

## Being Posthuman Through Biopolitics in Neal Shusterman's *Unwind*

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### Highlights

- Biopolitics is a politics dealing with population.
- Posthuman is a state that humans can be beyond human. It can be interpreted as improving human bodies with technologies and revising human status from their dominance.

**ABSTRACT:** This paper explores the concept of posthumanism through biopolitics. Although the goal of biopolitics is to manage the social population, this ideology promotes the oppression of the subject. Shusterman reveals this concept through his novel, *Unwind*. This novel not only presents the oppression of the subject of the regulation but also shows that the regulation creates a new norm in society that lead them to become posthuman. In other words, the regulation tries to modify humanity into a new form. Using the Foucauldian theory, this paper argues that biopolitics could be a factor for humans to transform into a new type of humanity—posthuman. The result finds that biopolitics in the novel leads to the two types of posthuman; the first is that posthuman emerging human with technology to enhance human being; the second is about reconsideration position of humans. The idea of posthuman might make people resist oppression and embrace other existence as equal beings as humans. This would create better humanity for human beings.

**Keywords:** Biopolitics; technology; posthumanism; power; humanity

### Introduction

The concept of biopolitics is acknowledged as a tool of power to control the population. This tool of power appears in many levels of social instruments; it exploits every differential institution, such as the school, the family, the health services, the military, and many other communities. It tends to sustain other instruments to develop and maintain the economic processes. The focus of this politics would create mass oppression for society. However, there is also the effect that biopolitics could create a posthuman society. Consideration of posthumanism idea will make society think about the future of human enhancement and acknowledge other existence as equal as humans. This study overlooks biopolitics and its effects to create a posthuman society. For that reason, posthumans might be the answer to creating a new type of humanity in the future era.

By using Foucauldian theory, this theory explains the understanding of biopolitics. Foucault sees biopolitics as the way of penetrating social instruments to rule them. Biopolitics is a tool to obtain biopower; the power is used to control life. Biopolitics portrays the politics of life and over life (Bird & Lynch, 2019). This kind of practice has

the purpose to manage people's lives under the government's control. Foucault argues that biopolitics is a "technology" which is recognized in the social environment; this is also recognized as a practice that emphasizes the core of the population and dictates them to maintain certain factors to support the government like economic, political, or even social. (Foucault, as stated in Kristensen, 2013).

In Foucault's view, he insists that power is not merely about laws and prohibitions, but he sees power as a way to reveal the relation of domination. In his view, modern power also tends to control and modify life. This motive is distinct through two levels: on the individual level by the disciplinary method and population-level through biopower methods like biopolitics. Both of these methods tend to expand and extract from the human body; it means that it produces life by using the technique of disciplinary and biopolitical techniques of encouraging life. However, the effect of this disciplinary power can be created through the hierarchy, control, spatial division, constant punishment and reward, and also norms that persons have to obey. (Kristensen, 2013).

Meanwhile, in Shusterman's *Unwind*, he depicts the situation where regulation of biopolitics takes control. He writes that dystopian may lie the power of society of control and regulate and impede unwanted citizens. To achieve that goal, the government create a regulation called The Bill of Life. This regulation states that abortion is forbidden; however, the parents have a right to abort their children by unwinding them. The children are being unwound and each of their organs will be transplanted to acceptors. Although they are being unwound, in the novel, technically, their lives do not end. Because of this, there is oppression toward the subjects of unwinding. Ironically, the subjects could not resist the law; their fates are totally in the government's hands. While the story tells about biopolitics, this novel also discusses the progress of science and human morals as the main issue, such as abortion and organ donations. By overlooking the plot, and the perspective of the main characters—Connor, Lisa, and Lev, the novel describes the meaning of humanity while the government stands as the superior being. This novel delivers what if the society of control has gone wrong from its initial goal and the result causes dehumanization of people as the lower status of another human.

This study analyzes the regulation of biopolitics dominant over people. It also identifies humanity after the regulation has been applied in society. Additionally, it also sees the novel based on the posthumanism context. The point of this idea is about decentralizing humans from their superiority beyond others. This line with Cary Wolfe's statement; he suggests that posthumanism aim to disorder the traditional thought that goes back on re-modelling the human exceptionalism, or the central agency of the human species or the normative human incarnation. (Wolfe, as stated in Cettl, 2017).

