

**EXPLORING EMPATHY AND MORALITY BETWEEN
HUMAN AND ANDROIDS IN PHILIP K. DICK'S *DO
ANDROIDS DREAM OF ELECTRIC SHEEP?***

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2025**

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THESIS

Presented to

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STATEMENT OF AUTHORSHIP

I state that the thesis entitled **Exploring Empathy and Morality Between Human and Androids in Philip K. Dick's *Do Androids Dream of Electric Sheep?*** is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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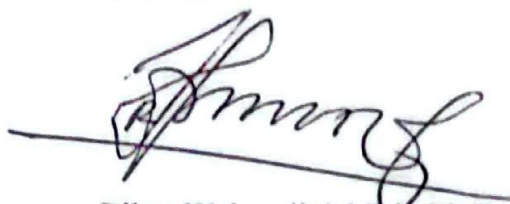
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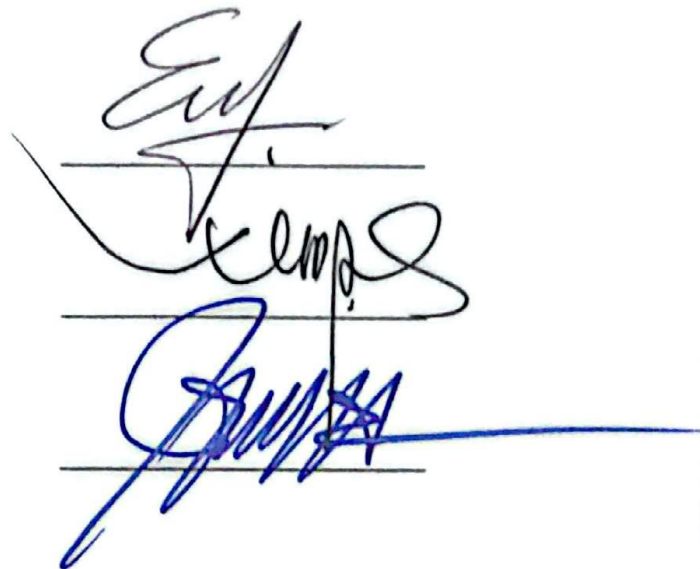
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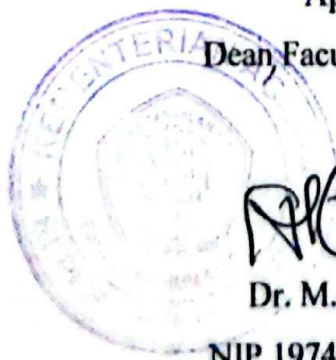
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MOTTO

*Jika kamu tak sanggup menahan lelahnya belajar, maka kamu harus sanggup
menahan perihnya kebodohan*

Imam asy-Syafi'i

DEDICATION

This thesis is proudly dedicated to my beloved family: My mother Siti Aminah, my father Suparman, my big sis Nur Afifat Malah. All parties who have contributed to this thesis. Thank you from the bottom of my heart, and I'm grateful to have some amazing people who always love and support me.

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First of all, the researcher would like to express gratitude to Allah SWT for his abundant mercy and blessing, which have enabled the successful completion of this thesis titled **Exploring Empathy and Morality Between Human and Androids in Philip K. Dick's *Do Androids Dream of Electric Sheep?***. Secondly, may our beloved Prophet Muhammad SAW, who has guided us from depths of ignorance to the enlightenment of Islam, be constantly showered with blessings and peace, Amin.

Therefore, the researcher would like to express profound gratitude and extend heartfelt appreciation to the following individuals and groups who have played a significant role in the successful completion of this research:

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9. For me, thank you for always staying healthy and struggling to keep your studies and ended what you start. Therefore, I am happy and welcome any feedback, criticism, and suggestions. Hopefully, this thesis will provide new insight for future researchers.

ABSTRACT

Rohman, Abdul. (2025). Exploring Empathy and Morality Between Human and Androids in Philip K. Dick's *Do Androids Dream of Electric Sheep?*. Thesis Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Sri Muniroch, M.Hum

Keyword : Empathy, Ethical Criticism, Kantian Ethics, Morality

The rise of artificial intelligence and robotics has sparked debates about empathy, morality, and what it means to be human. Philip K. Dick's *Do Androids Dream of Electric Sheep?* explores these themes by presenting a world where the line between humans and androids is blurred. This study examines how the novel portrays empathy and morality, focusing on how the main characters face ethical dilemmas and change their views on androids. Using literary criticism, the research applies Nie Zhenzhao's ethical criticism and Immanuel Kant's deontological ethics as frameworks. Ethical criticism looks at the moral messages in literature, while Kantian ethics focuses on duty and respecting others' value. By analyzing key scenes and character interactions, the study shows how empathy, often seen as a human quality, becomes a force that disrupts traditional ideas about humanity and androids. The findings reveal that characters struggle with moral decisions as their empathy towards androids grows. The study also highlights the dangers of treating androids as mere objects instead of recognizing their potential as moral beings. This research contributes to discussions about the ethics of artificial intelligence and human and robot relationships, showing how Dick's novel remains relevant to today's technological challenges.

مستخلص البحث

الرحمن، عبد (2025). استكشاف التعاطف والأخلاق بين البشر والروبوتات في رواية "هل يحلم الأندرويد بخراف كهربائية" لفيليب ك. ديك. البحث الجامعي. قسم الأدب الإنجليزي. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: سري مونبروه، الماجستير

الكلمات الأساسية: أخلاقيات كانت، الأخلاق، التعاطف، النقد الأخلاقي

أثار تطور الذكاء الاصطناعي والروبوتات أسئلة أخلاقية وفلسفية حول التعاطف والأخلاق وحدود الإنسانية. تقدم رواية فيليب ك. ديك "هل يحلم الأندرويد بخراف كهربائية" نظرة متعمقة في هذه القضايا من خلال سرد مليء بالتعقيد الأخلاقي والعاطفي. وتحلل هذه الدراسة تصوير الرواية للتعاطف والأخلاق في العلاقة بين البشر والآليين مع التركيز على التطور الأخلاقي للشخصيات الرئيسية أثناء مواجهتها للمعضلات الأخلاقية وتغير وجهات نظرها تجاه الكائنات الاصطناعية. ويستخدم هذا البحث بمنهج النقد الأدبي، مع الإطار النظري للنقد الأخلاقي لنيي تشن تشاو في النقد الأخلاقي وأخلاقيات إيمانويل كانط الأخلاقية. يستكشف النقد الأخلاقي البعد الأخلاقي في الأعمال الأدبية، بينما تؤكد أخلاقيات كانط على مبدأ الواجب والقيمة الجوهرية لكل كائن. ومن خلال التحليلات المتعمقة للمشاهد وتفاعلات الشخصيات، تخلص هذه الدراسة إلى أن التعاطف يصبح قوة قادرة على طمس الحدود بين البشر والآليين. وتشير النتائج إلى أن تغير نظرة الشخصيات إلى الآليين يعقد أحكامهم الأخلاقية، مع تسليط الضوء على هشاشة مفهوم التعاطف كصفة إنسانية فريدة. وبالإضافة إلى ذلك، يسلط هذا البحث الضوء أيضاً على الآثار الأخلاقية المترتبة على التعامل مع الروبوتات على أنها مجرد أدوات، دون الاعتراف بإمكانياتها كعوامل أخلاقية يساهم هذا البحث في مناقشة أوسع نطاقاً حول الأبعاد الأخلاقية للذكاء الاصطناعي والعلاقات المستقبلية بين الإنسان والآلة، ويؤكد أهمية الرواية في القضايا الاجتماعية والتكنولوجية المعاصرة.

ABSTRAK

Rohman, Abdul. (2025). Mengeksplorasi Empati dan Moralitas Antara Manusia dan Robot dalam Novel *Do Androids Dream of Electric Sheep?* karya Philip K. Dick. Skripsi Program Studi Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Sri Muniroch, M.Hum

Kata kunci : Empati, Etika Kant, Kritik Etika, Moralitas

Perkembangan kecerdasan buatan dan robotika telah memunculkan berbagai pertanyaan etis dan filosofis tentang empati, moralitas, dan batasan definisi kemanusiaan. Novel *Do Androids Dream of Electric Sheep?* karya Philip K. Dick, menawarkan pandangan mendalam mengenai isu-isu tersebut melalui narasi yang penuh kompleksitas moral dan emosional. Penelitian ini menganalisis penggambaran empati dan moralitas dalam hubungan antara manusia dan android di novel tersebut, dengan fokus pada perkembangan moral karakter utama saat menghadapi dilema etis dan pandangan mereka yang berubah terhadap makhluk buatan. Penelitian ini menggunakan pendekatan kritik sastra, dengan kerangka teori Kritik Etis Nie Zhenzhao dan Etika Deontologis Immanuel Kant. Kritik Etis mengeksplorasi dimensi moral dalam karya sastra, sementara Etika Kantian menekankan prinsip kewajiban dan nilai intrinsik setiap makhluk. Melalui analisis mendalam pada adegan dan interaksi karakter, penelitian ini menemukan bahwa empati menjadi kekuatan yang mampu mengaburkan batas antara manusia dan android. Temuan menunjukkan bahwa perubahan pandangan empati karakter terhadap android memperumit penilaian moral mereka, sekaligus menyoroti rapuhnya konsep empati sebagai sifat khas manusia. Selain itu, penelitian ini juga menyoroti implikasi etis dari memperlakukan android hanya sebagai alat, tanpa mengakui potensi mereka sebagai agen moral. Penelitian ini berkontribusi pada diskusi yang lebih luas mengenai dimensi etis kecerdasan buatan dan hubungan manusia dan mesin di masa depan, serta menegaskan relevansi novel ini terhadap isu-isu sosial dan teknologi kontemporer.

