captain, even going so far as to forge orders and injure Federation officers who got in his way. Though he is court-martialled and comes close to losing his career and his freedom, Spock never wavered in his objective to help Captain Pike. Spock's actions are finally revealed to Starfleet when his plan reaches fruition and his judges realise the reasons behind his actions. Spock is not in need of redemption because his behaviour is not morally wrong in his opinion and he does not change his actions or pursue another course of action to bring about a reversal or expiation of his mutinous behaviour. Spock's strong loyalty to Pike soon develops into similar respect and loyalty for Kirk.

Rehabilitation or recuperation of a person can occur by faith, whether that faith is in a god, a friend, or oneself as Ro Laren discovered in "Ensign Ro". As her life and her career are being manipulated by a Starfleet Admiral, she trusts no one. Opening up to Guinan, Ro learns to have faith in herself. Guinan, an El-Aurian - the race of listeners - also helps Beverly in "Suspicions" (*STTNG* s 06)¹⁸. Guinan has faith in human nature - in humanity and its goodness - and when all seems hopeless and lost, Guinan's unquestioning faith provides strength to those around her. Guinan's

¹⁸ Dr Crusher is dismissed from Starfleet under suspicion of murder, and Guinan helps her to remember the details of the crime, and eventually determine the real killer.

affect on Captain Picard is calming and lasting. When he needs confirmation of decisions, Picard regularly seeks Guinan out for her advice.

The individual being rehabilitated undergoes a definite, undeniable change in his or her behaviour or personality. Understanding his or her motivations in the light of what he or she achieves, or what he or she wants the onlooker to think is not enough. Rehabilitation, like redemption, involves the individual realising an error, and risking person or position to amend that wrong.

Paradise and Utopia

Paradise and utopia are two different concepts although they are linked, both dealing with ideal states. Paradise is defined as “a region of surpassing beauty or delight, a place or state of supreme bliss”¹⁹, “supremely blessed or beautiful”²⁰ while utopia is defined as “a place, state, or condition ideally perfect in respect of politics, laws, customs, and conditions.”²¹

Humans, Vulcans, Klingons and Romulans all have names for their own versions of paradise or utopia. The Vulcan name is “Sha Ka Ree”, meaning “where creation came from”, the “beautiful planet from which all creation sprang.” “Humans call it “Heaven” or “Eden”, while Klingons call it “Qui’Tu”, and the Romulans refer to it as “Vorta Vor”.²²

Various concepts of paradise are explored in both *Star Trek* series, with episodes such as “Shore Leave” (*ST* s 01), “This Side of Paradise”, “The Paradise Syndrome” (*ST* s 03), “The Apple”, and “The Way to Eden” (*ST* s 03) discussing the search for paradise and exploring the pitfalls of paradises found. The episodes also show the disappointment of shattered illusions when the so-called paradise does not live up to expectations. In *Star Trek: The Next Generation*, “Justice” (*STTNG* s 01) and “The Masterpiece Society” discuss these notions.

Paradise seekers in the original *Star Trek* series - those who have a dream of a perfect world and a belief in its existence and their ability to attain it - hold a child-like awe for the object of their passion. The searchers imagined worlds with perfect climate and plentiful food - much like the Biblical land of milk and honey. But the question is asked as to whether true paradise actually exists without all the troubles

¹⁹ Brown, L. (ed) The New Shorter Oxford English Dictionary on Historical Principles, Volume 02 Clarendon Press, Oxford 1993, p 2093

²⁰ Simpson and Weiner, op. cit., Volume XI, p 450

²¹ *ibid.*, Volume XIX, p 371

²² Okuda, Okuda, and Mirek, op. cit., p 296

that must be constantly faced, suffered and endured. Upon arrival, the cares and worries of life remain do not miraculously vanish.

In "The Way To Eden", Dr Sevrin and his followers discover the shallowness and illusion of their apparently perfect paradise as soon as they set foot in it. Eden, the planet to which they have forced the *Enterprise* crew to take them, represents the aim in their lives. Their one dream is to find Eden, to have their every desire fulfilled in their perfect paradise. It is the new world, free from any problem or affliction. They have fantasised about the planet and sought for many, many years to make it their home. The object of their search is so desired that it has become an obsession for the Doctor and his friends throughout the years and they entertain no doubts as to the existence of such a pure planet. Looking out at Eden through child-like, unbelieving eyes, Doctor Sevrin's friends run onto the planet to enjoy all it has to offer. Too late, they realise that the paradise for which they have so desperately searched is not paradise at all. The ground is acidic and burning, and the plant life poisonous. Paradise does not welcome visitors. Unwilling to admit, to himself as much as to anyone, that his paradise is deadly, the Doctor refuses to leave, and dies in his long dreamed-of Eden. He has reached his paradise, and he has died in it. Their strong belief in their goal blinded them to the possibility that their search was in vain, that their paradise did not exist.

Wesley Crusher's visit to paradise shows that pleasure can disguise hidden traps. In "Justice", Wesley is sentenced to death for an unintentional infraction of the laws held by the Edo. Paradise is not necessarily perfection, each person or group having a different view as to the requirements necessary to make a place a paradise. The idea of a utopia or paradise being a place which has the best of everything, without any wants, needs or displeasure, is the view held by some members of the crew before they beam down to the planet. The trouble Wesley finds himself proves that paradises are not always innocuous. The Edo live a hedonistic, seemingly carefree existence in a paradise where everything is geared precisely towards fulfilling their needs and nothing, except the violation of a law, can possibly spoil their absolute bliss. It quickly becomes evident, though, through Wesley's experience, that this is a paradise like the Garden of Eden with the harshest penalty for breaking one of the strict rules.

Freedom is not an issue for the Edo, living as they do in a world that completely satisfies them. Even though freedom is not an issue for the Edo, it is for the crew of the *Enterprise-D* who visit the colony planning to enjoy shore leave. The Edo consider themselves as living in freedom. They live as they want to, and they follow the set rules and think nothing of it. It is their way of honoring their god. Freedom is an issue within this story because freedom is the one thing that most paradise-seekers look for in a paradise - freedom from stress and trauma, heartbreak

and pain, the freedom to act and behave in a non-regulatory environment being part of the pleasure. Freedom is an issue because it is important to humans, and as humans make up a large percentage of the *Enterprise-D* crew, freedom is one of the principles practiced by the crew. Even though they look as though they have freedom of choice and action, the Edo live very narrow lives, strictly controlled by a giant computer who rules them, and decides the general punishment for the breaking of any rules.

The tribespeople in "The Apple" are also strictly ruled by a computer, programmed by the planet's previous inhabitants. Their development is influenced by the computer's actions. Their paradise is a deception, and, like the paradise in "The Way To Eden", can prove deadly.

Kirk labels the planet in "Plato's Stepchildren" (*ST* s 03) as a utopia, before realising that the utopia the Platonians have built is far from perfect. Thirty-eight of the thirty-nine inhabitants of the planet possess a strong telekinetic power which enables them to control objects and allows them to manipulate objects and even direct the actions of other people. Alexander, a dwarf, does not possess the power and he is glad that this is so. The power has corrupted the civilisation and changed the people into undisciplined, selfish layabouts. The cost of their power has been great and their humanness has evaporated. Their ability to act in a civilised way is lost once they gain the power, which is absorbed from the food they eat. Alexander's lack of the power provides a criteria against which to measure the Platonians arrogant behaviour. Alexander, the slave propelled from person to person by the use of their controlling power, is "the one humane member of the Platonian population...Their cruel antics are offset by the presence of Alexander, who lacks the power and therefore has never lost sight of his humanity."²³ The Platonians' power has robbed them of the traits which made them human - compassion, concern, and selflessness. Before they possessed the telekinetic power, the population was larger and more dependent upon each other to survive. Once they had the power, the population reduced in number and began to live separate lives, each person pulling Alexander along, as if a puppet, when they required his services. Their treatment of Alexander proved that their utopia was exclusive. Apart from excluding him from their activities so that he can wait upon them and entertain them, they also allow no visitors to leave. Kirk, Uhura, Nurse Chapel and Spock are trapped by the Platonians as they manipulate their movements to the amusement of their captors. Only McCoy is spared from this humiliation. The price for their carefree existence is their inability to recover from illness or injury, and they force the *Enterprise* crew members to take part in the bizarre, demeaning activities in an effort to force McCoy

²³ Asherman, op. cit., p 119

to remain behind on the planet. The Platonians have no intention of allowing the *Enterprise* and her crew to leave the planet or its orbit - once they set foot on the planet, the power is available to anyone, to take, explore and use.

The Platonians loosely based their society on the teachings of Plato in Earth's Greek history. As Spock pointed out, Plato's principles concerned "...truth and beauty, and above all, justice", not those practiced by the Platonians.

The conception of utopia presented in "This Side of Paradise" is an existence based on absolute peace, tranquillity and perfection where everyone is content, unlike the utopia in "Plato's Stepchildren". The population of this paradise on Omicron Ceti III looked at life through a child's eyes, and lived in innocence. Like many of the supposed paradises encountered by the crews in both *Star Trek* and *Star Trek: The Next Generation*, this vision of Heaven, although apparently innocent and natural, is false. However serene and inviting the paradise appears on the surface, it can only be achieved by exposure to a certain species of plant life. The paradise is botanically-induced, an illusion, and the people who live in it deceived. Kirk, even though he is affected by the spores, realises that this paradise is not true. It is a true paradise for the others, but it is not a true paradise for Kirk. It cannot be a paradise for him because it is a world without the *Enterprise*. Without his starship, he cannot be happy. He has left behind many girls, choosing instead his career as Captain of a starship. "Kirk's love is the *Enterprise*; he has no peace without his ship and crew."²⁴ The life the spores offer is not fulfilling for Kirk - this new life is nothing if it does not involve the life he already knows. The paradise in which the planet's colonists exist is truly a deceptive one. As Kirk discovered, all their hateful, bitter, cruel emotions have been taken from them, and their lives follow the same daily routine without any form of conflict or disruption. An important element in their lives - conflict - has been removed from them. A paradise in which one cannot truly live is no paradise at all. McCoy's comment to Kirk that this was "the second time Man's been thrown out of Paradise", received the response: "No...this time we walked out on our own."

All was not the perfection it seemed in the paradises visited in *Star Trek: The Next Generation*. The society with which the *Enterprise-D* becomes involved in "The Masterpiece Society" appears perfect from the outside. Once inside though, Geordi and the other Away Team members discover the small cracks in the society's external veneer of contentment and flawlessness. Even though the society consists of a group of humans specially 'manufactured' to excel in their particular position, there is a small group within that society unhappy with their lives. Captain Picard feels he has no choice but to grant this group asylum and disrupt the fabric of the

²⁴ *ibid.*, p 59

society. Paradise will crumble without its entire contingent keeping it stable and operating effectively. Whether or not the fragile balance of the domed, sealed society is destroyed by the actions of the 'rebellious' is not revealed, but the likelihood of societal degeneration is anticipated.

