

**DYSTOPIAN HIERARCHIES IN MARGARET ATWOOD'S MADDADDAM TRILOGY****A. Thiviya Alexander<sup>1</sup>**

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Email: [antonyragu84@gmail.com](mailto:antonyragu84@gmail.com)**ABSTRACT**

Margaret Atwood's MaddAddam Trilogy (2003-2013) presents a dystopian view of the futuristic world. The trilogy presents various forms of dystopian world. One of the dystopian possibilities is a society which has a discriminatory hierarchy which segregates people. Here the society is divided into two social classes – the Compounds and the Pleeblands. The Compounds live a privileged life, whereas the Pleeblands are said to live a disorganized chaotic life. The Compounds live in a secure gate environment while the Pleeblands are left to themselves. This hierarchy is a reflection of the present gated community in urban societies.

Key words: division, dystopian, gated, hierarchy, segregation, privileged,

Margaret Atwood is one of the most successful writers in the world. Margaret Atwood (born November 18, 1939) is a well-known Canadian writer, poet, novelist, literary critic, essayist, teacher, environmental activist, and inventor. She has authored seventeen novels, seventeen books of poetry, ten books of non-fiction, eight collections of short stories, eight children's books and three graphic novels. She is a realist and pragmatist. She envisages better

future despite real-life disasters such as the rising climate crisis and societal injustice. Atwood's MaddAddam Trilogy, *Oryx and Crake* (2003), *The Year of the Flood* (2009), and *MaddAddam* (2013), addresses the problems such as genetic engineering, virtual reality addiction, man-made or artificially created pandemics, pharmaceutical corporate dominance, women's objectification, environmental preservation, religious hypocrisy and addictive violence. MaddAddam Trilogy is a dystopian fiction. A dystopia is the opposite of a utopia, which is a flawless society. Sir Thomas More invented the term "utopia" in his 1516 novel *Utopia*, which was about an ideal community on a fictional island.

MaddAddam Trilogy presents a dystopian view of the futuristic world. A hierarchical discriminatory system in the society is one of the dystopian elements presented in the trilogy. The trilogy presents society as divided into two segregated groups that avoid contacts with each other. In fact, the trilogy tells one group is gated in, in order to prevent the lower group from coming into contact with the other. In the trilogy, the society is divided into two social groups: the Pleeblands and the Compounds. This is a category marked by residential status. This was a hierarchical set up: the pleeblands were the lower class and the Compounds were the upper middle class or the upper class.

The Compounds as the name suggests, lives within a Compound and have a gated community or enclosed group. The pleeblands, as the name indicates, are the lower class. The term is derived from the word 'plebian' meaning lower or common people. The Collins English Dictionary defines hierarchy as, "a system of organizing people into different ranks or levels of importance, for example in society or in a company" (np). According to Encyclopedia Britannica, hierarchy is "a ranking of positions of authority, often associated with a chain of command and control." (np) The term hierarchy, is derived from the Greek words hieros ("sacred") and archein ("rule" or "order").

In almost all modern societies, hierarchical organizations pervade every aspect of life. Yet, they were increasingly criticized in the early twentieth century because the features that made them effective means of organization were deemed problematic".(np) The term hierarchy could be characterized by both specialization and formalization of activities. The division of labour serves as the foundation for hierarchy in which each unit is functionally distinct and given a list of particular responsibilities to do. It is formalised in the sense that the connections, interactions, and behaviours that occur therein are outlined in a set of norms, which forms the

basis of rational-legal authority. However, the term hierarchy can also be used to describe a system of informal power disparities, such as the social class system.

Jessica E Koski et al in “Understanding Social Hierarchies: The Neural and Psychological Foundations of Status Perception”, equates hierarchy “to the ranking of members in social groups based on the power, influence, or dominance they exhibit, whereby some members are superior or subordinate to others.” (3) Thus, the rank or status, which corresponds to “the higher positions in a social hierarchy,” (3) creates a vast division or fragmentation among the people in the society leaving a trace of unreciprocated effects. Initially, the idea of hierarchy is nurtured and established in relation to the development of personal attitudes towards nominal number of leaders and a large number of followers.

