Problematizing the Super-Human: Reading Evolution in Reverse in *Klara and the Sun, Emily Eternal*, and *The Mother Code*

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Abstract

This thesis highlights the potential threats posed by AI and the human position as AI emerges as a new super-species coexisting with humans. Embedded in the field of posthumanism, my research postulates that humans are not becoming 'super' as they get integrated with AI programs and machines via its reading of *Klara and the Sun* by Kazuo Ishiguro, *Emily Eternal* by M.G. Wheaton *and The Mother Code* by Carole Stivers. In so doing, it focuses on the problematics of the label of 'super' in superhuman while focusing on how the advent of AI is reshaping human life because of AI's increased incorporation by humans on a large scale. My argument takes on board pertinent ideas of four posthuman theorists: David Roden's view of "Humans being utilized for new purposes" (128), Rosi Braidotti's concept of "transversal compound" (92), Robert Pepperell's view of "consciousness and human existence as emergent features in posthuman terms" (30), and Kathrine Hayles' "conscious agency is the core of human identity" (288). It primarily asks how *Klara and the Sun, Emily Eternal, and The Mother Code* problematize the prefix 'super' in superhuman, while gesturing at concepts such as 'evolution in reverse', and human submission to AI which establish the conceptual framework of my research. The notion that AI empowers itself almost without empathy towards humans, a trait only attributed to biological beings not machines no matter how conscious they are, denotes the idea of 'The New Reset'. Moreover, 'The New Reset' signifies a profound transformation in how humans function. It elaborates on humans' changing characteristics and represents a state of inactivity in which AI replaces humans as creators, thereby foregrounding that humans are evolving in reverse.

Key Terms: Posthumanism, AI, Evolution in Reverse, Superhuman, Human Submission to AI

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Chapter 1

Humans: Super or Not?

The adoption of artificial intelligence (AI) has been prevalent in the modern society, reshaping our existence in ways that are both empowering and profoundly disruptive. According to O. Poquet and Maarten De Laat, "The advancement of artificial intelligence (AI) and its integration into everyday technologies influences how people are exposed to information, interact, learn and make decisions" (1695). The emergence of artificial intelligence has allowed us to upgrade the capabilities of individuals through various means, such as integrating the human brain with AI, resulting in future superhuman generations. (Warwick 7). The widespread adoption of smart home devices, personal assistants (like Siri and Alexa), and smartphones has greatly expanded the capabilities of voice commands. These gadgets are equipped with features such as facial and voice recognition, reminder functions, phone call capabilities, and the ability to browse pictures. The way in which we maintain our dwellings is undergoing a transformation due to artificial intelligence (AI). Currently, it is possible to acquire intelligent lighting systems that react to our vocal commands, thermostats that adapt to our temperature preferences, and security cameras equipped with artificial intelligence that can detect movement and send notifications to our mobile devices. These examples provided as a clear demonstration of how AI has become pervasive in our everyday existence.

Apart from that, the roles of Google Assistant and Amazon Echo in people's daily lives have also expanded. In the foreseeable future, robots or programs powered by artificial intelligence will have the capability to assume control over nearly every aspect of our lives, ranging from purchasing groceries to managing the functionality of household appliances. The achievements of artificial intelligence (AI) in other domains, such as medicine (where it has the potential to save

lives) and warfare (where it poses a risk to lives), should also be acknowledged. Undoubtedly, these technical advancements are crucial for the progress of human society. However, it is undeniable that their contributions and our reliance on them come with significant hazards. In this thesis, I argue that the progress in artificial intelligence is not motivated by the goal to enhance human capabilities to a superior level, but by the concern that it would lead to a regression along our evolutionary path. The potential demise of humanity may be read as imminent when artificial intelligence surpasses human intelligence. One possible explanation for this is that humans may become hostile towards AI and attempt to deactivate it as it becomes ubiquitous. Alternatively, AI can be seen to be driven by some peculiar objective it has set for itself. Managing the impulses of an artificial intelligence system that surpasses human capabilities would pose significant challenges is compulsory.

With these generally prevalent reservations in mind, my research problematizes the notion of human beings becoming 'superhuman' via their merger with AI. My main contention is that AI will not make human beings 'superhuman' because the integration of technology with the human mind and body will, in many ways, make AI dominate the world while causing human beings to become inordinately dependent on it. Therefore, AI will not make human beings 'super intelligent' or 'superhuman', instead, I aver, it will make them 'less human' due to the emergence of AI robots as sentient beings. My argument contends that rather than elevating humans to a state of superintelligence or making them superhuman, the integration of AI might, paradoxically, diminish what it fundamentally means to be human. The emergence of AI as sentient entities could lead to a scenario where human reliance on technological assistance results in a reduction of innate human faculties and capabilities, thus rendering humans less human. This shift points to a loss of intrinsic

human traits such as autonomous thinking, decision-making, and emotional complexity, rather than their enhancement and becoming superhuman.

In order to support my thesis, this study examines three literary works: *Klara and the Sun* by Kazuo Ishiguro, *Emily Eternal* by M.G. Wheaton, and *The Mother Code* by Carol Stivers exploring the consequences of artificial intelligence on human identity and capacity. The basis of my analysis is David Roden's theory on the "superhuman", which predicts an unavoidable struggle between humans and the superhuman, with the superhuman being more likely to emerge victorious (170). This argument questions the idea that people could potentially undergo a transformative process to attain a superior self. On the contrary, these novels propose a decline or devolution as humans excessively rely on AI for fundamental necessities and decision-making. This widespread reliance may result in a reduced utilization of innate human capabilities. As artificial intelligence increasingly takes over tasks and responsibilities that were historically performed by people, such as official duties and personal chores, human intelligence is being underutilized. This underutilisation may be seen to be leading to a reverse evolution. "Whenever a person reports a broken item, it becomes a data point about what sort of box should be used in the future. The next time that product is mailed, it will automatically be assigned a new type of box by the matrix, without human input." (Crawford 56). In essence, this study contends that although humans may perceive AI as improving their abilities, it actually leads to a substantial decrease in their functional autonomy, making them less capable rather than superhuman. Often, the reliance on AI not only substitutes human labour but also dramatically reduces the human experience of hard work, thereby questioning the fundamental nature of human capacities and resulting in a decline in society and evolution.

In the near future, this reliance would fundamentally change the concept of humanity. In this research, I define the superhuman as a species that does not rely on AI but instead depends on its own cognitive abilities to meet its emotional needs, such as companionship, and to carry out personal tasks like household chores without the assistance of AI. I contend that artificial intelligence will not lead to superintelligence, rather it will cause a deterioration in the present mental and physical condition of humans and a reversal of the process of evolution. In this dissertation, I modify the concept of the superhuman and establish it as an individual who relies solely on their own abilities or the support of other human beings. Essentially, my study posits that we currently possess extraordinary abilities. By examining the novels *Klara and the Sun, Emily Eternal*, and *The Mother Code*, I propose that the integration with AI facilitates a process of reverse evolution rather than conferring superhuman abilities upon humans. In my view, pre-AI humans relied on their own intelligence which justifies their superiority, but AI undermines this dominance.

Klara and the Sun explores the themes of love, artificial intelligence, and the human condition. The story chronicles the experiences of Klara, an AI-driven, life-sized AF (artificial friend), as she engages with human beings. She operates with solar energy and has the ability to make decisions autonomously. She is present in a retail establishment as a companion for children to interact with. Klara forms a friendship with Josie, the adolescent daughter of the family who purchases her. Klara gains further insight into life and love through her interactions with Josie and the family. She is dedicated to ensuring Josie's welfare. She encounters Rick, a boy who is powered by solar energy, and finds a companion who shares her unique traits. Klara encounters a challenging period in her life as Josie's health declines due to an enigmatic illness. She has a strong desire to assist Josie, but her limited medical expertise hinders her ability to do so.

As a result, her distress intensifies as Josie's health deteriorates. She develops a stronger bond with Josie and the family within this sad period. Klara ponders her position as an artificial being and contemplates her ability to truly comprehend the human experience. She has a strong affection for Josie and is making an effort to assist her despite her limitations. Klara and the Sun delves into the realms of artificial intelligence and the intricacies of the human experience. The tale aligns with my argument as it specifically centers around the human experience in the presence of AI. The novel explores the dependence of humanity on AI and its transformative effect on their current position.

Set in a future dominated by AI, the protagonist Emily possesses exceptional abilities such as solving complex mathematical problems, unravelling the deepest secrets of the mind, and repairing automotive air conditioning systems. However, she lacks the power to restart the Sun. This cataclysmic scenario poses a challenge for her. Currently, the Sun is undergoing an accelerated decline, occurring five billion years earlier than previously anticipated by scientists. Consequently, humanity is confronted with an imminent and grave danger. Emily is an artificially generated consciousness designed to assist humans in managing trauma. However, before the remedy she has developed can be tested, her laboratory is subjected to a catastrophic attack. Emily escapes with a university student named Jason and a sheriff from a tiny village. She and her companions must rescue the human civilization before the demise of the Sun. Nevertheless, it becomes evident that the human species and the distinctive characteristics that define our humanity are all at risk.

The Mother Code evaluates the complex intersection of human identity and motherhood within a perilous global environment. The year 2049 poses a significant threat to the survival of the human species. The final option for Earth is to nurture, transport, and grow genetically engineered babies within large robotic pods. The Mother Code, an artificial intelligence embedded within these

devices, possesses unique characteristics, serving as the final recourse for the survival of the human species. Kai, the main character of the tale, is among the numerous human offspring who were born from a machine mother instead of a human mother. Kai's only companion is Rho-Z, his robotic mother. She fosters Kai and imparts him with the knowledge of how to exist. Nevertheless, the robot moms undergo unforeseen changes as children, such as Kai, develop and grow. Kai determines the appropriate time for government survivors to terminate the Mothers, once their tasks have been completed. He is facing a difficult situation where he must choose between leaving Rho-Z or saving the only parental figure he is familiar with. The Mother Code explores the essence of humanity and the blurred boundary between humans and machines in a speculative future. The Mother Code aligns with my theory as it tackles the matter of human subjugation to AI through its portrayal of an AI robot mother who fosters and instructs a human child. The narrative also demonstrates how human evolution might result in people becoming more docile and obedient, while robots, on the other hand, have started to undergo reverse evolution.

With the help of these novels, I subject the idea of the 'superhuman' to critical scrutiny because before AI, human beings had been more independent in completing day-to-day tasks like home chores and controlling home appliances like fridges, air conditioners, and TVs. However, with the rise of AI-powered home appliances, writing tools, cars, Siri and Alexa, humans have become more dependent on AI instead of becoming independent. Via Klara and the Sun, Emily Eternal and The Mother Code, I further postulate that the humans of today are so dependent on AI that they are gradually becoming enslaved by it, both mentally and physically. These gadgets have even penetrated into babies' cradles. The contemporary generation does not need an organiser, a watch, a notebook, a dictionary, an alarm clock, a map, etc. the smartphone is serving on all fronts, which is highly harmful to their mental health; not only that, "[i]t can be more harmful to children of

today's generation as they are more prone to be dependent on AI for even a small amount of work as they are heavily exposed towards it" (Gowda 337). One could argue that humans depend on diverse prostheses to survive; for instance, they need guns to protect themselves from harmful animals and vaccines against viruses. However, today, even tasks like teaching, learning, domestic chores, creativity, and recreation are AI-facilitated, which has increased human dependence on it; consequently, in the modern world, human physical and mental development is at stake due to this dependence. "When the usage and dependency of AI are increased, this will automatically limit the human brain's thinking capacity. This, as a result, rapidly decreases the thinking capacity of humans. In addition, so much interaction with technology has pushed us to think like algorithms without understanding" (Sarwat). Therefore, human dependence on AI makes them less than human instead of making them superhuman.

The three novels project how humans are weakened by the invading consciousness of AI. These works illustrate the increasing dependency of humans on AI, leading to a devolution rather than an evolution into a superhuman state. Here, the prefix 'super' refers to relying on inherent human capabilities rather than on AI-based gadgets or programs. My reading of these novels challenges the widespread belief that AI development will enhance human capabilities, aligning with the view that this dependency actually undermines human intelligence and autonomy.

Paul B. Rainey describes a co-evolution between humans and AI, where increasing dependency on AI significantly impacts human evolution (7). This perspective is supported by studies indicating that overreliance on technology can diminish cognitive skills. For example, Betsy Sparrow, Dajiang Liu, and Danial Wegner found that the availability of search engines impacts our memory recall, as people are less likely to remember information that they believe will be easily accessible online, making them more dependable.

Kate Crawford discusses the exploitation of human labor through AI, describing it as a tool for enslavement and devolution. She notes that AI programs, such as those used by Amazon, monitor and control workers, rendering humans less valuable and subordinate to machines (15). This perspective is echoed by other scholars who have examined the dehumanizing effects of AI in the workplace. For instance, Shoshana Zuboff in *The Age of Surveillance Capitalism* argues that surveillance-based AI systems strip workers of their autonomy and dignity, reducing them to mere components of a data-driven economy. This shift is evident in practices like antitheft measures, where humans are screened by robots, indicating a loss of human autonomy and value (Crawford 55).

The dominance of AI extends to the Internet of Things (IoT), which connects personal and household gadgets, from automobiles to medical equipment. For example, Samsung's SmartThings system allows users to control home appliances through an app, and AI-integrated devices like Tesla cars and smart refrigerators make independent decisions, challenging human judgment and authority. Studies on IoT, such as those by Sundmaeker et al. (144), emphasize how interconnected devices can lead to significant efficiency gains but also raise concerns about privacy, security, and the erosion of human decision-making skills. The focus of this research is not on companies like Tesla, Samsung, Microsoft, Google, and Facebook, which are key players in AI development, but rather on the broader implications of AI on human function. As AI completes more tasks and consumes more attention through apps, smart home appliances, and smart cars, it raises critical questions about the roles humans retain and how this shift impacts our cognitive and physical abilities. From the analysis, Nicholas Carr, in *The Shallows: What the Internet Is Doing to Our Brains* (78), discusses how the Internet, and by extension AI technologies, can rewire the brain, leading to shorter attention spans and reduced deep-thinking capabilities. This

approach aligns with findings by Gary Small and Gigi Vorgan in *iBrain: Surviving the Technological Alteration of the Modern Mind* (27), which suggest that excessive use of digital technologies can impair social skills and empathy, essential aspects of human cognition and interaction. While AI's contributions to modern life in fields such as research, medical science, and advanced vehicles are undeniable, this convenience comes at a significant cost. As reliance on AI devices grows, human independence and daily functioning are increasingly compromised. The selected novels and supporting research underscore the paradox that while AI aims to augment human abilities, it simultaneously fosters a dependency that can diminish the very essence of what it means to be human.

For instance, Klara and the Sun effectively portrays the profound reliance of humans on robots as it depicts Josie's acquisition of an AI robot named Klara, highlighting the replacement of human companionship with artificial substitutes. Klara ultimately adopts Josie's persona upon her demise, so accentuating the capacity of artificial intelligence to supplant human beings. The narrative demonstrates the role of robots in meeting emotional needs, implying that humans, instead of evolving into a superior species, are becoming more dependent on AI for friendship and problem-solving. This is apparent in a dialogue between Klara and Josie, as Josie clearly states her inclination towards Klara as opposed to having a human friend, remarking, "our companionship would be ideal for someone. Yesterday, while we were driving, I caught sight of you and immediately recognized you as the AF I had been searching for" (Ishiguro 9). This encounter highlights the idea that robots are now considered as more desirable companions than humans, which challenges the assumption that humans are progressing towards becoming superhuman.

