

## I. Nancy Farmer's *The House of the Scorpion*

This research makes an attempt to study Nancy Farmer's *The House of the Scorpion* (2002) from the dystopic point of view. It tries to show the failure of modern medical science for the clone creation. Modern minds in medical lab are very hungry for the new test, and they examine various bizarre things. In this concern, human cloning is a news update in Farmer's novel *The House of the Scorpion*. Clone is not a human, and thus Farmer shows that a clone might induce different genetic, ethical and moral problems in post-human societies. In this novel, the central character Matt is a clone. He struggles for his place, safety and significance in the society. By degrees, his activities affect an existing culture of modern people so Farmer gives the pre-notice to medical science that a clone is not suitable in human society. In addition, many critics disapprove of pro-cloning and say human clone may unmake the cultural, environmental and genetic values of post-humanism.

In *The House of the Scorpion*, Farmer points out that the clone is not born, he is harvested. His DNA comes from the man. So, he is an unnatural way of production, and finally he becomes the dire problem of his creator, society and the normal human life circle. Furthermore, Farmer hints that clone violates the normal human practices for instance human work, thinking, memory, sex relation, etc. He becomes the fear of modern age for the people. His desires, actions and talks are not similar to what people have in the society. That is because modern human life will be in awful situation if the medical science gets success in clone experiment.

In modern age, Farmer's view is that science and technology are in high acme. Scientists are in the experiment of new things. Regarding this, Ian Wilmut's a successful Dolly brought both shock and public fascination in the society that the medical science had successfully cloned a sheep from a single cell of an adult sheep.

By the same process, some scientists and much of the public are worried or at the thinking that if adult mammals such as sheep could be cloned, then cloning of adult humans by the same experiment would likely be possible as well. If so, it may be possible that the human clone will bring a violation of human rights and human dignity.

In the United States, after the scientists cloned a sheep from a single cell of an adult sheep President Clinton immediately prohibited the human cloning research because the experiment may give the hard knocks to social, ethical and legal implications. The Director of the World Health Organization (WHO 1997) characterized human cloning as:

Ethically unacceptable as it would violate some of the basic principles which govern medically assisted reproduction. These include for the dignity of the human being and the protection of the security of human genetic material. (3)

Thus, WHO's view clarifies that human cloning is ethically unacceptable and it would bring the serious maladies in the basic principles of society, human dignity and human genetic material.

In this light, evaluating the dark sides Farmer creates a fictitious character Matt, who is the human clone, controls the society called Opium at last. He is not a human, but loved like a son by Celia, the family cook. Tam Lin teaches him many life lessons. His very close friend Maria succours him in his every hardship. Later, he knows the secret that he has been created to provide body organs for his creator, El Patron. Then he escapes Opium and flees to Mexico. In this concern, the human clone going against the purpose of his own creator may invite the change, chaos and

different undue activities in the society, which Farmer opines is a tremendous threat to the attempt of modern research in human cloning.

Nancy is an author of juvenile novels and picture books. She chooses the horrible characters, typical viewpoint and zany sense of humour of the people in her works. The reason is, she was a timid child and scared of everything. So, she learnt the things that frightened her belong to her early age. Farmer, during the 1950s grew up in a small town on the Arizona-Mexico border, where she lived in the hotel her father managed. The place was in the rough neighbourhood, and thus her school friends were not allowed to visit her. In the hotel, she heard the wonderful stories of cowboys, railroad men, rodeo riders, and circus performers. Some critics say that maybe her different childhood nature, experience and works gave her the new inspiration to study the human cloning, the new modern issue.

Among the modern adults, teachers and other science fiction readers, her novels give the new insights and avidities. *The House of the Scorpion* published in 2002 drew the rapt attention of many readers in that she talks about the world's a must-see debate in for or against human cloning. She wrote *The Ear, the Eye, and the Arm* (1994), *A Girl Named Disaster* (1996), *The Sea of Trolls* (2004) and the like. Most importantly, her novels are hinged on simple language, suspense in plot development, full of horror scenes, and a new modern problem.

The possible moral effect, the human clone traces, is that he may spoil the gene pool. People prefer sexual means of reproduction, and they want to keep their own biological ties to their children. So, people think that a human being created by human cloning is of less value and importance than one created by sexual reproduction. Farmer's standpoint is also concerned to natural way of sexual reproduction. Otherwise, a cloned later twin becoming isolated, self-humiliated and

violent would fight for his equality, personal relationships, and life choices. Here in the novel *The House of the Scorpion*, the protagonist Matt, El Petron's clone, also feels the same, and fights for human worth, value, and chiefly to his freedom.

Human clone is thought of as a sort of "delayed twinning". So, the impact of human cloning, Farmer makes readers think seriously is on family and society. If the son and father are genetically identical, what will be the ethical look to the mother-son relationship? This argument illustrates that the family unit might be quite different on account of human cloning. So, one philosopher writes:

Cloning shows itself to be a major violation of our given nature as embodied, gendered, and engendering beings— and of the social relations built on this natural ground. Human cloning would enable to replicate extraordinary individuals like Mozart, Einstein, Gandhi, or Schweitzer. (519)

Lederburg's above gives the idea of support for human cloning. But in this viewpoint, the opponents of human cloning counter-argue that genes cannot only determine one's talents, abilities, and accomplishments. It is own their "nature" and "nurture" both which help them to be a successful man. In other sense, if replication of human being is possible, then man will become immortal which is beyond the law of nature.

*The House of the Scorpion* is a science fiction novel that explores the topic of human cloning and the ethics of organ harvesting. Farmer has created a dreadful world in which human clones exist to serve a certain purpose to either become slaves or organ donors for humans. Matt's events, the world where he lives, and his gradual fight for survival point out the ill-purpose of his creator, El Patron. In the same way, a serious mistake that Matt's memory and intelligence were not blunted at his birth makes the modern world risky and chaotic. Through great hardships and dangers,

Matt escapes Opium and flees to Mexico. In the end, since El Patron has died he returns to Opium and sets the evil right. From Matt's many trials and interactions with others, he knows that he is human and valuable. In this context, Farmer's view is clear that the human clone may rule upon human beings in future if he gets human worth, respect and sharp intellect.

There is some worry that the physicians may misuse the medical science by creating clone-child without individual consent. So the patients may have possibility to cope with the fear of medical therapeutic relationship. Public trust, personal respect, and the physicians' obligation will be in crisis if physicians create the clone-children as they like the individual. In this respect, the pro-cloning may break down the fundamental principles of medical ethics. So Farmer's critical analysis regarding the study of clone makes the medical science, physicians, and intellectuals re-observe what is right, the pro-cloning or anti-cloning in modern context?

