



Od cizího k odcizenému: Analýza proměny osobnosti Doctora Who v jeho desáté a jedenácté inkarnaci.

Bakalářská práce

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From an Alien to an Alienated Alien: An Analysis of the Transformation of Doctor Who's Character over His Tenth and Eleventh Incarnation.

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Anotace

Práce se zabývá osobnostním vývojem desáté a jedenácté inkarnace postavy Doctora v britském seriálu "Doctor Who". Zaměřuje se zejména na emociální a sociální stránku jeho osobnosti.

Klíčová slova

Doctor Who, lidskost, analýza, seriál, science fiction

Annotation

The thesis deals with the development of the personality of the tenth and eleventh incarnation of the Doctor in the British television series "Doctor Who". It focuses mainly on the emotional and social aspect of the Doctor's personality.

Key words

Doctor Who, humanity, analysis, television series, science fiction

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1. Introduction

I decided to choose this topic not only for the reason that it is the longest running science fiction series with many interesting story arcs, but mainly for the reason that it is one of the few science fiction series with a gentle educational message, teaching people of all generations to behave like human beings and realize what their values should be. As Lincoln Geraghty claims, Doctor Who contains “stories that could be regarded as educational and improving for its juvenile audience, concerning significant events in times and places visited by the main characters (Geraghty 2008, 86). That is why I decided to examine the personality of the main character from the aspect of humanity and alienness.

The thesis closely examines the series two to seven of the “New Who” and the incarnations number ten (played by David Tennant) and eleven (played by Matt Smith) of the Doctor; using these extracts, all the aspects concerning humanity is analysed. The analysis of the tenth Doctor focuses on his pacifistic views he promotes in every situation, his capacity to fall in love and the emotions he feels as a consequence of losing it. Furthermore, the thesis deals with his insight into human culture and human nature, his faith, and guilt he feels because of the deeds of his past. Moreover, these examples are compared with the possible contra-arguments, which in the case of the tenth Doctor are mainly his brilliant mind and knowledge of the Universe, rare awkward behaviour and the alleged superiority of his race.

In the case of the eleventh Doctor the aim is to prove slight alienation. In the centre of attention is his awkward social behaviour, the aspect of his “dark side”, tendency to forget and a slight diversion from the pacifistic disposition. Moreover, an important aspect of his behaviour is also his so called “god complex” and confusion by human

beings. Nevertheless, a convincing evidence can also be found that proves that many human features appear in the Doctor's behaviour: his tendency to sacrifice himself, frequent crying and the fact that he actually got married.

2. Doctor Who in a Nutshell

2.1. The Time Lords

The Doctor belongs to the ancient race of Time Lords of the planet Gallifrey who mastered perception of time which gave them chance to create time-space machines. They are called Tardises (Time and Relative Dimension in Space) and are bigger on the inside, being able to blend in any environment they land in. In the course of time, the Time Lords “swore never to interfere” in the matters of other races, “only to watch” (Teague 2007, 25:00): to be the historians of the Universe. However, there were few Time Lords who did not share their enthusiasm in the not interfering and just observing from a distance: they were called “renegade Time Lords”. Among others it was the Doctor and also the Master (the arch enemy of the Doctor). Every Time Lord attends “the Academy” and after graduating he is given twelve regenerations (BBC 2009). As Kevin S. Decker mentions, the “ability to *regenerate* – to change his physical form and personality while maintaining his identity and memories – is another distinctive hallmark of the programme” (Decker 2013, 6).

For a long time the Doctor lived with a fact that he killed all the Time Lords in order to maintain the peace in the Universe, as they waged long war with the Daleks. However, in the episode “Day of the Doctor” (2013) one discovers that the Gallifrey was actually “frozen in an instant of time, safe and hidden away” (Hurran 2013, 1:04:16).

2.2. Villains

The arch enemy of the Doctor is the Master. According to Doctor Who Magazine “he’s a twisted monster who takes a grotesque delight in corrupting gullible minds, in identifying a weakness and ruthlessly exploiting it” and furthermore “he’s an embodiment of the dark half of the Doctor’s personality” (Doctor Who Magazine

2011, 29). The Doctor and the Master have known each other since their childhood years, they were friends once, but in course of time they found out that their values differed so much that they have become enemies.

There is plenty of villains in the series, but for the needs of the thesis just few will be mentioned: Daleks, Cybermen and the Silence. The Daleks are creatures created for purposes of war from the planet Skaro, “malicious mutant creatures encased in armoured travel machines” (Cornell 2003), disposed of all emotions except for hatred. Their main goal is to exterminate every other lesser race and to rule the Universe. They are a clear metaphor of the Nazis, as Hilary Dannenberg agrees and defines the Daleks as “genetically manipulated species which were modelled on the Nazis” (Dannenberg 2012, 136)

Cybermen, on the other hand, were originally humans, but in order to eliminate all the differences and preserve a new race of perfect beings, their brain was removed and put into a steel case. They are disposed of emotion, creativity and self-control. The Doctor himself explains it as “a living brain jammed into a cybernetic body, with a heart of steel. All emotions removed” (Harper 2010b, 41:12).

The last mentioned race, the Silence, are not such unequivocal example of a villain as for example Daleks are. Their strength lies in fact that they are “genetically engineered so you forget anything you told them” (Payne 2013b, 37:09) and they are forgot completely once they are out of one’s sight. Moreover, they are able to drain electrical power from any device nearby and use it for killing. Their aim is not to exterminate human race; but they have been watching over humanity like spiders in their webs, manipulating humans “since the wheel and fire” (Haynes 2011, 21:05). Killing is not a problem for them, although not necessary. Albeit it may seem so, the

Silence is not a race, but a religious order who has been dedicated to the Silence of the Doctor.

2.3. Companions

“It is known that Doctor requires companions” (Hurran 2012, 13:51) is what one could find in a Dalek database. It seems that the Daleks know him very well, because the Doctor travels on his own very rarely. It has been mentioned many times that he needs them to help him remember what it means to be a good person. As Tim Jones states: “his faith in his companions is his faith in their ability to rescue him from the darkness within himself” (Jones 2013, 50). The companions are mostly young female inhabitants of the British Isles; and as the official Doctor Who page adds: “They watch his back, they keep him sane, they ask the right questions, and, just sometimes, they get themselves into trouble” (BBC 2012).

3. Analysis

3.1. The Tenth Doctor

3.1.1. A Selfless Hero

First of all, one must ask the question, what is actually human and what is alien. Pascal Ducommun claims that aliens were invented by humans (as there is no official evidence of extraterrestrial life) in order to study themselves. He states: “creating aliens appears therefore as an attempt to step outside ourselves, in order to get the outer point of view we cannot get when remaining inside the circle”. (Ducommun 1987, 43) By creating something utterly different we are able to define the basic characteristics of humanity. It is not an exact science, because perception of what a human being is supposed to represent may vary from opinion to opinion. Nevertheless, there are certain basic patterns.