Richard Zoglin contends that "[r]esponsibility, caring for others, recognising your mortality - these things too are part of being human."²⁵ A paradise or utopia built on an unreal premise denies the need for real, intense emotions and the unexpected joys and inherent uncertainties of interaction, human or otherwise. The paradises are false because they have been built up on a false premise. Wherever more than one person or being exists, perfect paradise is less likely to exist. Perfection is an illusion because, within the *Star Trek* universe, worlds do not exist where everything is absolutely perfect. Nothing can be perfect for everyone at the same time, all the time, as events such as this testify. When a seeming paradise is gained, invariably more is desired. During the course of these episodes, it is proved that these paradises *are* illusionary, and that those who seek after them, even though they are committed, are misguided.

Both *Star Trek* and *Star Trek: The Next Generation* proffer the realisation that perfect harmony, although apparently unattainable, is a goal worth striving towards. Even if perfect harmony between species is not practical, concord within a species or within a number of species is achievable. The United Federation of Planets is proof of that. Even though this perfect harmony appears merely a dream, the characters and their actions offer the hope that common ground can be found and peace throughout the universe achieved. Both programs are positive in their outlooks, their convictions strong that war and bloodshed can be things of the past.

Redemption

Redemption is the second chance which results from a selfless act done in order to save another or others from circumstances for which the redeemed individual was either originally responsible or for which he or she believed they were responsible. Generally speaking, redemption has both religious and secular meanings. The religious meaning sees redemption as a saving grace, a deliverance borne of God for the development and improvement of people. The secular definition sees redemption as a means of regaining lost freedom or paying off old debts. The interpretation of redemption in the two programs contains elements which correspond with both the secular and the religious meanings held in the 'real' world.

²⁵ Zoglin, R. "Trekking Onward" in "Time Magazine", April 10, 1995, page 50c

In *Star Trek*, many characters, whether they be encountered aliens or crew members, are redeemable, no matter the crime they have committed. Every character has 'a redeeming feature' - even Cardassians. The familial love, so important in Cardassian culture, is their means of redemption. The respect they have for their families is first revealed in "Chain Of Command, Part II" as a Cardassian talks with and encourages his daughter. The cruelty of their other actions is softened by their tender love for their families.

The original *Star Trek* series regularly features instances of redemption. In "Arena" (ST s 01), the *Enterprise* is engaged in the pursuit of a Gorn spacecraft and her crew who are responsible for the destruction of a Federation starbase. After both ships enter an area of space uncharted by the Federation, they are addressed by a Metron who states that her race does not wish contact with the human race because of humankind's history of barbarism and cruelty, a history of which they disapprove. Kirk and the Gorn Captain vanish from their respective bridges, taken to a planet in order to fight each other to the death, the losing captain being destroyed along with his entire ship and crew. The Metrons, the previously unencountered humanoid inhabitants of this part of space, disapprove of barbarism, the behaviour they deem Kirk and the Gorn to be demonstrating. Upon defeating the Gorn, Kirk holds a sharpened stake at his opponent's throat. After only a second of indecision, Kirk throws down the stake and cries out to the Metrons that the battle will go no further. Through his actions, Kirk is able to convince the Metrons that humans can be humane and show mercy, which comes as a welcome surprise to the Metrons. Kirk's actions alter the view of humankind held by the Metrons, redeeming the entire human race in the Metrons' eyes. Kirk, acting as the representative of all humankind, alters the Metrons' view of his race by performing a selfless act - his sparing of the Gorn's life. Through his actions, Kirk saved the lives of the occupants of the Gorn's spaceship. Although Kirk was not personally responsible for the actions of all humankind, he was able to redeem the entire human race by proving how merciful and broad-minded humankind has become. The humanity shown by the human race is severely tried and found to be not entirely wanting. The two captains played out "...a savage struggle, with Kirk's ultimate humanity sparing both him and the Enterprise."²⁶

Although he does not actually say so, Data's actions in "Descent, Part II" illustrate his conclusion that he is in particular need of redemption. He comes to recognise that he must make atonement for what he has done. The episode, also, organises its narrative to suggest that Data must atone to be accepted once more as a trusted

²⁶ Gross, E. and Altman, M.A. Captain's Logs - The Complete Trek Voyages Boxtree Ltd, London, 1993, p 36

member of the crew. Data must be redeemed so that he is not condemned and ostracised, but is able to once more take his place as a vital member of the crew. His actions very nearly cost the life of his closest friend Geordi, and set into motion events which will spell disaster if they are not halted. Data realises in time that his brother Lore must be stopped if the universe is to be safe. Even the egotistical and self-serving Lore, who would destroy his brother if it suited his purpose, feels love for Data. His admission of love for his brother, voiced as he is being deactivated, proves the deep feeling that Lore has always held for his brother. Lore's love redeemed him only theoretically as his admission comes at virtually the same moment as his deactivation. Lore's deactivation was not reversed, his sincere gesture of love too late to completely atone for his past actions.

Q's history of playful ruthlessness is legendary in Starfleet circles. His²⁷ reputation as a troublemaker and a rogue is well-known aboard the *Enterprise-D*, ensuring that his involvement is suspected whenever any annoying or infuriating inexplicable things begin to happen.²⁸ Q can be vindictive and malicious when he chooses to be. His actions concerning the Calamarain, a species that exists as clouds of ionised gas²⁹, prove his loathing of being bettered. Although he claims he never did anything "bizarre or grotesque" to them, the tiny life forms filter on board the *Enterprise-D* and attempt to kill their nemesis. Q's disregard for life - other than his own - even outraged his own people, beings who tolerated excessive, oftentimes dangerous behaviour, leading them to remove Q's powers. Q, like his fellow Q, revels in indulging his wants without paying attention to the needs or wants of the races with whom he is interfering.

Despite his self-centred style of existence, Q's actions at times held a deeper, hidden meaning. He did not always act in his own interests, but sometimes did all he could, albeit in his cryptic style, to alert Captain Picard to a danger that either he or the *Enterprise-D* would encounter, unprepared and vulnerable, in the future.³⁰ Q's actions have been dishonorable and sinful by human definition, but not by the definition of the non-restricted Q Continuum.

²⁷ I am designating Q as male, his preferred gender when in human form.

²⁸ In "True-Q", events such as barrels mysteriously falling from great heights alert the crew to Q's possible presence.

²⁹ Mentioned towards the end of "Deja Q"

³⁰ In "Q Who?" (*STTNG* s 02), Q sends the *Enterprise-D* across the galaxy to their first encounter with the Borg; in "Tapestry" (*STTNG* s 06), Q gives Picard the means by which he can change events in his past and experience his life as it would have been; in "All Good Things..., Parts I and II", Q alerts Picard to an anomaly that will destroy all mankind, and allows Picard to prevent mankind's demise.

Redemption comes after several years for Q, when his meddling in human affairs is finally judged for what it is - his attempt to ensure the continuance of the human race. His fascination with the human condition convinces him to save humankind, even though he is prevented from openly doing so by the rules of the Continuum. In "All Good Things..., Parts I and II", Q enlists Picard for an involuntary mission to save all of humankind. He is moved through time by Q without his consent, but once he discovers the enormity of his mission - saving mankind - Picard is determined to complete the task, of his own free-will. Even though he is unable to reveal his true reasons for manipulating Picard such as he does, Q is attempting to save the race he once considered worthless but entertaining. Q's delight in seeing humans squirm has been replaced by his fascination and appreciation for the race and his desire, albeit an unobtainable one for him, to be a member of the race. Picard finally realises that Q's meddling and ambiguous answers actually enabled him to preserve humanity, and that Q cares for the human race - a far cry from his former contempt for them. Although his playful, infuriating personality and behaviour appear still intact, Q is redeemed for all his past actions, whether cruel, spiteful or merely 'playful'. In "All Good Things..., Parts I and II", he proves his concern and regard for mankind, and is given the benefit of any doubt Picard ever had about him. Q's motives are proven sincere, and he is believed, and thanked, for his part in making it possible for Picard to avert the destruction of humankind. Only Q is redeemed by the veracity of his actions, his Continuum continuing to live as their appetites lead them.

View of Humanity Altered by Individual Species' Beliefs, and Social Systems

The view of humanity held by a particular species or people is influenced by the view of humanity which their government and/or religious or civil leaders hold. Practically every member of the Vulcan race believes that logic is the only way to keep the race alive. Those Vulcans who cannot or do not wish to control their emotions are shunned. Those with emotions are considered weak and intensely 'human' - ruled by unreliable passions and irrational fears. The Vulcan people's idea of how to treat other species is influenced by the way in which they treat each other. The respect they show towards others explains their non-judgemental attitude towards others. Vulcans are, as a rule, cool and aloof, but no longer savage. Vulcans treat other races with respect because they have their own savage history from which to draw illustrations of cruelty and barbarity. Those days are long behind the inhabitants of Vulcan, and their peaceful, thinking society has a reputation for treating outsiders with the same respect with which they now regard each other. A

group does exist, though, formed by those who are convinced that any contact with non-Vulcans pollutes and corrupts pure Vulcan society.

The warlike, but fiercely honorable Klingons, as portrayed in the original *Star Trek* series, treat other races with derision. All others are inferior and their planets are there for the choosing. The Klingons believe in their own strength and military might, and humanity is an emotion that stands in the way of gain. The Klingon commander Kor, in "Errand of Mercy" (*ST* s 01), makes it very clear that his idea of humanity is sparing a life if he finally achieves what he desires. As the Organian people do not hand Kirk and Spock over to him as he commands, Kor orders his guards to begin killing Organians. He does not order the deaths of one or even ten if his demands are not satisfied, but two hundred each hour the *Enterprise* crew men remain at large. Kor is a perfect exponent of his Klingon Empire's policy of conquest instead of compromise.

The Klingon race is considered barbaric and unworthy of entry into the United Federation of Planets, even its survival being considered unnecessary by certain factions within the Federation. Their prejudice springs from the fact that Klingon life is very different from and alien to Earth's. Certain Klingon rituals and activities are considered very bizarre by human Federation Officers. In "Heart of Glory" (*STTNG* s 01) for example, when the Klingon renegades create havoc on the *Enterprise* before finally being killed, Worf partakes in the Klingon death ritual - a warning for the dead, by way of an almost 'animalistic' scream, that a warrior is about to enter Sto-Vo-Kor, the Klingon afterlife. The Klingon race is considered more 'primitive' because they are more 'animalistic' - more savage - than Federation-day humans. Humans must be superior because, for example, they have risen above the type of activities in which Klingons engage during their mating rituals, and their behaviour when they are wronged or dishonoured.