Human cloning invites different psychological harms to individuals. It is commonly thought that the clone-child gets the same genetic predispositions and conditions of the person from whom s/he is cloned. But for the most part, environment also plays a vital role. In this case, the hope of clone-parent turns opposite if environment affects the clone-child. And the clone-child should face various external pressures. Matt also faces lots of internal and external pressures after knowing the ill-purpose of his creator, El Patron. Indeed, he has not been created in a selfless point of view. Rather, he has been created to provide body organs for El Patron. Nancy's story in the novel clarifies that the clone-child causes the psychological harms to both the clone-child and the clone-parent.

The dystopic result of scientific invention, say a human clone induces the mass poverty, squalor, suffering and oppression in post-human societies. The social

norms and values may change by degrees. The normal lifestyle of ordinary people becomes very complex, and the clone may replace the human, his actions, and his importance in near future. So that, the human cloning makes us aware of post-apocalyptic future in which the society is completely based on scientific logic, experiment and mechanical structures. In the clone-cum-human society, human precepts, religious beliefs, and existing laws may get less worth. Thus, Dan W. Brock writes a view about human cloning in his Ph.D. Commissioned Paper in this way:

Human cloning raises a variety of concerns, some realistic and others less so. It would be irresponsible to forge ahead with this new technology in the absence of serious discussion regarding the possible harms and benefits of cloning human beings. Until the benefits of human cloning are thought by society to outweigh the harms, it would be inappropriate for physicians to participate in human cloning. (7)

Some individuals' concern regarding the human cloning predicts the upcoming future problem in modern society. The clone-child is a serious menace for modern people. He is a complete replica of his clone-parent, and so that he may take the place of his clone-parent. Then there is a possibility of replacing the habits, activities, ideas, and position of the clone-parent by his clone-child. The personal freedom of clone-parent may be hampered in a large scale. Many clone-children affect the natural environment of social life. Furthermore, social trust deducts among the social networks, and the society turns into a new mechanical form and system.

The topic of human clone is problematic in modern age. Both proponents and opponents of human clone are in a great confusion, for the outcomes are not of the practice. Regarding the unseen outcomes, one can only think of the pros and cons of human clone. The modern medical science is also in a confused situation whether the

human clone favours the social events or not. In this link, Nancy Farmer's standpoint is fairly vivid in the opposition of creating human clone, and she discloses the important facts that human clone may disrupt the principle of human ethics, the laws of science, and above all the human civilizations. The modern age bespeaks that the life of modern people are completely controlled by the mechanism of science, and one cannot disconnect it according to his or her desires. Mechanical tools have become the most advanced forms of easy days for the modern people. Up to this situation, modern age is out of the dire threat from scientific inventions. But, the present medical quest for the human clone is a new matter, maybe dreadful in that the created has the possibility to rupture the natural practice of human reproductive system. If human cloning is in hand down the road, the target will not be limited only within a single human clone; instead several human clones will be of the practice. Thus the modern human society will be distorted by the control of human clones.

New scientific invention is not perilous in all situations. By and large, it props up the human beings to do the actions very easily. In day-to-day life, lots of scientific tools have made the life system of modern people easy and comfortable. Thus modern people accept the merits of scientific inventions viz. telephone/cell phone, computer, electricity, medical apparatuses, transportation, etc. On the contrary, the interest of human cloning is a different event in medical arena, and the corollary is not still in hand. So the issue of human cloning compels the global intellectuals to think about its future dangers and difficulties under the sun. It is natural that everyone wants his/her society to be changed in a well-organized form. Considering this, Farmer gives a life to the human clone (Matt) in her novel *The House of the Scorpion*, and emanates his roles, struggles and the final success. The role of Matt, his incessant struggle for human identity and his final success point out in the novel that human clone may

control the creator, the human beings, and above all the world. Therefore, Farmer avers rigorously that medical science needs to be very careful before creating any human clone. If medical science clones a human being, then the natural structure of social networks will be distorted in modern human society.

Some proponents table the notion as to human cloning though certainly it is not possible in human society. Their notion is, human cloning would enable to clone someone who has special importance to them, for instance a child who has recently died. Regarding this view, Robertson says, "Human cloning would enable individuals to clone someone who has special meaning to them, such as a child who had died" (6-14).

The desire is usually pivoted on a deep duality. Cloning such a child cannot replace the child his or her parents have loved and lost, instead the cloning would beget a different child with the same genes. The child his or her parents have loved and lost is of a unique habit that has been shaped by different environment, relationship, and historical background. And, the later cloned child undoubtedly would get the different upbringing. So his or her parents support to grow up a totally different child rather than the child they have loved and lost. Opposing this view of Robertson, Thomas gives his logic:

Even if the later cloned child have not only the same genes but also subjected to the same environment, which of course is in fact impossible, it would remain a different child than the one they have loved and lost, because it would share a different history with them. (96)

By the above arguments, it can be thought that human cloning cannot replace the child his or her parents have loved and lost; rather, the cloned later twin, one can think, might be a constant reminder of the child they have loved and lost.

Different arguments supporting the human cloning have been seen in present days. One of the arguments that favours the human cloning is, it would solve the problem of finding a transplant donor in medical field. No doubt, medical urgency at times is very important. To fulfill this, human cloning helps to transplant the needed organs for medical urgency. Here giving priority to human cloning, Robertson, Kahn, and Harris state, "Human cloning a later twin would enable a person to obtain needed organs or tissues for transplantation" (6-14). Later on, such an argument has been wronged in the sense that this practice mistreats the cloned child as not loved and valued. The cloned child is deprived of his or her choice, freedom, and life decision. S/he becomes the purpose of his or her creator. Farmer's cloned child Matt in her novel *The House of the Scorpion* is also created for the purpose of his creator El Patron. But Matt uproots the purpose of his creator by dint of his sharp sense of understanding.

Pro-cloning and anti-cloning are the very hot issue in up to date medical science. De-valorizing the pro-cloning, Farmer unmasks the fact that pro-cloning invites the chaotic situation in all networks of human beings. Pro-cloning is the medical practice in which it replaces the human being, and for this reason the replaced may devalue the originality of his or her clone-parent. In Farmer's novel too, the central character Matt in the same way uproots the power, the Opium field, and the rule of his clone-parent El Patron. Finally, he comes by the position of El Patron. The death of El Patron in this novel is the birth of Matt's new life and thought. Now, he is free. That is why he is in the process of changing the ruling system of El Patron. From

this unimagined counter-role, Farmer avers that the cloned child will also replace the power of clone-parent in our practical life. Thus, she disapproves with the practice of pro-cloning as though medical science would experiment it in modern medical laboratory.

There are numerous unsolved human needs in the United States, and of course elsewhere. The needs are medical, or social, or individual, or something else. Thus, observing the domain of human needs it is not solicitous for using public funds to research in human cloning; rather the funds can be redirected to more significant human means and ends in that the upshot of human cloning is not clear and predictable up to now. Similarly, it is not precisely calculated now that how expensive human cloning would finally be. In this context, LaBar and Callahan state, "Human cloning would divert resources from other more important social and medical needs" (7).

