

Post-human Bodies in Atwood's *Oryx and Crake*

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Abstract

This paper analyses the human bodies as a site of both aesthetics as well as politics in post-human turn in the novel Oryx and Crake by Margaret Atwood. Questions related to what is a body, who controls it, and what relation does it have to morality at techno-science culture share a negotiation between machine and morality. After the advent of popular culture, the concept of body as cogent and self-bounded entity is blurry one as the discourse of 'what is a beautiful body' reflects a growing concern with different approaches of body aesthetics. As seen the novel, Oryx and Crake by Margaret Atwood, we see Crakers—the genetically modified humans as an outcome of Crake's aesthetics and politics. Jimmy's father's involvement in Pigoon Projects designed with the intention of providing human organs for transplantation and Crake's involvement in creating Crakers—whom Crake had programmed to die at 30 open a new avenue for discussion regarding human identity. Such dimension of body aesthetics is precarious leading to ethical question as progress in science does not only enhance body, it also poses a threat to humanity in entirety. This research is qualitative and interpretive in nature. So, as a researcher, I have brought theoretical insights related to trans-humanism and post-humanism developed by Fukuyama, Braidotti. In the paper, I conclude that though new version of body aesthetics poses a threat to the world itself, it helps to understand how humans have co-evolved with other companion species. Thus, it contributes on the discussion of literary engagement and literary understanding of post humanism.

Keywords: Body enhancement, fluid body, post-humanism, trans-humanism.

Introduction

Post humanism critiques the trans-human concept of the body enhancement. The improvement of intellectual and physical qualities along with the elimination of disease can pose a question if it is seen from the perspectives of ethics. Post humanism acknowledges that human body has co-evolved with other species. The issue of post human is a pertinent one. Literary scholarship has engaged in a discussion on posthumanism for a long time. On the one hand, essence of human is changing, on the other, the world is significantly influenced by science and technology. Literary engagement critiques the darker side of this

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progress. Amidst such context, the paper makes an attempt to read *Oryx and Crake* written by Margaret Atwood in the light of post human theories.

Oryx and Crake is a dystopian novel that talks about how human the genetic engineering might destroy the world. Set amidst the global warming, earthly degradation, and crisis, the novelist— Margaret Atwood shows the results that the current society is facing are due to machinery work of technocrats without thinking about morality. As a result, in the novel, there is only one human survivor—Snowman who struggles to survive alone as the whole humanity has been wiped out due to the use of powerful pill designed by Crake. Moreover, he has been assigned a job by Crake to look after the Crakers who are genetically modified semi humans. Snowman embarks on a journey to find an answer of the future of the genetically modified bioengineered quasi human species who are going to inherit the earth. His co-survivors are the Crakers who are less than human— the laboratory products. Thus, Snowman says, “I am alone . . . , all alone. Alone in a wide sea” (3). Laboratory practices or the machines in the hand of tycoon technocrats played role to deconstruct human value as hybrid animals blur the dichotomy between beast and animal. The use of technology as scholars, like Fukuyama, Braiddoti claim, raises the questions related to morality. Unhindered use of technology poses a threat to humanity. Based on this insight, the research has been carried out with the questions in mind:

- What is the relation between Crakers and Crake in *Oryx and Crake*?
- Is Crake satisfied himself creating the Crakers? Is he pretending to be a God-like figure?
- How does Crake justify his creation of Crakers amidst the controversies of transhumanism and post humanism?

The paper assumes that Crake cannot play the role of God to Crakers. His job is not based on ethical consideration.

The paper has been divided into four parts. First, it introduces topic, problematizes the issue, and then it talks about transhumanism and post humanism incorporating reviews of the novel *Oryx and Crake* by other critics in second part. The research gap is presented in the last part of literature review. The third part deals with a debate on Transhumanism and post-humanism. It looks after human bodies as seen in the novel. Fourth part makes an attempt to negotiate between moral and machines. It delves into Crake’s aesthetics and politics of creating the Crakers. Finally, the paper concludes that unhindered practices of machine and technology must be rethought before we reach to dystopia as projected in the novel.