Referring to the concept of posthumanism, this concept also concerns human exceptionalism. Human exceptionalism or anthropocentrism is the thing that posthuman is against. The idea of anthropocentrism tends to create a hierarchal for any creature which puts a human in the highest position. As a result, non-human, sub-human, or other existences are exploited and discriminated against by humans, even humans themselves also have a high potential to be discriminated against by a higher human being. By

knowing this idea, posthuman not only try to decentralize human; but posthuman also tries to share the idea of all-life matter and propose the new concept of humanity. (Cettl, 2017).

There are several studies under the work—*Unwind*. For all previous studies, they are mostly depicting *Unwind* as a dystopian era. The dystopian is an era—possibly take place in the near-future which is depicted as a chaotic situation of the future. Anna Bugasjka (2018), in her research, claims that the conception of the term Dystopian is based on the concept of Neverland's utopia. Her purpose is to find the paradoxical nature of Neverland's utopia, which creates diversity, heterotopian spaces, and proposes new types of adventures for the story. The concept of Neverland is a mindscape that focuses on the place where the adolescents are removed; however, this does not connect to the societal displacement of otherness to some physical location. Bugasjka (2018) explains that Connor Lassiter—the protagonist of *Unwind*—is represented as a "creator" of Neverland in the book. He is one of the unwind escapers and manages to contact with Anti-Divisional Resistance which sent him to the Airplane Graveyard—the haven for the remaining unwinds—in Arizona. This place is run by the Admiral, and later by Connor. As the story progresses, this place showed as the Neverland of the unwinds that is almost unseen by the government or adult supervision. The result shows that many works she analyzes are parallel to the concept of Neverland's utopia. (Bugajaska, 2018). The transformation of the cycle of Neverland in the Dystopian genre shows that it is paradigmatic to Foucault's Heterotopia theory. This makes her conclude that representative Neverland in Dystopian is typical in that genre.

Meanwhile, Thomas Jace Brown proposes the term medical dystopias as his main purpose of the study. He aims to reveal medical dystopian in certain works including *Unwind*; additionally, he argues that medical issues can be new types in a dystopian genre that can open the perspective of the young adult audience. He uses the perspective of medical lens dystopia, and compare it to certain works such as Neal Shusterman's *Unwind* and Nancy Farmer's *The House of the Scorpion*. The result shows that through medical dystopias, Dystopian works propose the advantages and disadvantages of utopia. (Brown, 2019). Brown (2018) states that Shusterman offers the narrated story where the ideal society aims to solve several problems by one solution. Unwinding becomes the best solution for people who need organs and at the same time, it also helps the parent to erase the problem of unwanted and troublesome children. Brown, (2019) adds that *Unwind* offers the protagonists who fight against systems; additionally, it raises a hope to fight against the dark future that might happen to them. This fight for an agency is an important part of this narrative. Brown argues that the dystopian genre could give some lessons for the young-adult reader to consider some issues in the real world. He concludes that young adult readers could learn the complexity depicted in young adult literature.

While the previous studies attempt to analyze the novel as a dystopian issue. The purpose of this paper is to find out that biopolitics is an effect of human exceptionalism in posthumanism's perspective. This study applies the concept of biopolitics proposed by Michel Foucault. The position of biopolitics has a negative side to lead destruction and oppression toward humanity and its freedom as portrayed in *Unwind*, the reader may learn to be more aware of oppression toward humanity and biopolitics of government. This study

also uses posthumanism theory to see the perspective of humanity when biopolitics takes a role as to represent in the novel. The concept offers the definition of humanity and the position of human beings in the world; additionally, the reader could appreciate more about human and non-human freedom.

By this point, the research aims to find how biopolitics becomes a key factor to achieve posthumanism and how the meaning of humanity in biopolitics situation and make society posthuman. The study argues that in the novel, *Unwind*, Shusterman uses plot and setting to deliver biopolitics as the key factor to create posthuman society; this idea would propose a new type of humanity that might be the answer against the dominion of biopolitics. Additionally, it would argue to create better social construction in the future.

### **Method**

This study is a literary study that employs a Foucauldian approach in literature. This study applied the concept of Biopolitics proposed by Michel Foucault. The study also used posthumanism theory as a new perspective to see the concept of biopolitics. This study used a digital—pdf version of the novel Neal Shusterman's *Unwind* as the source of data. The data is in the form of dialogue, monologue, or any passage that reveal biopolitics which has the potential to create a posthuman society. The novel has a section that tells the story based on different characters' points of view. The study focused on the setting or section of the characters' point of view that reveal the regulation of biopolitics and its effect to become posthuman. However, this study did not include the characters' conflict or problem unless it gives information about biopolitics and/or posthumanism issues.

