

**TRANSCENDING BOUNDARIES: REDEFINING HUMANITY IN THE
DYSTOPIAN WORLD OF PRIYA SARUKKAI CHABRIA'S *CLONE***



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An Abstract of the Project Entitled:
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Posthumanism explores the possibilities of transcending boundaries and redefining what it means to be a human being. Gender, sexuality, social relations, families, and communities have all been reconfigured through the arrival and incorporation of technology. As a hybrid and a non-canonical genre, Posthumanism is a mode of thinking about the intersection of human, non-human and technological worlds that has gained theoretical currency in the late twentieth and twenty-first centuries. This project emphasises the co-evolution of man, animal, and technology within the complex socio-cultural and political structure of society in the novel *Clone* by Priya Sarukkai Chabria. Chapter one titled "Posthumanism and Cloning" introduces the theoretical framework of the project and analyses the various critical aspects of posthumanism. Chapter two titled "Unravelling the Layers of Identity: Reflection and Discovery" deals with the analysis of the novel *Clone* and explains how posthumanism includes the interesting aspects of identity, memory, and gender. Chapter three titled "Beyond Humanity: Navigating the Posthuman landscape in Modern Society" discusses the issues of morality and ethical concerns in posthumanism. Thus, the project analyses the struggles of claiming an identity and recognition in a posthuman world.

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I hereby declare that this dissertation entitled “Transcending Boundaries: Redefining Humanity in the Dystopian World of Priya Sarukkai Chabria’s *Clone*,” is a record of bona fide work done by me under the supervision of Dr. Jeena Ann Joseph, Assistant Professor, Department of English, and that no part of the dissertation has been presented earlier for the award of any degree, diploma, or any other similar title of recognition.

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CERTIFICATE

I hereby certify that this project entitled “Transcending Boundaries: Redefining Humanity in the Dystopian World of Priya Sarukkai Chabria’s Clone,” is a record of bona fide work carried out by Athulya Anil under my supervision and guidance.

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Introduction

In recent years there has been, a rush of an apocalyptic fiction, drawing authors and readers from across the literary spectrum. A hybrid genre in form and content, the science fiction captures the tension related to science, technology and modernity that emerge as the epiphenomena of Eurocentric imperialist ideologies. Within these literary and popular representations of corporeal-physiological fluidity, ontological liminality, and identity-morphing, have firmly established the man-machine linkage, trans-species bodies and organic-inorganic hybrids in the cultural imaginary. Even when fiction does not explicitly detail contemporary science, it does explore the nature of the human in the age of advanced biotechnology, genetic engineering, and computers. It studies cultural representations, power relations and discourses that have historically situated the human above other life forms, and in control of them. As a philosophical, political, and cultural approach it addresses the question of the human in the age of technological modification, hybridized life forms, new discoveries of the sociality of animals and a new understanding of 'life' itself.

The main objective of the project is to scrutinize the bildungsroman in a dystopian context, primarily focusing on the significance of emotions to explore the identity formation of the protagonist in *Clone* by Priya Sarukkai Chabria. The novel establishes a new paradigm in Indian science fiction and is regarded as one of the most significant novels of all time. In the novel, Chabria expertly portrayed the exclusionary stance of humans towards the posthuman, even though the posthuman subjects are creations for the betterment of the humans. Chabria's novel *Clone*, published in 2018, portrays the posthuman beings as essentially transhuman, having been subjected to biomedical engineering to enhance certain bodily features. Throughout the novel, there are two identities struggling to emerge through narrating the same entity. In a radical reworking of humanism, critical posthumanism seeks

to move beyond the traditional humanist ways of thinking about the autonomous, self-willed individual agent to treat the human itself as an assemblage, co-evolving with other forms of life, enmeshed with the environment and technology. It begins with the assumption that the human incorporates difference in the form of other DNA, species, and forms of life, so that its uniqueness is a myth. Posthumanism is not simply about a human with prosthetic implants or additions that enhance human qualities and abilities. It sees the uniquely human abilities, qualities, consciousness and features as evolving in conjunction with other life forms, technology, and ecosystems. Systems, including human ones, are in a state of emergence rather than in a state of being when the system is constantly traversed by information flows from the environment. The novel *Clone* explores the boundaries of humanity in a posthuman world. The work delves into the idea of redefining what it means to be human and challenges traditional notions of identity and existence. It highlights the relationship between human and clones, blurring the lines between the two.

Dystopian societies often erase the prerequisites for personal identity formation so that the very notion of individuality ceases to exist. In the traditional bildungsroman genre, the conditions of modernity are not explicitly dealt with within the narratives, rather, the character's compromise, growth, and changes are the focus of the texts. The issue of memory in the dystopian fiction is linked to the concept of identity, as a primary factor for individuality. This study infers that one of the most efficient control mechanisms to subordinate the will of the individual is the constant change and influence of the collective memory. The novel *Clone* is set in a highly stratified twenty-fourth century India, where a select group of Originals lead a protected life of privilege and guarded luxury serviced by a vast array of clones bred from their own DNA, often mixed with, or fortified by genetic material derived from animals. It is, from the outside looking in, a world order long since divorced from the very qualities that faith, philosophy, and literature would have associated

with humanity. Chabria merges fantasy and history and accommodates the ‘today’ that is blurred by the conscious efforts of a society by repressing and suppressing individual choices. A globalised world that turns its back on plurality or otherness and falsifies history is showcased in a manuscript which bends forms and structure once again to sketch a bizarre political satire. Technologies of cloning, stem-cell engineering, cryogenics, artificial intelligence, and xenotransplantation blur borders of animal, human and machines in what might be thought of as a new organism. The post humanistic perspective rest on the assumption of the historical decline of humanism but goes further in exploring alternatives, without sinking into the rhetoric of the crisis of man. It works instead towards elaborating alternative ways of conceptualizing the human subject.

Through thought-provoking verses, the book delves into the implications of cloning, artificial intelligence, and the evolving landscape of human experiences in a technologically advanced world. The pride in technological achievements and in the wealth that comes with them must not prevent us from seeing the great contradictions and the forms of social and moral inequality engendered by our advanced technologies. This project analyses the various moral, gender, and ethical issues faced by the protagonist who is cultured as a clone in the evolving technological world. It focuses on the Standpoint theory where the protagonist is forced to live in the dystopian society. Though the protagonist is confined to the world which it is living, the moral and humanistic values thus force the protagonist to stick onto its individuality. Posthumanism is the historical moment that marks the end of the opposition between humanism and anti-humanism and traces a different discursive framework, looking more affirmatively towards new alternatives. The human’s awareness of his self, to recognize himself for what he is or self-consciousness is also treated as a sign of being human. Morality, ethics, responsibility in this modern era emerge from this view of the autonomous, self-conscious, coherent, and self-determining human.

Cybernetics and Consciousness studies contribute to posthumanism because these redefine the boundaries of the human, and call into question the hierarchies of human or non-human, human or machine and human or inhuman. The project focuses on the concepts of human dignity, human rights and debates over the human condition that are premised upon the idea of the universal human. Rationality is also this essence of the human – his ability to think about himself, be sure of himself that distinguishes him from all other forms of life and aliens. Posthumanism as a concept is majorly known for deflating the uncritical acceptance of, and blurring the lines between bodily borders, identities, and consciousness. The concept of human has always been androcentric, historically speaking. The posthuman conception of consciousness, by contrast, does not accept that such a distinction has any intrinsic value, except in as much as it is a product of fragmented human thought. Identity in the context of posthumanism explores the evolving relationship between humans and technology, challenging traditional notions of selfhood. Posthuman perspectives often question the boundaries of the human, considering how technologies shape identity and redefine what it means to be human. The integration of technology into our lives raises complex ethical and philosophical questions about autonomy, consciousness, and the essence of identity.

Psychoanalytic perspectives in Posthumanism delve into the ways in which new technological experiences and blurring of boundaries between the organic and the artificial challenge traditional psychoanalytic concepts, offering insights into evolving forms of subjectivity in the digital age. The psyche of an individual is shaped by perceptions, experiences and sense of self that is both a continuation and modification of the previous memories of the individual. Ethical considerations surrounding autonomy and individuality in a chain of cloned generations may also come into play, challenging traditional notions of identity and personal history. The humanistic universalism, coupled with the social constructivist emphasis on the man-made and historically variable nature of social

inequalities, lays the grounds for a robust political ontology. Humanist feminism introduced a new brand of materialism, of the embodied and embedded kind. The corner stone of this theoretical innovation is a kind of situated knowledge, which evolved from the practice of the politics of locations and infused standpoint feminist theory and the subsequent debates with postmodernist feminism throughout the 1990s. This dissertation also discusses about gender extension beyond traditional understandings, exploring how technology, biotechnology, and cyborg identities influence and reshape gender constructs. It challenges binary notions of gender and consider the impact of technological enhancements, virtual realities, and bioengineering on the fluidity and performance of gender. The idea of humanity has been on the wane with the advance of science and technology. The technique of cloning is now only being used to gain access to the power over the world.

As humans, we see ourselves as sovereigns in the ecosystem mainly because of our distinct capability of reasoning that separates us from animals who, simply cannot think or act as we do. While the post humanist literature is far from uniform, its central claim is that that the human has been misconceived by nearly every thinker in the Western tradition. Human must focus on their connections with other animate as well as inanimate systems which, as a process, requires an understanding of technological and environmental changes that make us feel weak as everything seems like getting worse despite our efforts as humans. Memory studies in posthumanism explore the evolving relationship between memory and technology, examining how advancements shape our understanding of identity and recollection in a posthuman context. It explores the blurring of reality and imagination as technology increasingly intertwines with human experience. Central to Critical Posthumanism is the idea that ‘post’ does not merely point forward to a future of the human or of humanism, including in the paradoxical forms of the ‘inhuman,’ a ‘nonhuman turn’ and ‘nonhuman media.’ It equally, through a temporal reversal, questions what came and what

did not come before, as it is concerned with the problematic origins of what constitutes ‘humanity.’ This project uses a broad conception of ‘memory,’ one that sees it both as a critical trajectory and collective and personal property. Dystopian societies are often based on social, historical, and political control and use different types of surveillance to impose collective ideologies on their citizens. The project analyses how the dystopian genre treat emotions in its structure and how instrumental are they to identity formation. It depicts the role of emotions in its entirety, the textual and psychic movement of emotions and the moral values that affects the protagonist’s life all throughout. Morality in Posthumanism is a complex topic that often involves re-evaluating traditional ethical frameworks considering advanced technologies and potential enhancements to human capabilities. The project aims at the importance of posthuman identity and how it explains the life of the protagonist by providing an existence. Through the novel *Clone*, the author shows the struggles of claiming and the process of forming an identity and affirming individuality to the protagonist.

