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Human Identity and Technophobic Posthumanism in Octavia Butler's Dawn

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Abstract: In Octavia Butler's novel *Dawn*, the present research paper discusses and analyzes the modules of humanity and posthumanity. This study investigated human instinct, cynicism, technophobia and genome modification in *Dawn* from a posthuman paradigm. Exceptionalism and ideologies are at the essence of human existence. In this study, the terminology "posthuman" is used to describe civilization in its entirety. Humans survive in a posthuman environment to some degree and are accustomed to it, but they refuse to understand that they are reliant on "Others" due to supremacy issues. Humans are engaged in factors that they desire them. This research has significant goals, all of which are based on the posthumanist viewpoint. The first goal is to comprehend the technophobic notion of individual identification. The second goal is to observe the universe through the eyes of a posthuman, and the third goal is to investigate genetic modification in both the mortal and immortal (posthuman) worlds. The qualitative method is chosen for this research to acquire secondary information from associated domains in order to fulfill these goals. This study uses three methods to do the investigation. The first step in this research is to read the novel closely in order to understand the direction of humanity, elements of posthuman existence, and whether or not posthuman existence is tolerable. The analysis of terminologies involved in posthumanism and their connections to mankind, dystopian fiction, and genetic modification is the second step. The study of final phase is to write findings, which include a review of the interpretation. This research yielded three conclusions. To begin with, human condition is complex and difficult to comprehend. The secondary, posthuman realm, or, to put it another way, the cyber universe, resides in this human realm and has a significant impact on modern humans' biological, cognitive, and spiritual well-being. Finally, this research shows that in a posthuman society, supremacy implies meaningless.

Keywords: Posthumanism, Hybridity, Humanism, Dystopia, Technostress.

INTRODUCTION

In the world of imagination, "what if" guides humans' sense of identity in making decisions. Humanism is basically mixture of emotions and passions. Human beings are based on needs and values. Humanists consider that human beings are perfect examples of living beings; they are superior to all other creatures and things such as animals, science and technology. All other things are controlled by human beings. Humanism is a way of thinking or speech that relies on the coherent, creative, and integrated identity rejecting the assumption that identity is culturally constructed and thus subjective. "Humanism" alludes to the Renaissance intellectual movement, initiated by figures such as Petrarch, Machiavelli and Thomas More, which explained the thoughts of the extraordinary classical authors. It can be characterized as a belief system that rejects ideas of the divine or extraordinary, and instep sees the human being as central. Symonds, creator of *The Renaissance in Italy*: The Revival of Learning (1875) was dependable for advancing humanist concepts and thoughts inside Britain within the nineteenth century (at which time the term "humanism" was to begin with coined). His publications express the essence of humanity and emphasize the importance of integrity in humanistic self-concepts – which presented at this historical juncture as they corresponded with the ardent skepticism that marked the Enlightment period. Symonds deconstructs humanism philosophy in the following manner:

> The pith of humanism comprised in a modern and imperative perception of the nobility of man as a sound being separated from theological determinations, and within the advance discernment that classic writing alone displayed human nature within the abundance of intellectual and ethical flexibility. It was mostly a response against ecclesiastical despotism, incompletely an endeavor to discover the point of solidarity for all. (Symonds, 1875)

On the other hand, posthumanist have different thoughts about human beings. Posthumanism is a condition in which human beings and technologies are inter-linked with each other. It unlocks information patterns for human beings. According to posthumanist, human beings can go beyond the limits of any concept with the help of technology. From there humanist's concept is dead. It leads to posthumanism. Create changes in your life and surroundings with the help of technologies relates to posthumanism. Human beings think that controlling and developing technologies are

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most important characteristics of their condition. This sense of superiority is challenged by technologies. When there are no machines, human beings are not capable enough to do many works. So, human beings and machines need each other equally. Communication is also an example of posthuman condition. The use of satellites is increasing the rate at which data can be transmitted. Through the use of technology, distances decrease. Now there is connection developed through granted long distance phone calls, video calls and e-mails as well as use of internet (Kordic & Martinique, 2016). Braidotti's *The Posthuman*; she composes:

> It needs to devise new friendly, moral and verbose plans of subject arrangement to coordinate with the significant changes that are going through. That implies it needs to contemplate ourselves. The posthuman dilemma is used as a chance to engage the quest for elective plans of however, information and self-portrayal. The posthuman existence compels to reflect. basically, and imaginatively about whom and what humans are really during the time spent turning out to be. (Braidotti, 2013)

The mid 1980s to the mid-1990s might be perceived as denoting the start of posthumanism's development as a talk. Notice has effectively been made of Donna Haraway's utilization of the term posthuman in *A Cyborg Manifesto* (Haraway, 1985), just as Hayles' first reference to the posthuman in 1995. That year additionally saw the distribution of an altered assortment named Posthuman Bodies (1995). A milestone assortment is amassed driving examples of mainland reasoning and requested their perspectives on the endurance of the subject after humanism. Octavia Butler was an African-American writer. She won Nebula and Hugo awards for her works. For her, science fiction filled in as a vehicle to serve mankind and to address issues looking by humankind. Her books mixed components of science fiction and African-American mysticism. She clarified uncanny topics with the assistance of science fiction and dream. Octavia Butler writes in very simple style using easy language and fine characterization (Young, 2014). Butler's novel vocabulary is unique. She believes that the reader should understand the writings and message of the writer. Butler mostly writes the theme of horror, fantasy and science fiction. She defines world with the help of 'combination of science fiction and dystopia'. Through her novels one can easily understand the injustice and inequality of societies. *Dawn* is the first book in *Xenogenesis* trilogy which was republished as *Lilith's Brood*. It's gateway to new thought, new life and new creatures. It's a mixture of fear and trauma, intelligence and powers.

Rationale of the Study

The following study highlights the technophobic and posthuman conditions in Octavia Butler's *Dawn*. Through many work has been done on posthumanism but this paper investigates how people confront posthuman world, how they control and overcome their technophobic nature. Additionally, the elucidation of the following study endeavors to get to the genuine human personality and their fears, posthuman world and hereditary transmission conjointly giving understanding of benefits and misfortune of both universes.

Research Questions

- How is the technophobic concept of human identity discussed in content *Dawn*?
- How is posthumanism depicted in technophobic narratives in the text *Dawn*?
- What is role of genetic manipulation in the text *Dawn*?

LITERATURE REVIEW

The novel *Dawn* explores two major points: Creation of supernatural intelligent creatures and other is women's character. In the first point, supernatural represents Oankali i.e. non-humans, aliens and intelligent represents humans. This novel explores the depth of human nature. Famine, plague and war are poison that kill humanity but nowadays people are drying from eating too much, they are dying by the thought of old age and they are dying by committing suicide instead of war. People are dying because they are afraid of death. Nothing will frighten humans except death. Humans are in search of permanent happiness and immortality. Humans are full of desires and this thing never stops. Humans are basically evolved with human nature. Social connection, status and power are impulses in every human society in every place and time. Technology serves humanity. Technologies are surrounding around human beings and progressing day by day. This idea starts humans to think towards posthumanism. It is quite possible in the future that the technologies (posthumans) become more eligible and intelligent than humans. Already machines can process language, recognize humans, detect emotions and help people in business and communication world. Technologies make humans stronger, smarter and more creative because all these technologies are result of human's efforts and intelligence. But on other hand, humans become slaves of technology because humans are habitual of technologies i.e. actually posthuman form. A detailed overview of interdependent and interlinked features of one human's ethnic identity is an identification overlap (Foss, 2002).