Firstly, one of the potentially most common associations with humanity is the capability of compassion. David Broomwich claims in his essay dedicated to alienation and humanity that the most important aspect, according to which a human being can be discerned, is “the one’s capacity to participate in a free act of sympathy” (Broomwich 1991, 139). He understands sympathy as a “recognition of someone else – a recognition that cannot be altogether private – under the aspect of a common humanity”. (Broomwich 1991, 139) In other words, compassion is the one’s inclination to help people in distress to lead a better life. This tendency of the Doctor can be seen on countless examples throughout the series. And even more. What was an inclination to compassion (after all, he chose the name ‘Doctor’ to represent his personality) in his early days, had grown to an extremely pacifist mind set, as a consequence to his deeds during the Time War. One could reckon that what we see during the tenth Doctor’s tenure is a personal purgatory. Nevertheless, let the thesis

illustrate a understanding of the Doctor's behaviour with several examples taken out of the series.

It is a well-known fact that the Daleks are the Doctor's worst nemeses. Because of the Daleks, the Doctor became last of his kind; the Daleks represent what the Doctor despises most: Hatred towards all of creation with the exception of the Daleks themselves. Nevertheless, in 'The Evolution of the Daleks' (2007), he has a chance to kill Dalek Caan, who has just caused a genocide of a whole new species (combination between dalek and human):

The Doctor: "Dalek Caan. Your entire species has been wiped out. And now the Cult of Scaro has been eradicated... Leaving only you. Right now, you're facing the only man in the Universe, who might show you some compassion. Cause I've just seen one genocide. I won't cause another. Caan, let me help you." (Strong 2007, 41:06)

In the end, the Dalek escapes and the Doctor is furious and disappointed. Regardless the result, the fact that the Doctor was willing to help a being of pure evil, who has proven to be irredeemable, is quite remarkable, even for him.

Another example to be presented is the Doctor's utterly selfless behaviour in the 'Sound of Drums' (2007) and 'The Last of the Time Lords' (2007). The Master, psychotic genius who yearns for power, has slain one third of Earth's population and both psychically and physically tortured the Doctor for one year. What would be expected from any being is the desire of revenge. But the Doctor, as an ideal of humanity, offered help. The Doctor simply realized throughout time that there is no point in killing. And his belief was enhanced even more through the fact that he was last of his kind. Which is something Brekke further points out: "The Doctor represents the best of empathy. He is unlike every other creature in the universe. He is the last of

his kind. Very few alien beings he comes across know quite what it feels like to be so completely alone.” (Brekke 2013, 104)

Furthermore, his uniqueness in the Universe is also discussed in the episode specially dedicated to his pacifism – ‘The Doctor’s Daughter’ (2008). The Doctor’s DNA is taken and a clone is created for the purposes of the local never-ending war. Doctor’s companion Donna takes her for another Time Lord (she has two hearts indeed), but the Doctor is not willing to accept that any clone created for military purposes could be considered a Time Lord. The very concept of her creation – a killing instrument – repels him so very much that he refuses to believe that she could ever do something positive. As the story goes on, her behaviour kindles his hope for her. “You always have a choice not to kill” is the Doctor’s educational message. In the finale of the episode, when it seems that there will be an idyllic, peaceful ending of the humans and fish-like aliens sharing the planet, a convinced militant refuses to accept that and shoots at the Doctor. Jenny (the clone) notices it and takes the bullet for him. Consequence of this incident is Doctor’s peace-preserving speech, pointing a gun at the person at fault.

“I never would. Have you got that? I never would. When you start this new world—this world of Human and Hath—remember that. Make the foundation of this society "a man who never would"” (Throughton 2008, 39:40).

On this excerpt we can observe that the pacifist conviction is so deeply rooted in the Doctor’s perception of the Universe; albeit someone of his “own blood” is taken from him, he still will not demean himself to an act of murder.

Another evidence of the Doctor being an incurable pacifist can be found in the last episode of the fourth season – ‘The Journey’s End’ (2008). The human race and also

any other race in the Universe face near extinction, because the Daleks are planning to detonate “the reality bomb”, which would make them the only and finally superior race in the Universe. When all seems to be lost, another Doctor, who evolved out of Doctor’s cut hand and Donna, appears, saves the day and also kills all the Daleks. Every viewer is aware of the fact that if the Daleks had not been destroyed, they would reappear later and exterminate the Universe as they tend to do. Nevertheless, the “proper” Doctor deplors the “other” Doctor for having committed a genocide. He sees the only solution in entrapping him in a parallel universe and he gives Rose up, so she guarantees he will not do anything irresponsible. It is also chance to notice his repetitive selfless behaviour – he gives up his lover for the safety of everyone else.

3.1.2. Rose

Which brings us to another aspect of his very human-like behaviour – the capability of falling in love and loving. As Andrew Harrison remarks “The makers of the modern Doctor Who correctly intuited that the capacity to give and receive love is what defines us as human, even if it says Gallifrey on our birth certificate” and he further adds that “love validates humanity and vice versa” (Harrison 2014, 50). Given that we consider just the new series from the year 2005, in such an obvious range it is unique only for the incarnation of the tenth Doctor. During his tenure he develops a romantic relationship (as Doctor Who is considered a family show, the relationship is based entirely on emotions and friendly hugs) with his companion Rose. It all starts during the time of his previous incarnation, to which Rose is obviously psychically attracted; the ninth Doctor however expresses no signs of mutual feelings elsewhere than in the field of friendship. After the Doctor’s regeneration into David Tennant, her attraction also becomes apparently physical. From the very beginning one can notice signs of flirting. The main motive of the Doctor and Rose is the unspoken declaration

of love. The Doctor begins a sentence that was supposed to finish with the word 'love', but it does not finish at all and that is a phenomenon that repeats throughout the season. This elliptical expression can be already seen in the third episode of the first Tennant's series 'The School Reunion' (2006) where Rose is confused by the presence of a former companion of his from the classic era Sarah Jane Smith. Rose had thought that she was the only one who had a special relationship with the Doctor and the moment she finds out, she realizes that there were many and he never even mentions them. The Doctor answers in an emotional way: "I don't age. I regenerate. But humans decay. You wither and you die. Imagine something like that happen to someone you..." (Hawes 2010, 21:15). This unfinished sentence clearly suggests that he intended to use the word 'love'. Just as in the episode 'The Satan's Pit' (2006) where the Doctor is planning to descend into a so-called "Satan's Pit", which is actually the Devil's burrow, and his chances of survival seem rather slim, he asks an associate to tell Rose: "if you talk to Rose, just tell her, tell her... Oh, she knows..." (Strong 2006, 28:27). In 'The Doomsday' (2006) the Doctor is forced to leave Rose in a parallel universe. During bidding their farewell, Rose says she loves him. The Doctor replies: "Quite right. And I suppose it's my last chance to say it. Rose Tyler..." (Harper 2006a, 43:47). Alas, the connection ends and the scene of the Doctor crying in the Tardis follows. The story climaxes in the last two episodes of the fourth series. Rose returns from the parallel universe and the running romantic reunion takes place, but during that reunion the Doctor is shot by a random Dalek standing by. He is almost ready to regenerate, but he transfers his regeneration energy to his cut hand in jar. In 'The Journey's End' (2008) the viewer lives to see an unravelling scene, where Rose directly asks what was he going to say that day he left her stranded in a parallel universe. He answers by a

question “Does it need saying?” (Harper 2008, 53:34) He never actually finishes the sentence.