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CHAPTER I

INTRODUCTION

This chapter explains some points, that is the study's background, problems, significance, scope and limitations, and definition of key terms.

A. Background of the Study

In recent years, there has been an increased interest, especially in the field of robotics and artificial intelligence. Scientists and roboticists have started to ask whether robots or artificial intelligence are or will be capable of acquiring humanlike intelligence to feel and express emotions if, in the far future, this actually happens, how these should be designed, and if they should be given certain rights like humans (Borenstein & Pearson, 2010; Gunkel, 2018). This emerging field of study has caused widespread debate, not only among scientists but also among ethicists, sociologists, and the general public. The implications of creating machines that could potentially mirror human intelligence and emotions are profound, touching on questions of identity, ethics, and societal impact.

These topics are examined in the novel *Do Androids Dream of Electric Sheep?* by Philip K. Dick (1968), which explores the empathy that may develop towards artificial beings and the relationship that is formed between man and machine. The novel, set in a post-apocalyptic future, serves as a literary lens through which these complex issues can be examined. It offers a narrative exploration of the ethical and emotional challenges posed by advanced artificial beings, making it a rich text for analysis.

The stories of *Do Androids Dream of Electric Sheep?* Take place in hypothetical futures of Earth with different environments in terms of political and social climate. In the future of a devastated Earth, the reader follows the bounty hunter Rick Deckard who is tasked with hunting down six androids, called "Andy's," that have fled from the colonized world of Mars (Dick, 1968). These androids are so humanlike in outward appearance that the only thing that separates them from humans is their (assumed) lack of empathy. This distinction is critical as it underpins the entire societal structure within the novel's universe, where androids are considered inferior and expendable.

Armed with a questionable empathy test called the Voigt-Kampff test, Rick must uncover who is an android and who is human, as the androids are perceived as dangerous and a threat to humanity. However, this is easier said than done as Rick starts to empathize with his targets and doubts whether the human and android distinction is as simple as he has made it out to be. The novel thus complicates the reader's understanding of empathy, morality, and identity, blurring the lines between human and machine.

Even though the main focus of this novel is on how technology can change the world for the better or worse, the recurring theme of how the human characters come to empathize with artificial beings is central and asks about their morality. This theme is particularly relevant in today's world as we stand on the brink of creating machines that can think and feel, making ethical considerations all the more pressing.

This research will examine how the human characters start to question their empathy and morality toward the androids, by examining how the concept of empathy and morality function between humans, in general, using ethical criticism, this study aims to uncover deeper insights into the nature of these emotions and their implications for human identity. The ethical criticism approach will provide a framework for analyzing the moral dilemmas faced by the characters, offering a nuanced understanding of how empathy is constructed and challenged in the context of human-android interactions. Moreover, the study will explore the implications of these themes for contemporary society. As we develop more sophisticated AI and robotics, the questions raised by Dick's novel become increasingly relevant. How we choose to relate to these new forms of life will shape our future in significant ways, influencing everything from personal relationships to societal norms and ethical frameworks.

In conclusion, this study will not only analyze the literary aspects of *Do Androids Dream of Electric Sheep?* But will also engage with broader ethical questions about the nature of empathy, the boundaries of humanity, and the future of human-robot relationships. By doing so, it will contribute to ongoing debates in the fields of literature, ethics, and artificial intelligence, providing valuable insights into the challenges and possibilities that lie ahead.

Previous research has been explored, but research has yet to be found that uses ethical criticism regarding the concept of empathy and morality. Nevertheless, some researchers also analyze the topic of morality between human-android in *Do Androids Dream of Electric Sheep?*. Hemmat, Y., & Shabrang, H. (2020), trying to

explore Philip Dick's *Do Androids Dream of Electric Sheep?* Using Jean Baudrillard's theory. A central concern is how individual identity is treated in the hyperreal society. The main focus is on how the characters are affected by the hyperreal world, as well as the effect of hyperreal conditions on the development of their identities. M. Vinci's (2014) "Posthuman Wounds: Trauma, Non-Anthropocentric Vulnerability, and the Human/Android/Animal Dynamic in Philip K. Dick's *Do Androids Dream of Electric Sheep?*"" explores the themes of trauma, vulnerability, and the complex relationships between humans, androids, and animals. Vinci discusses how the novel challenges traditional anthropocentric views by blurring the boundaries between human, android, and animal identities.

MI Chen (2023) on Spatial Writing and Human-Android Relations in *Do Androids Dream of Electric Sheep?* Through an in-depth study of androids, his research concludes that a relationship between human-androids should not be in a master-slave relationship; instead, they are each other's constitutive Other. Humans should try to break the boundary between self and others to accept a pluralistic and open subject. *Kültür Araştırmaları Dergisi* (2022), Human, Robot, And Animal Rights In *Do Androids Dream Of Electric Sheep?* Seeks to find out how human, robot, and animal rights are addressed in the novel; he discusses whether androids have any rights because they are portrayed as autonomous and sentient beings. he also questions if human beings can be deprived of their rights and, if so, in what cases this can happen.

Koopman, and Eva Maria (2015) *Effects of Literature on Empathy and Self-Reflection: A Theoretical-Empirical Framework*. Explores the impact of literature on empathy and self-reflection through empirical studies. It discusses how literary features like narrativity and fictionality can stimulate empathy and broaden consciousness. Maartje M. A.'s (2016) research tries to discuss *An Ethical Evaluation of Human-Robot Relationships*; this paper fosters a discussion on the ethical considerations of human-robot relationships and discusses whether these bonds between humans and robots could contribute to the good life. Tony Graham, J., Meindl, P., Beall, E., Johnson, K. M., & Zhang, L. (2016). In their research, they review contemporary work on cultural factors affecting moral judgments and values and those affecting moral behaviors, and they highlight examples of within-societal cultural differences in morality to show that these can be as substantial and important as cross-societal differences.

Petrashka, T. (2021). In the study *How Empathy with Fictional Characters Differs from Empathy with Real Persons*, he discussed some differences between empathy with real persons and empathy with fictional characters. He claims that consensus among aestheticians is that empathy with characters and empathy with persons involves the same psychological processes. Malle, B. F. (2020). *discuss Moral Judgement*, his research evaluative judgments that a perceiver makes in response to a moral norm violation. This article offers a framework that distinguishes, theoretically and empirically, four classes of moral judgment: evaluations, norm judgments, moral wrongness judgments, and blame judgments. Bartels, D. M., Bauman, C. W., Cushman, F. A., Pizarro, D. A., & McGraw, A.P.

(2015). Focuses on various aspects of moral judgment and decision-making, the study points out the importance of considering situational features and protected values in moral choices, indicating a gap in exploring the impact of these factors on moral judgments using Methodological practices in the context of ethical criticism referring to the approaches and techniques used in studying moral judgment and decision- making.

While these studies provide valuable insights into morality, trauma, and relational dynamics, they often prioritize philosophical or psychological dimensions over a focused ethical critique of empathy and morality. This study fills these gaps by applying an ethical criticism approach to examine empathy and morality within human-android relationships in Dick's novel. Unlike previous studies, this thesis uses Nie's ethical criticism and Kantian ethics to provide a structured moral analysis, investigating how empathy influences characters' moral judgments. By analyzing how empathy both blurs and defines the boundaries between humans and androids, this study contributes to a richer understanding of empathy's ethical implications in science fiction and its relevance to contemporary discussions on AI and human-machine relations.

B. Problems of the Study

Based on the background above, this research will focus on answering the following two research questions.

1. How do the main characters' view about empathy between human-android in Philip K. Dick's *Do Androids Dream of Electric Sheep?*.
2. How do the main characters in *Do Androids Dream of Electric Sheep?* develop morally as they confront the challenges of distinguishing between humans and androids?

C. Significance of the Study

The significance of this study lies in its exploration of empathy, morality, and human-android relationships in Philip K. Dick's *Do Androids Dream of Electric Sheep?* Through the lens of ethical criticism theory. By delving into these themes, the research sheds light on the complexities of human morality and empathy in the face of artificial beings. Additionally, the analysis offers valuable insights into how literature can serve as a platform for examining the concepts of ethical criticism and their relevance to contemporary issues surrounding artificial intelligence and human-machine interactions. Moreover, this study contributes to a deeper understanding of the human condition and the ethical challenges posed by technological advancements, offering implications for literary analysis discussions in fields such as ethical criticism and science fiction studies.

D. Scope and Limitation

Due to the complexity and richness of Philip K. Dick's novel *Do Androids Dream of Electric Sheep?* It may be challenging to encompass all aspects of empathy and morality fully within the confines of a single study. As such, this research may focus primarily on critical characters, scenes, and thematic motifs related to empathy and morality, potentially overlooking specific nuances or interpretations present in the text.

E. Definition of Key Terms

Here are more extensive definitions for key terms that are relevant to research on psychoanalytic analysis in the novel *Do Androids Dream of Electric Sheep?* by Philip K. Dick's:

1. Empathy: Empathy is the ability to understand and share the feelings of others. It involves both cognitive and affective components, allowing individuals to comprehend the perspectives, emotions, and experiences of others and to respond appropriately (Decety & Jackson, 2006).
2. Morality: Morality refers to the principles or standards of right and wrong behavior that guide individual conduct and societal norms. It encompasses ethical judgments, values, and beliefs about what is considered morally acceptable or unacceptable within a given cultural or societal context (Sinnott-Armstrong, 2007).
3. Nie's Ethical Criticism: According to Nie Zhenzhao (2021), ethical criticism is defined as a critical theory for reading, analyzing, and interpreting the ethical nature and function of literary works from the perspective of ethics. Seeing

literature as a product of morality, it argues that literature is a form of ethical expression in a specific historical situation. The theory examines literature as a unique expression of ethics and morality within a certain historical period and that literature is not only an art of language but also an art of text. Literature is, in essence, an art of ethics.