The interconnection demonstrates how humans' racial divisions overlap to determine how they live their lives. When someone explores how distinct elements of a human's ethnic identity have affected her or his lifestyle, identity conflicts emerge. This covers affiliation with clearly identifiable ethnic communities centered on tribe, religion, culture, speech, financial

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rank and sexual orientation, as well as involvement in other kinds of activities such as specific location, social class, athletic ability, and relationships. Identity is a mental state in which a person realizes their own personality traits, which aids in the discovery of where they come from and what they do in comparison to others. The concept of identity is frequently depicted in journals, works of fiction, and other literary works in order for the audience to be captivated and empathize with the protagonists and their sentiments. It aids viewers in comprehending that an individual's thought process is filled with difficult concerns about what they're doing and where people aspire to be. Human beings might struggle as hard as they wish to change their identities. On other hand, posthumanist talk is educated by improvements within the anthropology and technologies which recommend that intellect and anatomy are not particular from each other and, therefore, asserts of humanity' prevalence over other creatures due to variations in memory may not be defended.

The meaning of Philosophical Posthumanism was clarified by Francesca Ferrando. Posthumanism (signifying "after humanity" or "past humanity") is a phrase with in any event seven definitions as indicated by scholar Francesca Ferrando. Posthumanism is unethical perspective on how reform is brought about on the world. In comparison to those conceived under humanity, it is distinct as a notion of both society and the human. Though a philosophic perspective frequently intends the mankind is being egoistic, conscious, purposive, and remarkable in protests of advancement, a posthumanist perspective recognizes that authority is scattered through awesome attributes in which the mankind has an attention but does not fully understand or command. Posthumanist theory comprises the human as: (a) truly, synthetically, and organically enmeshed and subject to the climate; (b) moved to activity through connections that produce influences, propensities, and reason; and (c) having no trait that is extraordinarily human yet is rather comprised of a bigger developing environment. There is little agreement in posthumanist grant about how much cognizant human subject can effectively make change, yet the human partakes in change. Regarding the matter of anthropocentrism, Ferrando states that the "coherence of the humanity suggests a feeling of partition and sense of identity of the humanity from the remainder of the creatures" (Ferrando, 2019).

Dawn is text that doesn't just study one type of persecution yet challenge the rationalization from which frameworks of abuse are utilized. The work is less about race but rather more it is about the framework that makes polarities and advances persecution. The content destroys dualisms and upsets the idea of anthropocentrism through cooperative connections among people and another species. Shifting away from dichotomy interconnections and toward posthuman

communications disrupts bipolar relations and this provides selective ways of becoming mortal. This idea of posthumanism is extensively explored in the subsequent insertion:

> It [posthumanism] doesn't depend on resistances, however can be selected as an experimental way of thinking of intervention, which tenders a compromise of presence in its extensive implications. It doesn't utilize any cortex polarity or direct opposite, using the futuristic framework to deconstruct fundamental dipoles act of deconstruction (Ferrando, 2019).

Transhumanism and posthumanism keep go to blend generally due to the befuddling definitions of transhumanism. For case, Scratch Bostrom (2005) characterizes trans humanism as the conviction that "modern humanity is amendable by the utilize of connected biological ways and other logical ways, which may make it conceivable to extend scope of reproductive healthcare, enlarge mental and concrete amplitudes, and allow expanded control over claim emotions and cognitive processes". On the other hand, as Oderberg (2014) records, there's a "'outvoted transhumanists'" who maintain that "inflation of innovations could, through 'contender expansion,' be utilized to make a completely unused species. This 'posthuman' creature would not comprise of humanity with improved capabilities—just only 'transhumans'—but of a modern kind of being, completely prevalent to people in adequate regards for it conceivably to be called a distinct species." Here, the objective of transhumanism is to form humans more than human, as Kaku (2019) would put it, "like the divine beings once revered and feared." In this view, as Hellsten (2012) puts it, transhumanism is fair a "trend of posthumanism," or what Wolfe (2010) alludes to as "'badposthumanism."

Genetic manipulation is defined as the adjustment of an evolutionary process inherent, or intrinsic, structure in order to eliminate unwanted traits or develop enticing new ones. One of the foremost vital viewpoints of *Dawn* is genetic manipulation as Butler expressed in an interview conducted by Charles H. Rowell: "A science fiction story must have inner consistency and science". With this rule in intellect, Butler presents genetic manipulation as one of the major issues of the book, and her beginning point is continuously a logical approach. As the scholar Joan Slonzewski clarifies, "a science fiction essayist can presently propose outsider intervene based on sensible organic hypothesis, but few journalists create the organic premise as soundly as Butler does" (Slonzewski, 2000).

In the novel *Dawn*, the ooloi's knowledge of genetic traits, as well as their ability to change with physiology, allows them to manipulate folks and lure

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them into hooks without their consent and despite their will. The implication is how humanity in the literature may be entirely regulated by cell biology, effectively reducing them to a series of biochemical transformations. Harawayian cyborg figure:

> These human creatures would all be dead, because of human activities, on the off chance that they had not been protected by the outsiders. However, they hold on in accepting the human prevalent to any modern frame into which they might evolve-- no matter how evidently superior their 'oppressors' may be. With most of them, their resistance shows up more an irrational mental resistance than a genuine want for freedom (Haraway, 1985).

Modern technologies may trigger an increased degree of uneasiness and fear in workers who have to utilize it. Fine (1982) & Sheridan (1980) contend that individuals' reactions are targeted mostly toward the properties of technology, not the innovation itself. Meier (1985) joins fear of computers to agoraphobia, i.e., fear or anxiety about different circumstances or places that can cause panic-like indications. The literature needs a definition of technophobia in its most genuine sense (Korukonda & Finn, 2003; Korukonda, 2005). Korukonda (2005) focuses out that indeed in spite of the fact that technophobia may be an enduring issue; the informative models displayed to clarify technophobia are conflicting and confusing. Korukonda (2005) too focuses out that the writing does not utilize the term "technophobia" reliably; "computer phobia" or other terms are utilized as surrogates for "technophobia."

Technology is an instance which provides a somewhat informative reading of the narrative by stating that the Oankali are illiberal and that their biological attack is based on the slavery Arthur's racial purity premise. Especially considering the fact that Butler's task is rooted in cultural ethical narratives of racial group, gender preference, and command, she destroys gender limits, rejects expertise, and blames living thing social hierarchy by bringing a previously unexplored posthuman perspective with a hypothetical inherited mixture that could set the stage for both life forms to coexist. In this sense, Butler's *Dawn* depicts a Harawayian robot, combining about the aspect of breeding identities to allow the journey easier: "My cyberpunk narrative includes essentially violated barriers, tremendous mixtures, and risky potential results that vibrant persons might examine as part of essential public work," the author says (Haraway, 1991). In an endeavor to analyze technophobia and classify it as a fear, Thorpe & Brosnan (2007) explored computer uneasiness as a psychopathology. Within the review of the important literature for this consider, the paper by Salamzadeh (2013) is the as it were pondered of technophobia in a common, without contracting it to

a specific technology. Salamzadeh *et al.* (2013) utilized Hughes *et al.* (2010) technophobia is utilized to portray the fear, distress, or uneasiness towards innovation of various forms.

