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BEYOND THE HUMAN: POSTHUMAN KINSHIP AND ECOLOGICAL RESISTANCE IN M.R CARREY'S THE GIRL WITH ALL THE GIFTS (2014)

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Abstract
The paper examines M.R Carrey's novel The Girl with All the gifts (2014) through Donna Haraway's posthumanism theory, particularly, her concepts of "Staying with the Trouble" and "making kin in the Chthulucene". It explores the novel's challenge to dominant anthropocentric ideologies by foregrounding species entanglements, ecological interdependence, and the rejection of human exceptionalism. Set in a post-apocalyptic world the novel challenges the mainstream narrative of survival not as a restoration of the lost human order but as way of reimagining kinship, ethics, and ecology. The character of Melanie–a human-fungal hybrid–embodies the posthuman potential for coexistence, agency, and non-innocent care. Through her evolving relationship with Miss Justineau, the novel models a form of cross-species kinship grounded in empathy, responsibility, and mutual recognition. While the novel falls under the category of speculative fiction, the novel serves as a compelling case study for Haraway's philosophical and ecological concerns. Thus, not only reflecting contemporary environmental and ethical crises but also proposing alternative epistemologies for cohabiting a damaged planet. By situating The Girl with All the Gifts under the theoretical framework of Haraway the research contributes to growing body of posthuman ecocriticism, highlighting the urgent need for adaptive, inclusive, and sustainable modes of existence in the Anthropocene.

INTRODUCTION

1.1-Background of the Study

Environmental studies have gained prominence in the past century as one of the most serious and important fields in research, academics, and even in fiction. It emerged along with the growing environmental concerns during the 1960's.

In the Anthropocene, the effects of human based environmental changes in the climate and the eco-system are deeply analyzed because they are considered the dominant force behind shaping the earth's future. Events like climate change, global warming, species extinction, and biotechnical advancements have marked the beginning of a new era. One that can not be trusted and completely relied upon, challenging the conventional notion of how to react under such situations. The covid-19 pandemic for instance has proved to be an eye-opening event that raised the questions about the frailty of human based systems and their effectiveness under the pressure of natural disasters. It showed that there are no boundaries between the biological and the political. As Bruno Latour remarks, "We are now learning to live in a world that can no longer be organized around the assumption that nature is separate from us." (Latour, 2020)

In contemporary times, literature and cinema are playing a key role in addressing these concerns of shifting paradigms. The speculative fiction is marked by exploring the post-human philosophy that challenges the human-centric world view- anxieties and ecological predicaments. As Rosi Braidotti observes, "Posthuman thought proposes a shift from the centrality of humans to a broader, more inclusive consideration of life and agency." (Braidotti, 2013)

In post-humanist theory the critics shift their attention away from the anthropocentric world view and instead they enforce the need for creating a multi-species perspective. They show a world where the survival of the human race does not depend on domination and conquest but on adaptation, cooperation, and ethical interactions with all the non-human beings like plants, animals, and even the micro-organisms. As Arne Naess also said in this works, "well-being and flourishing of human and nonhuman life on Earth have value in themselves" (Naess, 1995)

Such is the case with M.R Carrey's novel *The Girl with All the Gifts* (2014), the protagonist of the story Melanie is shown to be a hybrid girl who is neither a human nor a monster and the story is set in a post-apocalyptic world in which the fungal infection has taken over the minds of human beings and has left them in state of zombie like limbo. The narrative challenges the idea of human exceptionalism and questions the limits of scientific experimentation, military control, species survival, and human relationships in a post-humanist world. The second generation of infected children raises the conundrum and blurs the boundaries of cross-species interactions, intellectual abilities, and instincts.

The research will apply the theoretical framework of posthumanism as discussed by Donna Haraway in her books *The Companion Species Manifesto* (2003) and *Staying with the Trouble: Making Kin in the Chthulucene* (2016) on the novel to analyze the plot and themes of the novel. She argues that "the task is to become capable of response," (Haraway, 2016) accentuating the importance of finding radical modes of thinking grounded in relational and ethical ideas of co-existence in a damaged world. In this sense, *The Girl with All the Gifts (2014)* does not merely present a dystopian vision but offers a critical reimagining of kinship, survival, and species boundaries in a posthuman context.