This phenomenon is also discussed by John Huntington: “[The] last incomplete sentence is different from the usual narrative device in which the reader is able to fill in the words the speaker cannot say” (Huntington 1987, 63). This proves that saying that one word must be immensely emotional for the Doctor and therefore one could claim that he shares the emotionality with the humans.

3.1.3. Emotionality and Knowledge

Another point to prove the Doctor’s humanity is his faith. Faith can be referred to in many contexts (religious etc.), but the faith that concerns the Doctor is the kind of faith that has something to do with hope. Tim Jones defines faith as “a belief in a higher power able directly to influence the fate and the believer, and which also, because of this, becomes the prime organising factor of a believer’s ideology and life” (Jones 2013, 49) Most of the Doctor’s actions are based on faith and hope; he usually does not know if he will succeed with his plans, however, he strongly believes in it and mostly, he is successful.

A specific example can be seen in ‘Satan’s Pit’ (2006). Doctor rappels down to a pit in hope to meet actual devil and he runs out of rope. He is facing a dilemma – either to return up, run out of air and die, or to let go of the rope and believe it is only 30 feet. “Call it an act of faith” (Strong 2006, 26:35) he says and he descends.

Later in the same episode, one can see a proof that the basic faith in the universe is not the only faith the Doctor has – he also believes in the people around him, mostly in his companions. He intends to destroy the devil and he is thinking of the consequences:

“The rocket loses protection and falls into the black hole... I would have to sacrifice Rose... So, that’s a trap. Or test of the final judgement, I don’t

know. If I kill you, I kill her. Except that implies in this big grand scheme of God that she's just a victim. [...] I've seen fake gods and bad gods and demi-gods, would-be-gods and all that. All of that Pantheon... And I learnt one thing. Just one thing. I believe in her!" (Strong 2006, 39:02)

All in all, it is obvious that there are certain kinds of faith in the Doctor's heart. He does believe. And if we consider an average human being, he also does. The question is what a human being without any faith would be: perhaps an Alien. Stephen M. Johnson defines "believing as 'entirely natural', 'basic and unavoidable dimension of what it means to be a person'" (Johnson 2007, 82) Therefore one can claim that the faith of the Tenth Doctor supports the hypothesis of him being very human-like.

An important aspect of the Tenth Doctor's personality and the way of thinking is the feeling of guilt. As represented in the 50th anniversary of the show's existence, he is to embody the guilt he feels because of what he had done at the end of the Time War. Despite saving the whole Universe from the certain extinction, he killed all the Time Lords. What appeals to him as worst is the fact that he had survived. As we can see in "The Day of the Doctor" (2013), he does not expect to survive the extermination of Time Lords and Daleks. There is a dialogue between the interface of the moment (an ultimate killing device designed by the Time Lords and stolen by the Doctor to end the Time War) and the War Doctor:

The Doctor: "I have no desire to survive this.

The Moment: "And that's your punishment. If you do this – if you kill them all – then that's the consequence. You...live." (Hurron 2013, 16:12)

Not only does the Doctor suffer because he has become a murderer, but also because he had survived it. That is something what Akiko Yamagishi classifies as survivor's guilt. According to him "empathy-based guilt that is felt when one regards himself to

be the origin of another's distress" (Yamagishi 2013, 216) and moreover "one suffers [...] from a sense of helplessness stemming from having failed to do anything for the deceased." (Yamagishi 2013, 223). Throughout the Tenth Doctor's tenure, one can notice certain signs which imply how much he is concerned with his guilt.

It all starts in the second season in the episode 'Gridlock' (2007) where he talks about his magnificent but forever lost home longer (before, the viewer has to manage with just a few short remarks that imply that he does not want to talk about this certain topic). Later on in 'The Doctor's Daughter' (2008) we find out that he "[has] been a father before" (Throughton 2008, 28:55). This reminiscence is probably also what caused the troubled look in a preceding scene. Jenny simply reminded him of his own family back on Gallifrey, whose death he is was responsible for.

Throughout the fourth season the narratives suggest that David Tennant's incarnation is about to die at the end of this season. Because of the immense popularity of his, several special episodes were made at the end of the series. In the episode 'The End of Time: Part One' (2009), he has already started to believe the constant prophecies and he suspects that he is going to die. And that is not something he is prepared for. "I did some things that went wrong" (Lyn 2009, 28:48) is what he says to a companion in a crying voice. It might be anything, but he most probably means the Time War, where he caused that two whole races ceased to exist. This narrative continues in the consecutive episode 'The End of Time: Part Two' (2010) where the Master managed to dominate the Earth (he actually became everyone on Earth) and only the Doctor, his temporary companion and two cacti-aliens were hiding in the ship in the orbit. As they do not have a plan or a device to defeat the Master with, Wilf offers the Doctor his old war gun, so he had better chance of survival when facing the Master. Nevertheless, the Doctor refuses with a moved tone of voice.

“Wilfred: The Master is going to kill you.

The Doctor: Yeah.

Wilfred: Then kill him first.

The Doctor: And that’s how the Master started... It’s not like that I’m innocent. I’ve taken lives. And I got worse – I got clever. Manipulating people into taking their own. Sometimes I think a Time Lord lives too long.

(Wilf tries to hand him the gun) I can’t. I just can’t.” (Lyn 2010, 27:08)

In this excerpt one can notice that he carries the guilt with him every minute. Not only can a viewer observe his guilt in explicit references, but if we read between the lines and consider one of his basic catchphrases “I’m so sorry”, it can also be perceived as an indication of bad conscience.

One of the important aspects is the knowledge of cultural background. As Joseph D. Miller states in his paper, in order to be accepted to society, one “must demonstrate his fitness through his willingness to accept cultural norms” (Miller 1987, 70-71). In case of the tenth Doctor, one can notice not only a deep knowledge, but also perfect imitation and identification with the human culture, to be more specific, in most cases with the British culture. Illustrative examples can be found for instance in ‘The Christmas Invasion’ (2005), where he demands a cup of tea to recover after his regeneration; or in the ‘Tooth and Claw’ (2006) where he spontaneously imitates Scottish accent. Furthermore, he seems to be a very good psychologist, which implies a thorough understanding of human society. This ability of his is very well displayed in ‘The Planet of the Dead’ (2009). The Doctor happens to be on a bus, which suddenly disappears and instead of its normal destination London Victoria, it emerges in a desert of and unknown planet. His fellow passengers are becoming aware of their probable death and panic spreads. The Doctor demonstrates knowledge of human mind through

calming all the passengers. He basically reminds them of the lives they have on Earth to have something to cling to.