RESEARCH METHODOLOGY

Research is stated as "a practice that comprises learning that didn't know in a much or least structured approach" (Walliman & Walliman, 2011). "Methodology is the "intellectual paradigm or premise within which study is undertaken" (Brown, 2006). The present study shows the 'interface' that links all the categories. A structure uses to explore all important points. This study addresses research questions with valid justification. The present study uses explanatory method. This type of research explains strategy and choice of subjects. Moreover, the present study is a qualitative exploration. In research jargon, the population is clarified as a substantial collection of students, instructors, objects, and so on who reflect similar traits which arouse an expert's concern. The inherent qualities of clusters distinguish individuals from other people, educational institutions, items, and so forth. For present research, Octavia Butler's novels are considered as population of study. A sample is specified as a smaller amount of data that an investigator selects from a broad demographic using a pre-determined selection process. Test units, examining components, and sensations are all terms used to describe these constituents. Constructing a sampling is a fantastic way to get started with exploration. The sample of further study is first part of the book *Xenogenesis* i.e. *Dawn.* Different samples are studied i.e. posthuman studies with the mixture of humanism, involvement of nature in human and posthuman worlds, destruction and many more.

Data is collected by qualitative research method. The present work has different new ideas. This work justifies the value of posthumanism in human's life and different changes that occur in whole universe. The data of this research paper collected from two sources namely; primary and secondary. This research paper is descriptive in nature and different articles, critical analysis, observations and categories are the source of data collection as well as tools of data collection. Other tools are literary books and journals. There is no questionnaire in this study. Data collection is the technique of acquiring details about a cultural situation and predicting figures on elements of concern in an organized, logical and systematic format that seeks to identify to stated hypotheses, evaluate arguments, and evaluate outputs. Data Analysis is the interaction of carefully use precise and consistent ways to show and represent, collect and summarize, and evaluate data. Various optimization frameworks "provide a means of extracting intuitive interpretations using data and distinguishing the indicator (the marvel of concern) from the noise (observable shifts) included in the data," according to Shamoo & Resnik (2003).

Framework of Analysis

The data is analyzed through four different contents i.e. humanism, post humanism, genetic manipulation and technophobia. These four categories are further divided into subcategories. The vary basic category humanism is inter linked with technology and it creates new world when technology merged with posthuman world. For example, Butler's humanism additionally arrives at a paradox: by fulfilling the fundamental human basic to recreate and raise a family, the people in *Dawn* should imitate with different species, consequently blocking the growth of a solely human science. It explores human relations with other species. The framework elaborates different themes like techno stress, mutation, human dignity, cyborgs, hybridity, etc.

Table 1. Framework of analysis

Categories	Subcategories
Humanism	• Human Dignity
	• Extropianism
	• Death of Human Subject
Posthumanism	• Hybridity
	• Eugenics
	• Euthenics
	• Cyborgs
	• Human Evolution
Genetic Manipulation	• Genetic Discrimination
	• Mutation
Technophobia	• Technostress
	• Dystopia

ANALYSIS AND DISCUSSIONS

Dawn introduces troubling and compelling universe in which human beings are confused, they are dependent to some other creatures i.e. aliens. This book explores human's identity, gender, sexuality and questions culture, race and class. In this book, Octavia Butler introduces good, bad and horrific nature of human being. Human beings are so powerful creature because of their intelligence. The concept of superiority makes humans proud. For understanding of posthumanism, it is necessary to understand from where it comes from. It comes from humanism. Humanism leads to a thought that is attached to values, moral supremacy of human beings. Humans are rational. Humans are special because they have unique characteristics such as superiority to other creatures, right to freedom.

Posthumanism becomes useful for future generation because it's a mixture of human and technology. In posthuman generation there is no concept of class. In novel *Dawn,* Oankali want to make relation with humans. From Oankali's point of view, it helps both humans and post humans (aliens). The mix-breed generation has a board thinking and vast intelligence. So, the problems that are not solved by humans; Oankali's supernatural powers solve them and the problems that are not solved by Oankali; these problems understand by human's mind. It's starting of a new world. But human's thoughts are different. Humans think that they look horrible like monsters. Butler refers to a posthuman theme in *Dawn*, that makes relations with other beings and allows himself/herself to be modified by them and the physical world. She imagines a domain that is open to new ideas, diversity, heterogeneity and becoming. Butler denaturalizes the humane object as a passive, linked, solid, continuous ego, creating the space for a varied, flexible posthuman consciousness. Duality, structure, and roaming aspects are exploited by the writers as suggesting strengthening qualities that enhance the meeting point of opposing figures. The narrative's swapping parties; Humanity and Oankali, have differing biological and cultural backgrounds, culminating in the emergence of a new posthuman perspective, cross-functional and cross-species hybridization. It could be a form of consciousness that, in contrast to compassionate rationalists, includes rather than excludes a wide range of topics in the notion of "humanity."

Eugenics is the hone or promotion of advancing the mankind by selectively combining partners with particular alluring genetic qualities. It aims to reduce pain and suffering by "cloning" diseases, shortcomings, including so unwanted traits from the world population. Persons with physical illness, behavioral proclivities, and even impoverishment can be pushed out from the grade stream, according to initial promoters of psychological screening. Historically, genetic counseling energized individuals of so-called sound, prevalent stock to duplicate and debilitated generation of the rationally challenged or anybody who fell exterior the social standard. *Dawn*—offers a radical vision of human science i.e. eugenics and evolution. By differentiating the genetic determinism and colonial undertaking of the outsider Oankali with the human resisters' request on natural and regenerative freedom, Butler enacts a legislative issues of inner conflict that situates generation inside the quickly evolving bioeconomic apparatus of late capitalism. At the same time, Butler constructs human

advancement as an progressing persuasive handle inside living frameworks of interspecies getting to be.At the conclusion of *Dawn*, in contrast of his previous unambiguous assurance that he'd never do it again until she was "fully prepared," Nikanj confesses Lilith that he has purposely conceived her without her permission or approval:

> *"Is it an unclean thing that we want, Lilith?"*
> *"Yes!"*
> *"Is it an unclean thing that I have made you pregnant?"*
> *She did not understand the words at first. It was as though it had begun speaking a language she did not know...*
> *"I have made you pregnant with Joseph's child. I wouldn't have done it so soon, but I wanted to use his seed, not a print."*
> *She made a violent effort to break away, realized at once that she couldn't break its grip ... "You said you wouldn't do this!"*
> *"I said not until you were ready."*
> *"I'm not ready! Pll never be ready!"*
> *"You're ready now to have Joseph's child"*
> (Butler, 1987)

In above lines, it is clear that posthumanism presents analysis of "mortal being", its evaluate expect that humankind has come to its evolutionary conclusion, that whiteness speaks to that conclusion, which getting to be posthuman is the only way to create people way better.

Another content 'Euthenics' that could be a department of science that points to way better distinctive perspectives of the environment in arrange to move forward humans' wellbeing and/or the prosperity of other living things. Be beyond any doubt that the environment incorporates numerous diverse components such as nourishment, water, living beings, and discuss quality. The duality between the self and the other, the human and the outsider, is radically destabilized by the Oankali since of their capacity to continually genetically modify themselves and their exchange accomplices. The co-dependence of the two species who, through the exchange, will make incalculable other species, suggests co-constitutive ways of drawing nearer personality. In *Dawn,* Butler positions human personality as something adaptable and complex, or maybe than something characterized by the juxtaposition of the self in connection to the other. She places this self/other dualism at the establishment of the political economy of reproduction, where it hierarchizes race and sex to shape markets for biological labor.

