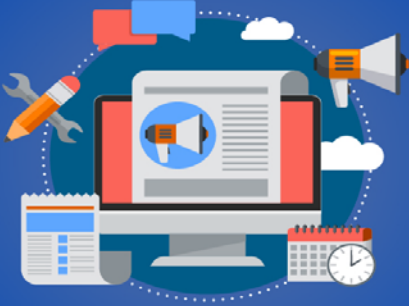


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## Post-Dualism and its Practices in 21<sup>st</sup> Century

**Raghabendra Garai**

Former Guest Lecturer of English,  
Bikramjeet Goswami Memorial College,  
Garhjoypur, Purulia.

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### **Abstract:**

This paper aims to study and illustrate how Post-Dualism and its practices in 21<sup>st</sup> century play a significant role in Post-humanism and facilitate to understand Literature, Society, Culture, Gender, Race, Cyborg etc. spontaneously for flourishing a spectacularly Unassailable life. This approach is growing within us that helps to change completely the course of civilization and society. Post- Dualism is the souls-selves that deconstruct the rigid dichotomies of ‘Human and Non-human’, ‘Human and Sub-Human’, ‘Human and Machine’, ‘Male and Female’, ‘Black and White’ etc. with the key engine of Modern technology. Practically ‘Post-Humanism’ and ‘Post- Anthropocentrism’ have conceded the approach ‘Dualism’, it unveils, Human is not mere sole but is numerous, Humans are different from other Humans or Sub-humans. It also shows how it is related with Anthropocentrism and Transhumanisms and reflected through Charles Darwin’s “Theory of Adaptation”, Jacques Derrida’s “Deconstruction Theory”, Sigmund Freud’s “Drive Theory” and the thinker Thomas Hubl’s ‘The Trauma of Technology’. It can be said that the practice of Post-Dualism helps to know and understand literature very easily, which is constantly streamlining the way of human beings. Both our On-line persona and off-line persona are moving forward to exalt the studies towards a compact propagation. More to say, the practice of post-dualism emerges the culture of Technological Utopianism in 21<sup>st</sup> Century. Through it, Humans need to build an ideal society, in which government, laws, society and every humans are exclusively working for the welfare and benefit of all Humans in the world. However, in the Dualistic frame, some thinkers perceive that the Genetic Scenario of Human is in relation with everything else in this planet, so it is very hard to separate Human from Non-Human Animals or Sub-humans and it is very hard to define Non-Human Animals as the identical one.

**Keywords:** Spectacularly Unassailable life, Rigid Dichotomy, Souls-Selves, On-line persona, Deconstruct, Relation with Everything.

The recent culture of post- Dualism plays the primary role to construct Post-Humanism broadly. In 21<sup>st</sup> century, the practice of Post-Dualism is to elucidate the binary oppositions of any approach such as 'Nature' and 'Culture', 'Human' and 'Non-Human', 'Human' and 'Sub-Human' etc. practically Human is not mere one, but is many, we can differentiate one human to others, one self to another self, that always create a structure of Dualism. It is the open frame of two ideas that conjugally accept each other to develop any kind of approaches in the 21<sup>st</sup> Century.

Cyber Culture and Technology are the major hands to illustrate Post-Dualism and its practices in the present era. It has the close relation with Posthumanism and its three major aspects of Humanism(s)-: "Critical post-Humanism", "Cultural post-humanism" and "Philosophical post-Humanism".

"Critical Posthumanism is a theoretical approach which maps and engages with the 'Ongoing deconstruction of humanism. It differentiates between the figures of the 'post-Human'( Projected Avatars, likes cyborgs, monsters, Zombies, ghosts, angels etc) and 'Post-humanism'...the human under the condition of globalisation, techno- science, late Capitalism and climate change" ( *Rosi Braidotti and Maria Hlavajova, eds., Posthuman Glossary (London: Bloomsbury Academic, 2018)* ). In this respect the practice of post dualism helps to penetrate the culture of Humanization acceptance into the deep structure of critical posthumanism. On the other hand, the critical in the phrase 'Critical posthumanism' hints towards the more complicated and non-dialectical relationship between the human and posthuman as well as the dependence on Non-Human. In this case the acceptance of post-Dualism and its practices, Human and Technology conjugally both are trying to augment the value of human and posthuman. More or less critical posthumanism searches and contextualizes the transformative potential of these developments and relates them to past and existing traditions, ideas and practices. This approach of Posthumanism is reflecting the spectacular unassailable life in all time, hence the practice of Mind-uploading in machine is the other swatch of Post-Dualism. Human can easily connect the tenor of past- present and Future through the practice of post- dualism.

