How human are the Crakers?

A study about human identity in Margaret Atwood’s *Oryx and Crake*
Abstract

This essay has handled the subject of humanity in *Oryx and Crake* by Margaret Atwood. The aim of the thesis was to argue that the Crakers developed into human beings with help of their teachers. This was made by researching different aspects in humanity such as human identity, language, religion, life and death and how these traits of humanity were developed. The development of the Crakers’ identities has also been discussed with regards to teachers, teaching and the relation between power and knowledge meaning how the Crakers’ teachers helped them or tried to prevent them from growing into humans. The relation between power and knowledge shows how the teacher holds power over his pupils since he decides what he will teach them. The results revealed that the Crakers became as human as they could be without being born human through teaching and acquiring traits that are known to be human.
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Introduction

The novel *Oryx and Crake* was written in 2003 by Margaret Atwood. In *Oryx and Crake* the lead scientist Crake has made his own people from scratch, called The Crakers, which he sees as an improved human species. He and his team of scientists have decided what the Crakers should look like, what kind of biological features they should have and how they should act.

Crake has with the help of his people tried to make the perfect human in all senses, it should only live a certain amount of time which he has decided, they should never be sick and they also have some animalistic features to help them face nature. What Crake wants is to take human identity away from the Crakers since that, according to him, is useless. The features of the human identity which he sees as useless are the traits of us humans being able to believe in something, like a god, emotions and art. Religion and emotions will be discussed further in the essay, where I will analyze human traits, language and lastly religion. Crake strives throughout the novel to keep the Crakers in control and out of “our” humanity because he assumes that the people, the Crakers, he made are the utopian humans. Crake has programmed them not to have any identity as individuals but only work as a group. What I mean by this is that Crake does not want the Crakers to become an average human such as you and I, but rather a human with the features and criteria he wants them to have. While removing certain aspects of humanity, Crake intends to make his own kind of people with features only he decided.
Sometime during the novel Crake introduces his friend Snowman to the Crakers and Oryx. Oryx is known to the readers as the Crakers’ teacher but also as the love interest of Snowman and Crake. She taught the Crakers botany and zoology. She infiltrates the Crakers by spraying a citrus compound and goes without clothes to be near them, one of them. While being with Oryx the Crakers start learning different things which are decided by Crake. Although Crake has programmed them to only learn certain things they start grasping the notion of being. Oryx as their teacher is therefore the first person to tell the Crakers where they came from, after they asked her that question.

Snowman takes care of the Crakers after the apocalypse. He, contrary to Crake believes in religion, emotions and art. Snowman teaches the Crakers how humans live; he gives them names and tells them stories about the beginning of the world, which would be how Oryx and Crake made the world and “how Crake did the Great Rearrangement and made the Great Emptiness” (119) which is how Snowman explains to the Crakers how the world they live in was made. As I see it, Snowman gives the Crakers a religion, which in this case I see as a part of the Crakers’ evolution since it gives them answers to questions about where they came from. Also, Snowman tells them stories about Oryx and Crake, how he speaks to Crake and listens to him through his watch. Furthermore, I want to argue that Snowman does give the Crakers some knowledge about objects that were used before the apocalypse which are now only rubbish scattered around the ground, serving no real purpose. Even though Snowman needs the help of what he calls the “God of Bullshit” (118) to make up these untrue stories, he makes an effort to give the Crakers their own identity by also showing them what happened before they came to be.

The aim of this essay is to discuss to what extent the Crakers actually are human and have an identity of their own, both personally and in a group even though they were manmade. I want
to show that the Crakers hold almost or even as much humanity in them as humans normally do by looking at the biological aspect, the aspect of language, human traits and religion which are parts of the human world. Furthermore I want to add the perspective of knowledge and power and how this is used by the three characters, Oryx, Snowman and Crake to handle the Crakers and how they form or avoid forming the Crakers into human beings.

This analysis will be organized through two topics: one of human identity in *Oryx and Crake* to show how the Crakers develop a human identity and one where the discussion of teaching is brought up where the discussion whether Oryx, Crake and snowman teach or do not teach the Crakers how to develop their own identity.