> *"You said something about that once before. What work?"*
> *"You'll live with my family for a while—live as one of us as much as possible. We'll teach you your work."*
> *"But what work?"*

> *"You'll awaken a small group of humans, all English speaking, and help them learn to deal with us. You'll teach them the survival skills we teach you. Your people will all be from what you would call civilized societies. Now they'll have to learn to live in forests, will their own shelters, and raise their own food all without machines or outside help."* (Butler, 1987)

The above passage indicates that the outsiders want to create newness through Lilith's help. They wanted to conceive Lilith that she needs to agree all other humans for Oankali agreement. Humans have to live and train themselves according to Oankali's demand. Moreover, the fibers of the ooloi's limbs enter to the exceptionally anxious framework, making a state something like cyberpunk accounts of being straightforwardly stopped into a computer. When two humans are connected through an ooloi, they feel each other's sensations as well as their claim and those of the ooloi, and their delight is increased. This coupling--or rather, tripling--is a virtual encounter, an out-of-body encounter; the people stopped into the ooloi are oblivious, inactive, not really touching each other, however more flawlessly joined than is conceivable through the human sensorium. In ways much bent by the issue of agency, the humans feel dirtied and disgraced after having given in to this enticement. The lovely delights of posthuman sexuality make human joys out of date. And however, since to consolidate with the Oankali would bring the vanishing of the human sort and the dissemination of the humanist subject, such transformation is respected with frightfulness by the human creatures who it is handed to. The Oankali, by differentiate, feel no species dependability. With each "trade," they as well will be changed, not essentially expanded. The finest qualities of each bunch will be combined into something modern. As Nikanj says to Lilith, when she objects to his prediction of a changed family structure once the genetic trade is complete, "Trade implies alter. Souls alter with time. Lifestyles must evolve. Did you expect your youngsters to merely have a varied appearance?" (ibid; pg.260).

To a few degree, The Oankali have been described as "cyborg-like" entities. They want differentiation, seek "joy inside the mystery of limitations" and reflect the disintegration of the barrier among mortal beings and immortal things, as well as among biological (herbivore) and beast, just like the robot character. The clones' anatomy does not include what humans would call technology, but they are hereditary innovations altogether. Butler provides "alternative ideas of seeing the immune system's ability as, itself, an innovation," according to Jones, and the multiple intelligences of two different worlds are combined in her representation of the Oankali. Furthermore, outsiders grasp at only one form of contrast – humankind – but these immortal and

supernatural creatures also acquire hereditary data from life forms like herbivors, carnivors, which they integrate within own vessels, their now-endless collection of living things, and themselves. The sexual connections between males, women, and ooloi are being explored as 'humanoid alien' interactions, in that its members get exposed to various substances, causing the divisions of 'identity' and 'immortal' to explode in a world of sexual transactions. Lilith, Joseph, and Nikanj (ooloi) had sexual interactions that show how every figure adventures triangle security of the device:

> *She…immediately received Joseph as a blanket of warmth and security…She never knew whether she was receiving Nikanj's approximation of what Joseph was feeling, some combination of truth and approximation, or just a pleasant fiction…. And what it gave, it also experienced* (Butler, 1987)

HereLilith's sense of core character includes her masculine collaborator, demonstrating that Butler shatters the ego linked together category, as the immortal creature is obvious in the mind's projection. The preceding section doesn't reveals just a failure of a precise description of individuality within the intimate experience but also Lilith's misfortune in her ability to perceive "real" involvement through dreams. She is bothered regarding rigid barriers including reality and fakeness, ego and immorality, preferring to interpret her sensual involvement as just a modified shape of consciousness which permits, empowers, and arranges experiences which do not conform to social Realist confrontational logic. The changing of hetero relationships shown throughout particular text demonstrates Butler's readiness to portray disasters of feudal transsexuality's traditional contradictory moralities. In this way, Joseph, Lilith, and Nikanj's 'powerful union,' as Haraway (1991) would describe it, rethinks hetero sexual regulation. Because the ooloi obscures the barriers between a clearly defined 'manliness' and 'submissive' component in erotic intercut, the chance to explore view of bisexuality is predicated on dismissing resistance.

Dawn thus binds Lilith's regenerative and reproductive abilities to mankind's existence. Lilith's consciousness is complete as an inmate. She is currently a hostage, owing (like with the rest of humanity) to the Oankali for her own existence. They, on the other hand, are as reliant on her as she is on them. Lilith don't ever deceives herself with false ideas about life after death. She also adheres to the connected objectives of existence and generation. This interceded status is like a of a tutor; it exemplifies the power of better understanding to reinvent cultural substances by offering knowledge about that the society may be constituted appropriately. Because the ooloi obscures the barrier between a firmly defined 'males' and 'female' component in erotic intercut, the problematized view of bisexuality is predicated on dismissing

resistance.The sensual involvement of Lilith, Joseph, and Nikanj eliminates the need for independent points of view, as each member experiences the immortal creature's erotic impact through their claimed awareness.Butler's approach to relationships and gender identity may also be regarded as compatible with Haraway's postwar women's activist venture.In any case, there are a few key ways in which this commonality is undermined.

Intelligent aliens known as Oankali arrive on Earth around a period when it has been utterly destroyed by an atomic struggle between a few states. They repair many of the biting dust people and reestablish the planet, but aliens expect some stuff through exchange from the locals - assistance in what is referred call "exchange",a trade in hereditary data which, in the long term, will result in the emergence of new creatures and lifestyles. The Oankali must have a contrast between the contrasts in order to survive.They are always becoming "other." That mirrors the ideas of Deleuze & Guattari (2007), who see existence as a process of becoming.Experts believe that "being or the impersonation of a matter or even the parallelism of a shape" is becoming more common. It or maybe implies "to infinite ways among whether one establishes the development and pause, haste and gradualness correlations which seem nearer with how much one is becoming and whereby one can be." As Walker (2013) points out, "getting to be certainly not a settled condition but perhaps a consistent handle, the Oankali are themselves fleeting, works as long as what identifies them as a species depends on continuous transformation."

Caporaso contends cybersex in *Dawn* is the Ooloi's way of, "modifying all the traditional modalities of sexual coupling and re-think generation by obscuring the limits of the human bodies so as to expect the obscure potentialities" (Caporaso, 2014). This cross-species breeding combines the DNA of both Oankali and human to make a dreamlike encounter of delight for the human, making what Peppers calls an "alien humanity." In spite of the fact that the cross breeding of alien and human species isn't negative, Caporaso falls flat to say the eagerly of the Oankali. By providing the people with exceptionally pleasurable sensations they cannot discover anywhere else, the Oankali have rendered the human race powerless. Even Caporaso (2014) states there are "unknown potentialities" that comes at the side cybersex. Caporaso as it were centers on the transformation of the posthuman. These "unknown" variables are never considered in Caporaso's essay, which is basic in recognizing the part that cybersex has on the posthuman body. Getting to be more "other" isn't in itself unsafe because it is hindering to the human race in regard to cross species breeding. The part of cybersex is utilized as a way to control and control the human race through pleasurable stimulations. Indeed in spite of the fact that

there appears to be sexual orientation equality throughout the Oankali society, Lilith is constrained into carrying an outsider child she that had no consent in its conception. This goes against the starting of the content when Nikanj guaranteed Lilith it would not impregnate her until she was prepared but at that point never gave her the chance to voice her own office. Basically, Nikanj forbids Lilith from giving any assent over her possess body.