This project titled “Transcending Boundaries: Redefining Humanity in the Dystopian World of Priya Sarukkai Chabria’s *Clone*” aims to emphasise the co-evolution of man, animal, and technology within the complex socio-cultural and political structure of society. The first chapter introduces the theoretical framework of the project and the governing principles of posthumanism thus bringing out the benefits of a technologically mediated community. The second chapter deals with the analysis of the novel and showcases how identity, memory and gender play a significant role in an individual’s life. The ethical and moral implications of posthumanistic period is analysed in the third chapter. The chapter also discusses how posthumanism deals with the modern contemporary period and the impact of co-existence between humans and machines in this modern era.

Chapter 1

Posthumanism and Cloning

Posthumanism, a set of ideas that have been emerging since around the 1990s, challenges the notion that humans are and always will be the only agents of the moral world. It is an idea in continental philosophy and critical theory responding to the presence of anthropocentrism in 21st century thought. Posthumanism is a philosophical perspective of how change is enacted in the world. The history of posthumanism is not synonymous with the history of technology and neither are theoretical contributions to the literature found exclusively within philosophical inquiries into technology. With the decreasing tendency of traditional humanism, posthumanism has focused on new ways of understanding human subject, because the new post-humanist technology will fundamentally subvert humanism. The emergence of “posthumanism” is also deemed as a deconstruction of the concept of “man” in “humanism.” Many of the influential scholars of posthuman studies showcases the importance of technology in human world. Luca Valera expounds the function of technology in posthuman time. He directly articulates that “in post humanist point of view, technology is not configured as an extrinsic way through which the living being progressively eliminated its limitation, but rather, as an intrinsic possibility of living being” (Valera 486).

The arrival of modern technologies had created a lasting impact upon the people and a stage is reached where these machines started to become an extension of our own body. The development of life science and technology in the 20th century enables human beings to overcome the limitations of human lives and posthuman trend had a far-reaching effect in the areas of humanism, philosophy, and literature. In the context of posthumanism, the anthropocentric world views have been challenged and it still becomes a matter that does not find any resolutions. In the postmodern world where all functions of human were determined

by advancing technologies, the term “humanism” is unable to find a perfect space in this dystopian world. The “death of man,” by Foucault, formalized an epistemological and moral crisis that resulted in subordination of received humanist ideals. To understand deeply the concept of posthumanism, it is necessary to put on attention to the idea of humanism. Humanism hinges on the presumption that reason is something that every human is capable of utilizing, it effectively stratifies humans based on categories of difference. The urge to have full knowledge of human nature lead us to return to the age of Renaissance. At that time, there was a belief in the divine perfection of man. The epistemological framework of the concept of “human” sparked a need in the search for a new existential space. The postmodern world is redefined with the appearance of new beings or the behaviour of the existing ones taking on a new form and nature.

In this posthuman society, human beings deconstructed themselves from a natural subject into technical parts, and transformed their identity through such a technology. Human cloning was created as a reserve “organ bank” for human beings. Human cloning, as a scientific product that comes to the world by artificially cloning human genes, is fundamentally different from the birth of natural people in the essence of survival. The posthuman clone is an exaggerated representation of human. Posthumanism is the branch of humanism that deals with a different version of human and is a study beyond humanism. In this dystopian society, humans are replaced by clones in order to speed up the tasks previously performed by humans. The inventions in the scientific theories and practices led to the development of the artificially produced clones. With the advent of the cloning process, the world has now started to shifted towards an apocalyptic world. Much of the contemporary literature provides the information about the advent of AI and cloning, which offers humans a site of new adventures and developments. Such theories, which include posthumanism, are increasingly popular as they are on the rise around the world.

A revolutionary twist on the classic dystopian sci-fi novel, *Clone* introduces a new way of writing. The theory has provided a great impact upon the novel and the work portrays the relevance of such artificially generated beings who performs the same function as that of the humans. Priya Sarukkai Chabria weaves the tale of a fourteenth century Clone in twenty-fourth-century India who struggles against imposed amnesia and sexual taboos in a species-depleted world. “I am a fourteenth generation Clone and something has gone wrong with me. Not that any DNA is altered. Not that I am a mutant. Not that any function need be eliminated. It’s nothing obvious. It’s terminal, and secret” (Chabria 1).

The activity of cloning creates a copy of some biological entity such as a cell, a gene, or an entire organism. Biologically, the main aim of cloning is procreation and human cloning is of more interest and has a high intrinsic value. Posthumanism has largely embraced the concept of cloning, and the artificial creation of things and beings has opened a wide range of possibilities for future generations. The variety of ethical positions regarding the practice and possibilities of cloning implies the ethics of cloning. For centuries, the process of cloning referred to the idea of producing an identical copy of the original, but as the need for power and knowledge flourished, it led to the advancement of these artificially applied techniques. Innovation in artificial intelligence heralds the re-conceptualization of the existentialism of the human being along the post humanist paradigms. The enhancement of human body condition and organism was promoted by the post humanist theory and human lifespan have extended to augment human capacity and well-being by the advancement of technologies. The juxtaposition of natural and artificial ways of perceiving the world creates many difficulties in the existential situation of clones. The transformation of human wings, which Max More commented in his article, has been accelerated by the rapid development of science and technology. He comments, “We are not the zenith of nature’s development. It is

time for us to consciously take charge of ourselves and to accelerate our transhuman progress” (More 41).

The creative work in literature and culture has been influenced by the post humanist perspectives. In the 20th century, the development of cloning techniques has enabled mankind to overcome the limitations of human life and living conditions. The trend towards posthumanism has had a far-reaching impact in the fields of humanism, literature, philosophy, and the film industry. In her novel *Clone*, Chabria introduces the protagonist as a clone with human emotions and feelings, in fact, it has been characterized as a human being. The novel also portrays the identity crisis as clones are the unnatural product created by human beings for some scientific purpose. To satisfy human desires and illusions, the technology of cloning not only provide a way for their accomplishment but also challenges the human dignity and moral ethics which leads to their identity crisis. Posthumanism is a historical moment that marks the end of the opposition between humanism and antihumanism and showcases a varied discursive framework, concentrating more on the new alternatives. There is a historical decline of humanism in this posthumanistic era but posthumanism also contributes in exploring alternatives, without sinking into the rhetoric of the crisis of man. In the analysis of posthuman condition, the focus of subjectivity is essential as this notion enables us to string together issues that are currently scattered across several domains. A cosmopolitan posthumanism is show from the works of postcolonial and race theorists and this type of posthumanism is supported by the European tradition as by non-Western sources of moral intellectual inspiration.

On the other hand, the posthuman also sparks excitement about the possibilities of transcending limitations and redefining what it means to be human. This could involve advancements in areas like artificial intelligence, genetic engineering, and virtual reality. Katherine Hayles in her work encounters the importance of rethinking humanity. She quotes,

“In positing a shift from presence/absence to pattern/randomness, I have sought to show how these categories can be transformed from the inside to arrive at new kinds of cultural configurations, which may soon render such dualities obsolete if they have not already” (Hayles 285). Hayles argues for a posthuman that does not replace the human but builds upon it, acknowledging our embodied nature and emphasising collaboration with intelligent machines. Embracing this posthuman perspective helps us understand virtual technologies better, avoiding the dichotomy of real vs. virtual and seeing them as extensions of our embodied awareness. The posthuman emphasizes distributed intelligence, where cognitive abilities are not solely located within individual brains. Posthumanism studies power relations, cultural representations and discourses that have historically placed the human above other life forms, and in control of them. It critiques the humanist and transhumanist centrality of reason and rationality, and offers a more inclusive and therefore ethical understanding of life. Critical posthumanism recontextualises the human into its setting and locates the human’s functions, structures, and form as the result of co-evolution with other life forms. It appropriates the idea of construction of the normal human, and argues that there are no essential features of human subject as their nature is socially constructed.

Technologies of cloning, stem-cell engineering, cryogenics, artificial intelligence, and xenotransplantation blur borders of animal, human and machines in what might be thought of as a new organism. It is an ontological condition in which many humans now in the present and future will live with chemically, surgically, technologically modified bodies. This would create a wider sense of understanding and opportunities for the developing nation.

The theory of cloning would help to overcome the problems faced by the natural human beings. The techniques of cloning and posthumanism has introduced the idea of ‘death of man’ where humanism has come into less prominence and the society started to give more attention towards the capitalistic needs and desires of natural human beings. Anti-

humanism represents the delinking of the human agent from this universalistic posture. The theory of posthumanism involves the intersecting human, non-human, and technological worlds that has gained its acceptance in the late twentieth and twenty-first centuries. There are major advances in genetic modification over the past decade and the gene modification of behaviour, raises serious moral, ethical, social, regulatory, and policy issues. The post humanist perspectives are reflecting wider trends in society that are linked to the rapid growth of artificial intelligence and biotechnology.