Literature Review

The novel *Oryx and Crake* is one of the most acclaimed novels of Margaret Atwood. She creates a new version of humanity in the world. It has drawn the attention of scholars worldwide to write on it. They have talked about different issues related to strange setting, Crake's evil desire to wipe out the humanity. The only survivor the readers meet when the novel begins is Snowman, once called Jimmy. Earl G. Ingersoll also talks about daily life of snowman who was gradually starving to death, "The viewpoint character Snowman lives in a tree, wrapped in a dirty bed sheet, gradually starving to death because his only nourishment comes from what he can scavenge in forays through abandoned houses, along with the fish brought to him once a week by the Children of Crake. . ." (112). Left alone in the post-apocalyptic world, Snowman survives on what he can search in forays—a sudden incursion into other's territory, and the fish the Crakers bring to him once a week.

J. Brooks Bouson also talks about the character—Snowman who inhabits in the post-catastrophe world, "Setting her novel on the east coast of the United States, Atwood describes the future world through the experiences of her central character, Jimmy-Snowman, who, according to Atwood, is born around 1999 and is twenty-eight when he finds himself inhabiting the post-catastrophe and post-human world engineered by his genius-scientist friend, Crake" (94). The setting of the novel reflects the post human world where Snowman aged 28 finds himself isolated among the ravages of catastrophe. Bouson further writes, "Snowman spends his final days ruminating over the past as he tries to stay alive by foraging for food . . . , and fending off attacks from bioengineered animals-turned-predators—wolvogs, pigeons, and bobkittens" (95). The tech-science product of hybrid creatures' wolvogs, pigeons, and bobkittens are threats to Snowman. The hybrid creatures or forms quickly get out of control and are a constant threatening presence.

The body enhancement of the Crakers can be seen as the narrator in the novel says, "At first they could not believe them, and they were so beautiful. Black, yellow, white, brown, all available skin colors. Each individual was exquisite" (Atwood 355). The Crakers are beautifully designed with no weakness at all. They are of different colors. Talking about them, Ambika Bhalla writes:

Crakers are absolutely ecologically friendly. They are vegan grass eaters who, similar to a number of animal species, can even re-ingest their own feces so as not to bang greatly on the atmosphere. Snowman, nevertheless, is merely a man, and cannot stay alive on grass. Therefore, the foremost thing he does is inform the Crakers to bring him a fish each week, a ritualized action that will guarantee his own continued existence. (769)

The Crakers are eco-friendly in the sense that they eat grass and can even re-ingest their own feces. As genetically modified hominids, they are the results of machines and

laboratory practices. Snowman, now, depends on Crakers as they bring fish to him. She talks about the intention of Crake creating Crakers, “The rationale of Crake’s Paradise Project is to make completely selected babies that would include any corporeal, intellectual, or religious facet; the customer might hope to choose” (771). It could replace the flawed humanity with the perfect one so that no one would have to suffer, “Crake’s grandmaster arrangement of bioterrorism and the genetic experimentation to substitute the “flawed humanity” with his genetically customized humanoids called the Crakers, suggests the deprivation of human existence and human value” (771). She plainly shows what the superhuman power scientists draw from contemporary technology is heading for merely additional anarchy.

In the same way, Jihun Yoo in "Transhumanist Impulse, Utopian Vision, and Reversing Dystopia in Margaret Atwood's *Oryx and Crake* and Octavia E. Butler's *Dawn*" sheds light on science fiction and speculative aspects of the novel. He illustrates:

Viewed in a more cynical light, transhumanism might be actively promoting a dystopian future that would radically destabilize the ‘ontological foundations of what counts as human’, and would consolidate emergent changes in our notions of human biology, consciousness, and cybernetic beings, brought on by the exponential growth of technology and science. (663)

The quote states that the post human future is about transhumanism, genetic alternation, and apocalyptic disaster, and modification in human life. This idea helps to figure out the mapping of the post human existence.