Abuse, savagery, and displays of gender, caste, and language dominance, according to Butler, cannot be resolved by assaulting patriarchal oppression verbose patterns. Yet, humankind's abuse of contrast is a product of the limitations and confinements imposed by humans' own organic development. Butler clearly identifies racial integration as a science aiming to eliminate the morphological differences among two subspecies inside the arrangement. In doing so, she depicts intercepting generation as a means of removing undesirable personality traits from humans and outsiders. Changing in DNA sequence is basically known as Mutation. In the novel *Dawn*, the best example of mutation is Lilith whose DNA is sequenced by both human body and posthuman body. After her relation with Nikanj, she was no more simply human. Lilith is impregnated against her will with the primary blended breed child from Nikanj who employments the remainder of Joseph's DNA, her mate. Lilith is alarmed with this impregnation handle since of the things Nikanj seem do against her will, and when Nikanj says: "You'll have a daughter" Lilith comments saying: "It won't be a daughter", "it will be a thing—not a human [...]. A monster" (Butler, 1987). Lilith's fear that her offspring would be anything different from normal being suggests that genderqueer whom and which would become nothing other than individuals will exist in the distant. Before their journey onto the composing radar screen, Joseph had assured Lilith that their faith in their ability to die and stay alive was absurd and he said; "What will we be, I ponder? Not human. Not any longer" (p.196). Lilith says "Posthumanity indicates an alternative living structure and life cycle, to emerge apart from humans,"(Youngquist, 2010) forming a transhuman dystopian future. Lilith Iyapo, a mortal bein from beginning of life but transformed by the Oankali ends the story as the mother of beasts since of her move, she is acknowledged as one of the individuals of the outsider Oankali race at the conclusion of the novel. Butler's novel closes with a Transhumanist *Dawn* of a transfuture for humankind. It's a content that is full of world of wonders with advancing super beings created by breeding and DNA manupulation.

> You're potentially one of the most intelligent species we've found, though your focus is different from ours. Still, you had a good start in the life sciences, and even in genetics."
> "What's the second characteristics?"
> "You're hierarchical. That's the older and more intrenched characteristics. We saw it in your closest anaimal relatives and in your more distant ones. It's a terrestrial characteristics. When human intelligence served it instead of guiding it, when human intelligence didn't even acknowledge it as a problem, but took pride in it or didn't notice it at all..." The rattling sounded again(Butler, 1987)

Furthermore, according to the Oankali, humans did not thankful for their abilities that God gave them. Humans became selfish, egoist and self-esteemed. The outsiders abhor physical savagery that is opposite to their tissue and muscles, opposite to every part of humanoid system for they get it existence as "an important point of indescribable value." The Oankali decided to change the structure because they wanted to make humans more than previous. They need to provide people wellbeing and a long-life hope; each misfortune of existence is incredibly difficult agonizing for them it makes no difference whether the individual actually a representation of household or a resister. Maybe the foremost aggravating outline of the Oankali's determined lack of regard for assent is Nikanj's so-called temptation of Lilith's lover Joseph. Whereas Joseph is sedated, Nikanj and Lilith start relation which also involves Joseph; Lilith, in spite of her numerous doubts around the Oankali, desires such relation since it offers her an intimacy with Joseph that was beyond human experience. However, she is additionally mindful that, through Nikanj's control that Joseph was conscious, though totally controlled, unafraid because Nikanj kept him tranquil. This type of hormone regulation is indeed a frequent approach for the Oankali, and it's disturbing because it eliminates the possibility of true plausibility once again. Of course, hormones influence actual universe mortal being sexual orientation in ways that make rational consent difficult, but there's a key distinction here. Mortal beings discloseharmones automatically; with Oankali, it could be a conscious, ponder act. According to Outterson phenomenal control by the Oankali turns out to be fair as rough as mankind' various leveled conduct is inborn. Within the *Dawn* of a modern, in the nonhuman era, the narrative's protagonists must rethink their concepts of consciousness and perfect body in order to become something above humanity, which is posthuman. *Dawn's* exploration of understanding is that become alive results in startling shifts? Butler looks into the evolution of life experience into a posthuman state.

Butler's understanding of sexual imperfection has functioned as a type of release valve for questioning of her collection's rigidity and realism. Is it true that life forms are genetically predisposed to destruction? Despite the fact that Jdahya, the chief Oankali Lilith meets, gives a much-overlooked timed concept: "remember[s] to re-examine [itself] periodically" (Butler, 1987). Ego and consciousness, according to Butler, are essential for universal existence and as a

writer, she tends to have selected writing as the premier venue for such fundamental consciousness. Considering the premise that there is a realistic route outside from humankind unreliability, racism and discrimination are as prevalent as ever among the last social beings, Lilith encounters. When Lilith is nearly molested by the only male she is allowed to contact following her confinement, this becomes painfully obvious. If humankind's duality is analogous to a disease, there's no reason why it couldn't develop into a well-known Neolithic lithic period if it could. Furthermore, when she agrees to the assignment spelled out for her by the Oankali, namely, to whip up a crowd, encourage them to approve to the swap, and prepare them for migration, her preparations are thwarted by their anger, discrimination, misogyny, brutality and bisexual. When some of the other gentlemen in her group of immigrants attack a Chinese-Canadian guy because they have a grudge against him, "He's a pathetic loser," they say, adding that they "[hate] the appearance of his eyes" then, she struggles to find common ground with them. Furthermore, she is unable to compel individuals to follow the Oankali pairing plan since participants sound castrated when the ooloi, rather than individuals, are viewed while in command during the transaction. They carelessly turned to attack and deception, labelling Lilith as a spy and an accomplice. Why exactly did the Oankali grant her exceptional abilities like improved excellence and healing, they wonder? Thomas Cultivate notes that by depicting Lilith as a "Judas goat" (Butler, 1987), *Dawn* refers to "illustrations from social power, especially the section of La Malinche or La Chingada, Cortes's native translator and luxurious female character amid the success of Mexico," who "tried to rape opponent in the middle of war, as Lilith viewed to do until Nikanj, her supplier ooloi, is seriously injured near the narrative's conclusion." (Butler, 1987)

Butler expresses a hypothesis of zymogenesis in which human advancement is reliant on energetic connections with other species and situations. In Dawn, this can be played out within the dystopian setting of the pulverization of Earth; be that as it may, this can be not the millennial end—it is as it were the starting in an evolutionary teleology underpinned by the autopoietic control of life itself, replacing the story of terminal end of the world. Butler emphasizes the importance of era instead of fair generation. As in numerous classical dystopias, humans experience an onerous, about supreme, omnipresent control from the point of view of a safe awareness, a defiant soul. That human creatures are stripped of organization, which humankind itself is debilitated, ought to mean the negative shaft of the book's ethical universe. But not at all like in classic dystopias, it isn't clear which of these stories is to be favored. At last, it is concluded that human nature may be a biologically-determined substance. *Dawn* is representation of unmediated associations between science and behavior. Human nature is fundamentally savage that xenophobia is natural which men are naturally rougher than ladies. *Dawn* sets a human inadequacy to alter in reaction to drastically changed conditions. To be beyond any doubt, one can see characters summarize those behaviors which conventional paleoanthropology tells are the normally selected for items of human advancement. *Dawn* celebrates and investigates the distinctive perspectives of otherness through their characters and occasions. The characters of the books each experience distinctive cases of otherness and both advantage and suffer from the results. These experiences extend from interaction with creatures of outsider races to the small inter-human encounters which reflect standard of living. This exposition illustrates how Octavia Butler presents otherness as a concept and delineates otherness as something to be celebrated or maybe than feared. The present study illustrates this idea through analyzing the diverse sorts of otherness displayed in novel *Dawn*, and which named outsider otherness, racial or colonial otherness, and queer otherness.