Even though the Klingon Empire is in treaty with the Federation in *Star Trek: The Next Generation*, their view of war appears to have evolved very little while their pursuit of honor has intensified. Family groups still engage each other in bloodshed in an attempt to control the government on the Klingon Homeworld, while renegade Klingons roam the universe attacking indiscriminately. The Klingon nature has not changed with peace.

Many episodes of *Star Trek: The Next Generation* feature Klingons who do not acknowledge any treaty with the Federation and still wage their own small wars against anything to do with the Federation. More often than not, it is the *Enterprise-D* which feels the weight of their wrath, and Worf who is taunted because of his choice to join Starfleet. In "Heart of Glory", the renegade Klingons aboard the *Enterprise-D* do their best to convince Worf to join them, and they almost succeed. Even though Worf is very loyal to Starfleet, he is still Klingon, and

still feels the urges and the yearnings of his people. Worf, believing himself an orphan, was raised by humans, the Rozhenkos, and felt he had 'lost touch' with his Klingon nationality. He did not wish Alexander to do the same, or the Klingons in the secret Romulan prison camp in "Birthright, Parts I and II" (*STTNG* s 06). Even though Worf was raised by humans, he had not lost touch with his culture at all.

Similarly to Klingons, Romulans appear in both the original *Star Trek* and *Star Trek: The Next Generation*. However, unlike the Klingons, they have not agreed to any kind of peace with the Federation and still regularly venture into the Neutral Zone - the zone of neutral space which divides the two empires - baiting Starfleet to the brink of war. There is, however, one major difference between the Romulans portrayed in the original series and those in the second. In recent times, some Romulans have been showing an increasing desire to leave the lives they know and defect to the Federation, claiming asylum from Starfleet. The sometimes brutal and always oppressive lifestyle is becoming increasingly distasteful to certain elements of the Romulan population. At least two *Star Trek: The Next Generation* episodes - "The Defector", and "The Face of the Enemy" - deal with defectors and their struggles and sacrifices to obtain freedom. The lack of humanity the rulers of the Romulan Empire show causes their citizens to be dissatisfied and guardedly rebellious. The members of Romulan society who choose to defect prove themselves to be of more upstanding character than many of their counterparts, concerned for the safety and welfare of their loved ones and unhappy at the way in which Romulus is progressing. The aggressive, oppressive, strongly combative nature of the Empire's humanity sits uneasily on an increasing number of its citizens.

The Romulans are nowhere near signing any kind of treaty with the Federation, although they claim tenuous peace treaties with a few races in the universe. The Klingon Empire is still considered their enemy.

The Romulans are still interested, like the Ferengi, in things that they can not have. The Neutral Zone separates the two Empires, Federation and Romulan, from each other, and even though the Neutral Zone is deemed neutral space, the Romulans still prowl it like it is their territory, and their territory alone. A Romulan has defected (seen in the episode "The Defector") although Romulans 'changing sides' are still quite rare. "The Face of the Enemy" is one episode which illustrates how the Romulan Empire is decaying. They are a race of oppressors, and when they are not oppressing a rival Empire, they are destroying their own people. Romulan society is decaying because its moral and 'humane' values have been disintegrating over time. Throughout the many years of the Romulan Star Empire's existence, the governing body of the Empire has been investing time and effort into making the military technologically superior to other species', thereby

increasing Romulan power and strength. The great need to possess the most advanced weaponry and equipment has diverted the governing body's attention from the welfare of the citizens. A secret underground system exists by which those wishing and attempting to change Romulan society but are in danger are 'freighted' out via starships to safety, like the slaves who took the underground railway to safety in America's Deep South. Many Romulans are loyal to their Empire, but an increasing number are becoming dissatisfied with the state of their lives.

Just as both *Star Treks* discuss the elusiveness of a perfect paradise and the ambiguity of evil, other issues with resolutions as unclear as those mentioned previously are constantly raised by both programs. Issues such as homosexuality, xenophobia, and prejudice are investigated, and the effect they have upon individuals, both human and non-human, are explored.

Chapter Four:

Issues

An issue is a concern, “a matter or point which remains to be decided; a matter the decision of which involves important consequences”.¹ With both *Star Trek* series, social and culture issues are selected from the world outside the programs and used as narrative and thematic issues within individual episodes. Issues become the base of conflict, contention or drama for the characters.

The issues that the *Enterprise* crews face in the future are not far removed from the problems faced by twentieth century humans. Present day American social issues, especially in those present in and in some cases still present from the 1960's - racial tensions and Vietnam War tensions- have a definite impact on the content of both *Star Trek* programs. The ‘imported’ issues inform the shows’ issues, making their message and their solution relevant.

More issue-based stories occur in *Star Trek: The Next Generation* than in the original *Star Trek* series, merely because of the higher volume of episodes made. Many stories contain more than one issue, such as “The Host” (*STTNG* s 04), which diegetically introduces a life form previously unencountered by the crew, as well as dealing with homosexuality and the business of war and peace. Episodes such as these hold a mirror up to the social problems faced by humankind, being far enough removed from contemporary life to be entertaining, challenging, and safe. Thus the episodes function as metaphors, discussing the present situation while being dissociated from it.

The most useful definition of ‘ideology’ for my purposes comes from Herbert Kohl: “...the word *ideology* is primarily used to refer to ideas, attitudes, and values that represent the interests of a group or a class of people. These ideas are expressed...in all of the ways in which a group within a society displays its perception of the world.”² Within the *Star Trek* cosmos, ideologies are diegetically various and prevalent because so many societies and groups are featured. Each species and association within that species has an ideology of its own. For example, in “The Masterpiece Society”, the style of rule, based upon their social ideology, is one of no contact with outside influences. The community values its isolation and the attitude of most society members is that their entire way of life is compromised by any contact with those outside their sealed dome. Both programs place value on

¹ Simpson and Weiner, op. cit., Volume VII, p 135

² Kohl, H. From Archetype to Zeitgeist - Powerful Ideas For Powerful Thinking Back Bay Books, U.S.A., 1992, p 155

the sanctity of life and the right of every individual to live according to his, her or its own principles. The programs' ideologies are based on ethical and moral premises.

Star Trek: The Next Generation regularly features episodes which deal with new life forms and their struggle to be recognised and to survive. "The Outcast", and "The Host" both deal with homosexuality and the treatment of those considered 'the other'. "The Outcast" also deals with the consequences of choosing to live in a manner which varies from the majority. Loneliness and ethical decisions are also dealt with by both programs.

Ethics and morals are similar concepts, both of them dealing with the standards of acceptable behaviour. Ethics is "a branch of philosophy concerned with that which is deemed acceptable in human behavior, with what is good or bad, right or wrong with human conduct in pursuit of goals and aims."³ Morals are "the framework of customs, as opposed to laws, governing human conduct and behavior" and are more thoroughly discussed in chapter one.

Complicated ethical problems often become issues as they deal with matters which must be addressed and properly answered to maintain the safety of the ship and her crew, and any decisions made with respect to the problems involve important consequences. Morals and ethics are issues found within the encompassing term 'ideology'. The enforcement of ethical and moral responsibility is, in the Federation's opinion, in the best interest of every species. The Federation's actions confirm the ideologies presented by the programs themselves.

The existence of new life forms becomes an issue when the treatment of the newly encountered life is closely examined by both the crew and the programs. The strangers are sometimes viewed merely as 'matters' to be decided by Starfleet officials and Federation leaders. Their decision to treat the life form in a particular way is based on the newly encountered species choosing to coexist peacefully, after which they will be invited to join the UFP. If the new life forms' methods do not conform to Federation standards, a state of uneasy peace or constant war will exist between them.

New life forms are used as metaphors for contemporary concerns. The physical differences between the new species and the humans and other Federation-sympathetic creatures about the starship are often evident only in the face and hands. Almost every being is humanoid in shape.

Tolerance, prejudice and xenophobia as discussed within the programs closely reflect their counterparts outside the confines of the programs. Although the Federation decrees that tolerance should be shown to all others, without reference to

³ Evans, op. cit., p 251

particular circumstances or personal biases, one-sidedness and inequity often open the way for intolerance to rise. When intolerance is shown, prejudice and xenophobia are often the cause.

Prejudice becomes an issue when it is directed at others, whereas tolerance is an issue when it is not shown to others. Xenophobia is closely related to prejudice, being a morbid dread, an abnormal fear, or an intense hatred of, or towards, foreign or alien beings or things. Xenophobia can be as dangerous and destructive as prejudice.

Xenophobia, prejudice and loneliness are frequently related. The rejection of a particular life form due to xenophobic reactions gives birth to prejudice. Loneliness is the result of being rejected by those around who practice xenophobia and prejudice towards the ostracised individual. When prejudice is practised by one side, loneliness is the result for the other.

Homosexuality is a pertinent social issue. The programs do not explore the topic and its implications literally, but metaphorically - the programs investigate the issue by using situations which mirror particular themes within the homosexual debate. _

Solitariness, or loneliness, is an issue in both programs because it allows detailed exploration of how beings are able to survive when they are completely alone, and the lengths to which they go to recapture some remnant of socialisation. The concept of loneliness is explored from many different angles, including external, social, and ideological. The external angle covers the way in which the one left alone perceives him or herself while the social aspect of solitariness explores the reactions others have to the one living in solitude, the reactions the one in solitude displays, the reasons the individual is in solitude, and the way in which they cope and deal with their solitude. A society is well equipped to look after the needs of the individual and to support the individual. Living alone, there is no support structure, no love and companionship, and no transference of ideas and knowledge. The ideological angle explores the methods used by the one left alone to survive in his or her world, the ideas, attitudes, and values he or she holds, and their influence on daily life.

Solipsism is "the view or theory that self is the only object or real knowledge or the only thing really existent"⁴, while solitary describes one who lives by him or herself in seclusion or retirement (e.g. Flint), or one who avoids or is deprived of the society of others (e.g. Cochrane). Zefram Cochrane misses the companionship of other humans, so even though he has the alien Companion he still feels immensely alone. He has no one with whom to talk or laugh, no other human with whom to share human emotions and reactions. Cochrane displays his

⁴ Simpson and Weiner, *op. cit.*, Volume XV, p 975

attitudes and values by the way in which he relates to the Entity and to the environment around him. Cochrane's world consists of his dwelling, some technical remnants recovered from his downed spacecraft, and the Entity. The way in which he reacts to these things determines his survival. Over the years, Cochrane has learned to be content and to be satisfied in his confined world.