In the first section of the analysis the characters Crake and Oryx will be mainly discussed since they, as I see it, are the two characters that try to both develop and stop the development of an identity. In this context I wish to briefly discuss the topic of human and personal identity which will be further discussed in the analysis. In the next section of this essay I want to discuss the way Crake tries to stop the development of a human identity. It will be explained and discussed that a human is a human for certain reasons, not only due to their heritage but also because they think and ask questions, such as humans do. This topic will be discussed with the help of Jonathan Marks who discusses, in his essay, an animal-human hybrid. Comparisons between humans and animals will be discussed to make it even more clear what a human is as opposed to an animal. Crake and his programming of a new human species will discuss the way of voiding the Crakers of any human identity. The discussion of Crake’s method of eliminating any kind of human identity will also be discussed in the topic to come afterwards which is the teachers of the Crakers. There I will discuss and show how two of the three characters, Oryx and Snowman, try to develop the Crakers identity and personality and how
Crake on the other hand is some sort of non-teacher. The word non-teacher in contrast to teacher will further be analyzed to show the difference in Crake’s way to ignore and prevent teaching the Crakers and Oryx and Snowman’s ways of teaching them. In this topic Snowman’s role as a teacher will be discussed more thoroughly due to the fact that Snowman introduces the Crakers to the human believes, like religion and he describes human objects.

To sum up, then, I argue in this essay that the Crakers develop into humans throughout the novel and that they, with the help of their teachers, succeed with this almost impossible task for a non-human being: to become human.
Human Identity in *Oryx and Crake*

**Being human**

The discussion of what humanity is and what kind of traits one needs to be a human is very great. One cannot take a test to see if one is human or not which means that there are certain guidelines to what a human being is, but not an absolute answer. Humanity consists of our biological aspect of being human, we look human: therefore we assume that we are human. Moreover, we have the social aspect of humanity, which means that humans work in groups, live together and form communities. Humans all over the world have different hierarchies and social norms which are to be followed to some extent. These rules, or norms if you wish, differ depending on where you are but some are consistent. The human notion of life and death is one of them. I assume that humans everywhere think about life and death since we have the ability to think of what has happened and what will happen, this is linked to the human way of believing in a God or several gods. When humans die, some of us think that our loved ones passed on to heaven or things alike. Religion is a trait not shared with other animals but something that only we believe in.

Another major trait of humanity is language. This trait also touches on the way humans are able to refer to the future and past. Humans communicate with each other which is why we have languages. Languages differ around the world, but people want to make themselves understood. One of the, as I see it, most important traits of humanity is the way we are able to acquire knowledge. Even though a human being is given a certain amount of knowledge, it seeks for more. The Crakers show their humanity by doing the same, they seek for knowledge. Humans
and Crakers learning things is a human trait linked to our social hierarchy. A person needs another person with knowledge to develop their own character and humanity which brings me to power and knowledge.

The relation between power, knowledge and society is something I find clear. The one with knowledge holds the power and might even be a leader within his field of expertise. This is how a fair society should be developed and even though parts of the world are not structured this way, power and knowledge are very important parts of humanity.

**Life and death**

The Crakers differ a lot from normal human beings as mentioned in the introduction and they are seen as Crake’s utopian people. The Crakers are programmed to die around the age of thirty and age quicker than the normal human being. This should, according to Crake, relieve them from the stress of growing old and feeling pain due to diseases. Furthermore the Crakers are almost immune to diseases which I find to be less than human.

Furthermore, it is not the biological aspect of life and death that makes humanity special, since life and death occur to every animal, but the notion of knowledge about life and death. Humans have the ability to think, contemplate and argue which will be further discussed later in this essay. These abilities are also used to think about life and death. A human is aware of its death and that it will come, even though he does not know why and when. Since humans know about death and that it will come sometime it means that some of us humans try to prevent ourselves from dying by going to the doctor when we have a cold, change our eating habits and exercise regularly. Other animals, like dogs, do not have the notion of past or future, which makes them unable to think about anything but what is happening now. This way of thinking, or
lack thereof, shows a great difference between human and animal. The animals cannot think about anything else than the present making it hard for them to think “I am going to die (in the future)” later on in life. The Crakers, just as the animals, do not think about life or death since they are not programmed to do it.