The term hierarchy dates back to ancient Greece, where it was represented as life formed from above, below or at the same level as each other. This Hierarchy thus becomes a human construct affects society to a significant level. Therefore, a hierarchy is primarily any structured organization that involves a subordinate connection. Many philosophers, like Plato in his *Republic* (c.375 BCE) have discussed the idea of hierarchy in many contexts, particularly as a tool for classification. Thomas Diefenbach (*Hierarchy and Organisation: Toward a General Theory of Hierarchical Social Systems*, 2013), tends to view hierarchy as the prevalent or natural form of organisation when it comes to human systems. Today, almost all organizational structures that function in the world are hierarchical. To understand more, the word hierarchy, which was originally used in religious situations, had supernatural connotations.

Nonetheless, while hierarchy seems inevitable, the human species has an outwardly declared preference for egalitarianism rather than hierarchy. But as contemporary societies become larger than small villages, certain principles force humans to opt for hierarchical types of structure, that have been connected to an invisible spiritual force. Generally, the society is structured with different types of hierarchy; including caste, class, gender, and political or economic status. Joe C. Magee and Adam D. Galinsky in argue that that the division that is brought in the human hierarchies are sometimes made very apparent through formal, institutionalized systems of precedence, being more subtly implied through the behaviour and attitudes of others. Therefore, normally both formal and informal hierarchies are created and adhered by humans in the society (6-7).

Hierarchy has often been seen as rigid and constraining systems that aim to control humans and hence they are dystopian and literature has dealt with this dystopian perspective in various ways. For instance, George Orwell's *Animal Farm* (1945) and *Nineteen Eighty Four* (1949) are based on hierarchical structures. *Nineteen Eighty Four* portrays the predominance of three divisions in the society: Inner party, Outer Party and the Proletariat. Inner Party is the top class that dominates the minority. Outer Party is the middle class that supports the Inner Party and the Proletariat is the bottom class that is seen as an ignorant, labouring class. *Animal Farm* also presents a similar view though allegorically. The pigs and dogs form the upper class, other animals fall into the category of animals with no intellectual skills.

Atwood's *MaddAddam Trilogy* is written with this concept of social hierarchy. This dystopian concept is presented through two groups of people termed the Compounds and the Pleeblands. While *Oryx and Crake* (2003) is set in the Compounds, *The Year of the Flood* (2009), the second book in the trilogy, takes place simultaneously in the violent and disease-ridden pleeblands also. The transition from one narrator to two narrators, from male to female, from isolation to group, mirrors the shift in the narrative from compound to pleebland. The division is comprised of haves and have-nots in the world. The commercial corporations which are considered as the haves and their scientists reside within the compound with better living conditions than the working class who are the residents of the Pleebland. A bleak socioeconomic situation draws a divide between the wealthy techno-scientific elite in walled compounds and the rest in the Pleeblands. Compounders are people from the middle or upper classes who reside in Compounds, which are essentially gated communities. The Compounds, are communities "where the top people lived. Increasingly, the middle range execs and the junior scientists lived" (OC, 30-31) and they "were for keeping [him] and [his] buddies nice and safe inside, and for keeping everybody else outside" (28). People who are wealthy and the educated find existence in safe gated, microbe-free and protected, sterile complexes called compounds. The Compounds are seen as places of order with infallible procedures:

Long ago, in the days of knights and dragons the kings and dukes had lived in castles with high walls and drawbridges and slots on the ramparts so you could pour hot pitch on your enemies, said Jimmy's father, and the Compounds were the same idea. Castles were for keeping you and your buddies nice and safe inside, and for keeping everyone else outside. (32)

Compounders maintain their communities in an enclosed setting in order to keep pleeblanders out and to prevent any infections or such diseases. It is also worth noting that each Compound is owned by a biotech business, and only families who work for that company are permitted to live there. Essentially, this assures that each Compound is populated with intelligent and hardworking individuals. Thus, the Compounds and the pleeblands are the two biggest geographical divisions through which the representative can themselves choose to be assertive in their choice. The divisions emerge on account of difference of opinions and coldness mount together among themselves.