Character Map of the Novel
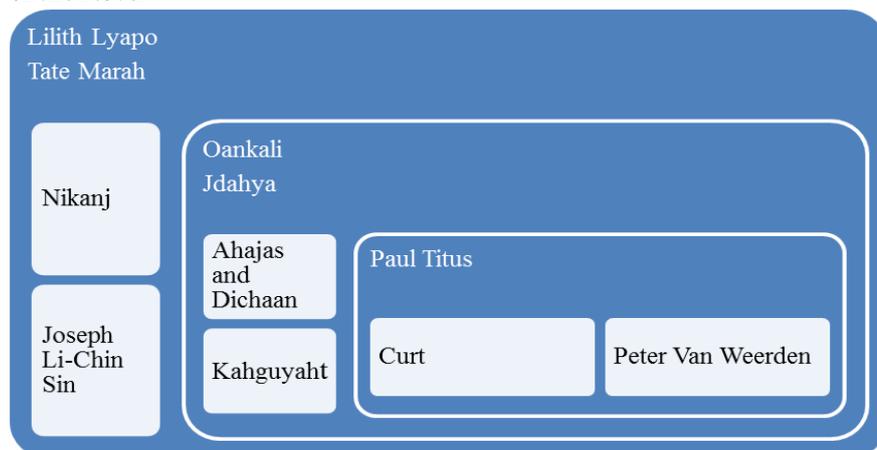
Lilith, is a twenty-six-year-old adolescent who awakens on a platform with an unidentified object 250 year after an explosive battle has destroyed the Earth's environment. Lilith, who is primarily revolted by the Oankali's looks, later realizes how to survive with these unusual creatures. Throughout the narrative, Lilith's

integrity and dignity are repeatedly tested. The Oankali are an unbiased observer tribe that exists through content exchange, which implies that in order to progress, they must combine their DNA with the materials of a more advanced tribe. The Oankali are not aware of harshness, aggression or deception, but they have a background of dishonesty through marginalization. Jdahya was the first Oankali to reveal itself to Lilith. Jdahya may indicate a masculine. Oankali's job is to help Lilith adjust to her new life as an Oankali. He speaks English and is extremely patient and attentive. Jdahya ooloi offspring is Nikanj. When it relates to maturity, Nikanj is brought to link with Lilith, allowing it to unite the DNA of its Oankali partners with Lilith's.Nikanj and Lilith have become obedient to each other, but their relationship is viewed as rebellious by other aroused people. Jdahya ooloi mate and one of Nikanj's three caretakers, is Kahguyaht. Lilith regards Kahguyaht as pompous and arrogant, yet he is clever in any case.

Paul Titus also represents humanity, who was raised within the Oankali but chose to continue their quest rather than fall to Earth with the rest of society. Paul Titus slaps and attempts to rape Lilith because she refuses to sleep with him. Tate Marah is the nursery's first adult to be woken up by Lilith. Tate is a strong-willed, intellectual, and deceptive individual. Tate decided to follow in Lilith's footsteps. Joseph is human who is awaken by Lilith. Joseph and Lilith became unrealistically incorporated and fell in affection relatively soon after his Awakening. Joseph, like Lilith, is extremely intelligent and well-informed. Peter is the sole person to openly discuss Lilith's condition and her Oankali narrative. He gathers a following within the 40 stables and exploits it to drive them against Lilith and the Oankali. Curt has vicious tendencies, but he is fiercely protective of those who are loyal to him. Curt assumed his place as the leader of the revolt against Lilith and the Oankali after Peter's death. Curt attacks Lilith and shoots Joseph at the end of the tale because he is terrified of their special powers. Nikanj's heterosexual and homosexual companions are Ahajas and Dichaan, respectively.

JUSTIFICATION OF RESEARCH QUESTIONS
How is the Technophobic Concept of Human Identity discussed in content *Dawn*?

Technophobia portrayed as the unusual uneasiness or fear related to the impacts of innovation. Whereas the precise predominance is obscure, an assessed one-third of the human race is thought to be influenced by a few degrees of technophobia. Fears don't either elude the backhanded dangers and negative impacts that will emerge with platformisation, such as misfortune of information and survival instruments in case digitalized resources are devastated or in case there's a prolonged power cut. Intentional abuse and criminal movement is additionally an alarm experienced by numerous and advancing stage arrangements may

undoubtedly be greatly defenseless. Technophobia may appear to be a relatively recent concept, an outcome of the digital world, which started in the 1960s and is still accelerating at furious pace still. Despite this, there have been tales of technophobia dating back to the Scientific Revolution (Fritscher, 2020).

A few human characters appear anxious as a result of their complex associations with the otherworldly Oankali, who pervade their limitations on massive scales, and like to cling to their individual consciousness through misery in order to keep the mortal/immortal divide preserved. In *Dawn*, Lilith, who is twenty-eight years old, shivers in a glow chamber with no obvious escape. Lilith takes little solace in her separation from her family, as her husband and, as it was, kid died in the preceding nuclear conflict that annihilated Earth. Regardless, after two years of intermittent solitary rule, one of her victims, Jdahya, a male Oankali, stands up to her. Jdahya explains Lilith that the Oankali, an alien civilization, rescued the survivors of the conflict and held them in a controlled repose for two hundred and fifty years on their organic, artificial vehicle. As a result, the Oankali have had plenty of helps to practice from mankind and to restore Earth as a safe haven for potential survival. By the way, the Oankali, who expand through means of interchange, that is, by biologically combining with other organisms, ask that humans agree to reproduce with them, and any who object will be disinfected. Lilith is expected to notice the Oankali and establish Jdahya's tribe, which consists of a lady, a masculine, an Ooloi, and their offspring, in order to understand from them and be capable to change more creatures. The future seems gloriously vibrant for many research scientists on developing disciplines of twenty-first-century innovation. Human bodies will first be refined by genetic modification and the merging of digital (robots) and physical (humans) world; subsequently, human thoughts will be transferred into death-free (fate and destructive) robots, allowing them to reside eternally in a divine "posthuman" condition, capable of suffering, ailment, and even mortality. The immortal advance of innovation will restore mankind in this techno-utopian age. However, if dystopian fiction writers are to be believed, posthuman development heralds the entirety of individual liberty, ideals, and identification. Scientists, storming robotics, murderous duplicates, and unpredictable infections will rule the terrible future. Daniel Dinello investigates the suspense among genuine scientists' promises of techno-utopia and speculative fantasy's predictions of techno-dystopia. It analyzes the existing situation of each innovation while offering matching responses in speculative fiction. It covers robots, cybernetics, machine intelligence, digital realism, biotechnology, nanoscience, and other key discoveries. Dinello asserts that futurism serves as a beneficial remedy to direct domination, confronting techno-hype and reflecting the "weaponized, religiously rationalized, profit-fueled" intentions of such scientific

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knowledge, drawing on a variety of sources such as videos, television, novels, and video games (Dinello, 2005).

