Published by
Al Rahmah Foundation

The trajectory of Subalternity: A Posthuman Feminist Analysis of Matt Haig's *In the Mid Night Library*

Hajra Gul
Lecturer, Army Public School & College Sargodha, Pakistan
Email: hajra.gul@gmail.com

Abstract

This study aims to discover the journey of females in post human feminist era. Women are dealt as subaltern and isolated in their own society. In spite of being living in a modern society, Nora, heroine of the novel she went through hard times Matt Haig is a great example of post human character development, and he has a certain touch of the modern hero. His pen is able to write social fiction that accurately portrays contemporary culture. With only a few of preparatory works, there are very few writers who are able to immediately go to the heights of fame. When it comes to writers, Haig is one of those writers who achieved popularity like a dream. The focus of this research is on the heroine's reaction and inner reaction to the various situations that she encounters, as well as the external events that occur to her. This study also makes an effort to unearth the complexes that are ensnaring the women of the country and transforming them into a generation that is being pushed under the weight of complexes. An obsession for wealth, vehicles, and women is ubiquitous in developing cultures of posthuman frames, with too few exceptions. This infatuation spans the entire population.

Key Words: Posthuman feminism , subaltern, females, feminist

Introduction

Human life has been revolutionized by due to science and technological inventions. In this modern era human life has been moved from simplest to cyborg, robots, machines and trans humans. Man has stepped from humanism

to post humanism that has completely changed the course of life. Things that were a dream for our predecessors, now a part of our life. Whether it is assumed or supposed by nature but females are still being suppressed by the society. Being a part of modern and up to date social culture still they have been suffering, though international human rights has authorized females, in spite of living in the age of Post human, inner self is suffering at the hands of post modernity, Social alienation is one of the biggest problem of the modern man. The shift towards a more comprehensive viewpoint can be credited to the development of post humanist speculations, which challenge the customary limits among human and non-human elements. Feminism has evolved into a well-established social movement that exhibits significant diversity across many constituencies and geographical regions. Hence, providing a comprehensive definition proves to be a challenging task, as it necessitates acknowledging the diverse array of feminist perspectives. The spectrum encompasses various aspects of gender equality, such as the pursuit of parity between men and women, the acknowledgment of diverse gender identities beyond the binary framework, the elimination of gender categorizations entirely, the interconnectedness between gender, race, and socioeconomic status, and additional dimensions. Feminism is the effort to empower those who live along various axes of inequality.

People have said that the so-called "posthuman shift" happens when the limits of the body and what is thought to be "normal" or "neutral" are not taken into account. Rosi Braidotti wrote this in reaction to these claims. On page 2, Rosi Braidotti talks more about the idea that "mainstream posthuman scholarship has neglected femist theory"(p.2) and gives more details about it. Her idea is that feminist theory not only adds to the posthuman turn, but it also came before it. The goal of Braidotti is to give a more in-depth look at how the idea of a person as a "heterogeneous assemblage" (p. 6) is being changed. This study will look at how feminism is multifaceted and build on a number of different points of view that have come up since the start of ecofeminism, feminist studies of technology, LGBTQ+ theories, black feminisms, decolonial feminisms, and Indigenous feminisms. Also, Braidotti recognizes how complicated the subject is when it comes to the socioeconomic structures, changing dynamics, and upcoming environmental problems.

Women have a lot of power and are an important part of society. They are very important to building a country. People always see them as on the outside and "Other" in society. They also know that this is their fate and part of life. These days, being subjective means looking at things from your own point of view, rather than an objective, level-headed point of view from the outside. The women's activist theory says that a lot of the time when people talk about history, logic, and philosophy, they focus on the experiences and ideas of men. Woman's set of experience is a way of looking at history that takes seriously the lives and experiences of individual women, not so much the lives and experiences of men.

The assumption that virtual reality, cyberspace, and new technology have in and of themselves brought about freedom for women is one of the primary points of criticism leveled toward cyberfeminism in the aftermath of the recent economic crisis that has taken place in the digital age. Many feminists are now looking to what Rosi Braidotti refers to as "a new brand of materialism of the embodied and embedded kind that moves progressively toward the posthuman" in order to understand the conditions under which women's liberation exists. In doing so, they are questioning the connection between cyber feminism and neoliberalism. Within the framework of posthumanist feminism, gendered life is understood to take place within the constraints of the body. Within those confines, human agency is de-centered due to the fact that it is multiply constituted by a large number of biotechnological, cultural, and organic agents. Furthermore, post human life is considered to be an unpredictability and radical changes , a vitalist life force, which is said to provide the shared ontological substrate of various embodied subjectivities. This is because post human life is a vitalize life force.

According to post humanism, feminism that is grounded in the collective transformation of historical relations of production is said to be dependent on anthropocentrism and what Braidotti refers to as the "metaphysics of labor." By this, she means that it is dependent on a "unsustainable" form of instrumental reason that posits an unlimited mastery of humans over nature, culture, technology, and production. Instead, freedom for women, in Braidotti's view, is predicated on a "sustainable nomadic ethics," which prioritizes the survival and perseverance of its practitioners. Jennifer Cotter argues that posthumanist feminism sidesteps what Karl Marx refers to as the "ensemble of social

relations," which includes the social division of labor and relations of production. Her evidence for this claim comes from an examination of the cyberfeminist writings of Sadie Plant, the posthumanist feminist writings of Rosi Braidotti, and the science fiction film Hanna. As a result of this, Cotter contends that posthumanist feminism, much like the cyberfeminism that came before it, articulates not a break from the ideology of capitalism but rather an updating of it that normalizes class relations and adjusts women to living within a capitalist system that is in crisis.