The very next approach, Cultural Posthumanism shows, how the 'human nature' constantly adopt the contemporary techno-scientific knowledge. In fact the historic notion of 'Human' and 'Human nature' are always being examined the presence of human subjectivity and embodiment to prove the Humanism and post Humanism. In this context Post-Dualism

and its practices in the present time expose its effectuation on the Posthuman culture. Our Cyber-culture of 'beyond Human' thinking and the practice of adopting technology change the culture of human notion widely. For some instance 'Human' and 'Ecology' play the dualistic role in the society and we are always giving importance on Human. Such as in the Dualistic frame 'Human Culture' is more noticeable than 'Nature'. Through the practices of Technology, Human can easily accept of anything and they are very much aware of accepting and Non-accepting implements. Human is the open notion- some humans are not developed; some humans are developed. We can differentiate Human to Non-Human or the planet as a whole. So the Human Subjectivity is clearly responded through Cyber Culture, but today humans are very much familiar with Sustainable development to picturesque the reverence of 'Ecology'. Hence the practice of post-Dualism clearly emphasizes the approach of Cultural posthumanism.

According to Francesca Ferrando - Philosophical Posthumanism is a praxis and philosophy of mediation which discharges the confrontational dualisms as well as the hierarchical legacies. It is genealogically related to the radical deconstruction of the 'human'. In fact among Humans, the developed humans are separating themselves from non-Humans or sub-Humans and Humans to post-humans. Philosophical Posthumanism is a practice to get the advance notions of human through Gender, culture, race, sex, social, political, ecological, Technological and hierarchal construction, etc. In this respect the practice of post-Dualism in the 21<sup>st</sup> Century deconstruct the strict dichotomy of 'Human and Non-Human', 'Human and Machine', 'Female and male', 'Black and white' etc. Moreover, through Post-Dualism and its practices we can overcome the major distinction in racism, sexism, Ethnocentrism and Anthropocentrism. It can be said that the role of post-Dualism is being progressed with the successive hand of Technology in the present era, which clears the path to accept the Post-Humanism from 'Humanism' very easily. On another aspect, 'Posthumanism' thinking over environment is an alarming portent in 21<sup>st</sup> century. The main strategy here is to move through each of these species, because the practice of Post-Dualism is the effective embodiment to deconstruct the system of Eco-Technology.

Post-Dualism and its practices in 21<sup>st</sup> Century facilitate the readers and scholars to understand their concerned subjects very easily through Cyber culture and Modern Technology. Education system of the world is being deconstructed and developed with the easiest tools of Technology: people are very much familiar of using eBook Technology, Digital Media, blogging and other forms of networking system. Moreover, instead of using blackboard,

instead of going to the library; they are using 'Smart board', 'computer', 'Mobile', 'online different apps' and 'cyber culture' for improving the techniques of study. Today readers can easily get any kind of study materials within a second. Now a days the study of distance or online help the scholars to continue their education in any condition. The evaluation system of any exam is being analysed through Techno-Human consciousness. It can be said that schools, colleges, universities are accepting Digital systems of study to progress their culture of study. More to say, Readers, Scholars and students can easily exchange their ideas as well as they can expose their quality.

Literature is the first-hand mirror of the society, in this respect the impact of post-Dualism and its practices in 21<sup>st</sup> century on Literature is undeniable. Digital Media, eBook Technology, blogging and other forms of social Networking sites play a remarkable role in literature today. These practices assist to exchange ideas and access the active analysis of literary works. In the dualistic frame the practice of post-dualism deconstructs the rigid dichotomies of 'Humans' with 'on-line personas' or 'Humans' with 'Machine'. In fact, the speedy relation of 'Human' and 'Cyborg' helps the individuals to discuss various related issues on Literature and literary works can be reviewed very easily through Digital Media. Moreover, post-Dualism practice save time of the readers and scholars: they can read any kind of books through different websites in online and this practice help the reader to get audio-visual aids of novels, dramas, stories etc., also research articles and reviews are available in various blog that a scholar may access. More to say, in the dualistic frame 'Humans' are connected closely with 'Ecology', 'Biology' and 'Technology' and on the basis of these rationality, many writers have written many books on these approaches. In 21<sup>st</sup> century the practice of Post-Dualism helps the writer to write firmly, inspires the writer to think steadily and move the reader to get anything quickly. For an instance the book "*The Communication Ecology of 21<sup>st</sup> century urban Communities*" (Matsaganis, Matthew. D, Wilkin, Holley. A. and Jung, Joo-.Young) "*Vedic Ecology*" (Ranchor Prime) , "*Railway Ecology*" reflect the post-dualism practice on Ecology. In 'Vedic Ecology', the writer Ranchor Prime described the concept of 'Sustainable development', how we can use our thinking and simple living as well as he expressed the 'Vedic experience of living', that should be applied today. On the other hand the book "*A New Biology for the 21<sup>st</sup> century*"(National Research Council. 2009) reflects the relation of work with science, engineer, technology for detailed observation from the smallest Speciesism or Bacteria to Microorganisms. In the dualistic frame both 'Humans' and 'Non-Humans' depend upon each other, we need to deconstruct the 'Individual subjectivity' through Biological Post-