As the pleeblands adhere to safety measures with their own individual effort, the Compounders create commercial establishments with due regularity and order. People in the Compounds are terrified of the pleeblands and there is a long separation on a total basis between the two communities. The rich Compounders mock the plight of the pleeblanders and make no effort to help them.

Accepted wisdom in the Compounds said that nothing of interest went on in the pleeblands, apart from buying and selling: there was no life of the mind. Buying and selling, plus a lot of criminal activity; but to Jimmy it looked mysterious and exciting, over there on the other side of the safety barriers. Also dangerous. He wouldn't know the ways to do things there, he wouldn't know how to behave. He wouldn't even know how to pick up girls. (OC 231)

The segregation or the division is also created between the upper and the lower class communities basing themselves on their capacity in creating profits as well as liabilities. Grayson Cooke in his "Technics and the Human at Zero-Hour: Margaret Atwood's *Oryx and Crake*" provides the reality of the pleeblands who are controlled and their space is used for "testing ground or live-in laboratory for biotechnological and pharmaceutical possibilities" (110).

The corporate companies, in competition with others, create products promising eternal youth, vitality, sexual prowess and the promise of resulting happiness. The corporations' compounds are OrganInc, AnooYoo, HelthWyzer, and RejoovenEsense. OrganInc creates pigoons to grow organs for transplant. AnooYoo is "a collection of cesspool denizens who existed for no other reason than to prey on the phobias and void the bank accounts of the anxious and the gullible" (OC 290). HelthWyzer Compound, "was not only newer than the OrganInc layout, it was bigger. It had two shopping malls instead of one, a better hospital, three dance clubs, even its own golf

course” (OC 61). HealthWyzer by introducing viruses into health products, attempt to sell antidotes not for health concerned rather profit oriented manufacture. Compound in Oryx and Crake, is structured with High-tech gated suburb style communities, Company Owned, with no Governmental Control, Self-Sustainable, Luxurious, Prestigious and Confinement.

Jimmy, the male protagonist, resides with his family in the Modules, the residential section of the larger OrganInc Farms Compound, a place that resembled a suburban neighbourhood. Everything in the compound is created to mimic the cosy way of life of a bygone period. The Compound has recreation areas, shopping centres, dining establishments, and replica homes constructed in earlier architectural styles. And the life in a “large Georgian centre-plan” (30) enthralled with

an indoor swimming pool and a small gym. The furniture in it was called reproduction. Jimmy was quite old before he realized what this word meant – that for each reproduction item, there was supposed to be an original somewhere. Or there had been once. Or something. The house, the pool, the furniture – all belonged to the OrganInc Compound, where the top people lived. (30)

Jimmy and his family reside in the OrganInc Compound, an exclusive neighbourhood designed for staff members and their families. Jimmy has never visited an area inhabited by the pleeblanders, but has heard that they are grimy and unsafe. Jimmy’s father works for “OrganInc Farms,” as a genographer and he is,

one of the best in the field. He’d done some of the key studies on mapping the proteome when he was still a post-grad, and then he’d helped engineer the Methuselah Mouse as part of Operation Immortality. After that, at OrganInc Farms, he’d been one of the foremost architects of the pigoon project, along with a team of transplant experts and the microbiologists who were splicing against infections. (25)

The HelthWyzer Compound is a gated community with schools, shopping centres, a hospital, dancing clubs, a golf course, and intense security; wherein employees more in number reside over. HelthWyzer Compound makes a replica of OrganInc Compound involved in creating “an assortment of foolproof human-tissue organs in a transgenic knockout pig host” (24). HelthWyzer is, big enough with “two shopping malls instead of one, a better hospital, three dance clubs, even its own golf course,” (61) also making an exploration of research into “a

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method of replacing the older epidermis with a fresh one” (62), that is a development of “skin-related biotechnologies”, specifically “pigoons at NooSkins, just as at OrganInc Farm” (62). The last objective is to swap out the old skin for a new one. Primarily intended for older, affluent people, the new skin would provide a second opportunity to appear young. Oryx and Crake highlights the fundamental criticism of capitalistic view that focuses on the corporate culture, more concerned with profit than with benefiting the people. Even Jimmy’s mother admits that they are only interested in “ripping off a bunch of desperate people” (56), which is a warning on the risks of capitalism and its impact on human relationships.