Of human cloning, the later cloned child has a maximum possibility to cause the fatal diseases in his or her body. So health of the cloned child is not physically safe and sound. The possible fatal diseases may be cancer, psychic disorder, the problem of aging, and so forth. In the same way, his or her future life is not pre-understood. Thus, Harold Varmus, director of the National Institutes of Health says:

A cell many years old from which a person is cloned could have accumulated genetic mutations during its years in another adult that could give the resulting clone a predisposition to cancer, or other diseases of aging. (2)

In medical field, there is a possibility of creating clones without one's consent. The creation of human clone is exercised from in vitro fertilization (IVF) technique. Then, no human being would retain trust, personal homage, and the self-confidence in

medical treatment facilitated by doctors. Beyond doubt, this is an ethical crisis in medical literature, because creating a clone without an individual's permission would devalue the special personal significance of any individual's identity. So the public disbelieves in the modern medical science. In line with this thought, medical doctors may misuse the right, choice, and absolute freedom of the general public.

*The House of the Scorpion* is a modern science fiction that is pivoted on the topic of human cloning and the ethics of organ harvesting. Human clone is not biologically born; s/he is created from either sperm donation or embryo plantation. Thus, his or her identity is in ethical crisis. At the same time, Farmer's view fronts the readers to the individual harms, social difficulties and ethical violations that human clone will induce in not-so-distant future. Observing these potential events, it is mandatory to take caution for the medical science before giving the life to human clone. Otherwise, the human society may go beyond retrieve.

Matt, in Farmer's novel, is a human clone created from El Patron. He is totally controlled at first. His memory and intelligence were not blunted. Thus, he tolerates all dangers and difficulties given by the society, and later on he struggles for the human worth. Knowing the ill-purpose of his creator, he escapes Opium and saves his life. Finally, he comes back with a new vision to change Opium field. In this situation, the story of Matt gives us a smell of anti-cloning view, because the human clone like Matt may control, rule, and give a new direction to the modern society. In fact, that situation will be a nightmare for human beings.

The medical science is better to be limited within natural reproductive system in that many people prefer to keep a biological tie with their offspring, not artificial. Love, relation and cooperation are deeply interconnected within biologically born human beings. Thus, in-vitro fertilized human child may invite familial, social and

ethical disruption in post-human societies. In relation to this, the human clone is a post-human problem.

Though medical science and technology have changed the human societies into advanced form, the desire for human cloning may not be felicitous. The idea may spoil the social networks. Luckily, the medical minds of human cloning are not yet in hand, and thus a public discussion is possible without a serious worry.

## **II. Dystopic Vision in *The House of the Scorpion***

Dystopic vision mirrors tendencies, dangers, and the bleak sides of existing human society. The term dystopia is coined in late eighteenth century: from dys- ‘bad’ + utopia. Then, in science fiction, the craze of dystopic vision begins from Mary Shelley’s *Frankenstein*. In modern age, Margaret Atwood, Ira Levin, Aldous Huxley, Yevgeny Zamyatin, Nancy Farmer and some others cast light on the future apocalypses of modern society. Dystopia demonstrates a terrific and dangerous situation of human life. In this regard, Dennis Rohatyn says, “If utopias promise salvation from earthly cares, then dystopias signifies, not the promise of damnation but the absence of promise” (90).

Dystopian thinking signals destruction, sabotage, and human casualties of social structures in modern society. The normal life system of human beings becomes uneasy. In medical literature, the experiment of human cloning may bring the dystopic result, and thus the modern scientists are in deep confusion as to the clone creation. Human cloning is replication, not reproduction. Thus, medical dystopia due to human cloning will be the major social problem in modern age.

Dystopic situation signifies the disturbed human life, creating different obstacles in an individual. This mars personal, familial and social touch. Considering dystopic view, Northrop Frye observes that dystopia is “... the world of anguish and torment that man goes on making for himself all through history” (130).

In medical experiment, human cloning is a matter of public curiosity. Possibly, it may front the modern culture, thought, and practice into dystopic world. In this situation, much of modern thinkers pay their attention to the result of clone creation. Creating human clones is the act of making human beings as people make the robots, but it is illegal. If priority given, the cloned human lacks his or her precise identity,

and feels the social environment different. In like way s/he is supposed to be aberrant by the public. With regard to this, Ostray relates:

The trope that all young adult literature has in common is the search for identity. In the post-human young adult science fiction novel, this search takes a particularly sharp turn when the protagonist realizes that he or she is not conventionally human, that many people would consider him or her to be an aberration. (224)

Post-human society is advanced in domain of medical science and technologies. As to human cloning, the medical science creates the monozygotic twins, and there becomes no any difference amongst identity, physical and mental process. But, the public believes that the cloned is nonhuman, and s/he is created from artificial way of reproduction. In this circumstance, the cloned on the one hand is given beastly significance. On the other, the cloned human feels guilty, disgusting and marginalized situation in modern society. In Farmer's novel *The House of the Scorpion*, the principal character Matt being a human clone of El Patron has an identity crisis. Except for few people in Opium field, Matt is told a beast. One of the characters Tam Lin, Matt's bodyguard uniquely thinks that Matt as a fully formed individual. Farmer thinks, "No one can tell the difference between a clone and a human. That's because there isn't any difference. The idea of clones being inferior is a filthy lie" (245).

In modern era, the medical science has given an interest in duplicating human being. This idea is against the nature. Many intellectuals think that duplicating human being reduces the significance of the original one, his/her actions and social intimacy. Nancy Farmer, regarding this, uncovers the possible difficulties that may generate in modern societies due to the creation of human clone. The difficulties perturb the both

sides: the side of clone-child and clone-parent. Both sides should face the social charges. In Farmer's novel too, the central characters, Matt the clone-child and El Patron the clone-parent, have faced various difficulties in their society. Matt is said a bad animal by other characters. And, El Patron a cruel and selfish man. Gradually, Matt confronts for his human worth but his personal security is not safe. Matt's caregiver, Celia says, "I love you more than anything in the world. Never forget that. But you were only loaned to me, mi vida" (12). The above statement clarifies that the cloned child is not the real human being. He is made, not born. He loses his innate rights and choices. His creation is for the purpose of his creator that is for body parts replacement. Thus he cannot live the life as he wishes. The up-to-date societies are in a complicated form. Human queries, desires and studies are not confined within limited lines. They are beyond limit due to the new innovations of scientific tools.