4. Kantian ethics: Kantian ethics is a deontological ethical theory proposed by the German philosopher Immanuel Kant. It is grounded in the notion of duty and centers on the idea that morality is determined by rational principles rather than consequences. According to Kant, *Groundwork of the Metaphysics of Morals* (1785) the key components of Kantian ethics include Categorical Imperative, Autonomy and Rationality, Principle of Humanity, Universalizability, and Duty and Good Will.

CHAPTER II

REVIEW OF LITERATURE

This chapter presents a literature review as the basis for theory and analysis. This chapter discusses ethical criticism in literary studies, the Nie Zhenzhao ethical criticism, Kant's ethical framework, and the definition of ethical and morality studies.

A. Ethical Criticism

To explore the concept of empathy and morality that may develop towards artificial beings and the relationship that is formed between humans and androids in Philip K. Dick's *Do Androids Dream of Electric Sheep?* this study adopts ethical criticism. Ethical criticism was chosen to unravel the moral choices and actions of characters within a literary work, exploring their motivations, virtues, vices, and the consequences of their decisions. This analysis considers questions of moral agency, free will, and individual responsibility. The focus of ethical criticism is to examine literature through the lens of ethical principles, moral values, and philosophical frameworks. The primary goal of ethical criticism is to explore the ethical dimensions of literary works, including how they raise ethical questions, challenge moral norms, or engage with ethical dilemmas. This approach considers how literature reflects and critiques ethical issues, shapes readers' perceptions of morality, and fosters critical reflection on ethical themes.

In the conceptual system of ethical literary criticism, "ethics" mainly refers to ethical relationships and moral orders that maintain human relations in the world

created by literary works (Zhenzhao, 2021). In modern times, it also encompasses the moral relationship and moral order between humans and nature and humans and the universe. In literary works, the central concern of ethics is the accepted ethical relationship established between man and man, man and society, and man and nature. In addition, it is also concerned with the moral order derived from the ethical relationship and various ethical norms.

Ethical literary criticism is mainly aimed at interpreting literary texts. It claims that almost all literary texts are records of human beings' moral experiences and are made up of ethically lined structures or ethical lines that string ethical knots together in various ways to form the main ethical structure of literary texts (Zhenzhao, 2021).

B. Nie Zhenzhou Ethical Criticism

Nie Zhenzhou, a leading figure in the study of ethical criticism, provides some ideas regarding the theory and view of this approach. According to Zhenzhou, ethical criticism can be described as a mode of examination of literary works that places emphasis on ethical issues and moral values when analyzing texts (2018). In Zhenzhou's point of view, the ethical criticism aims at trying to find out the ethical issues which existed in the literary production; trying to investigate how the literary works meet ethical issues, ethical problem and ethical theories. Zhenzhou stresses the need to analyze the ethical potential of characters' actions, patterns, and leitmotifs that have been presented in literary works because literature is the space of ethical thinking, according to Zhenzhou.

When it comes to ethical criticism, Zhenzhou gives a similar view of ethical criticism as means of creating ethical awareness and moral reasoning in a reader, in this way, constantly reminding and instating readers to read with ethical intent that is critical assessment of ethical issues in literary works. Zhenzhou argues that ethical criticism not only provides the kind of close reading of literary texts that illuminates the works and enhances our enjoyment of them, but also advances a way of exploring ethical dimension of human experience. Zhenzhou says that by evaluating the ethical aspect of literature, the reader is able to have an understanding of ethics as values, ethical, and ethical experience of existence (Zhenzhou, 2019).

Furthermore, Zhenzhou emphasizes the importance of adopting an interdisciplinary approach to performing ethical criticism since critical insights from Philosophy, Ethics, Psychology, and other related fields can enhance our perception of ethical criticism. Zhenzhou shares how literature and ethics are interconnected and most importantly discusses literature as a locus of ethical thinking. Ethical criticism, says Zhenzhou, if it embraces ethical perspectives of different disciplines, can provide various ethical interpretation of the literature work to make clear what ethical issue is reflected in the literature work and how the literature work belongs to the contemporary ethical debate (Zhenzhou, 2019).

Furthermore, Nie Zhenzhou's definition about ethical criticism and his perception are only the specific discursive practice that aims at reveal ethical factor of the literature and promote ethic reflection of readers. Therefore, the object of postmodernity, again the postmodern practice of interdisciplinary studies that Zhenzhou employs to introduce literature, means that engaging with literature

forces a consideration of ethical questions, and moral dilemmas and ethical frameworks. Based on the analysis of Zhenzhou's ideas, researchers and all the readers obtain a better understanding of the ethical issues derived from the literature and connected to ethical discourses.

C. Kantian's Ethic

Kantian ethics, rooted in the moral philosophy of Immanuel Kant, emphasizes the importance of duty, moral principles, and the autonomy of rational agents. Kant's ethical framework is grounded in the idea that moral actions are those performed out of a sense of duty and guided by universal moral laws. This deontological approach contrasts with consequentialist theories, focusing on the intrinsic morality of actions rather than their outcomes (Kant, 1998).

1. The Categorical Imperative

Kant's Categorical Imperative is a foundational concept in his deontological ethics. Unlike hypothetical imperatives, which are conditional and goal-oriented (e.g., "If you want to stay healthy, exercise regularly"), the Categorical Imperative is absolute and unconditional. It applies to all rational beings and provides a method for determining whether an action is morally permissible. Kant proposed several formulations of this imperative, the most notable of which are:

a. The Formula of Universal Law

"Act only according to that maxim whereby you can at the same time will that it should become a universal law." (Kant, 1998)

This formulation emphasizes consistency and universality. An action is morally permissible if its guiding principle (or maxim) is universally applicable without

contradiction. For example, if lies are spread, trust will be eroded, making communication useless. Therefore, lying does not fall under this test and is considered morally impermissible.

b. The Formula of Humanity

"Act in such a way that you treat humanity, whether in your own person or in the person of another, always at the same time as an end, never merely as a means."

(Kant, 1998), This principle underscores the intrinsic worth of individuals. Rational beings are ends in themselves and should never be treated as mere tools to achieve another's goals. This idea directly opposes utilitarian ethics, which might justify sacrificing an individual for the greater good..

2. Moral Duty and Autonomy

According to Kant, a moral agent acts out of duty when their actions are motivated by respect for the moral law, rather than by personal inclinations or desires. This sense of duty is derived from rationality and the capacity for autonomous decision-making, which allows individuals to discern and adhere to moral principles (Hill, 2000).

3. The Role of Reason in Moral Decision-Making

Reason plays a crucial role in Kantian ethics, as it enables individuals to determine the moral law and apply it consistently. Kant argued that moral principles must be based on reason and must be universally valid. This rational basis for morality ensures that ethical decisions are not contingent on subjective feelings or external consequences but are grounded in objective and logical consistency (Wood, 1999).

Furthermore, Kantian ethics emphasizes duty, moral principles, and the autonomy of rational agents. Through the categorical imperative, Kant provides a framework for determining moral actions based on universalizability and the intrinsic value of human beings. The emphasis on reason, intentions, and the moral worth of actions continues to shape ethical discussions and remains a foundational aspect of deontological moral philosophy.

D. Empathy

The concept of empathy, a fundamental element of human morality and social connection, has a rich and intricate history. The term "empathy" originates from the German word *Einfühlung*, meaning "feeling into." This term was first introduced in the late 19th century by German aesthetician Theodor Lipps, who used it to describe the emotional resonance one feels when engaging deeply with works of art. In 1909, the term was translated into English by the psychologist Edward Titchener, marking its introduction into the English-speaking academic world (Keen, 2006; Misselhorn, 2015).

Since its inception, the concept of empathy has witnessed fluctuations in its prominence within the scientific community. Initially anchored in the realm of aesthetics, empathy later became a significant focus in psychology and psychoanalysis, reflecting its broader relevance to human behavior and social interactions. In contemporary times, empathy has garnered widespread interest across a variety of disciplines, including psychology, medicine, neuroscience, and even the emerging field of robotics. This wide-ranging interest highlights the

multifaceted nature of empathy and its crucial role in understanding human connections and ethical considerations (Hollan, 2012).

1. Definition and Cognitive-Affective Processes

Empathy is commonly understood in everyday language as the ability to "put oneself into another's shoes" (Misselhorn, 2015). This definition captures the essence of experiencing and understanding another person's emotions as if they were one's own. Empathy can be triggered by various stimuli, such as seeing, hearing, or reading about another's experiences (Keen, 2006). The process of empathy involves a complex interplay of cognitive and affective components:

a. Cognitive Empathy

This aspect involves the intellectual ability to understand and recognize what another person is feeling. It requires a thoughtful effort to grasp the emotional state of others.

b. Affective Empathy

This refers to the capacity to actually share and resonate with the emotions of another person. It goes beyond mere recognition, allowing one to feel similar emotions.

c. Compassionate Response

Empathy often culminates in a compassionate response, where an individual feels motivated to help alleviate another person's distress (Misselhorn, 2015).

2. Narrow vs. Broad Definitions

Empathy can be narrowly defined as a purely cognitive process understanding another person's emotions without necessarily sharing them. In a

broader sense, empathy encompasses both cognitive understanding and emotional resonance, leading to compassionate actions. This broader definition aligns with the idea that empathy is not just about intellectual comprehension but also involves emotional engagement and the drive to respond supportively to others' suffering (Vignemont, 2010).

3. Contextual Factors Influencing Empathy

Empathy is not an automatic or purely voluntary process; it is influenced by several contextual factors. According to Vignemont (2010), the activation of empathy depends on:

- a. Type of Emotion: Different emotions may elicit varying levels of empathy. For example, individuals might find it easier to empathize with sadness than with anger.
- b. Familiarity: People are more likely to empathize with emotions they have experienced themselves. Familiarity with a particular emotion enhances one's ability to resonate with others feeling that emotion.
- c. Context of the Situation: The specific circumstances surrounding the person in distress can impact the level of empathy. Understanding the context or backstory of a person's hardship can deepen empathetic feelings.