In the first book of *Xenogenesis* i.e. *Dawn*, Butler brings out and afterward puts into question our feelings of dread of the posthuman body and confidence in "the human" as a locus of extraordinary worth. The opening of *Dawn* utilizes a large number of the normal sayings of oppressed world - and to be sure, of outsider kidnapping accounts. Humanity has everything except annihilated itself in an atomic trade, from which a couple of survivors have been safeguarded by the Oankali. The heroine, Lilith, is held hostage by equivocal, imperceptible creatures that hold her under consistent reconnaissance. She is "stirred" from and got back to suspended liveliness as they decide, without her information or assent. She is detached from her sort. She is questioned. Her own questions are met with quietness, for power need not account for itself to the feeble. She is denied understanding matter and composing materials. In the end, she discovers that her captors have picked her for a capacity she would not have decided for herself: to choose and to "mother" a gathering of different people whom she should convince to partake in the Oankali quality exchange. To her own desires, the Oankali show up completely detached. In the event that she won't collaborate, she will be gotten back to suspended movement. In actual terms, she is sensibly agreeable and very really enjoyed. When her detachment is broken by contact with an Oankali, the most exceedingly terrible part of her circumstance is the deficiency of decision and organization.

How is Posthumanism Depicted in Technophobic Narratives in The Text *Dawn*?

Posthumanism and transhumanism are methods of insight that imagine conceivable connections among people and posthumans. Fundamental kinds of posthumanism and transhumanism address possible hazards connected with social intelligence (i.e., race survival and organisms supremacy) and suggest countermeasures by developing standards for the positive social use of creativity. In most cases, proponents of these ways of understanding fight over the existence of the hazards or discuss the possibilities. The complex origins of this topic are included in this discussion. The production that brought the country the phrase "robot" (R.U.R.: Rossum's Universal Robots) is now mostly remembered as a single instance of a misguided dystopian view about the humanity race doom with invention. In any case, it illustrates that the lack of humans to conceive adequately about death, distant continuation, and invention, according to Karel Capek, leads to a terrible interpretation of mortality and immortality intuition. It claims that adopting Capek's morally and ideologically based theory of generosity guided by invention can resolve the confrontational interpretation of life form understanding. This suggests that a more favorable

perspective on mortal–immortal interactions could be strengthened by this redefinition of compassion.

Butler's point of view on posthuman subjectivity echoes Sherryl Vint's definition of a moral posthumanism:

The "post" of posthumanism ought to be a "post" to the legacy of humanism, which makes people the as it were subjects in a world of objects. An ethical posthumanism must work against this boundary of the human from the nonhuman, denying this last ground of abjection. A moral posthumanism which recognizes that self is tangibly associated to the rest of the world, in liking with its other subjects, is a responsible posthumanism. It may be a posthumanism that can grasp assortment and fractional points of view, a posthumanism that's not undermined by its others (Vint, 2005).

Butler's exploration of a nonhuman reality, on the other hand, is far shakier than Sherryl Vint's introduction. It reveals her intention to warn her audience of any joyful sentiments and lightly regarded patterns of mixed species sense of self. From the first book of the trilogy, *Dawn*, Butler creates an opportunity to prove for the Oankali as well as the protagonists that adopt a nonhuman arrangement as a result of their exotic companions' adjustments. Butler helps her group of spectators in imagining the Oankali bodily character, even if opening the conventional cybernetic category of independent observer structure—the Oankali are vertebrates, with beaks insert to glance such as eyelids, earlobes, and skin, with lips, fangs, and custom palms—while carrying the basic robotic category of the independent observer structure. Butler also stresses the wildness of her figures by augmenting the Oankali look with depictions of their true skills (inhale, digesting, consensual sex, regeneration of missing limbs, and makeovers). In *Dawn*, Butler discusses the importance of interpersonal relationships with the Oankali for the survival of two varieties, as well as the ideology of the nonhuman concept that emerges from their mating. The Oankali depends on mankind to conduct their cosmic explorations, while mankind, for their turn, require exterior assistance with requests to prevent spreading or collapse. Humans seemed to have two possibilities in this mythical post-nuclear modern world: whether integrate with their additional microbes on a genetic and cultural levels or confront a radical deadlock. The Oankali provide Humans with the opportunity to conserve a major portion of the Earth's material, as well as their own breed', and carry everything through their succeeding cycles of evolution.

As Butler describes it, the notion of a collective nonhuman ego could represent either liberating or dangerous. Butler's *Dawn*, in terms of the pleasure of certain portrayal, situates the posthuman

figure she envisions within a strong, ethical, and emotional connection that she believes is necessary for her/his existence and progress. When an Oankali descendent is produced, for example, the partners and others—who would have become her or his relatives are all interlinked, all reunified—-web of kinship through which each baby will flow. Lilith was the major character in the novel *Dawn*. After the destruction happened on earth; Oankali saved humans and brought them to their planet. In the start of story, Lilith was afraid by Oankali. She was shocked, frightened and confused of Oankali's existence and structures. She considered them monsters. She had so many questions in her mind, but her questions were not answered by Oankali. For Lilith and all other human beings, earth was save place for them. Humans considered Oankali as dangerous and unusual species. In short, characters in this novel have technophobic nature i.e. they are afraid of technologies (post humans). In the context *Dawn*, Oankali were appeared as supernatural beings which had super natural powers. After some time, when Lilith was introduced to an ooloi Nikanj who told her about their supernatural powers and soon, Lilith considered Nikanj her friend. Her afraid became lesser somehow. But still question remained in her mind that why she and other humans brought here and why they could not go back to earth and soon the secret revealed when Lilith knew Oankali's real purpose. Oankali told Lilith that she had to train other humans for staying here and she had to convince humans to make relation with Oankali. Oankali saved human because they wanted to know about humans' nature. They wanted to know how humans were created; how they worked and talked and how humans used things with the help of intelligence. They wanted to know these things because they wanted to create a new generation with the help of humans. A generation who had Oankali's supernatural powers and humans' intelligence and this thing created terror in humans because they didn't want a life that was immoral. Lilith tried to convince humans because she knew there was no other way. That's why she agreed on whatever Oankali said. On other side, Lilith was also an example of post human because she didn't want to hurt Oankali and also stopped human beings for fighting and hurting Oankali. It was the fear of post humans (Oankali) that human started war against Oankali because humans felt insecure with Oankali.

