

Genetic Engineering and a Threat for Human Origin in Brave New World, Uglies and Robocop

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Abstract: Investigating two dystopian novels, Aldous Huxley's Brave New World and Scott Westerfeld's Uglies, and American futuristic sci-fi film RoboCop, the article will deal with newly emerging ultra-advanced technological practices such as genetic manipulation, cognitive enhancement, human, and machine amalgamation. This will find out the newly emerging bioethical dilemma which might question the natural biology and originality of human being. In this article, we see how flourishing medical sector of genetic engineering is giving people the right to manipulate human genetics. Instead of relying on nature, now people decide and design their future babies just like the way it was predicted in Brave New World. This article will show how body enhancement in the name of beauty enhancement is changing the idea of human form and a new hybrid and modified human form might be waiting for us which matches with the cyber punk look of Uglies or RoboCop. This article will attempt to closely study ethical dilemma raised by genetic engineering and threat of losing basic human essence. It will also concentrate how in the name of omitting human physical limitation, the creation of cyborg might create new super species Human+ (popularly used in many scholarly articles to refer to technically and biologically enhanced, advanced human form) which might endanger human without enhancement. Thus, this article will discuss predictions about these overall posthumanist and transhumanist crises.

KEYWORDS: [bioethical dilemma, genetic manipulation, cognitive enhancement, genetic engineering, cyborg]

The article will deal with newly emerging ultra-advanced technological practices such as genetic manipulation, cognitive enhancement, human and machine amalgamation. This will find out the newly emerging bioethical dilemma which might question the natural

biology and originality of human being, which have already been predicted in several dystopian novels. This will further investigate who to be blamed for the trend of transhumanism. Aldous Huxley's *Brave New World*, Scott Westerfeld's *Uglies* and American futuristic sci-fi film *RoboCop* will be studied here. In this article, we see how flourishing medical sector of genetic engineering is giving people the right to manipulate human genetics. Instead of relying on nature, now people decide and design their future babies just like the way it was predicted in *Brave New World*. Even though humans are not yet manufactured in laboratories but who knows what future holds for us. This article shows how body enhancement in the name of beauty enhancement is changing the idea of human form and a new hybrid and modified human form might be waiting for us which matches with the cyber punk look of *Uglies* or *RoboCop*. This article will attempt to closely study ethical dilemma raised by genetic engineering, threat of losing basic human essence. It will also concentrate how in the name of omitting human physical limitation, the creation of cyborg might create new super species Human+ (popularly used in many scholarly articles to refer to technically and biologically enhanced, advanced human form) which might endanger human without enhancement. Obsession towards the practices of human intelligence and physical enhancement is window opener for many new crises. Thus, predictions about these overall posthumanist and transhumanist crises will be discussed in this article.

There is often a thin line between good and bad and often we fail to notice that. We often cross the threshold without realising and step on a questionable side. Use of technology can be an example which has been a constant companion in turning life comfortable and perfect. However, now technology is a tool to create bewilderment and to 'challenge' and 'alter' the natural and often way of perceiving reality. We are living in an age where technology is used in enhancing bodily features and also creating human (if that can be called) in laboratory and altering hereditary criteria of an embryo. These do not end with the exploitation with genome only, but now people are turning human into 'transhuman' which is a hybrid form of human and machine. The biological and philosophical definition of 'human' itself is changing now. We often do not question how far we are allowing this technology to invade our own space. Dystopian and Sci-fi authors have been trying to warn us against technological invasion and destruction of nature and originality in the process of making human life easy and human body 'perfect' and 'enhanced'. This research paper is going to deal with some of these ultra-advanced technological practices such as genetic

manipulation, cognitive enhancement, human and machine amalgamation. This will find out the newly emerging bioethical dilemma which might question the natural biology and originality of human being, which have already been predicted in several dystopian novels. This will further investigate who to be blamed for the trend of transhumansim. In order to do so, this paper will use *Brave New World* by Aldous Huxley and *Uglies* by Scott Westerfeld and American sci-fi film, *RoboCop* directed by José Padilha.