Jared Diamond discusses the topic “Why do we grow old and die?” in his essay “The Third Chimpanzee”. Diamond argues that there is something human in growing old and dying. He argues that it takes energy to keep your body in shape and that your body needs maintenance to function, but in the end the human body cannot be maintained in the same way and we pass away. Furthermore Diamond discusses the odd feature of humans living longer than it is normally possible for animals to live, which is after they passed their reproductive age meaning that a long life, filled with maintenance of the body and diseases are a part of humanity and a human life as opposed to an animal’s life. Comparing this to the Crakers it could mean that the Crakers are something in between an animal and a human. The Crakers do not die due to not being able to maintain their bodies nor do they die after their reproductive age but because they have been programmed to not live through pain. What also distinguishes Crakers from a human is how Crakers can heal themselves from wounds which they can get. Crake has programmed the Crakers to purr, which is a self-healing mechanism which he got from cats (Atwood, 184). This is, according to me, another way for Crake to make the Crakers less human and more perfect in a sense that they can heal themselves and therefore need no medical help what so ever.

**Hierarchy and society**

Crake has removed what we people see as human traits like race or hierarchy which do not exist in their world, nor does family-trees, marriages nor divorces (Atwood, 359). Snowman on the other hand sees the traits of hierarchy in the Crakers when Crake is gone which I see as a
development in the Crakers humanity. “… He’s getting to be a bit of a leader, that one. Watch out for the leaders, Crake used to say. First the leaders and the led, then the tyrants and the slaves, then the massacres. That’s how it’s always gone” (Atwood, 184). The quote shows how Crake sees humanity. Humanity is what leads to murder and death according to Crake: if someone leads it will eventually end badly for the rest of the people. What is said in the quote above might have some truth in it though since this is the way humanity has expanded, with the help of leaders and conquerors and how humans can do a lot of damage to each other. Diamond discusses how living with a leader and competing to become leaders are not a phenomenon unique to humans (Diamond, 220). According to Diamond individuals of the same species do compete, though on different levels in comparison to humans. With regards to the Craker society Crake’s quote does not seem to correlate to the Crakers. The leader in the Craker group is called Abraham Lincoln and while according to Crake the leader will turn into a tyrant the Crakers show respect for their leader and relax when he has spoken. “‘Let us come too! We want to see Crake!’ ‘Only Snowman can ever see Crake’, Abraham Lincoln says mildly. That seems to settle it.” (Atwood, 189). This shows what Crake thinks of humanity and the trait of having a leader does not always relate to what actually does happen.

Another human trait I would like to discuss briefly while on the topic of Abraham Lincoln is the custom of us humans having names. When the Crakers lived in Paradice they were not called anything but the Crakers as a group. As Snowman proceeds to take care of the Crakers he starts giving them names. These names are known to us readers as names of famous and important people, such as Lincoln and Madame Curie, and I see this as a way for the Crakers to gain their own identity even more.
On the other hand Snowman just acknowledges the leader of the Crakers and accepts him as a leader of the group, not trying to challenge his leadership which I interpret as Snowman trying to let the Crakers act like people with their own hierarchy and society. A society in general is built up with a hierarchy, a president or a king, leaders, and people who follow the rules. I interpret Snowman’s acknowledgement as an acceptance of a new society forming. Diamond also speaks about the human trait of taking care of our children longer than the normal animal, but he also points out that the human father, in contrast to many animals, in most cases takes care of his children (60). Though the Crakers seem to have the same type of relationships as animals, which means that they reproduce when needed and no family ties are made the fathers or men in their “society” help to tend to their children when they are in need instead of neglecting them and leaving the responsibility to the mothers.

Moreover, the Crakers do not have houses, tools, weapons nor clothing which are all traits of humanity (Atwood, 359). Crake explains that traits such as clothes would confuse the Crakers and therefore he tries to devoid them from clothed human beings. What Crake wants to do is to construct the perfect human being which can reproduce just as a human being without having neither human traits nor tools which are used in a daily basis for humans. The Crakers, as opposed to humans, do not cook their food, nor do they hunt or eat meat like most humans do. Instead of cooking their meals the Crakers eat berries, roots and they are caecotrophs (187) which means that the Crakers eat and digest the food several times over again, just as a sort of hare, instead of being capable of cooking. In addition to this the female Crakers can make fire, which is the only thing that Snowman can relate to as work. Work is also a very human trait which in the end will help us, through a salary, to get the dream house we want, the clothes we need and the
tools to build things. The Crakers on the other hand do not know how to work and basically live like animals.