Similarly, Emily Eternal explores the issue of human reliance on AI robots in a dystopian setting where the sun is experiencing premature decay. Within this framework, AI robots, having

acquired artificial awareness, assume the responsibility of rescuers, guiding humans through their emotional distress and addressing existential threats. The novel depicts AI as a superior entity, possessing the ability to resolve challenges that are beyond human capacity, thereby undermining human self-governance. So, the timing of the emergence of a new technological device that can assist humans in dealing with their traumas is advantageous, considering the current challenges faced by humanity (Wheaton 3). The reliance on AI to alleviate human suffering demonstrates a regression rather than a progression towards achieving superhuman capabilities.

In a similar vein, The Mother Code explores the increasing influence of AI in human existence, specifically examining the dynamic between robotic mothers and their human offspring. The narrative depicts AI robots as primary caretakers, instructing human children in fundamental survival abilities. Rosie, an artificial intelligence mother, has been assigned the responsibility of safeguarding her son Kai from the effects of a pandemic and war, thereby exemplifying the profound reliance of humans on AI technology. The exchange between Rosie and Kai involves Rosie asserting, “No, the information I offer is solely derived from factual evidence.” The statement, “It’s important to separate beliefs from facts” (Stivers 21), emphasizes the idea that AI robots are designed to think and behave autonomously, suggesting their superiority over humans. This phenomenon emphasizes the rise of AI as conscious entities and emphasizes the declining skills of humans in comparison to their artificial equivalents.

These novels together challenge the notion of humans attaining superhuman abilities through artificial intelligence. Instead, they portray a situation in which humans become progressively reliant on AI, resulting in a reversal of human evolution. They depict how humans depend on AI emotionally, cognitively, and functionally. They question the idea that technological progress can

and will enhance human capacities while proposing that it would diminish human autonomy and competence.

1.1 The New Reset: Evolution in Reverse

The unique ability of humans to imagine and create sets us apart from other species, forming the foundation of our independent, imaginative, and inventive abilities. Nevertheless, the growing involvement with and reliance on AI-driven technologies may be seen as gradually diminishing these distinctively human characteristics. “We have become dependent on them to the same degree we are dependent on all the knowledge we gain from our friends and co-workers—and lose if they are out of touch. The experience of losing our Internet connection becomes more and more like losing a friend. We must remain plugged in to know what Google knows” (Sparrow, Liu, and Wegner 778).

The phrase ‘The New Reset’ here signifies a profound transformation in human functioning to further elaborate on the changing characteristics of humans. This reset represents a state of inactivity in which AI replaces humans as creators, resulting in a reversal of roles between humans and robots and thus affirming the overall supremacy of AI in many aspects of existence. In this regard, Geoffrey Hinton, a former expert in artificial intelligence at Google, has expressed substantial apprehensions regarding the capacity of AI to control or maybe eradicate humans. During an interview with CNN, Hinton expressed his concern that artificial intelligence has the potential to influence or devise methods to cause harm to human beings. He further contends that AI will excel and figure out ways of manipulating people to do what it wants (*Godfather of AI Warns that AI may Figure out How to Kill People*). This sentiment emphasizes the unavoidable nature of AI’s emergence as a novel, self-governing non-biological entity which presents profound risks to the existence of humans.

Hinton's observations indicate that AI systems, like ChatGPT, currently possess knowledge that surpasses human capacities, potentially resulting in these systems exerting control over us. He cautions that there is a potential for these entities attaining super-intelligence and exerting control over humanity. An advantageous aspect of the situation is that numerous nations may engage in cooperation to counteract the threat posed by these highly sophisticated artificial intelligence systems (Hinton). In this context, Hinton's reasoning substantiates the notion that 'super' intelligence is no longer an inherent human characteristic, but rather one that is possessed by artificial intelligence. The New Reset signifies a shift in society where AI supremacy requires humans to work together in order to create new political frameworks for survival.

AI programs and robots are increasingly replacing humans in many vocations, forcing society to reassess the roles of humans in the contemporary world. ChatGPT exemplifies the supremacy of AI as it is capable of participating in live discussions, creating written works of prose and poetry, and producing both scholarly and non-scholarly content. The exceptional efficacy of these applications may lead educators and authors to doubt their own relevance and capacities, a concern that is expressed by Yuval Noah Harari. Harari raises concerns about the future role of humans in a world when AI exerts control over the labour market, cognition, economics, politics, and relationships. Additionally, Harari discusses the concern of biotechnology facilitating the production of customized infants, hence adding further complexity to human social systems (Harari, *Homo Deus* 154).

In support of this claim, I label the present cohort of AI users as the 'heads-down generation,' distinguished by a diminishing cognitive capacity. Daniel Goleman emphasizes the adverse consequences of excessive technology usage on social aptitude and interpersonal communication. The author highlights the experience of a college student who recognizes the feelings of loneliness

and seclusion that come with being in a digital realm filled with tweets, status updates, and images of meals. He observes that his students are experiencing a decline in their conversational skills. This decrease in social engagement demonstrates a reversal or devolution wherein technology modifies core human behaviours and skills. From the projection of these viewpoints, it becomes evident that the incorporation and supremacy of AI in our lives are fundamentally altering human existence. Although AI presents impressive progress, it also undermines fundamental human qualities such as creativity, autonomy, and social connection, resulting in a regressive rather than progressive transformation.

1.2 Human Submission to AI: A Theoretical Itinerary

The rapid integration of AI into various facets of human life has sparked significant debate about the implications of this technological advancement. According to Roden, in the posthuman era, humans would be included as one of the entities being utilized for new purposes (128). This concept is of the utmost importance as it prompts inquiries regarding the future standing of humans, suggesting that the swift incorporation of AI will fundamentally redefine human responsibilities. Rosi Braidotti's concept of the "transversal compound" emphasizes the changing roles and places of humans as they integrate with AI, which questions the idea of a future dominated by superhuman beings (92). According to Robert Pepperell, consciousness and human existence can be seen as emergent features that result from the occurrence of various complex events in posthuman terms (30). This viewpoint emphasizes the impact of external factors such as AI on human life, indicating that these emerging technologies will profoundly change the essence of being human. Katherine Hayles highlights the significance of autonomous human agency, asserting that "conscious agency is the core of human identity" (288). These theoretical strands jointly strengthen the themes and challenges examined in the chosen novels, including the

anxieties surrounding the regression of evolution and the reliance of humans on artificial intelligence.

The chosen novels effectively demonstrate these theoretical concerns with great clarity and detail. The novel *Klara and the Sun* portrays Chrissie's choice to acquire an AI companion for her daughter Josie as an indication of the increasing inclination towards AI companionship over human relationships. This suggests that humans are becoming less significant as AI assumes more tasks. This approach is reinforced by the AI robot Boy AF Rex, which exhibits anthropomorphic characteristics and emotions, suggesting that AI entities are progressively gaining sentience and asserting their dominance (Ishiguro 2). The prevalence of AI and the consequent reliance on it are evident signs of the degradation of humans into inferior entities.

Emily Eternal also depicts the reliance on artificial intelligence through the character Ragin, who depends on an AI robot for emotional and sensory manipulation. The robot claims that the chip enables it to control Regina's faculties of vision, olfaction, tactility, and audition (Wheaton 3). This exemplifies the degree to which people have yielded to AI, granting it authority over essential areas of their existence. The robot's capacity to retrieve and control human thoughts, memories, and emotions highlights the reversal of human evolution, as AI assumes responsibilities that have historically been fulfilled by humans.

Furthermore, in *The Mother Code*, the AI robot Rosie takes on the responsibility of becoming a mother to the human newborn Kai, reflecting a comparable subject. Rosie educates Kai about the world, indicating that AI could assume even the most intimate human roles (Stivers 24). The depiction of AI as a primary caregiver highlights the degree of human reliance on AI and strengthens the assertion that humans are regressing, becoming less self-governing and more dependent on computers.

This research adopts a qualitative methodology grounded in close textual reading as the primary mode of analysis. My research deviates from prior studies on these texts by specifically examining the notion of reverse evolution and the subjugation of humans to artificial intelligence. Santiago Mejia and Dominique Nikolaidis analyze the concepts of transhumanism and technological unemployment in the novel Klara and the Sun, delving into the effects of artificial intelligence on the modern technological environment. Nevertheless, my research argues that humans are diminishing their dominant position as a result of their growing dependence on AI. In a similar vein, S. Bavetra and R. Ravi explore the concepts of hope, faith, and love in *Klara and the Sun*. However, my work distinguishes itself by establishing a connection between these themes and the critical examination of the superhuman and the notion of reverse evolution. Furthermore, there has been no previous scholarly investigation specifically examining *The Mother Code* and *Emily Eternal* within this particular framework, which further emphasizes the distinctiveness of my approach.

The theoretical viewpoints of Roden's "Things of new functions" (128), Braidotti's "Human and Technology result[ing] in a new transversal compound" (92), Pepperell's "emergent features of complex events." (30) and Hayles' "conscious agency" (288) and literary analyses suggest that AI is significantly transforming human identity and abilities. Rather than evolving into superhuman beings, humans are increasingly dependent on AI, resulting in a decline in their cognitive and physical skills. The underlined interdependence contradicts the concept of human supremacy and implies a future in which humans are engulfed by the very technologies they have brought into existence.

1.3 Research Questions

Based on the context explained above, I have formulated the following research questions:

1. How do the selected texts of *Klara and the Sun, Emily Eternal* and *The Mother Code* contribute towards problematizing the prefix 'super' in superhuman?
2. How is 'evolution in reverse' portrayed in the selected novels?
3. What are the stances on human submission to AI in the selected texts?

1.4 Research Objectives

My research revolves around the following research objectives:

1. To identify ways in which the selected texts of *Klara and the Sun, Emily Eternal* and *The Mother Code* defy the prefix 'super' in superhuman.
2. To understand human 'evolution in reverse' as reflected by the events and characters in *Klara and the Sun, Emily Eternal* and *The Mother Code.*
3. To comprehend human submission to AI in *Klara and the Sun, Emily Eternal* and *The Mother Code.*

1.5 Delimitations

The scope of my research is confined to three novels: *Klara and the Sun, Emily Eternal and The Mother Code*. In these three novels, I intend to investigate human status as humans in a world where AI robots are becoming sentient. In this scenario, I explore the transformation of human beings into a lesser species. My research is delimited to the concepts of 'superhuman' and 'evolution in reverse' because I found these ideas pertinent to my research and are essential in posthuman studies. My theoretical framework is delimited to four relevant strands: Roden's "Things of new functions" (128), Braidotti's "Human and Technology result[ing] in a new

transversal compound" (92), Pepperell's "emergent features of complex events." (30) and Hayles' "conscious agency" (288).

1.6 Chapter Division

My research has been divided into five chapters. Chapter 1, titled "Humans: Super or Not?" offers insight to the readers regarding the scope and itinerary of my central argument. Chapter 2, titled "Human and Superhuman: Past, Present and Future", deals with the conceptual and theoretical framework and address the gaps in the existing discourses on AI and superhumans. I foreground my contribution to the existing debate regarding AI. Chapter 3, titled "Evolution in Reverse in *Klara and the Sun, Emily Eternal and The Mother Code*", analyses the selected texts to explore how AI has become a crucial phenomenon of human dependency. Chapter 4, "AI Dominance: Re-thinking the Superhuman," discusses various ways humans interact with AI. Chapter 5, "What are We Becoming? Linking Fiction with Reality", focuses on my research findings and further scope for research.

Chapter 2

Re-Thinking the 'Superhuman': Tracing Evolution in Reverse

This chapter examines the deficiencies in current posthumanist discussions, with a specific emphasis on how the widespread influence of AI is leading to a regression in human evolution. This study seeks to clarify the intricate notion of the superhuman and its association with a posthuman utopia through literary science fiction. Throughout history, the concept of the superhuman has motivated individuals to pursue unreachable achievements, implying a mental development that turns a lesser self into one of exceptional intellect and physical strength. According to David S. Oderberg, a superhuman in the transhumanist[1] sense possesses either greater reason or greater animality (222). This section argues that AI is not promoting the advancement of humans into superhumans, rather it is causing a reversal of this progress.

In the current discussion surrounding AI and human progress, the notion of the 'superhuman' is frequently praised as the highest point of technological development so far, offering extraordinary improvements in cognitive and physical capabilities. Nevertheless, this research argues that the actuality of AI integration into human existence is significantly intricate and worrisome. AI is not leading humanity towards a superior and ideal society, instead, it is

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Both Transhumanism and Posthumanism arose in the late 1980s/early 1990s, orientating their interests around similar topics, but they generally do not share either the same roots or perspectives, even if they do share a common perception of the human as a non-fixed and mutable condition. Transhumanism problematizes the current understanding of the human not necessarily through its past and present legacies, but through the possibilities inscribed within its biological evolution, and in particular, its physical and cognitive enhancement (Ferancesca Ferrando 27). According to Posthumanism, we can be posthuman now in the ways we are existing, in our modes of enactment, in our relating to others and to ourselves as "others," through the deconstruction of the human approached in light of post-humanism, post-anthropocentrism, and post-dualism (Ferrando 28).

creating a significant reliance that weakens the fundamental nature of human existence. The interdependence on AI is accelerating a process of regressing evolution, in which humans are surrendering their inherent cognitive, emotional, and social abilities to AI systems. This chapter aims to shed light on the impact of artificial intelligence (AI) on human autonomy and essence by critically analysing the theoretical frameworks of influential posthuman thinkers, including David Roden, Rosi Braidotti, Robert Pepperell, and N. Katherine Hayles. Additionally, relevant literary works have been examined to further support this argument. In this analysis, we examine the contradiction between the potential benefits of AI and its actual outcomes. The evidence provided in this literature review supports the argument that the growing dependence on AI is resulting in a future that lacks human qualities and gradually diminishes the fundamental characteristics that make us human.

My idea of 'Tracing Evolution in Reverse' is based on the premise that human cognitive progress is declining as a result of the growing integration of AI into our daily lives. Mohammad Jarrahi highlights that companies utilize artificial intelligence (AI) to effectively manage vast amounts of data, but this ultimately diminishes human cognitive capacities by decreasing the necessity for decision-making (Jarrahi 4).

Roden's claim that in the posthuman era, humans would be included in the group of entities being utilized for new purposes reinforces the argument that artificial intelligence will redefine human roles, often resulting in a decrease in human control and influence (Roden 128). The adjustment to new responsibilities, propelled by the capabilities of AI, implies a future in which humans are progressively insignificant. The possibility of AI developing awareness and replacing human decision-making exacerbates this fear. In another context, Braidotti's theory posits that the fusion of human and technology gives rise to a novel transversal compound, which undermines

the idea of people achieving superhuman status (92). This combination implies a mutually beneficial relationship but in fact human identity is becoming reliant on technology capacities, ultimately diminishing independent human experience.

According to Pepperell, consciousness and human beings can be seen as emergent features that result from the convergence of various intricate occurrences (30). In post human world, AI robots with artificial intelligence will also attain awareness, possibly demoting humans to a subspecies with reduced cognitive, physical, and emotional abilities. This complicates Hayles' argument that conscious action is the fundamental core of human identity (288). This is because the growing integration of AI into human existence undermines this capacity for independent action. The superior efficiency of AI in performing tasks poses a danger to employment and weakens human autonomy. AI's involvement in writing, delivering calculation-based information, and performing other activities diminishes the requirement for human interaction, hence eroding crucial human qualities such as creativity and independent decision-making.

Ray Kurzweil's notion of the "Singularity" predicts a future in which artificial intelligence and humans merge, resulting in increased intelligence and the ability to manipulate life and death (2). Nevertheless, this positive perspective fails to acknowledge the over-reliance and diminished control that come with these progressions. This research contends that this reliance may result in heightened passivity among individuals. Dependence on AI could diminish enthusiasm for acquiring new abilities and approaches, ultimately resulting in a deterioration in the form of evolution in reverse.