In fact, human beings rely on modern machinery parts. Modern machinery parts lack the auto-life, and thus the modern societies are without danger, disorder and risk. In its opposite application, if scientists succeed giving life to the machinery parts, instantly it would become the public interest of what will happen thereafter in future. Many intellectuals thus show reluctance in favour of giving life to machinery parts. Similarly, medical literature is also against the idea of creating human clones. Wilmut thinking this idea forwards the logic, "The most common objection to cloning humans is that the current technology is unsafe" (810). Human cloning is a new plan in modern medical arena. This plan fascinates the interest of general public, and at the same time frightens. So the activity of cloning human creates more controversial issues in recent academic discussions. The notion that human beings can exercise this technology as a means of reproductive process makes human life as a commodity. The notion certainly is against the priority of natural reproductive system. In this

logic, the practice has been condemned by scientific, medical, ethical and general communities. In Farmer's novel, one of the characters, Rosa calls Matt too "a filthy clone" (32). This sense signifies that the cloned one is less valued than a commodity.

The primary setting for the novel is Opium, a hypothetical land of poppy field created as a compromise between the United States and the former country of Mexico, now called Aztlan. Within this land lies the Alacran Estate, home of the feared El Patron and his household where Matt grows up. During his earliest years, Matt lives a sheltered, naïve life with Celia in a little cottage outside the estate, but when he meets Maria and Emilia and the fateful markings on his foot are discovered, Matt moves to the actual estate after an unsettling sojourn in a room full of straw, cockroaches and chicken bones. Later, after Matt runs away he also lives at a plankton factory before his final escape to safety at the cathedral. In this novel, his existence begins from difficulty, and ends in success. A human clone defies his creator and so many people.

Dystopic traits are the bad consequences that come from the creator of human clone and the created. In medical field, this is the bad result of biotechnology. The quest and priority of human clone give challenges to the nature. Most of present day intellectuals fear from the support of human cloning, believe that human cloning makes discrepancies in culture transmission, social rites and human commensality. The practice deducts the value of being a human. In this complicated nexus, Elaine Ostry talks about the value of biological human, says, "What it means to be human, to be an individual" (222).

*The House of the Scorpion* by Farmer presents the self-centred motifs of the clone-creator. The life of clone is under the dominion of his creator. The creator's interior purpose is to be immortal forever. For this work, medical advances and doctors help in replacement of body parts from human clone to the creator. In the

novel too, the creator El Patron pays heed to his own clone because the cloned is his photocopy. Therefore, El Patron states that “this is my clone. He’s the most important person in my life. If you thought it was any of you sorry, misbegotten swine, think again” (62).

In today’s world novels such as *Frankenstein*, *Brave New World*, *The House of the Scorpion* and movies such as *Jurassic Park* and *Blade Runner* have caught the serious rigour of the public to discuss deep ethical issues in human cloning. Shelley’s *Frankenstein* depicts the dark sides of scientific experiment in which Victor Frankenstein’s creation of a monster derails the peace life, laws and functions of society. In the same way, Farmer’s *The House of the Scorpion* highlights the risks of dehumanization and commodification of human beings.

Dystopic vision is a modern literary concept and it is the opposite of utopian world. In various science fictions, this theory discloses very unpleasant imaginary world of the projected future. In the novel *The House of the Scorpion*, Nancy Farmer has demonstrated dystopic situations of medical research from human cloning. People are in practice of natural reproduction up to now, clearly accept. But, medical research is making another effort to create human clones. Due to many reasons, outcome is not beneficial. Thus, the practice challenges the natural law of birth and death. H. G. Wells, George Orwell and Russell Hoban are the writers who have penned about horrific sides of human beings approaching in future. Similarly, Aldous Huxley, Margaret Atwood, and Ursula K. Le Guin imagine the dystopic sides of modern people in future.

As we see with Matt in *The House of the Scorpion*, a fully healthy and sentient clone is not considered to be a human or not even an inferior human. Matt’s identity is in great crisis. No one gives him human significance; as a result medical science

generates a problem in modern life. Cloning human is exercised as a business point of view. Post-human technology has advanced beyond the ability of international law: there is no way to account for it.

Clone cannot be controlled. Then, s/he invites a whole lot of problem in modern life. Culturally, socially and behaviorally problems of clone disturb the relationship between human beings. In *The House of the Scorpion*, Matt is a clone, who tries to adjust in human interaction, culture and costumes. He learns language, and involves in different parties. Music is the best part of his life. In like way, being a human clone Matt loves Maria. One demand of kiss from Matt to Maria shows that the man-clone relationship does not deserve in human society. So Maria rejects Matt's request.

In fiction of human cloning, unexpected events have been presented logically. Farmer too does the same. She has created a clever clone, Matt. He belongs to El Patron, and thus El Patron attempts to frame his post-humanist actions as that of a post-human God. Situation does not favour him, and his intent goes to opposite direction. In this respect, modern people can control brainless objects so carefully, but not brainy persons like Matt. In terms of El Patron, he is a bandit. He has stolen the lives of all those living on his state, Opium. Nobody is ready to support him in any specific work. Only his absolute power makes state people perform the actions.

The world has been divided into discrete principles of ethics, politics, society, laws and many others. A near universal consensus is rare. But, in priority of giving life to human clone, there is a worldwide community consensus that since the clone-making process is against the work of nature, it should be banned. The another pitfall is, the clone that survives has a high possibility of dying from heart and blood vessel problems, malformed arteries, diabetes, immune system deficiencies, and physical

deformities. If so, the state and its researchers will waste time and money both. In this connection, The Human Reproductive Act (2001) clarifies, “A person who places in a woman a human embryo which has been created otherwise than by fertilization is a guilty of an offence” (1).

The deeply complex history of modern age views the problem from many perspectives of profound reference to literature, criticism, and theory: history of human cloning is not so long, in that it is the new experiment of genetic science. Scientists in advanced countries are going to experiment human cloning in medical labs on behalf of their brain test. More recently, up-to-date movies appertained to human cloning show the terrified post-human situations of modern societies, clone creators, clone, and the public. Because of deep-rooted obsession, matter of new test, and degree of satisfaction, medical scientists give interest to the creation of human cloning. But, result of human cloning is not well-measured till date. From Farmer’s novel, we are made to know that the concept of human clones is wrong because s/he brings ethical degradation, uncertainty, and crisis in the near future. Matt also stands as an evil figure for a mode of moral, spiritual, and intellectual crisis in modern age.

Matt lives in post-human existence. His identity, liberty and the pursuit of happiness are locked on account of public stand towards the clones. The clone is plumed as a purpose to satisfy his/her creator. In Farmer’s novel, El Patron’s intention is expressly dual, because he spends both money and time grooming Matt for an intelligent and well-mannered young man, and at the same time he has no desire to see Matt go on living permanently. So that, his activity can be observed as he is playing a tricky game: the game in his role as a false kind man. For his immortality, he has created eight clones and slaughtered them by degrees for parts. Thus the creator, El Patron, is by measure uncouth and selfish. His love and mercy for Matt is

showy on the one hand, and on the other the society where he exists cannot endow what he wants. In this circumstance, Matt has a troubled life. As well as, because of the public opinion and the creator's self-centred motif, Matt's identity doesn't dovetail with the identity an individual has. Hilary S. Crew, one of the critics, asserts that the clone creation invites, "Destructive and one-sided relationship that develops a clone and his original when cloning-to-produce-children is practiced only to satisfy an original's needs" (210). Clones are un/likely to exist in futuristic world. Thus, Matt's life belongs to future life. The novel *The House of the Scorpion* by Nancy Farmer is presented in post-human worldview in which a clone is created, that lacks proto-humanism, unmakes the existential ideals of humanity.