Though Crake sees the Crakers as the new improved human race he does not want them to act human, to be introduced to human objects nor to ask questions. The Crakers should act as basic humans, or animals. Jonathan Marks writes in his essay “What It Means to Be 98% Chimpanzee: Apes, People, and Their Genes” that if there ever were to be a mix between a human and a chimpanzee the result would be a hybrid with questions to ask about its heritage since the human part of the hybrid wants to know about its heritage (Marks, 221). The same would apply to the Crakers, even though they are not a chimpanzee-human mixture but a human mixed with a lot of animal traits. Marks writes that we, the human being, decide “who we are by learning what we are” which I see as something Crake wants to stop, hence unsuccessfully forbidding human traits in their lives (221). While doing this Crake removes all chances for the Crakers’ human side to know what they are and where they came from and therefore develop a human identity. Marks also discusses what a human is and what this aspect of humanity would want to do, which is finding out who we are. He proclaims that knowing is “one of the most quintessentially human attributes is the desire to situate ourselves in the social universe” (221). By doing this Crake is ignoring the human trait of knowing and be a part of the real social world, he clearly shows that he does not want the Crakers to be human. As discussed above, knowledge is essential to humanity, and a key trait for humans is the notion of life and death. Crake wants the Crakers to be some sort of prototype for what he assumes is a better being and therefore voids the Crakers from the humanity we humans possess.
**Human language in the world of the Crakers**

The Crakers originally live in Paradice, which is a hand-made world, simulating different weathers, days and nights. The resemblance between Paradice and Eden is quite obvious. The Crakers, just as Adam and Eve, got “expelled” from Eden, and Paradice, since they acquired knowledge. The Crakers first step to knowledge was to ask where they came from, which inevitably made them more knowledgeable about who they were. The part of asking questions leads us to the next topic: language.

Whenever someone enters Paradice they have to mask their human smell and physical features in order not to confuse the Crakers’ world view. This shows how the Crakers are banned from any contact with a human being in their true habitat which gives them less of a chance to ask questions and to form a group identity or a personal one. The infiltration into Paradice gives the humans a glimpse of the Crakers’ world while they are helping them and teaching them what they want them to know, not what the Crakers want to learn.

Before I start discussing in depth what language has done to the Crakers’ lives I want to show the difference between human language, which I argue that the Crakers use, and the animal language. In George Yule’s “The Study of Language” Yule discusses the difference between animal language and human language. He says that humans can refer to past and future time something which animals cannot (Yule, 9). Since the Crakers have dialogues in the novel that show past and future and also things that are happening around them I see this as a human trait.

Yule also discusses how we acquire language through communicating with other speakers and not from genes which can also be seen with the Crakers and their language development (11).
This is something Donna Jo Napoli agrees with in her “Language Matters: A Guide to Everyday Questions about Language” where she also discusses how language is acquired from the people around us. Napoli writes about how children mimic their parents to fully acquire a language meaning that they use the vocabulary of their parents and make it their own (Napoli, 5). She also says that this is not enough for a language to be fully developed which takes us back to the biological aspect of the human brain that can be seen as another small failure to the floor-model people built by Crake. Napoli writes that there is some sort of “language mechanism” in a human’s brain which is located throughout a person’s brain to “comprehensive language ability” (5-6). Napoli concludes by saying that “we are hard-wired to process and produce natural human language. We acquire our specific native language in a natural way, by sifting through what we are exposed to or what we create with the UG [Universal Grammar] principles that we are born with” (15). This leads me to analyze the language the Crakers have and have acquired throughout their lives with Crake, Oryx and Snowman. The Crakers’ language might be, according to Crake programmed to fit a certain pattern, as you will later read below, but with regards to Napoli’s quote.

In my opinion Crake's language programming, as he wanted it, is flawed. Crake thought he could program the Crakers to speak as he wanted to but his programming failed him. If Napoli’s theories are correct then Crake cannot control the Crakers’ language by merely programming them to speak in a certain way since language acquisition also is based around cultural happenings and society.

In the beginning of the novel the Crakers live in Paradice. They only knew certain subjects which were taught to them, but in the end they were able to have discussions about animals they saw out in nature and also discuss the “making” of the world, that Snowman told
them of, and describe past and future happenings. The language the Crakers use is a human language and they, just as humans develop their language through cultural experience and not through their “programmed” genes.