### **Findings and Discussion**

#### **Posthuman Through Biopolitics**

At the beginning of the story, Shusterman tells the background of the plot which all began because of the conflict between Pro-life and Pro-choice. This implies that Shusterman questions humanity about reproduction rights. Is humanity means that humans must not abort a baby because it is a living being? Or is humanity means that human could abort their baby because it is their choice? Both sides have their preferences about the definition of humanity and fight for what they believe. As a result, these differential beliefs lead to massive conflict.

*“On one side, people were murdering abortion doctors to protect the right to life, while on the other side people were getting pregnant just to sell their fetal tissue. And everyone was selecting their leaders not by their ability to lead, but by where they stood on this single issue. It was beyond madness!”* (Shusterman, 2007, p. 170).

However, there is the third side that mediates both sides which is the government. Then, the government offers the "Bill of life" regulation as the best option to reconcile the conflict. Is this regulation not only grant what both sides demanded; but this regulation also offers a new type of humanity that might not be protested by both sides. This regulation claims that the life of teenagers that be unwound "technically" do not die

because they live separately in another body; additionally, the unwind program becomes a common thing in society. This proves that biopolitics is capable to reconcile the conflict in society; not only that, this allows them to gain power that takes control over life and manipulate the social norms. This also explains that biopolitics is not only just concerned about the politic nor the biological; this is because the concern of biopolitics also includes the mixture of heterogeneous, conflict, discourse, institution, law and practice that is combined by material relation (Bird & Lynch, 2019). In this way, biopolitics could be responsible for many things; this includes that biopolitics can change the meaning of humanity. Neal Shusterman builds a different imagination about dystopian; he writes that that dystopian may lie the power of society of control and regulate and impede unwanted citizens.

Nevertheless, the regulation of the Bill of Life becomes a solution for several problems. It solves the problem of population management; it solves families to rid their problematic children, and it solves the problem of people who need organs. More importantly, the regulation of unwinding might have a possibility to make humans become posthuman. There are differentiations of the meaning of posthuman which is divided into transhumanism and posthumanism versions. Transhumanism sees posthumanism as an act to enhance human bodies because they believe that human bodies are still uncompleted and need to be fixed. Transhumanism aims to believe that the evolution of humanity into something beyond human is reachable by embracing the technologies. the transhumanist Nick Bostrom claims that it is to "overcome humanity's biological limitations (Mckeever, 2014). Transhumanist sees we are not posthumans yet, because our bodies are still imperfect. Meanwhile, philosophical posthumanism sees we are already posthumans because we realized there is an improvement that we had compared to our ancestors. (Ferrando, 2019). Mckeever argues that the idea of posthumanism is separate from the idea of the transcendent vision of technoscientific posthumanism—which is common in transhumanism (Mckeever, 2014). In other words, philosophical posthumanism focus on how to decentralize human from their superior state, while transhumanism focus on the progression to enhance the human being. The novel illustrates the progression to improve human beings which is similar to the transhumanism idea of posthuman.

*"Demanded is more like it. A cancerous colon could be replaced with a healthy new one. An accident victim who would have died from internal injuries could get fresh organs. A wrinkled arthritic hand could be replaced by one fifty years younger. And all those new parts had to come from somewhere."* (Shusterman, 2007, p. 171).

Human bodies are vulnerable and easy to be damaged; therefore, there must be a way to solve that problem. The bill of life solves the problem of human vulnerability by replacing human bodies with the ones. This way, people could be "born" again as new human beings. In other words, biopolitics could pursue its people to evolve themselves to become posthumans. Not to mention that the regulation has the power to control the population. According to Dundar, death control becomes common in contemporary society as birth control. This usually uses advanced technology and frequent than birth control.

(Dündar, 2013). Although it is claimed that the unwinds are not technically dead because they live separately in different bodies, it does not deny the fact that the government is capable to reduce the population by controlling the unwinds' death.