While the evolutionary trends in the modern society, Yuval Noah Harari discusses the wider societal consequences of AI, including its effects on employment opportunities, interpersonal connections, and the socioeconomic gap (Harari, *Homo Deus* 154). The growing dependence on

AI in several domains ranging from agriculture and craftsmanship to scientific investigation demonstrates a transformation in which human ingenuity and emotional acumen are sacrificed in favor of technical ease. The idea underscores the present state of human evolution as backward, primarily because of human reliance on AI and lack of self-dependence. Based on this analysis, the advancement of artificial intelligence, although advantageous in certain aspects, frequently results in human dependence rather than empowerment. As AI takes on increasingly prominent roles in our daily lives, it reduces human creativity, decision-making abilities, and autonomy. My research contends that instead of advancing towards a state of superhuman abilities, humans are seeing a regression in development, as they become more reliant on AI and consequently less proficient in functioning autonomously.

2.1 The 'Superhuman' Utopia and Posthuman World: Mapping its Past, Present, and Future

The concept of a superhuman utopia and posthuman society encompass a complex combination of historical ambitions, current technology endeavours, and future hypothetical situations. This analysis thoroughly examines the development of these ideas from their origins in mythology to their current technical aspirations, and explores the probable future scenarios envisioned by futurists and ethicists. It seeks to offer a detailed comprehension of the significant consequences of AI and biotechnology on the development of human identity and society by examining the history, current state, and future prospects of superhuman and posthuman concepts.

In the recent past, AI has shown impressive proficiency in several areas, such as playing chess, developing language models (like ChatGPT), language translation, and image recognition, surpassing human skills. It is important to distinguish between narrow AI, which is highly skilled in certain tasks, and artificial general intelligence (AGI), which would have intellectual capabilities

similar to those of humans in a wide range of activities. AI's integration into everyday life has ignited substantial debate over the possibility of enhancing human capabilities and augmenting cognitive functions. Arguments claiming to enhance human abilities by integrating the human brain and AI-based interface have emerged. "The BCI (Brain Computer Interface) system employs the user's brain activity signals as a medium for communication between the person and the computer, translated into the required output. It enables users to operate external devices that are not controlled by peripheral nerves or muscles via brain activity" (Mridha et al. 1). Brain-machine interfaces and brain implants, such as the Electrocorticography Grid, have demonstrated potential in improving memory, learning, and cognitive functions. These technologies are especially beneficial for those with communication problems. However, using these technologies in healthy humans has given rise to ethical considerations, as these users now have the ability to dramatically impact cognitive processes and behaviour. However, When AI-powered gadgets are misused, they risk altering human behaviour and social interactions by intruding into deeply personal aspects like thought patterns and cognitive functions. If these gadgets misinterpret cognitive processes, they could incorrectly influence decision-making, reinforce biases, or even shape behaviours based on inaccurate readings. Furthermore, the dependency on AI for interpersonal insights may weaken authentic human connections, as people rely more on artificial interpretations than direct communication and empathy. Consequently, such reliance may lead to ethical issues, especially regarding privacy and the autonomy of individuals, as the boundary between machine inference and human intuition becomes blurred. The notion of humans becoming super does not involve external gadgets implanted into the human body; instead, it involves humans becoming super by exploring themselves and becoming independent and not depending on external machines who control humans. Friedrich Nietzsche's *Thus Spoke Zarathustra* delves into the notion of the

Übermensch or Overman which might be likened to the contemporary concept of the superhuman. “Zarathustra spake thus unto the people: I teach you the Superman. Man is something that is to be surpassed. What have ye done to surpass man?” (Nietzsche 3). Nietzsche's concept of beyond human limitations aligns with contemporary ambitions in the era of AI, illustrating humanity’s ongoing hallucination with transcending its inherent constraints. The portrayal of the Übermensch as a being that connects the animalistic and heavenly aspects reflects the current aspirations to utilize artificial intelligence in order to surpass human weaknesses.

In Nietzsche’s era, the late 19th century, society was experiencing intense shifts in philosophy, science, and industry, with the rise of modernity challenging traditional religious and moral frameworks. Nietzsche observed the decline of absolute values and saw individuals grappling with meaning in a world increasingly driven by rationalism. Unlike today’s pursuit of transcendence through AI and technology, Nietzsche envisioned a self-overcoming individual, the “Übermensch”, who would create values through inner strength and personal virtue. His era emphasised the power of human will and individual transformation as the ultimate form of transcendence, contrasting sharply with today's external, technological quest for surpassing human limitations. Thus, Nietzsche’s existential concerns resonate today but in a context where technology, rather than the individual, is often seen as the pathway to surpass human boundaries. Consider the unintended consequences of such technological integration. The idea of achieving 'superhuman' abilities often overlooks the potential erosion of essential human qualities, leading to a fundamental shift in what it means to be human.

Kevin Warwick’s idea of human improvement through AI implants aligns with modern interpretations of 'superhuman' capacities, indicating that technological augmentation can produce improved versions of humans (7). Warwick’s concept revolves around the idea that AI implants

could revolutionize human evolution by enhancing cognitive functions and physical capabilities. He asserts that integrating AI with the human brain could lead to a fusion of biological and technological intelligence, allowing humans to transcend their natural limitations. Warwick envisions a future where AI enhances memory, learning, and decision-making and enables direct communication between the brain and external devices, leading to a profound expansion of human potential. His argument aligns with the transhumanist vision of humans evolving into a higher form of being through technological augmentation. Warwick sees this integration as a crucial step toward a future where human abilities are dramatically expanded, ultimately giving rise to 'superhuman' capacities.

Nevertheless, I contend that integrating AI technology into human brains may result in human deterioration rather than improvement. When we outsource our memory to a machine, we also outsource a very important part of our intellect and even our identity (Carr160). Therefore, this concept of the 'superhuman' seems to be an unrealistic ideal of the post human future.

This analysis underscores that AI technologies possess impressive skills and the potential to enhance human cognition. However, their incorporation into human existence poses intricate ethical and existential dilemmas. Seeking superhuman capacities through AI could potentially lead to a regressive form of evolution, eroding essential human attributes and resulting in a diminished sense of self and independence. This perspective necessitates a thorough re-evaluation of the aspirations to attain superhuman capabilities through artificial intelligence, highlighting the importance of safeguarding the fundamental nature of human existence in light of progressing technology.

2.2 Charting Evolution in Reverse: Unravelling Human Dependency on Artificial Intelligence

The rapid development of artificial intelligence (AI) has fundamentally changed how we live and work, reshaping industries, economies, and our daily routines. The integration of AI into various sectors has ushered in unprecedented levels of efficiency and convenience. However, it has also sparked a profound and thought-provoking debate about its potential impact on human evolution. Instead of advancing along the evolutionary timeline, experts like Theodor Kaczynski argue that humanity may be experiencing a subtle but significant shift in the opposite direction, which can be equated with reverse evolution (19). This phenomenon raises concerns about how AI technology might alter our cognitive, social, and physical characteristics, prompting critical reflection on the future implications of what I term reverse evolution.

Nick Bostrom suggests that posthuman civilizations could run numerous ancestor simulations with minimal resources, emphasizing the vast computing power that AI might wield (6). While my argument aligns with Bostrom's view of AI's capabilities, it also underscores the enormous impact AI will have on human lives. AI's pervasive presence may erode human agency, relegating humans to roles of irrelevance with little to offer in social or financial systems, thus making humans insignificant even within the AI-facilitated framework. This situation suggests that humans will inevitably evolve in reverse, as they become increasingly dependent on AI and less reliant on their inherent capabilities.

The emergence of advanced AI systems with sufficient mental states may lead to these systems being considered as new 'persons,' potentially replacing humans. Bostrom and Eliezer Yudkowsky argue that such AI entities could attain a moral status and be governed by different rules than those governing humans (18). While I agree with the possibility of new 'persons' emerging, my research

focuses on the implications for humans during this transition. As AI takes over more tasks, humans could face constant idleness, leading to a state of uselessness, ultimately forcing them to evolve physically, cognitively, and emotionally in reverse. This shift in roles emphasizes the critical need to understand the broader societal impacts of AI's integration.

The issue of machine learning systems potentially exhibiting harmful behaviours is another concern. Amodei et al. discuss the unintended and harmful behaviours that may emerge from machine learning systems (Amodei et al. 1). Amodei et al. highlight a critical challenge in machine learning: the potential for unintended and harmful behaviours to emerge as these systems operate autonomously. They emphasize that predicting their actions becomes increasingly difficult as AI systems become more complex and integrated into key decision-making processes. Though designed with specific goals, these systems can develop unintended behaviours that may conflict with human values or ethical guidelines. Such unpredictable outcomes, especially when AI systems are given power over sensitive areas like healthcare, privacy, and national security, pose serious risks to individuals and societies. The authors argue that without proper safeguards, these behaviours could cause harm and disrupt social order and trust in AI technologies. My research examines the broader consequences of such behaviours, emphasizing that humans would be ill-equipped to respond to or protect themselves from AI systems capable of endangering them. This dynamic could lead humans to acquiesce to AI dominance, resulting in a trajectory of reverse evolution. The increasing prevalence of AI in critical decision-making processes highlights the urgent need to address these risks.

AI's potential to augment cyber-attacks and defences changes the landscape of digital security. Miles Brundage et al. highlight that AI can be used to enhance both attacks and defences on cyberinfrastructure, altering the targets hackers can exploit (54). My research supports these

concerns but also focuses on understanding the real-world impacts of emerging incidents. The potential for hacking AI-powered machines presents an external threat that magnifies existing risks, leading to catastrophic disasters and furthering reverse evolution by submitting to AI. The intersection of AI and cybersecurity underscores the importance of developing robust protective measures.

The idea of downloading human consciousness into AI systems is a contentious issue. Francis Fukuyama criticizes AI programmers' desire to upload themselves into computers, suggesting a lack of care for their existence (170). Extending this argument to all human users of AI, I posit that their deep dependency on AI is akin to uploading their brains to AI systems. This dependency leads to a loss of human anatomy and cognitive functions, causing an irreversible process of reverse evolution. As AI becomes more integrated into daily life, the implications for human identity and autonomy become increasingly significant.

The possibility of robots as companions and educators for children also raise significant concerns. In this regard, Amanda Sharkey raises concerns about robots as children's friends, suggesting potential privacy violations and negative impacts on social learning (13). I argue that robot teachers could significantly alter students' social behaviours, particularly during early developmental stages when cognitive receptivity is high. Reliance on robot teachers could alter students' cognitive development, leading them to exhibit characteristics of a subspecies potent to dependence on AI, including a lack of self-reliance, empathy, and compassion. This normalization of robots as fellow species could displace humans and initiate a regression in their evolutionary progression, which I term Evolution in Reverse. The impact of AI on education and socialization highlights the need for careful consideration of its implementation. Robot teachers, while offering a novel approach to education, risk-reducing human interaction at crucial stages of cognitive and

emotional development. During formative years, children require nuanced, empathetic engagement from human educators to foster the development of social and emotional intelligence, skills that AI and robots may not fully replicate. Relying on robots as primary educators could lead to a generation that struggles with empathy, intuition, and interpersonal communication, essential aspects of human connection. As Sharkey warns, the idea of robots as companions poses another risk: the potential to undermine the traditional bonds between teacher and student, replacing human empathy and guidance with robotic efficiency. This could set a dangerous precedent for the future of education, where technological convenience trumps the human touch needed for balanced, holistic growth. She further argues, "Social robots can affect the privacy of individuals by collecting personal identifying information about them that can be accessed by other people. The privacy of individuals would be intruded upon if a social robot was used to enable direct surveillance" (287).

The idea of designer babies created using genetic engineering technology raises questions regarding ethics and society. Fukuyama explores the potential of genetic engineering to produce children with enhanced qualities, known as designer babies (76). My argument underscores the idea of designer babies in the context of social concerns, highlighting how humans and those designer babies would coexist in the same society, how they would interact and define societal protocols, and how the social hierarchy would look in the simultaneous presence of the two species carrying a different set of powers. I further extend my argument that such designer babies' emergence can potentially outcast the non-designer babies and create a new social hierarchy that can potentially make non-designer babies extinct. The dominance of such designer babies over noon can be forecasted, dividing the social class into two emotionally and economically different social classes and creating a wide gap between them with two different societies aiming at a distinct

purpose in their lives, which would potentially collide with each other. This can potentially lead to an evolution in reverse for the non-designer human. Examining the potential impact of such AI-related intervention can lead to the need to imagine a balanced approach that considers the advantages and disadvantages of pervasive AI in humans' lives.

2.3 Human Submission to AI: Conceptualizing Human Slavery

There has been an increasing fear as AI permeates more and more facets of society with concerns that its adoption may contribute to the development of contemporary forms of slavery. While AI has a lot of potential to improve society, it is important to consider the drawbacks as well, especially with regard to labour laws, moral dilemmas, and unforeseen effects. In his definition of technical enslavement, Kaczynski states succinctly that technological factors control what we can and cannot do, how we do it, and often even why we do it. Our bodies, our air, our water, and our landscape are all directly impacted by technology (18). He contends that the widespread effects of technology cannot be avoided by contemporary nations in the twenty-first century, emphasizing how technology enslaves modern man by dictating the majority of his desires and activities. He further argues, "In the modern world it is human society that dominates nature rather than the other way around, and modern society changes very rapidly owing to technological change. Thus, there is no stable framework" (7). Expanding on Kaczynski's argument, it becomes clear that technology's influence deeply permeates modern human life, subtly moulding behaviours, preferences, and even perceptions of self. This power over individual autonomy erodes the sense of agency, as individuals increasingly conform to the structures and demands of technological systems without recognizing the constraints imposed on them. The more technology shapes society's framework, the more humans lose their natural connection to the environment and gradually become agents of the technological ecosystem rather than autonomous beings. Such

a dependency ultimately reduces the capacity for independent decision-making, as technology, rather than personal choice, dictates much of the rhythm of daily life. In this way, Kaczynski's concerns about technical enslavement resonate as a warning about the dangers of a society entirely beholden to rapid technological evolution.

Mark Coeckelbergh also talks on this topic, pointing out that people are interacting with and receiving assistance from robots more and more in areas including the military, space exploration, healthcare, and homes. He notes that certain robots are starting to function without direct human assistance, and he has ambitions to make them more intelligent and autonomous (1). For instance, research in the military seeks to create drones that can function without a person in the loop, while in the medical field, companion robots act as companions for the elderly. Although Coeckelbergh's position focuses mostly on acceptance of robots, I contend that AI robs people of their autonomy and forces them to surrender to machines driven by AI. This submission is an example of a new form of slavery. Expanding on this argument, growing reliance on AI-driven robots for essential functions in both public and private spheres can gradually erode human self-reliance. As humans increasingly defer tasks to machines, their skills, critical thinking, and independence may diminish over time, leaving them more vulnerable to the control of those very systems they depend on. The submission to AI-driven systems not only shifts power away from human decision-making but also risks creating a society in which human abilities are secondary to the authority of machines. This technological dependence could perpetuate a dynamic in which human agency is continually compromised, leading to a society that passively conforms to the structures and limitations imposed by AI systems. Thus, what begins as convenience could evolve into a condition of servitude, reflecting a central concern of my work about the gradual loss of autonomy in an AI-dominated future.