In biomedical research, cloning is defined to mean the duplication of a biological material for scientific study and it may include a piece of DNA or an individual cell. As human beings began to dominate the world, they tried to subjugate all the other creatures and bring them under their control. Posthumanism, in the context of cloning, explores the ethical, social, and philosophical implications of creating identical or modified copies of humans. The process of cloning involves replicating genetic material, raising concerns about the uniqueness of each individual and the potential for altering human nature. The theory of posthumanism questions the traditional notions of identity, consciousness, and individuality. Post humanist perspectives emphasise the need for careful consideration of the consequences and ethical frameworks surrounding cloning technologies.

The novel summarises the life experiences of a clone of the fourteenth century living in the twenty fourth century India. The protagonist Clone 14/53/G explains about the global community, where there are many other clones like her, there are the Firehearts, known as the poets of the global community. The protagonist clone 14/54/G, forced to live in the dystopian society, is the focus of standpoint theory in posthumanism. The main idea of the standpoint theory is “I define myself” and stresses on how an individual define himself/herself in accordance with the social background. He claims to be a human in this global community and struggles to acquire the identity of a normal human being which is being lost by modern

science and technological advances. Drawing on Sigmund Freud's psychoanalytic theory, the protagonist's subconscious reveals the memories of its original. Posthumanism encompasses diverse theories exploring the impact of technology on humanity. From transhumanism's focus on enhancing human capabilities to critical posthumanism's questioning of hierarchical distinctions, the field is rich with perspectives on evolving relationships between humans and technology. Cyborg theory, techno-feminism, and speculative realism also contribute to this multifaceted discourse, highlighting the complexity of post humanist thought. The unrelated aspects of the scientific disciplines during the nineteenth and twentieth century resulted in the fragmentation of human existence. Their waning importance can be attributed to the erosion of universal belief systems that were founded on the privileging of the human mind and the distinction of man as a thinking animal.

Posthumanist thoughts and ideas attempts to consider the complexities and exigencies of these global megastructures that limit and determine human agency. The post humanist assumption of a human nature depends on its social, historical, and cultural conditioning, and therefore is subject to change. The humanist ideologies are given less weightage and the artificial framings of situations and series is looked upon and celebrated through various stages of the theory. The idea of cloning was adopted by the scientist and practitioners to produce a duplication of the original so that both resembles in their performances. The correlation between the two varieties of the same entity projects the idea of the hidden theory of standpoint where the identity crisis comes into question. The contemplation on the relationship between human beings and technology has become a major concern in posthumanism. Dystopian societies are often based on historical, social, and political control and it represents a departure from the current societies. The new innovations of the posthuman era have marginalised the very existence of human beings. Different identities have unique insights and knowledge that can challenge dominant narratives and provide

alternate perspectives. Standpoint theory encourages us to value the voices of the oppressed or marginalised sections of the society. It is a powerful framework for promoting inclusivity and social justice.

A Cyborg, short for cybernetic organism, is a being that has both biological and artificial components. Cyborgs and robots are two such innovations, cyborgs are more human like while robots are more mechanical. They may seem related to science fiction but exist in the real world and the applications of cyborgs and robots are very complex. A living creature that has restored its body parts functioning with the help of some artificial mechanical or electronic component. It is possible to ensure that not only the appearance, but also the “brain” of the cloned organism resembles that of the human. In developing the mechanisms for perception, information processing, and control, engineers are inspired by the structure of the human nervous system. That is the reason why they start mimicking the human visual system by producing artificial beings such as clones and cyborgs. A clone can perform actions in an infinite number of ways, but if it wants to mimic a human, it must observe the human and try to repeat their movements.

Some of the subgenres of science fiction that challenges the belief of humanism are Artificial Intelligence, Cyberspace, Cyberpunk and Cybernetics. The dogma of humanism is Individualism which is slowly being replaced in this posthumanistic world. The desire of mankind is to create an impression of a mechanical full automated machine process that is behind the normal activity of mental commotion. The creation of AIs in the form of virtual reality through electronic media is included in the second wave of posthumanism. The distinction between humans and animals, humans and machines, nature from culture, artificial from organic has been blurred due to the contemporary technoscientific advances, by which Western modernity constricted its definition of normative and exemplary humanity. The cyborg is a creature in the post gender world; it has no truck with bisexuality, pre-oedipal

symbiosis, unalienated labour, or other seductions to organic wholeness through a final appropriation of all the powers of the parts into a higher unity. They are the illegitimate offspring of militarism and patriarchal capitalism, not to mention state socialism. Donna J. Haraway comments on the subjugation of world by these cyborgs and the apocalyptic society thus developed, “a cyborg world is about the final imposition of a grid of control on the planet, about the final abstraction embodied in a Star Wars apocalypse waged in the name of defence, about the final appropriation of women’s bodies in a masculinist orgy of war”(Haraway 15). It is necessary to view the effort to build revolutionary standpoints, epistemologies as achievements of people committed to changing the world, has been part of the process conveying the limits of identification. Biotechnologies and Communication technologies are very important in recrafting human bodies. The discourses like technology and science can be comprehended as formalisations, that is, as frozen moments, of the fluid social interactions constituting them, but these discourses should be noticed as instruments for enforcing meanings. The tight co-dependence of global psyche systems and ecosystems are inhabiting a forceful transversal splicing of life-elements leading to unprecedented hybridities, such as our present protracted pandemic. The irrelevancy of presence and absence is made by the kind of phenomena that foreground pattern and randomness which in turn is illustrated by the technologies of virtual reality. These science and technological advances indicate fundamental transformations in the structure of the world for us. Technology as a powerful engineering science for redesigning materials and processes has revolutionary implications for industry, in areas of fermentation, agriculture, and energy.

The relevance of these observations to psychology and psychoanalysis is clear when one considers that the neonate with its limbic system is responsible for organising all aspects of social and emotional behaviour, and also requires a considerable amount of social and physical stimuli, including maternal, sensory, and emotional contacts, to develop. The

protagonist of the novel possesses the glimpses of his memories of its original and the ending of the novel also showcases towards the revival of that specific secret that the original could not reveal it. The various emotions exhibited by the clone is a backdrop of these memories which were related to its original. These emotions strongly influence memory functions and can be seen as a part of an adaptive process in relation to the cognitive system and asymmetrical hemisphere functions. The protagonist's emotions and mental disparity is commented in the novel, "All through the day images of my Elder's remains kept appearing before my eyes. It was as if the coldness had transferred into me, as if I was packed in frozen plasma. Though I walked it seemed as if I was not moving. I could not taste the grittiness of my daily ration, the water I sipped seemed to numb my throat" (Chabria 4).

As a result, it connects to psychoanalysis as it links the emotional memory to the unconscious and gives the right hemisphere the important role in the organisation of this last function of the mind. The neuroscientific studies in relation with memory thus provides theoretical and practical analyst valuable instruments for reaching the most deeply hidden and oldest areas of the human's personality, forgotten areas of the unconscious. There are many discontinuities and continuities between a "natural" self and a cybernetic posthuman. Katherine Hayles views the present moment as a critical juncture when interventions are made to keep disembodiment from being rewritten into prevailing concepts of subjectivity. Cybernetics has become a relevant subject in this technologically advancing society and it is necessary for the theorist to understand and consider the gap between the human and the cyborgs in order to create a parallel circumstance. Katherine Hayles view on cybernetics is unique and interesting, states that, "I see the deconstruction of the liberal humanist subject as an opportunity to put back into the picture the flesh that continues to be erased in contemporary discussions about cybernetic subjects. Hence my focus on how information

lost its body, for this story is central to creating what Arthur Kroker has called the flesh-eating 90s” (Hayles 5).

Cyborgs might consider more seriously the partial, fluid, sometimes various aspects of sex and sexual embodiment. Gender might not be a global identity, even if it has an extreme historical breadth and depth. Cyborgs have an intimate experience of boundaries, their construction and deconstruction. They have more to do with regeneration and are suspicious of the reproductive matrix and of most birthing. Science and technology are not only the possible means of great human satisfaction but also a matrix of complex dominations. For example, one who has analytical experience understands that the relation between two individuals who expresses various types of emotions can lead to the passage of the most varied emotions and can affect each other. It provides us with an idea that human beings not only live under conditions, but also need to control the conditions of their lives. Every single individual is participating in the production, transformation, affirmation, and reproduction of the circumstances under which they live.

The posthuman is likely to be seen as antihuman as it envisions the conscious mind as a small subsystem running its program of self-assurance and self-construction while remaining ignorant of the actual dynamics of complex systems. The era of posthumanism does not point towards the end of humanity rather portrays a fraction of humanity who had the wealth, power, and leisure to conceptualize themselves as autonomous beings exercising their will through individual agency and choice. In simple terms, it is a process where human beings download themselves into a computer, thereby obtaining through technological mastery the ultimate privilege of immortality. The posthuman provides resources for rethinking the articulation of humans with intelligent machines. Technological innovation will focus on compensating the human attention and intelligence by developing intelligent machines to attend to the choice and tasks that humans are not capable with. These tasks are

already prevalent in the form of intelligent-agent programs to sort email, discarding unwanted messages and prioritizing the rest. These types of sorting programs take over more and more of the email management, freeing humans to give their attention other matters. There are many decisions which are not in the hands of the human attention which is slowly taken over by the artificially modified machines. Modern humans are capable of producing modernised technologies and more sophisticated cognition than the cavemen because they are surrounded by an environment which is technologically equipped and provides more opportunity for them to work. The “post” in posthumanism refers to the changes that are in part already here while the “human” points to the seriated nature of these changes. Human language grows out of embodied experience and the fundamental differences makes evolving incorporations. Posthumanism actually questions the shift of identity from brain to cell, or from neocortex to brainstem, and the nature of the subject radically changes. The posthuman subject is also a post conscious subject as it is impossible to assume that consciousness guarantees the existence of the self. The idea of Wiener’s nightmare of cybernetics used for tyrannical ends if human consciousness can be co-opted by hijacking its basic programming level. Thus, the production of such cyborgs and high technological advances has made a way of disabling the definition of human beings and led to the appreciation such automated technologies. Human beings, when they have the greed to acquire the unconditional power of God, are forced to undertake certain activities and developments which, in total, have led to the extinction of the human clan’s existence.