Last but not least, a viewer could also notice that David Tennant's incarnation shows emotions more ostentatiously than any other of the incarnations. He does not hesitate to demonstrate his warm nature, and with slight exaggeration one can claim that we see him cry on a daily basis. If he were not so emotional, it would be harder to prove that he behaves very much as a human being. To quote Laura Brekke: "To live devoid of the capacity to feel – even to feel grief and pain – is to lack something of the human essence" (Brekke 2013, 98). Not feeling and therefore lacking something of the human essence is not something that could be said about the Tenth Doctor. Not only this thesis, but also Davros, the creator of the Daleks, supports this argument. In the 'Journey's End' (2008) during his victorious speech, Davros points out the Doctor's emotionality and he argues if it actually leads him to success. His assertion about the Doctor's emotionality is confirmed right at the end of that episode, where the Doctor has to part with Donna. As the Doctor formed a close attachment to her during their travels, he is obviously hurt when he has to bid her farewell.

He actually pronounces it in a Christmas special 'The Next Doctor' (2008) where he is asked by a provisional companion why he is alone now, given the fact that the Doctor is known to always be accompanied by friends. The Doctor answers:

"They leave... because they should, or they find someone else.

And some of them, some of them... forget me. I suppose in the

end... They break my heart." (Goddard 2008, 58:47)

The Doctor says the last utterance in a considerably moved voice, which is not the only aspect of his statement that implies his apparent sadness resulting from leaving of his companions.

3.1.4. Extraordinary Mind

Nevertheless, not every viewer might agree with the hypothesis of this paper, that the tenth Doctor is considerably more human than his next incarnation, and might argue that there are certain signs which imply that even the tenth Doctor is not human at all.

First of all, one has to realize that the premise of the show is based on an alien whose sharp mind and enormous amount of knowledge (and of course his space\time machine) is what makes it interesting – not the fact that he has three heads or is a parasite. As Larry Niven states in his thesis, “The only universal message in science fiction is as follows: There are minds that think as well as you do, or better, but differently.”(Niven 1987, 16) There are some scenes in the series that prove that his mind is different indeed – that a human mind would never be able to continue its existence with such amount of knowledge. The exact example can be seen at the end of the fourth series in the ‘Journey’s End’ (2008). As Doctor streams his regeneration energy to his cut hand in a jar, Donna later touches the jar which creates another Doctor. Human-Time Lord metacrisis they call it; but not only does Donna imprint her human features into the new Doctor, but also his consciousness transfers into her brain. “I’ve got the best bit of the Doctor. I’ve got his mind” (Harper 2008, 41:02) is what Donna thinks, but later on we discover that a human brain cannot bear to contain such an immense knowledge. The Doctor has no choice but to erase all her memories connected to their travels and if she remembered him just for a moment, her brain would explode.

Furthermore, not once has the Doctor described his perception of the Universe, which considerably differs from how a regular human being sees it. For example in ‘Fires of Pompeii’ (2008) Donna tries to convince the Doctor to save Pompeii from

burning. The Doctor explains that it is not possible because some events are fixed in time and some can be changed. Donna does not understand how can he tell that. He replies:

“[...] that’s how I see the Universe. Every waking second I can see what is, what was, what could be, what must not. That’s the burden of a Time Lord, Donna.” (Teague 2008, 31:57)

It is highly improbable that any human being would be able of similar view of the Universe. Therefore one could claim that the Doctor’s mind differs from the mind of a human being and that makes the Doctor less human.

3.1.5. Time Lord Superior with a Slight Double Take

Another feature of the Doctor’s alienness is his belief that the Time Lords were “the oldest and the most mighty race in the Universe” (Teague 2007, 24:50) and he, as the sole survivor is superior to other beings. This tendency is not very common and appears more often only at the end of the Tennant’s tenure, where, after his ‘peak of arrogance’ he realizes that he has gone too far and he becomes humble again, appreciating human race. Nevertheless, in order to support this statement, several examples from the series shall follow.

In ‘The Doctor’s Daughter’ (2008), he despises Jenny, because she has been created for the purposes of war; when Donna tries to convince him that she is also of Time Lord origin, he gets angry with her. Jenny tries to advocate for herself but the Doctor replies:

You're an echo, that's all. A Time Lord is so much more. A sum of knowledge. A code. A shared history. A shared suffering. (Troughton 2008, 16:57)

The Doctor seems to consider his species to be better than any other race. This narrative escalates in a special episode ‘Waters of Mars’(2009) where he stands to witness the death of the first colony on Mars, which he sees as a fixed event in time. He almost walks away and leaves the crew of the first Martian base to their fate, but then he changes his mind. Captain Adelaide Brooke, who was told earlier that her death inspires her granddaughter in exploring the Universe as a first earth pioneer – and therefore she must die, demands to know how come he can save them now, despite the things he said earlier. The Doctor answers in an excited voice:

There are laws. There are laws of time. Once upon a time there were people in charge of those laws, but they died. They all died. Do you know who that leaves? Me! It’s taken me all these years to realize that the laws of time are mine and they will obey me! (Harper 2009, 49:38)

As Jennifer L. Miller comments on it: “While it’s possible to read these actions as the actions of divinity, the reactions of those around the Doctor once again point to these moments as perversions of the divine – that is, monstrous” (Miller 2013, 115).

In the end of the episode, when he saved everyone he could (against their will), it might be the first time he was not thanked for it. Captain Brook tries to explain how wrong it was, but the Doctor would not listen and responds in an arrogant manner: “For a long time now I thought I was just a survivor, but I’m not... I’m the winner. That’s who I am. The Time Lord Victorious.” (Harper 2009, 57:30) This phrase even suggests that he has defeated his extinct race and he has taken hold of the laws of time (and space) and therefore he ‘rules’ the Universe and could be a considered a God.

The last topic this thesis is going to present on the subject of the tenth Doctor’s alienness which is quite controversial. Some people might claim that even his behaviour in society is not perfectly human and he sometimes has a slight double take.

In certain situations he for instance does not realize that he hurts people by the things he is saying. A classic example of this behaviour can be seen in ‘Tooth and Claw’ (2006) where the Doctor examines a huge telescope made by the late father of his host and he calls it rubbish and criticizes it in general. In the course of his monologue he realizes he has probably said some inappropriate things and he asks Rose “am I being rude again?” (Lyn 2006, 10:38). Moreover, another illustrative example can be found later in the ‘Utopia’ (2007). Chan-tho, a blue insect-like alien who is also last of her kind, explains how her race became extinct and the remains of the city they saw earlier was the last conglomeration. “The Doctor: Conglomeration, that’s what I said! Jack: You’re supposed to say sorry.”(Harper 2007, 17:00). Even though the Doctor is also last of his kind and knows himself, what a delicate topic it is, he does not notice that his behaviour could be considered rude.

In addition there is the whole narrative about him being blind to Martha’s affections, which are obvious throughout her whole tenure since her first episode where he kissed her. He actually unknowingly pronounces it ‘The Sound of Drums’ (2007) when explaining the function of a Tardis key necklace with perception filter to Martha. He compares the perception filter to unrequited love. “It’s like when you fancy someone and he doesn’t even know you exist” (Teague 2007, 29:05). It really does not appeal to him that that is exactly Martha’s case and he is completely overlooking her affections.