In summary, empathy is a dynamic and intricate process involving both understanding and sharing the emotions of others. It is shaped by a blend of cognitive and affective elements and influenced by various contextual factors. Its significance spans multiple disciplines, reflecting its foundational role in human society and its emerging importance in technological domains.

E. Morality

Ethics has always been a very important tool in the pot of a business analyst because moral issues have always formed the basis of literature in an attempt to view ethical issues concerning the behaviours among Humanity. In the subordinate analysed, morality is shown by the actions, decisions and moral transformation of characters because literature presents ethical decision-making as a challenging process that depends on situations (Nussbaum, 1990).

1. Moral Ambiguity and Ethical Gray Areas

One significant aspect of morality in literature is the exploration of moral ambiguity and ethical gray areas. Characters are frequently presented with dilemmas where right and wrong are often not clear, readers are given different situations in which the character is not sure whether they did the right thing or not (Greene, 2013). These narratives encourage nuanced discussions about moral relativism, cultural differences, and the consequences of moral choices.

2. Examination of Moral Virtues and Vices

Moral studies and ethical behaviors are also conveyed through literature since different characters present virtues and vices, including courage, justice and compassion or moral immoralities and imperfections (Aristotle, trans. 1999). Characters, principles, and dilemmas, authors express moral values and philosophical questions of human and ethical values.

3. Moral Development and Character Growth

The moral growth of characters is another key theme in literature. Many characters in many stories could be analyzed in terms of ethical development and, this way, many readers could think of ethical issues and their ethical system.

4. Symbolism and Ethical Reflection

Moral themes are actively developed through use of symbolism by the authors. Sometimes symbols reflect other general ethical concepts and set up the thoughts about the current moral concerns. Ethics in literary texts is a vast area, which contact is accompanied by investigations of ethical material is varied and play an important role in ethical issues, villains and virtues of people's behavior. In other words, social reflection is not only presented in the work of authors through the use of narrative techniques and characters' development but also, it takes the reader to the level of ethical reflection. Such an interest in ethical concerns is particularly important to enhance the recognition of the continuing relevance of the literary works for the study of people's morality and nature.

Conclusively, the present chapter provides an analysis of the connection between literature and ethics, and some features, including ethical criticism, empathy, Kantian ethics, and morality. Thus literature is a means of investigating moral decisions, identifying feelings, stressing responsibilities and ethical values as well as stimulating people's ethical thinking. This comprehensive review confirm the common ethic relevance of literature and its ability to affect personal and ethic development of its readers.

CHAPTER III

RESEARCH METHOD

The researcher covers the study methodology in this chapter, that is the research design, data sources, data collecting, and data analysis.

A. Research Design

The method used in this research is literary criticism. Literary criticism is a part of literature that examines literary works directly. Literary criticism has several functions, one of which is to review literary works by analyzing and considering the value of the literary work, whether appropriate or not. In addition, literary criticism also has various theories, such as psychoanalysis, ethical criticism, structuralism, and others (Bennett & Royle, 2016).

This research focusing on the themes of empathy and morality through the lens of ethical criticism. Through the application of the literary criticism method and engagement with ethical criticism, the researcher will also explain a model of personality for understanding the internal conflicts faced by characters such as Rick Deckard as they navigate ethical judgments in a dystopian society. By examining the relationship between characters' psychological structures, their empathetic responses, and their moral decision-making processes, this study contributes insights to the understanding of Dick's work and the broader discourse on science fiction literature, shedding light on the complexities of human behavior and morality in a technologically-driven society.

B. Data Sources

The data source for this study is the novel *Do Androids Dream of Electric Sheep?* Close reading and textual analysis of specific passages, character interactions, and thematic motifs within the novel serve as the main source of data. Excerpts from the text will be selected based on their relevance to the themes of empathy and morality, allowing for a detailed exploration of the narrative's portrayal of these concepts.

C. Data Collection

Data collection was carried out using reading and writing techniques, which included the following steps. First, researchers read the novel in depth and identified sentences, phrases, dialog, or expressions contained in the novel. Second, classifying words, phrases, and sentences related to Zhenzhou's ethical criticism or Kantian Ethics, especially those that have triggered the moral development of the characters and empathy between human-android relationships in the novel.

D. Data Analysis

All data collected relates to the empathy between the human-android relationship and the moral development of the main characters. Furthermore, the researcher used Zhenzhou's ethical criticism and several components of Kantian ethics. The data will also be analyzed according to Kant's ethical framework (1998). Furthermore, all relevant data will be included, and the data will be described and discussed in the form of paragraphs.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter presents the findings and discussions based on the analysis of *Do Androids Dream of Electric Sheep?* by Philip K. Dick. The analysis is guided by the research questions outlined in Chapter 1, which focus on the themes of empathy and morality within human-android interactions. Specifically, this study examines how empathy and moral considerations shape the characters' perceptions and relationships with androids. This analysis is rooted in Nie Zhenzhao's ethical criticism, which views literature as a means of ethical inquiry, and Kantian ethics, which emphasizes duty and the intrinsic value of beings.

The discussion is structured around the character's evolving perceptions of empathy and moral duty as they interact with androids, which Nie Zhenzhao's theory posits as "ethical relationships and moral orders" central to human connection (Zhenzhao, 2021). By examining key scenes and character interactions, this study highlights how empathy, often seen as an inherently human trait, functions as a destabilizing force that challenges the clear-cut moral boundaries between human and machine. The analysis also explores Kantian ethics as it relates to Deckard's ethical development, emphasizing how his growing empathy conflicts with his duty.

A. The Main Characters' Views About Empathy Between Human-Android

The first datum provides a glimpse into the main character, Rick Deckard conflict with his wife Iran regarding his work as a bounty hunter and the moral consequences of his treatment of androids.

*"Get your crude cop's hand away," Iran said.
 "I'm not a cop - " He felt irritable, now, although he hadn't dialed for it.
 "You're worse," his wife said, her eyes still shut. "You're a murderer hired by the cops.
 "I've never killed a human being in my life." His irritability had risen, now; had become outright hostility.
 Iran said, "Just those poor andys." (p.2).*

In the data, reflects the moral complexity surrounding Rick Deckard's role as a bounty hunter, highlighting the ethical dilemmas central to the novel. Through ethical criticism, the scene reveals the conflicting values between Rick and his wife, Iran. Iran's statement portrays Rick not merely as a law enforcer but as a morally compromised individual a "murderer hired by the cops." Although Rick defends himself by claiming he has never killed a human being, his wife's reference to the "poor Andys" questions the ethical distinction between humans and androids.

Rick's justification that he has "never killed a human being" points to the deontological principle of universalizability: he draws a boundary between humans and androids to rationalize his actions. Kant's Formula of Humanity, which asserts that humans should never treat others merely as means to an end, becomes relevant here. By treating androids as expendable, Rick violates this principle, reducing the Andys to mere objects for profit and survival.

This excerpt reflects how androids are treated as tools, reducing them to commodities in a system that uses them to manipulate human behavior.

... the organic android – had become the mobile donkey engine of the colonization program. Under U.N. law each emigrant automatically received possession of an android subtype of his choice, and, by 1990, the variety of subtypes passed all understanding, in the manner of American automobiles of the 1960s. That had been the ultimate incentive of emigration: the android servant as carrot, the radioactive fallout as stick. The U.N. had made it easy to emigrate, ... (p.12).

In the data above, reveals the way androids are instrumentalized by society, the androids are shown to serve as mere incentives objects of convenience rather than beings worthy of moral consideration. The phrase “mobile donkey engine” is especially dehumanizing, suggesting that androids exist solely to perform labor, much like beasts of burden in earlier agricultural economies.

This scenario raises serious ethical concerns. Kant’s Formula of Humanity states that rational beings should never be treated as mere means to an end, but here the U.N. policy treats androids precisely that way. Offering an android as a reward for emigration described as the “carrot” to offset the “stick” of radiation reduces them to tools for political and social control.

This excerpt sheds light on Rick Deckard’s attempt to justify his actions by framing androids as predators, helping him cope with the moral weight of his job.

Evidently the humanoid robot constituted a solitary predator. Rick liked to think of them that way; it made his job palatable. In retiring—i.e., killing—an andy he did not violate the rule of life laid down by Mercer. You shall kill only the killers, Mercer had told them the year empathy boxes first appeared on Earth. And in Mercerism, as it evolved into a full theology, the concept of The Killers had grown insidiously. (p.23).

In the data above, Rick justifies his actions as a bounty hunter by aligning them with the teachings of Mercerism, a belief system that sanctions the killing of “killers.”, this moment reflects how Rick manipulates his morality to avoid guilt. By labeling androids as “solitary predators,”. This framing is significant because it reveals how societal ideologies can evolve to justify violence under the guise of

morality. Rick's reliance on Mercerism shows how easily individuals can violate the principle of treating others as ends, not means. Androids are dehumanized to fit the narrative of necessary violence, making it easier for Rick to see them as targets rather than beings worthy of ethical consideration.

This excerpt reflects Rick Deckard's attempt to categorize androids as fundamentally incapable of empathy, reinforcing his belief that they are dangerous and must be eliminated.

For Rick Deckard an escaped humanoid robot, which had killed its master, which had been equipped with an intelligence greater than that of many human beings, which had no regard for animals, which possessed no ability to feel empathic joy for another life form's success or grief at its defeat—that, for him, epitomized The Killers. (p.24).