Posthumanism is a philosophical concept that explores the idea of humanity being transformed by technology. It is not synonymous with the history of medical enhancements, and its historical analysis is not limited to discussions about enhancements. The philosophy of posthumanism raises questions about the legitimacy of limiting medical interventions to merely therapeutic applications. The history of posthumanism is not found exclusively within philosophical inquiries into technology, but rather in the context of contemporary ideas about ethics. Posthumanism is rooted in concepts such as becoming, alterity, transgressions of boundaries, and the position of humanity in relation to these concepts. It is also consistent with perspectives in animal ethics that seek to diminish the meaning and value of claims that species boundaries should have any bearing on our moral commitment to other life forms. This broad understanding offers insights into how contemporary visions of posthumanism are informed by conversations on cyborgs or automata, which often involve a reflective stance on humanity's distinct and special place in the world. The history of posthumanism is partially a history of disagreements about the value of human (medical) metamorphoses but also an inquiry into the social conditions within which the need for justifying self-modification (through technology) has become a necessary and crucial characteristic of contemporary socio-political processes. Fukuyama's non-posthuman future is examined, focusing on the concept's construction within a range of cultural and critical theories. This analysis lends support to the claim that posthumanity implies something more nuanced than merely moving beyond the human subject. The concept of posthumanity is evident in various literary and philosophical texts, often underpinned by moral narratives warning about the transgressing of biological boundaries.

Posthumanism is an idea that has been used to describe a society that is becoming more and more dependent on technology, but it doesn't make it any different from other ideas. Post-humanism is seen by some as a type of anti-humanism because it lacks the naïveté of humanism. But the tools we're making now call this idea into question, and the balance between humans and machines is changing. Posthumanism has been placed in writing and the public eye. Fukuyama (2002) argues that improving humans is morally wrong, and Pepperell (2005) says that humanity goes from transhumanism to posthumanism. Some newer ideas about "post-humanity," like Stock's (2002), are easier to describe as "trans human." The past of posthumanism and transhumanism should not be viewed as the same because There are different ideas about what is right and wrong in the connection between technology and people.

However, it has also been linked to the concept of human subjectivity and embodiment. This has led to a latent ethical stance that suggests that emerging technologies may hinder social justice. Philosophical posthumanism, which includes cyborgism, posthumanism, and transhumanism, seeks to critique humanism as a guiding normative framework. These perspectives resonate with a 21st-century fetish for imagining the consequences of technological advancement, stemming from post-Enlightenment skepticism over claims that technological development constitutes progress. Furredi and Beck's perspectives on posthumanism are also intertwined with these analyses. Furedi's perspective on the politics of fear is influenced by discourses on the dangers of biological modification, while Beck's risk society is bound up with scientific and technological innovation. Overall, posthumanism offers a unique perspective on the human condition and the ethical implications of technological advancements. Stories about the transformation of biology and the rise of machines often depict fear and uncertainty, revealing a sense of human insecurity arising from sharing the world with living machines or cyborgs. These alien beings are often represented as a threat to humanity, calling into question their identity and powers of domination. Literary examples include Hans Christian Anderson's Nightingale, Mary Shelley's Frankenstein, and Isaac Asimov's robot stories. Each narrative recurrently presents a problem for the humans around it, posing the question of how humans differ from non-humans and what it means to be human. The post-Enlightenment period saw a significant development in writing about the

relationship between humans and other entities, reflecting a scientific concern for automata and the Romantic revulsion against the mechanical Newtonian worldview. This period of "isms" included icons of western history like Charles Darwin, Karl Marx, and Schopenhauer. The presence of machines in everyday life made the distinction between humans and non-living entities more acute, particularly during the late 19th and early 20th centuries. Machines became an object of human interest, extending personal power and freedom while subjecting individuals to its impersonal organization. Tools became the mediator between humanity and the environment, with artificial skin and artificial intelligence serving as examples of the post human.

Subaltern is a complex and pervasive social phenomenon that has profound implications for individuals and communities across the globe. It refers to the systematic process of pushing certain groups or individuals to the outskirts of society, depriving them of access to resources, opportunities, and a voice in decision-making processes. Marginalization can take many forms, including economic, social, political, and cultural exclusion, and it often results in the perpetuation of inequality and injustice. The emotions and attitude of the marginal guy reflect marginalization. Robert Park contends that marginal men experience "split-self" conflict, while Goldberg contends that marginal men experience insecurity, contradicting feelings, intense self-consciousness, and long-term uneasiness constantly (ZHANG, 2010, p. 66).

Subalternity is not an isolated incident but rather a dynamic process influenced by various factors. It often intersects with other forms of oppression, such as discrimination based on race, gender, ethnicity, sexual orientation, or disability. These intersecting identities create unique experiences of marginalization that compound the challenges faced by affected individuals.