Oryx is their first teacher as to what human identity is, not only because she uses language to communicate with them but also in the way she answers the Crakers’ questions. I want to show that Oryx has introduced language and questions to the Crakers. In Colin Fraser and Bendan Buchell’s “Introducing Social Psychology” Fraser and Buchell discuss George Herbert Mead’s theories about what personality and human self is. They conclude Mead’s ideas of communication by saying that humans engage with each other through the use of language and it helped them to create shared meanings and adapt them into a social relationship. Furthermore, they add that through this relationship humans can start understanding themselves as others do (Fraser, Buchell, 29). Fraser and Buchell write that “Human awareness and self-consciousness are the result irrespective of these imperfections and thereby also the past and the future brought into the present moment to provide that extended sense of human self-hood beyond the here and now” and tells us that the human “imperfection” such as our way of customizing our actions to get a certain reaction marks a way for humans to act (29-30). With regards to the Crakers I want to say that since they got programmed with a speech pattern, the ability of making jokes omitted, and by wanting to interact they show characteristic traits like human beings. This is, according to me, one of very few mistakes Crake has done while programming the Crakers. What is unique to humans is for example our vocal chords and larynx, and our language. By adding this trait to the Crakers, Crake gave them one of the most valuable human traits: language. By doing this he also gave way to what comes with language, namely questions, discussions and interaction, all of which can change the Crakers from being the perfect human-like creature to an actual human.
Moreover, combining the human trait of a speech pattern and Marks' quote in the topic of Crake leads me to believe that the Crakers show a sense of humanity when they ask Oryx who made them. During this particular time in the novel Jimmy, Snowman, asks Crake if the Crakers ever ask who made them or where they came from, whereas Crake replies that “That stuff’s been edited out” (Atwood, 366). However Oryx adds that they did ask who made them which I spot as some sort of flaw in Crakes' “programming” where he tries to keep the Crakers to the primal basics and stop them from evolving into humans. I do not see this as a flaw for the Crakers since the flaw gives them a chance to develop their humanity, but rather a failure for Crake who tried so hard to make the Crakers into his own puppets. I find this flaw to be a springboard towards humanity. People are not perfect and everybody has some sort of flaw, while Crake tried to make his prototypes flawless but fails. I analyze this part of the novel as a beginning to the Crakers transformation from a humanoid, if you wish, to a human in the same way as the human species evolved to actual Homo Sapiens.

**Religion**

Another human trait that we ourselves invented is religion. In the article “Religiosity as Identity: Toward an Understanding of Religion From a Social Identity Perspective” by Renate Ysseldyk, Kimberly Matheson and Hymie Anisman, they write that there is a relation between identity and religion. Ysseldyk, Matheson and Anisman agree on that there is some research focused on the relation between religion and an identity (Anisman, Matheson, Ysseldyk, 2). Furthermore they argue that “one of the tenets that may empower religious identity is the steadfast belief that one’s own religion is the truth” (3). I think this relates to how the Crakers see their own religion and the way their religion of Oryx and Crake being the truth about the world around them. Anisman, Matheson and Ysseldyk also say that it benefits one's social identity to be in a religious group of
sorts since this will empower your own identity thanks to the people who share the same views as you (4). The same goes for the Crakers where they will feel like they belong somewhere since all of them do believe in the same God and Goddess, and throughout this belief they will grow stronger as a group, and abiding the rules set by that “religion”, which in reality are ideas made up by Snowman. This gives them all a stable ground and they feel a sense of security by listening to Snowman’s words about Oryx and Crake.

The notion of religion is something that the Crakers do not know of before they meet Snowman. They did ask Oryx who made them, but not in a religious sense. I assume that the Crakers wanted to know who actually made them, not who their God was. Snowman has made himself look like a prophet in the eyes of the Crakers and he holds all the answers to their questions, whether they are correct or not. Snowman has made up religion to the Crakers in which they firmly believe. He has told them that their gods are Oryx and Crake, that Crake made the Crakers and Oryx the rest of the world. What I want to discuss with this is how the Crakers, finally, have an answer to where they came from, and although it is not a completely truthful answer, the Crakers do believe him. Like most religions this one has its prophet which is Snowman. He talks to the Gods and tells the Crakers stories of how they were born, made, and how the universe got made too. This gives the Crakers the human sense they have been looking for according to Marks. This sense of having a superior being is also linked to the hierarchy that Crake did not want the Crakers to have since a God is a higher being and some sort of leader.