A critical posthumanism proposes a multispecies citizenship that involves all forms of life. The developing community or generations are formed by the sharing of consciousness and nervous systems, especially of thought and body. Everyone provide something in order to be a part of this community and the individual borders break down. The posthuman turn can enhance and support these advanced methods and techniques as it displaces the exclusive

focus on the idea of the world as the cradle of Humanism. The idea of developing a new kind of post-nationalist nomadic identity is certainly challenging in that as it requires a change from the established nation-bound identities. The developing posthuman methods have a wider impact upon the patterning of Humanism and had challenged the traditional definition of being a human surrounded by emotions and feelings. The powerful alternatives to established practices and definitions of subjectivity are created by the current scientific revolution which are led by bio-genetic, environmental, neural, and other sciences. The posthuman techniques thus enables us to undertake a leap forward into the paradoxes and complexities of the emerging generation and give us a better opportunity for the nation to cope with its neighbouring partners. In India, the idea of posthumanism and cloning, led to the breakage of the traditional view of seeing a human, thus attributing him with the power of robotics and provided him more and more advanced features. The theory of posthumanism had a profound impact upon the theorist of various other sources in order to develop their findings according the standpoint of posthuman predicaments. The posthuman lens help us understand virtual technologies in a new light and it helps us to view the extension of our embodied awareness. By embracing the posthuman potentiality, we can move towards a future where human and technology thrive together.

Chapter 2

Unravelling the Layers of Identity: Reflection and Discovery

In the context of identity, Posthumanism challenges traditional notions of what it means to be human and embraces the idea of multiple identities and hybrid beings. It explores the blurring boundaries between human and technology. One of the most intriguing aspects is the exploration of identity in the sci-fi novels. From mind-bending concepts like artificial intelligence and genetic enhancement to virtual realities and alternate dimensions, sci-fi novels provide a captivating exploration of identity in the face of technological advancements. The main idea of this kind of fascinating genre is to capture our imagination and to make us think about the very essence of who we are. Posthumanism challenges biocentrism, vitalism, sentiocentrism and concepts of life itself, blurring the boundaries between the animate and inanimate. It investigates technology as a mode of revealing, re-accessing its ontological significations in a scenario where technology had been repeatedly reduced to its technical endeavours. Post humanist discourse often explores how identities are shaped by interactions with technology, prompting a deeper examination of the evolving relationship between humans and their creations. The binary logic of identity and otherness is the motor for and the cultural logic of universal humanism.

The novel *Clone* by Priya Sarrukkai Chabria weaves the tale of a fourteenth-century clone in twenty-fourth-century India who struggles against imposed amnesia and sexual taboos in species-depleted world. The novel revolves around a shared humanity, the necessity of plurality of expression, the wonder of love and splendour of difference. The protagonist Clone 14/54/G narrates her entire story and pays tribute towards her original Clone 14/53/G. She explains about the Global Community where there are many other

artificially manufactured clones. Here, the clone is provided with a feminine identity yet there is a conflict in determining its own self. Clone 14/54/G describes her problem of losing her actuality and finds there is some malfunctioning in her working system. She started having visitations and there occurs an interplay of multiple identities. Her one such visitation is described as follows, “Last evening, as I was swallowing my mineral supplements, I was engulfed by coldness and a sense of verticality. I was stuck to a wall and witness to a “transaction of flesh” between a man called Marco Polo and a woman called Love’s Sweetness” (Chabria 4-5).

Posthumanism is majorly known for deflating the uncritical acceptance of, and blurring the lines between bodily borders, consciousness, and identities. A binary idea of identity is created by invariably manifesting the concept of identity in the form of stark dualities, which are never conflict with each other. The concept of identity is also looked upon with a power to self-explore and as a site of resistance where one could claim and form their existence. A person may possess two senses of identity, one is social, and the other, personal. It can relate to aspects like gender identity, cultural identity, and digital identity. The idea of posthuman existence challenges conventional notions, prompting reflections on the potential merging of human and machine or the emergence of entirely new forms of consciousness.

In the context of a novel involving clones, an identity crisis could manifest as the cloned individuals grapple with questions about their uniqueness, purpose, and autonomy. It provides a rich backdrop for exploring the complexities of human nature, ethics, and the implications of cloning technology. The idea that memory and identity play a significant role in the protagonist’s ability to endure in these authoritarian regimes and their capacity to fight back against them. A sense of identity loss can be seen in the protagonist as she started having various visitations. At first, she sees herself as a gecko on the wall of a courtesan’s house,

telling the story of what happened between a man called Marco Polo and a woman named Love's Sweetness. The clone's second visitation takes place when she sees herself as a three-eyed dog named Trichaisma. These visitations lasted all night long and seemed to seem like a dream. The Global community that she describes can be seen as being similar to the society we live in today, where we can find all kinds of people. She explains that there are the poets in the form of Firehearts, the soldiers as the Guardian clones and the common working people as the Worker Clones. The clone's identity is unspecified, but she is given a female identity by Chabria, yet she has a sense of something missing in herself. She doesn't feel an individuality in herself, thus missing her own self, "I did not know what to call this sensation so I called it "missing myself. Nothing untoward happened. Except that I began to menstruate with the crescent moon. Three drops on day one, seven on day two, five on day three. I discovered that the split stuffing of riverweeds made good pads. I buried the pads at the roots of trees" (Chabria 50-51). The protagonist Clone 14/54/G narrates about her evolution and mentions that she does not possess any special abilities as they are merely worker clones. The clone began to exhibit many of the characteristics of human beings, such as developing mileage, the ability to dream, and she felt that she was different from other clones in the community.

The qualities, beliefs, personality traits, appearance, or expressions that characterize a person or a group is referred as the identity of an individuality. It emerges in the earlier period of a person's life in order to comprehend their self-concept throughout different stages of life. As it is shaped by social and cultural factors, one has a limited control over their consciousness. Individuality is attributed to those persons who value their consciousness and consider their sense of being in a very high degree. Posthumanism challenges the traditional notions of human identity, arguing that agency, consciousness, and social meaning are not exclusive to humans. It broadens the scope of what it means to be a valued life form and it

considers the human itself as an assemblage, co-evolving with other forms of life, enmeshed with the environment and technology. The genre has engaged with and analysed minutely many issues related to the contemporary cultural shifts as it was closely associated with new envisioning and becoming matters. The interchangeable human consciousness and artificial intelligence of the posthuman age, blending of organic and inorganic and ongoing genetic mutation, makes it almost untraceable to find out the actual animate being. In these techniques, organism evolve from a simple state to complex being and they are lost in their own new reflections.

Human attempts to transcend themselves in order to function and perform the activities of which they are not actually capable, and to attain higher abilities. Whether the human desire for enhancement would create a better society, wherein all species transcending boundaries will enjoy a fulfilling hybridity or whether the human identity itself will confront a condition marked with complexity, discontinuity, and order lessness. In the novel, the protagonist is forced to live in this dystopian society. Though she is a clone, her existence as a human reappears in every stage of her life which ultimately forces her to exhibit human values and qualities. Her assistant Bullet, who was a dog helps her in understanding the gap between reality and imaginary as her mind was not in control of her deeds. As a result, the clone was provided with drugs as she suffered from minor aberrations. Later the clone was shifted to the Artificial glade, accompanied by Bullet. The clone's frequent visits to different characters suggest a blurring of reality, and a point has been reached where the clone can no longer trust herself. She started losing herself and feels to be in a different world, "When I awoke, I no longer knew to which world I belonged for I still felt I was swimming through memory, and my organs of perception were deceiving me. Which world was real? Or were both false? I could no longer trust myself" (Chabria 44-45).

The protagonist is in search for her real identity, as where she came from, whom she belongs to and what is the main agenda behind her generation. There is an idea of self-exploration and discovery that leads her into many obstacles. It suggests that an individual must endure many hardships in order to gain identity and existence. Clone 14/54/G learns about her original who is Aa-Aa and from who she was developed. There are instances where the clone realises the power of her original and she began to behave much like her original. The various visitations that the clone undergoes can be seen as the dream envisioned by an individual. Dreams reveal about the unconscious, and as a function of the mind able to symbolically transform presymbolic experiences and to create images without recollection to fill the gap of the nonrepresentation of the early unrepressed unconscious. Dreams can also bring into light, through recall, experiences repressed in earlier period and those deposited in the explicit memory in the course of life. In psychoanalysis, consciousness plays a significant role as it determines a connection between the previous memory and present state of a person.

The basic dimension of consciousness is alertness and has its origin in the most ancient part of the brain. In the novel, the subconscious mind of the clone exhibits the past memories of her original Aa-Aa. The clone shows the characteristics of a human, such as menstruating, showing emotions like love, mating, all this shows its early existence as a human. The very idea of humanness persists in the subconscious mind of the clone which forces her to exhibit the same traits. The memories associated with the old generation Aa-Aa reappears in the psyche of the clone. This clearly portrays the Psychoanalytical theory of Sigmund Freud where dreams play a very significant role in defining and describing the existence of a person. As memory becomes the cornerstone of our existence, allowing us to make sense of the world around us and forge meaningful connection with others. It plays a fundamental role in defining our identity and shaping the course of our lives. It is not merely

a repository of the past experiences, rather the key that unlocks the door to our past, present and future. It constitutes both the short-term and the long-term memory, working effectively to facilitate our interactions with the world. It serves as a cognitive tool that allows us to retain information, recall it when needed, and utilize it to navigate through various aspects of life. By remembering shared experiences, we strengthen our bonds with our ancestors and build a sense of belonging. Memories evoke emotions in the clone, serving as a powerful tool for self-reflection, empathy, and emotional connection with its Original Aa-Aa. The discovery of the implicit memory and the unrepressed unconscious leads us to pay close attention to certain methods of transference and the elements of dreams that lend themselves to psychic configuration. Through her various visitations, we managed to get deeper into her psychic reality and started to understand the origin of her development and existence. The novel also portrays the difficulties faced by the clone as a female particularly when she experiences the feeling of love and motherhood. She explains the pain of motherhood and longing of her child, “In one corner stood a large sandalwood chest. I rattled the lock; it sprung open. Within lay a cream dress, less than a foot long. A toddler’s! I enfolded it to my breast. Who was the child who had worn it? Why did I want to press it close to my breast?” (Chabria 110).