Some important things that lead to sub-alternity are: People and groups are often pushed to the edges of society because of discrimination based on race, gender, religion, sexual orientation, or other factors. Inequality and restriction are kept going by prejudice and bias. Differences in income and wealth make it harder for some people to get an education, get medical care, or take advantage of business possibilities. People at the bottom of the economic ladder are left out and social divisions are strengthened by economic imbalance. Inequalities in structures: Policies and processes in the system can keep people on the

outside of society. Laws that are biased against certain groups and uneven access to healthcare, schooling, housing, and jobs are some examples. When one culture's view is seen as the rule, it can push other cultures, languages, and customs to the edges. This is called cultural hegemony.

The consequences of subalternity are far-reaching and affect both individuals and society as a whole. Some of the notable outcomes include: Poverty and Inequality: Marginalized individuals often face economic hardship and limited access to resources, exacerbating poverty and inequality. Health Disparities: Limited access to healthcare and the stress associated with marginalization can result in health disparities, leading to poorer health outcomes for marginalized groups. Social Tension: Marginalization can lead to social unrest and tension, as disenfranchised individuals may resort to protest or violence to seek redress for their grievances. Society loses the potential contributions of marginalized individuals who are denied opportunities to develop their talents and skills.

Marginalization is a deeply ingrained issue that affects individuals and communities on multiple levels. Recognizing its complex dynamics, root causes, and consequences is essential for addressing this problem effectively. By promoting inclusivity, equal opportunity, and anti-discrimination measures, society can take steps toward dismantling the invisible borders that marginalize individuals and perpetuate inequality, ultimately creating a more just and equitable world for all.

Feminism is a widely discussed and still it is a topic to be examined, Researchers have been interested in it for long likewise why I have decided to explore on this. The nineteenth century is one of the main times of English history, it was 100 years of changes for ladies, and the twentieth century followed the way doing as such. All through the nineteenth and twentieth hundreds of years, writing has created as well as the general public and the place of ladies as for men. Regardless, it was the suffragette development that has begun this insurgency of balance among people. Women's liberation as a development has grown essentially during the hundreds of years, in any case, the word woman's rights itself might in any case bring out regrettable significance to some.

By admitting the fact that post human entities play an important part in the lives of modern man and society. "**Posthumanism** or **post-humanism** (meaning "after humanism" or "beyond humanism") is an idea in continental philosophy and critical theory responding to the presence of anthropocentrism in 21st-century thought" Ferando 2013. P. 26-32) It has changed the course of life. Otherness and marginalization of the females in the society is still a big question. Moreover, Post modern literature has strongly highlighted the aspects of Post humans life as it has completely changed the course. Writers living in the age of post humans has highlighted issues faced by the modern man as well as woman. Characters among the novels are a true picture of the post human especially females in the society. All these crisis are a result of lust and regrets that is caused by efforts to control human life. Feminism As Braidotti (2018) makes clear, the category of the human was "never a universal or a neutral term to begin with. It is rather a normative category that indexes access to privileges and entitlements. Appeals to the 'human' are always discriminatory: they create structural distinctions and inequalities among different categories of humans, let alone between humans and nonhumans"(Braidotti 2018,p. 5).

Thesis Statement

Women, in England, are largely passing through the dilemma of mental illness and asylum. Seemingly patriarchy has affected world of women, enabling to premise inner thinking which are no more logically operated but stuck to die. The female character seems to be subaltern because they are inflicted to one basic problem of death that cannot move further their lives, therefore, they are subaltern. However, their struggle based on logical practices enables them to get rid off the clutches of the inner fight, leading them to emancipate and finally they become popular in the context of literature. In accordance with research, it deals with trajectory of self from subalternity to popular from a posthuman feminist perspective in Matt Haig's Mid night Library where the character of Nora Seed seems to be the variable of the said situation.

Research Objective(s)

There are the followings objective(s) to pursue:

- To envisage exploitation , marginalization and suffering of women in Matt Haig's *In the Mid Night Library*
- To analyze the factors that lead women to the pipeline of trajectory from subalternity to become popular in Matt High's *In the Mid Night Library.*

Research Question(s)

There are the following research question that have been set, as follows:

- How are women Subaltern in Matt Haig's *Mid Night Library?*
- What are restrictive factors which ignite woman to free themselves in Matt High's *Mid Night Library*?

Significance of the Study

Women are oppressed and exploited largely in western world on the basis of their economic prosperity that led them to mental illness because of their insufficient economic growth. Finally, the characters become subaltern whereas in the context of the novel they realize to become popular and finally they achieve a subjective position to become successful. The said journey will intimate readers and researchers how to address the said for further comprehension and research. "Posthuman feminist and other critical theorists need to resist hasty and reactive re-compositions of cosmopolitan bonds, especially those made of fear"(Braidotti, 2023 p.690-691)