Star Trek features at least five stories which deal with identity crises, while both series deal with the predicament of possession by alien forces. To function as both narrative devices *and* issues, the episodes must tell a good story while also exploring the loss of that which is fundamental to humans - their sense of identity and therefore, their sense of self-worth. Both the loss of identity and the taking over of a personality explore the loss of the self, the inability of the individual to be responsible for his or her own choices, decisions and actions. The loss of identity, especially when experienced by Captain Kirk, requires important decisions to be made, the consequences of which will affect the continued smooth functioning of the *Enterprise* and the continued effectiveness of her crew.

New Life Forms

In *Star Trek*, questions concerning new lives and life forms are constantly being posed, especially in *Star Trek: The Next Generation*. As with other stories, "The Devil in the Dark" (*ST* s 01) depicts an aspect of human history examined in a futuristic scheme. The episode illustrates that xenophobia has been an issue throughout human history, first emerging as a result of cultures being conquered by other races, or other cultures visiting other countries. In the *Star Trek* future, the significance of the definition of xenophobia is fully realised - in human terms, xenophobia no longer refers to merely the fear of 'aliens' from overseas countries, but now also the fear of aliens from other planets and galaxies.

If a previously unencountered life form kills to protect itself or its offspring - out of fear and self-preservation - it is considered dangerous and orders are frequently given to shoot it on sight. The Horta in "The Devil in the Dark" is protecting her children, unhatched eggs which the miners are, albeit innocently, murdering. Unaware that their actions are so heinous and provoking, the miners protect themselves by attempting to kill the creature. Without the ability to communicate, neither party knows the powerful motivations of the other. Such misinterpretations lead to the deaths of several miners before the truth is uncovered and a compromise reached. The story of the Horta and the miners illustrates a lack of tolerance and understanding manifest as xenophobia.

New life forms are constantly discovered and the question arises as to when something is truly alive. In these episodes a moral question is posed. Data finds

himself alone when he tries to prove that the 'exocomps' in "The Quality of Life" are alive. His conclusion that they are alive is questioned, the idea being too implausible for their creator to give it credence. Data disobeys the orders of his captain in order to preserve the lives of robotic servomechanisms which he considers to have evolved into sentient life-forms. Data refuses to send the machines to do hazardous tasks and comes into direct conflict with both the servomechanisms' creator and Captain Picard. Data's persistence in his effort to prove that the little robots are sentient takes him beyond his duty, forcing him to choose between his career and his belief that the new life form must be allowed the chance to survive. After Data has proved unequivocally that the exocomps are alive, Picard praises him on his efforts. Data's actions prove that he possesses more humanity than many humans who, under the same circumstances, would not have adhered so strongly to their beliefs and principles. Their convictions would not be placed above all else as Data's are. Data's adamant claim that the exocomps were indeed alive caused those around him to re-evaluate their priorities. The *Enterprises'* mission is to 'seek out new life and new civilisations'⁵, learn about them and assist them, as far as the Prime Directive will allow.

The path of progress is sometimes hindered by the showing of humanity. The risk at which life is sometimes placed questions whether all progress is worthwhile. Data's own sense of awareness and humanity guided his decisions in "The Quality of Life". Data adheres to his decision, fully aware that he is ignoring his orders and delaying an important project. Data's ethics prevent him from complying with the demands placed upon him. As deep as his commitment is to Starfleet, his commitment to the preservation of life is greater.

The way newly encountered life forms are treated is a decisive issue within Starfleet. It is one of the claims of the Federation that the rights of newly encountered life forms are always considered, and that they (the aliens) will be treated with respect and diplomacy. Yet, without Data's persistence, a new life form would have been destroyed. Data himself once faced a battle similar to the one he fought for the mute exocomps. Having to prove, in "Measure of A Man" (*STTNG* s 02) that Data is in fact a 'person' and not a chattel owned by Starfleet, Picard puts forward the idea that if more Datas were produced, a whole race of Datas could not be the property of Starfleet because they would constitute a new life form, exactly what Starfleet is endeavouring to find. If Data was found to be merely a possession, the decision would have alarming consequences for the continuation of Starfleet's space exploration program. With Data a chattel, a movable, transferable product owned by Starfleet, a race of androids like him would also be considered as such, and

⁵ As quoted in the opening credits of each episode of both *Star Trek* programs

their possession and employment by an alliance such as the Federation would be tantamount to slave-labour. The UFP's claim of unconditional open-mindedness would be tainted. Even though Data is not a fully human person, the Federation considers him a "sentient life form with full civil rights."⁶ Data and androids like him could be considered slaves because Data is considered human in practically every way (except biologically) .

New life forms evoke different responses in each individual. After they first encounter him, the human bridge crew, and especially Picard, refer to Lore as 'it'. Data points out that if Lore is an 'it', then Data is also an 'it' - not a person but a thing.⁷ When Dr Katherine Pulaski joined the *Enterprise-D* crew as Dr Crusher's temporary replacement, she immediately showed her prejudice towards Data, repeatedly addressing him as 'Mr Data' and referring to him as 'it'. Unlike the rest of the bridge crew, Pulaski refuses to acknowledge Data as a friend, emphasising the fact that she regards him as a cold machine and nothing else. Her assertion that Data's service record "says that you are alive so I just have to accept it"⁸ illustrates how different from the rest of the crew her reaction towards him is. Pulaski's open disdain towards a fellow member of her own crew bodes ill for any other undiscovered life form she later encounters. Her reaction to Data and the Bridge crew's to Lore proves that xenophobia still exists in the *Star Trek* version of the twenty-fourth century.

"The Changeling" (*ST s 02*) deals with the 'birth' of a new life form from the 'deaths' of others. The twentieth century space probe Nomad, after being lost in the course of its travels, comes into contact with some sort of machine planet, believed by some to be the Borg homeworld. The result of this contact was massive refiguring of Nomad's systems and functions. Nomad set out on his new mission to destroy anything and anyone that is not perfect. Carbon-based life forms are his main targets because of their fallibility and emotion. Nomad, beginning his mission as a machine, had no capacity for humanity. His sentience was gained after he was lost to NASA, but he still does not contain humanity. Unlike Data, Nomad is set on his one mission in life and cannot accept that he may be wrong. He does not think for himself as Data does, and does not think or reason as Data does. Nomad's lack of humanity and his inability to accept that he is fallible causes his destruction. The only benevolence or generosity Nomad is able to show is his saving of Mr Scott's life, but only after Kirk, as Nomad's 'creator', has ordered it.⁹

⁶ "Encounter at Farpoint, Part I" (*STNG s 01*)

⁷ "Datalore"

⁸ "Where Silence Has Lease"

⁹ A number of *Star Trek: The Next Generation* episodes also deal with the question of new or previously

"The Host" introduces the Trill species to the *Star Trek* universe. The Trills, a largely unknown race, exist in a 'joined' state - a host carries a surgically attached symbiont inside his or her body, and the intellect, emotions, and experiences of the host and the symbiont become one. Trill practices are not well-known when the *Enterprise-D* encounters a race-member, as is evidenced when members of the *Enterprise-D* crew become aware of the fact that the Trill had something inside him - they discover his symbiont. When the host dies, the symbiont is placed in a very difficult situation - if the symbiont and the new host are not joined very quickly, the symbiont dies. In "The Host", Dr Crusher must come to terms with the fact that Odan, the Trill she loved, without knowing about his symbiont and their joined nature, has died. Although the host's body is dead, his memories and experiences live on in the new host. Dr Crusher's realisation that the symbiont was such a strong influence on the personality of her friend leaves her confused. The symbiont being contributed many of the qualities and traits in the man she loved, leaving the doctor wondering whether she can love the new host as she loved the last one. He will still be with her and in love with her, albeit in a new body. The arrival of the symbiont's new host, though, makes matters far more complicated than Dr Crusher can handle. The new host is a woman. Although she still feels love towards the character and nature of the Trill, the doctor is unable to carry on the relationship any longer. The nature of relationships is being examined. The choice for Dr Crusher is clear - preserve the relationship even though her beloved is now a woman, or end the relationship for the same reason. Her final decision breaks her heart, but releases her from a complicated situation.

Dr Crusher is angry Odan did not tell her about himself, claiming that he should have told her he was a 'double being'. Odan asks why, because the doctor did not tell him that she was a 'single being'. She wishes that Odan had never come. It did not take long for them to fall in love - they had only known each other a few days. She worries about whether the new host will have what she loved about Odan - whether he, and their relationship, will be the same. Deanna tells her friend that if she can remember what Odan's love was like, then it was strong and real.

After Riker becomes Odan's host body, Odan-Riker does not want to end his relationship with Dr Crusher because he still loves her. Even though Odan is

undiscovered life forms and their future. These are: "Home Soil" (s 01) (a race of crystalline life forms is threatened by a new project), "Elementary, Dear Data" (s 02) (While using the holodeck to create a Sherlock Holmes simulation, Professor Moriarty emerges as a new life form), "Evolution" (s 03) (microscopic robots evolve into a new life form), "Ship In A Bottle" (s 06) (continues the story of Professor Moriarty - he demands to leave the holodeck), and "Second Chances" (Commander Riker is duplicated in a transporter mishap, leaving Starfleet with two almost identical Rikers)

unwilling to give the doctor up, he does not force her or pressure her. The doctor discovers for herself that she cannot give up her love for Odan, and goes to visit him on the pretence of checking up on his health and well-being. After Odan manages to convince the warring parties to find peace, the doctor has no choice but to remove the Odan symbiont from Riker.

Dr Crusher accepted Odan as Odan, and then Odan as Riker, but she is unprepared for a female host. The new host refers to the doctor as "Dr Beverly" - the nickname that the original Odan and Riker-Odan had for her. Although it didn't worry her when they used it, she is disconcerted when the woman calls her that. The female Odan has retained the male Odan's deep love for his doctor.

The female Odan tells her: "I am still Odan, and I still love you." Saying that she cannot live with the uncertainty of the Trill life and the changing of hosts, Dr Crusher tells the Trill: "Maybe one day, our ability to love won't be so limited." The doctor says she loves Odan and asks him not to forget that. Dr Crusher says "one day", perhaps meaning when the host is once more a man... The female Odan kisses "Dr Beverly" on the wrist, just as the male Odan used to do. The female Odan tells the doctor she will never forget her either.