From the body of literature discussed above, it is observed that the novel has been interpreted and analyzed by scholars. Ambika Bhalla talks about the aesthetics side of the creation. The aesthetics associated with Crakers designed by Crake put him in the artistic position as suggested by Bhalla. In the same way, Bouson's depiction of Snowman's struggles shows the wiping out of human race indicating the horrible picture – apocalypticism. Finally, Jihun Yoo highlights on the speculative side of post humanism. These interpretations have shaped the understanding of the primary text and literary engagements on it. However, I want to explore the ethical side of techno enhancement of body in post human turn. I explore the issue of Post-human bodies in relation to the Crakers as depicted in the novel.

Bodies: Transhumanism and Posthumanism

Transhumanism and posthumanism are overlapping issues. Transhumanism basically enhances body using technology. It is less concerned with ethical side body enhancement. On the other hand, posthumanism pays attention to the ethical side as well. It understands that humans have co-evolved with other species. There is a controversy on such principles of body development. The concept of body as cogent and self-bounded

entity is challenged at the post human turn because body is a fluid entity. With a rapid breakthrough of technology, new concepts have been acknowledged. Experimentation on bodies already proved that robots, cyborgs are common experiences where, “tissues and organs from animals, computer chips, and such are woven into the very fabric of the human body and mind” (Nayer 82). The cells, tissues, organisms that make the human body function in the same way to rest of the creatures. So the body is shaped, designed and altered reflects a growing concern with different approaches of body aesthetics. Regarding these issues, trans-humanism and post humanism share ideas identical to some extent, but they differ in essence.

While talking about trans-humanism and post-humanism, Francesca Ferrando finds a common ground of both concept, “They share a common perception of the human as a non-fixed and mutable condition, but they generally do not share the same roots and perspectives” (29). According to quote, human body is fluid, it is not static. Since it is in mutable condition, experimentation within body is possible. However, unlike trans-humanism which only highlights body enhancement without thinking about possible consequences, post-humanism stresses the urgency for humans to think about deteriorating condition of environment. He states:

In tune with antihumanism, posthumanism stresses the urgency for humans to become aware of pertaining to an ecosystem which, when damaged, negatively affects the human condition as well. In such a framework, the human is not approached as an autonomous agent, but is located within an extensive system of relations. Humans are perceived as material nodes of becoming; such becomings operate as technologies of existence. (32)

Anthropocentric perception of human as autonomous agent standing above the rest of the life is challenged in post humanism. Human is in constant formation, it is becoming and a process that can be modified and altered according to the desire. Cennet Ceren Cavus also share common idea of transhumanism and posthumanism and shows a point of departure. He shows the difference between transhumanism and posthumanism though both share the idea that body can be enhanced, the former can take idea of latter to enhance body without hampering environment, “Since both Transhumanists and Posthumanists promote enhancement, Transhumanists need Posthumanist insights to really enhance the human condition concerning her environment” (177). The solution while enhancing body, according to Canvas, is the posthumanism not transhumanism. Canvas opines that the biological human is not the final stage of evolution of human; the next stage is the stage of post human. Thus, evolution of human according to post-humanism is in process. It means to say that transhumanism takes the concept of humanism, keeping humanity at the center, further ahead by challenging the limits that humans have today applying science and technology.

Although both transhumanists and posthumanists embrace technological development and desire enhancement, they differ in their approaches to ecology, “Among the main differences between them is that while transhumanists want enhancement of humanity, posthumanists want enhancement of the entire ecosystem with all of its components of which humans are only one among many” (183). Post-humanists embrace the idea that human should act keeping ecosystem at the center.