Research Methods and Framework

Feminist posthuman research,that is developing, coming distinctively into being in every unique circumstance also, with every interesting arrangement of bodies, material ties, spaces, and subjectivities. By decentering the authentic superiority given to "man," and masculinist approaches to knowing and being feminist posthuman research points to be morally determined and reaction ready to explicit settings, human and nonhuman entrapments, and multispecies urgencies. Feminist posthuman exploration, strategies, and practices are not expected to prod or expand systemic discussions about what are the right or most effective ways to do investigate however is a functioning doing what's more, testing into "what kind of knowing subjects are we in the process of

becoming" (Braidotti, 2018, p.2)"**Posthumanism** or **post-humanism** (meaning "after humanism" or "beyond humanism") is an idea in continental philosophy and critical to the presence of anthropocentrism in 21st-century thought" (Ferando 2013. P. 26-32) 'Class,race, gender and sexual orientation, age and able-bodiedness more than ever significant markers of human " normality"'(Braidotti, 2023 p.690-691)

Data Analysis

Matt Haig's *The Mid Night library* (2019) highlights the domestic, political, social and personal experiences of Nora in the Modern society where she suffers at the hands of powerful. The Midnight Library tells the story of Nora, a miserable woman in her 30s who, on the day she decides to die, finds herself in a library full of lives she could have lived. There, she discovers that there is a lot more to life, even the life she is currently living, than she had ever dreamed there could be. Mat is master in knitting the story in Post human context. The setting of the novel and her characters are artistically shadowed by natural elements in the posthuman feminism. Nature is all pervasive here to dominate the situations and characters. Human psyche has been dealt beautifully by the writer. The commodification of humans and their retirement in favor of material pursuits has been a source of pain for Nora, who has been victimized by society. Her choices, social pressure and regrets made her life worst. Nora Seed, makes the decision to take her own life and finds herself in a midnight library, a location that exists in the quantum realm between the living and the dead. It's hard to wrap one's head around the idea that there could be a library that spans multiple universes. Her path through life is marked by twists and turns, including a descent into an abyss of melancholy and isolation, followed by a return to a state in which a fresh outlook on life emerges. It discusses topics such as human decisions, regrets, relationships, and the process of coming into one's own.

Posthuman feminist analysis of the text shows the naïve perception of the novelist to create a relationship between man and modern age. Regrets, pain, choices, decisions, and self discovery that makes the subaltern a bright shade of the novel's text that connects it with post human feminist. Though culture is very attractive and popular but underlying meaning of the text is otherwise. The behavior of the central character Nora and Mrs Elm depicts the human

insecurities in the age of cyborgs and material goals that make human life worst make it a furnas.

> ***"I can never read all the books I want; I can never be all the people I want and live all the lives I want. I can never train myself in all the skills I want. And why do I want? I want to live and feel all the shades, tones and variations of mental and physical experience possible in my life. And I am horribly limited." (Sylvia Plath,2000 p.5)***

From a posthuman female point of view, the novel's colonial setting shows how well Haig observed and understood the posthuman age.The book deals with different issues of different characters in a way that is so delicate and natural that the story seems to be unfolding in a planned way. There were things going on in Nora's life and in society that made her decide to quit and end her life. It seems strange that subalternity is a problem from the time of colonialism, but Nora. All of these issues will be looked at through the view of posthuman feminism, with a focus on subalternity.

Mat's knitting of the story, which deals with subalternity and post human feministic concerns that we learned about the great things that have been done in the present day thanks to Mat's knitting of the story, which is about subalternity and posthuman feminism issues. The book is full of talks about the problems that minority groups face. Even though Nora knew she should feel sad and compassionate toward her kitten partner, she did feel those things. But she had to admit that she was feeling more than those things. Though Voltaire didn't look like he was in any pain, she noticed that his face showed that he was calm and at peace. What a subaltern can and can't say shows what kind of person they are. The community treated Nora the same way they would treat a subaltern.

> "She knew she should be experiencing pity and despair for her feline friend – and she was – but she had to acknowledge something else. As she stared at Voltaire's still and peaceful expression – that total absence of pain – there was an inescapable feeling brewing in the darkness. " (p.17)

Power relations are so evident that can be felt when Nora was having a hard time because of how society and fate worked together. Society put a lot of pressure on her, and she couldn't fight back. What drives us is the stress we are under. Although you start out as coal, when enough pressure is put on you, you change into a diamond. Women are still oppressed and entangled by sexism,

which she shows by being an example of the feminine side of society. For the sake of skill and quality, women have to do more than their fair share of the work. This state shows how bad things are for women who are still living in the post-human era.

"'Pressure makes us, though. You start o?.,,mff as coal and the pressure makes you a diamond.' She didn't correct his knowledge of diamonds. She didn't tell him that while coal and diamonds are both carbon, coal is too impure to be able, under whatever pressure, to become a diamond. According to science, you start off as coal and you end up as coal. Maybe that was the real-life lesson." (p.19)

Subalterns are employed as a form of tissue in their society because, in this modern period, a man is only valuable as long as he is able to provide cash for the society. Because Nora had become an ineffective worker for her employer, he was eager to fire her in spite of the fact that she had worked for him for a total of twelve years. Nora was afflicted with a sickness of the soul. Her thoughts were yelling at her. She laughed even harder as she tried to persuade him that she was performing her duties in a friendly manner. Though it was a good job for her. She was "happy" in the sense of "content". However, Neil was acting like a colonizer, to the point where the subalterns' point of view was irrelevant. The actions of her supervisor announce pretty clearly the status of a female employee in the purportedly equal working environment. They have responsibilities at home as well as in the business world, which is a double weight for them. The superficial ideology of capitalism as the coercive "promise of happiness" (Ahmed, 2010) is reinforced by the opportunistic commercial pursuit of wellness by the "happiness industry" (Segal, 2017).