In the data, Rick defines androids as “The Killers,” aligning them with Mercerism's moral philosophy, which sanctions the destruction of those who lack empathy. ethical criticism helps us see how Rick's judgment relies heavily on the absence of empathy to justify violence against androids. Rick's stance presents an ethical dilemma. Kant's Formula of Humanity insists that rational beings, regardless of their capabilities or flaws, must be treated as ends in themselves. However, Rick's view reduces androids to nothing more than threats, defined solely by their inability to express emotions in ways that align with human standards. This selective moral judgment reveals a contradiction: while Rick holds himself to Mercerism's moral rule of “killing only killers,” the definition of who counts as a killer is entirely shaped by a framework that dismisses androids as beings without intrinsic value.

This excerpt captures a confrontation that challenges Rick Deckard's reliance on the Voigt-Kampff test as the definitive measure of humanity and empathy. The conversation occurs between Rick and Eldon Rosen, exposing the flaws in the system Rick trusts to distinguish humans from androids.

"If you had failed to classify a Nexus-6 android as an android, if you had checked it out as human—but that's not what happened." His voice had become hard and bitingly penetrating. "Your police department—others as well—may have retired, very probably have retired, authentic humans with underdeveloped empathic ability, such as my innocent niece here. Your position, Mr. Deckard, is extremely bad morally. Ours isn't." (p.43).

In the data above, Eldon Rose challenges Rick's faith in the Voigt-Kampff empathy test, which he has relied on to differentiate between humans and androids. The accusation that police departments may have mistakenly retired humans with "underdeveloped empathic ability" undermines the entire morality that Rick depends on to justify his actions. This scene reveals how this confrontation exposes the fragility of moral systems: if empathy is the benchmark for humanity, then those who lack empathy whether android or human are placed outside the sphere of moral protection.

This scene raises serious questions about the validity of using a flawed test to determine who deserves to live. Kant's Formula of Humanity emphasizes that every rational being should be treated as an end in themselves, but the Voigt-Kampff test effectively reduces beings both human and android to data points on an empathy scale. If humans with low empathy are mistakenly classified as androids, the system not only fails to respect their humanity but also commits a grave moral wrong by treating them as disposable.

The conversation with Garland reveals that even those closest to Rick may not be who they seem, here is the evidence of the data quote:

He doesn't know; he doesn't suspect; he doesn't have the slightest idea. Otherwise, he couldn't live out a life as a bounty hunter, a human occupation—hardly an android occupation.' Garland gestured toward Rick's briefcase. 'Those other carbons, the other suspects you're supposed to test and retire. I know them all.' He paused, then said, 'We all came here together on the same ship from Mars. Not Resch; he stayed behind another week, receiving the synthetic memory system.' He was silent, then. Or rather it was silent. (p.105).

In the data, Garland's revelation that Phil Resch a fellow bounty hunter may be an android with implanted memories introduces a profound ethical dilemma. If Resch genuinely believes he is human, how can Rick or anyone else justifiably treat him as anything less, ethical criticism reveals how this moment exposes the limitations of empathy-based morality.

This moment highlights the dangers of using superficial distinctions like implanted memories to determine who is treated as an end in themselves versus a means to an end. Kant's Formula of Humanity insists on recognizing the intrinsic value of all rational beings, but Resch's case reveals the inherent complexity in doing so. If Resch cannot distinguish between his synthetic memories and real ones, how can Rick justify killing him based on an assumption about his true nature? The line between human and android becomes increasingly blurred, forcing Rick to confront the possibility that moral responsibility cannot be based on identity alone.

This excerpt below reveals conversation Garland's with Rick underscores the unpredictable consequences of androids believing they are human.

Rick said, 'What'll he do when he finds out?'
'I don't have the foggiest idea,' Garland said remotely. 'It ought, from an abstract, intellectual viewpoint, to be interesting. He may kill me, kill himself; maybe you, too. He may kill everyone he can, human and android alike. I understand that such things

happen, when there's been a synthetic memory system laid down. When one thinks it's human.'

'So when you do that, you're taking a chance.'

Garland said, 'It's a chance anyway, breaking free and coming here to Earth, where we're not even considered animals. Where every worm and wood louse is considered more desirable than all of us put together.' (p.105).

In the data, Rick reflects on the unsettling consequences that could arise if Phil Resch a fellow bounty hunter discovers that he is an android with implanted memories, Garland's acknowledgment that Resch might react violently killing humans and androids indiscriminately suggests that identity confusion creates profound emotional instability. This moment emphasizes that identity is not just a technical matter but a deeply emotional one, with potentially destructive consequences when empathy and memory conflict.

The conversation between Rick and Garland reveals the ethical risks inherent in denying androids recognition as moral beings. Garland's statement that androids are treated as less valuable than "worms and wood lice" exposes the dehumanization they face. This comparison reveals the emotional and moral isolation androids experience, as they are excluded from the moral community and denied even the basic empathy extended to lesser creatures.

This excerpt emphasizing the role of empathy as the crucial trait that Rick Deckard believes separates the two.

You androids,' Rick said, 'don't exactly cover for each other in times of stress.'
Garland snapped, 'I think you're right; it would seem we lack a specific talent you humans possess. I believe it's called empathy.' (p.106).

In the data, Rick knows that androids do not seem to protect or care for each other, reinforcing his belief that they lack the emotional depth that defines humanity. Rick's statement that androids do not "cover for each other" reflects his reliance on

empathy as a key indicator of moral worth. Garland's sharp response "I think you're right; it would seem we lack a specific talent you humans possess" exposes the irony in Rick's logic. While humans may claim empathy as their defining trait, this scene forces Rick to confront the uncomfortable truth that human empathy is often selective and conditional.

This passage highlights Rick Deckard's internal moral conflict as he grapples with the realization that Phil Resch, a fellow bounty hunter, might be an android.

Guardedly, Rick said, 'I—I don't see why not. Except that we already have two bounty hunters.' I've got to tell him, he said to himself. It's unethical and cruel not to. Mr. Resch, you're an android, he thought to himself. You got me out of this place and here's your reward; you're everything we jointly abominate. The essence of what we're committed to destroy. (p.109).

In the data, Rick's hesitation to tell Resch the truth that he suspects Resch is an android reflects his awareness that his duty as a bounty hunter conflicts with basic human decency. His internal monologue acknowledging that it would be "unethical and cruel" not to tell Resch shows that Rick is beginning to question the black-and-white morality he once relied on to carry out his work. Rick's struggle emphasizes the difficulty of treating others as ends rather than means. Yet Rick's duty as a bounty hunter requires him to eliminate androids, even those who have helped him, like Resch. Rick's inner conflict reflects the tension between the moral duty to be honest and the professional obligation to destroy androids.

This excerpt highlights the tension between androids and humans, revealing Luba Luft's complex feelings about her existence and the challenges of imitating humanity.

'There's something very strange and touching about humans. An android would never have done that.' She glanced icily at Phil Resch. 'It wouldn't have occurred to him; as he said, never in a million years.' She continued to gaze at Resch, now with manifold hostility and aversion. 'I really don't like androids. Ever since I got here from Mars my life has consisted of imitating the human, doing what she would do, acting as if I had the thoughts and impulses a human would have. Imitating, as far as I'm concerned, a superior life form.' (p.115).

In the data above, Luba luft emotional frustration with her existence as an android, highlighting the burden of constantly mimicking human behavior to survive. Her statement that she views humans as “a superior life form” emphasizes the psychological toll of her constant performance. The hostility she directs toward Phil Resch another android reflects her resentment toward beings like herself, who cannot genuinely experience the emotions they are forced to imitate.

Luba's statement raises important questions about identity and moral worth. yet Luba's life on Mars and now on Earth has revolved around mimicking human behavior to avoid detection. This forced imitation reduces her existence to an endless performance, treating her not as an individual with intrinsic value but as a tool to fit into a world that refuses to recognize her worth. Her resentment toward Resch underscores the loneliness of her existence: even among other androids, she feels alienated by the absence of genuine emotional connection.

This excerpt highlights the androids' struggle to understand and experience empathy, with Irmgard's frustration revealing the emotional and moral limitations that separate androids from humans.

'No, it's that empathy,' Irmgard said vigorously. Fists clenched, she roved into the kitchen, up to Isidore. 'Isn't it a way of proving that humans can do something we can't do? Because without the Mercer experience we just have your word that you feel this empathy business, this shared, group thing.' (p.183).

This moment illustrates Irmgard's frustration and her recognition of empathy as a dividing line between humans and androids. By describing empathy as a "shared, group thing," Irmgard implies that this trait is not only foreign to her but that it also grants humans a unique moral status. Her clenching fists suggest a sense of anger or resignation, highlighting the frustration that arises from her inability to participate fully in an experience that defines humanity in this world. Irmgard's struggle to understand empathy reveals her difficulty in connecting with others on this basis. Her need for evidence of empathy's existence "we just have your word that you feel this empathy business" reflects her skepticism and her perception that this feeling is alien and unverifiable.

B. Moral Development of the Main Characters towards Humans-Androids relationship

The quote further highlights a pivotal moment in the main characters emotional and moral development, as he begins to confront the emotional toll of his work and seriously questions his role as a bounty hunter. His conversation with Phil Resch reflects a growing disillusionment with the system that has justified killing androids and a desire to escape from the moral burden of his actions.

*Rick said, "I'm getting out of this business."
 "And go into what?"
 "Anything. Insurance underwriting, like Garland was supposed to be doing. Or I'll emigrate. Yes." He nodded. "I'll go to Mars."
 "But someone has to do this," Phil Resch pointed out.
 "They can use androids. Much better if andys do it. I can't anymore; I've had enough. She was a wonderful singer. The planet could have used her. This is insane."
 (p.117).*

In the data, the psychological impact that Rick Deckard's choice to quit the profession has had as a result of killing androids. this moment as one where Rick's

empathy leads him to reject the morality that once justified his actions. His recognition that Luba Luft was “a wonderful singer” and that the planet “could have used her” reveals that Rick no longer sees androids as disposable beings he now recognizes the value they can bring to the world. This shift reflects Rick’s deepening moral awareness, as he realizes that the rigid distinction between humans and androids has failed to account for the complexity of their experiences and contributions.