3.1.6. Conclusion

All in all, having compared all the evidence supporting both statements, one could say that there are more tokens proving that the tenth Doctor is very human. His inclination to feel compassion, to pacifistic behaviour, to feeling of guilt and moreover his faith and capability to fall in love are all human features. Compared to all these

characteristics, considering his ancient race magnificent does not seem to be such a crime against humanity – on the contrary, one could even consider this feature very human: a man who sees himself above all the creation. Furthermore, his brilliant mind is extraordinary indeed, but that does not mean that genius minds cannot be found amongst human beings. Having considered all possible options one can say that the tenth Doctor is very human.

3.2. The Eleventh Doctor

3.2.1. Unbearable Weirdness of a Time Lord's Being

First of all it is important to state that this thesis does not aim to prove that the eleventh Doctor is not human-like at all; it only means to demonstrate that in comparison with the significantly human tenth Doctor, in case of the eleventh Doctor, one can already notice some signs of a more alien behaviour.

According to James Chapman:

The cultural politics and narrative ideologies of *Doctor who* [...] serve to encourage difference and non-conformity. This is evident [...] in characterisation of the Doctor himself as an eccentric and social outsider. (Chapman 2006, 7)

Therefore, the most striking alien feature is probably his already mentioned awkward social behaviour and occasional double take, which functions to create comical situations. This statement is also supported by John Hussey, who claims, that the Doctor becomes “quite strange and a lot more alien than his last incarnation who took on more of a human side. That part of him was very much over and he drifted back into being an outsider when it came to human behaviour” (Hussey 2013). Unlike the tenth Doctor's psychological skills and insight into human society, the eleventh Doctor often struggles with understanding the processes which run in the minds of human beings. Already at the very beginning, in his first episode, ‘The Eleventh Hour’ (2010), a thoughtful viewer might notice that this incarnation of the Doctor will be quite unusual. For example in the scene where he gets acquainted with the young version of Amy, he walks into her house and informs her that he is really hungry. Amy presents him with various kinds of food – from eggs with bacon, yogurt and apples to beans. He tries everything, but nothing seems good enough for him and in the end he settles for a rather unusual – one could even suggest alien – combination: fish fingers and

custard. Not only his choice of food, but also the fact that he walks into a stranger's house and demands to be fed might not be considered utterly normal in a human society.

Later on in this episode, the Doctor, still wearing the ragged clothes of his previous incarnation, decides to look a bit more stylish and steals the clothes of some of the hospital patients, whom (and the rest of the human race) he has just saved. The proof of his alien behaviour is that he gets naked in front of Amy and Rory and neither does he find it awkward, nor does he consider how unpleasant must it be for the others.

An almost identical example can be seen in "The Time of the Doctor" (2013) where the Doctor accidentally joins the Oswald family naked at a Christmas dinner, as he forgets to "project his clothes hologram on their visual cortexes" (Payne 2013b, 6:03) and seeing the embarrassed looks of all the family members he realizes that there might be something wrong.

Furthermore, in one of the following episodes 'Flesh and Stone' (2010) Amy, being a very confused bride-to-be, decides to seduce the Doctor.

Amy: "I nearly died. I was alone in the dark and I nearly died. And it made me think. [...] About what I want... About who I want. You know what I mean?"

The Doctor: "Yeah" (he looks at her with a not very convincing facial expression and several seconds of silence follow) "No."

Amy: "About WHO I want!"

The Doctor: "Oh right, yeah... No, still not getting it." (Smith 2010, 29:27)

Nevertheless, Amy has her own means of explaining her intentions, which the Doctor is not willing to participate in, although Amy is generally considered very attractive. This seems to imply that the Doctor is not interested in matters of that kind. This is

obviously the first kiss of this incarnation and the resistance to participate is not something one would expect from the tenth Doctor, who tended to respond very naturally in these situations. (e.g. “The Girl in the Fireplace”, “Voyage of the Damned”)

There seems to be a countless number of examples of this phenomenon in the series. For instance “The Lodger” (2010) is an episode specifically dedicated to the Doctor’s awkward social behaviour. In order to investigate the suspicious forces in the neighbourhood which prevent the Tardis from landing, the Doctor is forced to share a household with a young man called Craig, which results in many a comic situation. A quote from the episode might serve as sufficient evidence of the Doctor’s unawareness, which often leads to awkward social situations (or in the case of the series, to creating an element of fun): “Football is the one with the sticks, isn’t it?” (Morsehead 2010b, 17:32).

Craig has the honour to accompany the Doctor in an episode in the following series as well; “Closing Time” (2011) is based on the same principle – Craig is supposed to take care of his baby son on his own for the first time, and out of nowhere, the Doctor appears to stay over. We can observe the Doctor’s social helplessness from the very beginning:

Craig: “Doctor, what are you doing here?”

The Doctor: “Social call. Thought it about time I tried one out. How are you?”

Craig: “I’m fine.” (in a quite confused manner)

The Doctor: “This is the bit where I say ‘I’m fine too’, isn’t it? ‘I’m fine too.’ “ (Hughes 2011, 02:11)

One cannot deny that he does his best to socialize. Nevertheless, the viewer can observe the Doctor's incapability even in more delicate areas than just small talk. In "The Wedding of River Song" (2011), his companions Amy and Rory are neither married, nor even a couple, which the Doctor does not consider correct, and tries to convince Rory to ask Amy on a date by his own peculiar means:

The Doctor: "She said you were Mr. Hottie..ness and she would like to go out with you for texting and scones."

Rory: "You really haven't done this before, have you."

The Doctor: "No, I haven't." (Webb 2011, 27:08)

This quotation validates the previous claim that the Doctor does not seem to understand matters such as love between human beings and what is more, he probably does not keep track of time periods and their fashionable dating phrases, as "texting and scones" seems to be quite outdated and that is most likely a consequence of thousand years old existence.

A significantly prolonged life is also a matter which differentiates him from the human beings and all his previous incarnations. Laura Brekke deals with his so called immortality in her paper: "Finiteness, in some measure, defines the human experience. Our susceptibility to death – at least of the body – is part of that elusive quality called the soul" (Brekke 2013, 100). Therefore, one can claim that his considerably higher age might influence his perception of society which is also a statement made by Kevin S. Decker who remarks that "the Doctor's age gives him a unique, distinctively alien perspective [on certain matters]" (Decker 2013, 107).

In fact, critics share the view of the differences caused by age with the Doctor himself who mentions his difficulties to empathize with other beings in the Christmas special "The Doctor, the Widow and the Wardrobe" (2011). Madge Arwell is supposed

to fly a spaceship home for Christmas, using her mental power, but unfortunately she is quite indisposed at the moment by a whole forest transferred into her mind, so she asks the Doctor, if he could do it instead of her. The Doctor replies: "I'm older than I look and I can't feel the way you do, not anymore." (Blackburn 2011, 45:00) Obviously, being a thousand-year-old traveller, he seems to have disposed of his painful emotionality.