However, to achieve this situation, the Bill of Life regulation need to provide factors to support the regulation to make it keep standing. According to Foucault, the concept of biopolitics and biopower in population and environment management relies on the "triangle" of technologies, mechanisms, and forms of modern power that includes its manifestation of sovereignty and disciplinary (Foucault, as stated in Cavanagh, 2018). The regulation has these three elements to make it categorized as biopolitics.

The technology in the regulation is used to provide that the unwind program goes smoothly. "But that same year the Nobel Prize went to a scientist who perfected neurografting—the technique that allows every part of a donor to be used in transplant." (Shusterman, 2007, p. 171). This technique allows people to become posthuman. Having this kind of technology, makes the government have the power to make humans posthuman as well.

Meanwhile, for the mechanism, in the very beginning that "human life may not be touched from the moment of conception until a child reaches the age of thirteen. However, between the ages of thirteen and eighteen, a parent may choose to retroactively "abort" a child." (Shusterman, 2007, p. 1). The mechanism is quite simple; the government forbid people to abort babies, yet the government allow them to unwind their children at the age of thirteen to eighteen.

For modern power, the government took a role as the third side in the Heartland War. "The truth is, there were three sides in the war, not two. There was the Life Army, the Choice Brigade, and the remains of the American military, whose job it was to keep the other two sides from killing each other." (Shusterman, 2007, p. 170). The government has the power to mediate, arbitrate, discipline its people. This line with Anderson's statement that biopower is not always depicted as a bad thing. Biopower has two kinds of "political technologies" which consist of discipline and biopolitics. Discipline appears as an act of controlling unruly behaviour. Meanwhile, biopolitics appears as an act of controlling all of life. (Anderson, 2012). From this point, the biopower that the government had is a good thing because the government use that power to discipline its people—in this case, to end the war.

However, as far as the regulation applied in society, many problems come to the surface. The idea of being a posthuman cannot be accepted right away by everyone. While the idea of posthuman by transhumanists is to fix human beings by using technology; Francis Fukuyama opposes this kind of idea. He argues that biotechnology is highly risky to change humans from its nature. He believes that human nature exists as a stable condition that defines human basic values as a species. However, technology is capable to reshape that which makes humans lose their identity as a human. (Fukuyama, 2002). Shusterman shows this kind of problem through the character Cy-Fi. He is the character who got a donor for the lobe of the brain after he got a brain injury. He could live normally; however, because of that brain, he gets some problems.

*"So ... he was a shoplifter?"*

*"He had . . . problems. I guess those problems are why his parents had him unwound in the first place. And now one of his problems is mine." (Shusterman, 2007, p. 106)*

After the surgery, Cy-Fi has another personality that he could not control. Cy-Fi is not lost his nature nor his identity yet He could not like he was before the surgery. His nature is already changed. This proves that unwind program has a side effect. It is also shown in the novel that every part of the body of the unwinds have memory; additionally, the receivers would remember the memory, ability that the unwinds had. Fukuyama sees this as an act to create a chimaera-like creature using the human body. He fears that humans will be lost their nature by biotechnology. There is potential to mix human genes with many genes and create full-scale chimaera. (Fukuyama, 2002).

Nevertheless, by using biopolitics and biotechnology, the government's power is unmatched. The government could create a certain situation where the subjects must submit. In the novel, it is stated that the unwinds must "donor" 99.44 per cent of their bodies (Shusterman, 2007, p. 206); additionally, the law makes requires the unwinds to keep conscious during the procedure of unwinding. (Shusterman, 2007, p. 221)

While biopolitics acts as a discipline act to keep society under control, biopolitics could cause discrimination on another side that is considered unnecessary. As a result, it entangled society with unfair law. This also states by Giorgio Agamben, Biopolitics is considered a modern phenomenon. He draws upon Foucault concept of biopolitics as modern state management of the human being. Agamben argues that biopolitics is the modern anthropological machine that animalizes human beings, and entangled them with the philosophical, politic of humanisms (Agamben, 1998, as stated in Bird & Lynch, 2019).

### **Humanity in Posthuman Era**

After the Bill of Life begins, the characters started to question the concept of humanity. The unwinds are out of the category of being human. Taking from the historical notion, human is a category that refers to the cultural process and specific identity that identified the human species. This act of humanizing is embodied process and strictly to the human species only (Ferrando, 2019). The characters are no longer included in the category of "worthy to be human." Their lives are just living separately in different bodies.