1.2- Thesis Statement

The purpose of this study is to investigate and analyze the anthropocentric exploitation and manipulation of all other living and non-living things on the earth to ensure their survival and superiority. It aims to examine the ideology of humanism that posits value in individual autonomy, reason, and individuality, creating a binary system that places human vs non-human, culture vs nature, and purity against contamination. As Cary Wolfe asserts:

"Humanism presumes a universal human subject, but that presumption excludes all who do not conform to the idealized, rational, and autonomous human of Western thought." (Wolfe, 2010)

The research elaborates how these binaries have proven to be ineffective in the face of the challenges of the modern world. Natural disasters, climate change, biotechnology, and pandemics have shifted the conventional notions of the human centric world. Still, the mainstream media proposes anthropocentric solutions to the emerging challenges of the world. However, instead of portraying non-human as a threat and an abomination the study highlights the need for forming an ethical and ecological connection with our environment.

1.3- Research Objectives

1. To evaluate the impact of unprecedented anthropocentric activities.
2. To understand the post-humanistic worldview.

1.4- Research Questions

1. How does the novel challenge traditional notions of human exceptionalism?
2. In what ways do the relationship between certain characters reflect posthuman ethics?

1.5- Significance of Study

The significance of the research lies in the fact that it analyses the novel against the dominant narratives of the mainstream media and ultimately the world at large. Through Haraway's idea of *Staying with the trouble* it marks the importance of acknowledging the role of all living things and it also raises the question of what can be done in a world that is facing

annihilation and destruction because of anthropocentric activities. The research urges us to find logical solutions and to make ethical relations with our environment before it gets too late.

The Girl with All the Gifts (2014), rebuttals the narrative of human exceptionalism by placing the future of humanity in the hands of a hybrid child Melanie. She is a human-fungal hybrid, and her character opposes the idea of purity and distorts the notion of survival based on eradication. By studying her character as a strong, intelligent, and emotional living being and her relations with other characters the research questions the anthropocentric view. Thus, it puts forth a radical idea of survival based on kinship, partnership, and acceptance.

1.6- Delimitations

The study does not engage with the film adaptation or broader zombie/apocalypse genre conventions, nor does it provide a comparative analysis with other posthumanist texts. Additionally, it limits its theoretical scope to posthuman ecocriticism and does not incorporate other critical lenses such as gender theory, psychoanalysis, or postcolonialism.

Chapter 2

Literature Review

In recent times the environmental issues have taken a turn for the worse with the increasing global warming, global pandemics, climate change, and biotechnological advancement have made the post-humanist studies an important area of discussion. Here the critics have applied this traction as means of understanding the world beyond anthropocentric confines. Posthumanism challenges the traditional values of human enlightenment and exceptionalism, they also challenge the ideology of dualism where one group is considered better than the other for instance culture/nature, man/animal. They argue that there is no such thing as binary opposition, and they favour inclusivity as opposed to exclusivity. This theoretical lens offers a new insight into how we can explore speculative fiction that engages with the subject of alternative forms of life, agency, and survival in the face of ecological crisis.

This section explores the existing theoretical foundations of Haraway's theory of posthumanism and how it relates to the already existing canon while also reviewing the previously published scholarly research on Carrey's *The Girl with All her Gifts (2014).* The aim is to identify the gaps in the previously existing body of literature and to show how this research offers a new perspective.

S. Vint in her book on Posthumanism and Speculative Fiction (SF) (2022), talks about the deep connection between fiction and the post humanist theory over the years. It also highlights the difference between the trans-human and the posthuman discussions. According to Vint "Posthumanist theorists frequently turn to SF to elaborate or provide concrete examples of their ideas, and sf itself is a type of philosophical enquiry conducted through the methodology of narrative." (Vint, 2022). She particularly focuses on the difference between the transhuman- the theory that examines the concept of enhancing human capabilities through technology or other experiments. Meanwhile, the posthuman ideology is concerned with the idea of human role in the broader ecological and technological spectrums. Thus, she asserts that the speculative fiction adopts these ideas and explores them as their subject matter to better understand the implications of living in a world marked by human beings as the bystanders and not the centre. Thus, reading the text under the post-humanist lens can enhance the understanding of the theory by contributing a nuanced perspective on the future challenges and possibilities of living in a posthuman world.