Ranisch argues that body enhancement is possible due to the technology, “transhumanism can be seen as a stance that affirms the radical transformation of human’s biological capacities and social conditions by means of technologies” (7). The alteration of body is viewed as body transformation or enhancement, “These transformations are widely perceived as human enhancement or augmentation which might be so fundamental that they bring about life forms with significantly different characteristics as to be perceived as other than human” (8). The abilities in human increased due to technologies redefine humans not as cogent or autonomous but as becoming. Body augmentation is significant feature of transhumanism which promote “techno-futuristic visions about the transgression of human biology” (12). It involves in alteration of gene which post humanism critiques as the gene occurs naturally, interfering gene is wrong. But as seen in the novel, Crake interferes with natural laws by making the Crakers.

Crake after observing the problems of diseases that humanity has to face along with aging, overpopulation and ecological degeneration, he seeks for the ideal meaning and existence humanity. His wants to eliminate all the suffering and he wishes for the perfection of humans. He experiments on bodies. The Craker is an example of this experimentation. His friend Snowman is not happy to work with him. Snowman is not satisfied to what he did or worked as a part. For him, his future is more painful; hence, he seeks refuge in romanticized visions of the past as indicated by the feet of yeti—the snowman. He lives with an illusory sense of safety and belonging and at last he is disillusioned of unethical bioengineering practices. The narrator, who is ‘Jimmy’ in his pre-catastrophe past and ‘Snowman’ in his post-catastrophe present, is the last human survivor. He begins his story in zero hour as time has been ceased. He lives in a tree making a makeshift abode in the beach. His isolation is somehow broken with the arrival of the Crakers— genetically modified humans created by Snowman’s friend ‘Crake’. He has also created a deadly virus that which virtually wipes the human beings to be replaced by the Crakers. Snowman survives because he has been inoculated by Crake against his deadly virus, thus now, it’s Snowman’s responsibility to look after the Crakers. Moreover, the paper also highlights on Pigeon project handled by Snowman’s father who is a genographer. In this project, the pigeons have been programmed to regrow organs for transplantation, “The pigeon organs could be customized, using cells from individual human donors, and the organs were frozen until needed” (27). The pigeon organs were customizable. The pigeon organs are customizable to the genetic make-up of an individual. Pigeons’ cells which are the result of pigs breeding

to grow human tissue organs, are implanted to in the skin to replace the older skin by the new one called ‘Nooskins’. Thus, bodies are enhanced through technologies with the concept of H+ where ‘H’ stands for humanity and ‘+’ represents added technologies.

Crake’s Aesthetics and Politics of Creating the Crakers

Crake—a science student of Watson-Crick has a crazy dream of making human-like hominids so that the world will be pristine again. The design, estimation, imagination colored with science and technologies involve Crake’s artistic talent to make Crakers which can be called Crake’s aesthetics. He is in link with Corporations who could buy his project in huge amount. The corporations make huge profits by marketing Crake’s aesthetics of creating Crakers. As a student of sciences, Crake’s artistic ambitions lead him to produce two things: deadly virus and the Crakers. Slawomir Koziol describes Crake as an artist. He writes, “Crake’s plan—to be specific, his creation of genetically modified humans—includes a third, equally important, aspect: artistic” (2). The artistic creativity of Crake who succeeds in making the virus helps him to wipe out the humanity. Koziol describes, “Crake’s art has the form of living humans” (4). Thus, there is politics imbedded in his projects of creating Crakers, he combines both aesthetics and politics. Aesthetics he enjoys, and with politics, he destroys the world that can never be replaced with Crakers. His BlyssPluss pill, “protect the user against all known sexually transmitted diseases. . . provide an unlimited supply of libido and sexual prowess, coupled with a generalized sense of energy and well-being, thus reducing the frustration . . . would prolong youth” (346). This propaganda involves politics in higher level as the pills would do nothing except the increasing infertility problem, “So basically you’re going to sterilize people without them knowing it under the guise of giving them the ultra in orgies?”(347). Snowman questions Crake that if he is going to sterilize people.