In the preface to *Brave New World*, the author clarifies the theme of the novel where he expresses his deep philosophical dilemma and fear seeded by accelerating technological and scientific advancement in many arenas. He even stated that this book holds prophecies which according to him might come true in near future. Even though this novel deals with a technological advanced world, it not only talks about issues related to science but also focuses on moral decay of human being while mentioning how atomic energy was later used against human civilisation and environment (Huxley 1932, 17). The novel questions how far we can allow science to change the ways of nature in the name of advancement. In the novel, we encounter a world where genetic engineering has reached the peak of advancement, and now human beings (I would rather say transhuman) are created in laboratory like products. In a batch, maximum ninety-six humans are produced who are divided into five categories where based on the rank of the category they are allocated with intelligence and physical features (Huxley 1932, 18). Life length of the created individuals are also fixed and predetermined. In the name of giving stability to the state and making human perfect, these people in reality have stripped away the 'potential' one individual acquire or inherit naturally. In the name of stability, natural human reproduction capacity is destroyed and so is 'family' institution. The novel can force the reader to rethink the way biotechnology or advanced genetic engineering eliminates not only hereditary shortcomings but also human possibilities in the threshold. Nonetheless, determining how a person would look or what talent s/he would possess even before they can give own consent is highly unethical because it violates the unborn person's autonomy. Human beings with no creativity, own choice, and opinion where every act is prefixed cannot be justified; these questions are raised by Huxley, and this also was his warning towards us to save human civilisation from this coming techno-borne destruction.

Another highly technologically advanced artificial world with artificial human beings is found in *Uglies* by Scott Westerfeld. Westerfeld

criticised social standards of acceptance and in doing so he used the social 'beauty standard'. In *Uglies* every individual goes through physical changes, and later we see how under the name of beauty enhancement, these individuals went through cognitive manipulation where their intelligence was forcefully fossilised, turning them into pretty puppets. Unlike Huxley's world, here they were not created in the laboratory to destroy their human intelligence. Here we see how they are kept in a society which psychologically destroys them at a very early age and promotes self-loathing among them (Westerfeld 2005, 38). Later, without their acknowledgement and consent, they are injected a medicine named 'Lesion' which stops them from thinking freely and questioning the rules of their 'New Pretty Town' or its authority. In this novel, we also see how human and technological extensive collaboration might result in enslaving humans only. In my perspective, the author somehow tried to portray how our overreliance on technology might backfire where instead of making life comfortable and beautiful, technology might make life unbearable, frustrating and monotonous besides promoting inferior position of human. Westerfeld as author wanted to imply how we should not always give in to socially constructed idea of 'appropriate'. He doubted that our present image-conscious society might soon reach the state where beauty enhancement will be forced upon all like the way society imposes its customs and beliefs on the dwellers usually. Molding into socially constructed systems might often destroy inner essence, and here the transformation individuals had to undergo somehow transforms them into transhuman. Put simply, transhuman is the idea where human body is modified to reach 'perfection'. Thus, Westerfeld has not only warned against giving in to an authoritative society but also questioned how far human essence will remain intact within us.

RoboCop (2014) is an American sci-fi film which is the remake of the film with same name released in 1987, written by the same writers, Edward Neumeier and Michael Miner. The remake of this film was highly anticipated as the first movie was a huge success. The film can be seen as a promotion for the idea that disability of human body can be to some extent fixed by the machine and organic amalgamation. In the movie, we see an American cop lost eighty percent of his body in an explosion. He was alive losing everything except for his brain and heart. Later, one conglomerate company named Omni foundation takes his 'left over' body and by using latest robotic technology creates a cyborg/transhuman/bionic man who would eliminate the discomfort of American citizens about trusting robots due to its lack of emotional faculty. The idea of bionic man which is simply the hybridisation of machine and

human to eliminate physical disability, either caused by accident or present since birth, is highly promoted here. The fear human has about machine overpowering our human mind was also to some extent nullified here by claiming that human brain is such a unique creation that even if manipulation takes place, it can detect and take back the control anyway. So, this can be said that human psyche has been seen as more powerful than anything and the threat here is not that the robots or AI will take over the world but that human obsession over something can create social upheaval. We cause chaos and misuse technology due to our destructive instinct. However, the question still remains whether the movie was just another trick to convince us into supporting the idea of transhuman, or we can actually rely on this amalgamation. The dilemma remains whether it is immortality or living by accepting the reality that matters to us.