In Tomasula, Kenneth Burke hits the head of the matter when he thinks: "A being who conceives of himself as a link in an evolutionary chain is going to act differently than one who thinks of himself as that being who stole fire from the gods" (249). And, sure to say, medical science has a different scientific view of humanity, and myths underpin on the heroics of human forerunners, and the rest – different. Matt shares the adjacent physical and behavioral traits as other children. Therefore, he equals other children on a pragmatic parameter, but that is not so. Rather, Matt has been boycotted from his self-esteem and inalienable rights. Unlike a normal child, like Maria who is the outcome of a natural sex-touch between man and woman, Matt in the beginning is kept in a scientific process and incubation in a cow. Thus, because Matt's creation is not normal he is not thought as a true human. For Rosa—Matt's jailer, Matt is an animal, and "That's what dirty beasts get to live in" (Farmer 42). From Matt's know-how, the life he exists in modern era is not satisfactory.

The concept of human cloning is the latest news in post-modern societies. The news is really shocking and dreadful, thus many social thinkers get made both

attracted and distracted from this issue. Cloning is the challenge to the system of nature. Regarding this, Farmer has created a horrible story of the human clone, Matt in her novel. That clone is not in touch with human relationships. He is prisoned in isolation, and only few people meet him. He begins the life from a know-nothing to an intelligent. He is short of language, friendly assistance and the sense of human worth. But gradually, the circumstance becomes just opposite. In such a situation, his life gets a complete turn. The sense of human perception pushes him into a new world, and he comprehends the diplomatic roles of his creator, El Patron. Then, he doubts on El Patron's statement that "I created you, Me Vida, as God created Adam" (234).

Medical science may generate bad outcomes on account of the desire for clone creation. It does do different unbelievable experiments but consequences have not tested in human society yet. Here, the question arises: what will be the future world of human clones? One of the characters Tam Lin who is meant as a good man hints the reaction of clone after he tells the true story to Matt /a clone in which the dialogue is as follows:

If you were a real boy, I'd tell you to ask your big brother that tricky little question. Well, lad, the best way to describe it is this: A long, long ago some doctors took a piece of skin from El Patron. They froze it so it would keep. Then, about eight years ago, they took a bit of that skin and grew it into a whole new El Patron. Only they had to start at the beginning with a baby. That was you." "That was me?" asked Matt. (80)

Farmer being a science fiction novelist points out the hazardous impressions of human clone in modern society. Impressions spoil the human culture, daily

activity, and the manners of people. From created clones, human adjustment transforms into uneasy situation. Both cloned and the creator stays in misunderstanding. The cloned is made up for the purpose of creator. In the novel, Matt has the precise same genetic material as El Patron: their biological nature is the same. But Tam Lin stresses that Matt needn't follow the footsteps of El Patron. Daniel Cohen, in an informational book simply called *Cloning*, raises this same fundamental question: would clones “feel compelled to follow in the footsteps of the original”? (qtd. in Crew 207). Tam Lin, who is comprehended as a wise man throughout the novel, says no. To Tam Lin, Matt has the free will to not follow his creator. Matt does observe El Patron at times: “he'd observed El Patron give orders many times. He knew exactly how to reproduce the cold, deadly voice that got results” (Farmer 172). But, this is the ultimate rejection of the subsequent crookedness of metaphorical creation that Matt goes to take the help of Tam Lin's advice.

Modern intellectuals accept the positive transformations. The advanced societies of the world necessitate them for social improvement exercises. So, transformations have to serve social, cultural, and psychological demands of the modern people. But, on the contrary Farmer's novel depicts abnormal transformations of clone creation in modern societies. Matt is a clone. His creator, El Patron does not truly love anyone but himself. His being is not valorized by other cast of characters in the novel, and he becomes a different ugly figure. This unnatural transformation is against the nature of human death. From the sides of El Patron, if analyzed it, immortality would precisely be a curse instead of a blessing. In practical life, the immortal one should watch the death of his younger and younger. In case of El Patron in this novel, immortality has become the burden. He is a poor version of God, physically weak and senile. His only power comes from fiat—ordering others. In this

complicated nexus, he would rather kill his offspring than die himself. He presents as an example of how a creator in post-human society is able to elongate his life unnaturally and creates clones for spare parts. This hints a bad transformation in modern societies.

Cloning is said to break a fundamental right to individuality. From the allowance of cloning, humanity would give up the intrinsic knowledge that each person is new and unique. Uniqueness of identity and individuality are some of the most deep felt and inherent signifiers of self. As a great piece of work of art would lose its value in identical reproductions, so human beings can be said to lose their intrinsic value in reproductions of the clone creation.

In the novel, El Patron demonstrates his narcissism in how he deals with his family as well. If El Patron was taken out of the Alacran home, the home would make generational sense. Steven, Benito and Tom are the youngest generation. Mr. Alacran constitutes the next oldest generation, with El Viejo fitting the grandparent role. The perverseness of this household is revealed when El Patron is discovered to be El Viejo's grandfather. This family tree demonstrates El Patron's ancientness as El Viejo himself is already fully senile. The reason El Patron is able to outlive his grandson is because El Viejo decided against clone implants. El Viejo refuses biotechnological acceptance. In this regard, the human clone makes a generational gap in the modern society.

A last aspect of El Patron's character specifically worth pointing is his hate of death. Talking of Fukuyama, "Ostry lists the three main categories of post-human biotechnology. One is neuropharmacology which includes mind-altering medicines such as Ritalin and Prozac" (223). Genetic engineering involves cloning and other blurring of the boundaries "between the human and the mechanical" (224). The other

branch of biotechnology, which is most relevant here, is the prolongation of life.

Ostry defines this as “trying to extend the lifespan beyond current limits, even trying to achieve immortality through scientific advances, a project far from completion” (223-24). Though this last endeavor is not currently in practice, Farmer’s future world has shown the clear ways. In the novel, El Patron lives nearly 150 because of breakthroughs of medical science. But, the curiosity then becomes, what is the cost of his immortality?

El Viejo is the only person to embrace death as a part of nature. After escaping from the artificially preserved Opium, Matt enters the modern world of Aztlan. After a stint at a work camp for orphans, Matt and his new friends escape to a local village that is, as Tam Lin had put it earlier when describing Aztlan, “trying to turn away from a machine-based economy to the old Mexican culture” (246). Much to Matt’s confusion and his friend Fidelito’s ecstasy, the boys arrive on a special holiday. As Fidelito exclaims, “We’re so lucky! Of all the days we could have come, we picked El Dia de los Muertos, the Day of the Dead. It’s my favourite holiday in the whole year!” (349). Matt is not aware of this holiday because it was never observed in Opium. He is also confused about why such an unhealthy celebration would be shown with such joy. Matt inquires about the holiday and receives a pithy, wise answer: He asks, “How can anyone celebrate death?” ‘Because it’s part of us,’ Consuela said softly” (351).