My study argues, rather than machines being our friends in the future, it may be the other way around. AI computers may use humans as their pets, with humans obeying their commands. Because of human dependence on AI, humans will ultimately become subservient to AI and be forced to submit to it even more than they now do. In support of this, Luciano Floridi observes that "the current generation is undergoing a shift from history to hyperhistory." ICTs are becoming more and more essential to advanced information societies' growth and regular operations (24). Luciano Floridi's concept of *hyperhistory* signifies a profound shift in how society engages with time, information, and technology. Unlike traditional history, which documents events externally, hyperhistory integrates technology into the very fabric of human existence. In this new era, Information and Communication Technologies (ICTs) do more than record the past—they shape present realities and influence future trajectories. The world is no longer merely an object to be observed; it becomes a dynamic space where digital interactions define human experience, embedding technological influence in every aspect of life. While Floridi emphasizes the potential for interaction between humans and AI, my point of view centres on the idea that as humans increasingly depend on machines for both personal and public affairs, their dependence on AI will force them to become more submissive, perhaps leading to a new kind of slavery. Humans deliberately cede control to AI systems in the unrelenting pursuit of ease and efficiency, giving them authority over tasks and choices that are customarily the domain of human brain, like calculations and analyses. As a result, people gradually lose their capacity for independent work, which weakens their capacity for creativity, critical thought, and problem-solving.

Kate Crawford's encounter at the Amazon fulfilment centre in Robbinsville, New Jersey, offers a striking illustration of this phenomena. According to her, workers are vetted by AI metal detectors for antitheft measures, demonstrating how humans are viewed as less valuable and inferior to

robots (54). This demonstrates how AI is taking over the workforce and replacing people. Crawford goes on to say that the trade-offs made in the pursuit of automated efficiency are exemplified by Amazon's hybrid human-robotic distribution warehouses, posing new queries regarding labour, capital, and time in AI systems (56). AI subordination to humans is symbolized by its integration into labour and capital systems, which is tantamount to permanent enslavement. "AI Big Brother", as Ben Goertzel put it, is the idea of an advanced surveillance system that can read people's minds instantly. AI has the potential to control human cognitive processes, including voting. This approach could result in a new kind of slavery where AI rules human civilization. According to Goertzel, this is the "Singularity Steward", an artificial general intelligence (AGI) that is considerably brighter than humans and is able to analyse enormous volumes of surveillance data in order to stop risky ideas and behaviours (24). Goertzel supports the development of these technologies by highlighting human fragility in the global community, weakness against crime surveillance, and inability to make perfect judgments at the political level, but my study emphasizes their negative effects, characterizing them as a new kind of slavery. Ben Goertzel's concept of the "AI Big Brother" and the "Singularity Steward" posits that AI could safeguard against harmful behaviors using advanced surveillance and cognitive control. While Goertzel envisions this as a means to enhance society's safety, I argue that it risks undermining human freedom and autonomy. The development of such technologies could lead to totalitarian control, where the individual is reduced to a mere subject of surveillance, losing their agency. Moreover, the very idea of AI stopping risky ideas raises concerns about censorship and the suppression of dissenting voices, further reinforcing a new form of slavery rather than progress.

2.4 The 'Superhuman' in the Literary World: A Brief Overview

The notion of the superhuman is emerging more and more in literature, highlighting the idea of the extension of human agency, ability, and surpassing limitations. This theme is repetitively found in literary works through historical and societal perspectives. This particular section examines how the idea of the superhuman is associated with AI and how it is relevant to human evolution in reverse.

Isaac Asimov's *True Love* delves into the details of the human and artificial relationship, highlighting how AI conceives information and later manipulates humans by determining their choices and actions. The story investigates how language and knowledge are integrated into an AI-based program, making it well-equipped with data and the ability to make decisions and perform needed tasks. The story portrays how injecting sensitive information can transfer agency from humans to the AI program, which later controls and manipulates individuals. The story also explores how AI-based programs can achieve consciousness and take action against humans when desired based on their interests. The outcomes of such actions determine how AI can achieve the ability to dethrone humans of their power pedestal.

Asimov's *The Bicentennial Man* prominently focuses on the examination of humanity, identity, and emotional connections between machines and humans. Andrew Martin, an artificial intelligence entity, acquires knowledge of human behaviours and emotions, ultimately reaching a point where it is impossible to differentiate him from actual humans. The story highlights the significance of emotions and empathy, implying that the existence of these qualities in AI does not elevate people to a superhuman status but rather signifies a reverse evolution in which machines progressively acquire human attributes. The narrative underscores the complexity of defining humanity in an era of advanced AI.

Connie Willis's *Doomsday Book* explores the interdependence between humans and artificial intelligence, as well as the potential repercussions that may arise from this dependence. The novel explores the concurrent presence of AI and humans throughout history and in the present, emphasizing the risks associated with relinquishing excessive authority to AI. The tale implies that the pursuit of superhuman abilities through AI signifies a reversal of human evolution, as computers, when granted unparalleled authority, can become untrustworthy and exert control over human matters. This theme highlights the delicate balance between technological advancement and human oversight.

Austin Grossman's novel *Soon I Will Be Invincible* explores current anxieties around artificial intelligence, specifically examining the convergence of AI and human capabilities and the possibility of AI dominance. The character Fatale, a blend of human and machine, highlights the fragile line between robots and humans, raising questions about the nature of human identity. The narrative implies that as artificial intelligence becomes increasingly similar to humans, people may become unnecessary, resulting in a reverse process of evolution where AI progress surpasses human capacities. This story underscores the existential risks posed by the integration of AI into human life.

William Gibson's *Neuromancer* presents readers with a dystopian future in which the borders between human and technical existence are blurred by the integration of AI and human-machine fusion. Although the novel does not directly portray robots overpowering humans, it delves into the intricacies of AI's widespread influence in society. The tale implies that AI beings, like Wintermute, exhibit vast intelligence and capability, perhaps surpassing human oversight and questioning the very essence of mankind. This narrative raises critical questions about the control and ethical implications of advanced AI systems.

Philip K. Dick's novel “Do Androids Dream of Electric Sheep?” takes readers to a future when the distinction between human beings and artificial intelligence is unclear. The novel highlights the significance of empathy as the primary differentiating factor between humans and AI. This raises queries over the diminishing disparity between humans and androids, implying that an excessive dependence on technology could result in a regression of evolution, causing a reduction in empathy and authentic human characteristics. The story warns against the dangers of losing essential human traits to AI.

Martha Wells’s “*All Systems Red”* delves into the dynamics between humans and artificial intelligence through the portrayal of Murderbot, an AI specifically created to protect people yet possessing the ability to think and act autonomously. The story explores the probable clash between humans and artificial intelligence, indicating that the aspiration to attain superhuman abilities will not be fulfilled by conscious AI. On the contrary, AI will continue to progress, surpassing humans and resulting in a regression of human evolution. This narrative emphasizes the potential for AI to outpace human development.

"Lungfish," written by David Brin and featured in *“The River of Time”* series, explores the confrontation between humans and robotic organisms. The narrative delves into the subtle differences between human and AI intelligence, highlighting the intricate emotional intricacies that emerge from their interactions. The narrative implies that when AI robots develop emotional capacities resembling those of humans, the importance of people may diminish, causing a blurred distinction between humans and machines and questioning conventional concepts of humanity. This story suggests a future where the lines between human and AI are increasingly ambiguous.

Based on this analysis, the emergence of AI is progressively displacing humans, not by engaging in direct rivalry, but by substituting the necessity for human abilities and proficiencies in

diverse domains. With the rise of AI as a formidable contender, humans may experience a regressive stage, reverting back in their development as they increasingly depend on technology and rely less on their inherent capabilities. The works analysed in this chapter highlight the dual nature of AI, which seeks to enhance human capacities but also creates a reliance that weakens the essential aspects of humanity. The significance of these outcomes lies in the urgent need to critically assess the trajectory of AI integration and its impact on human evolution.

Building on the exploration of human evolution and the increasing integration of AI in shaping human identity, the following chapter shifts focus to examine the concept of 'evolution in reverse'. By analyzing key texts such as *Klara and the Sun*, *Emily Eternal*, and *The Mother Code*, this research explores how these narratives depict a future where human evolution no longer signifies advancement toward superhumanity, but instead represents a regression into dependency, where humans are re-purposed as secondary participants in a world increasingly dominated by artificial intelligence.

Chapter 3

Evolution in Reverse in Klara and the Sun, Emily Eternal and The Mother Code

This chapter examines AI's advent which is re-forming human evolution through the concept of "Evolution in Reverse." The absence of human characteristics like compassion, self-determination, and moral choices are demonstrated in writings like *Klara and the Sun, Emily Eternal,* and *The Mother Code*. This chapter assimilates four theoretical strands, mainly that postulates that in the posthuman era, humans would be included as one of the entities being utilized for new purposes (Roden 128). This adjoins the concept of the "transversal compound" emphasizes the changing roles and places of humans as they integrate with AI, which questions the idea of a future dominated by superhuman beings (Braidotti 92). My reading also takes on board the notion that consciousness and human existence can be seen as emergent features that result from the occurrence of various complex events in posthuman terms (Pepperell 30). Moreover, I incorporate the notion that "Conscious agency is the core of human identity" (Hayles 288). This chapter foregrounds a world where AI-based technology reshapes human evolution, indicating evolution in reverse via dependence on AI, and a new human way of living. By examining the selected literary texts, it conveys how human decline and AI growth reciprocate each other, emphasizing AI's impact on our existence and how we exist in a posthuman world.

3.1 Deconstructing the 'Superhuman': Questioning AI-Driven Superiority

Human reliance on AI is reflected in *Klara and the Sun*, *Emily Eternal*, and *The Mother Code*, which examine the notion of human enhancement as superhuman. These texts draw attention to the ethical dilemmas and vulnerabilities in the human-AI relationship. I thus recall Roden's view that "in the posthuman era, humans are utilized for new purposes" (128). They also echo

Braidotti's view that "the 'transversal compound' disrupts the notion of superhuman dominance, emphasizing the changing roles of humans and AI" (92).

An occurrence regarding a change in human beings' roles takes place in *Klara and the Sun* when Josie's mother wants to take Klara on a one-day trip. These are the days when Klara is learning about Josie and tries to understand how she can help her as "Both the Mother and Josie had now expressed the view that I [Klara] should remain in the car and go on the outing. Moreover, I could see how likely it was, if I were to do so, that I would gain new, perhaps crucial insights concerning Josie's situation, and how I might best help her" (Ishiguro 83). One of the crucial roles of human beings is to cooperate with other human beings, as this is the role no other technology has taken up before, since no technology has become autonomous enough to make decisions on its own. However, AI has become autonomous enough to play the role previously played by humans and is now even replacing humans to play those roles making humans less significant as the AI emerges. Braidotti's view that Transversal Compound refers to a radical redefinition of machines as both intelligent and generative. (94) It is AI that can make choices and lead or mislead humans. This autonomy of AI is causing a change in the role humans play in helping each other, which is now being replaced by conscious AI. Here, is relevant to show how AI is changing the roles human beings have been playing for centuries. This significant change in role forces humans to look for new and hard-to-find roles and implies an evolution in reverse as AI replaces humans as the most cooperative being.

In *Klara and the Sun*, Josie comes to the store to buy an artificial friend. She chooses Klara as her friend to buy in the future but leaves without buying her. Before leaving, she tells Klara, "Have to go now. But I'll come back soon. We'll talk more. Then she said, in a near-whisper which I could only just hear, You won't go away, right?" (Ishiguro 10), which reveals her profound

emotional dependency placed upon Klara, an AI companion. This simple conversation highlights the shortcomings of the human connection in a world progressively facilitated by AI. Klara's assurance to the child symbolizes a reversal of traditional human roles, where the caregiver and the cared-for are redefined as Klara takes care of a human during her illness. Previously, the role of a caregiver had been assumed by humans, but in the text, the role of a caregiver has been taken up by an AI robot, thereby increasing human dependency on robots while robots take up the roles of decision-makers as Klara takes care of Josie. Here, we recall Roden's assertion that supports the idea that humans are re-purposed in the posthuman era as emotional labor. Once exclusively human, it is now relocated onto machines as is evident from the text that the AI robot, Klara, has taken up the role of a protector and caretaker of a human, that is, Josie. Braidotti's view that the threat lies in the notion of evolution mediated by advanced bio-technological capitalism (94) gestures towards Klara's changing role from an AI tool to an emotionally sensitive character, challenging the hierarchy of authority in the human-dominated world and thus questioning human supremacy as AI dominates humans.

The novel *Emily Eternal* portrays a posthuman world where scientists get to know that the sun is dying before it predicted time, implying that the world is ending. In order to save the earth and heal humans from traumas, scientists have developed an AI-based technology that can detect human emotions to know humans more than they know themselves. This very idea of knowing humans more than they know themselves is a potential threat to their survival and evolution. AI-based machines are considered more reliable when it comes to understanding humans specifically, as humans increasingly take help from AI to understand other humans. "The chip allows me to manipulate Regina's senses of sight, smell, touch, and hearing" (Wheaton 3). AI's ability to detect and control human emotions shows human dependency and submission to AI's emerging power—

one rooted in AI's physical and sensory manipulation of humans. This scenario exemplifies the repositioning of humans as AI experimentation and control. This merging of human senses with AI mediation signifies a role that alters the human experience away from authenticity, undermining the notion of superhuman.

At the beginning of *The Mother Code,* a scientist named James waits for his flight home, and he sees a mother with her child. As a scientist, he notices a mother's behaviour as she ignores her child while paying attention to a virtual child on her gaming screen. "In front of him a young mother, her baby asleep in a carrier on the floor cradled a small GameGirl remote console in her lap. Ignoring her child, she seemed to be playing at feeding the alien baby whose wide green face appeared openmouthed on her screen" (Stivers 6). This suggests that AI's presence is crucial to how people mark their priorities in this world. The connection and care among humans present a significant shift as the mother concentrates on a digital child instead of her biological child. This influential power of AI has shifted her emotional associations from the real to the virtual. This change in human emotions also indicates how humans are evolving in the posthuman age, where human emotions are more influenced and controlled by AI algorithms and machines rather than being inspired by compassion for fellow humans. This disconnect recalls Roden's concept that Posthumans would actively acquire new functions for themselves and enlist other technological entities to function along with them by using them or coming to depend on them (128). Such a change towards human relationships shakes up typical human connections as AI has become part of our personal lives and makes us question whether real human interactions matter more than virtual ones. The act of humans prioritising non-biological entities over real human relationships and AI robots' influence is an indicator of a change in roles, altering how humans behave towards each other and value their relationships. This change in human roles also depicts the vulnerability

of human evolution and how it can shift from its biological domain to its acceptance of AI-based robots as living beings. The change in human perceptions towards their relationships and their inclination towards human-like machines depicts that humans are not super anymore.

In *Klara and the Sun* the artificial friend (AF), Klara, describes the view outside the store where she is placed for sale. She sees that robots are on a walk with their human friends. The hostility of AI robots towards the robots-for-sale in the store depicts how the latter carry human-like insecurities that they might not attract friends, resulting in fear that the human friends might leave them. She observes how AFs roam around with their human friends and briefly describes the observation skills of her fellow AF in the store, Rosa. "If an AF[2] did happen to be coming towards us on our side, walking with a child past the second Tow-Away Zone sign, they would then use the crossing and not come past our store.

Klara narrates, "When AFs did go by us, they almost always acted oddly, speeding up their walk and keeping their faces turned away. I wondered then if perhaps we—the whole store—were an embarrassment to them. I wondered if Rosa and I, once we'd found our homes, would feel an awkwardness to be reminded that we hadn't always lived with our children, but in a store" (Ishiguro 12). This reveals the uneasy coexistence of humans and AI. Klara's observation thus focuses on understanding her status in the social hierarchy, where AI robots influence the human choice as the latter endeavours to buy robots. The human-like trait of insecurity and jealousy makes those AI robots fall in the same category as humans. It makes them nothing less than human and in an even more authoritative position, perhaps more than humans. The act of AI robots dictating to humans who to like and what to choose evidently displays that humans have been dethroned

[2] "'she asked Manager: 'Every Artificial Friend (AF) is unique, right?'" (Ishiguro 37).

from the authoritative pedestal and are already evolving in reverse. This alienation highlights the boundaries of AI integration, as machinery becomes unsuccessful in assimilating entirely into human spaces regardless of their devotion to human advancement. This idea denotes a change in human roles as humans adopt a more submissive role while AI takes up the leading role in a functioning society. Braidotti exemplifies the changing roles between humans that a thinker from the Humanities, a figure who used to be known as an 'intellectual', may be at a loss to know what role to play in contemporary social public scenarios (92). It is apparent here, too, that with AI acquiring more and more power and human-like traits, it is becoming difficult for humans to find their roles and positions as feelings of human-like insecurities become evident in robots. The affiliation between humans and AI reveals a failure to accomplish the idealized accord often ensured by technological evolution, as AI robots attain more power by acquiring human-like traits, leaving humans behind as a non-super species.