On February 21, 2011, Time Magazine Cover had a very interesting tagline which says, “2045, the year when man becomes immortal”, and the cover page had an interesting image of a person whose spinal cord was connected with an electrical wire. There should be no doubt about the fact that we have already entered to the era where biotechnological advancement has started redefining human physiology. The question of right and wrong is often paradoxical as it varies from individual to individual. Thus, the question about how far genetic manipulation of the embryo is ethical varies from group to group. Scholars have been divided while considering this issue where some talked in favour of it and some questioned its ethical base. Pramod K. Nayar (2014, 11) argues whereas rigid humanists have seen human as the ‘perfect’ form among the whole creation and ‘centre’ of everything, posthumanists see human not as centre but rather a part of everything and believe that human can go through gradual enhancement process, be it with ecological or technological support. For them reaching perfection is seen as the telos for humankind, and transhumanists see technology as the utmost tool to overhaul and enhance human biology and ontology. Cloning, stem-cell, xenotransplantation, genetic modification and alteration, cyborg (machine and organic amalgamation) all these are thus the result of enhancement of human kind (at least according to the posthumanist). If we follow what posthumanists claim about enhancement of human then one of the consequences of fascination towards this practice of genetic manipulation and technological amalgamation with organism will make the enhanced individuals more than ‘human’ or simply ‘post-human’. Interestingly, as there is no limit for this enhancement process, picturisation of human form can be wild in

imagination. That's why sci-fi and dystopian fiction portrays human as atypical and clarifies how authors of futuristic or dystopian fictions predict that human form is going to be enhanced and changed soon by entering the realm of technological enhancement. According to Huxley (1932), "Out of the realm of mere slavish imitation of nature into the much more interesting world of human invention" (22). While entering the era of human modification, few issues and consequences might arise, which are predicted in dystopian novels, and which need to be addressed.

Imposing any system on a group of people is unethical, yet we often receive many customs to follow without even getting a chance to decide whether we want to follow it or not. Another ethical dilemma that concerned Huxley was manipulating the embryo without taking the consent of that individual. The increasing fascination and support towards genetic manipulation might soon become normalised. Normalisation of such practice is questionable as the future generations are already imposed by others' decisions over them, even before their birth. In simple words, without taking their consent, their autonomy will be snatched away from them, and they would never get the chance to say whether they wanted their genetics to be manipulated or not. This dehumanising practice of imposing a system on people might be seen as another consequence raised by evolution in medical science that has been predicted in dystopian novels. As Huxley (1932) states, "[T]hat is the secret of happiness and virtue – liking what you've got to do. All conditioning aims at that: making people like their unescapable social destiny" (24). This declaration from the Director implies how a decision is imposed on people and how they will be enslaved even before they are born by the system that will be instilled within them. Elvio Baccarini (2001) said that every individual should have the opportunity to realise their values or goals to take decision, and he showed his concern while expressing how genetic modification unfairly takes away that right from individuals and put them in an unequal situation (49-50). In the entire paper, he argued how people's autonomy is threatened by the practice of genetic manipulation as an embryo cannot decide or give consent. Normalising such practice is thus very questionable. Once these embryos will fertilise and form as human, they can never question the conditioning that was done over them as they would never have the faculty to question those decisions. The fact is that newborn children, to some extent, cannot take decisions over several matters such as religion. However, while growing up they start perceiving reality and take control of the decisions their parents used to take. This scenario is different when they get genetically modified because once these modifications and

editing is done, they can never change it or even realise what the traits they could have had. This seems like the way a robot is programmed to never harm its creator. At this point, I would quote the sarcastic comment made by Dr. Dennette Norton from RoboCop while he explained Murphy's free will as just "illusion of free will" (1:12:31). When a system is established, we hardly tend to question it; thus, establishing or normalising a practice is crucial. In *Uglies*, such an unethical practice of forceful body enhancement was normalised. In that suffocating world, we see a wrong definition of happiness was prefixed and instilled in individuals who were also like robots, living illusion of free will.