The search for happiness, on the other hand, is a business. As Lauren Berlant puts it, "cruel optimism" is the constant drive to succeed in every part of life, such as health, happiness, well-being, and exercise. A constantly rising amount of demands defines this view of the world. The fact that it is pushed as a social obligation by everyone, no matter what social situation they are in, means that it will fail and cause even more pain.

"'I'm happy here.' 'Except you aren't.' He was right. A soul-sickness festered within her. Her mind was throwing itself up. She widened her smile. 'I mean, I am happy with the job. Happy as in, you know, satisfied. Neil, I need this job.' 'You are a good person. You worry about the world. the homeless, the

environment.' 'I need a job.' He was back in his Confucius pose. 'You need freedom.' 'I don't want freedom'."

(ibid)

The 'opportunistic' aspect of the capitalist behavior exhibited by the Neil sheds light on the fundamental motivations of capitalists. (Butchart 1998, Comaroff & Comaroff 1992, Packard 1989)They exploit individuals and then cast them out, showing little concern for whether do they or not they will live. Even with a higher level of education, such as Nora's master's degree in philosophy, women are still paid less for the same work. She was employed there at the time. Her twelve years of devoted service were rendered useless as a result.

"'No,' he said, defensively. 'this place used to just be guitars. String theory, get it? I diversified. Made this work. It's just that when times are tough I can't pay you to put off customers with your face looking like a wet weekend.' 'What?' 'I'm afraid, Nora' – he paused for a moment, about the time it takes to lift an axe into the air – 'I'm going to have to let you go.'"

(ibid)

Her living in a city all alone made her more painful and she finds no one to solace her. Her family, friends and colleagues ; no body was there to listen her pain. In post human era, human being is alone and fighting for one's survival. Neoliberalism is successful in achieving a lowering of the social ideal of equality into a hyper-individualistic version of personal empowerment(Stacey, 2000). This reduction is achieved through the use of intentionality. A political process is replaced with the quick gratification of monetary achievement, self-indulgence, and ostentatious spending. But this struggle proves to be a useless and fruit less effort for our main character ; Nora.

"My life is chaos, he'd told her, via drunk texts, shortly after the would-be wedding she'd pulled out of two days before. The universe tended towards chaos and entropy. That was basic thermodynamics. Maybe it was basic existence too."

(ibid)

Her sleepless nights turned into a nightmare. She was so tired and helpless that there no solution except death. The psycho pharmaceutics business, which is one of the cornerstones of advanced capitalism, is directly involved in the development of treatments for insomnia and other sleep disorders (De Sutter, 2018). In order to structure access to resources, gender, labor, and class

relations are extremely important sufficient amounts of sleep (Fuller, 2018). Effects of such social pressure is mental illness: depression is touching sky, this situation is pathetic.

"she decided to die, her whole being ached with regret, as if the despair in her mind was somehow in her torso and limbs too. As if it had colonised every part of her"

(ibid)

Additionally, women, who are the principal victims of the absence of health care, are the privileged target of the happiness industry. Alarmingly high rates of mental and physical diseases, including depression, are being reported among women. By selling individual treatments against the collective misfortune and anxiety that is caused by the socio-economic conditions of our times, the happiness industry is able to fulfill a rather deceptive goal (Spicer,2019). Nora was left alone to die. She felt herself as if was being cooked into pressure cooker.

"Nora imagined the ground opening up, sending her down through the lithosphere, and the mantle, not stopping until she reached the inner core, compressed into a hard unfeeling metal."

(ibid)

Nora was suffering through a turmoil, pathos and she was unable to find her reason of existence. The commodification of humans and their retirement in favor of material pursuits has been a source of pain for her ,she has been victimized by society. Her choices, social pressure and regrets made her life worst. Loneliness and a sense of uselessness overpowered her. Braidotti claims that cognitive capitalism and the conservative economic system that backs it up run the post-industrial economy of today. It keeps making money off of raw materials and is therefore resulting into human suffering, 'fossil capital' (Malm, 2016).

"Whole hours passed by. She wanted to have a purpose, something to give her a reason to exist. But she had nothing. Not even the small purpose of picking up Mr Banerjee's medication, as she had done that two days ago. She tried to give a homeless man some money but realised she had no money. 'Cheer up, love, it might never happen,' someone said. Nothing ever did, she thought to herself. That was the whole problem."

(ibid)

Moreover, Braidotti says that It has come to mean that people don't play much of a role in this smart technological world that is run by machine-to-machine communication. When technology is added to inanimate items, they become "smart" things that can collect and retrieve data. (Braidotti, 2022 pg. 61) Nora was relying on devices rather than humans; she feels that she has lost herself. There was no body near her. She tried to find out someone or somebody to talk. But there was nobody. This showcase the hollow state of being; modern man.