3.2.2. Forgetting

The disposal of emotions which hurt might have something to do with the next subtopic of this thesis: the forgetting of the past. "The man who forgets" is the title of the eleventh Doctor, as we find out in "The Day of the Doctor" (2013), unlike the Tenth Doctor who has been named "the man who regrets". Kevin S. Decker explains that "the Doctor's character and values do develop and so does the possibility for developing dramatic tensions between the slightly different ethical perspectives of his various incarnations" (Decker 2013, 108). Thus, it can be deduced that the Doctor has become tired in the course of his life of emotions like pain, regret and sorrow and he decided to "move on", to "put the skeleton into the closet" and carry on saving the Universe with a clear mind. When the War Doctor, John Hurt, asks him whether he ever counted the number of people who were on Gallifrey that day he killed them all, he answered: "What would be the point, I forgot" (Hurran 2013, 40:45) just as he claims he had forgotten about his age, or rather he "can't remember if [he is] lying about [his] age, that's how old [he is]" (Hurran 2013, 40:30).

At the same time, human beings are made of memories. Supporting this argument, Howard Eichenbaum claims that "our memories reflect the accumulation of a lifetime of experience and, in this sense, our memories are who we are", and furthermore, they "compose the vast contents and intricate, complex organization of

memories that make each of us a unique human being” (Eichenbaum 2002, 1). Therefore, if a character does not have memories or wants to lose them, this could be considered an unhuman characteristics. In fact, this is what one can notice from the eleventh Doctor’s behaviour that he might be losing something of a very human essence, which could still be seen in the personality of the tenth Doctor.

A further example suggests that oblivion is actually something the eleventh Doctor desires, so he can avoid the pain. In “Let’s kill Hitler” (2011) The Doctor is poisoned by River Song, a psychotic killer trained from her very early childhood to kill the Doctor, and is about to die. For his last moments, he demands someone he hasn’t “screwed up yet” (Senior 2011, 25:41), not the people evoking the guilt of the past such as Rose Tyler or Donna Noble.

3.2.3. The Dark Side

Another striking difference to the tenth Doctor lies in the eleventh Doctor’s attitude to pacifism. One can already notice that the new Doctor is not such a just, peaceful person as David Tennant’s incarnation was. For instance, straightaway in his first season in the “Victory of the Daleks” (2010), the Doctor is confronted with a choice – either he saves the Earth and lets the last Daleks in the Universe escape or he destroys them, but with them, the whole of humanity will burn. “I had a choice and they knew I’d choose the Earth. The Daleks have won. They beat me. They’ve won” (Gunn 2010, 34:45). He is angry, because he knows he could not win. The passion one can see in the wish to kill all the Daleks is quite extraordinary and the tenth Doctor would consider such an act a genocide and his initiator a bad person.

An additional interesting example can be found in the “Day of the Moon” (2011). The Earth faces an invasion of ghastly creatures called the Silence, whose tactical advantage lies in the fact that one can remember them only when one sees them; the

moment they disappear from sight, the memory is wiped. The Doctor, as always, invents a plan to save the Earth; and this time he transfers a video with a silence stating “you should kill us all on sight” to the broadcast, while the whole Earth is making “a giant leap” watching Neil Armstrong and his “small step” on the Moon. This message imprints subconsciously into the human minds and the humans “will throw [them] off their planet, they won’t even know they’re doing it” (Haynes 2011, 36:20).

Even though the Silence do not seem to be ultimate killers, killing out of joy and spreading their conviction about the superiority of their race, as for instance Daleks are, and since they actually are inhabiting the Earth as long as the humans, the Doctor does not show any signs of mercy or any tendency to help preserve their race. Not a sign of pacifism during his triumphant speech about their upcoming slaughter which escalates in the statement:

You've given the order for your own execution.[...] You [...] raised an army against yourself. And now, for a thousand generations, you're going to be ordering them to destroy you every day. How fast can you run?
(Haynes 2011, 35:51)

Tim Jones agrees with this view when he claims that “The Eleventh Doctor’s morally questionable actions in both “‘Dinosaurs on a Spaceship’ (2012) and ‘Town called Mercy’ (2012) [...] go far in supporting this view” (Jones 2013, 50). In the first episode named above, the Doctor refuses to spare a businessman trading with “valuable possessions” such as dinosaurs or queen Nefertiti of Egypt, who for the record killed the whole race of Silurians (peaceful lizard aliens) and stole their ship. Even though Solomon begs for mercy, the Doctor, obviously not moved, leaves him there to die and wishes him to “enjoy [his] bounty” (Metzstein 2012b, 41:43). In “A Town Called Mercy” (2012) the viewer encounters a slightly different story: an alien surgeon, Jex,

who experimented on people to create perfect weapons during a war on his planet, takes refuge in a little American town called Mercy (several years after the Civil War), as he needs to hide from a psychotic cyborg who decided to kill all the members of the experimenting team. As the town's marshal finds out the cyborg is after the surgeon, he refuses to hand him over, since Mercy is a place for second chances. The Doctor, finding out the whole truth about Jex's victims, throws Jex beyond the town line for the cyborg to kill him. His companion, Amy, argues that killing people has never been an option. The Doctor, who has apparently come through a moral development, replies: "Jex has to answer for his crimes! [...] Today, I honour the victims first, [...] all the people who died because of my mercy" (Metzstein 2012a, 23:16).

It therefore seems that the Doctor has changed his views on the matter of pacifism, he does not blindly offer a helping hand to everyone, but he always thinks of the consequences. Another piece of evidence of his already mentioned moral development in the episode can be found in a scene where the Doctor is pointing a gun at Jex, ensuring that he stays behind the town line so the town can dispose of the cyborg: "Jex: You wouldn't. (The Doctor releases the safety catch of his gun) The Doctor: I genuinely don't know" (Metzstein 2012a, 22:34). This statement obviously points back to the episode "Doctor's Daughter" (2008) where the tenth Doctor finds himself in a similar situation, pointing a gun at a man and dramatically exclaiming that "[he] never would" (Thoughton 2008, 39:40). He is so consumed by the guilt of killing his kind that he would never kill again. The eleventh Doctor seems to already be "after this phase" and he has probably come to redefine what sort of man he is.

The Doctor's diversion from pacifism might be one of the reasons why, time to time, the Doctor's so called "dark side" leaks out. As Jennifer L. Miller points out, "the Doctor's progression toward being a monster is one of the narrative arcs that gives

cohesion to the first four seasons of the new Who” (Miller 2013, 112) and apparently escalates in the incarnation of the eleventh Doctor.

An interesting episode demonstrating the Doctor’s dark side is for instance “Amy’s Choice” (2010) where the Doctor and his companions find themselves constantly falling asleep and waking up between two realities and in both they face a mortal danger. Their task is to choose the real one. Through both realities, a trickster, who calls himself “the Dream Lord”, accompanies them. At the end of the episode one discovers that the main villain was in fact “the dark side” of the Doctor himself (intensified by a mind parasite), leaking out. It seems that he grew bored in the course of his long life and he subconsciously finds himself a pastime, which does not have to be completely peaceful and hero-like. As he explains in the episode: “The Dream Lord was me. Psychic pollen. It's a mind parasite. It feeds on everything dark in you. Gives it a voice, turns it against you. I'm nine-hundred-and-seven. Had a lot to go on” (Morshead 2010, 40:39).