Human curiosity has brought many revolutions and destruction as well. Myth of Prometheus, Icarus, biblical reference of Adam and Eve's curiosity and their fall, and Shelley's *Frankenstein*, a human created monster—all these are evidence of going beyond nature to either quench thirst for knowledge or to cross human ability to become far superior. All these wild attempts resulted in ultimate fall and caused misery. Genetics and body enhancement is such another human wild curiosity-meeting attempt to create something superior, but such practice might just bring crisis like destroying natural talent of *homo sapiens*. When human traits will be overhauled, we do not know what internal defect can be caused; thus, danger of losing hidden possibilities increases. For example, to eradicate one possible hereditary deficiency, that particular gene might get eliminated. Now that gene might have possessed any unique talent and consequently the individual will never receive that hereditary talent. Also, the talent that the society or parents sees as unnecessary doesn't mean to be unnecessary at all. The infamous Bokanovsky of *Brave New World* shows how a person's possibilities were destroyed just because the state decided those to be unnecessary among a group of people: "The lower the caste, the shorter the oxygen. The first organ affected was the brain, after that skeleton [...] who are no use to us" (Huxley 1932, 23). Here the Director was talking about Epsilons. He further added, "But in epsilons, we don't need human intelligence" (Huxley 1932, 23). They even provided them inferior physical structure and shortened their life length just because 'they' felt those were unnecessary for that caste. Same situation is once again found in *Uglies* where under the veil of body enhancement, cognitive enhancement takes place which enslaves people and limit their human capacity. The society also promotes self-loathing to justify and politically impose beauty enhancement operation. By turning pretty, they somehow enslave people and limit their capacity. The pretties never feel the urge to explore the world; they rather get operations to beautify their body more and more and do chaotic parties

all night. They have no talent except the fact that they are pretty. Therefore, resisting social norms Shay said “we are not freaks Tally, we are normal. At least we are not hyped-up Barbie dolls” (Westerfeld 2005, 66). She further said, “The last thing I want to become is some empty headed new pretty, having one big part all day” (2005, 67). So, what we see as evolution of human capacity might instead cause harm to other human capability while turning human into ‘superior human’. Baccarini (2001) also argued in his paper that we are no one to decide what feature or talent to eliminate as it depends on others which one they might prefer (6). He expressed the same fear by saying that genetic engineering might create a generation where certain talent might be entirely omitted just because the state or parents consider those talents worthless (11). Thus, many inborn human creativities might extinct without human knowledge.

Family is one of the most significant institutions in human life but the future of this institution might be at risk if humans are artificially born with the assistance of laboratory, instead of the natural process. Fear of extinction of family institution has been visible in dystopian and futuristic novels. If human cognitive conditioning, genetic enhancement—all these are done with technological assistance, then the role a family usually plays in rearing up a child will be undoubtedly replaced due to the lack of parent-child bond. Thus, family institution might become unnecessary. In *Brave New World*, we see the worst situation where family is fully abolished and terms like family, childbirth, parent or mother are taboo. When the Director was asked about family, he acted really disturbed and said, “And then babies were decanted [...] the parents were the father and mother. The smut that was really science fell with a crash into the boys’ eye avoiding silence [...]. Mother [...] these are unpleasant facts” (Huxley 1932, 30). He further said with much disgust about past practice of human reproduction and family, “For you must remember that in those days of gross viviparous reproduction, children were always brought up by their parents and not in State Conditioning Centers” (Huxley 1932, 30). Less horrific yet same fragmented family life is found in *Uglies* too. Westerfeld showed how while creating utopia and social stability, family institutions are fully destroyed. When Tally was under pressure by ‘Special Circumstances Department’ and her life was almost at stake, we see her parents, Ellie and Sol, for the first time. However, their conversation was different than how a parent-child interaction should have been in a crucial situation like that. Even when Tally wanted to go with them because she was being harassed by the fellow uglies, they declined her making