Similarly, Marco Silva et al (2022), also talk about the role of SF in addressing the emotional and ethical implications of a posthuman world. They emphasize the importance of storytelling as, "Storytelling is one of the oldest forms of art and an evolutionary adaptation for survival... it will surely have an important role in the challenging transition into a posthuman ecosystem." (Silva et al, 2022) thus inviting audiences to reimagine the relationality beyond anthropocentric frames. Also, they mention that "Empathic storytelling might be paramount to reduce otherness and othering in-between human, transhuman, and posthuman sentient beings." (Silva et al, 2022). Moreover, they argue that through these stories it is possible to challenge the wicked act of marginalizing and enlightening modern societies for the development of transhuman and posthuman

species by instilling the ethical concerns of kinship and community in the minds of the people.

Haraway in her book, *The Companion Species Manifesto* (2003), argues for a relational ontology that decentres human exceptionalism by emphasizing the co-evolutionary entanglements between humans and other life forms, particularly animals. She writes, "dogs are not surrogates for theory; they are not here just to think with. They are here to live with" (Haraway, 2003, p. 5), signalling a radical shift from viewing animals as symbolic tools to recognizing them as co-constitutive partners in shaping life and meaning. Her work also challenges the idea of "othering" other species, and she calls for an expanded notion of subjectivity that includes all i.e the cyborg, animals, and ecological systems as subjective and active participants of the environment.

Dan Hansong (2020) in his article, Companion Species and Donna Haraway's Critique of Post-Humanism, also talks about the post-humanist theory proposed by Donna Haraway. He points out that although the post humanist discussions are marked by the description of technological and biological revolutions. However, the works of Haraway focus on a more radical idea of animals as co-consecutives of post-human subjectivity. He remarks, "By regarding human beings, animals and cyborgs as 'companion species' in the broad sense, Donna Haraway creates new space for making an alternative critique of posthumanism..." (Hansong, 2020). The article also critiques the practicality of Haraway's ethics, especially in relation to postcolonial concerns, "Haraway's posthuman ethics on animals... remains utopian when it comes to an on-the-ground practice... as manifest in her problematic engagement with Spivak's postcolonial critique." (Hansong, 2020). He criticizes her work for ignoring the human marginalized societies and focusing on something that may happen in the future. However, his point is valid, but it does negate the fact that the future of the human race is uncertain and the technological and biological advancements are ushering us into a new era of posthuman. Thus, highlighting the ethical and moral consequences of living under these changing times.

Fayaz Chagni (2014) focuses on critical theory and politically charged ecological scholarship that is increasingly turning toward posthumanist frameworks to rethink secured binaries that separate humans and nonhumans, nature and society. According to Chagni, Bruno Latour along with Donna Haraway's posthumanist theories offer a compelling recompositing of the social and the natural, treating nonhuman agents as active participants in ecological along with political processes rather than passive background. Haraway's concept of companion species as well as Latour's actor-network theory do both contribute to such a relational ontology. Therefore, agency is scattered among human and nonhuman entities. The author offers fresh ethical frameworks which handle injustice past human-centered premises, plus they point out normative strengths along with analytical ones like subtle models of cause and effect and interplay. He asserts, "Posthumanist thinking offers normative and analytical advantages conventional approaches lack." (Chagni,2014)

However, the article stresses a critical caveat is that posthumanism has limitations, especially its ethical and political applicability. Even as these theories push to include nonhuman perspectives, they still may rely on conceptual tools passed down from both Marxist and humanist traditions, especially when they address power dynamics in addition to social justice. Thus, the article proposes a tension that is productive. "To preserve that tension found between humanist methods and posthumanist methods would best serve such a critical political ecology." (Chagni, 2014) Thus, situating the theory in the political context as well.