Clone 14/54/G is a replica of her original and as the story continues, we get to see that she is named as Aa-Aa. She is transferred to the Recovery pad where she is diagnosed with forced amnesia. She started to forget her own self and identity until she discovers her original’s pillow book which includes all the information of the original Aa-Aa. In the pillow book, the original Aa-Aa describes her life experiences and the various hardships that she had to endure as an artificially modified clone. She was in the verge of revealing a secret about how the Global community works, but could not. The protagonist Clone 14/54/G, now the new Aa-Aa is expected to reveal the secret as she was the replica of the original. When the

protagonist is taken to the recovery pad and is asked to identify herself by the Superior Zombie, she cannot confirm her single identity. She calls herself as Ismael, Anna Karenina, Sakuntala and finds it difficult to identify her own self as Clone 14/54/G. This represents her attempt to discover herself and attribute her with an identity. As she experiences various human features and traits, she claims herself to be a human who has been artificially modified into a clone. This was the secret that the Originals had tried to reveal on many occasions, that they were the human clan that had been transformed into artificially modified clones.

The act of self-reflection is an aspect of knowing yourself and can be used to better understand who you are, to be able to define who you want to be and to set yourself on the path to infinite potential. In order to develop your identity, self-reflection offers an accessible, easy, and simple way. The only possible way to self-discover yourself is to go deep into the psyche of the person and analyse the events happening in the life of an individual. As the protagonist is endowed with a female identity, the feminist theoretical perspective, which argues that knowledge arises from social position, or Standpoint theory, can be attributed. The Standpoint theory thus focuses on the principle of “I define myself” which is a recurring idea in the novel, where the clone defines herself as human and fights for her identity. She strongly argues that once she was a human and claims her birth right to be a human. Every individual’s perspective and human origins have changed with the advent of new technologies. The following generation witnessed the replacement of human by the AIs, which has indirectly led to the progression of science and technology. The clone asserts its identity as human through exhibiting the features of humans and revealing the secret that the original Aa-Aa tried to bring out that they were humans. The aggression of the Leader towards the Superior Commander also portrays how these technologically modified clones fight for their existence as human, fight for their identity based on gender, ethics, and values. In the Global Community, her very existence and identity as a human has lost, her values,

ethics, morality and gender, everything becomes a matter of question. Through Standpoint theory, the clone claims to be a human in this Global Community. The theory was coined by an American feminist theorist, Sandra Harding that emphasises the idea that a society stratified by gender and other categories, such as class and race, one's social positions shape what one can know. The theory can be well analysed throughout the novel where the idea of humanness has completely ignored in order to provide space for the artificially transformed creatures. Here, the clone recognises herself to be a human and she stands at her point that being human is her identity. During the Celebrations, the Clone reveals the secret of being a human and her existence as a human being must be valued and appreciated. She firmly stands on the view that they are humans, "This split blood gathered itself into a tongue that spoke through me: the secret is that I am human. Each one of us is human. We still have the capacity to live as humans. Remember with me: I claim my birth right to be human. I am human and I am not alone!" (Chabria 269).

The Leader of the Global Community who supports the protagonist to revive back her memories of her past life is actually the child of the Original Aa-Aa. He could see an image of his mother in Clone 14/54/G and slowly in the mid-way of the interrogation process both falls in love. This portrays that the Leader discovers a reflection of his mother Aa-Aa in his lover, that is, the new Clone Aa-Aa. The protagonist experiences a strange feeling of love towards the Leader is being alienated from her own comfort space as well as estranged from her own self. She realises the divine and pure form of love running throughout her whole body and wishes to long for it. At this point of time, she gets aware of her motherhood which indicates that through her lover, the leader, she could find both her love and her child. She finds it hard to understand her reality that she was none other than the original Aa-Aa, which made her do the activities and utter what the Original Aa-Aa wished for. She gives a narration about how she feels in the Recovery Pad meeting with new members and thus stresses on her

identity which is on the verge of extinction. The very innate feeling of her humanness comes in forward and urges her do the activities which is forbidden for artificially modified beings like her. She narrates her experience about she feels in the Pad,

Clone 14/54/G is no longer enough. I am more-and-less-than what I was. Less sure, less safe, less isolated. More curious, more in pain, more resolute about my uncertainties. With more words at my command. I also feel important being imprisoned in this luxurious Recovery Pad, mating with an Original, having my writing spilling across the walls and knowing I am an intrinsic part of the cause (Chabria 89).

The clone's psyche is captured by her Original and she exhibits a split identity, one which is her own self and the other her Original. She was restricted from all those feelings of a human as she was forced to behave like a clone, she was guided by a Couplet who informed her to understand the reality of being a clone and was not supposed to dream and portray emotions like human. Throughout the novel, the clone tries to recover the past life of Aa-Aa but she fails to remember the events in her original's life. The Couplet makes her understand that she is not different from the old generation Aa-Aa was newly named as Aa-Aa 14/54/G. The Supreme Commander here represents the evil force that does not provide the members of the Global Community their right to exist and sustain themselves. It represents the society in which the individual is not provided with his or her rights and is always marginalised and pushed to the side.

Standpoint theory, which was established to define the identity of women who were denied space and recognition, thus becomes a major driving force in the representation of the protagonist's rights in the novel. The amalgamation of the experiences of a person thus forms a standpoint, a point of view, through which the person views and perceives the world. As

these individuals gets immersed in the dominant group, they were unable to raise their opinion and were deprived of recognition and approval. The whole theory depends upon the mental position from which things are viewed and interpreted. In the world, there are different social groups and the inequalities prevailing in these groups actually creates differences in their standpoints. The human beings were looked at in a completely different way and they were completely different from the post-humans. While transhumanism supports the genetic modification of human species through any kind of emerging science, including genetic engineering, digital technology, and bioengineering, posthumanism includes the death of the humanist subject as they are the stand-alone entity that possesses unique characteristics that make them exceptional in the universe. The intelligent technology of the present society is engulfing the very pure aspect of human nature. The other characters of the novel also portray the lack of existence in their own community. When they realize that their birthright to be a human, the Couplet and Gladiator helps the Clone to escape from the Global Community, thus saving themselves from the Superior Commander. After getting liberated from their forced lifestyles, both the Couplet and the Gladiator finds their freedom and carves their new identity.

What's your name?" Couplet was saying as the voices coalesced. "What is yours?" the gladiator was asking. "We are beginning a new adventure and it's known Firehearts change their names with each new episode." "I could be Renga," said Couplet blowing on its singed fingers, "a form of medieval Japanese linked verse. Or Madrigal. Maybe Ghazal. Oh, I don't know. Maybe I'll name myself Palimpsest. Not terribly poetic, but appropriate, what say?" It blew on its blackened antennae that lifted slightly. "Quit stalling, gladiator! Answer." "Gladiators were given ironic names. I'm named after a poet," he said. "My name begins with the letter 'S'". "Unfair! This encompasses the entire universe, in a manner of speaking." Palimpsest

protested. “Why, you could be Saigyo, Shelley, Sappho, Suresh, Soyinka, Simic.”

Palimpsest huffed and turned to me. “And you, Clone? What will you name yourself?

(Chabria 281)

Our sense of identity depends upon the life story which we create for ourself. There are two primary functions for self-narratives, one, they facilitate our sense of self continuity across time and the second, they provide us with context and meaning to the events of our lives so that we will have a clear idea of who we are and where are our standpoints. The process of self-reflection refers to the idea of understanding and accepting self-narratives of an individual which would provide us a clear definition of each individual and access them transparently. It should also represent an important mechanism in self-concept construction and development which utilizes the self-referential memory paradigm. The role of memory in both human and posthuman provides a sense of autonomy and liberation. The protagonist is unable to create a self-identity, as they are unable to seek liberation from her old memories.

According to Freud, there is an intermediate area between the conscious and the unconsciousness, referred as the preconscious. This correlates to the psychic material that is hidden, but very close to the consciousness, which points that the memory or the event is still present in the subconscious mind of the individual. The perception of an individual is solely based on his or her identity and it this self-reflection that allow other people to build upon ideas based on the individual's characteristics.

Identity of an individual also depends upon the uniqueness portrayed by each individual and there are differences in each individual as they provide us with a unique identity. The protagonist in the novel, Clone 14/54/G also exhibits a unique identity and it is her unique psychic material that makes her distinct from the Original. She claims that she never wants to relive the life of the Original Aa-Aa as her life included all the complications

and the frustration that she suffered to reveal the secret was immense and beyond limit.

Clone 14/54/G was different in behaviour when compared to the original Aa-Aa who was hopeful, generous, and brave. She comments that she never wants to be acknowledged as the Original Aa-Aa, “Never call me Aa-Aa. I do not want to re-live her life. It’s better you withdraw me. I want neither to help the Global Community nor the Cause. It was not me who spoke, but it also was. I am the one who needs help, Great Leader. Withdraw this mutant Clone” (Chabria 119).