Looking at the episode in more detail, the doctor's heartbreak is evident because she was truly in love with Odan. Deanna told her it was obvious that she was in love - she glowed. Dr Crusher is very torn, and very sad. She does not want to lose Odan, but she feels she is not ready to accept his way of survival. The doctor's denying of her personal feelings is harmful to her. She feels she has lost her love, even though the symbiont is still alive and was a large part of the Trill with whom she fell in love. She feels that she could not continue on the way things have become, and uses the changeability of Trill hosts as a reason. The doctor tries to say that the problem is not that they sometimes become female, but the fact that the change happens at all. Odan is not convinced - Dr Crusher's assertion sounds little more than a convenient rationalisation for ending the relationship.

The unacceptability of homosexuality, even in the future, is the issue. The shock that the doctor received upon realising that she has fallen in love with such a person is indicative of some of the reactions faced by homosexuals. The doctor rejects Odan due to her grief over the changing of his host body. Dr Crusher's uncertainty implies that she will be unable to accept the adjustment each change would render. Even though the changing of bodies is not frequent - the Trill host lives as long as a human unless injured or ill - the prospect of maybe having to face a lover in a new, possibly female, body is more than the Doctor can accept.

The episode's resolution follows the 'safe path' - Dr Crusher doesn't not accept Odan's offer of a relationship due to the fact that he is now in a woman's body, and she is unprepared for the consequences. This could be seen as cementing the

distrust of homosexuals and homosexuality. Beverly cannot stay with the female host because the doctor is a regular crew member - the featuring of two females together in a relationship could apparently seem too controversial for future inclusion. Dr Crusher's own denial of her apparent fear of homosexuality makes it impossible for her to accept the situation.

The conflict is one of acceptance and rejection. The doctor cannot cope with the prospect of having to accept a number of new bodies on the person she loves. The way that the existence of shared-existence creatures was introduced was a shock for Beverly and for all those sharing her amazement - a previously unknown fact being unexpectedly announced to everyone at once. The doctor's reactions allow the nature of the episode to reveal itself. Her reactions are the reactions of a woman just finding out that her lover was not at all what she believed. The time Dr Crusher spends with Odan becomes distasteful to her, and all her happy memories become painful. The storyline allows pertinent issues to be addressed - the reaction to the revelation that someone loved is not who they are expected to be. The doctor feels betrayed that Odan did not tell her he lives a shared existence.

It is a complicated situation because the Doctor's personal moral code which she applies to the situation cannot be ignored, and the ingrained prejudices held by both her and the main body of the Federation cannot be overcome. The doctor cannot accept that once the body dies, the person lives on and is almost exactly the same, within a new body. The *identity* of Odan is not provided by the host shell, but the dominant symbiont inside. Dr Crusher's crisis was both a moral and an emotional one, and her morals proved the stronger. Beverly's moral standpoint determines the path she ultimately chooses.

The program implied that the situation was complicated, because Dr Crusher's dilemma is one of the heart - the matter is so thoroughly personal that whichever decision she made she would not be thoroughly happy. The fact that two females might love each other is one of the complications. The fact that "Dr Beverly" loved the symbiont when it was in the male body means she does not so much love the female as she does the organism inside her. Having a relationship with a female would not be fulfilling for the doctor, even though the woman's mind and personality are closely interfused with those of the symbiont Odan.

The program registers the resolution as necessary more than satisfactory. The point is made by Dr Crusher at the end of the episode that human love is limiting. She is unable to accept a female as a lover, so she has to end the relationship, whether or not her heart wants her to. The doctor is prepared to live with her heartbreak because she believes that she made the right decision.

In "The Outcast", the small percentage of androgynous J'naii represent the homosexual community of twentieth century Earth. Only a few of the J'naii species

feel themselves to have specific gender while upwards of ninety percent of the remaining population have no gender. Like any minority group, the J'naii who were considered deviant - not in compliance with the recognised standard - were victimised and forced to conform. The treatment of the 'different' J'naii by their supposedly well-adjusted and virtuous peers mirrors the treatment received by the 'non-conforming', outcast substrata of society which is quite possibly a component of the *Star Trek* audience. This is another way on which contemporary issues are mirrored.

In "The Outcast", Riker falls in love with Soren, and even though 'her' gender is 'asexual', his love is reciprocated. Soren has feminine features and appears female in every respect, as do the other members of her race. Riker is attracted to her mind, her gentleness and her vulnerability as much as to her physical form. Unlike other J'naii, Soren is not androgynous - she *is* female. Riker's attraction to her is heterosexual in nature, regardless of the unusual asexual nature of others of Soren's race. Soren, although born into the J'naii, is apart from them.

Even though the concept of neutral gender is as unthinkable to Riker as dual sexuality is to Soren, the two quickly become friends. Those with identifiable gender undergo the 'cure', a treatment by which gender-favouring citizens become as their peers. Becoming one with the rest of the population means the loss of Soren's individuality and free choice, and the sudden termination of the love Riker and Soren shared. Within J'naii society, the greater good of the populous is deemed more important than the good of the individual. Soren's plea to her fellow J'naii for understanding and acceptance falls upon unresponsive ears. Soren and those like her are considered deviant and perverted, and even though "she points out how similar she and those like her are to normal J'naii: they laugh, cry, complain, and so on..."¹⁰ her peers are unwilling or unable to disregard their deep-seated repulsion and fear directed at those different from 'the standard'. The J'naii react with apprehension and consternation when facing the actuality of difference in much the same way that countless humans do. The humanity of some extends only as far as 'their own kind'.

Soren's cry is indicative of the whole issue of gender and love which is hotly debated within the contemporary world. "What makes you think you can dictate to us how we love one another?"¹¹ she cries.

Misunderstood and an outcast because of her circumstances, Soren was no stranger to the concept of being alone. Solitariness has the potential to be sad and destructive, and is depicted as such in both *Star Treks*. It affects not only humans

¹⁰ HyperCard stack - *Star Trek: The Next Generation*

¹¹ "The Outcast"

and humanoid creatures, but is an emotion felt by many varying life forms, such as "Tin Man"¹² and the Entity. Loneliness is an issue because, as well as unavoidable circumstances, the actions of others sometimes cause loneliness and pain. .

Solipsism is practiced by the Q and his fellow beings in the Q Continuum. The fact that the Q consider themselves superior to every other species in the universe, convinced they have the highest intelligence - the only "real knowledge or the only thing really existent"- as well as unquestionable power, feeds their egos but does not cure their loneliness. Each member of the Q Continuum is so self-absorbed that friendship between members of Continuum is non-existent. The Q all lead solitary lives, part of the reason behind Q's regular visits to the *Enterprise-D*. He considers Picard the closest thing to a friend he will ever have. Q has the universe but no one with whom to share it.

The episode "Metamorphosis" (ST s 01) contains many themes, including loneliness caused by circumstance. Engineer Zefram Cochrane crashes on a seemingly deserted planet. He is travelling alone. With no hope of rescue, Cochrane becomes resigned to living out the remainder of life alone and lonely. The planet has one inhabitant, a cloudlike Entity that is also lonely. The two become companions, their loneliness easing. The Entity extends Cochrane's life, and although he has the Entity for companionship, he is still lonely. He misses human company. Cochrane's suffering after so many years without seeing another humanoid face causes the Entity to bring the *Enterprise* shuttle craft off course to the planet. Carrying a critically ill Starfleet Ambassador, the crew of the Shuttle is not open to the Entity's reasons for redirecting them. Attempting to cure Cochrane's loneliness - the Entity knew that Cochrane's loneliness resulted from living, not completely without company, but without the companionship of others of the same species - the Entity inadvertently leaves herself open to the scrutiny of Cochrane's newly arrived companions. The Entity, even though she is viewed by Kirk, Spock and McCoy as very alien and inhuman, cares so much for Cochrane that she risks their entire secret existence to bring human companionship for him. Her actions prove humane, her love and concern for the man strong enough for her to risk the life she treasures to bring happiness into Cochrane's life. Loneliness provides a powerful incentive for change. The Entity enters the Ambassador's body to permit her (the Entity) to live as a human companion to Cochrane, saving the Ambassador's life in the process. The Entity does not wish to live without Cochrane, sacrificing her immortality to remain with him. The Entity is willing to completely alter her life so she can live as a human companion for her beloved.

¹² "Tin Man" highlights the fact that life forms totally separate from human or humanoid life experience loneliness also.

Living in community with others is considered a positive value by both programs. Beings living in harmony with each other and with others not of their species is regarded as admirable within the *Star Trek* universe, a goal for which to aim. Kirk, Spock and McCoy's actions toward the Entity show that in their society, living without loneliness and in communion with others is most important.

"Who Mourns For Adonais?" (*ST s 02*) is a particularly poignant story about the price paid for stubbornly holding on to an existence no longer considered practical. The Greek god Apollo, deserted by the other gods, sits in his temple waiting for humans to enter and worship him. The years he has waited and the lack of love and companionship of his friends has made him sorrowful, despairing of any chance of either human companionship or adoration. Even though he is not human, Apollo still has 'human' wants. He craves company and human reverence to complete his existence. His craving for company, and his longing to relive the days in which he revelled on Earth affect his behaviour towards the Away Team - his 'subjects'. While Lieutenant Carolyn Palamas is in awe of him, the rest of the Away Team attempt to free themselves from Apollo's grasp, knowing that he plans to have them worship him forever. Apollo states that he was a revered god of the Greek people, his humanity - his capacity to show consideration and compassion to others - and his sensitivity adding to his popularity and praise. The many years of solitude and loneliness have not diminished his humanity, but his yearning for companionship and praise has made him desperate to keep his 'subjects', even to the point of denying their free will. Faced with his inhumanity and injustice, Apollo is forced to admit that the other gods and goddesses were right, and that humans no longer want or need the love and guidance they sought from the gods so many years ago. Apollo fades away, pleading with Hera and Aphrodite to take him with them.

The intriguing, aged man in "Requiem For Methuselah" has grown tired and disillusioned with his near immortality. Flint, a man who has lived for many centuries and partaken in many of the greatest achievements in history, both on Earth and elsewhere in the universe, is aware that immortality is not the key to happiness. He speaks with world weariness, describing loneliness as "a thirst, a flower dying in the desert." To ward off his loneliness, Flint has designed and constructed an android which by all appearances is a beautiful and accomplished young lady. Like Flint the android will 'live' for thousands of years. Flint's loneliness has caused him to become possessive and somewhat uncommunicative, wary and suspicious of his visitors from the *Enterprise*. Having lived throughout history under so many aliases, Flint has lost hold of his true identity and sought asylum where he had no questions to answer and no expectations placed upon him.