"How does it feel to live a life no one else feels is worth living?" (Shusterman, 2007, p. 198). Biopolitics has the power to change the concept of humanity. This way, it creates norms that categorize people into some labels. People who are categorized in good labels are considered worthy. Meanwhile, people who are categorized as a bad label must be eradicated.

The novel also states that there are two kinds of unwinds—unwind and tithe. While the common unwind is considered as trash and unworthy; the tithe is considered as more valuable and dignity. This proves that biopolitics could create social boundaries that divided the status of unwinding. As the result, there are different treatments for some

people than others. By creating a label in society, people must maintain their good label to keep them safe from discrimination and separation. Nietzsche argues that if there is a separation between humans and non-humans, there must be a separation between the type of humans as well (Fukuyama, 2002); this means that there are boundaries in the communities of a human being. If a human could break these boundaries, there is a separation between inferior and superior.

Related to this, biopolitics can manipulate society as they wish. Society is a mere toy that the government could play with; fate is totally in the government's hands. "Don't I have a choice in this?" But when she looks behind her, the answer is clear. Two guards are waiting to make sure that she has no choice at all." (Shusterman, 2007, p. 20) The character—Lisa was sure that she doesn't want to be unwound, but it was her fate that even she couldn't change it. She supposes to have the right to decline it. However, the Bill of Life is undeniable, not even Lisa can decline it. In the end, she just let her fate be determined by law. Agamben argues that the government's position is always absolutely untouchable and all-encompassing value; meanwhile, the people's position in political choice always ends up determined by juridical norms (*giuridicamente normate*). (Agamben, 2005).

"Everyone knew that an unwind order was irreversible, so screaming and fighting wouldn't change a thing." (Shusterman, 2007, p. 6) Biopolitics has the power to repress its subjects. The subjects couldn't do anything to resist biopower. they would see biopower as a problem that holds them from gaining their freedom. Biopolitics always has the power to rule people as they want. Giorgio Agamben argues that Biopolitics as society's threshold of biological modernity happens when society is seen as a simple living body becoming part of society's political strategies. (Agamben, 1998, as stated in Bird & Lynch, 2019)

"I was never going to amount to much anyway... but now, ... I'd rather be partly great than entirely useless." (Shusterman, 2007, p. 21) Law-maker or agents of biopolitics see themselves as superior to citizens; therefore, they need submission from people. For some people who can't do anything but submit, they are psychologically forced to believe that their submission is giving benefit to the country's regulation. Forcing this belief would make people reconsider the importance of regulation that might give benefit people. Foucault argues that we are forced to consider the transformation of biopolitics as a modern governmental reason. (Foucault, 1978).

"There was a time, shortly after the Bill of Life was passed, ... Desperate girls who would leave unwanted newborns in the trash." (Shusterman, 2007, p. 41). Bill of life causes many effects. From one side, this regulation ceases the problem of the feud between two sides of society and managing people's life. However, on the other side, this cause people who don't want to have an unwanted child don't no choice but to stroke their child away. Both the act of biopolitics and its people is considered as abandoned lives that they think unworthy. Biopolitics proposes two distinctive ways: one is promoting regulation of dangerous things and health security. while others are putting away or excluding all things that are seen as unworthy to live (Kristensen, 2013).



Because the government forbids aborting babies, stroking becomes a common thing in society. The new norm about stroking is created within society; there is an unwritten norm that states "if they open the door and find nothing but the child, it's "finder's keepers" in the eyes of the law. Whether they want it or not, the baby is legally theirs." (Shusterman, 2007, p. 42). This causes people to not have any option besides; apparently, this also threatens their freedom of choice. Because the government create the law, it causes a change in the social norm. The problem of humanity is not only the government's problem but also society's problem.

*"The unborn have souls. They have souls from the moment they get made—the law says."*

*"Just because the law says it, that doesn't make it true."*

*"Yeah, well, just because the law says it, that doesn't make it false, either. It's only the law because a whole lot of people thought about it, and decided it made sense."* (Shusterman, 2007, p. 132)

The position of a law enforcer is omnipresent; they are capable to change many things including social norms. Agamben states "One asserts that law must coincide with the norm, and the other holds that the sphere of the law exceeds the norm." (Agamben, 2005).