excuses. “Don’t you think it would be stranger for you out in Crumblyville? I mean there is no other kids out there at this time. [...] we don’t have your room ready at all! (Westerfeld 2005, 95). Even after declining her offer when the desperate girl was trying to convince them, her mother denied. Later on, we found out that they were not there to support Tally, rather they actually appeared to emotionally convince Tally to support the state system. However, a different scenario was seen in David’s case, who represented ‘Smokies’, the ‘non advanced’ people according to the Pretties. Seeing a warm interaction between David and his parents, Tally was astonished: “Mom and Dad, words Tally hadn’t used for Ellie and Sol since she was a child” (2005, 196). We see how sending kids under the state’s care destroys the family bond. As in most cases their cognitive conditioning was done by state, the parents did not feel the bond and the kids also never felt the warmth. Threat towards family bond was encountered in the movie RoboCop as well. After Murphy was turned into a transhuman or cyborg, he could not stay with his son and wife for the maintenance of his ‘suit’. Later, we also see that while stepping onto the realm of ‘human+’, his emotional faculty to feel family bond was changed, and he was a ‘logical’ entity without warmth. Thus, segregation from family might destroy family bond in the near future.

The world always had class distinction based mainly on socio-economic status of individuals. However, this status quo might increase in a far different level, with severe complication into it. It has been predicted that status quo will increase with the invention of new technological advancement in the coming days. We have two possible scenarios. Either human without enhancement will be looked down upon by the superior ones (Superions) like what we see in *Uglies*, or the enhanced humans will be seen differently as non-human and just mere machine, a clone or as different hybrid species than *Homo sapiens* like what we see in *RoboCop*. Another interesting scenario might arise where people with financial superiority will have more advancement compared to the ones with inferior social circumstances, and thus this group might be looked down upon just like what we see in *Brave New World*: status quo among the transhuman. So, in all cases, class conflict might appear. We also see the prediction that the coming generation of enhanced humans will be superior in abilities, intelligence or physical power. Thus, they will gradually take away the power, properties and niche of *Homo sapiens* (Haley et al. 2008, 438). David Masci also mentioned many anti-transhumanist theorists’ concern that in a time when these practices will be normalised, people with enhancement might see normal people as subhuman, or individuals with less capabilities. In *Uglies*, even though

this was not about genetic modification, yet people with new advanced appearance was seen as superior. To justify the enhancement, which was forced onto people, the social controllers turned the normal human form as the symbol of inferiority of humankind. Thus, Tally expressed her astonishment that people in the past had peculiar ideas about beauty. She mainly implied that people did not change their 'ugly' faces into 'pretty' ones (Westerfeld 2005, 37). The second scenario can be the opposite of the first one. People's less progressive and hegemonic mentality might create discrimination between the enhanced humans. People with strict religious values have always been against human enhancement as they believe humans are created perfectly by God where no further enhancement is required. These people and the humanists will always see the new advanced citizens as either blasphemous or threat to human kind and as inferior living being. We see a similar scenario in RoboCop, when Murphy undergoes few more changes after losing combat with robots, the chairman of OMNI foundation says, "he is a better machine now" (Padilha 2014, 00:49:55). For him, Murphy was just a product that he wanted to launch. In his book *The Individualized Society*, Zygmunt Bauman (2001) also argued the same, stating that in business, people are perceived as products (186). So, Murphy was a mere robot, a machine for them. Even a few of his colleagues called him a robot, denying the existence of his human side. However, if the human evolution practice gets normalised, it can cause crisis such as the segregation among the biotechnological entities. In *Brave New World*, we see that to create state stability, hierarchy is established where they are made conscious about their superiority or inferiority and status quo:

Elementary Class Consciousness did you say? [...] at the end of the room a large loud speaker projected from the wall. [...] all wear green but Delta children wear khaki, oh no I don't want to play with Delta children. And Epsilons are still worse. They are too stupid to read and write. They wear black, such a beastly color. I am so glad I am Beta. (Huxley 1932, 33)

The worst scenario can be seen here as these artificially created entities would never understand that their autonomy was taken from them before they had realised. Thus, with the advancement of civilisation, these crises will not get abolished, rather they might turn into a different and more terrible form.