Karen J. Renner's (2022), in her essay *Zombie Desire, Queerness, and Race in The Girl with All the Gifts*, explores the posthuman discourse by looking into the character of Melaine(the protagonist) she analyses the intersectionality of race, sexuality, and monstrosity in the novel by emphasizing the queer subtext and racial dynamics that move away from the former studies based on the young adult tropes. In her work, Renner highlights the bond between Melaine and her black teacher Miss Justineau under the queer theory. The novel subverts the formula of heteronormative romantic subplots and analyses the distinct homosexual attractions and cross-generational attachment between the two characters. As Renner writes:"The Girl with All the Gifts is therefore distinctive, both in refusing to relegate its protagonist to a traditional romantic relationship and for openly portraying queer desires, which, according to critics,

has been rare in YA dystopian literature." (Renner, 2022. p. 167)

She also criticizes the novel's portrayal of a black woman who is often shown as a subject of desire and fetishism and she also analyses how the racial politics work in Western narratives. Thus, she emphasizes the need for intersectional studies that foregrounds race, sexuality, and desire. In contrast, Ruzbeh Babaee et al. (2016) approach the novel through a psychoanalytic and ecocritical framework, analyzing the relationship between Melanie and Justineau as a function of psychological defence mechanisms and environmental transformation. The research is based upon Freudian concepts of denial, altruism, and repression, analyzing the characters interdependency as a survival tactic under hostile environments. The article also explores the eco-critical streaks in the novel and implies a positive tone towards the human-nonhuman coexistence as a new path of evolution.

Lastly, L. Heim 2018, analyses the novel under the eco-feminist lens where he explores the apocalyptic society because of patriarchal dominated society. This article explores the novel through an ecofeminist lens. It too examines how the zombie apocalypse symbolized by Carey stands as a test against patriarchal values that are rampant in the genre. The research, although superficially provides a reassuring message of female empowerment, yet it provides a serious warning towards the menacing masculine organizations that enable these apocalypses.

After thorough research on all the previously existing data about the theory and the novel it becomes clear that Donna Haraway's concepts need further exploration under the speculative fiction genre. Similarly, the formerly established body of knowledge on the novel deals with very illuminating aspects but the post-humanist studies based on Donna Haraway's idea of kinship, ethical companionship, and the rejection of human exceptionalism needs to be explored in depth. Thus, the research aims to fill this gap in the canon by applying these concepts for the analysis of the text.

Chapter 3
Methodology and Theoretical Framework

3.1- Theoretical Framework

This research employs Donna Haraway's posthumanism lens, an interdisciplinary field that challenges the centrality of the human subject in traditional humanist thought and reimagines human–nonhuman relationships in the context of ecological, technological, and ethical entanglements. Drawing primarily on the works of Haraway the research utilizes the concepts of "post-human kinship", "companion species" and "staying with the trouble", which she has discussed in her books *The Companion Species Manifesto* (2003) and *Staying with the Trouble: Making Kin in the Chthulucene* (2016). Her ideas are discussed by Crutzen et al (2000) as, Anthropocene marks an era in which human industry has come to equal or even taken over the natural geological processes, and in doing so they have inadvertently become a destructive force of nature. Haraway's posthumanism framework offers a radical reimagining of human-nonhuman relationships in the context of ecological and ethical crisis. She rejects the Anthropocene's human-centered narrative, proposing instead the Cathlucene— as her chosen name for a posthuman era where multi-species assemblages are linked by "tentacular" practices. (Haraway 2016, p. 1) Her idea of "making kin" and "staying with the trouble," calls for ethical engagement with complex, damaged systems rather than seeking restoration or escape. Her notion of **"making kin"** proposes alternative forms of solidarity and responsibility that cross species boundaries and resist simplistic binaries such as nature/culture or human/animal. This framework is particularly relevant for analyzing Carrey's *The Girl with All the Gifts (2014)*, which explores human–fungal–zombie hybridity and reconfigures familial and ecological bonds in a post-apocalyptic context.