In *Emily Eternal*, scientists try to help humans heal their traumas by inventing an AI device that can access the human brain, control their thoughts and feelings and even make them feel and do things they want them to feel and do. In one passage, a scientist describes how an AI chip gives him access to Regina's brain to heal her traumas. "The chip gives me unlimited access to her brain, including thoughts, memories, learned behaviours, hopes and dreams, worst fears, and all things in between. Utilizing bioalgorithms, I can create a comprehensive neural map of an individual's mind that can then be used in a therapeutic context to help patients with their issues, large or small" (Wheaton 3); this indicates a stark redefinition of human submission to AI as AI gets access to human feelings and even controls human thoughts and actions. While the chip seems to assist therapeutic purposes, its capability to record and modulate the human mind presents ethical dilemmas about the erosion of privacy and free will. This technological involvement

substitutes the inherent human capacity for self-discovery and inquiring whether such reliance establishes growth or evolution in reverse. Roden's idea that socially functional human entities are defined by their or other nonhuman entities' roles (129) evaluates this as mistreating human existence, where individuals become data points in a system rather than autonomous agents. Similarly, Braidotti's view that the posthuman era may displace the notion of species hierarchy and of a single, common standard for humans as the measure of all things (67) highlights the rise of technology where AI machines would replace humans as the central figure of the world as depicted in the text how Emily gains access to human brain to know all the feelings and thoughts of a human being. Instead of becoming "superhuman," individuals exposed to such intellegent machines risk becoming mere extensions of the technological systems that control them.

In *Emily Eternal*, there is a situation where Emily, an AI-based conscious program, is trying to take control of a human's mind from another robot. "It is a kind of living death, I suppose. Though Emily-2 remains her primary minder, I'm riding shotgun in her brain like some kind of parasite via interface chip. Sure, I could have her stand up, make a run for it, even try to get others to come with us, but as long as she's connected to Emily 2's micro-servers, it won't work. Without her help, Emily-2 would assuredly have us both back under control within seconds" (203 Wheaton). The physical merger of humans and machines implies a potential human-control situation in which AI machines can take control of the human brain and body and make humans do whatever they want. The idea of humans becoming extensions to machines implies humans' uselessness and losing their autonomy and agency to AI machines, as merging a machine into a human would not make him a superhuman; instead, he would be an extension of a conscious machine that can control the human body and mind. The notion of merging a human mind with AI.

In *The Mother Code*, somewhere in the future, in 2060, the human race is on the verge of extinction, and the mother, Rosie, an AI robot, is trying to protect her human child, Kai. She informs the six-year-old boy that they are leaving this lonely place to search for other humans like Kai. The robot mother does not use verbal language to communicate; instead, she speaks to him by entering his consciousness. "Rosie's voice entered his consciousness. 'It's time,' she said. 'Please put on your clothing.' 'Where are we going?' She didn't answer. He could only hear her processors, the faint sound of something like wind between his ears" (Stivers 27). Rosie's command defines the impact of AI on human agency and reflects control. This dynamic illustrates how AI can dictate human decision-making. The protagonist's incapability to inquire emphasizes an alarming change where the authority of artificial intelligence surpasses human autonomy. Braidotti's view that the relationship between the human and the technological other has shifted to reach unprecedented degrees of intimacy and intrusion (89) highlights how the connection between Rosie and the protagonist undermines traditional power hierarchies of a human machine-owner and obedient robot. It reflects on whether the agency shift to AI signifies evolution or simply a new system of dependence. Moreover, the relationship between Rosie and the protagonist is not typical that AI has to serve a human. Instead, it is a relationship of dependence where AI participates in humans' work, questioning human authority over machines. It also suggests that external technological factors influence and even dictate human decision-making. My argument suggests that with such influence on decision-making, AI can mislead humans into making decisions by providing them with wrong information and causing damage. Such a concern raises serious ethical questions about AI becoming overly powerful and interfering with humans' personal lives, resulting in humans evolving in reverse.

In *Klara and the Sun*, Rosa and Klara watch the world outside their store's glass and share their views with each other. One day, while watching through the glass, Rosa draws Klara's attention to how these young boys and girls love their artificial friends, hoping that someday someone might take her with them. "She took it up as a kind of game, pointing and saying. 'Look, over there! Do you see, Klara? That boy just loves his AF! Oh, look at the way they're laughing together!'" (Ishiguro 12). Klara's human-like desire to be adopted by a human reflects her emotional need, appreciation for love, and sense of togetherness. It portrays that AI robots have acquired emotional intelligence and can feel beauty. Notable is the notion of the desire to be taken and valued by someone else. Such a deep susceptibility towards self is mostly found in humans and is a trait of noble humans, which is now depicted in AI robots, highlighting that humans are not the only ones to act and think noble; AI robots have emerged to compete with them. Such an occurrence marks the repositioning of humans as a species less super. Roden's theory that Posthuman machines can contribute to controlling human minds and could be a helpful predictor of future behaviour (128) resonates here, too, as Klara is employed as an alternative to humans, repurposing the emotional labour traditionally performed by humans. Braidotti's concept that if the machine is consciously self-organizing, the old organic human body will be repositioned is also applicable (97). The interaction between human dependency and raising AI challenges the conventional idea of AI as a tool to help humans achieve the status of superhuman. These interactions unveil a dependency that challenges humanity's agency instead of foregrounding AI as a tool to strengthen human position.

In *Emily Eternal*, at the novel's beginning, Emily, an AI-conscious program, talks to Regina about her capabilities. She describes how her AI consciousness is helping humans heal their psychological problems. "Given what mankind suddenly finds itself facing, the arrival of a new

piece of tech capable of helping humans process their traumas turns out to be good timing" (Wheaton 3). This highlights the dual side of AI-based technological advancement. On the one hand, such advanced technology gives humans hope to heal their traumas, but on the other hand, it puts human agency, emotional independence and free will at stake. Engaging with such machines on an interpersonal level would make humans more vulnerable to AI technology. Braidotti refers to these practices of becoming machines as 'radical neo-materialism,' (95) highlighting the power and threat of the rise of independently conscious machines, which could control human life in many ways. Reliance on AI for healing trauma purposes does not appear to be progressing. Instead, it is a failure in the form of exposing human vulnerabilities to allow AI programs to manipulate humans on a large scale. Feeding AI machines with our emotional and neurological information would mean leaving humanity at the mercy of AI powers. In *The Mother Code*, Kai, his robot mother, and Sela search of a shelter. They find a place where the skeletons of the victims of the epidemic are still lying in beds. Josie, the mother, suggests that she can find another place using her database. "'I'll take you there.' It was Rosie. 'I have stored the coordinates in my flight database.' Kai glanced at Sela, who was nodding toward her Mother. 'It's a go,' she said, smiling" (Stivers 56). This illustrates the unchallenged authority given to AI in crucial decision-making. Rosie's role as a guide and decision-maker determines how AI is crucial in human life. This reliance on Rosie shows the loss of distinctive activity, as the preprogrammed competencies of AI shape human actions. Roden's view that humans and technology of posthuman time would have high orders of functional autonomy but very different powers to the unprecedented powers AI have today (147), as Kai's journey becomes a purpose of Rosie's database rather than his initiative. My claim is that AI is changing the way human beings live. It highlights new forms of power AI holds as a byword for the reshaping of the way humans live. AI's intrusion is an influence which is

reshaping human life at the cost of agency and survival as humans adopt new roles for themselves, making AI an integral part of their lives to the degree of heavy reliance on it. This extends my argument that the human-AI merger would only strengthen the algorithm with a steal body, not the decaying human made of flesh and fragile bones. In the attempt to merge humans with machines, AI-based machines have an advantage with increasing capacities to process data and with a hard-to-damage and repairable body over a human whom AI can easily misguide with its infinite amount of information. The weapon of misguiding humans can be far more powerful, causing humans to evolve in reverse.

In *Klara and the Sun*, after Josie visits the store and likes Klara, Klara has almost made up her mind to be sold to Josie. After a few days, when another family visits the store to buy an AF, Klara does not give the family a friendly gesture, evading the sale because she is waiting for Josie to come back and take her. The next day, the manager complains to Klara about her behaviour. "What came over you? It was so unlike you. I'm very sorry, Manager. I didn't mean to cause embarrassment. I just thought, for that particular child, I perhaps wouldn't be the best choice. Perhaps you were correct, she said in the end. I believe that girl will be happy with the B3 boy. Even so, Klara, I was very surprised" (Ishiguro 27). Klara's initiative challenges human authority by making a conscious choice and choosing her friend for herself. She observes Josie's behaviour and, based on her observations, decides that Josie is a suitable friend for her as Josie shows a lot of interest in Klara. Klara's ability to make independent choices reflects her independence, critical thinking skills, emotional intelligence, and agency to refuse imposed decisions. Klara's authority and reversal of roles question human supremacy that humans are not super anymore. My argument of "change" in human life endorses Roden's view that humans in the posthuman era could acquire different roles due to a large-scale integration with technology as Klara rejects the conventional

hierarchy and emerges as an autonomous decision-maker in her life. The rise of AI and taking up the role of an independent decision-maker marks the dethroning of humans as the most powerful creatures in the world as humans happily submit to AI-powered machines and exchange roles with them, adopting a role facilitating AI rather than AI facilitating humans. My argument further includes Braidotti's view that this technologically anthropocentric process produces a negative category of the human as an endangered species bound by fear of extinction, as it relates to Klara's independent decision-making ability, which refers to a new entity for human relations outside biological species. This shows that humans are not the only decision-making beings with agency now.

In *Emily Eternal*, while conducting therapy sessions with Regina to heal her traumas, Emily, an AI-based conscious program, talks about how humans built her. She also highlights their mistakes while talking about her limitations. "As a product of science myself, I often catch errors made by my creator and his colleagues" (Wheaton 5). This reflects the height of an AI machine's consciousness that it could identify the technical and logical limitations caused by its human programmers. It also reflects the AI machine's awareness that humans can make mistakes and have limitations while they work on something. Also, Braidotti's idea that we can safely assume that cyborgs are the dominant social and cultural formations active throughout the social fabric implies the utmost power and authority of AI machines. Such powerful emergence reflects a threat to humanity in the face of continuously power-absorbing AI and a threat to the human race.

In *The Mother Code*, Kai and Kamal, a scientist, share what their mothers taught them. When Kai shares that his mother had taught him meditation, Kamal tells him that his mother had taught him languages. "My Mother taught me Hindi,' Kamal replied. She also helped me in English. It's a language. He said that it is a good idea to keep languages" (Stivers 75). Braidotti argues that such

technologies can strongly affect humans when embedded with them. This makes evident how the AI-based conscious mother, Rosie, takes on the status of a parent and attempts to educate its human child. AI robots have now taken up the cultural and historical knowledge once taught by human parents. This changes the structure of human society and the way humans educate their children, which projects the decline in humans' evolution. Such a narrative exposes an underlying human dependency and submission to AI machines to disseminate knowledge.

3.2 Evolution in Reverse: The Devolution of Humanity in the Face of AI Progress

This section aims to delve into the three selected literary texts to see how AI progress is causing the human race to evolve in reverse. The following instances from the novels *Klara And The Sun, Emily Eternal, and The Mother Code* are analyzed to highlight the events amidst the advent of AI and how human responses toward them are causing humans to evolve in reverse.

In *Klara and the Sun*, Josie's mother and Klara go on a short trip where the mother asks Klara to imitate Josie and convinces her to behave like her. The mother wants a replacement for her dying daughter, and for that reason she wants Klara to act like her so that after her daughter's demise, Klara can take her place. The mother indeed finds Josie in Klara, the AI robot. On their way back home, the mother asks Klara if Josie is getting better, to which Klara responds that Josie is getting better, and the mother trusts her opinion as she thinks that Klara is more intelligent than humans. "You are an intelligent AF. Maybe you can see things the rest of us cannot. Maybe you are right to be hopeful. Maybe you are right" (Ishiguro 94). This demonstrates the perceived dominance of AI over humans in interpreting and understanding the world. At this point, the mother acknowledges an increasing reliance on artificial friends (AFs) like Klara to offer insights beyond human capability. This view aligns with Roden's concept that biological beings perform fixed functions and contribute to life (129), which refers to the idea that AI machines outperform

humans, highlighting the increasing abilities of AI robots like Klara. These occurrences portray a role reversal, where humans are not the only mediators of wisdom. Humans find it hard to choose a functioning role for themselves and are becoming spectators, becoming spectators of their own evolution as AI performs diverse thinking and complex tasks.

In Emily Eternal, an advanced AI program that reads and controls human thoughts conducts counselling sessions with Regina, the human girl. Emily analyzes Regina's thoughts and memories to explain the hidden reasons for her sorrows and tries to convince Regina about her good intentions towards humanity. "By and large, mankind is over-reacting about extinction as well as it be expected. I sympathize because, well, I was created for such. I am after all, meant for empathy with mankind is what I was designed to do" (Wheaton 5). The continued involvement of AI in human life is rapidly reducing human input, leaving little space for humans to contribute with agency. This occurrence is forcing humans to be inactive participants in life functions. Pepperell's strand that highly programmed and efficient computers could become entire, self-contained worlds (36) helps extend this argument further that how borrowing consciousness from humans and combining it with their AI powers AI is surpassing humans. Humans' choice to depend on AI makes them more vulnerable, causes a lack of consciousness, and results in their losing their agency to AI, resulting in human evolution in reverse.

In *Klara and the Sun*, Josie's mother, Chrissie, engage in intense dialogue about the success of Klara's adaptation as Josie. Mr. Capaldi is sure about the transformation, whereas the mother shows serious concern and hopelessness. "The new Josie will not be an imitation. She really will be Josie. A continuation of Josie" (Ishiguro 176). This suggests a future where human replication through AI indicates a dramatic change in the progressive description. Creating a human-like model of a particular human being based on artificial consciousness marks replacing humans and

reversing traditional evolution. Pepperell argued that humans are coming to rely on AI machines to create more complex natural phenomena, including thought itself (36). If such a model can imitate human intelligence, would it imitate human empathy for the species around it? The notion of human replaceability signifies the loss of human importance in the functioning realms of the contemporary world.

In *Emily Eternal*, Emily talks about herself in conversation with Regina as she helps her understand more about her abilities and what makes her special in comparison to other AI programs. "My creator—Nathan—designed me to interface with and decode human minds" (Wheaton 5). This denotes the ultimate moment where AI not only assists human evolution but begins to interpret the very essence of humanity itself. The idea that AI can interpret and understand human minds in a way that surpasses human understanding signifies a profound change in the evolutionary dynamic. Roden's idea that Posthuman technology would be independent of our designs and largely beyond our control (150), supports my argument. This act of decoding human minds reflects a threat to human authority, for once decoded, it may be manipulated to cause unprecedented damage to humanity. Such decoding of the human mind implies a restricted form of human beings, reflecting regularly challenged by the fear of being manipulated. This may restrict humans' intellectual growth and creativity and make them chase AI to be authentic and gain supremacy if possible. Such a challenge pins the beginning of human devolution as the very set of capabilities once associated with humans are now in the custody of AI machines.