 "Nora went through her social media. No messages, no comments, no new followers, no friend requests. She was antimatter, with added self-pity. She went on Instagram and saw everyone had worked out how to live, except her. She posted a rambling update on Facebook, which she didn't even really use any more. (ibid)

From the point of view of a posthuman feminist, cognitive capitalism and the conservative economic system that backs it up run the post-industrial economy of today. It keeps making money off of raw materials and is therefore Man is suffering from high marginalization, 'fossil capital' (Malm, 2016). Then Nora started to blame herself for all the happenings in her life. She feels that she is a burden to everyone and makes life of her near by people more worst. She wants to change her life in a new way. Moreover , She is a prey to all of the misfortune , and a prey to fate. Due to the fact that she judges her life primarily on external criteria and rigorous notions of success, Nora Seed is plagued by feelings of regret, self-blame, and self-criticism.

"I had all the chances to make something of my life, and I blew every one of them. through my own carelessness and misfortune, the world has retreated from me, and so now it makes perfect sense that I should retreat from the world. If I felt it was possible to stay, I would. But I don't. And so I can't. I make life worse for people.(ibid)

She keeps a long list of her shortcomings with her at all times, and she frequently dwells on the ways in which she has let down other people, the ways in which she ought to have made other decisions, and the ways in which she compares to other people in her life. Nora is frequently at odds with herself and believes that she is the source of her own pain as well as the suffering of others.

"She picked a corridor at random and set off. At the next turn, she took a left and became a little lost. She searched for a way out, but there was no sign of an exit. She attempted to retrace her steps towards the entrance, but it was impossible. Eventually she had to conclude she wasn't going to find the exit." (ibid)

Nora is frequently at war with herself. When viewed through this prism of hopelessness, Nora understands that the only way to deal with her circumstances is to take her own life. On the other hand, Nora's life is not yet done, as her name suggests, and she sets out on a journey to discover her full potential and to discover what she has yet to become.

"She was numb for about half an hour, and had stared blankly at the unfinished game of chess. the reality was simply too big to absorb at first, but then it had hit her hard and sideways, taking her off the track she'd known."

(ibid)

Nora's life is the example of singularity. Singularity is a phenomena that is described as the fulfillment of the humanist aim of perfecting humanity through scientific reason and technological advancement. This phenomenon is characterized by the union of human brainpower and biology with technologies. (Kurzweil, 2006). Nora was not expecting any library though it was a wish of her to control her life according to her will. She has many regrets to overcome her present suffering caused by her past decisions.

"The shelves on either side of Nora began to move. The shelves didn't change angles, they just kept on sliding horizontally. It was possible that the shelves weren't moving at all, but the books were, and it wasn't obvious why or even how. There was no visible mechanism making it happen, and no sound or sight of books falling off the end – or rather the start – of the shelf. The books slid by at varying degrees of slowness, depending on the shelf they were on, but none moved fast."

(ibid)

As a part of post human era her life is an unexpected question paper that is but Nora wants to live different versions as she could be. Her life is real but she is full of regrets and pain. Nora was eager to make decisions that could change her life and mid night library executes . She believes it as a dream when Mrs. Elm told her to select any of the book to make choices better.

"'You have as many lives as you have possibilities. There are lives where you make different choices. And those choices lead to different outcomes. If you had done just one thing differently, you would have a different life story. And they all exist in the Midnight Library. They are all as real as this life.' 'Parallel lives?' 'Not always parallel. Some are more . . . perpendicular. So, do you want

to live a life you could be living? Do you want to do something differently? Is there anything you wish to change? Did you do anything wrong?"
(p.40)

Nora believes that her life is suffering but Mrs. Elm ensures her that she has many opportunities just like a man usually feel in the modern society but actually everyone have to fight for one's own survival. It seesm to be unnatural but she experienced every life she wanted to live once.
"'Don't worry. Tissues are like lives. There are always more.' Mrs Elm returned to her train of thought. 'Doing one thing differently is often the same as doing everything differently. Actions can't be reversed within a lifetime, however much we try . . . But you are no longer within a lifetime. You have popped outside. This is your opportunity, Nora, to see how things could be."
(ibid)

Moreover Life and death are pool apart but she is surviving in between both of them. Though she is alive but it seems to be half dead. This state clearly announces the state of human in modern society
"'Oh, it is real, Nora Seed. But it is not quite reality as you understand it. For want of a better word, it is in-between. It is not life. It is not death. It is not the real world in a conventional sense. But nor is it a dream. It isn't one thing or another. It is, in short, the Midnight Library."
(ibid)

As posthuman feminism refers that In spite of living in the age of science and technology man is suffering at the stake of age, group, race and ethnicity. Nora is isolated from her society. Her family is very far away , though her mother is died but her brother who is gay boy is faraway and she blames him for not being a successful musician. She left her career choices to join her brother but he was not capable of being a determined person .
"'I regret not learning how to be a happier person.' 'I regret feeling so much guilt.' 'I regret not sticking at Spanish.' 'I regret not choosing science subjects in my A-levels.' 'I regret not becoming a glaciologist.' 'I regret not getting married.' 'I regret not applying to do a Master's degree in Philosophy at Cambridge.' 'I regret not keeping healthy.' 'I regret moving to London.' 'I regret not going to Paris to teach English.' 'I regret not finishing the novel I started at university.' 'I regret moving out of London.' 'I regret having a job

with no prospects.' 'I regret not being a better sister.' 'I regret not having a gap year a□er university.' 'I regret disappointing my father.' 'I regret that I teach piano more than I play it.' 'I regret my financial mismanagement.' 'I regret not living in the countryside.'"
(ibid)