*"This will be your home until you turn eighteen or we procure a permanent sponsor willing to falsify your identification. Make no mistake about it: What we do here is highly illegal, but that does not mean we don't follow the rule of law. My law."* (Shusterman, 2007, p. 139)

There is also resistance to biopolitics. Many AWOLs leaves to the aeroplanes graveyard and live there until eighteen. They want to build their place which does not fit the regulation. The point of resistance is to create separation for society, regrouping, and remodelling, marking off regions in their bodies, and minds (Foucault, 1990).

The AWOLs live as a community, they follow the chosen leader to lead them. (Shusterman, 2007, p. 140) They create their utopia to keep them safe from discrimination of biopolitics. They try to build and reconsider what is meaning of humanity. After that, we could share their idea about what's wrong with the current biopolitics and revise it. This is similar to the idea of posthuman regard to a reconsideration of boundaries; additionally, it defines humans, and also re-addressing of hierarchical notions (Moore, 2011).

*"If there wasn't unwinding, there'd be fewer surgeons, and more doctors. If there wasn't unwinding, they'd go back to trying to cure diseases instead of just replacing stuff with someone else's."* (Shusterman, 2007, p. 129)

The condition of the unwinds make them become national's slaves; they could not find freedom for themselves because of the power of biopolitics combined with biotechnology. Fukuyama argues that biotechnology is not supposed to make mankind become like slaves. on the contrary, human must hold their freedom. "True freedom means the freedom of political communities to protect the values they hold most dear, and it is that freedom that we need to exercise concerning the biotechnology revolution today" (Fukuyama, 2002).

*"People shouldn't give away babies that get left at their door," Lev finally says.*

*"People shouldn't stork their babies," Risa responds.*

*"People shouldn't do a lot of things," says Connor. (Shusterman, 2007, p. 58)*

The government must consider biopolitics—the law they made. They must consider the consequence of biopolitics. They must consider humanity in society. Humanity needs to ensure the "improvement"; Clynes and Kline claim humans and others need to reinforce the difference and superiority. (Jaques, 2015). Humanity needs improvement to make sure no side is being oppressed.

Taking from this far, this might lead back to the question "is the novel represent a posthuman?" the answer is yes and no. It is yes because the novel depicts the characters shows agents of posthuman. They share their thought and attitude as posthumans. They fight for their freedom and break the boundaries of being others. Rosi Braidotti states "Posthuman subjectivity expresses an embodied and embedded and hence partial form of accountability, based on a strong sense of collectivity, relationality and hence community building." (Braidotti, 2013). This is shown by how the characters live together as a community and try to change themselves as posthuman and share with the world.

It is not because the application of posthuman is malpractice. Although it is stated that the regulation using biotechnology and the benefit is sufficient for some people. The novel shows that the regulation lacks bio-ethic. Braidotti argues "Bio-ethical citizenship indexes access to and responsibility for the cost of basic social services like health care to an individual's manifest ability to act responsibly by reducing the risks and exertions linked to the wrong lifestyle." (Braidotti, 2013). Moreover, Katherine Hayles claims that posthuman does not mean to end humanity. She claims that posthuman is a longed-companion to humanity. Posthuman means to end some conception that has applied; it's from the concept based on power, wealth and leisure to the concept of humanity that allows humans to exercise individual agency and choice. (Hayles, 1999). This concludes that the novel might not represent posthuman yet; however, it takes a few steps closer to the idea of posthuman.

## **Conclusion**

To be a posthuman, persons must decentralize the human position as superior. If a human sees themselves as superior, there must be boundaries that separate human from other things. Therefore, there must be a side that is oppressed. The novel shows that biopolitics wants to fix several problems including population management and enhancing humans from their flaws. However, the effect is that there are much discrimination and oppression toward the subjects especially unwinds and made them out of category as human being. On the other hand, the side that is being oppressed will question the concept of humanity that the government proposed. This has the potential to change the old concept of humanity to the better one—posthumanism. Neal Shusterman's shows that being posthuman is not always about enhancing the human's body, but we initially must consider the otherness and embrace them as equal beings. Biopolitics not always be the main factor to become a posthuman yet it can be a trigger for the human to move forward to get a better chance.

Posthumanism can be said as the new philosophical concept of humanism. If other researchers take interest in this theory. It is recommended to take a look at other posthumanism philosophers such as Rosi Braidotti, Francesca Ferrando, Cory Wolfe, Katherine Hayles, and so on. The field of posthumanism is not always about technology but rather about the interconnection between humans and other existences. It is suggested that other researchers could explore more about posthumanism on a different topic.

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