Dualism Practices to accomplish the unit role of all speciesism. On another perspective of Cyber culture, many writers have written books on Technology and Cyber culture as “*Handbook of Research on cyber culture in 21<sup>st</sup> century*” ( Simber Atay), “*Cyberpunk & Cyberculture: Science fiction and the work of William Gibson*” ( Dani Cavallaro ), “*Posthumanism and the Graphic Novel in Latin America*” (Edward King, Joanna Page) . These books also reflect the Post-dualism approach and it show the open notion of posthuman. Through these kind of books, ‘graphic novel’ is emerging as a uniquely powerful force to explore the nature of 21<sup>st</sup> century human subjectivity with fictional comic approach. The writer gives stress on the ways in which humans are bound to their non-human environment and these ideas are productively drawn to posthuman thought and experience. On the other hand the book “*Cyberpunk & Cyber culture Science fiction and the work of William Gibson*”, illustrates the contemporary work on the Culture of Technology that we need to be deconstructed. Cyberpunk and cyber culture explore the science fictional works of many writers – Acker, Rucker, Shirley, Sterling Williams and Gibson, that describe the practice of Post-Dualism approach very firmly through space and community; the interplay of technological and mythological motifs, reconfigurations of the body initiated by techno-sciences, issues of gender, sexuality and the editing of history and memory, address how present day culture has been relied on new generation along with new technologies. Moreover, Many science fictions like “*Twenty- first Century science fiction*” (Hartwell David G.), “ *Ready player one*” (Earnest Cline) , “*Anthem*”(Neal Stephenson) etc. explore the openness of human subjectivity through Cyber Culture or Cyberpunk.

There are many theories that have made it easier for Human to comprehend through the practice of post- dualism in 21<sup>st</sup> century. It can be said that “Body Theory” and “Brain Theory” in the dualistic frame Descartes, Plato and Aristotle explored their point of view which implied ‘Human Consciousness’, ‘Souls’ and ‘The Transfer of Intellect’. Today these are all deconstructed through the medium of Cyber culture or Modern Technology. Also ‘Critical race Theory’ is another aspect of post-Dualism practice to deconstruct the thinking of ‘Human’ and ‘Non-Human’, ‘Human’ and ‘Sub- Human’, ‘white’ and ‘Black’ etc. In the present era the supremacy of white has been abolished and the hand-to-hand progress of Black and White has been emerged firmly. For an instance, by 2002, over 20 American law schools and at least three law schools in other countries offered ‘Critical race Theory’ courses or classes which covered the issues centrally. Moreover, cyber criticism, cybernetics, Digital Theory, Media Theory, Film Theory, Techno-criticism explore the cultural progress of Human Subjectivity to get the

spectacular unassailable life, but Human need to deconstruct dualism as a habit and as a habit of an intra-species society. At the same time, 'Human-Animal Studies', 'Eco-centrism' etc. these are directly related to the Post-Dualism. In the dualistic frame, the value of Human and Non-Human Species, the interconnection between Ecology and Human express how important each individuals in today.