Human appearance and attire in the past and the present has a drastic difference. The idea of beauty enhancement brought out the tradition of tattoo, piercing, hair dye, artificial skin brightening or tanning, lip jobs, nose jobs or silicone implant. These enhancements are

now possible of course owing to technological advancement. As human obsession usually gets more intense, we can however predict that utilising these technologies, human appearance is going to change largely in the near future. New fear arises regarding the future physical form or concept of human. The human essence might get contaminated with the current obsession of turning human perfect and into cybernetic organism to obliterate weakness and lacking of human kind. In the advanced world of dystopian and sci-fi fictions, the new humankind is different in form, appearance, and ability. In *Brave New World*, for example, we see humans are no longer born from mother's womb, but rather are manufactured like products in identical form and in bulk (Huxley 1932, 18). The natural process of human birth is here disrupted, and technology is replacing human productive capacity. As their society has strict social hierarchy, the lower cast is given non-attractive, beastly features, and due to the process of genetic conditioning, these individuals cannot even say anything against this. Now, where human intelligence and freedom of choice makes us superior to any other species, how far these individuals can be called human is a matter of confusion, and how technology is used to dehumanise humans is also a matter to address. Stepping away from Huxley if we look at *Uglies*, we see another dystopian world of horror under the veil of utopia. Like the citizens of *Brave New World*, they also have lost their autonomy. Every citizen has to go through body enhancement to create a 'perfect' human appearance that suits the standard of the society. For this society, human talent and intelligence means nothing rather the outer shell is evaluated only. Identical, glimmering and shimmering hyped up Barbie doll with no power of thinking freely is the reality of their advanced human (Westerfeld 2005, 66). They established new appearance standard for all. Being natural was seen as disgrace while a hyped cyberpunk look was defined as normal and beautiful. Stepping away from these two and looking at *RoboCop*, we find a probable future form of human. Although the main allegation and objection against robots is that they don't have human emotions, hybridising human with machine turns human into more like robots than humans. For them, human emotion is the only faculty scientists could not create in robots; thus, they planned on turning the human into a metallic cyborg form. Nayar (2014) stated, "[I]n the twentieth and twenty-first centuries, the nature of the human has been the subject of debates within bioethics, especially over euthanasia, genetic engineering, prosthetic technologies and implants" (109). Along with that, physical form of human might also change very soon as we have already entered the realm of enhancement.

In the article “Genetic Engineering and the Speciation of Superions from Humans”, the authors have termed the genetically and technologically advanced humans as Superions as they are superior in power, intelligence, and ability than the non-advanced ones (Haley et al. 2008, 437). In *RoboCop*, we see that the fear of getting dominated by these Superions is not baseless as they are obviously physically stronger than the non-enhanced human. Murphy as a cyborg was a more efficient cop than he used to be as a human. He singlehandedly minimised the crime scenario of the entire state with the inbuilt technical equipment. Now if one hybrid human can hold such immense power, imagining a world with huge group of them can of course change the scenario. The superior kind can therefore, see us as subhuman as they alone can physically harm uncountable number of ‘subhuman’. This can be called ‘ethnic cleansing’ where the subhuman will be inferior ethnic group that has to be abolished or transformed. Even if we take for granted that with human brain, these powerful entities will not try to harm the entire human civilisation, there is always a possibility of them getting cognitively manipulated by others. However, many won’t yet agree upon the probable violence that might be caused by the normalising technological evolution of human. Yet, the discrepancy of subhuman and Human+ will exist as in *Uglies*, the past human generation was seen as a peculiar generation that had faulty biology and weird system of not enhancing themselves (Westerfeld 2005, 67). Thus, this can be said that if we normalise genetic enhancement and machine-organic hybridisation according to the prediction of the dystopian authors, then eventually we humans might be cornered and dominated by the powerful Human+.