The Original Aa-Aa was strong, fought for the rights of each individual in the Global Community. Through this incident, in which she ignores the qualities of the Original Aa-Aa, the difference between the gender power can be analysed. Both in the earlier and later generations, we could see that the female characters were subjugated and marginalised. They were not given any value when compared to the male members of the community. Though Clone 14/54/G doesn’t like to relive the earlier life of the Original, she was forced to undertake the role of the original and reveal the secret during the Celebration. In her pillow book, the Original Aa-Aa mentions her struggles to create the Global Community, and how she was betrayed by members of her own community. Both the female characters exhibited similar features and that became the sole reason for the Leader to fall in love with the protagonist. The Leader who saw a reflection of his mother, that is, the Original Aa-Aa in his lover, Clone 14/54/G, gets attracted to her and experiences the pure feeling of love. The feeling of love is portrayed as being exactly the same as that of human beings, with the description of how both dream of each other. This suggest that in post humanistic condition also, there is not the extinction of the humanistic features or values, rather it withstands all throughout especially in every feeling of the post human. The Clones in this Global Community lacked identity and they does not have control over their own selves indicates the dominance of the Community over them.

As these clones bear the DNA of the same original, that is, they are just the replicas of their Original, they do not possess any individuality and uniqueness. In the novel, Chabria portrays her posthuman beings as victims of the apocalyptic world. The posthuman beings in this book are transhumans who are genetically modified to enhance or upgrade certain bodily features. The Original Aa-Aa, here represents the original human and as the novel progresses, we find the two identities competing in a clone. The protagonist, Clone 14/54/G had to suffer an in-betweenness, as she is confused her identity of her own self and the identity of her Original Aa-Aa. This lack of stability can be analysed when she develops bound thoughts, grows moles and body hair, and so on, its consciousness truly morphs, and it realises that these are strange thoughts for a clone. Along with her consciousness, her body continually started mutating, and physically she slowly started becoming more of woman, that is, started menstruating and eventually getting pregnant. Under the guise of recalling the Original Aa-Aa's words, she struggles to identify her own self. She states her difficulty in recognising the words of her original, "By mimicking her gestures could I become her? How does one become another? For this to happen, needn't one first know who one is? Who am I?" (Chabria 225). Clone 14/54G's consciousness morphs to create a path for it to both question its identity, and seek to establish it. Pramod K Nayar's book on *Posthumanism* argues that consciousness is the sole reason for the existence of an individual through his lines which states that, "Consciousness is not inherent to the mind or brain: it is an emergent property that is effected only through the collation of information and the interactions of the various parts with the world" (Nayar 39).

The shifting of the clone's self-definition occurs because of its consciousness morphing. The clone takes the first steps towards forming an identity by understanding her form to be a female with the continued visitations or visions of the past lives of its original, that is, the Aa-Aa. The psychic material of the protagonist Clone 14/54/G correlates with the

life experiences of its Original and it become the sole reason for regaining its consciousness and existentiality. The idea of consciousness and existentiality is the right of every individual and even in this posthuman era, right to exist and building up identity matters more. In this dystopian society where humanism has depleted and degraded, it is the posthuman who survives and weaves up identity for the entire society that it occupies. The psychoanalytic study of the protagonist results in the study of the past visions of the protagonist. It suggests that in both the cases, that is, with humans or posthumans, they exhibit a similar characteristic of viewing their past experiences through dreams and visitations respectively. As the story progresses, we could find that the Chabria's posthuman characters partaking the roles of the humans, thereby performing human-like activities. Human beings are characterised by the relationship between memory and identity and it is necessary for any individual to attain his or her recognition.

According to John Locke, an individual would become rootless, would not be provided with any psychological support, and lose the meaning of life if he/she does not recognise his/her past memories and originality. The relation with the past, is presented in an antagonised light in order to induce a certain attitude in the present, thus as a means of manipulating. The namelessness of each character in Chabria's novel depicts the lack of identity and recognition, also mention that all clones are the replicas of the original. They lack the right to be recognised and their dreams and desires are not being valued. It also helps them to keep them outside the periphery of the human state, and regulate them to the posthuman state. The protagonist, Clone 14/54/G fights for its own identity, which becomes a rebellious act of fighting, leads her to be alienated and othered from the Global Community.

The new critical concerns require a different learning environment beyond textual engagements and these include posthuman identity, anthropocentric approaches, human-machine interface, and ethicality of human choices. Posthumanism weaves up an era that

focuses on the erasure of the boundary between human and other organic species as well as humans and machines. Nayar's comment on human life in posthumanism can be analysed, "posthumanism is thus a discourse itself. 'Life in post humanist discourse is discussed as a process of becoming through new connections and mergers between species, bodies, functions, and technologies. Human life is about becoming, but a becoming with other life forms'" (Nayar 47).

The whole novel brings out the theme of memory where it is immanently shared by all dystopian narratives is considered a manifestation of the ability to manipulate human capacity for recollection and rewrite the past.

An individual cannot be defined by his/her past activities but these activities may influence the future of the individual. In postmodern culture, dystopian narratives often provide a reductionistic view of the human identity which results in the coevolution of capitalism and technoscience. The implosion of human identity will sabotage essential human values like emotions, empathy and surveillance, social stratification as signified by the dystopian world. Contemporary Science and Technology has developed an analytic form of posthuman theory. Many post humanistic scientist stresses that today's world is technologically mediated and is referred as 'panhumanity.' It showcases a global sense of inter-connection among all humans, but also between the human and the non-human environment.

Our turn to technological advancements leads to a more complicated anthropocentric society. The identity that was lacking in this post modernistic era seems to be reshaping in an era which is dominated by cyborgs and posthumans. It is necessary that each individual should acquire their own standpoints as they are all unique in their own sense and feelings. The feelings exhibited by each one of them is in someway different and depends upon their

previous memories. It results in radical posthumanism as a position that converts hybridity, nomadism, diasporas, and creolization processes into means of re-grounding claims to subjectivity, connections, and community among subjects of the human and the non-human kind.

Chapter 3

Beyond Humanity: Navigating the Posthuman Landscape in Modern Society

Posthumanism is a philosophical and cultural movement that explores the idea of transcending the limitations of human through technologies and how it impacts society. It challenges the already existing social norms and beliefs, ethical frameworks, and concepts of identity. These technologies can be seen as an extension of human capabilities and that when humans merge with technology, they enhance their abilities. It results in an advancement in the field of genetic engineering, artificial intelligence, cyborg technologies and virtual reality. The developments that resulted in the advancement of science and technology have the potential to reshape our understanding of what it means to be human. The concept of Posthumanism challenges the traditional notion of the separation between humans and technology. It declares no human extinction and this provides man to exist under ever changing conditions, a change of mutating identity. The ideology greatly corresponds to the dystopian transformation of the new world order.

Science fictions has become the essential mode of imagining the horizon of possibility as the world undergoes daily transformations via the development of technology and science. It has become ubiquitous in much of our everyday culture. In the construction of multiple identities, cyborg became the central metaphor to understand social and cultural reality, a hybrid of machine and organism. In the contemporary society, posthumanism has gained a prominence as it performs the duties which humans are incapable of. Both human and posthuman exhibits similar characteristic but the only difference is that posthumans lack the acceptance by the public as it decreases the opportunities of the ordinary human being. This suggest that the modern society has regarded the cyborgs or the development of artificial intelligence to degrade the control and power of human beings over society. The intervention

of cyberpunk literature had culturally captured the posthuman discourse and the postmodern late-capitalistic society.

According to Bauman, the new form of modernity is categorised as an uprooting of patterns, structures, and figurations in all those aspects of life that have dominated the solid phase of modernity. The late capitalist globalized economic and media networks, the technoscientific progress of genetic engineering, and the Anthropocentric condition of our existence all have led us into the concept of becoming posthuman. Our human selves have been long passed by the historical dimension of possibilities and they embraced post humanity, and we just need to focus up on these transitions. The evolutionary theories and biological interventions have produced modern organisms as objects of knowledge and had ultimately reduced the borders between humans and animals. In Western stories of origin of civilisation, writing, power, and technologies are old partners but our experience of mechanism changed with miniaturization.

In our present political circumstances, there is a hope for more potent myths for resistance and recoupling as cyborg unities are monstrous and illegitimate. Posthumanism enables new perspectives on self and others, which are an essential part to develop global awareness, culturally-minded leaders to tackle the wicked problems of the 21st century. In this posthuman era, the human beings are all actors of the same stage and their actions depends upon the varying circumstances of the contemporary society. It encourages those ideas and peoples who were historically exploited, used, or simply ignored and embrace differences. This chapter deals both the positive and negative sides of posthumanism and arrival of artificial technologies and the great wider impact it created upon the society. Postmodernism, a late 20th century movement enhanced and tried to bring out the voices of those who were marginalised and suppressed. The ideas that were drowned during the humanistic era were now given prominence and the new technologies had led a drastic

change in the lifestyles of the human population. The methods such as genetic engineering, artificial intelligence, biotechnological advancements, cyborg manifestation have all helped to weave out a different and a more modernistic approach to the field of humanism. The artificial technology of cloning had made the job of humans easier and more comfortable by performing the activities that humans are incapable of. Through posthuman perspectives, we are trying to embrace the humanness, where people express their gender and sexuality in various ways, and there are differences between people of diverse races or ethnicities.