Moreover the Crakers start communicating with this higher being by themselves. While Crake has tried to remove the part of the Crakers’ brains which can believe in God without getting a “zombie or a psychopath”, he has apparently not succeeded in removing everything in the Crakers’ brains (Atwood 186). This has given them a chance to start believing in a God and to
communicate with him, without the help of their prophet “They’re up to something though, something Crake didn’t anticipate: they’re conversing with the invisible, they’ve developed reverence. Good for them, thinks Snowman.” (186). This quote shows how Snowman, yet again, accepts how the Crakers try to develop to something else but prototype humans. Even with all the tests the Crakers have gone through and all the programming Crake has done to make them less human the Crakers, just as humans, have found something to believe in and something they want to have more knowledge about.
Teaching the Crakers how to be human

Power and knowledge
By teaching the Crakers what humanity is and how their humanity is made some sort of hierarchal marker between the Crakers and Snowman has been established, meaning that there is a relation between power and knowledge, and the one with knowledge has the power so to say.

In his essay “Foucault, Foucauldians and sociology” Nick Fox sums up the notion of the power-knowledge relationship by writing that “power assumes a relationship based on some knowledge which creates and sustains it; conversely, power establishes a particular regime of truth in which certain knowledge become admissible or possible” (416). What I want to use this power relation for is to show how much it actually matters in a pedagogical sense what a teacher, Snowman, teaches to his students, the Crakers. At the same time I want to discuss how I believe that the knowledge has to be correct and well kept for it to actually give you the power status.

Starting with how to keep the knowledge true, the following quotation shows what can happen if the person with the power may lose it. “At first he’d improvised, but now they’re demanding dogma … he might not lose his life … but he’d lose his audience. They’d turn their backs on him. … and he couldn’t stand to be nothing, to know himself to be nothing. He needs to be listened to, he needs to be heard” (Atwood, 120).

When it comes to power and knowledge someone who wants to control, or have the power over another being must keep true to his own words, in this case Snowman has to repeat the same stories to the Crakers repeatedly without flaws. If he does not succeed with this it would
mean that he would be incorrect and instead of following his words as their teacher and prophet they would simply ignore him, something a person in power does not want. If this would happen, all knowledge that Snowman has ever shared with the Crakers would be invalid and the Crakers would feel betrayed which would mean that they would stop listening to Snowman, believing that everything he said was false.

Moreover, Snowman holds power over the Crakers by choosing what to explain and what not to explain to the Crakers. This gives Snowman the power to selectively give the Crakers the information they want and if he wants he can also manipulate this information to something which is false for him but will become the truth to the Crakers. An example of this is when the Crakers want to know what ‘toast’ is. Toast in this sense does not refer to the sandwich but when someone is in trouble, he or she is “toast”. Instead of answering the complete truth, which will be followed by many follow-up questions Snowman finds it easier to describe ‘toast’ as “something very, very bad. It’s so bad I can’t even describe it” (Atwood, 112).

Moving on to Crake the power-knowledge distinction is even harsher. Crake, in contrast to Snowman, does not want the Crakers to know anything about human nature or humans in general; he says that he does not want the Crakers to have their own leader nor a hierarchy but at the same time he keeps them in Paradice, locked up with only a controlled source of knowledge which leads me to Oryx, the person designated to teach the Crakers some basic subjects. Oryx has a fairly small amount of power in contrast to the Crakers since she has to infiltrate them and act like them, she does of course teach them something, but nothing she has decided for herself but something Crake decided for her.
To sum the power-knowledge structure up in this part one can say that Crake was the person who had the power until the apocalypse after which the power went to Snowman who used it remotely better than Crake, trying to teach the Crakers how to behave and also teach them something about their past and where they came from. The power used by Snowman is the one of a teacher.

**The teaching**
The teaching of the Crakers differs from the normal way of teaching, meaning in a classroom, with a teacher and students. Since there are several ways of teaching people this topic discusses how Snowman, and to some extent Oryx taught the Crakers to act like humans and throughout this part of the essay I want to show how Snowman and Oryx can be seen as teachers and show that what they do have some valuable pedagogical thoughtfulness to it.