However, Crakes aesthetics imagines a perfect world. Crake envisions new world would have been a paradise where, “no more prostitution, no sexual abuse of children, no more rape” (194). Crake further thinks that the Crakers are environmental friendly hominids because they are caecotrops, they digest unrefined things by eating their own excrement. The Crakers have replaced the world. The humanity has been swept away by the BlyssPluss pill created by Crake. Sanderson talks about the pill of which Oryx and Snowman were unaware of, “Unknown to them, however, the BlyssPluss pill contains Crake’s deadly Jetspeed Ultra Virus Extraordinary (‘JUVE’) virus and causes the body to shut down” (220). The pill contains JUVE which is deadly virus that makes body cease. Crake’s plan was to replace the diseased humans with the perfect hominids—the crakers so that the lost ecology would be reestablished as the Crakers do compete as capitalist tycoons to subdue the world. But unlike his plan, things were beyond his control once Crakers were created.

Crake's scientifically advanced world that deals with modified humanity aims at eliminating the external causes of death. This has been planned in the Crakers by Crake. Thus, Snowman is shocked to listen how the Crakers are modified. Crake explained about the rapid-growth factors he'd incorporated, "they're programmed to drop dead at age thirty – suddenly, without getting sick. No old age, none of those anxieties. They'll just keel over. Not that they know it; none of them has died yet" (356). They are designed to die at thirty so that they do not have to face any disease and aging. It means that they survive being always young. Neither, they should face any anxiety. Such empowerment of body raises ethical and moral questions. The two projects are highlighted in the book designed by Crake:

Compared to the Paradise Project, even the BlyssPluss Pill was a crude tool, although it would be a lucrative interim solution. In the long run, however, the benefits for the future human race of the two in combination would be stupendous. They were inextricably linked – the Pill and the Project. The Pill would put a stop to haphazard reproduction, the Project would replace it with a superior method. They were two stages of a single plan, you might say. (358)

The BlyssPluss pill was a tool for wiping out the humanity so that the Crakers could settle. The projects are interrelated, "Within Paradise, . . . there were two major initiatives going forward. The first – the BlyssPluss Pill – was prophylactic in nature, and the logic behind it was simple: eliminate the external causes of death and you were halfway there" (345). The option to eliminate the external cause of death was to wipe out humanity and it was to be replaced by the Crakers.

The transgenic species created by genetic engineering biotechnology aims at altering human nature in post human world. Snowman exists alone in a destroyed world, "Now I am lost, I can't get back, I am stranded here, I am all alone" (106). He is barefooted, lives in filthy bedsheet and survives in the leftover. He even leaves his shelter, returns to the place where he worked with Oryx and Crake, to see destruction, his encounters with the ravaged building and carcasses of humans that haunt him.

Snowman lives in a tree and regularly hides from the pigeons and wolvoogs, "A rapid maturity gene was spliced in so the pigeon kidneys and livers and hearts would be ready sooner, and now they were perfecting a pigeon that could grow five or six kidneys at a time. Such a host animal could be reaped of its extra kidneys; then, rather than being destroyed, it could keep on living and grow more organs, much as a lobster could grow another claw to replace a missing one" (25-26). An animal is reared to grow organs in the body, for this, a rapid gene is spliced in to the target body to make perfect creature. Thus, the pigeons were, "much bigger and fatter than ordinary pigs, to leave room for all of the extra organs. They were kept in special buildings, heavily secured" (29). The corporation was afraid of the fact that Pigeons could be kidnapped.