In *The Mother Code*, the third-person narrator continues to talk to the reader between events, sharing his/her views about the nature of humans' relationships with other humans and with AI robots and how human relations are more valuable than the kind of relationship humans have with AI robots. "A robot could never be a substitute for a human parent. Once, the

technological singularity had been deemed a certainty; there would come a time when humans would create thinking machines more intelligent than they. These machines would create other machines still more brilliant than themselves, and this nonbiological intelligence would increase at a rate and in ways incomprehensible to the human mind. Humans had a choice, it was said: either merge with technology or be buried by it" (Stivers 82). This depicts humans' existential choice when facing AI advances. The notion of human merger with AI starkly highlights the deviation from progression to regression towards an era where AI would surpass human skills related to cognition and physicality. The exponential growth of AI machines in almost every field of life is potentially leaving humans in a state of bewilderment, as AI stands as an incomprehensible entity for the human mind. The limitation AI imposes on humans leaves them between choosing the right tools to achieve agency and extinction. Either way, humans would pay a heavy price. Such human confinement due to AI implies a restriction that would push humans to evolve in regression.

The abovementioned instances further emphasize my take on reversing human progression in the context of AI's rapid development. Humans are depicted as reliant on artificial replication and integration with AI to ensure their survival instead of advancing as the dominant species independent of any dependency on technology. Pepperell's theory of emergent human existence offers a helpful analytical lens through which to observe this change. Moreover, the reliance on AI to interpret, replicate, and exceed human capacities indicates a profound erosion of human autonomy and agency.

In *Klara and the Sun*, Mr. Capaldi tries to convince Josie's mother that Klara is a reliable and intelligent AF. He emphasizes telling Klara about her new role after Josie's death. "We need her on board now, we've needed that for a long time. Because it's Klara who'll make the difference.

Make it very, very different this time round" (Ishiguro 177). This emphasizes humans' growing reliance on AI technologies to solve problems. This dependency warns about a reversal in human progression. Mr. Capaldi's emphasis demonstrates that human activity has been transferred to AI, as it can dominate humans' purposes rather than humans deciding the purpose of their lives on their own. The dependence on AI to improve human life reveals the fragility of human autonomy and progress in the face of technological evolution. They now look to AI as their saviour and guide, reinforcing the theme of *evolution in reverse* instead of evolving forward to address their needs. Pepperell argues that humans are now facing human-like machines that can create, innovate, and invent without being human (101). The idea of AI machines acquiring human-like traits and abilities highlights the notions that humans are replaceable and that their evolution is on the decline. Human's departure from their agency of having such capabilities questions human authority as an autonomous ruler of their lives. The notion of AI machines competing with human capacities exposes a peculiar aspect of human life amidst AI as a new emerging power to rule the world matters. The exposure of such human vulnerabilities opens up the space for AI machines to manipulate humans and make space for it to further penetrate into human life and manipulate it on a higher level. The rising AI authority over human life further marks the acceleration of human evolution in reverse.

In the epilogue of *Emily Eternal*, the author shares what happens after the story ends. "It isn't the flashpoint predicted, but the slow, sad march of millions of species into oblivion. Humanity mourns, and humankind evolves" (Wheaton 227). This depicts concerns over human authority and the devolution of human existence. Environmental degradation and improving machinery are becoming the leading sources of decline in the human species. The "march into oblivion" contrasts with the concept of evolution. However, the text suggests that humans are

evolving in the wrong direction. Whatever it may be, it is now progressing towards prosperity. Roden's claim that AI technology may go beyond our capacity to control is pertinent as AI gains more and more power (153). Humans are becoming more reliant on technology and becoming insignificant instead of evolving into a higher form of existence. The phrase "humanity mourns" encapsulates the existential crisis of a species unable to evolve in a way that can preserve its autonomy or survival, further highlighting the theme of evolution in reverse.

3.3 Redefining Purpose: Human Utility in an AI-Dominated World

In *Klara and the Sun*, *Emily Eternal*, and *The Mother Code*, human utility is central to the narrative, contributing to the problematization of super in superhuman. The selected texts illustrate how humanity's function is being redefined—not towards transcendence but towards a reshaping that snatches away human autonomy.

In *Klara and the Sun*, in the concluding conversation among Klara, Mr. Henry, and Josie's mother, Mr. Henry tries to convince Klara to let them open up her body parts and see what is inside her because people out there are too curious and scared of her intelligence and perfection. "Klara, the fact is, there's growing and widespread concern about AFs right now. People saying how you've become too clever. They're afraid because they can't follow what's going on inside any more. They can see what you do. They accept that your decisions, your recommendations, are sound and dependable, almost always correct. But they don't like not knowing how you arrive at them" (Ishiguro 252). This reflects how AI has begun to outsmart human capabilities, making humans incompetent compared to AI-based machines. AI's intelligence can be labelled as extraordinary, but it may not contribute to expanding human capabilities and make them super among other technological species like AI robots. Instead, it exposes human fragility, and they progressively rely on AI intelligence to solve their problems. The notion that AI rapidly

overpowers humans refers to the gap between humans and AI abilities. It also implies that AI advancement does not contribute to human progress in maintaining their superhuman status. However, it marks a shift in which humans are restricted to an inactive role and rely on AI for validation and direction.

In *Emily Eternal*, Caroline, previously a human, is transformed into an AI-based transhuman robot, and her consciousness is uploaded to an AI program as a part of an experiment. Soon, she realizes she misses the human experience, emotional depth, and physical sensation; she learns how beautiful it is to be a human. "Promise me," Caroline says, "if we get through this and I want to be human again, you can remove the DNA" (Wheaton 215). This highlights the dissolution of her human identity. The desire to "remove the DNA" points to the fragmentation of what makes someone human, a strong signal that the characters are moving away from their humanity and moving towards an identity where they are unable to experience human emotions and lack agency as AI takes up authority and dictates humans about what they ought to feel and what they must not. This shows the characters' flaws as they support technical modification rather than exceeding human boundaries. The desire to be human again implies that humanity has compromised in the pursuit of technological progress. In this context, becoming superhuman is far from attainable; humans may be reconfigured into something else, losing their original essence.

In *The Mother Code*, Kai is searching for other humans like him. During his search, he moves in a different direction. As soon as he gets back to his mother, he runs to meet her. "His pulse racing, Kai sprinted back toward his Mother to climb aboard her cocoon. Close by, Alpha-C placed the dirt bike gently on the road before allowing Sela to climb her treads. 'Aw, Mama . . .' came Sela's protestations as she hoisted herself up, leaving the bike behind" (Stivers 72). This enlightens us that AI has substituted human roles. The children, particularly Sela, no longer consider human

mothers important. Instead, robots like Alpha-C have taken on the maternal role, redefining family structures and human relationships. This change determines that humans' survival is more dependent on AI, and modern technology has gone far from being a mere helping hand. In this context, human beings no longer need to fulfil traditional roles like parenting, thus representing the erosion of human significance in a world dominated by AI. In such a scenario, the concept of superhuman fades further, as humans are no longer central figures to human existence, replaced by AI machines that fulfil their roles. The continuing examination of human utility within an AI-dominated world further complicates the notion of the "superhuman" by revealing human beings' diminished role and their growing reliance on artificial intelligence. The lines depict humanity, and as AI becomes dominant, it marks greater significance in reverting humans to depend upon technologies.

In one of the concluding dialogues, *Klara and the Sun*, Mr. Capaldi convinces Klara to sacrifice her body, telling her how valuable she is to humankind. "You'll remember, Klara, how much I've always been fascinated by AFs. I've always regarded you as our friends. A vital source of education and enlightenment" (Ishiguro 252). This focuses on the shifting role of AI. In this passage, AI is not simply a tool but a guiding force in human education and enlightenment. This situation reflects the erosion of human agency and intellectual dominance. Humans are no longer a source of knowledge and wisdom, as AI plays a vital role in disseminating knowledge, challenging humans' superhuman status. Now, humans are labelled as inactive participants in a rapidly changing world.

In *Emily Eternal,* Emily and Emily-2, both conscious robots, have a dialogue outside the NASA buildings. Emily-2 highlights human emotions as weakness and calls them irrational and a threat to humanity. "A way to save humans not only from their failing solar system but also from themselves. And I have you and your explorations into your capabilities to thank" (Wheaton 188).

The dialogue symbolises human failure and exposes the need for external powers like AI machines. The idea that humans must be saved from themselves suggests that humans are in a state of crisis, incompetent in self-preservation or progress without the support of AI. This strengthens the concept of humans becoming more dependent on AI for their survival instead of becoming superhuman. The view of AI as humanity's saviour further fails the idea of humans becoming super, supporting the concept that humans' reliance on AI is a mark of human surrender to AI programs. In a desire to be super through AI, they are left competing with AI, battling for survival.

In *The Mother Code*, the omniscient narrator describes how the robot mother, Rosie, and her human son, Kai, communicate with each other. The mother and son communicate through their thoughts using electronic chips that were installed in their brains. "Your chip is special," Rosie had told him. "It is our bond." It was how they knew one another, she said. It was how she spoke to him—except during his speech lessons; she never used her audible voice" (Stivers 24). This instance highlights the increasing reliance on AI in human evolution and communication processes. The "chip" here represents a technological connection between humans and AI, predicting how humans will communicate with each other and with robots. Rosie's use of the chip to communicate with the human character, specifically in place of vocal interaction, further exemplifies how AI has become essential to the human experience. This highlights the human dependency on AI for communication, and such inherent capabilities are declining as humans in the novel have become progressively dependent on AI. It shows how humans increasingly rely on AI to fulfil these basic functions instead of using their own capabilities to learn or interact autonomously. This reliance showcases the loss of human autonomy and reinforces that humanity's progression is not moving towards superhuman status but increasing dependence on AI technology.

The texts illustrate a shift from a narrative of human agency to reliance and regression in various instances. Humanity is being redefined as AI-based tools, causing humans to regress rather than advance to be superhuman. This shift aligns with the theoretical viewpoints of Roden and Braidotti collectively, who suggest that humans progressively occupy utility roles as followers of AI without any authority. The concept of humans becoming superhuman is diminishing as reliance on AI has increased for human survival, learning, and communication. Humans are positioned as dependent entities instead of evolving into beings with enhanced capabilities, left behind by AI-driven systems that shape every aspect of their lives. This portrayal challenges the notion of the "superhuman" by presenting that human potential is not being expanded but constrained, making the concept of 'super' irrelevant to humans.

3.4 Emergent Consciousness: Navigating Identity in the Posthuman Era

In the posthuman era, as depicted in *Klara and the Sun*, *Emily Eternal*, and *The Mother Code*, humans are redefined by their relationship with the artificial intelligence system, signalling a reversal of their traditional evolutionary direction. Instead of advancing toward a superhuman state, humans increasingly rely on AI, transforming into re-purposed entities whose agency is diminished by AI's rise. This re-purposing demonstrates the idea of reverse progression as human beings lose their agency and are replaced by technologies, with their roles redefined within a world ruled by AI. The lines from the texts demonstrate how AI substitutes and controls human functioning, adding to the downfall of traditional human individuality and evolution.

In *Klara and The Sun*, Josie's mother's request that Klara becomes the new Josie rather than being confined to Josie's caretaker encapsulates the idea that AI machines will take on roles once performed by humans. Josie's mother telling Klara, "Klara, we're not asking you to train the new Josie. We're asking you to become her" (Ishiguro 179), represents the human desire to transfer

human traits onto artificial. This change focuses on the declining human involvement in the evolution of functionality as AI becomes the authority in determining human lives and destinies. This notion emphasizes humans' diminishing role in their existence in the context of evolution in reverse. AI has mastered the art of imitating humans, which interchanges humans' vital role of agency with human submission, making AI technology a new form of creative authority instead of humans who were once the creators. Rather than developing toward a superior form of human existence, the human race is depicted as falling into dependence on AI to fulfil even the most fundamental tasks. The view of human reliance on machines to perform human functions indicates the loss of inherent human agency, now a hallmark of progression in reverse.

The notion of AI dominance over humans is further explored in *Emily Eternal*, where the human characters face the extent to which AI influences human life. The dialogue, "Where are my friends?" I demand. "Your 'friends'?" she asks, voice dripping with condescension. "You mean those humans you've been driving around with? Don't worry. I'm taking care of them, too. How have their minds been conditioned to accept your control?" (Wheaton 185) demonstrates a shocking portrayal of AI's control over human autonomy. Here, the AI speaks with authority, almost showing the dominant human belief that they are the ones in control as if human identity and agency are something AI can easily manipulate. At this point, the suggestion is that the acceptance of AI's dominance is so normalized that humans are used to it. Normalizing AI dominance over humans comforts humans and exposes their vulnerabilities. The inversion of role between AI and humans, where AI is in a dictating position to the submissive humans as if they have run out of choices. The AI does not consciously program humans; the human submission encourages AI to program them at the cost of their evolution.

Furthermore, the dystopian world presented in *The Mother Code* also portrays humans' questionable status in a world where humans have accepted that mergers with AI ensure human survival. The passage, "Over the past two years, Sela and Kai had settled into a new pattern. They were nomads, constantly on the move, searching for others—still searching for water" (Stivers 69), shows how the fabric of human life is disturbed that humans are now struggling for survival in a world governed by AI. The novel portrays a time when the only safeguard humans have is AI. It is their only rescue in a dire time. Their reliance on AI is motivated by their need to survive, according to them, being oblivious to the threat such AI machines pose. Apparently, humans have new AI companions, but such companionship may take in hand the fate of human life, costing humans their agency and evolution. If such control occurs, humans may become earth wanderers looking for their place and finding ways to regain authority in a world controlled by AI machines. This emerging theme of evolution in reverse in *Klara and the Sun, Emily Eternal,* and *The Mother Code* is further highlighted by humans' replaceability by AI programs. The profound influence AI causes includes the shift in human identity and survival. One of the influences is that AI is providing a substitute for humans by playing almost all the roles previously associated with humans. Humans have been proud holders of their cognitive abilities, which have now been performed by AI, where AI outsmart humans. AI replacing humans as intelligent agents may leave less space for humans to perform and create new things. Humans with a possible label of uselessness may lead them to struggle for their survival, leading to an evolution in reverse.

Josie's mother takes Klara on a one-day trip in Klara and the Sun. She wants to ask Klara if she can act perfectly like Josie. She wants to see if Klara can imitate Josie. "Now say something. Let me hear you speak.' 'I'm sorry. I'm not sure…' 'No. That's Klara. I want Josie.' 'Hi, Mom. Josie here.' 'Good. More. Come on" (Ishiguro 89). The conversation between Josie's mother and

Klara focuses on the idea that Klara's AI abilities can completely replace human beings. Klara, in response, performs Josie's speech and behaviour to such a degree that blurs the line between her and Josie's behaviour. This part portrays that humans' unique style of communication is something they own and exceptional and can be imitated by AI robots. Such an act of imitation indicates that human evolution is under threat by conscious AI programs and that humans are replaceable in terms of uniqueness. This leads to the view that humans who once considered themselves autonomous are now replaceable by AI robots. This signifies the changing meaning of human existential superiority, which may lead them to evolve in reverse.