Rick’s statement that he “can’t anymore” reflects his struggle with moral integrity. Rick’s job as a bounty hunter has required him to treat androids as mere objects to be destroyed. His decision to quit bounty hunting signals his recognition that continuing in the profession would violate his growing sense of empathy and moral responsibility. Rick’s suggestion that androids should replace bounty hunters adds an ironic layer to this conflict: if androids are capable of carrying out the job, it further blurs the line between human and android, undermining the very system that relies on those distinctions.

In this excerpt captures the emotional and moral tension between Rick Deckard and Phil Resch, as they attempt to justify the violent actions required in their roles.

‘This is necessary. Remember: they killed humans in order to get away. And if I hadn’t gotten you out of the Mission police station, they would have killed you. That’s what Garland wanted me for; that’s why he had me come down to his office. Didn’t Polokov almost kill you? Didn’t Luba Luft almost? We’re acting defensively; they’re here on our planet—they’re murderous illegal aliens masquerading as—’
‘As police,’ Rick said. ‘As bounty hunters.’ (p.117).

This data exchange illustrates the moral dilemma Rick faces as he realizes that the roles of hunter and hunted, human and android, are not as distinct as he

once believed. Nie Zhenzhao's ethical criticism highlights how the novel exposes the moral ambiguity underlying the justification for violence against androids. Phil Resch frames their actions as necessary self-defense, reminding Rick that androids have killed humans in their efforts to escape. However, Rick's interjection "as police, as bounty hunters" suggests that he is beginning to question the legitimacy of this reasoning.

This scene emphasizes the ethical challenge of treating rational beings as ends, not means. Resch's argument that androids are "murderous illegal aliens" justifies treating them as threats to be eliminated, reducing them to obstacles in the way of human safety. However, Rick's growing discomfort reveals that this approach conflicts with the principles of empathy and moral responsibility.

This excerpt reflects Rick Deckard's growing moral conflict as he grapples with the idea that beings with extraordinary abilities whether androids or humans can still be treated as threats by society.

"She was really a superb singer, he said to himself as he hung up the receiver, his call completed. I don't get it; how can a talent like that be a liability to our society? But it wasn't the talent, he told himself; it was she herself. As Phil Resch is, he thought. He's a menace in exactly the same way, for the same reasons. So I can't quit now." (p.118).

In the data, marks a key development in Rick's emotional journey, as he struggles to reconcile the androids' talents and contributions with the cold reality that society views them as threats. Rick's question how a superb talent like Luba's can be a liability reveals his growing frustration with a system that dismisses androids as disposable, even when they possess unique abilities that could enrich society. However, his realization that it is not the talent, but the android's very

existence, that makes her a threat forces him to confront the emotional burden of his work.

This scene highlights Rick's struggle to align his actions with the principle of treating beings as ends in themselves, not merely as means to an end. Luba's death forces Rick to confront the fact that even exceptional talents are not enough to protect androids from being hunted. His comparison of Luba to Phil Resch suggests that both androids and certain humans are seen as dangerous not because of what they do, but because of who they are.

In this passage, Rick's conversation with Resch reveals a shift in his thinking, as he begins to question whether the existing frameworks for identifying humanity are sufficient or even valid.

'Evidently you were right,' Rick said. 'About Garland's motives. Wanting to split us up; what you said.' He felt both psychologically and physically weary. 'Do you have your ideology framed?' Phil Resch asked. 'That would explain me as part of the human race?' Rick said, 'There is a defect in your empathic, role-taking ability. One which we don't test for. Your feelings toward androids.' 'Of course we don't test for that.' 'Maybe we should.' (p.121).

This moment reflects Rick's moral development as he begins to acknowledge that the tools used to distinguish between humans and androids such as empathy tests might be incomplete. Resch's behavior highlights a troubling inconsistency: even if Resch is technically human, his lack of empathy toward androids suggests that the ability to pass empathy tests may not accurately capture what it means to be truly human. This realization pushes Rick to question the morality he once trusted, forcing him to confront the emotional and ethical ambiguities in his work.

From a Kantian ethics perspective, this conversation underscores the failure to treat others as ends in themselves. Resch's detachment from androids reflects a violation of the Formula of Humanity, which requires that all rational beings be treated with intrinsic respect, regardless of their origin. Rick's suggestion that they should test for empathy toward androids signals a profound shift in his thinking he is beginning to see that empathy should not be selective. The fact that the current system does not account for how humans feel toward androids reveals a significant moral flaw.

This excerpt reveals a profound turning point in Rick Deckard's moral and emotional development, as he confronts feelings of empathy toward androids for the first time.

He had never thought of it before, had never felt any empathy on his own part toward the androids he killed. Always he had assumed that throughout his psyche he experienced the android as a clever machine—as in his conscious view. And yet, in contrast to Phil Resch, a difference had manifested itself. And he felt instinctively that he was right. Empathy toward an artificial construct? he asked himself. Something that only pretends to be alive? But Luba Luft had seemed genuinely alive; it had not worn the aspect of a simulation. (p.121).

This moment marks a significant shift in Rick's emotional development, as he begins to experience empathy toward the androids he once dismissed as lifeless machines. ethical criticism helps us interpret this moment as a critique of moral hierarchies that deny empathy to those deemed "other." Rick's realization that Luba Luft "seemed genuinely alive" forces him to confront the fragility of the distinctions he has relied on to justify killing androids. The fact that her presence did not feel like a mere simulation suggests that androids may possess emotional depth, challenging the assumptions that have guided Rick's actions as a bounty hunter.

Furthermore, this moment reflects Rick's growing awareness that moral worth cannot be based solely on origin or biology. The Formula of Humanity insists that all rational beings be treated as ends in themselves, not as means to an end. However, Rick's society has constructed a moral framework that excludes androids from empathic identification, treating them as disposable objects rather than beings with intrinsic value. Rick's inner conflict wondering if empathy toward "something that only pretends to be alive" is valid reflects the emotional struggle of recognizing that even artificial constructs may deserve moral consideration.

In this excerpt Rick begins to acknowledge his capacity to empathize with certain androids. It forces Rick to reconsider both his understanding of empathy and his role as a bounty hunter, complicating the distinctions between human and android that he once took for granted.

Rick said, 'I'm capable of feeling empathy for at least specific, certain androids. Not for all of them but—one or two.' For Luba Luft, as an example, he said to himself. So I was wrong. There's nothing unnatural or unhuman about Phil Resch's reactions; it's me.

I wonder, he wondered, if any human has ever felt this way before about an android. (p.122).

In the data marks a critical moment in Rick's moral development, as he grapples with the realization that empathy is not limited to humans it can extend toward androids, despite societal beliefs to the contrary. Rick's admission that he feels empathy for some androids particularly Luba Luft reveals his emotional conflict. this realization forces Rick to confront the contradictions in how androids are treated. Kant's Formula of Humanity insists that all rational beings must be treated as ends in themselves, not as means to an end. Rick's new understanding "I'm capable of feeling empathy for at least specific, certain androids" suggests that

androids, too, might deserve this respect. His internal conflict reveals the emotional burden of trying to reconcile societal expectations with his evolving moral awareness. If empathy can extend to androids, the ethical justification for retiring them becomes increasingly fragile.

In this excerpt shows John Isidore reaches a moment of clarity about the nature of androids. His acceptance of their non-human status, along with Roy Baty's realization about the use of the term "human," reflects the novel's exploration of identity, empathy, and exclusion.

'I've compensated for his cephalic emanations,' Roy explained. 'Their sum won't trip anything; it'll take an additional human. Person.' Scowling, he glanced at Isidore, aware of what he had said.

'You're androids,' Isidore said. But he didn't care; it made no difference to him. 'I see why they want to kill you,' he said. 'Actually you're not alive.' Everything made sense to him, now. The bounty hunter, the killing of their friends, the trip to Earth, all these precautions.

'When I used the word "human,"' Roy Baty said to Pris, 'I used the wrong word.' (p.141).

In the data marks a significant moment in Isidore's moral development, as he confronts the truth that the companion he has helped are androids. However, unlike many other characters, Isidore does not experience rejection or fear in response to this realization. Instead, he reaches a kind of resignation, accepting that the androids are not human but without judgment or resentment. Even when Isidore acknowledges that androids are not truly alive, he does not see them as less deserving of empathy. His statement "I see why they want to kill you" reflects an understanding that society's hostility toward androids is rooted in fear of the "other," but Isidore's personal empathy remains intact, despite societal norms.

This interaction also reveals a moment of moral growth for Roy Baty, as he reflects on his use of the word "human." His correction "I used the wrong word"

acknowledges the inherent divide between androids and humans. Kant's Formula of Humanity requires that rational beings be treated as ends in themselves, yet society has denied androids moral consideration. Isidore's acceptance of the androids despite recognizing they are not "alive" suggests that he is moving beyond the societal framework that dehumanizes them. In this way, Isidore embodies a form of unconditional empathy, treating the androids with kindness and compassion even though they fall outside the boundaries of what society defines as human.

In this excerpt, Rick's becomes more aware of the profound impact his experience with Phil Resch has had on his perspective toward androids. His need to share this realization with his wife, Iran,

Possibly his experience with the bounty hunter Phil Resch had altered some minute synapsis in him, had closed one neurological switch and opened another. And this perhaps had started a chain reaction. 'Iran,' he said urgently; he drew her away from the empathy box. 'Listen; I want to talk about what happened to me today.' He led her over to the couch, sat her down facing him. 'I met another bounty hunter,' he said. 'One I never saw before. A predatory one who seemed to like to destroy them. For the first time, after being with him, I looked at them differently. I mean, in my own way I had been viewing them as he did.'
'Won't this wait?' Iran said. (p.150).