The practice of Post-Dualism is reflected through Darwin's 'Theory of Adaptation' from "*On the Origin of Species*"(1859). In the theory of Darwin, Three approaches of adaptation—'Structural', 'Behavioural' and 'physiological' of all organisms are constantly being hampered by Human actions in their growth. Every organisms are internally connected with each species and they are the reflector of Human Culture. As the adaptable quality of every species has the power to move themselves in Nature, Humans also utilize their adaptation capability with the help of Technology anywhere in any part of the world. In the meanwhile, the awareness of sustainable development and to develop the adaptation of all species, cyborg or modern technology (GPS tracking, Satellite Imagery, Drone Technology, Computer Analysis, marine sonography etc.) plays the pivot motion of human's observation over all species. On another instance, Human Body cannot resist normally in humid tropical forests, harsh deserts, arctic wastelands etc.; but with the practice of Post-Dualism, today it is possible to survive in any place. In the dualistic frame 'Human' and 'Ecology' both explore their co-existing subjectivity through 'Nature' and 'Culture'. Posthuman explores the Dualism is not enough to define human. It can be said, Through Darwin's 'Theory of Adaptation': 'Human' is Anthropocene because of Environment, in which the human has evolved, on the other side environment has been changed because of Human actions. In this respect, the practice of Post-Dualism need to deconstruct, Dualism as a practice and as a practice of an intra-species society through sustainable development.

To say it again, the practice of Post-Dualism in 21<sup>st</sup> Century is also reflected and asserted through Jaques Derrida's "Deconstruction Theory" (1960), and that was revealed in his "*Of Grammatology*". On the basis of "Deconstruction in Philosophy", the oppositions challenged by deconstruction, which have been inherent in philosophy; they are characteristically 'Binary' and 'Hierarchical', concerning the dualistic terms in which one is assumed to be Primary or fundamental and the other is Secondary and derivative. In this respect, he explored the 'binary' oppositions or Criticism of 'dichotomy'; all the dualistic attitude approaches the first is the 'centre' and other is 'margin', such as 'Speech over Writing', 'Presence over absence', 'Identity over Difference' etc., but all secondary form must be

deconstructed. In the dualistic frame 'Nature' and 'Culture' both attitude play the primary and Secondary role that should be deconstructed; in one sense 'Nature' is the product of 'Culture' and on another side 'Culture' is superior to 'Nature'. Moreover, the practice of Post-Dualism emerges the concern of 'Human' and 'Technology' that is internally connected; 'Technology' is prior that 'Human' in one side and on the other 'Human' is prior than 'Technology', both are in binary opposition, wherein secondary can be deconstructed or displaced. It can be said, the binary oppositions of 'Human-Non human', 'Human-Sub Human', 'Human-Machine', 'Male- Female', 'White-Black' etc. can be deconstructed the rigid dichotomies through the Practice of Post-Dualism. Hence post-Dualism may overcome the entanglement of racism, sexism, ethnocentrism, Gender- Discrimination etc. in the Neoteric Society.

Meanwhile, 'Post-Dualism and its practices in 21<sup>st</sup> Century' is also reflected in "Sigmund Freud's "Drive Theory" from "*Beyond the Pleasure Principle*" (1920) and "The Trauma of Technology". It can be said, Traumatization occurs when both internal and external resources of Humans are inadequate to cope with external threat; Trauma is not the event that we experience but trauma is the response of our nervous system to an overwhelming situation- A traumatic event is an incident that causes physical, emotional, spiritual or psychological harm. Human experiencing the distressing event may feel threatened, anxious, or frightened as a result. More to say, from "Beyond the pleasure principle": Humans conscious and unconscious both share the 'theory of mind' that helps to understand 'Repression' and 'The Return of the Repressed'. In the dualistic frame 'Conscious mind' is rational, working everything for Humans awareness, our thought, urge, memories etc. and the 'Unconscious mind' is feeling pain, anxiety, conflict, unpleasant or outside of our consciousness etc., both are related with 'Shell shock' or 'Trauma'. In sober fact, when something bad happens in front of us, we are Shell shocked and Shell shock is the experience of unconscious mind, which is called 'The Return of the Repressed'; it will come again and again until Humans master of it or accept the reality what happens. On the other hand, we have two kinds of drive- 'Life drive' and 'Death Drive' as 'conscious mind' and 'Sub- conscious mind': 'Life drive' of people always seek pleasure, joy, Fun to obstacle the agonized sense of 'Death Drive', it is a kind of tendency that insist people to think about bad condition, bad memories or go back to the bad things. The only way to recover from this 'Sub-Conscious 'or 'Death Drive' is to master over it and this simplest relation will be made effortlessly with the help of Post-Dualism Practice.