The term "posthuman" is frequently employed to describe a viewpoint, behavior, attitude, or view about the development of mankind that is directly linked to the usage of modern innovations. This donation will examine various interpretations of the term "posthuman" and reveal it as a way imaginable of "non-anthropocentric" thinking that views innovation alterations as non-human complexities directly associated in the design and description of what a mortal being (and his body) and its presuppositions. On-anthropocentric posthumanism, in contrast to the egoism that has characterized Western philosophy from rationalism to the extension of nanotechnology, demonstrates how the mortal being, who has always been the result of genetic modification with the non-human (atmosphere, living creatures, and methods), is designed not only by his own toughness but also by his cooperation and his surroundings. One of the defining characteristics of transhumanism is the notion of using innovation to improve one's self-constitution in order to advance to a higher core of intellectual progress. Posthumanism proposes that humans no longer think of innovation as a mechanical association with an extrinsic instrument that simply expands the human body, but as a fusion, or conceptual model, that completely undermines the body's independence and primacy. In this light, the dilemma is not so much about determining what is a decent usage of innovation as it is about constantly reinventing humans in terms of views and conditional statements in relation to what innovation enables and brings new to humans (Maestrutti, 2011).

What is role of Genetic Manipulation in the text *Dawn*?

The understudied problem of genetically modification as it has been used in late-twentieth-century writing. Four works, with an emphasis to the anthropological consequences of Cybernetic theory's conception of cultured gendered modernity: Joan Slonczewski's (1986) space opera. Novella *A Door into Ocean*, Octavia Butler's fantasy a set of three *Lilith's Brood* – originally released between 1987 and 1989; as *Xenogenesis*, Simon Mawer's (1997) literary novel *Mendel's Dwarf*, and the first two books in Margaret Atwood's speculative fiction *MaddAddam* series: 2003's *Oryx and Crake* and 2009's *The Year of the Flood*. As time advances from dystopian fiction to scientific reality, the involvement of genetic modification has shifted from the extraordinary to the ordinary. Genetic modification has contributed in complicated problems of sexual identity, parenthood, and the divide between natural world and civilization during contemporary world literature. Despite their four varied perspectives on the subject, each of the four-works discussion portrays a complicated image of utopian dreams and catastrophic worries. They agree that genetic modification is eternally transforming humanity and the universe, for benefit or loss. It has also emerged to symbolize a crossroads of possible social transformation, one that has the capacity to both satisfy Haraway's dynamic dualism in her "Cyborg Manifesto" while also disrupting the anthropological discussion by demolishing what humans needed to think of as creation (Evans, 2004).

The Oankali are an ancient civilization that needs to be trying to manipulate the genetic code of the numerous organisms they encounter on their explorations of the world. They use the term "trade" to describe this power. Conscious interaction can be described as such. From an Oankali perspective,

conscious transaction standpoint is critical because, as they explain, interaction is regarded to be a statement among involved individuals. Be that as it may, this trade, which is again characterized as exchange, doesn't show up as a reasonable exchange. Molly Wallace has contemplated *Dawn* from a monetary perspective. Considering that hereditary trade is characterized by the Oankali as exchange, it very well may be contrasted and business exchange. In view of this examination, Wallace attests that the exchanging happening is out of line as a result of the overwhelming situation of the Oankali in the trade. To advance, the Oankali must absorb the reproductive transmission of diverse organisms, and they shift and alter the organisms in which they interchange this intelligence using the same approach. In this sense, consenting to the Oankali results in a mutually beneficial connection for both races. Conversely, as Wallace points out, the Oankali's type of commerce, in which one group has complete control over the surroundings, cannot be considered rational.

As a result, it becomes clear that the Oankali are not anything like the folks that first appear. They didn't lie, but they soon learn that they might make false claims. Lilith realizes that the Oankali have a stream of genetic physical and psychological consequences for research, and that they also have influence over her reproduction, selecting Joseph as her perfect partner and convincing her that she is making an informed choice. As Lilith admits, the Oankali are ultimately "deceptive as eternal damnation."They also admit that they alter Earth in such a way that all life forms, including humanity, are transformed into Oankali. For this situation, the parallelism is exacting, and the ecological issue is clear, as Octavia Butler is showing the conceivable threat of proceeding to change nature for advantage, utilizing, on most events, comparable contentions as the Oankali's – to be specific, our alleged prevalence over different species. Butler's delineations of social and biological organization, these readings uproot the control of the social, favoring, instep, a paradigm of alter that's biologically-based and out of human control. More importantly, these arguments don't inconvenience a few of the foundational presumptions made by the Oankali, and perhaps by Butler herself, to be specific, the hereditary "human contradiction" between insights and hierarchy that evidently fates people. Are the Oankali rectifying in their evaluation that all humans are hereditarily inclined to progressive social organization? Does the bewilderment of the Oankali's superpowers signify a "true" predominance to people? Could be a biochemical response more "real" or dependable than an enthusiastic or mental one? And, maybe most importantly, should we accept that the activities of a few people to order atomic war fundamentally speak to the will, and, hence, deadly blemish of all people? A few researchers discover cases in Butler's works that problematized the characteristic organization of Haraway's cyborg. Instead of perused

logical allegories for their emancipatory potential, Rachel Stein contends that Butler's novel [*Dawn*] ought to put humans on protect against the insidiousness of supremacist hypotheses of organic determinism and against state or transnational programs that control women's richness and parenthood without their openly given assent.

Another important part of genetic manipulation is the limit of the Oankali to fix hereditary inclinations toward specific ailments in people. As indicated by the Oankali, people have "ability for serious growth," and disease is "delightful". Nonetheless, this capacity to fix illnesses likewise offers the Oankali the chance to figure out who has the right to be relieved. Be that as it may, on the grounds that the Oankali are utilizing the standards of exchange when restoring an ailment, which is absolutely out of line, the fix that they offer doesn't safeguard this piece of the specialist persistent relationship. The issue is that people lose their capacity to pick in the event that they need to take part in this trade. The individuals who are providing the cure, the Oankali, choose whoever the victims are and how they're being recovered so that they're being a part of what the Oankali are predicting in the future. The people who don't want to be a part of this civilization, wherein another half breed species made, lose their ability to imitate. Surely, the individuals who choose not to join the idealistic network being made by the Oankali are viewed as debilitated and are subsequently sanitized with the goal that this infection won't spread. The capacity of the Oankali to fix illnesses, one should take note of another moral part of the inquiry that has the right to be considered. This perspective is increasingly identified with hereditary control. The facts demonstrate that after the hereditary control created through the Oankali; another, more beneficial and greater living is workable for people. The inquiry here is whether this is morally permissible: if nature can be changed into something totally extraordinary if the change is performed with sincere goals.

CONCLUSION

The current research looks into the various stages of individual identification. Humans in this research display varying amounts of anxiety and terror. Furthermore, technophobia, apocalypse, hereditary prejudice, transformation, and other elements of posthumanism are shown in the human realm. These factors are useful in assessing individual identification; humans confront annihilation, loss, worry, and terror as a result of the technophobic dimension. The complex environmental image, i.e. being truly cruel and greedy, is explored in posthuman universe. Technophobia is a significant factor in the human realm. The analysis yields three conclusions in this research. To begin with, human identity is complex and unexpected, and it is difficult to comprehend. Second, posthumanism is capable of existing in the natural condition, and both the humanity and posthuman worlds require each other in

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word and deed. Third, this research investigates the idea that supremacy and mastery do not occur in the cosmos of posthuman. To begin, apply posthumanism language to examine human civilization and demise. The curiosity, amazement, ego, anxiety, wrath, rage, passion, and romance are all elements of human existence used in the text Dawn. Second, it employs literary terms to illustrate the link between mortal beings and posthumans, such as genetic modification. Third, technophobia is a dimension of posthumanism that establishes a connection with nature and posthumans.

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