First I want to, with the help of Max van Manen’s “The Tact of Teaching” clarify the term ‘Pedagogy’: according to Manen “Pedagogy refers only to those types of actions and interactions intentionally (though not always deliberately or consciously) engaged in by an adult and a child, directed towards the child’s positive being and becoming” (Manen, 18) With this I want to show how Snowman, intentionally, teaches the Crakers and as Manen said, directs them towards a positive being.

Below I want to discuss different ways in which Snowman acts like a teacher towards the Crakers to show them, in a pedagogical way what humanity was and is. Noel Entwistle writes in “Styles of Learning and Teaching” that there are several ways of teaching, and the way the Crakers learn things are mostly about repetition which leads me to Entwistle's chapter about “Memory: Structure and Processes” where Entwistle writes about “the cognitive processes associated with memory and thinking processes” (Entwistle, 120). Entwistle discusses the way
people in general remember and even though there is no absolute answer to that question he gives us examples of how something we recognize goes through the short term memory and while we rehearse it, it will continue to be coded and in the end we will have that particular object in our long term memory (121).

Moreover Entwistle discusses the strategies one can use to remember things and one of the more easier ways, according to him, is to “make use of the strength of imagery in the episodic memory” since it is easier to remember something if we know what it “looked like” (128). Regards to Oryx and Crake I see this as the way for the Crakers to learn something when they are with Snowman. Snowman says that the Crakers are “fond of repetition, they learn things by heart” which in the end means that they remember what they learn (Atwood, 118). I want to bring up a certain part of the novel where Snowman has to, yet again, tell the Crakers the story about “the deeds of Crake” which means how Crake made the world (117).

‘Show us a picture of chaos!’ They’d struggled with pictures at first … But now they appear to have grasped the concept. … From behind his [Snowman's] concrete-slab cache he brings out one of his finds – an orange plastic pail. … ‘Bring me some water’ he says, holding out the pail. … ‘In the chaos, everything was mixed together,’ he says ‘there were too many people, and so the people were all mixed up with the dirt.’ The pail comes back, sloshing, and it sets down in the circle of light. He adds a handful of earth, stirs it with a stick (118).

To make the Crakers remember the chaos he uses objects around him every time he tells them stories about how everything was before. As shown in the first part of the quote, where the Crakers struggle with pictures, one can see that both the method of teaching and the Crakers memory has progressed into something more than the basic Craker programmed by Crake. The Crakers are able to grasp the concept of using images and repetition to know what ‘chaos’ looks
like and so that in the end the Crakers actually have an understanding of it and also remember the story in complete.
Conclusion

A human being is like a jigsaw puzzle: you empty the box of pieces; identity, biology, language, society and what other things can be added to humanity. Piece by piece you put the puzzle together until you can finally admire your work of a complete human puzzle. Now, we have to understand that all human puzzles do not look the same, nor do any of the puzzles have the same amount of pieces, but we know that when the puzzle is set we have a human.

I find the Crakers to have lived in a secluded bubble while they were in Paradice, controlled by Crake and therefore could not grow into the humans that they actually are. The power control by Crake ended when he ended his life, transferring the power to Snowman who used it to teach the Crakers what they were and where they came from as a true teacher should.

Furthermore, I find the language acquisition of the Crakers developing throughout the novel as well since, according to Napoli, language is also something which is acquired through our surrounding. Moreover biologically the Crakers’ brains are adapted to language and so are their vocal chords making those parts of them human. While writing about the biological aspect of humans and the Crakers there are only few differences between them both, mostly due to Crakes programming. The Crakers look human: they are programmed to be human with some animalistic features to protect them from harm and they have a part of human life that we all do, which is death. Unfortunately there are some aspects of the Crakers that cannot be seen as human, and those are the lack of diseases and a set time of death and how the humans, in contrast to Crakers, are aware of death and decease meaning that they can think and try to work against it.
Religion also has a part in human identity which the Crakers acquired through their teacher Snowman.

In conclusion I find the Crakers to be as human as they possibly can be under the circumstances. Throughout the novel they have, just as humans developed into something further. The Crakers have become somewhat human by acquiring certain treats that are human. These treats I have, as you can see, discussed throughout my essay. Even though the Crakers cannot be one hundred percent human I believe that they are as close as they can be. To conclude, I wish to share a saying with you:

“If it looks like a duck, swims like a duck, and quacks like a duck, then it probably is a duck”
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