Jimmy's mother complains this saying it disturbs the ecosystem and it is an act of interference to the building block of life. She destroyed her husband's computer and technologies. Crake was Jimmy's lab partner. Crake excelled in nanotech. The entire mankind was destroyed due to the misuse of genetic engineering. The Crakers are a genetically modified group of people who are gentle, almost desire-free, obedient, and religion-free. Snowman survives the harsh situation alone as witness to see the destroyed world devoid of humans but with humanoids. Humans were wiped out due to the formation of pills designed by Crake which sterilize people, "A pill that Crake claims is designed to lower the population level by sterilizing people while promising them enhanced sexual libido, protection against sexually transmitted diseases, and prolonged youth, the BlyssPlus pill also carries the hemorrhagic virus Crake has engineered to destroy humanity" (100). Though the aid of the pills claims that it enhances the sexual libido, it ultimately destroyed the humanity. Earl G. Ingersoll further talks about the pill produced by Crake. Crake describes BlyssPlus as it is the pill that, "packs a triple punch as a protection against sexually transmitted diseases, as a powerful aphrodisiac, and as an elixir of youth" (119). Then, the pill is owned and manipulated by the the ultimate manipulator Crake himself who, "sends Oryx off on a worldwide promotion of the pill that Jimmy has taken charge of marketing"—a task both Oryx and Jimmy were unaware that the pill, "contains a virus so virulent that human life will be wiped off the Earth to provide space for the Children of Crake. Crake may have learned something from the bobkitten, a genetically engineered creature whose males eliminate not only their rivals but also their rivals' progeny to monopolize the gene pool" (119). The pill as the quote implies contains the virulent and violent virus that wipes off the earth to provide the new settlement to Crakers.

Pigoons were larger than the normal pigs. Jimmy's father was genographer who worked for Organ Inc farms. He also contributed to the creation of the pigoon project which aimed at providing human organs for transplantation. Pigoons have been programmed to regrow organs and their organs were customizable to the genetic make-up of an individual seeking out for replacement. Natural creatures have been genetically modified to serve the biological need of human. The combination of animals and human genes blurs the difference between beast and man. Jimmy's father and his team succeeded in developing human cortex in pigoons. Pigs had been given human brains. The activities of genetic engineering in the Compounds are deprived of moral grounds.

Morals deal with ethical behavior one carries whereas machines refer to the advanced technology. Machines enhance body through technology as envisioned by transhumanism. On the contrary, posthumanism takes technology as a means to reach the goal for a good society. Francesca Ferrando talks about different strands of transhumanism as they share the goal of human enhancement as 'H+', where, "H stands for "Humanity" and "Plus" refers to enhancement" (31). And it is through science and technology that human enhancement is possible. However, the ethical question of responsibility is serious. To

discuss the issues of morality, Rosi Braidotti brings reference of the journal *The Economist* (2002) which published an issue on *Morals and the Machine* that raises questions about the autonomy of body enhanced through biotechnology, “A recent issue of the weekly magazine *The Economist* on ‘Morals and the machine’ raises some pertinent issues about the degree of autonomy reached by robots and calls for society to develop new rules to manage them” (43). Who will be responsible to make new law for managing the techno-humans like Crakers is a question related to morality. According to this report, “humans will increasingly operate not ‘in the loop’ but ‘on the loop’, monitoring armed and working robots rather than fully controlling them” (44). Human’s role is under shadow as they fully cannot control what they crated out of science and technology. Who will be responsible if things go wrong is unanswered, “whether the designer, the programmer, the manufacturer, or the operator is at fault if a machine goes wrong” (44). Machines can be faulty and bring negative results as well. Thus, negotiation of machine and moral involve the concept of taking technology as a means and the radical alterations humans pose a threat and indicate the possibilities danger of our lives resulting from various sciences and technologies.