It felt as if Nora's life had spun out of control, adding to her despair, anxiety, and anguish. She felt like she was tied to a train track and could only get away by pulling out of the wedding because it was a sign of how crazy she was feeling. But sticking in Bedford, being single, telling Izzy they weren't going to Australia, starting work at String Theory, and getting a cat had all felt like the opposite of freedom.Nora wants to shred off all the fears and pain.
 "Nora's grief fused with depression and anxiety and the feeling that her life was out of her own control. the wedding seemed such a symptom of this chaotic feeling, that she felt tied to a train track, and the only way she could loosen the ropes and free herself was to pull out of the wedding. though, in reality, staying in Bedford and being single, and letting Izzy down about their Australia plans, and starting work at String theory, and getting a cat, had all felt like the opposite of freedom."
(ibid)

Environmental depletion has resulted from the transformation of society into a throw away society. As long as people keep throwing away things they don't need at the same rate, they will be more likely to get seriously sick because trash pollutes the land, air, and water that people use. Also, the air we breathe is polluted by the smoke from factories and other man-made sources. This is why most people, especially adults, have breathing problems. I mean, it would have been a lot easier if we knew there was no way to live that would protect you from being sad. Which means that sadness is an essential part of being happy. One doesn't work without the other. They do, of course, come in different amounts and degrees. But there is no way to be truly happy all the time. And thinking that there is only makes you more unhappy with the life you have now.
"There are patterns to life . . . Rhythms. It is so easy, while trapped in just the one life, to imagine that times of sadness or tragedy or failure or fear are a result of that particular existence. That it is a by-product of living a certain way, rather than simply living. I mean, it would have made things a lot easier if we

understood there was no way of living that can immunise you against sadness. And that sadness is intrinsically part of the fabric of happiness. You can't have one without the other. Of course, they come in different degrees and quantities. But there is no life where you can be in a state of sheer happiness for ever. And imagining there is just breeds more unhappiness in the life you're in." (ibid)

In spite of living in a modern society Nora feels and experience herself as subaltern. "To the winter forest And nowhere to go this girl runs From all she knows the pressure rises to the top the pressure rises (it won't stop) they want your body they want your soul they want fake smiles that's rock and roll the wolves surround you A fever dream the wolves surround you So start the scream" (ibid)

Nora was full of regrets and pain but ultimately she realizes after experiencing all the desired lives by her. She came to the point that she was running behind useless things and material pursuit ultimately she embraces the fact that is leading a good deal of life. She was doing job and helping the homeless people. The way modern human develop a standard of living, ideal job,   ideal home and a perfect family.
"It is quite a revelation to discover that the place you wanted to escape to is the exact same place you escaped from. that the prison wasn't the place, but the perspective. And the most peculiar discovery Nora made was that, of all the extremely divergent variations of herself she had experienced, the most radical sense of change happened within the exact same life. The one she began and ended with."
(ibid)

Conclusion

The Mid Night library (2019) is a novel that is abundant in its themes and features fresh points of view. Just a few areas that need to be investigated have been touched on by the researcher. The novelist, however, treats it in a variety of different dimensions, and it is still abundant. And if it is investigated in its numerous elements, such as feminism, hybridity, ambivalence, Marxism, the theme of love, culture, custom, and tradition of the subcontinent, and history of the subcontinent, it will open up new frontiers of facts relating to the text,

which will be valuable for further investigation. Research is the best way to gather information about all of these various aspects, situations, and themes. The interpretation of the text will be based on intriguing facts, and the reading of the book will be more enlightening and lucrative as a result of this kind of research. In addition, the same idea is being put forward here. It is also possible to conduct study on the same subject from other novels written by Haig or from all of his novels in order to extend one's perspective and obtain conclusive results and conclusions from this author.

References

1. Ferrando, F. (2013). Posthumanism, transhumanism, antihumanism, metahumanism, and new materialisms: Differences and relations. *Existenz*, *8*(2), 26-32.
2. Mill, J. (1869). *Analysis of the Phenomena of the Human Mind* (Vol. 1). Longmans, Green, Reader, and Dyer.
3. Lalthansanga, K. C. (2018). Women's perspective of mizo insurgency in Rinawmin and silaimu ngaihawm by James Dokhuma.
4. Pfaelzer, J. (1985). *The utopian novel in America, 1886–1896: The politics of form*. University of Pittsburgh Pre.pp. 146-50.
5. Borgstrom, M. (2006). Face Value: Ambivalent Citizenship in" Iola Leroy". *African American Review*, *40*(4), 779-793.
6. Suzanne Ro maine(1998)*Communicating Gender*, London, Lawrence Erlbaum Associates/Taylor & Francis,; pp. 331-2.
7. Hassan, I. (1977). Prometheus as performer: Toward a posthumanist culture?. *The Georgia Review*, *31*(4), 830-850.
8. https://frankenstein200morning.commons.gc.cuny.edu/2018/04/16/ihab-hassan-prometheus-as-performer-toward-a-post-humanist-culture/
9. Hinton, P., & Treusch, P. (Eds.). (2015). *Teaching with feminist materialisms*. ATGENDER, The European Association for Gender Research, Education and Documentation.
10. Ulmer, J. B. (2017). Posthumanism as research methodology: Inquiry in the Anthropocene. *International Journal of Qualitative Studies in Education*, *30*(9), 832-848.