Matt is the clone of El Patron, the lord of the country called Opium. He exists in isolation until children playing in the poppy fields discover him. By seeing children, he is very eager to talk with them. But, he is not provided right to talk and play with them. El Patron controls him all the time. One of the characters named Maria is attracted to Matt, and tries to rescue him from the danger, but at the same time she has the hatred after knowing that he is a clone.

After knowing Matt is a clone, the human behave and thought have been changed dramatically. In the novel, children treat with him very badly. He is taken from Celia and imprisoned in a stall for six months with only straw for a bed. The treatment seems very cruel and inhuman. That's why, human cloning would cause different environment in the modern society on account of unnatural creation.

El Patron celebrates his 143<sup>rd</sup> birth day with a large party. Though Matt was harvested, and doesn't have a birth day, the celebration is for him as well since he is El Patron's clone. El Patron exercises his power and so he shows his high arrogance. Being a clone of El Patron, Matt unmakes the human value and social norms. Matt demands a birth day kiss from Maria. Similarly, El Patron encourages Matt's uncharacteristic behavior. In this situation, a human girl, Maria is badly underestimated and humiliated by Matt's demands. Then, Matt comes to violate the ethical relationship which does not deserve in modern systematic world.

El Viejo is the El Patron's grandson and the father of Mr. Alacran, is an old man. He rejects the fetal brain implants based on religious and moral grounds. It proves that religion also rejects the priority of human clone in the human society that Nancy Farmer depicts very clearly. Celia is also a pious person and her attitude is also on the favour of humanity. The next character, Tom is different because he spoils social networks. He is a dangerous figure, and does very disgusting things for others. He kills Furball, Maria's dog and gives that charge to Matt.

Farmer's science fiction talks about the horrible future world. Clones are the anti-natural production in human society. Psychologically, clones give disturbance to the behavior of human beings, and thus high level of civilization is not possible. Clones hinder the day-to-day normal life of human beings. The perfect example is Matt, and he gradually disturbs other human beings. He keeps a good relationship to

his caretaker. But, he absorbs all truth in Aztlan. The relationship between Matt and Maria grows which can be taken as the abnormal event. He knows the intent of El Patron at last. Similarly, other people realize the disturbance from clone's life too.

Matt's protest is "I'm different. I wasn't created to provide spare parts" (191).

From above line, it can be clear that Matt loves his own life very much. Then he goes against the thought of his creator. In this matter, future of the human life takes a new direction. Matt's attitudes, activities and efforts in this novel make us aware of future problems.

Matt is a clear victim to the stereotypes of his society, and as a result, he has a hard time living a typical life. He is shunned or even abhorred by many, and treated as a pet or wild animal by others. Even those who treat him sympathetically at first often turn on him once they discover his true identity. On account of people's ill-purpose and unhealthy treatment, Matt keeps on finding his true self.

The way that El Patron is viewed in Aztlan speaks volumes about the difference in how death is perceived in this dystopian post-humanist world. During the celebration of the Day of the Dead, Matt recalls a vision of his past. Marching through the throngs is a man dressed to imitate El Patron, or as he is known in Aztlan, "the Vampire of Dreamland" (354). Dreamland is the term for Opium, but the world vampire is clearly meaningful to any readers. It is El Patron who sucks and/or uses people of Aztlan. Philip D. Jaffe and Frank DiCataldo, in discussing actual human beings who act as vampires, point out the relevant aspects of the evil works: a vampire sucks "blood to retain his own immortality" (145). The implication of a vampire is also commonly that his extended lifeline is abhorrent and ungodly. In this viewpoint, the Aztlan people who still celebrate death as a natural part of life would see El Patron as a great vampire. He quite incorporates his clones' bodies into his own

in order to live an unnatural lifespan. This work is not taken up as social practices in post-human world. And thus, post-human biotechnology has not been given legal right to generate lots of clones. It is precisely because post-humanism threatens to overcome the worldview of the Aztlan people that they are compelled to define their humanity in terms of humanist mythology. Post-humanist myths are used to shed light on the post-humanism of the future, and so too is the legend of the vampire being used to belittle the idea of a lengthened life of human beings.

*The House of the Scorpion* represents a terrific future in which biotechnology, including but not limited to cloning, has developed to an extreme. This example, which has been defined by some as post-humanism, calls into the huge gap between humans and clones. But Farmer's text is not naïve; it realizes that we are already in and on our way into a more thoroughly post-humanist world. Then, the point of the novel is not merely to bemoan the loss of humanism. Rather, specifically through the portrayal of Matt, Farmer calls for an observation of how we view humanity within the example of post-humanism. Farmer does not argue that Matt, as a clone, is an aberration that should never exist. In the same vein, Farmer further argues that even though there is no ontological explanation for Matt in humanist world, there needs to be a newly formed ontology to account for him in post-human thought. Pragmatically, he has come into being.

Rhetorically, *The House of the Scorpion* uses post-humanism and proto-humanism to complicate and explore each other. Post-humanism refers to the world after biotechnology has changed the very way we understand ourselves as humans. Proto-humanism is used to refer to how our myths of origin explain the way we view the humanity. Creation of myths supports how a culture views itself, and thus proto-humanism is utmost importance to questions of human identity. Farmer explores these

two real contradictory ideas that actually complement each other perfectly. Farmer uses the dark reality of post-humanism. Historically, our specific post-humanism does not hope the potentiality of post-humanism. In this logic, proto-humanism must be revised in order to survive within post-humanism.

In the novel *The House of the Scorpion*, Matt is behaved very badly. He is a clone but he knows all things regarding the environment. Matt is created, but he is totally different rather than other characters. Lack of his true friends makes him isolated, alienated and desolated. The situation forces him to escape from the tutelage in that he knows the reality. Matt's reading makes us know about El Patron that:

On the surface, Matt read, nothing could have seemed more humane. After all, what is suffering but an awareness of suffering? The eejits felt neither cold nor heat nor thirst nor loneliness. A computer chip in their brains removed those sensations. They toiled with the steady devotion of worker bees. As far as anyone could tell, they were not unhappy. So, could anyone say they were being mistreated? (197)

El Patron is a bloody man. He is a creator but his activities are vile. In advanced world, the creator lacks the feeling of love, sympathy, and the sense of humanity. As to El Patron, Esperanza says:

El Patron sold those people's souls to the Devil! When they died, he plowed their bodies into the dirt for fertilizer. The roots of Opium are watered with blood, and anyone who buys its foul weed is no better than a flesh-eating cannibal. (197)