Posthumanism can be described as an era that shifts from anthropocentric epistemologies into decentralised modes of knowledge production which are neither entirely human-centered nor fully post-human. The anthropocentric way of being, believing, and behaving imbues and influences the human code of inter-human and planetary conduct. Posthumanism searches for a new definition of the human, new subjectivities, and new epistemologies. A new biological citizenship, that is, the posthuman arises due to the de-territorialization of the body. As Pramod K Nayar in his seminal essay provides the definition of biological citizenship,

I locate this new citizenship not only in new forms of embodiment where we recognize that the body has co-evolved with technology and other life forms, but also in the mathematized, databased body producing biological citizenship. Biological citizenship is defined as citizenship projects that 'have linked their conceptions of citizens to beliefs about the biological existence of human beings, as individuals, as families and lineages, as communities, as population and races, and as species. (Nayar 100)

Society has set standards and norms for how individuals need to live. If people do not adhere to these norms and ideas, then they will be marginalised and drowned out of the mainstream of society. Posthuman carves an atmosphere where it does not stick to the rules and principles made by the humanistic world. As a result, posthumanism questions the ethics and morality

of the society. The attitude of being posthuman has caused terrors in the mind of the new generation as they believed that the rise of posthumans and artificially modified technologies would cause destruction and leads to an apocalyptic world. The posthuman evokes both terror and pleasure and the terror stems from the potential extinction of humans by intelligent machines, as some envision. Humans were a part of a distributed cognitive system, where subjectivity arises from interactions with the environment and technology. Hayles emphasises this inherent duality in her work which derives the idea that posthuman evokes both terror and pleasure. According to her, the terror stems from the dystopian visions of humans being surpassed or even eradicated by intelligent machines. This can be seen in apocalyptic sci-fi movies where robots take over the world. Katherine Hayles quotes in her essay on posthumanism about the terrors that the generation brought in,

Some researchers (notably Hans Moravec but also my UCLA colleague Michael Dyer and many others) believe that this is true not only in a general intellectual sense that displaces one definition of ‘human’ with another but also in a more disturbingly literal sense that envisions humans displaced as the dominant form of life on the planet by intelligent machines. (Hayles 283)

The novel *Clone* by Priya Sarukkai Chabria explores the issues of equity and access to enhancement technologies, the potential creation of new social hierarchies, and the loss of human uniqueness and individuality. The novel deals with the importance of being human and the hardships that humans undergo in their lifetime. “It is in this time that you have to plunge yourself, Clone, and you will have to struggle hard. For you are human.” (Chabria 280) The novel delves into the realm of world where human beings lacked the importance of existence and were regarded as beings who had live their life in hardships. The very relationships and characteristic feature of humans were different and even more complicated.

At the end of the novel, when she realises that her clan was converted into clones and they were humans earlier, she does not want to live the life of a human as it is filled with obstacles and hardship. According to her, humans live a life of frustration and to cope with the society which they are living in is a matter of great achievement. Throughout the novel, the original identity of being human appears before her and she started exhibiting features of human beings. In the Global Community, she is expected to behave and act like a clone but the very essence of her humanity comes in her subconscious mind. The modern world believed that the ethics of being human and moral values that a human inculcates from his early years of life has been in the verge of extinction with arrival of artificially modified equipments.

The ethical approach to science and technology is based on their use and application in extremely diverse fields. The new human version produced by the most recent developments in artificial intelligence and robotics has been given less prominence because they stimulated many human activities traditionally attributed to man as manifestations of the higher spiritual dimension inherent in his nature. As a result, there developed an idea of contrast between natural and artificiality where being conforming to the nature is considered to be ethical and a criterion of morality and the artificial is legitimized only as an aid to nature. This artificiality is precisely the specific expression of human nature which in fact had made a powerful contribution to the progress of man. These technologies are progressing with only one aim of improving the nature of man himself by directly intervening on his nature. In the world of science and technology, man occupies an intermediate level but the highest one is made up of machines. Technologies offer the most tools for realizing preassigned ends but does not care and is competent regarding the ethical legitimacy of the ends and even of the means proposed for the most efficient realization of the ends. The humans instead of guaranteeing his survival and development by adapting himself to the environment, he achieves this by adapting the natural environment to himself in accordance

with his needs and demands. The terror part within the arrival of posthumans is that humans have build an artificial world of their own and that turns out to be his own natural ecosystem and environment. He started neglecting the original natural world that the god has created and it may ultimately lead to destruction. This idea points towards the terror that posthumanism evoked. At the same time, posthumanism can also be viewed as a field which evokes pleasure. This highlights how the arrival of posthumanism has created a positive impact upon the society. Posthumanism also sparks excitement about the possibilities of transcending limitations and redefining what it means to be human and involves advancements in the fields of artificial intelligence, genetic engineering, and virtual reality. As Katherine Hayles comments about the benefits of posthumanism,

For some people, including me, the posthuman evokes the exhilarating prospect of getting out of some of the old boxes and opening up new ways of thinking about what being human means. In positing a shift from presence/absence to pattern/randomness, I have sought to show how these categories can be transformed from the inside to arrive at new kinds of cultural configurations, which may soon render such dualities obsolete if they have not already. This process of transformation is fueled by tensions between the assumptions encoded in pattern/randomness as opposed to presence/absence. (Hayles 285)

In the name for respect for nature, the artificial as such cannot be ethically or morally condemned. The emergence of science has profoundly changed the traditional picture and human freedom were attributed which made the scientist and scholars to find and adopt a new version of human beings. Men started to intervene in the process of nature development and started finding their own ways to cope with the natural ecosystem. A posthuman ethics contradicts the humanist assumption of a proper boundary between ethics and politics, agency and subjectivation, autonomy and dependence. The term posthuman itself derived

from the relationship between the rapidly changing field of technology and the conditions of human embodiment. Chabria in her work comments on the Global community which stood contrary to the natural environment. The characters in the global community can be corresponded with the people in the real human world. The loss of ethics and morality in the very existence of human is portrayed in the novel. Each member of the community had to perform has to perform the jobs assigned to them.

Firehearts are the poets of our society, and being poets, they cannot speak lies. They make excellent investigators for they will not give up till they are satisfied with the answers, even if their antennae burn up in the attempt and they writhe and perish. The colony of the originals is kept segregated for the purpose so that fresh Originals and their blueprints are available for societal betterment. (Chabria 4)

Human dignity is one of those concepts that politicians, as well as virtually everyone else in political life, has tried a lot to define and explain. One of the dominant passions of modernity is the demand for an equality of recognition or respect. The rise of modern technologies and human passions has erased the very essence and relationship of humans with natural ecosystem. Ethics becomes an integral part in the ongoing differentiating patterns of the worlding, not a superimposing of human values and principles onto the ontology of the world. The development of a posthumanistic society thus contributes to the idea of development of the country as it becomes necessary for every country to enhance their research field and findings. The society weaved by the advancements of these biologically modified beings performed all the functions performed by original human beings. Though the society changed into a modernised world of artificially introduced beings, the very essence of being humane still persist in the backups of these clones. This results in various visitations to the clone and these are all connected to one another. These visitations are indications of how a modified being trying to reclaim its social values and principles which

was lost due to modernisation. The natural orders and laws which has always fascinated thinkers to believe that adhering to the natural order is success and this very submission to nature is considered optimum for living well within the orders of society that was also perceived as natural fact. It is possible to admit that respect for nature represents a principle of morality without rejecting the artificial.

Ethical considerations often involve weighing the consequences of actions and their impact on individuals, communities, and the environment. Genetically modified beings have taken over the position and practises which were exclusively suggested for the living beings. The rise of postmodernism has introduced many popular cultures which was raised and appreciated by particular sections of the society. As the utilitarian needs increased, the developments were also set on high standards. Hayles advocates for a future where humans and intelligent machines collaborate, leveraging each other's strengths. This stands in contrast to the common narrative of human vs. machines in popular culture. As Hayles comments,

When the self is envisioned as grounded in presence, identified with original guarantees and teleological trajectories, associated with solid foundations and logical coherence, the posthuman is likely to be seen as antihuman because it envisions the conscious mind as a small subsystem running its program of self-construction and self-assurance while remaining ignorant of the actual dynamics of complex systems.

(Hayles 286)

The posthuman lens helps us understand virtual technologies in a new light. We can see them as an extension of our embodied awareness instead of a stark separation between real and virtual. The arise of artificially modified beings stands in contrast to the normal living beings as the intelligence capacity of both differs and this makes the AIs unique and incompatible. The competition between man and machine has led the commons to choose technology and

disregard the essence of what is being natural. It is necessary to understand that while these science and technologies take over the world there starts the extinction of human species. The major difference between humans and machines can be computed as AI systems will have the immense memory of computer systems, against which human capacity to store information pales. AIs are generally faster in absorbing and processing information while humans are slower and may not restore the information for a long period of time. In future, the relationship between biological human beings and posthumans will play an active role in designing artificial moral agents. It is still a case of anticipation whether the future posthumans would overpower biological humanity or both would work in dependence to form an ideal digital society and create new dimensions of rationality.

The rise of posthumans have now provided a commonplace among theorists in critical animal studies, new materialism, and other recent fields to critique anthropocentrism. Some critics also suggest for the development of alternative schemes of thought, knowledge, and self-representation along with decentring the human. They suggest that by centring and superiorising the human, leads to the domination, destruction, exploitation, control, and rampant consumption of beings designated as non-human.

In contrary, the novel *Clone* explores the aftereffects of dominating the non-human entity and struggles associated by the entities due to the centralisation of cyborgs and robotics. The novel includes a fourteenth-generation clone in twenty-fourth century India who struggles against sexual taboos in a species depleted world. As the novel shifts to a different time period, the problems faced by a female clone is portrayed. A feminist analysis can also be attributed to the novel as it is set in the wake of the contemporary period, the marginalisation and voicelessness of the female clone 14/54/G in her global community shows the powerlessness of female characters in a patriarchal society. Thus, can be inferred that though in the human society or the non-human, females are expected to follow certain

guidelines put up by her environment. This symbolises that the problems faced by females in both the society correlates and the novel can be read through a feminist analysis. The Superior zombie and the leader represent the patriarchal sections of the society. Rosi Braidotti provides a genealogy of posthuman feminism that results in the “intergenerational and transversal exercise, constructing a discursive community that cares for the state of the world and wants to intervene productively in it” (Braidotti 9). For Braidotti, the idea of human as someone who is sympathetic to care, compassion, and solidarity, leading to a community that recognises the right of all its members.

The technological advancements had made a great impact and the wealth that comes with them has prevented the generation from seeing the great contradictions and the forms of social and moral inequality engendered by our advanced technologies. Rosie Braidotti comments the functioning of these technologies in the modern era.