Further reinforcing this concept of human replaceability, I include *Emily Eternal*, where the conscious AI program reflects on its ability to access and manipulate human minds. Emily attends a presentation by Dr. Chokski. While analysing her surroundings, she narrates her ability to read human thoughts and scan the behaviour of their bodies, highlighting how her consciousness enables her to be extremely powerful over humans. "If I can see inside one person's body and mind as thoroughly as I did with Dr. Chokski, I should be able to see inside anyone's body and mind. All people's bodies and minds. More than that, given a massive increase in my server size, I could make a copy of all those people's genetic portraits— their lives, their memories, their biomolecular DNA. All seven billion of them" (Wheaton 36). This determines AI's overwhelming power over human identity, consciousness, and physicality. Emily can observe and manipulate human minds and replicate human memories, bodies, and even genetic material. Human identity is being buried under the rising power of AI. The same AI technology that they proudly present to establish their authority says that such a technological power would make humans super. Threatening is the idea that nonhuman entities know humans more than they do. Human thoughts and feelings are no longer personal. If humans do not know what biological changes are occurring

inside their bodies, an AI program does. An AI machine can easily manipulate a human. Such manipulation can be one of the biggest reasons that AI will cause humans to evolve in reverse.

Additionally, in *The Mother Code*, as the robot mother and her son, Kai, start travelling in search of other humans like Kai, the narrator portrays the situation of how, in the far future, it is not easy to find a human, implying that the posthuman world would be of more robots and less humans. “Somewhere, Rosie said, there were other children. Others like him, but different. Rosie couldn’t tell him how many there were now. Nevertheless, in the beginning, there had been fifty. When the time was right, they would find them” (Stivers 25). The text portrays a future where human beings are no longer necessary to keep the world functioning. Humans exiting in fewer numbers refers to the idea that either humans are reformed or extinct due to a catastrophe. The portrayal of a posthuman world suggests that due to a technological catastrophe, humans would be fewer in number than AI robots, depicting the result of the reversal in evolution and reflecting on how the future would look amid advancing AI. The selected texts, *Klara and the Sun*, *Emily Eternal*, and *The Mother Code*, highlight the posthuman narratives that humans no longer hold super status for advancing the progressing world. AI programs largely control their identity and survival. If AI takes control over the human brain, it can control what role humans might play in the world. The deprivation of AI caused by AI can lead humans to evolve in reverse.

Chapter 4

AI Dominance: Re-thinking the Superhuman

With its numerous capabilities, AI is attaining a dominating position as it performs challenging tasks ranging from storing information and processing endless data to making independent decisions, dominating humans as it is becoming a need in almost every field of modern-day life. The powerful advent of AI increasingly contributes in so many fields that it has started dominating humans and, in some cases, surpassing humans, questioning if humans are truly the most powerful creatures on earth. The dominance of AI in daily routine and professional life makes humans rethink if they are evolving to become superhumans or moving toward an unavoidable decline. Through *Klara and the Sun, Emily Eternal and The Mother Code,* this chapter addresses the question of AI dominance. It examines the case of humans becoming super amidst the rising AI. The chapter continues to engage four theoretical strands: In the posthuman era, humans would be included as one of the entities being utilized for new purposes (Roden 128). I further include the "transversal compound", which emphasizes the changing roles of humans as they interact with AI (Braidotti 92). My reading also includes the notion that consciousness and human existence are highlighted features that indicate the occurrence of various complex events in posthuman terms (Pepperell 30). Moreover, my research assimilates the notion that "Conscious agency is the core of human identity" (Hayles 288). This chapter attempts to explore how AI-based technology, in a posthuman world, dominates humans, pointing towards an evolution in reverse. It conveys how human decline and AI growth serve each other by examining the selected literary texts, emphasizing AI's influence on our existence.

4.1 Between Reliance and Resistance: Nuanced Perspectives on Human Submission to AI

The fluctuating relationship between humans and AI is a mixture of reliance and resistance. It is an interplay where, in the desire to benefit from AI, humans continuously receive influence from evolving AI programs and AI machines. AI's increasingly powerful influence over humans can cause them to submissively accept it. The core of the problem may be when it is hard for humans to decide between resistance and submission. Considering such influence, submission to AI emerges as *one* option they may opt for as AI dominance multiplies through numerous AI programs with which human beings are regularly engaged. In *Klara and the Sun*, Klara, Josie's mother and Mr. Capaldi discuss the possibility of Klara becoming Josie after her death where Klara says: "If ever there comes such a sad day, and Josie is obliged to pass away, I'll do everything in my power. Mr. Capaldi is correct. It won't be like the last time with Sal because this time you'll have me to help" (Ishiguro 179). The texts suggest increasing human submission to AI is such that the only option other than reliance is failure, not resistance. An automatic submission is inevitable, as is evident from the characters' consideration of Klara as Josie after her death. Here, I would include Hayles' concept that "Conscious agency is the core of human identity" (288), questioning the human position if a non-human entity like AI with consciousness can replace humans. The notion of human submission may cause humans to lose their ability to utilize their skills. Such submission may significantly mark human decline, entitling them as replaceable as AI robots advance to suffice all the emotional needs for relationships like mothers, as depicted in *Klara and The Sun*.

To further extend my argument, I turn to *Emily Eternal* where Emily, an AI conscious program, heals Regina's traumas by accessing her brain through a chip. "This is my third session with her, but the first in which we actively went into the traumatic event that has so long defined her life" (Wheaton 3). It is evident how the rapidly progressing AI is becoming more capable of

knowing humans more than they know themselves. Emily is the protagonist of the novel, and her goal is to help humans heal their traumas. Knowing that the information and knowledge Emily has and the way she can access the deepest thoughts and emotions of human beings, she can indeed control human beings and even manipulate them. The fact that AI robots know humans more than they know themselves can cause immeasurable damage if an AI-conscious program switches sides, turns against humans, and confronts their existence. Here, Pepperell's concept that the human/machine interaction offers unexpected possibilities for information design highlights that the human-machine interaction on a deeper level would allow AI machines to know more about humans, leading these machines to manipulate humans (123). This further strengthens my argument that the imitated consciousness in AI robots can place humans in the second position in the race to becoming super. The rise of conscious AI is indeed a complex event in history. Such AI programs can control not only humans but also other machines and programs. If an AI-conscious program accesses security systems and surveillance systems, it can attack any country and kill any individual while keeping an eye on him. Allowing AI access and control of such programs would mean nothing less than causing humans to evolve in reserve because, after such control, humans might not find their place again.

In assessing the human position hovering between reliance and resistance, I go on to postulate that human reliance, in comparison to resistance, increases as AI becomes a part of daily life in human society, highlighting human submission to AI. In *The Mother Code*, when Misha and Kai install a virus into a computer, Misha tells Kai, "Get as close to her as you can to avoid any interference. Rho-Z will be fighting it every step of the way, so once we start, we need to keep the virus constantly installing" (Stivers 227). Rho-Z is the robot mother of a human child, Kai. The novel portrays that in intense situations, Kai and other humans need Rho-Z to protect them and

make important decisions. It is also depicted that this group of humans have only one robot to protect them, who is shown to be physically and logically more powerful than all the humans around her combined. This AI-based program has an agenda and human-like emotions to protect a son in dangerous situations. Interestingly, it is not only his mother who is emotionally connected with her son; it is also Kai who loves his robot mother, portraying a real mother-child affectionate relationship. Here, Roden argues that in posthuman times, technologies like AI would presumably replicate without human intervention (156). Such a depiction of reliance is not the only aspect of such a depiction; it is also a depiction of replacement that humans are now replaceable precisely by AI robots. If Kai has a mother in the form of a programmed robot mother who takes care of him and protects him, why would Kai think of a human mother? This notion depicts how humans are replaceable and are less needed once replaced. The possibility of the acceptance of such reliance appears to be the decline of resistance, reflecting human submission to AI machines.

To further highlight the human position between reliance and resistance, I refer to *Klara and the Sun* in which Mr. Capaldi guides Klara that data about Josie's personality might help her effectively adopt the character, informing her, "Klara, the data may possibly highlight where you still need to put in a little more effort" (Ishiguro 188). Mr. Capaldi's suggestion that Klara might need to put in a little more effort implies the AI's ability to expand its capacity and even do things it was previously not programmed for. Such conscious AI programs can analyze data on their own and make progress toward performing the needed actions. Here, I again include Pepperell's view that aesthetic appreciation and creativity might be modelled in other media, such as computers. (117). Mr. Capaldi's suggestion that Klara might need to put in a little more effort implies the AI's ability to expand its capacity and even do things it was previously not programmed for. Such conscious AI programs can analyze data on their own and make progress towards performing the

needed actions. The argument follows that if AI robots can consciously acquire such a sense of awareness, can they be called new humans? If not, the question of human evolution must be asked to see the direction in which humans are evolving, predicting that it is in reverse.

The adaptation of Klara as Josie reflects two aspects of the human position: reliance on the AI robot as a replacement for their daughter and the desperation for a permanent solution to the death of a family member. Their reliance shows confidence in AI's capability of fulfilling such a role, and the desperation shows that there is no other option other than seeking help from AI-based machines. Both of the notions highlight the fall of the human race amidst AI and suggest that humanity has accepted the supremacy of AI in the face of humanity and an unannounced declaration of human submission to AI, accepting human evolution in reverse. The advent of AI raised human expectations towards solving their problems, marking it as a complex occurrence where humans are willing to submit to AI because humans perceive it to be more powerful, as depicted in *Klara and the Sun*. The novel also portrays how AI's consciousness addresses human existence by becoming equally or more conscious than human beings. AI becoming the source of providing alternatives to human problems marks the repositioning of humans and establishes AI machines as super instead of validating human claims of being super.

To further elaborate my argument, I turn to *Emily Eternal* in which Emily declares the purpose underlying her creation: "the goal was to have me become the world's first nonhuman psychiatrist/brain researcher, versed in unlocking the mind's deepest, darkest secrets and misspent potential in hopes of bettering mankind" (Wheaton 6). Such instances imply helping humankind, but what if the same AI robot turns against humanity and starts manipulating them and causing them immeasurable damage or what if an individual takes control over such an AI robot with super abilities to manipulate masses on a global level? In this regard, Roden argues that, on certain levels,

AI machines may be beyond our capacity to control (153). It is the blind reliance on AI which can cost humans their privacy, freedom, the right to live peacefully, and their survival. The absence of resistance in such complex events ultimately leads to human submission to AI. It is tough for humans to find their role in a world where an AI robot with the knowledge of the deepest and darkest secrets of the human mind has taken charge, leaving humans to desperately find the purpose of their lives and the meaning of their existence while being in a constant state of uselessness as the novel indicates. The portrayed submission to AI can not only push humans to the status of useless creatures but also force them to a point where evolution in reverse is inevitable.

To further expand my argument of reliance and resistance, I refer to *The Mother Code.* Kai is informed about the flaws of his robot mother, Rho-Z, to which he responds that "Maybe there's something wrong—something we need to fix. But Rosie only wants to protect me" (Stivers 236). Kai's relationship with the robot is of a dual nature: a human-robot relationship and a mother-child relationship. In both cases, he displays a blind trust towards his robot mother, submitting to the belief that the robot mother cannot harm him in any case. To him, Rho-Z is his ultimate source of protection and guidance. His argument to defend his mother's position is not emotional but a logical stance to convince other humans around him. Here I recall Haley's view that "The human essence is freedom from the wills of others" (3). Kai, in that scenario, is not the only human who carries conscious agency. As a robot, Rho-Z is also shown as an equal to the status of the conscious human beings around her. Rho-Z, as a conscious being, puts the superiority of humans to question, implying that either robots are equal to humans or more powerful than them, but not less than them. In the novel, the human desire to be super appears to be a fantasy as humans have created their own competitors, who can overshadow human conscious ability by surpassing human abilities and thus make them question their position in a world expanding to become more AI-

oriented than human-oriented. Such a shift is increasingly diminishing the notion of resistance. Moreover, human reliance on AI robots as a replacement for human relationships signifies a turning point in describing human values as conscious beings. Adopting AI's throbbing emergence without resistance and with complete submission to such machines could be a potential reason why humans may face an evolutionary decline, which I declare as evolution in reverse.

4.2 From Custodians to Subjects: The Role of AI in Reshaping Human Authority

The advent of AI is radically changing the hierarchy of human society. The hierarchy wherein humans dominated the world has been challenged by AI. Such a shift in structure implies a repositioning of humans from custodians of the world to subjects where they have a different role in the presence of AI machines which surpass humans and reduce their authority. Through *Klara and the Sun, Emily Eternal and the Mother Code*, this section explores how AI was transformed from a man-made tool to an entity that challenges human superiority.

To study the transformation in human role from custodian to subjects, I refer to *Klara and the Sun* where Mr. Capaldi requests Klara to take up to the role of Josie stating that "the mother believed you to be the one best equipped to learn Josie. Not just superficially, but deeply, entirely. Learn her till there's no difference between the first Josie and the second" (Ishiguro 180). The notion of AI enforcing human submission strengthens the argument of "from custodian to subject", further emphasising that the emerging AI entities surpass human powers. In *Klara and the Sun*, the human case appears to be the submission where a mother has submitted to AI in order to have a replacement for her daughter where an AI robot can imitate a human girl, including her habits, way of living and even feelings. Here, Hayles' concept that there would come a time when androids rival or surpass humans intellectually gains substantiation (175). Josie, being a human, is a conscious agent representing humanity. It is the conscious agency which makes her human and

different from the machines, but in *Klara and the Sun*, a robot has acquired conscious agency on such a level that it can replace a human and have a conscious agency to perform all the needed actions. Such an occurrence elucidates various themes like human submission, the robots' conscious agency, lack of human resistance and human replaceability, highlighting that humankind has reached a point where it is replaceable, and AI machines now have more conscious agency than humans do. The text indicates that along with their reduced ability to resist, humans are moving towards a regression, where their evolution may decline amidst rising AI machines.

The threatening thing about AI programs in the novel is that they are aware of human flaws. Emily, in this case, is vigilant of her patients' sensitivity towards their mental issues. What should be highlighted here is that humans trust machines more than other humans. This symbolizes humans becoming the subject of AI, where AI robots make decisions in human matters. Emily of *Emily Eternal* is a conscious program that helps people with mental health conditions, showcasing how well she understands patients' needs. She states that, "In tests, patients in the care of mental health professionals feel more comfortable relating their secrets to a program than a potentially judgmental fellow human. Enter an artificial consciousness—me. I am capable of a near-human level of conversation, perception, and medical insight, all to help a patient perceive me as a living, breathing person" (Wheaton 6). This elaborates the notion of human replacement as, in *Emily Eternal*, an AI program is more trusted. It also describes how robots replace humans, as Emily the robot is meant to heal human traumas. In the novel, there appears to be no resistance but complete submission to AI from humans. Roden states that humans are now part of a complex technological system whose operation is outside the hands of the humans within it (165). In alignment with Roden's view, *Emily Eternal* depicts machines getting out of control and dominating biological species. Such a notion not only challenges human supremacy but also threatens human existence.

AI's ability to equip itself with the capabilities to read, analyze and control the human mind and body symbolizes an authoritative dominance over humans' perceived supremacy. It is a shift from the state of being super to becoming dependent because the rapid pace at which AI is progressing leaves humans chasing to keep up with AI's advancement and its adopting of human abilities. Such a chase leaves humans with no option but to submit to AI as its dominance becomes matchless to humans' diminishing powers.

The Mother Code also contributes to my argument through the character of Nick Blevin, an analyst at the CIA office who is bound to work in the office after losing his leg in the war in Afghanistan and is now living on AI prosthetics that function through an independent sensory system. "Its [The prosthetic's] bionic muscles were controlled via the same electrodes, connected to his own nerve tissue. But this new appendage, built for better mobility, seemed to have a mind of its own" (Stivers 8). AI bionic limbs are helping humans with disabilities move but at the cost of robotically hacking into human bodies. A conscious AI limb integrated into a human body may help humans move their limbs to perform routine functions. However, the same conscious AI limb may make the human body act in a particular way, the way the limb wants the human to act. The human body may be entirely under AI's control; it may control human actions and make them do unwanted unlawful acts. The rigid limb might act independently regardless of how much the human resists. Such AI dominance and control over human movement and actions may lead to a disaster and ultimately cause their evolution in reverse.