HelthWyzer Compound projects model of “Italian Renaissance, with an arched portico and a lot of glazed earth-tone tiles, and the indoor pool was bigger” (60). HelthWyzer Compound is on the alert with tight security by “CorpSeCorps men” (32), which is the law enforcement body that conducts surveillance for the security of the compounders. There were frequent and regular policing to prevent all forms of threats to the order and so “in the Compounds the lid was screwed down tight. Night patrols, curfews for growing minds, sniffer dogs after hard drugs” (OC 84).

Apart from potential violation of animal rights, OrganInc’s mission is more egalitarian and focused towards enhancing all human life, as they achieve to develop transplantable organs that might potentially save countless lives. And so the HelthWyzer Compound’s scientists and geneticists, who are unethical in their means, generate more projects and cosmetic operations based on personal pride.

Jimmy and Crake make a visit to one of the malls to hang around, take in the sights, and perhaps meet some girls. For children of their age and in a group setting, there is nothing much to do at the HelthWyzer Compound or in any of the Compounds after school. Thus, Compound functions as an autonomous body in its unique way centering business revenue as the most profit construct.

Another profit making space is the RejoovenEsense Compound, “one of the most powerful Compounds of them all,” (298) which has a magnificent look in every way, clean, landscaped, ecologically pristine, and the pure air through solar whirlpool purifying towers. Crake along with Jimmy makes a tour around the RejoovenEsense Compound in his,

souped-up electric golf cart. It was, Jimmy had to admit, spectacular in all ways.

Everything was sparkling clean, landscaped, ecologically pristine, and very

expensive. The air was particulate-free, due to the many solar whirlpool purifying towers, discreetly placed and disguised as modern art. Rockulators took care of the microclimate, butterflies as big as plates drifted among the vividly coloured shrubs. (343-344)

All the Compounds are well constructed and established with people of glowing knowledge and growing ranking to achieve a high profit even at the cost of losing earthly resources and human living. In the Compound, knowledge was the principle virtue, for as Zygmunt Bauman says, knowledge plays the most “strategic role among resources” (196). Knowledge becomes the influential factor that can take control of the agents who have access to the resources at their request. Atwood in her trilogy reveals the unethical practice indulged in by various corporates that play a major role, are geared up to clutches of compromise, manipulation and imbalance while mediating the knowledge with the HelthWyzer Compound and Corporate companies. As a result, the rich and the experts are equipped and reach high on their ladder through the compromised and manipulated Compounds where as the poor and the knowledgeable in the Pleeblands remain vulnerable to counteract against the high graph of the Compounds. Therefore, while genius in the Pleeblands are deprived of right to an institutionalized knowledge, the wealthy establish themselves as experts and fund educational institutions to further their agenda.

Crake who belongs to top hierarchy inflicts his knowledge on the rest of the population. Crake involves Jimmy, Oryx and the other staff members to work on the on the BlyssPluss Pill at the Paradise Dome. Crake sees Oryx as person who can be used as the object in his profit oriented business at the sale of BlyssPluss pill in pleeblands as she is a “an expert businesswoman, he said. He’d given her a slice of the BlyssPluss trials: she had useful contacts in the pleeblands, through her old pals who’d worked with her at Student Services. For that reason she had to make a lot of trips, here and there around the world” (OC 368).