11. Åsberg, C., & Braidotti, R. (2018). Feminist posthumanities: An introduction. *A feminist companion to the posthumanities*, 1-22.
12. Koistinen, A. K., & Karkulehto, S. (2018). Posthuman (ist) feminism, feminist posthumanities. *Critical Posthumanism: Genealogy of the Posthuman*, *24*.
13. Braidotti, R. (2023). Posthuman feminism.
14. Simons, M. A. (2001). *Beauvoir and The Second Sex: Feminism, race, and the origins of existentialism*. Rowman & Littlefield Publishers.
15. Kim, L. S. (2001). "Sex and the single girl" in postfeminism: The F word on television. *Television & New Media*, *2*(4), 319-334.Byerly,C.M.(2011).
16. Globalreportonthestatusofwomeninthenewsmedia.Washington,DC: InternationalWomen'sMediaFoundation. Casey, B., Casey, N., Calvert, B., French, L., & Lewis, J. (2008).
17. Television studies: Key concepts. NewYork,NY:Routledge. Cixous,H.(1976).ThelaughoftheMedusa.Signs,1(4),875–893. Cochrane, K. (2013). All the rebel women: The rise of the fourth wave feminism. London, UK: GuardianBooks. Coward,R.(1984).
18. Femaledesires:Howtheyaresought,boughtandpacked.NewYork,NY:Grove Weidenfeld. Faludi,S.(2006)
19. Faludi, S. (2009). *Backlash: The undeclared war against American women*. Crown.
20. Thefemininemystique.NewYork,NY:W.W.Norton.Haraway, D. (1991). Simians, cyborgs, and women: The reinvention of nature. New York, NY: Routledge. Hawthorne, S., & Klein, R. (1999).
21. Hawthorne, S., & Klein, R. (Eds.). (1999). *Cyberfeminism: Connectivity, critique and creativity*. Spinifex Press.
22. Malinowska, A. (2020). Waves of Feminism. *The international encyclopedia of gender, media, and communication*, *1*, 1-7.
23. Post-feminismandpopular-culture.FeministMediaStudies,4(3),255–264. Mulvey,L.(1975).
24. Visualpleasureandnarrativecinema.Screen,16(3),6–18.Plant,S.(1998)
25. .Zeros+ones:Digitalwomen+newtechnoculture.London,UK:FourthEstate. Radway, J. A. (1984/1991).

26. Reading the romance: Women, patriarchy, and popular literature. ChapelHill:UniversityofNorthCarolinaPress.
Showalter,E.(1979).Towardsafeministpoetics.InM.Jacobus(Ed.),Women writingandwriting aboutwomen(pp.25–40).London,UK:CroomHelm.
Walker,A.(1983/2007).Insearchofourmothers'gardens.SanDiego,CA:Ha rcourtBrace.
Whelehan,I.(2007).Foreword.InS.Gillis,G.Howie,&R.Munford(Eds.),Th irdwavefeminism: Acriticalexploration(pp.xv–xx).London,UK:PalgraveMacmillan.
Yesterday'ssensationalderby.(1913,June5).TheManchesterGuardian.

27. Halberstam, J. M., & Livingston, I. (Eds.). (1995). *Posthuman bodies*. Indiana University Press.

28. Beck, Ulrich. World Risk Society. Cambridge: Polity, 1999.

29. Beck, Ulrich. Risk Society: Towards a New Modernity. London: Sage, 1992.

30. Derrida, Jacques. Margins of Philosophy (Trans. By Alan Bass). Chicago: University ofChicago Press, 198.

31. Anderson, C., Day, K., & McLaughlin, P. (2006). Mastering the dissertation: Lecturers' representations of the purposes and processes of Master's level dissertation supervision. Studies in Higher Education, 31(2), 149-168.

32. Avolio, B. J. (2003). Examining the full range model of leadership: Looking back to transform forward. In D. Day, & S. Zaccarro (Eds.), Leadership development for transforming organizations: Grow leaders for tomorrow (pp. 71–98).

33. Mahwab, NJ: Erlbaum. Bass, B. M. (1990). From transactional to transformational leadership: Learning to share the vision. Organizational Dynamics (Winter): 19-31.

34. Brookover, W. & Lezotte, L. (1981). Educational equity: A democratic principle at a crossroads. Urban Review, 13(2), 65-71.

35. Burns, J. M. (1978). Leadership. New York: Harper & Row. Camp, W. G. (2001). Formulating and evaluating theoretical frameworks for career and technical education research. Journal of Vocational Educational Research, 26(1), 27-39.

36. Gayatri Chakravorty Spivak, "Theory in the Margin: Coetzee's Foe Reading Defoe's Crusoe/Roxana'", in Jonathan Arac and Barbara Johnson (eds) Consequences of Theory: Selected Papers of the English Institute, 1987-1988, Baltimore: Johns Hopkins University Press, 1991, pp. 154-180.

37. Gayatri Chakravorty Spivak, "Can the Subaltern Speak?" In Marxism and the Interpretation of Culture. Cary Nelson and Lawrence Grossberg (eds.). Urbana/Chicago: University of Illinois Press, pp. 271-313. 9 Ibid