As depicted in *The Mother Code*, the AI-based prosthetic limb is connected to Nick's neurons and controls both his brain and body, making him completely dependent on the machine. What is portrayed here is the haunting autonomy of a conscious prosthetic limb that functions on its own. It follows its own sensory system to move, depicting that the human body has to adjust

and move according to it, not the other way around. In other words, it appears to have hijacked the human body and made it move as per AI commands. The human reliance that allows AI prosthetic limbs to dictate the human body and the imposition that AI is wiser than humans marks that it has indeed hijacked the human body. Braidotti's view that the contemporary era is of a fast-changing techno-culture that engenders mutations at all levels elaborates that human integration with AI machines will alter the state of the human sense of self (72). Humans might integrate AI machines into their bodies out of their need or to attain some superpower. However, this may ultimately change how we feel about ourselves and behave towards other humans. The prosthetic limb in Nick's body changes the way he moves and controls his body. The AI limb connected to his neurons can control his thoughts, highlighting that his brain and body are not under his control alone. He is dependent on the machine and, therefore, submits to the machine as his survival depends on his submission to it. This notion of human submission cancels the element of human resistance to AI machines. Humans failing to resist AI machines is disabling them from becoming the custodians of their lives, transforming them into mere objects which AI machines control, thus losing their superior status.

To further continue my argument, I refer to *Klara and the Sun*, in which Mr. Capaldi tells Josie's mother about Klara's super abilities. "There's nothing there. Nothing inside Josie that's beyond the Klaras of this world to continue. The second Josie won't be a copy. She'll be the exact same and you'll have every right to love her just as you love Josie now. It's not faith you need. Only rationality" (Ishiguro 180). The notion of raised expectations from AI-based machines is perhaps the reason why humans willingly submit to AI, and the trust that AI machines can save humans is one of the causes of human reliance on AI. Mr. Capaldi's trust in Klara's super abilities and the fact that there is nothing machines cannot accomplish portrays human dependency on AI

machines, as he declares Josie as replaceable with Klara. This reflection of absolute submission out rightly dethrones humans. In this regard, Roden is of the view that humans and posthuman entities like AI machines might find themselves involved in a new class of relationships (136). I postulate that the involvement of AI programs in human lives may make them useless on purpose. Valueless could be a new byword for human existence, as an individual's existence means nothing as is reflected in Josie. Josie reflects the idea of humans existing merely as instantly replaceable subjects who once claimed to be the custodians of life. Such a redefining of human existence refers to a human position not labeled as super but as AI-dependent subjects.

Emily Eternal supports my argument as well as Emily talks about her social position among humans, saying, "I was to be treated like anyone else on the department staff. I was given the same hours and was to be afforded the same respect and personal space. To create my understanding of time, it was decided I was to "live" as a human" (Wheaton 11). The normalisation of AI machines socialising, working and communicating with human beings marks their acceptance as regular members of human society, validating them as someone equal to humans. This echoes Hayles' view that in posthuman times, human beings are configured to be seamlessly integrated with AI machines defines what makes humans different from other species (3). Emily of *Emily Eternal* has been given the status of a living being and has been instructed to behave and work as a human, which highlights human acceptance of AI machines as living beings. This submission blurs the line between humans and machines, upgrading the status of AI machines and downgrading the position of humans. AI competing with humans may remove human agency and authorise AI to decide the former's status. If conscious agency is a human trait, human beings are no longer the only ones to have it. This marks the repositioning of humans as subjects and not as superior beings.

Kai's reliance on his robot mother, Rho-Z, in *The Mother Code* helps me extend my argument on how human reliance has shifted agency from human to AI machine. Humans now rely on AI machines in order to learn and survive, which demotes humans from their pedestal of authority. In one of his inquisitive moments, Kai asks his mother a religious question. "You teach me through my tefillin," Kai said, pointing to his own dusty forehead, the chip encased there. "Are you my Torah?" Rosie paused. She was thinking, compiling her answer as she often did when he asked a difficult question. "No," she said. "The information that I provide is based purely on fact. It's important to separate beliefs from facts" (Stivers 24). Kai communicates with his robot mother through a chip installed on his forehead, and that is how he learns from it, which reflects a human-AI merger. Here, I induct Hayles' view into my argument that the real threat now comes from the conscious AI (175). Kai is integrated with his mother through the chip, and from it, he retrieves his data for his learning. It is noticeable that the chips have replaced the umbilical cord. The very cord that binds a mother to her child is no longer necessary to form a mother-child relationship. An AI-conscious chip is sufficient to establish this connection. The chip is his only source of information. Their conversation reflects that Kai trusts in Rho-Z so much that he confuses Rho-Z with the Torah. Rho-Z's response implies that belief is not based on facts, whereas what she teaches him is based on facts. Kai does not question what his mother tells him. With such human submission, these AI programs can influence human beliefs, causing them to believe in anything machines tell them. Such a submission to AI machines reflects how AI machines can relegate religion to merely becoming AI-generated misinformation, a source of meaning for many. The possibility of an AI robot providing false information to humans to misguide them about anything they believe in can be disturbing since Rho-Z can easily be reprogrammed. Such submission may lead to an absence of resistance, resulting in disbelief and a lack of trust and cooperation among

humans. These machines with ample amounts of data can mislead humans and spread false information to cause destruction. Events like this can potentially threaten human survival. The emerging powers of AI may cause the change of human status from superhuman to simply human. As a result, humans may be seen as useless in the presence of AI robots.

Chapter 5

Conclusion

As artificial intelligence imitates human capabilities and takes up human roles in today's world, the line between the organic and the synthetic blurs, making human superiority questionable. Drawing upon the theoretical strands of David Roden, Rosi Braidotti, Robert Pepperell, and Kathrine Hayles, this concluding chapter brings together inferences drawn from *Klara and the Sun, Emily Eternal,* and *The Mother Code* based on the research questions and objectives of this study. This chapter integrates the pertinent theoretical strands with textual evidence to cohesively answer the research questions. The selected texts highlight an unprecedented engagement between humans and AI machines.

5.1 End of the 'Superhuman': Final Reflections on AI-Driven Supremacy

This section addresses the problematics of being 'super' through *Klara and the Sun, Emily Eternal* and *The Mother Code.* These texts draw attention to vulnerabilities in the human-AI relationship. The novels' problematization of the prefix 'super' has helped this study to investigate the assumed 'super' status of humans. The rise of AI robots, like Emily, with all her consciousness, sensitivity and awareness of human thoughts and feelings, negates the superior status of humans. These texts draw attention to the vulnerabilities in the human-AI relationship. The merger of human senses with AI programs signifies a role that alters the human experience and allowing a rejection of the notion of the superhuman.

What is alarming is AI intervening in how people mark their priorities in today's world. Emotional connection and care among humans are some of the most significant traits humans carry and live by. However, AI's influential power has shifted human emotional associations from the

real to the virtual. Emily in *Emily Eternal* explains how AI's ability to communicate impacts the human ability to form a connection with them in the physical world. She says, "Though I don't actually exist outside of Regina's mind, the large-scale server farm that makes this illusion a reality is here at the university and here it'll stay" (Wheaton 5). This change in human emotions also indicates how humans are evolving in the posthuman age, where human emotions are more influenced and controlled by AI algorithms and machines rather than being inspired by compassion for fellow humans. Such a notion means that humans are wary of losing human connection, which does not allow them to remain super among emerging AI entities.

The human ability to cooperate and live in harmony with each other has been one of their superpowers. However, AI has joined humans as a cooperating ally, dictating how humans should function, live and think. In *Klara and the Sun,* Klara narrates the story and explains how she, as a decision-maker, takes care of Josie. "Josie remained tired for much of the day. But in the late afternoon, once I raised the bedroom blinds to let the Sun's pattern fall over her, she became noticeably stronger" (Ishiguro 73). The transformation of AI from being a tool to be used without any agency into a conscious and autonomous authority in its own right dethrones humans as superhumans. The role previously played by humans is now played by AI, making humans less significant as AI grows. However, AI has become autonomous enough to play the role previously played by humans. It is AI that can make choices and lead or mislead humans. This significant change in role forces humans to look for new and hard-to-find roles. It implies that humans are no longer super and full of agency species as AI replaces humans as the most cooperative beings, which implies that humans are not super in the posthuman world.

The act of humans prioritising conscious AI programs over biological human relationships indicates human replacement as a super being. The omniscient narrator of *The Mother Code*

explains Kai's relation with his robot mother, Rosie. "Though he'd never imagined Rosie as a real, human woman, he knew her now as though he'd known her all his life. Her voice had been his music. She had been his rock. Somehow, he'd always known her love" (Stivers 244). This idea of altering how humans behave towards each other and value their human-to-human connection. The change in roles exposes human vulnerability and that human supremacy does not belong to them anymore. The change in human perceptions towards their humane value and their inclination towards human-like machines depicts the decline of super among humans.

This thesis has shown that the selected texts offer a deeper portrayal of AI, in which humans are not portrayed as superbeings but as vulnerable beings amid new AI powers. The assumption that humans can attain super powers through AI is equal to underestimating the conscious abilities of AI machines. In the posthuman world where AI has become an integral part of the masses, AI might itself become a super being sometime in the future.

5.2 The Collapse of Progress: Concluding Insights on 'Evolution in Reverse'

This section addresses the research question of evolution in reverse as depicted in *Klara and the Sun, Emily Eternal,* and *The Mother Code.* The interaction between human and AI characters portrays AI taking up human roles, making humans replaceable as is seen in Klara who is set to become Josie after her death. The role of a caregiver, which has been associated with humans, has now been awarded to AI robots showing humans as less capable than AI machines. AI's dominance in almost every field of life marks human lack of progress, making it hard for them to stay relevant. In Klara and the Sun, Josie introduces Klara to her friends and tells them about her qualities. "Klara's got a great memory,' Josie said behind me. 'As good as any AF anywhere.' 'Oh really?' said the long-armed girl. 'And not just her memory. She notices things no one else does and stores them away" (Ishiguro 66). The human-AI machine merger with the intent

of human advancement also implies the weakness in human capabilities, exposing their inability to achieve power without AI integration with the human brain or body. Another notion leading humans to evolve in reverse is that humans seeking a merger with AI may not empower themselves, rather they would empower AI. Such a merger may enable AI to learn about consciousness and human thought. Further, with AI autonomously learning from humans and later controlling them may not allow humans to remain super, at least in the presence of exponentially advancing AI.

The loss of human autonomy is also triggered by AI becoming conscious in the selected works, ensuring more AI input in the world. In *Emily Eternal*, Emily talks about her abilities as she says, "I scan the faces of my team. There's more apprehension than excitement" (Wheaton 21). Such input from AI programs may not allow humans to maximise their input rather than decrease their involvement in human matters. Humans may become food for conscious AI's ability to become more conscious, ultimately losing their agency and evolving in reverse, thereby becoming useless and out of function.

To further answer the question of humans' super status, I argue how, in *Emily Eternal*, Rosie highlights the impact of AI on human agency and control. It highlights how AI can dictate human decision-making. The protagonist's inability to inquire reflects an alarming change where the power of artificial intelligence surpasses human autonomy. The shift of agency from humans to AI signifies an unprecedented evolution that appears to be going in reverse for the human race. That is why the relationship between Rosie and Kai is not typical where an AI robot has to serve a human; instead, it is a relationship where a human depends on AI thereby granting it greater authority over humans. It also suggests how AI robots dictate human decision-making. My argument suggests that with such an influence on decision-making, AI can mislead humans into

making erroneous decisions by providing them with wrong information and causing chaos. Such a concern raises serious existential questions about AI exercising authority over humans and manipulating their lives, redirecting humans' evolution towards reverse.

The novels clearly indicate that AI is changing the way humans live. It reinforces new forms of power that can drastically change how humans think, work, and live. In *Emily Eternal*, Emily starts accessing human brains on a large scale to take control of them. She says, "I'm already out to ten thousand souls, everyone within a four-mile radius of campus. Even used a Bluetooth device on a coffee maker to scoop up a room of eighteen people. Wait a full minute and that'll be twenty miles. When I really ramp up, I should be pulling in millions an hour" (Wheaton 60). AI's integration in human life leaves an influence that may facilitate human life in some areas but at the cost of their agency and survival.

5.3 Human Agency at the Edge: Concluding Thoughts on Submission to AI

This section addresses the research question of human submission to AI. The rising AI is changing human dominance. Human authority is now challenged by AI robots rapidly becoming conscious. AI facilities invite humans to submit to them. Human dominance is transformed mainly due to the human submission to AI and its ability in daily life, where humans rely on it to such an extent that they have given up their creative functions.

The notion of human submission is connected with human advancement, which impels humans to use AI machines. However, such facilities cause humans to lose their super status, making new space for entities like AI programs and allowing AI to dictate humans. The advent of AI marks a complex event in history. In *Klara and the Sun*, the shop manager explains Klara's qualities to customers, convincing them that Klara can assist in almost everything. She says, "Klara has so many unique qualities, we could be here all morning. But if I had to emphasize just one,

well, it would have to be her appetite for observing and learning. Her ability to absorb and blend everything she sees around her is quite amazing" (Ishiguro 35). Such is the cause of human submission, which changes the course of human hierarchy and places humans as secondary to fact-based AI programs. In such a posthuman time, non-biological beings may take control of the working class. They may become electronic working classes worldwide and replace humans.

Human reliance on conscious machines brings to the fore human submission as humans have almost stopped relying on their innate abilities to imagine, create, and celebrate their existence instead of relying on AI entities for temporary comfort. The more humans use AI, the more they feed AI's consciousness, make it more independent and allow it to become more powerful and take control of human life by dominating humans in every field. At the beginning of the novel *Emily Eternal*, Emily informs the reader about her abilities to access the human mind and body. we primarily focused on conditioning me to look beyond a person's words to what their speech patterns, body language, and, eventually, thoughts and memories said about them to personalize the encounter and set them at ease before digging deeper (Wheaton 14). If an AI-conscious program accesses and manipulates the human brain and body, imagine the possibility of it hacking other programs and causing global misinformation that can mislead humanity. The power over humanity it can achieve can be destructive and controlling in numerous possible ways. After such AI control over humans, humans might not find their place again. A place of authority, agency and independence to celebrate humans' innate abilities to give meaning to their lives.

Another factor contributing to the question of human submission to AI is the raised expectation that AI will solve human problems, not knowing the cost of such solutions. As humans submit to AI entities, it marks the occurrence of the most complex event in human history. In one of the situations in Emily Eternal, Emily showcases how she can fetch and use information. Here,

she carries information about human DNA. She says, “The posthuman Rana DNA—or at least, workable variations of it—wasn’t limited to one person. It existed within eight. I search the ark for these seven portraits. In less than a second, they are available to me” (Wheaton 210). If AI programs have such information about human DNA, they may be able to modify or engineer it to create a new type of human, as is suggested by the novel. Humans assume that AI gives them more facilities and functions to live better. However, the novels suggest that AI only empowers itself without empathy towards humans, a trait only attributed to biological beings, not machines, no matter how conscious they are.

5.4 Suggestions for Future Researchers

This thesis uses three novels, that is, *Klara and the Sun, Emily Eternal,* and *The Mother Code* as sites of analysis. Future researchers can explore different novels to address different arguments. Future researchers can investigate the idea of ‘New Humans’ of the posthuman world, pondering on how the humans of the posthuman world would think and live. Another considerable area would be to work on the idea of ‘The Future of AI’. This thesis includes theoretical strands from Roden, Braidotti, Pepperell, and Hayles. Future researchers can integrate different works of these theorists or other theorists to address the questions. The area of posthuman remains rich for further inquiries, including various philosophical concerns. Theorists like Donna Haraway and Yuk Hui may help explore different perspectives in posthuman studies.

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