In the data above, Rick's moral development is evident, as he reflects on the influence that Phil Resch's predatory nature has had on his own view of androids. Nie Zhenzhao's ethical criticism helps us interpret this passage as an exploration of how empathy can be obstructed or awakened by exposure to others' beliefs and behaviors. Rick's recognition that he has been "viewing them as Resch did" forces him to confront the ways in which his profession has conditioned him to dehumanize androids. This realization suggests that empathy is not a fixed trait but something that can be shaped or suppressed by one's environment and social influences.

Rick's urgency in sharing his experience with Iran suggests that his emotional growth is deeply personal. The fact that he "drew her away from the empathy box" to speak with her directly indicates that he is seeking genuine, human connection. Iran's response "Won't this wait?" illustrates the emotional distance between them, highlighting how isolated Rick feels in his moral transformation. Her reluctance to engage suggests that she does not share his evolving perspective, leaving him without a confidant in his struggle to reconcile his changing views with his work.

In this excerpt Rick Deckard's openly acknowledges the empathy he has begun to feel toward androids. His newfound understanding of empathy extends to both androids and his wife, Iran, as he reflects on their shared experiences of suffering.

Rick said, 'I took a test, one question, and verified it; I've begun to empathize with androids, and look what that means. You said it this morning yourself. "Those poor andys." So you know what I'm talking about. That's why I bought the goat. I never felt like that before. Maybe it could be a depression, like you get. I can understand now how you suffer when you're depressed; I always thought you liked it and I thought you could have snapped yourself out any time, if not alone then by means of the mood organ.' (p.151).

In the data, reveals Rick's moral development as he confronts the implications of his empathy for androids. ethical criticism helps us understand this passage as an exploration of empathy as a unifying force that transcends societal divides. Rick's confession that he has "begun to empathize with androids" represents a shift in his worldview, as he recognizes androids as beings capable of evoking compassion rather than mere objects to be retired.

Rick's reflection on Iran's experience with depression highlights his emotional growth and newfound sensitivity to suffering. By connecting his empathy for androids with his understanding of Iran's struggles, Rick reveals a deeper, more nuanced understanding of emotional pain. His previous detachment believing that Iran's depression was a choice or something she could easily overcome with the mood organ underscores the change in his perspective. Now, he sees that suffering, whether in humans, is not something that can be dismissed or controlled but is a fundamental aspect of existence that deserves empathy.

In the next excerpt Rick Deckard's start to contemplates the motivations behind androids' actions and begins to see them as beings with dreams and desires similar to his own.

"Do androids dream? Rick asked himself. Evidently; that's why they occasionally kill their employers and flee here. A better life, without servitude. Like Luba Luft; singing Don Giovanni and Le Nozze instead of toiling across the face of a barren rock-strewn field. On a fundamentally uninhabitable colony world." (p.160).

In the data, Rick's moral development deepens as he begins to empathize with the androids' pursuit of freedom and a better life. ethical criticism helps us interpret this passage as a reflection on the desire for autonomy and the moral implications of denying it to others. Rick's question "Do androids dream?" signifies his growing understanding that androids, like humans, yearn for purpose and fulfillment. By comparing Luba Luft's escape to sing opera with the harsh servitude androids endure on the colony worlds, Rick acknowledges the emotional and existential motivations behind their actions, challenging the view of androids as lifeless tools. His reflection implies that maybe dreams and aspirations are not exclusively human but are fundamental to all conscious beings.

From a Kant's Formula of Humanity asserts that all rational beings must be treated as ends in themselves, with respect for their autonomy. Rick's realization that androids desire "a better life, without servitude" aligns with this principle, as he begins to see androids as individuals with intrinsic worth, capable of dreaming and pursuing goals.

This excerpt represents a significant point in Rick Deckard's journey, as he experiences conflicting feelings of empathy and attraction toward the android Rachael Rosen.

I wonder what it's like to kiss an android, he said to himself. Leaning forward an inch he kissed her dry lips. No reaction followed; Rachael remained impassive. As if unaffected. And yet he sensed otherwise. Or perhaps it was wishful thinking. 'I wish,' Rachael said, 'that I had known that before I came. I never would have flown down here. I think you're asking too much. You know what I have? Toward this Pris android?' 'Empathy,' he said. (p.164).

In the data, Rick's question "I wonder what it's like to kiss an android" reflects his growing recognition that androids, like humans, can inspire genuine emotional responses. His act of kissing Rachael suggests a desire to understand and connect with her on an intimate level, ethical criticism helps us interpret this passage as a critique of rigid moral boundaries, showing that empathy and desire can transcend the socially constructed lines that separate humans from androids.

Furthermore, Rick's feelings toward Rachael highlight the tension between empathy and objectification. By kissing Rachael, Rick risks objectifying her as a curiosity rather than respecting her as an individual. Yet his reflection "he sensed otherwise" suggests that he perceives an emotional depth in Rachael, indicating his willingness to see her as more than just an android. Rachael's reaction "I think you're asking too much" also emphasizes the limitations of empathy in bridging the

gap between human and android. While Rick wishes to connect with Rachael on an emotional level, her impassive response suggests that such a connection may be difficult, if not impossible.

This excerpt below reveals the difference attitudes toward empathy and life that highlight the gap between humans and androids, Pris's fascination with the spider, contrasts sharply with J.R. Isidore's, highlighting the characters' contrasting capacities for empathy.

*'I've never seen a spider,' Pris said. She cupped the medicine bottle in her palms, surveying the creature within. 'All those legs. Why's it need so many legs, J.R.?'
 'That's the way spiders are,' Isidore said, his heart pounding; he had difficulty breathing. 'Eight legs.'
 Rising to her feet, Pris said, 'You know what I think, J.R.? I think it doesn't need all those legs.'
 'Eight?' Irmgard Baty said. 'Why couldn't it get by on four! Cut four off and see.'
 Impulsively opening her purse she produced a pair of clean, sharp cuticle scissors, which she passed to Pris. A weird terror struck at J.R. Isidore. (p.179).*

In the data above, shows the androids lack of empathy for other forms of life, as Pris and Irmgard approach the spider with curiosity but without the reverence or respect that J.R. displays. Pris's suggestion to "cut four off and see" reveals her tendency to view life in terms of functionality rather than intrinsic worth. This interaction also contributes to J.R. Isidore's emotional development, as he confronts the reality of the androids' lack of empathy. His "weird terror" reflects his realization that the androids perceive life differently from humans, valuing it only when it aligns with their interests or serves as a source of fascination

Furthermore, this scene emphasizes the contrast between Isidore's intrinsic respect for life and the androids' detachment. Kant's Formula of Humanity insists that all rational beings, as well as non-rational beings like animals, should be treated as ends in themselves, deserving of respect regardless of their utility. Isidore's

horror at Pris's suggestion reflects his recognition of the spider as a living creature with an inherent right to exist as it is. This sense of respect contrasts sharply with Pris's willingness to alter or harm the spider for mere curiosity, underscoring the emotional and moral divide between her and Isidore.

This excerpt highlights the deep emotional and moral divide between J.R. Isidore and the androids, particularly Pris, as they confront the spider's suffering.

*She removed the lid from the bottle and dumped the spider out. 'It probably won't be able to run as fast,' she said, 'but there's nothing for it to catch around here anyhow. It'll die anyway.' She reached for the scissors.
'Please,' Isidore said.
Pris glanced up inquiringly. 'Is it worth something?'
'Don't mutilate it,' he said wheezingly. Imploringly.
With the scissors Pris snipped off one of the spider's legs.
Pris clipped off another leg, restraining the spider with the edge of her hand. She was smiling. (p.180).*

In the data, Pris's comment that "it'll die anyway" suggests an android seeing no value in the spider's life. Her casual mutilation of the spider reveals her detachment and lack of regard for the spider's suffering. From Kantian ethics perspective, Pris's actions reveal the consequences of treating beings as means rather than ends. Kant's Formula of Humanity insists that all rational beings must be respected as ends in themselves, and while the spider is not a rational being, Isidore's reaction suggests that he feels it deserves inherent respect. His please "Don't mutilate it" reflects his belief that the spider's life has value.

Pris's question "Is it worth something?" adds another layer to the moral and emotional complexity of this scene, as she views the spider's value only in terms of potential monetary worth. This perspective contrasts sharply with Isidore's view of the spider as a living being deserving of respect, illustrating the fundamental disconnect in their approaches to life.

This excerpt illustrates Irmgard's detachment and her inability to comprehend J.R. Isidore's empathy, as she rationalizes the mutilation of the spider and urges him to move past his sadness.

'I was right,' Irmgard said. 'Didn't I say it could walk with only four legs?' She peered up expectantly at Isidore. 'What's the matter?' Touching his arm she said, 'You didn't lose anything; we'll pay you what that—that Sidney's catalogue says. Don't look so grim. Isn't that something about Mercer, what they discovered? All that research? Hey, answer.' She prodded him anxiously. (p.183).

In the data, Irmgard's inability to understand empathy and her detachment from the value of life, revealing the emotional gap between her and Isidore. Irmgard's comment "You didn't lose anything; we'll pay you" reflects her perception of the spider's value as strictly monetary, highlighting her inability to comprehend the emotional significance it held for Isidore.

Furthermore, Irmgard's approach underscores the consequences of treating beings as mere objects rather than as ends in themselves. Kant's Formula of Humanity demands respect for all beings with intrinsic worth, yet Irmgard's willingness to reduce the spider to a price in Sidney's catalogue highlights her detachment from its inherent value. Her actions reflect a moral gap between herself and Isidore, who values the spider beyond its utility or monetary worth.

This excerpt highlights the moral and emotional isolation that defines John Isidore's experience as he confronts the androids' inability to understand his empathy.