Religious ethicists or leaders have always been strictly against the practice or idea of genetic enhancement or transhumanism as in many religions it is believed that human body mirrors God’s image. Thus, the human form is the perfect form which requires no further evolution, and it is in no way associated with the issue of social standards. In *Brave New World*, a generation is created in laboratory by an authoritarian government that promises social stability but in reality, a world of social disparity and status quo is established. Human possibilities are nipped in the bud so that no one can rebel against the terrible misdoing taking place there. The same issue of imposing a system on people without taking their opinion is also common in Westerfeld’s *Uglies*. To meet up socially constructed standard of appearance, a system is established and imposed on individuals. Confidence, creativity and self-esteem—all these are destroyed and replaced with hatred, self-loathing and inferiority complex. In dystopian novels, often government imposes these traditions

for their veiled intentions of enslaving its citizens. Also, recently, in few powerful countries government financially supports these research works. Creating powerful entities to become superior over other countries can be one reason behind supporting these research works. As our world is now war obsessed, the idea of creating super cop is not unknown, and we see that glimpse in RoboCop where America is shown as the state that delivers their robotic technology in war-stricken places. We see in the movie how the practice of sending robots in war-stricken places and capturing those places are given the name of 'peace promotion': "It is great to see American machines are used to promote freedom and peace abroad" (Padilha 2014, 00:02:19). The scenario of the movie seems real, recalling the statement of American President Barak Obama where he jokingly said, "We are creating Iron man. That suit was designed to make soldiers dangerous and harder to kill" (Masci 2016, 5). It is the same scenario we see in RoboCop, where a robot cop was created which was harder and almost impossible to kill. Thus, government can be blamed for encouraging such practices of biotechnologies for fulfilling immoral desires such as war and destruction. Besides them, capitalist business world can be blamed for introducing and establishing such evil practices. They create ambiguous beauty standards to sell their technology and to promote ideas for genetic enhancement for neutralising genetic lacking so that they can tempt people in using those expensive medical technology. For the business world, human bodies are just like products that they sell or use to consume their services and products (Bauman 2001, 186). Peters et al. (2008) blamed the profit oriented medical sector for encouraging these genetic and body enhancement trend where they argued that medical science lure us to achieve socially established body perfection so that we take their services (16). Establishing such medical practice in the world of Uglies, social discrepancy was established, and human purpose of living was altered into believing that the only purpose for human is to be pretty and perfect.

Lately, we have observed the emergence of a new obsession for achieving perfect body and for eliminating human(ly) limitations. In the article, I have tried to show the way human beings are trying to break the shackle of their biological limitations. People are often born with some physical disabilities or limitations. They also face some natural limitations such as aging, limited memory, fatigue, limited physical strength, and of course death. It has already been mentioned that lately genetic engineering is flourishing rapidly where scientists are making things possible which were beyond human imagination. Now through CRISP technology, people can not only know the sex of the unborn child

but also choose the exact sex they want. With this technology, now they can make other genetics-related editing such as omitting any hereditary diseases or determining features like complexion or eye colour. Apart from genetic engineering, we have another type of implant technology in which robot and human are mingled into cyborg. The posthuman belief that human is not the epitome of perfection and can still go through evolution is encouraging people for running processes such as hybrid human or cyborg. This paper has tried to find out what can be the result of such obsession to reach the peak of perfection. While turning ourselves into ultimate perfection, we might lose basic human essence too. By using on-going research work on genetic engineering sector and other scholarly articles that deal with posthumanist crisis, and by linking the predictions made by two dystopian novels and one sci-fi film with those researches, I have tried to establish my claim.

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