The Compound in the novel demonstrates the importance of sanitation and safety for the scientists who work for corporations by keeping viruses out of cells and by keeping diseases out of the compound. The Compound remains closed off and turns a blind eye towards the world by ignoring the effect of their viruses and experiments on the outside world. The differences between insides and outsides exemplify the effect of corporations and their power that creates

commodification for its interests. The world becomes a representation of the outside when the plague kills the human population and eliminates the Compound.

Jimmy and the Crakers survive in the outside world where they are treated equally by nature unlike his life in the Compound, in fear and isolation as they search for their meaning in life. By rejecting the traditional ideals of faith, justice, and morality, Jimmy and Crakers have to survive through their spiritual dissolution and aimlessness. Additionally, Lake even accentuates that “the narcissist sees others as a mirror to the self and thus finds it difficult to connect to the outside world” (126), through three different causes: family breakdowns, modern bureaucracy, and proliferation of societal images. These three causes affect both Jimmy and Crake in their life that which allows them to connect with the outside world through a different perspective. Jimmy even barely survives outside after the plague and compares himself to his childhood days that he spent inside the Compound.

In MaddAddam trilogy, the outside world is called Pleebland (plebeian land, desolate neighbourhoods, where the poor live). Cities like New New York and San Francisco still exist in the Pleeblands, and they continue to draw some corporation employees as places for leisure despite being hazardous and infected with disease. The impoverished, who are the target in market for goods sales, reside in this area. The ignorant, impoverished by birth, like their own ancestors and like their future offspring are destined by blood to be the Pleeblands and they live in the city. The Pleeblands are outside of compounds that represent fear, poverty, and desolation.

According to Urban Dictionary, “Pleeblands are poor crime-infested neighborhoods which are highly regulated by security officers; also where ordinary people live. A good part of the landscape, the pleeblands, recalls the iconic images of modern-day Detroit, with its fields sown with decay and grand old buildings that look like mouths with missing teeth.” (np) The Pleeblands, formerly known as “cities,” are known for their disorder, turmoil, and dangerous, cloying multiplicity and plurality: “asymmetries, deformities: the faces here were a far cry from the regularity of the Compounds. There were even bad teeth” (OC 288).

People in the compound are terrified of Pleeblands. There is total separation between the two settlements. In the pleeblands, poverty is equated with peril and illogical action. The image of the lower classes is one of dysfunction and a burden on society. The rich Compounders mock the plight of the Pleeblanders and make no effort to help. Pleeblands, is liable to deteriorating,

imperfection, be in danger, and enjoys unpredictable Freedom which has got boundless area, known as the cities for the neurotypicals;

*HelthWyzer was a pleebland, Crake replied. It was wall-to-wall NT's.*

*NTs?*

*Neurotypicals.*

*Meaning?*

*Minus the genius gene. (228)*

The acronym NT stands for neurotypicals, an offensive term for unintelligent. However, At Jimmy's university, many Pleeblander students frequent "Martha Graham on scholarship [and] they considered themselves superior to the privileged, weak-spined, degenerate offspring of the Compounds" (284). The Pleeblanders reside in the city and they are illiterate and destitute by birth like their forefathers. A general perception of the pleeblands is portrayed as ugly, unhealthy, rude, polluted, faulty and violent, and the experts (Pleeblands) from the Martham academy streaming from a poor neighbourhood with

dingy houses; apartment buildings with tiny balconies, laundry strung on the railings; factories with smoke coming out of the chimneys; gravel pits. A huge pile of garbage, next to what he supposed was a high-heat incinerator. A shopping mall like the ones at HelthWyzer, only there were cars in the parking lots instead of electric golf carts. A neon strip, with bars and girlie joints and what looked like an archeological-grade movie theatre. He glimpsed a couple of trailer parks, and wondered what it was like to live in one of them: just thinking about it made him slightly dizzy, as he imagined a desert night, or the sea. Everything in the pleeblands seemed so boundless, so porous, so penetrable, so wide-open. So subject to chance. (OC 231)

The West considers and refers to the Third World countries traditionally as the "other" which seems to be represented by the pleeblands where diseases, waste pollution, and violent crime are rampant. Thus,