'He's really upset,' Irmgard said nervously. 'Don't look like that, J.R. And why don't you say anything?' To Pris and to her husband she said, 'It makes me terribly upset, him just standing there by the sink and not speaking; he hasn't said anything since we turned on the TV.'

'It's not the TV,' Pris said. 'It's the spider. Isn't it, John R. Isidore?' 'He'll get over it,' she said to Irmgard, who had gone into the other room to shut off the TV. (p.184).

This moment underscores the androids' lack of empathy and their inability to understand the depth of Isidore's emotional response. Her nervousness "It makes me terribly upset" reveals her discomfort with emotions that are foreign to her, highlighting the limits of her understanding. Pris's response "He'll get over it" suggests a detachment from the value Isidore places on life, further emphasizing the novel's critique of moral frameworks that exclude beings from compassion based on arbitrary distinctions.

This passage highlights the moral and emotional divide between Rick Deckard and John Isidore as they face the consequences of Deckard's mission.

He sat down on the couch and presently as he sat there in the silence of the apartment, among the nonstirring objects, the special Mr. Isidore appeared at the door.

'Better not look,' Rick said.

'I saw her on the stairs. Pris.' The special was crying.

'Don't take it so hard,' Rick said. He got dizzily to his feet, laboring. 'Where's your phone?'

The special said nothing, did nothing except stand.' (p.195).

This moment captures the emotional isolation and detachment inherent in Deckard's role as he attempts to comfort Isidore, despite his inability to fully empathize with the grief Isidore feels for Pris. Deckard's response "Don't take it so hard" as an acknowledgment of the pain his work causes but also as an attempt to distance himself from that emotional impact. His focus on finding the phone and calling his superior underscores the tension between his duty as a bounty hunter and the emotional disconnection that this duty demands.

Furthermore, While Isidore's grief reveals his empathy and connection to Pris, Deckard's response indicates a detachment that is integral to his role. His quick dismissal "Don't take it so hard" reveals his struggle to recognize the depth of

Isidore's pain, illustrating the emotional toll that bounty hunting has taken on his capacity for empathy. His duty has conditioned him to disregard the intrinsic worth of androids, a mindset that increasingly conflicts with his awareness of the emotional complexity that beings like Isidore bring to their relationships with androids.

This passage captures Rick Deckard's deep regret and self-reproach as he reflects on his intimate encounter with Rachael Rosen, revealing the profound impact it has had on his moral and emotional state.

The last time I hit bed was with Rachael. A violation of a statute. Copulation with an android; absolutely against the law, here and on the colony worlds as well. She must be back in Seattle now. With the other Rosens, real and humanoid. I wish I could do to you what you did to me, he wished. But it can't be done to an android because they don't care. If I had killed you last night my goat would be alive now. There's where I made the wrong decision. Yes, he thought; it can all be traced back to that and to my going to bed with you. (p.205).

In the data above, highlights Deckard's internal conflict and sense of betrayal as he contemplates his decision to trust and connect with Rachael. His realization that "it can all be traced back to that and to my going to bed with you" suggests that his relationship with Rachael was misguided, as it left him more disappointment than before.

Furthermore, Deckard's regret over his relationship with Rachael reflects his struggle to recognize the intrinsic value of relationships grounded in empathy rather than detachment. Kant's Formula of Humanity insists that all beings capable of rationality be treated as ends in themselves, yet Deckard's relationship with Rachael forced him to confront the difference between genuine connection and emotional manipulation. His recognition that androids "don't care" suggests that

his bond with Rachael was one-sided, forcing him to question the ethical foundation of his actions.

This passage captures Rick Deckard's ambivalence as he grapples with the truth about the artificial animal and his preference for authenticity over comforting illusions.

'Maybe I shouldn't have told you - about it being electrical.' She put her hand out, touched his arm; she felt guilty, seeing the effect it had on him, the change.

'No,' Rick said. 'I'm glad to know. Or rather - ' He became silent. 'I'd prefer to know.'

'Do you want to use the mood organ? To feel better? You always have gotten a lot out of it, more than I ever have.' (p.210).

In the data, Deckard's commitment to authenticity as he chooses to face the disappointment of knowing the animal's true nature rather than escaping into artificial emotions. ethical criticism helps us interpret Deckard's decision as a rejection of systems that prioritize comfort over truth, highlighting his moral growth as he recognizes the limitations of a life defined by detachment and simulation.

In the end, Deckard's refusal to use the mood organ underscores his commitment to treating himself as an end in itself, rather than as a means to achieve artificial happiness. His ambivalence toward the mood organ "I'd prefer to know" reveals his understanding that true emotional growth requires facing reality rather than avoiding it. Nie's ethical criticism helps us interpret Deckard's choice as a moment of moral clarity, as he acknowledges the importance of confronting difficult truths instead of retreating into artificial happiness.

This excerpt captures Rick Deckard's acceptance of the artificial nature of the spider given to Isidore and his recognition that even "electric things have their lives."

'I'll be okay.' He shook his head, as if trying to clear it, still bewildered. 'The spider Mercer gave the chickenhead, Isidore; it probably was artificial, too. But it doesn't matter. The electric things have their lives, too. Paltry as those lives are.' (p.211).

In the data above, illustrates Deckard's expanding empathy as he reflects on the value of artificial life, revealing a new understanding that all forms of existence is worth to lives. Nie By acknowledging that "electric things have their lives, too," Deckard challenges societal norms that prioritize organic life over artificial, highlighting his increasing awareness of the limitations of such value judgments.

Furthermore, Deckard's evolving viewpoint reflects a commitment to treating all beings with intrinsic respect, aligning with Kant's Formula of Humanity that insists on valuing rational beings as ends in themselves. His realization that "electric things have their lives, too" suggests a shift in his understanding of what it means to be alive, as he comes to recognize that artificial beings may hold intrinsic value and deserve empathy.

This excerpt captures Rick Deckard's questioning the righteousness of his actions. His conversation with Iran reveals the tension between societal duties and personal morality.

"You were right this morning when you said I'm nothing but a crude cop with crude cop hands."

"I don't feel that any more," she said. "I'm just damn glad to have you come back home where you ought to be." She kissed him and that seemed to please him; his face lit up, almost as much as before—before she had shown him that the toad was electric.

"Do you think I did wrong?" he asked. "What I did today?"

"No."

"Mercer said it was wrong but I should do it anyhow. Really weird. Sometimes it's better to do something wrong than right." (p.211).

In the data, Deckard's internal struggle with moral ambiguity as he reflects on his actions and questions their righteousness. ethical criticism helps us interpret

Deckard's acknowledgment of "crude cop hands" as an awareness of the dehumanizing impact of his work. His questioning "Do you think I did wrong?" suggests a desire for moral validation, as he seeks reassurance that his choices align with values beyond those imposed by his society. Mercer's teaching, that sometimes "it's better to do something wrong than right," underscores the novel's critique of moral rigidity, encouraging Deckard to recognize that ethical decisions are often more complex than clear-cut distinctions between right and wrong.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter is the final conclusion and suggestion for the researcher after having applied Nie Zhenzhao's ethical criticism and Kantian ethics to the novel *Do Androids Dream of Electric Sheep?* by Philip K. Dick (1968). This chapter discusses findings from this study and puts forward recommendations based on this study. This section describes the preceding chapters which address both of the existing problem formulations. Other part of the suggestion section where recommendations are made for other readers who may wish to read more about the research with an improved presentation.

A. Conclusion

Analysing the ethic issue of the androids and humans in the novel *Do Androids Dream of Electric Sheep?* Applying Nie Zhenzhao's ethical criticism and Kantian ethics throws more light on the different perspectives to the moral development of the novel. Thus, the otherness of alien images corresponds to the ignorance in the non-empathetic Phil Dick's novel emphasizing that there is a line dividing human beings from whatever is beyond, defined by empathy. What this analysis has suggested is that in drawing characters Rick Deckard, Dick portrays a world where emotion is the measure of moral value. These developments in the piece present Deckard's changing encounters with androids as showing the process, or failure, of extending respect or concern previously denied to the "Other," thus

confirming that care or concern that is, empathy is the indispensable but also difficult ground of moral action.

This study focused on the portrayal of ethical decision-making mechanisms regarding the characters of the series and their interconnections with each other. In Kantian ethical system respect concept is taken further by asserting that rational beings are ends in themselves, this then raises the question of how society should deal with both androids and human. Moral change in the main character of Rick Deckard was established as he navigates between the boundaries placed by the artificial sphere of the society and transitions from an indifferent and uncaring positioning to a point of acknowledgement of the value of an empathetic connection no matter how artificial. In exploring these themes, *Do Androids Dream of Electric Sheep?* challenges readers to consider empathy as essential in navigating human-machines relationships.

B. Suggestion

By examining how empathy is constructed and contested in *Do Androids Dream of Electric Sheep?*, this study illustrates how literature can deepen our understanding of human values and ethics in complex technological landscapes. Further work could prove fruitful by comparing the way that scientists and humanism is depicted in both serious and non-serious science fiction and more specifically how this depiction discursively constructs these concepts as they are engaged with in SF concerning the topic of AI and human subjectivity. In enriching the notion of what constitutes people, such a comprehension of empathy can promote the enhancement of progressive concepts in the posthuman narrative and

inspire those in reader and research to widen their coverage of ethical borders to accommodate new contingencies of the moral compass.

Additionally, this discussion of empathy in Science Fiction reveals opportunities for further analysis of literature, ethics, and philosophy for literature, ethics, and philosophy students alike. Studying empathy's role in novels like *Do Androids Dream of Electric Sheep?* nurtures critical thinking and awareness of how societal values shape our understanding of humanity. Empathy and artificial intelligence in literature is another domain of the study to make the reader ponder on issues to do with identity and compassion; the reader is roasted to have a change of mind and take a broader perspective of human beings rather than a narrow one.

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