By applying Haraway's theoretical lens, the research interrogates how the novel envisions survival not through domination or purity, but through interdependence, contamination, and co-evolution. This framework supports a reading of the novel that foregrounds posthuman ethics, ecological sustainability, and speculative reconceptualization of life, agency, and kinship in the Anthropocene and beyond.

3.2- Research method

The research adopts qualitative, interpretive methodology grounded in close textual analysis and critical theory. Rather than seeking empirical

verification, the study emphasizes theoretical engagement and interpretive reading, drawing on a posthumanist framework to uncover how narratives reflect and reshape understandings of identity, agency, and relationality. Through the close reading method, the research will employ textual analysis and archival methods to validate the stance of the matter.

3.3- Data collection

The data for this research has been gathered from a range of both primary and secondary sources. Primary materials include the novel *The Girl with All the Gifts (2014)* itself, alongside interviews and public statements by the author, M.R. Carey, which provides insight into the narrative's thematic intentions. Secondary sources comprise peer-reviewed journal articles, scholarly books, and reputable online databases that offer critical perspectives on posthumanism, speculative fiction, and Donna Haraway's theoretical contributions. In addition, selected reviews and critical responses have been consulted to contextualize the novel's reception and cultural impact. This combination of sources allows for a multidimensional understanding of the text and supports a theoretically grounded, interpretive analysis.

Chapter 4

Discussion and Analysis

4.1- Making Kin

Donna Haraway's famous slogan "making kin, not babies" (Haraway, 2016) proposes a radical shift away from the type of relationships that prevail in contemporary society. She calls for the restructuring of relationships in an ecologically challenging world where the Earth is facing multiple challenges including climate change, pandemics, heat waves, forest fires and many more. Haraway suggests that all of these have happened because human beings have placed themselves and their needs at the top of the pyramid, where they consider everything to be a resource to fulfil the demands of the growing population. This attitude is often referred to as the anthropocentric view. On the other hand, Haraway challenges this belief and ushers in her philosophy of "making kin", which states that survival of humanity on a damaged planet does not depend on human exceptionalism but instead on forging complex, caring entanglements with others regardless of the species. The novel offers a powerful fictional narrative of this vision. The story revolves around a young girl Melanie who is a hybrid child infected with the Cordyceps fungus. The novel depicts a world where the fungus has taken control over everything, including the societies, infrastructures, and human minds.

"There's nothing out there anymore. Not a damn thing. The population of Birmingham is zero." (Carrey, 2014).

4.2- Melanie as a post-human

The hybrid children that were born after their mothers got infected represent the second generation where the cordyceps have made a symbiotic relation with these children and unlike the first generation that turned into mindless zombies they have developed an intellect and proper communication skills. Here, Carrey dramatizes Haraway's notion of "Staying with the trouble" (2016) through its protagonist Melanie, who is the posthuman point of ethical implications of forging new bonds with the multispecies in the ruins of the ravaged humanity. Melanie is the perfect example of what Haraway calls the companion species, she is neither human and nor is she a monster. Unlike the flesh eating, mindless "hungries" she has control over her senses and retains intellect, empathy, and emotional intelligence. As Haraway says, "Companion species are not surrogate humans, and human beings are not unique in their ability to love." (Haraway, 2003) However, Melanie sometimes shows an appetite for human flesh, which is a side effect of her infection and yet her restraint, and devotion to other characters show her agency, reasoning, and a desire to be treated as a human.

"If she knows surface area and total population, she can work out mean population density in her head and then do regression analyses to guess how many people there might be in ten, twenty, thirty years' time." (Carrey, 2014)

This quote from the novel illustrates her mental abilities and shows that despite her hybridity Melanie is a very intelligent and thoughtful being. Even Dr Caldwell admires her genius and is curious about what makes Melanie special. "She needs to start with the child who shows the least impairment of all. The child who, despite having as high a concentration of fungal matter in her blood and tissue as any of the

others, and more than most, somehow retains a genius level IQ." (Carrey, 2014).