"it was rumoured, the kids ran in packs, in hordes. They'd wait until some parent was away, then get right down to business – they'd swarm the place, waste themselves with loud music and toking and boozing, fuck everything including the family cat, trash the furniture, shoot up, overdose." (OC 84)

According to Jayne Glover, the pleeblands which is highly dystopian, “are filled with disease, polluted with factory smoke and garbage, beset by violent crime and prostitution, with people living in high-rise buildings with nothing to do” (53). The novel *Oryx and Crake* highlights the cities as the pleeblands where there are notorious people with diversified life style and the residents are a real threat to people and other scientific research oriented procedures. Therefore, everything becomes unpredictable and undesirable as the pleeblands begin to accommodate varied people in and around with different goals.

They called the cities the *pleeblands*. Despite the fingerprint identity cards now carried by everyone, public security in the pleeblands was leaky: there were people cruising around in those places who could forge anything and who might be anybody, not to mention the loose change – the addicts, the muggers, the paupers, the crazies. So it was best for everyone at OrganInc Farms to live all in one place, with foolproof procedures. (31)

According to the Compounders, the Pleeblands are a distinct group with inadequate combination of diverse gangs, such as “the brown Tex-Mexes, the pallid Lintheads, the yellow Asian Fusions, the Blackened Redfish,” and “a lot of fringe cults...trolling for souls in torment” (YF 47). According to Bauman, the Plebs construct chaos out of division resulting in their “perceived utility of symbolic tokens [of belonging] for the satisfactory outcome of self-construction” (195). Therefore, Pleeblands projects a picture of uncomfortable and unexpected chaos situation which has no control over the new procedures.

The distinction between Pleeblanders and Compounders is particularly relevant in today’s environment. The Pleeblands are not as same as shown in the Compounds. During the leisure hours while Jimmy is not working for the company, he and Crake take a journey to the Pleeblands. And so, the unpredictable situation is understood better learning from the life of Crake and Jimmy. Jimmy is warned of the proper vaccination as both Crake and Jimmy move to the pleeblands for a visit because “the Pleeblands are a giant Petri dish with a lot of guck and contagious plasm spread around” (OC 338). Jimmy and Crake take on a journey to the pleeblands of north of New New York. Crake makes sure of the vaccine that is stuck in Jimmy’s arm to be protected from the pleeblands contagion diseases. Jimmy has never been to the pleeblands earlier to experience the strange way of situation.

He took to visiting the pleeblands, paying for girls in bars. Girls with frills, with spangles, with lace, whatever was on offer. He'd shoot himself up with Crake's quicktime vaccine, and he had his own Corps bodyguard now, so it was quite safe. The first couple of times it was a thrill; then it was a distraction; then it was merely a habit. (231)

Crake tests the Blysspluss pills on Pleeblanders in "sex clinics [...] and whorehouses" (368). Many gated communities are just Compounds with gates put up to keep "undesirables" out and achieve social stature. Thus Atwood portrays the issues of socioeconomic inequality and the exploitation of lower-class individuals.

Before setting out, Crake had stuck a needle in Jimmy's arm – an all-purpose, short-term vaccine he'd cooked himself. The pleeblands, he said, were a giant Petri dish: a lot of guck and contagious plasm got spread around there. If you grew up surrounded by it you were more or less immune, unless a new bioform came raging through; but if you were from the Compounds and you set foot in the pleeblands, you were a feast. It was like having a big sign on your forehead that said, Eat Me. (338)

Jimmy, who has never been to the cities, is elated at the deluxe life style of the people with sophisticated vehicles and things. People in and around are much anxious toward their regular duties and activities varieties of purchases too. Jimmy observes all the happenings with certain excitement and enjoys the place with relaxation, and by touring around the pleeblands:

he wasn't prepared for so many people so close to one another, walking, talking, hurrying somewhere. Spitting on the side walk was a feature he personally could skip. Rich pleeblanders in luxury cars, poor ones on solarbikes, hookers in fluorescent Spandex, or in short shorts, or – more athletically, showing off their firm thighs – on scooters, weaving in and out of traffic. Allskin colours, all sizes. [...]. After a while Jimmy began to relax, enjoy the experience. There was so much to see – so much being hawked, so much being offered. Neon slogans, billboards, ads everywhere. And there were real tramps, real beggar women, just as in old DVD musicals: Jimmy kept expecting them to kick up their battered bootsoles, break into song. Real musicians on the street corners, real bands of

street urchins. Asymmetries, deformities: the faces here were a far cry from the regularity of the Compounds. (OC 338-339)