Moreover, in Neil Gaiman’s “The Doctor’s Wife” (2011) the Doctor faces a killer asteroid with a consciousness who lures Time Lords by a false distress call in order to prolong his life and the lives of his servants. He seizes the Tardis with Amy and Rory in it and decides to toy with them before killing them. The Doctor tricks the House (as the asteroid calls himself) and when the House starts to threaten him, the dialogue goes: “The House: I can kill you just as easily here as anywhere. Fear me. I’ve killed hundreds of Time Lords. The Doctor: Fear me. I’ve killed all of them.” (Clark 2011, 38:15) The Doctor says it in quite an arrogant manner which would definitely not be acceptable for the Tenth Doctor who would be “so sorry” for it (as his catchphrase goes). This obvious insensitivity corresponds with the “guilt-narrative”, which we saw by the tenth Doctor. It does not look like he regretted this at

all, he even seems to be boasting about it. One might even assume that the evil aspects of his personality may stretch to a wider extent than one would think when they watch this clumsy, warm-hearted alien.

In “A Good Man Goes to War” (2011) he actually pronounces his doubt of his good nature:

Madame Kovarian: “Good men have too many rules.”

The Doctor: “Good men don’t need rules. Today is not the day to find out why I have so many.”(Hoar 2011, 25:07).

There is some evidence supporting this statement in the “Hide” (2013) as well. Emma Greyling, who is a psychic and a very empathic person, seems to have quite a suspicious attitude to the Doctor from the moment she meets him; and at one moment she cannot help herself not to advise Clara to stay away from him – and she adds that she can feel that “there is a sliver of ice in his heart” (Payne 2013a, 18:23)

The storyline climaxes in the “Nightmare in Silver” (2013) which offers space for the Doctor’s “dark side” to really acquire a real shape. The Doctor and the children Clara is babysitting visit a funfair-planet which is unfortunately no longer in use. The old rusty view of carrousel and roller-coasters create somewhat expressionistic impression and that functions as an unsettling reminder that there will be some mysterious evil. And there most certainly is: it is the Cybermen, trying to rebuild an army (the episode is situated in the future, after several quite unpleasant wars between the Cybermen and the galaxy). What the Cybermen need is a leader, “a Cyber-planner” and for these purposes they were going to use the children’s brains “with [their] infinite potential” (Woolfenden 2013, 15:44), until they discovered the incredibility of the Doctor’s brain. Their attack is immediate and from that moment on, one encounters the inner fight between the Doctor and the Cyber-planner, trying to take over his mind

completely. The point lies in the fact that neither Clara nor the viewers are sometimes sure which Doctor is which. Albeit his cyber-conscience cannot be determined as his own, the show seems to have toyed with the idea of the Doctor's dark side. One might even assume that this depiction of the inner fight between good and evil might be something which – in smaller or bigger amount – is happening in the Doctor's mind on a daily basis.

The darkness within the Doctor goes hand in hand with a narrative arc emerging throughout the whole series, appearing in smaller amount during the Tennant's tenure, intensified during the Smith's time; and that is the so called "God Complex" as pronounced in the title of one episode of the sixth series. As David Butler and many other scholars dealing with *Doctor Who* claim, the Doctor "seems touched by divinity" (Miller 2013, 106). Many a creature in the *Doctor Who* universe have come to realize what the Doctor to them is: a weapon, a so called God who decides who lives and who dies. In the episode "The Pandorica opens" (2010) it turns out that the whole Universe is so afraid of him that a so called Pandorica is built, resembling the mythical Pandora's box, incorporating the biggest evil in the world, represented by the Doctor himself. "We will save the Universe from you" (Haynes 2010b, 46:29) is the answer of a Sontaran general to Doctor's confusion caused by him being forced into the box.

Not only this alliance of the *Doctor Who's* villains, but a whole movement dedicated to the Doctor's silence is established and their main activity is a training of a professional assassin to kill the Doctor. The Doctor, still having not realized why would someone have something against him does not understand why would they want to steal children and raise them as murderers:

The Doctor: "What is she?" (Referring to the child)

Madame Kovarian: “Hope. Hope in this endless, bitter war.”

The Doctor: “Against whom?”

Madame Kovarian: “Against you, Doctor.”(Hoar 2011, 35:25).

According to this example, the Doctor travels through time and space, interfering to people’s lives using his sole discretion when dealing with their fates; sometimes harming them unknowingly.

Nevertheless, it would not be quite fair to consider only the bad side of Doctor’s “divinity”. As by genuine religions the god figures would not exist without the faith of the others. The most significant is definitely Amy’s faith in Doctor, as depicted in ‘The God Complex’ (2011). It appears that Amy’s faith in the Doctor is so great that when he makes her lose it, it kills the ancient Minotaur, creature feeding on faith of other people. Before he breathes out for the last time, he tells the Doctor:

An ancient creature drenched in blood of the innocent, drifting in space through an endless shifting maze. For such a creature death would be a gift... [...] I wasn’t talking about myself (Hurran 2011, 41:39).

That was not something the Doctor would expect to hear. Sooner in the episode, one of the characters pronounces it: “Why is it up to you to save us? It’s quite a god complex you have there.” (Hurran 2011, 29:39). He does not seem to realize the way he is seen by other people and how his actions affect lives of the others. Yet, it happens. Kevin S. Decker, also perceiving the Doctor as a god figure, adds that “most people are guilty of playing God, albeit not on the scale that the Doctor plays” (Decker 2013, 102). It even seems that he is capable of any action unscrupulously, whatever his original intent was.

3.2.4. Confusion by Humanity

Last but not least is the Doctor's so called "humanity confusion". Time to time, he has problems with understanding some of the mental processes of a human mind, mostly related to crying. For instance, in "The Doctor, the Widow and the Wardrobe" (2011), he struggles to understand why humans shed tears of joy, and as insolvable oxymoron he puts it into one of his queer categories "humany-wumany" (Blackburn 2011, 52:28). Not only tears of joy, but also certain feelings in general may not seem very clear to the Doctor. In the "Hide" (2013) he enables Clara to behold the whole history of time from the creation to the end of the Earth, which naturally makes her feel small and moved. "We are all ghosts to you, we must be nothing" (Payne 2013a, 22:46) is the conclusion Clara comes to. The Doctor is not able to tune in the delicate way of human thinking and feeling, so he provides her with several sentences of human importance and rather walks away.

From these examples one can notice that the Doctor is not very sympathetic and sensitive and that he struggles with understanding of this part of human nature.

3.2.5. "The Best of Humanity"

Nevertheless, it is important to emphasize that no matter the incarnation, the Doctor is still the Doctor and deep inside he is still the hero and saviour of the worlds, helping the innocent and fighting the evil.

A piece of evidence that his values did not change and he still appreciates pacifism can be seen, for instance, in one of his early episodes, "The Hungry Earth" (2010). The Doctor and a group of his associates capture a Silurian whose people hold Amy and other friends of theirs captive, and they need to swap them. The Doctor instructs the humans strictly not to kill their valuable captive and to "be the best of humanity" (Way 2010, 36:22) which obviously means not to be violent and to value the "gift of life"

and as Brekke claims, the “Doctor recognises this soul-quality, not limited to Earth-dwelling homo sapiens, but present in many of the aliens he encounters throughout time and space.” (Brekke 2013, 96)

A similar example offers the double-episode “The Rebel Flesh” and “The Almost People” (2011). In these episodes workers in an acid factory deal with an organic matter called “the Flesh” which enables them to “manipulate its molecular structure into anything, replicate a living organism down to the hairs its [...] chin” (Simpson 2011, 9:19) – as long as they control them from “the harnesses”. As the workers and their gangers get caught in a solar storm and the gangers become independent, the Doctor tries to convince everybody that they are equal and there is no need for being “racist”. This serves as a proof of how the Doctor values the life of an individual human being, as well as his statement in “A Christmas Carol” (2010): “In nine hundred years of time and space I’ve never met anyone who wasn’t important before” (Haynes 2010a, 7:08).