As seen in the novel, Crakers, pigeons and wolvogs are the hybrid creatures and they pose a threat to human survivor like Snowman who is the last survivor in the post-apocalyptic world. Jay Sanderson, in this regards, discusses how the hybrid creatures created by Crake went out of control of creator, “Many of the hybrid creatures quickly get out of control and are a constant threatening presence throughout the novel: indeed, Snowman lives in a tree and regularly hides from the pigeons and wolvogs” (219). Snowman’s settlement in tree is the result of fear of these hybrid creatures. It is tree where he felt emotionally secure. This replacement of humanity by Crakers shows a conflict between machine and morals.

The elimination of humanity paves the way for the Crakers and other hybrid creatures posing a constant threat to nature and humanity. Sanderson argues, “As well as conveying a general uncertainty about genetic engineering, Atwood’s hybrids cause actual and perceived threats to safety. This is exemplified by the pigeons, bobkittens and wolvogs who present a constant threat to Snowman’s wellbeing and survival” (221). The survival of Snowman is under threat due to the presence of the hybrid creatures. He also critiques the genetic engineering as it involves the commodification of human organs, “While all aspects of life are commodified by Atwood—including education, sex and pornography—it is the commodification of living organisms, and their applications, that she focuses upon most” (222). Living organisms are commodified, purchased, sold along with education and sex. The critiques of genetic engineering support Fukuyama’s idea of trans-humanism and post-humanism where he focuses on the danger side of such concepts. He observes:

There may be products of biotechnology that will be similarly obvious in the dangers they pose to mankind—for example, superbugs, new viruses, or genetically modified foods that produce toxic reactions. Like nuclear weapons or nanotechnology, these

are in a way the easiest to deal with because once we have identified them as dangerous, we can treat them as a straightforward threat. (8)

The formation of new viruses which was made possible due to the biotechnology further helped in producing genetically modified foods. Such creations as Fukuyama finds ‘a straightforward threat’. Humans have been changed into animals or even plants for capitalist purpose, “Human genes have been transferred to animals and even to plants, for research purposes and to produce new medical products; and animal genes have been added to certain embryos to increase their physical endurance or resistance to disease” (9). The modification of embryos by cross-fertilizing increases the resistance to disease. And by the same token, the genetic engineering could produce hybrid creatures like the Crakers who are not fully humans. Then, the question regarding true sense of humanity is full of fear and uncertainty. Fukuyama asserts, “It is rather a fear that, in the end, biotechnology will cause us in some way to lose our humanity, that is, some essential quality that has always underpinned our sense of who we are and where we are going, despite all of the evident changes that have taken place in the human condition through the course of history” (101). He predicts that humanity will be lost due to the biotechnology.

Conclusion

The relation between Crakers and Crake in *Oryx and Crake* is of Master and slave. Crake is not satisfied himself creating the Crakers though he is pretending to be a God-like figure. His death proves that he has escaped from the responsibility of creating Crakers. Snowman’s moral responsibility to look after the Crakers as wished by Crake is ironic because Snowman himself survives on the fish given to him by the Crakers. Snowman is a witness of victimhood faced by humanity in a techno-driven society. The deadly virus created by Crake destroyed the humanity. He cannot justify the creation of Crakers. He pretends to be God-like figure. He also encourages Snowman to work with him. By remembering the past stories and reflecting over them, Snowman tries to find out the causes for catastrophe but ironically he is also a part of the catastrophe. Snowman climbs a tree for a break or recess not only it is extremely hot outside, but also he is afraid of hybrid creatures, and skeleton of Crake and Oryx. He ruminates what happens if he dies in the tree. His potential death is already indicated by his swollen foot and his effigy made and destroyed the Crakers. The apocalypse is already there and there is no solution due to the over use of technology. The new version of body aesthetics poses a threat to the world itself, it helps to understand how humans have co-evolved with other companion species. Humans share similar internal qualities with animals as a result the hybrid creatures are formed. Thus, human hubris of placing himself at the top is morally a flaw. It sheds light on further research on religion and society. It is because the novel has brought up an issue of creator and creation. What is religious understanding of creator and creation can be a research question for further researchers.

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