And so, the Pleeblands projects the diversity of wealth and colour in a complex social structure, brings out the truth that not all pleeblanders lack intelligence. And another fact is that the Compounders are not intrinsically smarter than the pleeblanders. And this structure is not very much appreciated in the Compound too. The pleeblands exposes the structure of “Street of Dreams” (339) that which invites Crake and Jimmy to spend the money eating, purchasing, drinking and having other body-oriented business.

The shops here were mid-to-high end, the displays elaborate. Blue Genes Day? Jimmy read. Try SnipNFix! HerediseasesRemoved. Why Be Short? Go Goliath! Dreamkidlets. Heal Your Helix. Cribfillers Ltd. Weenie Weenie? Longfellow’s the Fellow!

“So this is where our stuff turns to gold,” said Crake.

“Our stuff?”

“What we’re turning out at Rejoov. Us, and the other body oriented Compounds.” (339)

As discussed earlier, people from all over the world make the Dream Streets into reality with better performance, competitive spirit, and cheerful mind.

Of course, nothing’s perfect. But the competition’s ferocious, especially what the Russians are doing, and the Japanese, and the Germans, of course. And the Swedes. We’re holding our own though, we have a reputation for dependable product. People come here from all over the world – they shop around. Gender, sexual orientation, height, colour of skin and eyes – it’s all on order, it can all be done or redone. You have no idea how much money changes hands on this one street alone.” (340)

With an analysis of the characters in the novel and their roles in the located space, the study reveals the possibilities of people from within may find a free space and relaxed living, as there is no restriction in the pleeblands structure. Jimmy and Crake, are the best example who rule over the structure from within, which adds further proof for the pleeblands, and enjoy free life style in contrast to Compound living. Jimmy and Crake,

had a drink, then something to eat – real oysters, said Crake, real Japanese beef, rare as diamonds. It must have cost a fortune. Then they went to a couple of other places and ended up in a bar featuring oral sex on trapezes, and Jimmy drank something orange that glowed in the dark, and then a couple more of the same.

Then he was telling Crake the story of his life – no, the story of his mother’s life – in one long garbled sentence, like a string of chewing gum that just kept coming out of his mouth. Then they were somewhere else, on an endless green satin bed, being worked over by two girls covered from head to toe in sequins that were glued onto their skin and shimmered like the scales of a virtual fish. Jimmy had never known a girl who could twist and twine to such advantage (OC, 340).

While reading the lifestyle at the Compounds in comparison to the pleeblands, the existence of living at the cost of another is very much demanded and it is a need of the hour, at the same the individuals feel happy to be alone, relax and delight themselves on their own. The problem arises only when there is a structure, rules, order and demand between upper and lower. The phenomena of confliction nature may prevail and continue to exist in the society at large.

Therefore, through the analysis, MaddAddam Trilogy highlights the conflicting nature and the cluster setting of the Compounds and the Pleeblands which are the substantial elements and factors of division. Van Steendam, in his article “Wasteland: Margaret Atwood’s *Oryx and Crake*” upon the misuse of the target group evidences, that the real status of the hierarchical division is a clear dichotomy between the people and their status which could “only strengthened by the topological division between them.” (108)

Human society, that is embedded hierarchy and dominance, play a role in the destruction of both humans and the natural world. Atwood’s view of human civilization is terminally ill; as a result the society is abandoned with ecological and hierarchical plunder. Therefore the society with equality and balanced lifestyle will have to uphold moral values and healthy relationship among themselves and with nature, in order to create common forum to enhance communal living.

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