Languishing without company, Flint makes many attempts before finally creating his companion, well aware that she is not human like he is. When Kirk discovers Rayna's origins he is horrified, but he is amazed by the humanness she displays, both in features and in actions and demeanour. Rayna's design is exceptional because Kirk and the rest of the Away Team are not alerted to the fact that she is not human. Rayna's liaison with Kirk stirs her emotions to life. Kirk tells Flint that Rayna has achieved humanness, claiming that "down to the very last blood cell, down to the very last thought, she's human." As with Data, Rayna's first encounter with a strong emotion overwhelms her as she is forced to choose between Kirk and Flint. Also, as with Data, Rayna has a programmed approximation of humanity in her. As she improves upon the program, she realises that she does not wish to hurt either man, so she sacrifices herself.

Identity crises and possession oftentimes have similar results - loss of perspective, and the inability to function within the parameters considered safe and socially acceptable by the society in which the affected individuals live.

The *Next Generation* episode "Identity Crisis" (*STTNG* s 04) deals with the transformation of five Starfleet officers into members of an alien race with which they have previously had contact. The officers transform into the aliens, losing their humanness as they lose their human form. Geordi La Forge, unable to maintain self-control after his transformation, beams down to the planet and disappears. The transformation not only alters the outward appearance but also affects the way in which those influenced behave. After beaming down, Geordi is completely lost to the sensors of the Away Team, and his former captain, herself cured of the affliction, is only able to detect Geordi by locking her sensors onto the traces of humanity left within him.

Sometimes crew members cannot avoid placing their ship and her crew in jeopardy. Such moments can occur when certain crew members are possessed by alien entities. In "Power Play" (*STTNG* s 05), Miles, Data and Deanna are all taken over by the spirit forms of three violent criminals who attempt to force Picard to beam up their fellow prisoners from the moon below. The three crew members lose control of their individuality, performing acts inconceivable to their 'real selves'. Under the control of the aliens, the three take hostages, including Miles' wife and daughter, Picard and Worf. The prisoners' plan - to escape with their three hundred fellow prisoners from the moon - would cause the three possessed crew members to put the ship and crew in great danger.¹³

¹³ Episodes which contain examples of possession are: "The Lights of Zetar" (*ST* s 03) (A young woman is possessed by the last members of the society of Zetar) "Turnabout Intruder" (*ST* s 03) (A woman, bitter at losing her place within Starfleet, takes over Kirk's body), "Lonely Among Us" (*STTNG* s 01) (An alien

"Mirror, Mirror" is the ultimate story in which a mirror is held up, the better to view mankind's twentieth century social problems. The title indicates the antithetical nature of the situation in which Kirk and his crew find themselves, and how their actions and reactions reflect the uncertainty and alienness of a world in which the accepted values of their universe have been inverted.

The episode introduces Kirk, Scott, Uhura and McCoy to an alternative *Enterprise* in a parallel universe (B), while their counterparts find themselves on board a more 'civilised' *Enterprise* in universe (A). The materialisations aboard the *Enterprise* being almost identical in appearance but dramatically different in operation, allows for comparisons to be made between the Federation and the Klingon Empire. The Federation proves itself to be almost identical to the Klingon Empire when acting under similar conditions. As with the Klingons, the Federation officers in the alternate universe plot to kill their commanding officers to move further up the ladder of rank. Officers cast aside their duties, preferring to satisfy their own pleasures and even enlist others to aid them in murder. Humanity is in short supply: 'every man for himself' is the credo. This lack of humanity manifests itself in the willingness of each man and woman to place him or herself first, giving no credence to the needs of others. The morals and values of the universe from which Kirk and his friends have been torn have no place here - loyalty and honor are merely weaknesses. The tolerance and understanding that Kirk and his Federation have tried so tirelessly to achieve and foster is as alien to the universe B *Enterprise* inhabitants as is the Klingon and Romulan style of existence to the universe A dwellers.¹⁴ The differences in identity - character and personality - are startling. Spock is the only one who is even remotely similar in both universes. Both Spocks are Vulcan and logic rules both their lives. Even under such different circumstances, their logic allows them both to act calmly and rationally. The mirror Spock is willing to take steps to reform his government to prevent a long dark age engulfing the people.

takes over certain crew members), "The Schizoid Man" (A dying scientist enters Data to try and perpetuate his work), "Man of the People" (A mediator transfers his malevolence into others) and "Masks" (*STTNG* s 07) (Data is possessed by the personalities of an entire community)

¹⁴ Other episodes which deal with identity crises are: "The Enemy Within" (Captain Kirk is split into two halves following a transporter malfunction - one half is his 'good' side and the other is his 'dark' side. Interestingly, it is the Captain's 'dark' side which contains his ability to lead and to command the *Enterprise*), "The Naked Time" (*ST* s 01) (Five members of the crew age rapidly), "What Are Little Girls Made Of?" (*ST* s 01) (A scientist clones people almost perfectly, including Kirk), "Whom Gods Destroy" (*ST* s 03) (An important Federation member is unbalanced and is a shape shifter who clones Kirk)

Loss of identity is again the issue here, and the identity loss the four who beam aboard the alternate *Enterprises* experience is immense - the four are totally different, and lost, in a world that should be familiar and comfortable. The extraordinary lengths to which the universe A crew go to re-enter their own universe underlines the fear and trepidation they feel at 'coming face-to-face with [their] hidden, inner drives'¹⁵, brought to terrifying life by those all around them.

Prejudice

At least five original series episodes feature an indepth discussion of prejudice, its causes and consequences. These episodes, which deal with prejudice in its varying forms illustrate the attitudes and sentiments associated with such actions and instruct in the foolishness of prejudice by frequently avoiding devastation by only the narrowest of margins. The consequences of prejudice are rarely beneficial, as is seen in the tragic results of xenophobia in "The Devil in the Dark". Although the Federation is an advanced network, existing in a century when many contemporary social, interpersonal, ethical and medical problems have been resolved, prejudice and racism are still emotive issues which linger over the Federation. Even though they have only an uneasy peace with the Romulans and are constantly battling the Klingons, Kirk and his *Enterprise* disapprove of racism and prejudice. Issues such as interracial love and attraction sometimes being examined at the same time as prejudice.

Spock is very opposed to prejudice - if his parents had been prejudiced toward races other than their own he would never have been born. Being the victim of many incidents at school involving children who taunted and ridiculed him because of his mixed blood, Spock identifies with victims of prejudice even more strongly than Kirk or McCoy. Vulcans live by the principle of Infinite Diversity in Infinite Combinations, or 'I.D.I.C.', allowing for other races to live in peace. Writer Gene Coon used his work to illustrate "mankind's talent of making enemies of creatures physically different from us."¹⁶

In "Redemption, Part II" , Data admits that he experiences some prejudice from certain members of the human crew. Data himself is still considered a new life form. A trial was once held to determine whether Data is actually a sentient being - a person - as opposed to being the property of Starfleet.¹⁷ Some things about Data are still a mystery, even to himself. Data's attachment to Tasha Yar and to his

¹⁵ Asherman, op. cit., p 81

¹⁶ ibid., p 71

¹⁷ "Measure of a Man"

medals and other personal items helped to convince the judge of Data's right to live as an independent life form unimpeded by the property regulations of Starfleet. Guinan's belief is that to class Data and any others like him as Starfleet property would mean that slavery was being reintroduced, however strenuously it was denied, slavery which is supposedly offensive to Starfleet.

The thought of emotions such as love and protection emanating from completely alien life forms sounds extraordinary. Aliens in possession of such human qualities are frightening because it proves the closeness that sometimes exists between humans and aliens. Humankind shares some of its emotions and ideals with 'outsiders', proving humans are not as different as some of them would like to think and making the aliens a little more acceptable.

In "Balance of Terror", the *Enterprise* comes face to face with the Romulans. Stiles, a lieutenant aboard the *Enterprise* and a survivor of a battle with the Romulans in which his family was killed, is not charitably disposed toward Romulans. His distrust and dislike of Mr Spock stems from the fact that Spock, as a Vulcan, has features similar to those of the related Romulan race. Stiles' prejudice against the Romulans, causing his hostility towards Mr Spock, affects his work on board the *Enterprise*. The Romulans have more depth to their character than the Federation realises. This episode shows each Romulan to have his own intentions and his own interpretation of Romulan policy and practice. Neither party is interested in war, and Kirk and his Romulan counterpart speak without prejudice to each other.

Prejudice works within the narrative to inflame tempers and to set one man against another. Refusing to give in to the fear and prejudice those around them are displaying, the Romulan Commander and Kirk become on good terms. They feel no hatred towards each other. If they were not on opposite sides of a treaty, they would more than likely be friends - "We are creatures of duty, Captain, I have lived my life by it... In a different reality, I could have called you friend..." the Romulan Commander tells Kirk. The Romulan Commander is tired of fighting and arguing, and wonders what his true duties really are. The two crews could have waged war on the basis that they are supposedly enemies, but both sides realise that they have much in common - they each have families, favourite pursuits, and lives of their own outside the military. Nothing is resolved by either side starting a war with the other. Both sides agree that it is pointless to fight. The message of the narrative is made the stronger by showing that two species renowned for their inability to get along have common ground and can in fact get along well. This narrative is used to illustrate that war is not the only answer, and that talking to and finding out about the other is eminently preferable.

In "Arena", the idea that humankind's prejudice against other races must be completely dispelled to discover true freedom is explored. For humankind to take a place next to the more enlightened war-free species, all forms of aggression and ill-feeling must be eliminated. Many species misunderstand the intentions or actions of others, and continue under their misconceptions until they are so set in their ways that even the truth cannot alter their rigid ideas. The Metrons in "Arena" are an exception to the rule. They arrange for two strong, intelligent creatures to battle against one another, armed with only their initiative and strength. Kirk's human ingenuity finally triumphs and he proves a merciful adversary, surprising the Metrons with his compassion. The Metrons are willing to give humans another chance after Kirk's display. The episode functions as a reminder that whatever the challenge, it is surmountable, and whatever the result, mercy and compassion - humane-ness - need not suffer.

In "Let That Be Your Last Battlefield", two humans from the same planet are playing a cat-and-mouse game through space. One is an alleged fugitive criminal, and the other a self-proclaiming purveyor of his planet's age-old idea of justice. Like *Star Trek: The Next Generation's* "The Outcast", "Let That Be Your Last Battlefield" is *Star Trek's* most obvious 'issue story'. The two involved in the chase have similar features - the only difference between them lies in their aspect - the right half of one's face is white and the left black, while the other man's face is the opposite - white on the left and black on the right. The problem is racism.