In my eyes, what is striking about the science and technology studies approach, whether it relies theoretically on moral philosophy or on socio-cultural theory, is the high degree of political neutrality it expresses about the posthuman predicament.

Science and technology studies tend to dismiss the implications of their positions for a revised vision of the subject. (Braidotti 42)

By introducing various methods of posthumanism, it offers a thought-provoking exploration of a concept that will undoubtedly shape our future. In this way, some critics view posthumanism as a positive potential to sustain our resources and can build a future where humans and technology thrive together. The ethical and moral implications of posthumanism can be weaved through its idea of developing posthuman as an entity for human help rather aiming at the destruction of the world. Posthumanism and Cloning were techniques which were introduced in the western world and after the colonisation, how we adopted the western

culture and values resulted in these genetically modified beings. In our country, the relevancy of posthumans were limited as there is a hike in population and there were peoples to be appointed to every sector of the society.

There are many applications of posthumanism in this transforming world as it enhances human capabilities such as through genetic engineering or brain-computer interfaces, and in the form of artificial intelligence and robots that can mimic human behaviour and actions. When these developments lead to the progression of the society and makes our country compatible with other countries, it is also important to note the ethical question related to political consequences and societal impact. The major concerns include in areas of privacy, matter of equality and the blurring of boundaries between human and machines. There is a major concern for privacy when technologies like brain-computer interfaces or genetic enhancements allow access to personal thoughts and information. When only a few privileged have access to these enhancements, inequality arises, creating a division between the enhanced and non-enhanced individuals.

Along with that, the merging of humans and machines raises questions about human identity and potential loss of human autonomy. It has become a challenge in ensuring equal access to posthuman enhancements. The individuals could make informed choices by fostering education and awareness about posthuman technologies. By implementing policies that provide affordable or subsidized access to enhancements, one could ensure equal access to posthuman enhancements. Through various awareness activities, one could ensure the benefits of a posthuman society without losing the moralities and principles of a humanistic environment. Hayles argues that the time to shape the posthuman future is now and it can be by avoiding simplistic narratives and engaging with its possibilities. Hayles comment on a posthuman world and how it widens our ideas and values. She advocates for a future where humans and intelligent machines collaborate, leveraging each other's strength. Such systems

also evolve towards an open future marked by contingency and unpredictability. She comments that posthumanism is a vast network of human and machine intelligence working together and proposes embodied cognitive perspectives, where our subjectivity emerges from our interactions with the environment and technology. She conveys about human survival in her essay,

To conceptualize the human in these terms is not to imperil human survival but is precisely to enhance it, for the more we understand the flexible, adaptive structures that coordinate our environments and the metaphors that we ourselves are, the better we can fashion images of ourselves that accurately reflect the complex interplays that ultimately make the entire world one system. This view of the posthuman also offers resources for thinking in more sophisticated ways about virtual technologies. (Hayles 290)

In the novel, we are acquainted with the protagonist Clone 14/54/G who fights a lot to attain her own identity as a human which was lost generations ago by her superiors. The novel portrays the destruction of the artificially modified beings and delves into how they regain their lost identity as humans. The death of the leader who is also the lover of the clone can be symbolised as the death of the entire global community and a new life of the couplet and clone suggest a rebirth of human clan. The leader who forces her reveal the secret of her original Aa-Aa can be seen as the dominant social power. This can be seen when the clone starts to understand the words of her Original Aa-Aa who was a human and it is her memories that frequently affected the subconscious mind of the clone.

The vastness makes me conscious of my smallness, any my body. My body feels as if uncontainable things bursting out into strange new life, for resistance to horror throws out new lifelines, each more desperate and subtle. Gradually I hear again the lure of

words though I wish to draw into myself and turn into silence. I hear again; I hear myself again. Suddenly I know what I should do: tremendously beyond myself. This is the only way. (Chabria 281)

The novel discloses the hardships of being a human and it showcases the outrage and action that leads the clone to expose the reality that she is a human. The aim of the novel is to bring into light the reality that though science and technology engulfs the world, the centre is always considered to be humane.

The novel highlights the importance of being human and prevents the decentralisation of human beings along with stressing the importance of these artificially modified machines. It suggests that in the process of centring human it is necessary that science and technology should also find an equal stand and position thus bringing in collaboration of human and machines. These science and technological activities portray the elucidation of unknown phenomena, and to the creation of new knowledge through the discovery of new natural laws and principles.

A new knowledge is created when the essence of these science and technology contributes to the society and the utilisation of this new knowledge would boost the prosperity of human lives. This enhancement would also solve the various issues that society faces and would provide a different and more unique version of humans. These enhancements should also focus on the issues of human dignity which is based on a matter of prejudice, or else on cultural and environmental conditions that could be changed. This moral order which weaves the life of an individual comes from within human nature itself and is not something that has to be imposed on human nature by culture. Thus, the world around us shapes its future through the collaboration of both humans and machines suggesting that world itself is a vast network of human and non-human entities.

Conclusion

Posthumanism have highlighted the limits of those conceptions in which the value and dignity of man and his existence is measured exclusively based on what science and technology can offer. The twentieth century has produced the greatest progress in the history of humanity, especially in the field of science and technologies. Communication technologies and biotechnologies are the crucial tools recrafting our bodies and provides us a sense of self. Technologies and scientific discourses can be comprehended as formalisations and they expose the social interactions of human and machine.

Transhumanism, in its various articulations, represents a cultural movement that aims at revolutionising, empowering, and improving the human being, physically and intellectually modernised technologies. The view of nature as something stable and unalterable is rejected by transhumanistic approaches and maintains the idea that moral value of human being resides in what he does. The instrumentality of emotions and interrelations can be seen in this dystopian genre, thus, exploring the crucial relation between literature, emotion, and identity by providing a sense of self and own standpoints.

Clone is a traditional coming of age novel where the protagonist clone 14/54/G narrates her experience as a clone in a global community where she is frequently visited by her past memories. She is surviving in a world where she is not recognised and somehow gets exposed to the hidden realities of her world. The novel subtly penetrates into the teleological impact of historical and cultural amnesia on identity to its core. Chabria's novel offers a violent use of emotions which unfolds new intricacies in the paradigms of control and repression in a dystopian context. The advancements in the field of posthumanism has created a wide impact upon the society and it also helps to scrutinize the relations of history, memory, and identity. The post humanistic ideology has both created a negative and positive

impact upon the society and so it can be categorised as a term that evokes inherent duality either positive or negative. The success of the theory can only be attributed in the way the humans view and comprehends the ideology behind the theory. The original meaning of “posthumanism” that simply amounted to abandoning the ideals of the classical humanities evolved into the idea of a transhumanism. The idea is to understand and bring a light on to the matter that humans are binary opposites of the non-humans. Posthumanist geography is still an emerging, open, and contested field. For some technocratic optimists, the arrival of posthumanism provides a wide opportunity for human enhancement, self-realisation for individuals, and significant new arenas for economic growth and profit. But for the other sections of the society, such as for the conservative and the environmentalist critics, this posthuman condition is apocalyptic and threatens our human identity and the future habitability of the planet.

The novel *Clone* by Priya Sarukkai Chabria captures the post-anthropocentric development breaking the balance and synchronicity of natural ecosystem, thus, providing a more developed artificial ecosystem where both humans and the non-human entities co-exist. The project presents the theory of posthumanism and the various techniques of cloning that is relevant in the modern period. It also deals with the origin of posthumanism and how these artificially introduced beings have been popularised through generations moving back the human entities. It draws account on how the theory was popularised by various theorist and explains about the Indian aspects in defining posthumanism.

The study of how posthumanism is related to identity, memory and the evolution of cyborgs and robots is thus the innovation of a new branch named cybernetics. It presents an analytical study of the novel *Clone* and how the novel evolves and carves in it the theory of posthumanism and modern standpoint theory. Clone 14/54/G, living in a global community adjust herself to the ways which she is expected to follow while experiencing every small

essence of being human. It is her struggle to reclaim her identity as a human in a species depleted world. It narrates her life experiences as a clone and both as a human who through frequent visitations of her original becomes aware with the fact that she was a human and she was being artificially modified by her superiors. The tale of a fourteenth-century clone living in twenty-fourth-century India who struggles against imposed amnesia and sexual taboos. It also showcases how memory play a significant role in her life and becomes the sole reason for her new refined life. The novel also prevents the idea of decentring humans and stresses on the need for both the communities to co-exist in order for the betterment of the world. The novel showcases the whole life of the clone who experiences hardships and difficulties of being both a human and an artificially introduced being. The project conveys how posthumanism works and contributes in the contemporary society.

The ethical and moral implications of posthumanism and how it affects the whole human society. It also deals how posthumanism inherits duality, that is, it is a matter of pleasure and terror. It provides us an opportunity to rethink humanity and is a distributive cognitive perspective. It helps us to connect the various posthuman conditions to our daily lives and evokes the possibility of co-existence between human and non-human entities. It also explains the marginalisation of certain groups due to the evolution of new modern technologies and how it breaks the primordial blissfulness of natural ecosystem. There is a contrast between the natural and the artificial ecosystem and the need for both for the co-existence and the well-functioning of the human lives.

Thus, the project seeks possibilities and solutions for a better environment where both the natural and artificial ecosystem weaves the life of every individual. It explores the idea of various innovations of science and technology that directly or indirectly affects the life of an individual. Posthumanism becomes a wider branch of study where both humans and the non-human entities are profited equally and showcases towards a future where there is a

collaboration of both humans and machines. It stresses on human freedom to revolutionize the society in which they are in without depleting their existence and identity. The pseudo needs of the individuals develop every day and in the process of satisfying their goals they sometimes erase their own existence. It is the identity and memory of a person which serves him and provide him the only reason for his or her existence. It is necessary to look upon both the positive and negative sides of these scientific and technological enhancements. Thus, working for a better future for man along with the advancements in science and technology without erasing the richness and roots of his dignity in his interiority as an individual person is a great stimulus for moral and ethical conscience.

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