Moreover, in “The God Complex” (2011) he demonstrates his selflessness and altruism by a kind of self-sacrifice: he intends to give up Amy and Rory from their travels in the sake of preservation of their lives. Yet Amy does not agree:

Amy: “You can’t just drop me off at my house and say goodbye like we shared a cab.”

The Doctor: “And what’s the alternative, me standing over your grave? Over your broken body, over Rory’s body?” (Hurran 2011, 44:40)

That implies that he prefers the lives of the others to his own needs of companionship and he would rather be alone than see the others lose their lives in vain.

The Doctor's "self-sacrifice" does not occur only at the abstract level; there is plenty of situations when he is willing to sacrifice himself either for the greater good or for his friends.

An interesting example can be seen in the episode "Cold War" (2013). A Martian warrior is found under the ice by a Russian submarine and, deducing that after five thousand years of sleep he has become the last of his kind, he is provoked by a few stupid actions to initiate his revenge against his misfortune. Extracting information from the brain of one of the crew members, he discovers that launching missiles within the ship would start another world war and he decides to do so. The Doctor, considering the consequences, is ready to sacrifice everyone on board including himself by setting a self-destruct mode for the whole ship. Skaldak (the Martian) asks the Doctor: "You would sacrifice yourself?"(Mackinnon 2013, 34:36). The Doctor answers without hesitation: "In a heartbeat" (Mackinnon 2013, 34:41).

Not only does he threaten but he also takes action. In "The Big Bang" (2010) he actually sacrifices himself in order to restore the Universe which is about to perish – he is trapped in the nethersphere and fortunately brought back by Amy.

When the lives of innocent people are at stake, the Doctor does not seem to consider any other option than saving them. In the "Nightmare in Silver" (2013) he goes so far that he is willing to give up his mind for the need of the Cybermen in order to save two human children. The "Cyber-planner" reacts: "Emotions! Can't you see what a foolish move it was, you've lost the game!" (Woolfenden 2013, 34:23). The Cyber-planner did not expect that he will trick him in order to not lose his mind, but he certainly had a point in the Doctor's emotional disposition, which might not be as strong as by the tenth Doctor, but it does not mean that he would be some kind of sociopath.

As one could notice from the examples above, the Doctor does not have problems with lying and tricking people. It has been pronounced many times throughout his tenure: “Rule one: The Doctor lies” (Webb 2011, 41:34). However, there are many moments when he uses lying for the sake of the others, for instance, when he considers a situation too dangerous and he wants to get his friends into safety. Such an example can be seen in “The Doctor’s Wife” (2011) when he sends Amy and Rory into the Tardis for his allegedly forgotten sonic screwdriver, locking them there up afterwards.

The same situation happens to Clara – repeatedly – in “The Time of the Doctor” (2013) with a small difference – he used Tardis to send her home. From these examples can be seen that although Doctor lies sometimes, he also uses it for the sake of the others and he never lies in order to harm somebody innocent.

3.2.6. Sensitivity

As the emotions were mentioned, it is important to point out the Doctor’s sensitive side of personality which sometimes leaks out and one happens to see him cry. It is usually a matter of saying goodbye, either to his companions in “The Angels take Manhattan” (2012) or to the mortal version of his Tardis in “The Doctor’s Wife” (2011). However, one outstanding example can be found “The Doctor, the Widow and the Wardrobe” (2011) when he happens to experience one of the sensations he considered entirely human – tears of joy, caused by finding out that he always has a place prepared at the Amy’s and Rory’s table at Christmas dinner.

Last but not least is the fact that although he is one of the most childish Doctors and he is obviously slightly more alien than his previous incarnation, he is the first Doctor to actually acquire a wife. Although getting married is not a ritual unknown to the Time Lords, it is very specific for the human race. Not only did he marry her, but

the viewer is amused throughout his tenure by their constant flirting which seems quite natural and human – not to mention the kissing scenes.

3.2.7. Conclusion

To sum up, the eleventh Doctor shows more alien features than the tenth Doctor, although there are certain exceptions like his “partial pacifism”, tendency to self-sacrifice, lying to save the others, emotionality connected with saying goodbye and quite importantly, his romantic relationship with his wife, which convince us that he is still the Doctor. Nevertheless, compared to his awkward social behaviour, the so-called “dark side”, tendency to forget and humanity confusion one can assume that there is more evidence that he is alien compared to his previous incarnation.

4. Conclusion

The aim of this thesis was to compare the personalities of the incarnations of the tenth and the eleventh Doctor in terms of humanity and alienness. In order to analyse, extracts from series and academic resources were used. The outcome of the analysis is as follows: The tenth Doctor can be considered very human for various reasons. First of all, it is his compassionate nature and tendency to prefer other people's lives to his own, and also his pacifistic mind set, which is one of the main features of his personality. As a consequence of his deeds in the Time War, he has a strong feeling of guilt that he carries with himself all the time. Furthermore, he knows the human nature very well and can be considered a good psychologist. Last but not least, his faith cannot be forgotten and important is also his capability to fall in love, which appears strongly during his whole tenure. A few aspects which could make the protagonist less human are his brilliant mind and almost infinite knowledge of the Universe, very rare awkward social behaviour and maybe the fact that he considers his species superior to every other, which could also be thought of as very human, considering the usual behaviour of the human race. All these compared, the pro-arguments outnumber the contra-arguments and also seem more convincing than the latter.

However, the eleventh Doctor, although not utterly "alienated", shows signs of certain behaviour that could be considered not completely human. The strongest feature of his alienness is probably his frequent awkward social behaviour, the so called "dark side" leaking out or the tendency to forget the deeds of his past. Furthermore, he seems to be somewhat abandoning his values concerning the pacifism – unlike his previous incarnation, he does not seem to care about the fates of the antagonists he defeats. He also does have problems with understanding of human beings and more importantly, he might be suffering from the so called "god complex".

Be it as it may, as everything in the world, also the Doctor is not black and white. In many cases he does not hesitate to sacrifice himself and he cries quite often. And what is more, he is the first incarnation to have a wife. Nevertheless, these contra-arguments do not seem to be stronger than the general alienated feeling combined with the evidence stated above.

All in all, all the evidence suggests that the tenth Doctor, being genetically alien, has become slightly alienated in his eleventh incarnation.

I would like to conclude this thesis symbolically by the statement of the Doctor himself, few moments before another regeneration:

We all change, when you think about it, we're all different people; all through our lives, and that's okay, that's good - you've gotta keep moving, so long as you remember all the people that you used to be (Payne 2013b, 58:32).

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