Bele, the pursuer, refers to Lokai's race as a "...foul race...an inferior breed." Taken aback, Kirk tells him, "You're two of a kind." Bele is incredulous. The *Enterprise* crew has not even noticed the difference between the two men, that insurmountable obstacle to peace which has been the cause of such hatred, violence, bloodshed, and finally decimation. A matter insignificant to the bridge crew forms the basis for every distinction in Charon society. Lokai, a brown-eyed "half-white", belongs to the lower class - the uneducated mass that performs the menial tasks the other race feels are below them. Blue-eyed Bele, the "half-black", regards himself and his race as infinitely superior - *his* people have education, wealth, power - and slaves. As the African-Americans were in America's slave-trading history, Lokai laments the fact that he and his people are badly mistreated - dragged out of their hovels, deprived of education, and forced to do demeaning work against their wills. Even though Earth was once a barbaric planet and some of the crew have read history, Lokai is convinced that humans can have no notion of the misery of intense, prolonged suffering.¹⁸ When informed that all his people are dead, Bele attacks Lokai, calling his people murderers - Bele's people also murdered.

¹⁸ Lokai tells Sulu, Chekov and two other crew members, "You are from the planet Earth - there is no

Kirk and the crew attempt to solve Bele and Lokai's problem by using Earth's humanity - they speak to them of living in harmony, of understanding that what they are doing is futile. Their planet, Charon, has been completely destroyed and the entire population annihilated because the two races, originally only differing in features, could not live in peace. With nothing left for them to fight for, Kirk tries to convince the two that working together is the only way for them to survive. Despite the attempts of the *Enterprise* crew, the two men, Bele and Lokai, transport to the surface of their planet. Even though it was destroyed by many years of hatred between the two races, they resume their bitter struggle. The *Enterprise* crew see this resumption of the chase as little short of a failure on their part, being unable to convince the men to become comrades instead of enemies. The hate, the destruction and the chase are these men's way of life, and they did not choose to adopt the humanity of the *Enterprise's* crew as their own.

The episode laments the futile actions of both men, condemning their behavior as senseless. It condemns the destruction that the two warring races have ultimately caused, and the loss of life that has come from their inability to accept and tolerate each other. This episode makes clear the fact that the Federation's interference made no difference to the men's attitudes. The outcome is the same, despite Federation involvement. The Federation's attempt to alter the outcome of the situation copies the modern U.S.A.'s tendency to become involved in the world's battles, such as the Vietnam War. Like the *Enterprise*, the U.S.A. is not always successful in its attempts to alter the state of world (or universal) affairs. There are limits as to the level of involvement the Federation should have in situations involving other species, and the Prime Directive was introduced for that very reason. The notion of the United States as a 'world policeman' is copied in *Star Trek*.¹⁹ Starfleet acts as a police force, checking up on Federation controlled planets and patrolling Federation space. The *Enterprise* and the *Enterprise-D* act as agents under Starfleet's command. When they encounter a planet not under Federation control, they investigate, frequently assessing that planet's suitability to join the Federation ranks. Similarly to the twentieth century United States system, Bele cannot have custody of Lokai or take him back to Charon because they are in Federation controlled space and Lokai must answer a Federation charge of theft. The Federation is acting as a police force, controlling the lives of the two men while

persecution on your planet."

¹⁹ Author David Gerrold makes his opinion clear - "...were we supposed to be the world's policeman or not? As far as *Star Trek* was concerned, we were - because *Star Trek* was the galaxy's policeman. By implication, that ratified and justified the American presence in everybody else's culture." in Gerrold, D. *The World of Star Trek* Ballantine Books, New York, 1978, p 251

they remain within Federation space and therefore jurisdiction. As it is the Federation's domain, their justice prevails. Even though Bele is a Commissioner, he has no power in Federation space.

Living with all others in harmony and understanding is one of the aims of the Federation. Finding common ground and agreeing on common goals further the peace process. Standing in the way of such change, though, are prejudice and xenophobia in whose presence both humanness and humane-ness suffer. Prejudice is a failing, common to all species and races within the *Star Trek* universe. Prejudice and hate are major causes for warfare, and contribute to the many instances of misunderstanding between species. In space, where some planets have the ability to totally annihilate others, the need to live in peace is even more desperate.

Ethical Decisions

"Where No Man Has Gone Before" draws attention to the difficult ethical decision to be made by Kirk. With his choices limited, he has the option of stranding Lieutenant Commander Gary Mitchell alone on an uninhabited planet or keeping him aboard the *Enterprise*. Kirk is very reluctant to betray a close friend in such a seemingly callous way, but Mr Spock, viewing the situation logically as is his wont, points out the advantages. Another starship has previously been destroyed by the same force that has possessed Mitchell, and, strong friendship notwithstanding, Kirk cannot risk keeping a man with superhuman strength and intelligence on board. The decision is painful, but Kirk realises the path he must follow. Kirk discovers the agony associated with the making of ethical decisions, especially when they involve the life or death of a friend.

In "Space Seed", Kirk is once again forced to make a decision similar to the one in "Where No Man Has Gone Before". In this instance, his judgement is not coloured by friendship and perceived debts. The fact that he is also condemning a Starfleet Officer to abandonment on the planet concerns him even though she made her own choice freely to live with Khan. Every decision has long lasting consequences, and affects the quality of humanity.

Not every problem faced by the Federation and its officers has an easy, ethical answer. Doing what is best for some may prove disastrous for others, or the way in which something beneficial was accomplished may have been unethical. In the *Star Trek: The Next Generation* episode "Ethics" (STTNG s 05), Dr Crusher knows that the operation suggested by Dr Toby Russell is Worf's only chance to lead a normal life, but she is very reluctant to assist in performing it. The method has only been attempted once on a living being, and the patient did not survive. The

welfare of Worf's young son must be considered if he were to die during the operation. Worf is determined to die anyway if he cannot walk. The concept of cloning is raised - reproducing parts of the body in a lab and then inserting them into the patient, a procedure found to be very risky. Dr Crusher wonders whether her colleague wishes to perform the operation to help Worf and Alexander, or so she can have the chance to actually try her operation once more on a living body. The *Enterprise-D* doctor questions the ethics of using Worf as an experiment when it is nowhere near certain that the procedure will work at all. Captain Picard tries to convince Dr Crusher that allowing the operation to proceed may not be such a bad idea because it would at least give Worf a chance. Otherwise, he will find a way to commit suicide. Dr Crusher still considers that the operation should not take place, and tells Toby she is dangerous. Ultimately, after Worf 'dies', the operation proves to be successful, and Worf is able to begin putting his life back in order. Even with the success of Worf's operation, the question of ethics is raised. The question of the probity of ethics being disregarded when a life is at stake is also brought to the audience's attention. How can one justify discarding any form of ethics to achieve their ends? "Ethics" is one of the best examples of a 'problem' episode, one in which doubt and uncertainty are major considerations.

Another ethical question is examined in "Time's Arrow, Parts I and II". Picard and his crew must decide whether an alien races' need for food is a good enough reason for allowing them to continue coming to Earth and killing humans. Although the crew is horrified by the aliens' practice, stopping them could have unknown consequences for their race. Like Kirk and his crew before them, Picard and his crew decide that the loss of human lives is unacceptable.

"Man of the People" focuses on an empath who attempts to bring peace to warring parties, and is extremely successful in what he does. His success, though, comes at a high cost - the eventual loss of his companion's life. The empath's negotiating success is reliant upon his companion's taking on herself all his evilness and malevolence. The question of what is more important, peace or life, is raised. It is decided that the empathic ambassador, however much good he does, must be stopped from transferring his depravity and malice onto other people, so he is interrupted before he can perform his bonding ceremony, aging him very quickly, and finally killing him. The peacemaker is no more, but his practice of killing innocent people to maintain his ability is also no more. The ambassador's lack of humanity is finally repaid when all the evil he has been transferring to others for so many years is finally returned to him. The cause of his actions were two-fold. The ambassador's concern for the planets he helped may have originally been his justification for his murders, but his own desire to live without corruption governed his final acts.

In "Operation - Annihilate!", Kirk is burdened with deciding whether the lives of those he loves are worth more than the lives of billions of people living on other planets. Mr Spock and Kirk's nephew Peter are both infected with an organism that causes people to act violently, whether or not they wish to. Millions of colonists have already been affected by the life form, making the *Enterprise* crew well aware of its deadliness. The ethics of killing ten million people on Deneva, thus preventing the further spread of the deadly organism, are discussed by Kirk, Spock and McCoy. Spock, his logical, rational view of life once again informing his opinions, sees no other alternative than to destroy the entire population of Deneva, along with Peter, and himself. Kirk cannot sanction either option and instructs his men to find the third alternative. That alternative necessitates the destruction of the species of parasites. By destroying all of the creatures, an entire species was lost, but the lives of billions of colonists were considered more important.

The values held by one species are not necessarily the values by which other species are able to live. Each species is different in their style of government, civil order and sense of justice, and one species should not impose their values and beliefs upon another, however convinced they are that the other species is wrong and heading toward destruction. So claims the Prime Directive. In some situations, though, the need for immediate change is so obvious and unavoidable that the *Enterprise* crews would be doing the race a disservice if they did not take action. In both series, blatant and unexplained murder, apparently unnecessary torture or harsh justice, as well as dying planets or populations provide incentive enough to break the Prime Directive and interfere.

Events which take place in "The Cloud Minders" (*ST* s 03) convince Kirk to break the Prime Directive and allow McCoy to treat and protect the Troglytes, slaves who mine a toxic mineral for their masters in the city above. Kirk is committed to Starfleet and its code of non-involvement, but the blatant injustice shown by the dwellers in Cloud City forces him to take matters into his own hands and to intervene in the city's affairs. The lives of the Troglytes were as important as the lives of their masters, although his view was not shared with those in the city who relied on their slaves to do the hazardous work for them. The humanity Kirk and McCoy showed to the Troglytes radically changed the lives of all those connected with the city, but their commitment to life was stronger than the will of the city's inhabitants.

The horror and the cost, both in money and human terms, of the Vietnam War were not lost on *Star Trek's* script writers. They saw it as an opportunity to illustrate the inhumanity with which life forms treat each other and the bloodshed and

disfigurement that result from such actions.²⁰ In *Star Trek*, war is seen as one of the main obstacles hindering the search for true peace and universal harmony. The inability of one race to accept another and to live peacefully with them causes many of the conflicts which serve to do nothing more than reduce populations. Intolerance is as rife in the age of *Star Trek* as it is in the modern twentieth century world, as I will discuss in chapter five. The circumstances have altered little, except that there are thousands of worlds in the *Star Trek* universe, several of them alien to humankind, and quite a number of them militaristic and inclined towards warfare. The cause of war is also examined at length in both *Star Trek* and *Star Trek: The Next Generation*. The inability of races to accept and tolerate each other is a major cause of interplanetary disputes, as well as contributing to border conflicts²¹, bitter trade disputes, rivalry, and animosity.