4.4- Interspecies Kinship

Unfortunately, the hybrid children are treated as a threat to the surviving human beings are treated as monsters by the people living in the military research centre. They refuse to see the positive side of these hybrid human beings and instead keep them locked up and use them as their test subjects to find a cure for the infection. In contrast, Miss Justineau's relationship with the children is what Haraway means when she talks about kinship. It a bond not infused with biological, blood, and specie boundaries but a one embedded with care, mutual responsibility, and recognition. She treats them as normal children and goes against the authorities to build connections with them. "You're children. You can't really imagine what death might be like, because for children it seems like everything has to go on for ever." (Carrey, 2014) This quote shows how Justineau proposed new ideas for the children to ponder upon. However, in one class when the conversation moves towards the subject of death she tries to make the concept simple, showing her empathy for the hybrid children and considering them as real human beings. Similarly, her opposition to the authorities is also indicative of how attached Justineau is with the children and values them as human beings.

"Dr Caldwell request has not been forthcoming. Justineau has not spoken to her or sent a memo. She has not explained the delay, or requested additional time." (Carrey, 2014)

Their bond exemplifies a form of ethical amends that transcends species, rejecting the binaries of human/inhuman or civilized/savage. In doing so, Carey reframes the terms of survival: it is not about eradicating the other but learning to live with—and through—the other.

"There cannot be just one companion species; there have to be at least two to make one." (Haraway, 2003).

4.5- Ethics in Crisis

The novel offers a stark critique of humanity's response to the crisis through characters like Sergeant Parks and Dr Caldwell. The military's response is infused with containment, elimination, and maintaining control. However, Dr Caldwell- a researcher and a scientist- focuses on finding the cure for the infection and ending the outbreak. Cladwell's approach is bio-political, and she yearns to manage life and death through calculations, experimentations, and sacrifice. That's why she treats Melanie and the other children as her test subjects and biomaterial to dissect and analyse for finding a cure. Bruno Latour terms the focus of anthropocentric practices as a "Poisonous Gift" (Latour, 2014). This indicates that the practices that are going around in the contemporary times in the name of human facilitation are destroying the environment, and this damage has become irreversible leading to the annihilation of humankind. For instance, in the novel there is a scene where Cladwell is talking with Sergeant Parks about selecting her next subject for dissection and the conversation between the two reveals how they see these children. When Sergeant Parks asks Caldwell if she wants a boy or a girl, to which she replies,

"No, I don't mean that at all. The gender is completely irrelevant. We've established that much. I meant high and low end of the bell curve." (Carrey, 2014)

And then Sergent replies with an equally chilling statement, illustrating the coldness and hatred that he harbours towards these children. "Well, you just tell me which ones you want. I'll pack them up and bring them over." (Carrey, 2014) In another scene Caldwell mocks Miss Justineau's treatment of the children and she tells her that she has forgotten her objectives and her emotional bonding with the children is pointless. "It's no exaggeration to say that our survival as a race might depend on our figuring out why the infection has taken a different course in these children–as opposed to its normal progression in the other ninety-nine point nine nine nine per cent of subjects. Our survival, Helen. That's what we're playing for. Some hope of a future. Some way out of this mess." (Carrey, 2014)

Thus, illustrating her ideology of viewing the children as biomaterial and her character as the embodiment of instrumental science.

4.6- Myth of Human Superiority

Furthermore, the novel depicts the themes of disgust and hate towards other species at many points, the behaviour of the military guards towards the children is symbolic of that. They refer to them as "abortions"

referring to their birth and applying the idea of abomination. While viewing themselves as the perfect creation and pure beings. This worldview mirrors what Haraway warns against: the moral divisions of pure versus impure. It is an ethic of refining and salvation, aimed at saving a vision of the world that no longer exists. Dr. Caldwell's willingness to kill Melanie to "save" humanity represents a tragic irony—her cure would cost the life of the only being who truly symbolizes survival in a changed world. As Haraway remarks,

"The story of Species Man as the agent of the Anthropocene is an almost laughable rerun of the great phallic humanizing and modernizing Adventure, where man, made in the image of a vanished god, takes on superpowers in his secular-sacred ascent, only to end in tragic detumescence… Autopoietic, self-making man came down once again, this time in tragic systems failure." (Haraway, 2016)

Thus, challenging the notions of human exceptionalism, which places human beings at the centre and all other species as expandable and lesser beings.