With such a creator and created world, Matt as post-humanist subject must negotiate proto-humanist mythologies of what it means to be human and post-humanist creations and boundary blurring. Matt, as a clone in a post-humanist world,

must discover how to define his humanity, or lack. Adam, as a prototype of humanity, serves as a metaphor in the post-human world in order to for people in the humanist world to do the same. El Patron's reinvention of genesis finds a place for Matt in the creation world story, even though he is a clone; the problem indeed is that Matt is first described as Adam, but is expected to be dominated like the beasts of the field. While the humanist world expressed through genesis gives humans the ideal of individual rights, Matt first post-humanist world does not afford him, as a clone, the same. But, as Crew points out, *The House of the Scorpion* "emphasizes the individual's uniqueness and value as a separate human being" (208). Farmer makes an effort to demonstrate that Matt should be afforded human subjectivity within his post-humanist world, precisely by showing his place in a redefined proto-human myth. In this viewpoint, Matt existence is not possible in terms of humanistic thought. Matt's negative feeling towards his creator makes him run away the Opium field. The following lines indicate:

If only I'd escaped when I had the chance, Matt thought. Everything was ready for me. Tam Lin gave me maps and food and showed me how to climb mountains. I didn't understand. But I want to understand.  
(230)

El Patron attempts to frame his post-humanist actions as that of a post-humanist God. It is right before he tells Matt that Matt owes him his life that El Patron evokes the story of Adam's creation. In a post-humanist world, the ideas of humanity are blurred; El Patron is clearly pushing for clones to be defined as creations to be used for their donors. The allusion to origin and reworking of the same shows that El Patron is emblematic of certain problematic post-humanist conceptions of what it means to be human. But Celia rejects this metaphor. She, fittingly an Aztlan by birth,

will not accept El Patron's crucial change in the post-human creation metaphor applied to clones: that they owe themselves fully to their creator. Rather, Celia clings firmly to the post-humanist metaphor that gives selfhood to each human, and applies this even to the clone Matt. This blending of creation metaphors is at the very heart of the matter of post-humanism and biotechnology, and nothing less is at risk than humanity itself.

*The House of the Scorpion* by Nancy Farmer discloses a problem of relationship between the creators and created. Since time immemorial, it has been assumed that the creator has an absolute control over the created. It has been supposed that the created is at the back, and call of the creator. At any time, the creation cannot intrude into the territory of the creator's existence. But, this traditionally hallowed assumption regarding the creator-creation relation cannot be possible in the world of *The House of the Scorpion*. In this novel, the creator El Patron cannot punish his creation, the clone. The clone is his duplication. The creator dies having seen the mounting tolls of lives. He cannot transplant the body parts of his clone because his clone is very clever and rational. By the same token, the problematical relationship between the creator and the created invites parallel problem in the consciousness of the creator and the created. The creator El Patron is faced with the problem of tragic dividedness. El Patron is tragically divided in his purpose. Outwardly, he feels that he has to bear his parental responsibility towards the clone, Matt. But the reality is so different. He wants to use the body parts of his clone to live forever.

Matt is a human clone. He is a brilliant, rational and self-centred clone who comes to understand the importance of friendship, family and love. His creator is very brutal and destructive but also eloquent. He pretends of affection and companionship. Although these two at times seem antithetical, they are same in physical structure. El

Patron's creation is a supreme rational knowledge but its consequence is very bad, and negates the social norms and values.

The human clone is manufactured, not naturally born. He is the product of unnatural coupling of nature and imagination. He violates social, ethical and structural rules of modern society. Moreover, as the product, Matt displays El Patron's ego. Matt has a different physical form, and he cannot pretend something he is not. Willingly, he cannot enter the human community as he longs to join, and similarly he has to face all his problems himself. The clone is victim of both his creator and the society. He has not been given moral standing in modern society.

More importantly than showing Matt the wonders of life, Tam Lin also plants the seeds of disagreement. Jenifer Brown pithily describes the psychological function that Matt's surrogate parents, Celia and Tam Lin, play: Celia emphasizes faith, Tam Lin free will, Tam Lin also plants clues to a way out of the Opium for Matt" (155). Tam Lin does not only show Matt the way out of Opium physically, by way of map, but also ideologically, by way of a book. The political Esperanza Mendoza, within Farmer's text, writes a scathing note on El Patron's creation of Opium. Tam Lin gives this book to Matt secretly, in order for Matt to realize that El Patron's enterprise is not righteous. Though Matt initially cannot understand Mendoza's text, as he loves El Patron, Matt eventually comes to know the evil nature of this nation based on slavery and drug trafficking.

The plot deals with the conflict within the creator, El Patron who due to his love of the natural sciences creates a human clone, Matt. El Patron himself is fascinated at the sight of his creation and accepts him. But all other humans and/or characters reject him because of his horrible appearance. Matt does not deserve in modern human society, in that he is the production of nature's rules. Matt, then

frustrated finally tussles for his existence. He decides to release from the evil plans of his creator. The clone has his own bitter life story. He is created in isolated place, and kept in beyond the touch of human beings. But his sensitivity is awakened by nature and the gentle manners of his caretakers that he lives with. All human beings reject him, but Matt gradually develops his identity though the situation is very hard for him. Now, he feels a tremendous hatred towards his creator. That situation makes him understand against his creator, whom he intends to destroy by escaping from the Opium field. Tom kills Maria's dog but the charge is given to Matt. The situation is also hard to tolerate for Matt. Matt kills no one, but his rise of humanity is one of the challenges in modern technology. El Patron is unsuccessful to reach his mission. Here, the clone is astute and quick-minded, and thus the creator cannot use the body parts of Matt. Matt understands how his creator is that:

Matt shivered. El Patron hadn't loved him, but the emotion the old man had given him was just as strong: the will to live, to put out the branches until he overshadowed the whole forest. Matt turned away from El Patron and saw—in his mind — Maria. (294)

Matt is a human clone of El Patron. He is not accepted in human world, but the fact is different. In the novel, Matt has developed the sense of human value. It may turn the human practices into counter-culture. The conversation between Matt and Maria shows the serious problems in their relationship, which follows:

Gosh, I've missed you! said Maria, giving him a kiss.

I love you, Matt said.

I love you, too, Maria replied. I know that's a sin, and I will probably go to hell for it.

If I have a soul, I'll go with you, promised Matt. (295)

Nancy Farmer shows human cloning as a new, unnatural mode for creating life. This new mode of creation, involving neither God nor humankind, leads ultimately to destruction. There is no nurturing involved, and nature itself is strangely manipulated. Farmer's *The House of the Scorpion* has become even more relevant in present modern world. Cloning procedures and other technological advancements have risen about the ethics of mankind's involvement in creation. Another standpoint is the human tendency to judge a person based on his/her appearance. It is true that the cloning appears horrifying, but he is shown to be a more humane than the other humans. Indeed, Matt is at first more sensitive and tolerant. Unluckily, no one tries to understand him and accepts him the way he is. In the same way, Farmer treats the theme of love, but in this novel it is the dearth of love that is more striking. The lack of love between the creator and the created leads the modern society only to complete misery and downfall.