The episode "A Private Little War" addresses the issue of war, calling on experiences contemporary viewers, whether American or not, would understand in the light of the Asian war. The people in a village are at war with the mountain-dwelling Tribes people. Unbeknownst to the mountain people, Klingons are supplying the villagers with guns. Kirk, Spock and McCoy become involved in the war after they beam down to the planet expecting the veritable Garden of Eden that Kirk had told them about. Instead, they find a war zone where one side is hopelessly outclassed by the other. After Spock is shot and almost killed trying to protect a group of mountain people armed with bows and arrows from villagers carrying flintlocks, Kirk decides that he must find out the source of the weaponry. When a Klingon cruiser joins them in the planet's orbit, he has his answer. He and McCoy, dressed in the clothing of the mountain people, transport back down to the planet in an attempt to find answers. After Kirk meets up with his old friend Tyree and hears what Tyree's wife thinks should be done about the discrepancy in the fire arm situation, Kirk begins to question the validity of her statements, and decides to replicate a hundred flintlocks for the mountain people. Both sides of the debate are then given an airing. McCoy is against supplying Kirk's friends with guns as they are a peaceful people and will die quickly because they do not wish to kill, and they do not know how. He is convinced that arming both sides is not the way to end the

²⁰ "The story told in "A Private Little War" was patterned after the Vietnam conflict, still raging when this episode was produced. Kirk himself cites the parallel in the situation, and mentions that a balance of power must be employed on the planet exactly as it was implemented in 20th-century conflicts on "Old Earth". [Discussing the first draft of the story] This earliest version contains more specific references to the Vietnam conflict [including describing someone as "a Ho Chi Minh type"]." in Asherman, op. cit., p 90

²¹ Illustrated especially in "Preemptive Strike"

war, and will only escalate it. Many people, including Kirk's friend Tyree, will die. Kirk is philosophical about the situation, maintaining that the loss of one man is tragic but necessary when it comes to the continued existence of a whole tribe. McCoy remains unconvinced, but concurs with Kirk because he is in command. Kirk believes that bows and arrows are not enough to defeat Klingon guns and ingenuity and that the Tribes people need some help to even up the odds and survive. Kirk knows that if he does not supply the guns, the tribes people will become extinct. He also knows that if he does supply the guns, many lives will be lost, but there will be casualties on both sides.

A potential cultural contradiction is at work in this episode. American culture, the birth place of *Star Trek's* moral code, tends to emphasise the well-being of the individual over the needs of the community, yet "A Private Little War" is a narrative in which the good and the continued safety of the individual is questioned and ultimately defeated by the need to preserve the community. Kirk himself makes the point that this time the community's survival is more important than the loss of a single life. Some narratives explore social and cultural contradictions without always resolving them. In this episode, neither scenario is appealing but a course of action has to be taken. Nona's life is ended as she attempts to interest her community's enemies in Starfleet issue phasers. She is killed before the phaser is taken and used by the villagers. A single life is lost, for the time being delaying the introduction of such advanced weapons into the war.

Kirk argues that both sides need to have exactly the same fire power to maintain a balance which will be more fair. He cites the Vietnam conflict and contends that if both sides had not been armed similarly then the Space program may never have had the chance to advance - America would have been destroyed. The question is not resolved - both Kirk and McCoy are right. There is no easy answer to the situation, and Kirk knows that his friends will die whichever decision he makes.

The Klingons display little in the way of humanity, arming one side while knowing that their actions will mean certain death for the countless people whom they judge to be the enemy. Kirk is convinced his decision, although ensuring death for more people, at least gives the other side a chance at a longer life. He is concerned with the long-range outcome, whereas the Klingons are only concerned with the situation at hand.

This particular episode questions whether an action can be fully right or wrong, or whether any solution is actually 'the best' when all is said and done. Right is on the side of the Federation, and wrong is in the form of the Klingons. The Klingons' arming of the enemy villagers forces the Federation to choose a particular course of action, even though any choice is detrimental to the inhabitants of the planet. The

line between right and wrong is in this situation unclear and undefined, and the planet's inhabitants suffer whatever the decision Kirk makes.

In *Star Trek: The Next Generation's* "Too Short A Season", the consequences of an act performed forty-five years previously on the planet Mordan IV are obvious - the act results in years of death and destruction. When called to mediate in the release of Federation hostages, Starfleet Negotiator Mark Jameson decided to comply with the kidnappers' request for arms in exchange for the hostages. Not willing to be the cause of the annihilation of one whole side in the civil war, Jameson secretly delivered arms to the other party as well. His decision extended the length of the war and contributed to a much higher list of casualties, an eventuation for which Mordan's governor Karnas now blames him alone.

"Too Short A Season" depicts a planet whose promise has been destroyed and illustrates one of the possible outcomes which could have arisen from Kirk's decision to arm both sides in the conflict in which he became unwittingly involved. Kirk's decision may have led to a longer conflict and more deaths, like on Mordan IV, or it may have ultimately saved lives. The issue of gun control and gun management, as well as the cost of war and the hard road to peace, are addressed in this episode.

Woven into the story of Mark Jameson's decision and his regrets is the story of his search for his lost youth. If he is able to regain his lost youth he hopes he can atone for the grievous mistake he is convinced he committed and be able to relieve his conscience after more than four decades living under his burden. Jameson, now an Admiral, wishes to face Karnas as a young man, appearing as he did with his strength, courage, and conviction intact. As his destination approaches, Jameson begins to feel the pressure of facing the spectre that has been haunting him for so many years. He takes his wife's dosage of the rejuvenation drug, feeling the consequences almost immediately. His ageing reverses as his pain increases. Facing the past is painful - trying to right past wrongs is not easy and takes a large toll on the Admiral. He suffers great pain as he attempts to recapture a past when the opportunity to choose a different path lay before him, a path which might possibly have saved many lives.

Jameson blames himself for the catastrophe on Mordan IV and his desire and need to atone for his actions is so strong that reason and sense have become secondary considerations. The Admiral is prepared to go to any lengths necessary to rescue the hostages without giving in to Karnas' demands, and win in his mind atonement for his past regretted actions. Jameson wishes to meet Karnas again as a young man. His power is in his youth. He also wishes to set right the wrongs he made as a young man. Regaining his youth affords Jameson the opportunity to live

his life without the burden of guilt and shame which has weighed heavy upon him for more than four decades.

Jameson is ashamed that his oratory skills could not convince Karnas to release the hostages. Two Federation negotiators had already died, and Jameson chose to save the hostages by acquiescing to the governor. Although Karnas shares the responsibility of the death and destruction suffered over the forty years, he is unwilling to admit and accept the part he played in the continuation of the war. Conversely, Jameson is willing to face his past and its consequences, a braver man than Karnas for having acquired courage and accepted his responsibility over the intervening years.

Karnas uses a ruse to lure Jameson to the planet, claiming that more Federation hostages are being held on Mordan IV. Jameson sees through this pretence quickly but remains on course for his rendezvous with Karnas. Relishing the thought of his approaching victory, Karnas refuses to accept Picard's explanation that Jameson is too sick to travel down to the planet. Once on Mordan, Karnas still will not believe his eyes or his ears, adamant that the Jameson, whom he wishes to humiliate and kill, is not the man dying on the floor before him. Karnas has been robbed of his revenge, Jameson stealing his opportunity as he pays with his life for the crimes he believes he committed.

Unlike Jameson, Kirk does not have the opportunity to return to Tyree's planet to evaluate the affect his decision has had. He does not have the opportunity, or perhaps the tragedy, of realising too late that his decision was not beneficial to the people or the planet in their entirety. Kirk's decision was based on fairness and consideration, in an effort to provide a more equal and balanced conflict. Jameson felt guilty at not negotiating well and having to give in to the terrorists' demands, ashamed that he altered official Starfleet records to cover his actions and deceit. Picard feels both pity and regret for Jameson.

"Silicon Avatar" shows a totally different slant on the idea of correcting past mistakes. A doctor, determined to track down the life form which killed her son, is stationed aboard the *Enterprise-D* to assist in their mission to find the life form. Once she finds the entity she destroys it, killing a little known life form - possibly the only one of its kind - for her own sense of revenge. The doctor, though, was not so much angry at the Crystalline Entity as at herself. She had left her son behind on the planet so as she could go on and further her career. The guilt she felt at abandoning her child caused her to track down the entity and kill her, hopefully shifting her burden of guilt onto the creature and freeing her from her sorrow.

Star Trek: The Next Generation deals with the issue of peace more frankly and fully than the original *Star Trek* series. While this may be due in part to the sheer volume of *Next Generation* episodes compared with original series episodes, the

shift in perspective also has its basis in the relative peacefulness of the late twentieth century. The original *Star Trek* was influenced by the history of world wars and other major conflicts attended by American troops, and was filmed during the height of the Vietnam conflict. *Star Trek: The Next Generation* was filmed during a comparatively peaceful time in the history of the United States and the Western world, when more effort was being made to sustain the much sought after peace the end of the Vietnam war demanded. *The Next Generation* is set in a future where peace is even more cherished and coveted than it was in the earlier series. As the universe is explored, new planets and species are discovered, some of whom are warlike and some of whom desire to co-exist in peace. Some planets wish to join the Federation while others wish to destroy it. The episodes which deal with peace also illustrate the long process involved in conveying that peace to realisation. Many planets in the *Star Trek* universe prefer to live in peace, having forsaken war after living through its terrible consequences. Those planets that still rely on fear and oppression, or are still at war with others, often warrant Starfleet's scrutiny. Peace, although less destructive than war, is much harder to maintain. The humane resolution is more difficult than the inhumane one in terms of putting it into practice and monitoring its progress and results. The Federation uses individual species' commitment to peace as part of the criteria when considering whether admittance to the United Federation of Planets is expedient. The peacefulness and mercifulness displayed by a species is important to the Federation when considering membership. The continuation of peaceful coexistence allows humanity to flourish.²²

²² Other *Star Trek* and *Star Trek: The Next Generation* episodes which deal with war, war and peace, or peace are: "Obsession" (ST s 02) (Kirk chooses to declare war on a murderous, seemingly unstoppable creature), "Patterns of Force" (ST s 03) (a culture in which Nazism has survived and flourished), "Loud as a Whisper" (STTNG s 02) (a hearing impaired mediator struggles to bring peace to a planet which has suffered fifteen centuries of war), "The Defector" (A Romulan Admiral comes on board the *Enterprise-D* with the intention of preventing a Romulan/Federation war), "Sarek" (STTNG s 03) (Sarek is requested as mediator on a warring planet, but he cannot undertake the task due to illness)