4.7- Challenging Human Exceptionalism

The novel challenges the idea of human superiority over all other species. One of the most shocking scenes at the end of the novel reflects that when Melaine decides to open the second-generation Cordyceps spores while knowing that once the spores become air borne there will be zero chance of survival for human beings.

This act may seem nihilistic, but it is not just an instinct but a carefully considered reaction to how Dr Caldwell treated her and other children. Melanie tries to understand their behaviour and her condition but when she asks Caldwell about her research on the hybrid children and she asks if we are alive or not? Caldwell's hesitant response shows her remorse when she says, "Yes you are alive" (Carrey, 2014).

Thus, leading Melanie to question, "Then why should it be us to die for you?" (Carrey, 2014) Her rhetorical question thus aligns with Haraways's concept of *rebalancing*, a rejection of anthropocentrism, and a commitment to a multispecies future. Thus, making kin with the Cathlucene instead of treating them as sacrificial animals and test subjects. This echoes the ideas of the Gaia hypothesis (Lovelock, 2016) in which the Earth regulates itself through dynamic, sometimes violent, systems. In this context, Melanie's choice is not simply an end but a beginning: a way of forging a new ecosystem, one no longer dominated by human supremacy but shaped through entanglement, adaptation, and cross-species continuity. As Haraways contends,

"The Chthulucene is made up of ongoing multispecies stories and practices of becoming-with in times that remain at stake, in precarious times, in which the world is not finished, and the sky has not fallen—yet." (Haraway, 2016).

4.8- Posthuman Survival

Lastly, through the character of Justineau the novel highlights the concept of "Staying with the trouble" when instead of eradicating the ecological crisis she tries to figure out a way of staying in the new world. Miss Justineau acts as a teacher to hybrid children at the end of the novel is emblematic of this ethos. Her survival is not triumphant but committed; not sovereign but situated. Moreover, the novel also rejects the mainstream narrative of speculative fiction where human beings are year for the restoration of purer realms, eradicating outside threats, and maintaining their superiority. Instead, the novel rejects these themes and embraces ambiguity, complexity, and recognizes the need for forming connections with other species and not in domination.

Chapter 5

Conclusion and recommendations

In conclusion, the novel is a scathing critique of the dominant capitalist systems that have led to the deterioration of the eco-systems and the impacts of unchecked anthropocentric activities. Through a fictional narrative the writer has depicted a bleak picture of the human world that does not care about other eco-systems, and it also shows how the eco-system can react and fight back against humanity. Through Haraway's posthumanism lens the novel converts into more than just a tale of post-apocalyptic survival and becomes of narrative of multi-species becoming. It rejects the idea of human exceptionalism and superiority and urges us to think in terms of forging connection with our surroundings and other species of the system. Which is the ultimate goal of

eco sustainability and restoration. In the books, nature is no longer a passive backdrop or resource for human use—it asserts itself through the fungal Cordyceps infection that disrupts human dominance and catalyzes a new evolutionary trajectory. The breakdown of the anthropocentric order opens space for an eco-sustainable ethics rooted not in control or conquest, but in adaptation, coexistence, and reciprocity. Similarly, the role of Justineau also calls for understanding the post-human ethics. Moreover, the research also proves that speculative fiction provides a best narrative for understanding Haraway's concepts and posthuman ideas. Thus, it leads to an awakening and realization of forming a positive relation with our environment and to not take it for granted.

Lastly, there are still some gaps in the field and the posthuman concerns encompass different trajectories including the technological, biological, and chemical advancements. For instance, cyborg theory and bio-chemical engineering are some of the most advanced fields in post-human studies and work in these fields can open new areas for discussion. Even this concept of Cathlucene and making kin with the multi-species can also be explored further.

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