Technology is the fast medium to play the role of master over 'Trauma' that can be healed through Digital revelation or Global Brain. The practice of Post-Dualism actively



express Humans external manifestation of inner architecture through cyber culture. Humans are always inventing new form of Digital revelation or manifestation to prevent collective trauma or individual trauma and today 'Humans' extend their capacity to relate when they write anything in cyber age through (Gmail, Facebook, WhatsApp, fax, twitter, skype etc.) or practice anything in Digital world. Humans extend their capacity to relate 'Global Brain' and 'Machine', that relation is the prominent figure to cure Trauma widely. It is to say, the practice of Post-Dualism deconstructs the rigid dichotomies of 'Human' and 'Machine' and enhance the practice of 'Cyber culture', 'Global Brain', Digital Media etc. Moreover, the contiguity of 'Return of the Repressed' in Humans mind such as Nightmare, flashback, anxiety, unpleasant etc. should be prevented through accepting reality or the culture of making relation with Technology. In this respect, Humans are progressing their cyber culture to be wary of Traumatized mind.

The approach 'Post- Anthropocentrism' illustrates patently the social construction of Human through the practice of Post-Dualism in 21<sup>st</sup> Century. It can be said, through the approach of Post- Anthropocentrism, Humans are cordially involved themselves with Environment in the civilized society. The thinking of Speciesism, environmental relationship, the place of every Non-Human Animals, Human actions on the planet, the biosphere etc. are the main perspectives to deconstruct the Humans value and to redefine the mutual relationship between Humans and Other Species. In this respect, Anthropos Humans need to decentralize the Human subjectivity from their focus of discourse. Humans should not think that 'Humans are the centre of everything, rather to glorify the value of every species in the planet. We need to decentralize the location of Humans in the Cyber culture and express the direct impact over all species. Moreover, the practice of Post-Dualism in the new era with Ecology, Biology and Technology explore the unfasten relationship with Post-Anthropocentrism and this practice helps the society to decentralize our location as a species and also as individuals. According to Francesca Ferrando, In the dualistic frame, we are Anthropos Human: we need to deconstruct the concept of environmental appeal as well as to make justice not for 'Human' but also for 'Non-Human' species, rather 'Technology' we need 'Eco- Technology' and from 'self-individual' justice to more Species Justice.

In the meanwhile, the approach 'Transhumanisms' is one of the most important school of thoughts in 'Posthumanism'. Transhumans approach is directly explored 'Human Enhancement' through 'Transhuman singularity', 'Democratic Transhumanism', 'Libertarian Transhumanism' and 'Extropianism Transhumanism'. In this respect 'Human Enhancement'

can be accomplished spontaneously through cyber- culture, science and Modern Technology. Also, in the dualistic frame, we can further raise ‘Human enhancement’ by Forgathering ‘Technology’ and ‘Humans’, that are constantly advancing our life-long principles. Moreover, the interconnection, relationality and co-existence of post-Dualism between ‘Technology’ and ‘Human’ illustrates the deconstruction of ‘human’ and ‘Non-Human’, ‘Humans and ‘Machines’, ‘Human’ and ‘Sub- Human’ etc. More to say that all the elements of Transhumanisms explore the ‘Human subjectivity’, that would develop the ‘humans’ progress and rationality in the civilized society through the practice of Post- Dualism in 21<sup>st</sup> century.

Post dualism and its practices in 21<sup>st</sup> century also play a significant role in the society. The interlink between Human and Technology creates a developed and civilized impact in the society. It can be said that the communication system between Human to Human has become easier that is undeniable. For an instance, through the culture of Cyborg people can get and inflict any kind of News about World Wide amicably; Humans can deliver their message to all without wasting huge amount of money and time, they can communicate anywhere easily, explore their consciousness in the society effortlessly through post-Dualism practices, also these practices enhance the lifestyles of Human as well as improve the human subjectivity in the world. Culture of online persona always carry the conjugal relationship between ‘Human’ and ‘Machine’. It can be said, with these practices, Humans can upload their ‘human consciousness’ in Machine swimmingly, wherein today Machine is not only machine until the same consciousness has been transferred to another machine that explore the cultural connectivity of Human with Cyber culture. As well as the retention of gender, race, culture etc. is thriving through their cyber culture and on-line personas; we need to implement the culture not only for ‘Human subjectivity’ but also ‘All Species subjectivity’ for the benefit and wellbeing of the society. More to say, Gender discrimination in today’s life is being reduced gradually, people are proceeding their journey fearlessly and skilfully through their on-line personas and modern Technology. Moreover, this practice expresses easily how to deal with ‘Racism’, ‘Ethnocentrism’, ‘Gender’, ‘class’, ‘caste’, ‘culture’, ‘sex’ etc. in the Modern technological society. The interaction of Human and Non-Human is worthy to obtain the peaceful future, Humans can liberally express their moral notion towards any species of the society through their on-line persona. The connectivity of every individuals is important from young to old for making the civilized society. In the dualistic frame the relation of ‘Human’ and ‘cyber culture’ is deconstructing the rigid dichotomies of ‘Human’ and ‘Sub- Human’,