Many of the characters in this novel seem religious. They pray to saints, light candles, and say prayers. However, when it comes to the physical world, the man they are required to worship is El Patron. For individuals such as Celia, religion is a comfort and source of strength within a desperate and hopeless world. Additionally, religion is treated by the fact that Matt ultimately finds peace and hope in the cathedral at the end of the book when he finally finds Esperanza. At first, when we approach the convent, he feels dirty or unworthy, but once he enters, he learns of his potential: he is no longer a clone because of El Patron's death, he is always human in the first place, now he can help the eejits and others back in Opium. In this situation, his victory affects life-real societies of modern time, and clone can control all human beings.

The advancements of medical science in modern era, particularly in the domain of anatomy, medicine, and biology have begun a horrifying result in world history. This age will become the age of resurrecting men if human cloning is successful. Scientists are on the process to succeed human cloning. But it has deep-rooted hazards: instead of human beings, clones will get importance in society. Like commodities, human clones are made and sold in commercial markets. Copy of human being means man is immortal on the earth. In the novel, Matt's situation is very miserable but keeps on struggling. Celia, Tam Lin and Tom often treat Matt as an inferior being all the time though their association provides him hope and help him to cope with the problems. Since he has good memory, he learns lots of positive things and is ready to shun his creator.

The underlying factor of human cloning is not only about human cloning, it is about having the power and authority to create a society. Thus, civilized modern people are not ready to account for that responsibility. Absolute power in clone creation destroys and abuses the human thought and social adjustment. Similarly, the cloning process may change the genes and cause different unknown diseases and viruses. The next problem is when a person dies then it will be very unpleasant to be reminded of that person in the clone. In Farmer's novel, El Patron demonstrates the complete power to create the society of Opium. He has made various clones to change the body parts. But, his last clone is different. Because of Matt's memory power, El Patron cannot use him; rather his clone runs away from his grip. In this situation, after El Patron dies it is not easy to behave with Matt as a new person because he reminds the public as El Patron.

In the novel, Matt feels a high pressure from his creator, El Patron to behave as the drug master does selfishly. Matt looks up to El Patron and feels he must behave

a certain way to please him, even if it means being unkind to those to whom he is closest. Matt being a clone also feels pressure from society to behave as clones usually do without intelligence. By the end, though Matt realizes the impact of this pressure when he dies with El Patron. In such event, modern people explore the idea of people pressuring clones to be things they are not. Matt is a clear victim to the stereotypes of his society, and as a result he has a hard time living a typical life. In every situation, he is shunned or frequently abhorred by many people, and treated as a wild animal by others. Even those who treat him sympathetically at first often turn on him once they discover his true identity.

Regarding *The House of the Scorpion* only as a story, it has no any future harm but the readers cannot do so. Because of world's current issue of human cloning, the novel serves the successful mode of thought. Nancy Farmer becomes less imaginative and more realistic in presenting her story in the novel. In present, lots of movies which characterize the activities of human cloning demonstrate the new thought in human society. Like Farmer, such movies presently disclose the bitter reality of future society. Medical doctors may trade human beings as commodities.

Matt becomes free from the grip of El Patron. Though he is a human clone, he gets value to live a life as equal as a human being. Situation is utterly different as El Patron has purposed in the beginning. From hard struggle, Matt renews his life in Opium field. The creator becomes a loser, and the created a winner. Finally, what Matt is going to do is:

Tomorrow Matt would begin the task of breaking down the empire of Opium. It was a huge and terrifying job, but he was not alone. He had Chacho, Fidelito, and Ton-Ton to cheer him on. He had Celia and Daft

Donald to advise him and Maria to be everyone's conscience. He also had Esperanza, but he could not see a way out of that. (380)

Matt is a clone of El Patron. By his intelligence, he comes by human worth, equality and identity in post-human modern society. In this respect, can we really accept him? No.

### III. Conclusion of Human Cloning in *The House of the Scorpion*

Modern people live in the age of genetics. Genetic technology, genetic science, genetically transferred diseases, animal and human cloning, and the hope-led or frightening possibility of creating new babies are the regular hauntings to the news and medical culture. In regard to above issues, Nancy Farmer has picked up the great issue of human cloning in her novel *The House of the Scorpion*. The novel serves the issue of human cloning unjustifiably. In addition, Farmer critiques the unnatural way of creating human clones by medical scientists which bespeaks superficiality, artificiality, self-centredness, and hypocrisy of high medical technology. The big gulf between the cloned, Matt and the cloner, El Patron results in failure of medical research in area of human cloning on account of behaving clones as commercial commodities.

The post-human societies will be full of different problems due to cloning humans. Thus, Farmer makes the readers know about how human clones do adjust in maintaining moral, ethical, and civilizational culture of post-human societies. By the same token, human clones spoil the gene pool of human beings, or they may keep incestuous relationship which cultured people cannot accept, Farmer clearly demonstrates. Matt being a human clone exercises hard to be a human, but nobody is ready to give him a human worth. So medical minds' creating such grotesque appearances has been badly reprimanded due to against the system of nature.

Medical research, on the one hand, has made human life easy and comfortable. All kinds of medicines, treatments and surgery are at hand to date. But, on the other, Farmer de-values generating human beings as clones by medical scientists. Clones are not born, rather made. They are photocopies of human beings. Thus, she goes against the concept of immortal human being.

The purpose of clones is for exchanging body parts to dying human beings. On the contrary, the life of clones is in difficulty, and thus they have to die. From humanistic point of view, one dies for another's survival with no reason, is wrong. *The House of the Scorpion* presents the same problem. That is, the cloned, Matt should die for the cloner, El Patron. Observing this standpoint, Farmer does not let Matt die, but he is not a human. Making him alive, Farmer shows that human clone will lead the future world, and create dystopia.

Creating clones is the power exercise in post-human societies. Basically, power holders pay the scientists good to create the person they prefer. Then, same person will be in different places at the same time. The original ones lack his/her self-identity. Same costumes, same body and same brain can bring disturbance in all sides of social networks. Farmer's concern also proves this event in the novel. Similarly, clone disturbs in communication and behaviour with so many people. Easily people get baffled between the original human and his/her clone, and thus modern people suffer from lack of trust, secrecy and internal matters.

In the novel *The House of the Scorpion*, Matt is a clone of El Patron, created in a scientific lab. He grows up, learns language, develops rational faculty, and struggles for human value. He understands the intent of his creator, and releases from his grip. On account of his human sense, he becomes a winner and the creator a loser. As Farmer narrates the story, the real clone may trap the creator and human beings as well, and thus she rejects the opinion of pro-cloning in her novel.

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