‘Human’ and ‘Non-human’, as well as through it Humans can smoothly accept the all race culture and environment.

According to Mac Iver “Society is a system of usages and procedures, of authority and mutual aid, of many groupings and divisions of control of human behaviour and of liberties. This ever-changing complex system we call society. It is the web of social relationship.” Post-dualism and its practices in 21<sup>st</sup> century play a significant role and the interaction between Human and Technology create a ‘flourished enlightenment impact’ in the society. In all respects, humans have been in search of the perfect land, perfect society, perfect culture etc. in everywhere, that's why they keep improving their technology always to acquire the ‘utopian’ culture. Post-Dualism and its practices in 21<sup>st</sup> century is also corroborated through the progressing field of ‘Utopianism’. Utopia is a perfect place that has been designed with harmony of mind, where everyone gets along and works together without any conflict. Modern Technology plays the significant role to create a ‘Utopian land’: it can be said, Technological Utopianism helps human to get utopian society or least help to fulfil one or another Utopian ultimate civilization. It is therefore an ideal society, in which government, laws, society and every humans are solely operating for the benefit and wellbeing of all citizens. In the dualistic frame ‘human’ and ‘Technology’ both are interrelated and co-existed , through that Humans are developing their livelihood in the Modern era. Doughlas Rushkoff,, a leading theorist on Technology and Cyber culture claims that technology gives everyone a chance to voice their own opinions, fosters individualistic thinking and dilutes hierarchy and power structures by giving the power to the people and he says that the whole world is in the middle of a Renaissance, one that is centred on Technology and self-expression.

Rushkoff also says: “People don’t live their lives behind a desk with their hands on a keyboard.”

The evolution of technology allows mankind to make social, economic, political and cultural advance. It has simplified the access to many tools that people need in education, medicine, communication, transportation etc to achieve the utopian society. In this respect the practice of post-Dualism deconstructs the rigid dichotomies of ‘Human and Sub-human’ and ‘Human and Machine’ to get the Utopian Culture in life. Moreover, Technology may overcome the discriminate culture of racism, Gender, sex, caste, creed etc. Through the practice of Post-Dualism in Technological Utopian society, we may overcome every trivial to major social evils.

In conclusion, with this chapter, I have endeavoured to outline the practice of Post-Dualism in Posthumanisms, Transhumanisms, Anthropocentrism, Studies, Literature, Culture, Society, etc. In this respect, how humans are adapting the modern technology consecutively to fulfil the basic need to arduous demand. It illustrates our need for making Technological Utopianism. In the Post-Dualistic frame, Humans are also concerned with 'Technology', 'Biology' and 'Ecology' which helps us to create a civilized society. Post-Dualism deconstruct the strong dichotomies of 'Human and Non-human', 'Human and Machine', 'Female and Male', 'Black and white' etc. It can be said, today we not only think about Human subjectivity but also, we think of all Organisms related with us. We need to make justice not only for Human but also for all Non-Human Species, except 'Technology' we need Eco-Technology, Justice is not only for Humans but also for more species justice. Post-Dualism and its practices may overcome the conflicts of racism, sexism, ethnocentrism, gender discrimination, but if we do not address the rigid form of dualistic mind-sets, that allows for hierarchical legacies, social, political, the new form of discrimination we emerge such as 'AI Takeover'. In the dualistic approach, it is a fear to the society that it may discriminate the power of 'Humans' gradually. So, we need to deconstruct dualism as a habit, and the habit of an intraspecies society.

According to Post-Human, Dualism is not enough to define Human. Human is not a mere sole but is many. Human is the open notion for accepting any kind of approaches unfeignedly. In the dualistic frame, we have our relation with everything else in this universe, so it is very hard to separate from Human to Non-Human Animals and also it is very hard to define Non-Human animal as the identical one.

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