FUTURISM, TECHNOLOGY, AND ETHICS:
A POSTHUMANIST READING OF
DANIEL H. WILSON'S SELECTED FICTION

BY

SHARJEEL AHMAD

National University of Modern Languages

Islamabad

October, 2022

Futurism, Technology, and Ethics: A Posthumanist Reading of Daniel H. Wilson's Selected Fiction

By

SHARJEEL AHMAD

M. A., Bacha Khan University Charsadda, 2020 (Gold Medalist)

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF
THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF PHILOSOPHY

In English Literature

To

FACULTY OF ARTS & HUMANITIES

NATIONAL UNIVERSITY OF MODERN LANGUAGES, ISLAMABAD

NATIONAL UNIVERSITY OF MODERN LANGUAGES **FACULTY OF ARTS & HUMANITIES**

THESIS AND DEFENSE APPROVAL FORM

The undersigned certify that they have read the following thesis, examined the defense, are satisfied with the overall exam performance, and recommend the thesis to the Faculty of Arts & Humanities for acceptance.

Thesis Title: Futurism, Technology, and Ethics: A Posthumanist Reading of Daniel H. Wilson's Selected Fiction

Submitted by: Sharjeel Ahmad   **Registration #:** 30 MPhil/Eng Lit/S20

Master of Philosophy
Degree name in full

English Literature
Name of Discipline

Dr. Sibghatullah Khan   _____
Name of Research Supervisor   Signature of Research Supervisor

Dr. Muhammad Safeer Awan   _____
Name of Dean (FAH)   Signature of Dean (FAH)

Brig. Syed Nadir Ali   _____
Name of DG   Signature of DG

_____
          Date

AUTHOR'S DECLARATION

I <u>Sharjeel Ahmad</u>

Son of <u>Arshad Khan</u>

Registration # <u>30 MPhil/Eng Lit/S20</u>

Discipline <u>English Literature</u>

Candidate of **Master of Philosophy** at the National University of Modern Languages do hereby declare that the thesis **Futurism, Technology, and Ethics: A Posthumanist Reading of Daniel H. Wilson's Selected Fiction** submitted by me in partial fulfillment of MPhil degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

I also understand that if evidence of plagiarism is found in my thesis/dissertation at any stage, even after the award of a degree, the work may be cancelled and the degree revoked.

_____

Signature of Candidate

_____

Name of Candidate

_____

Date

ABSTRACT

Title: Futurism, Technology, and Ethics: A Posthumanist Reading of Daniel H. Wilson's Selected Fiction

This research examines Daniel H. Wilson's cyberpunk and techno-thriller (a genre of fiction that combines elements of science and technology with thriller elements) novels, *Robopocalypse (2011)* and *Amped (2012)*. For this study, I have drawn upon theoretical positions expounded in Rosi Braidotti's book *The Posthuman (2013)* and focused on her two specific concepts of 'posthuman subjectivity' and 'post-anthropocentrism'[1] along with the ethical dimensions related to technology. Francis Fukuyama's (2002) concept of 'ethics of technology' and Gerd Leonhard's (2015) concept of 'futurism' have been used as a supporting theoretical props. Moreover, I have invoked philosophical posthumanism for this study in order to support my reading of contemporary American Sci-Fi that has become a swelling interest for the people around the globe. Humans are using AI, Robotics, and other digital technologies for the enhancement of their lifestyles and constantly reflecting a thorough control over it. Cyberpunk fiction advocates a dystopian warning against the human dominance on the planet earth because Artificial Intelligence and advance technologies have the potential that will possibly jeopardize anthropocentrism. Humans will frustratingly struggle for retaining the lost status of humanness in the midst of technology revolution. This study attempts to highlight the dangers that technology poses to the survival of humans and the flourishing of humanity. It also explores the perils of technology and the interdependence between humans and technology that is going to result in ethical and social crises. This research seeks to explore the ethical implications of posthumanist futurism as it pertains to the advancement of technology. In particular, it looks at the ethical implications of the increased reliance on technology in our lives, the potential implications of posthumanism, and the role of ethics in this changing landscape. I have employed Textual Analysis as my research method. This investigation is likely to productively intervene in the production of contemporary knowledge in the area of Posthumanism.

---

[1] Rosi Braidotti has explained the concepts of 'posthuman subjectivity' (188; ch.5) and 'post-anthropocentrism' (55; ch.2), in her book *The Posthuman* 2013.

Table of Contents

LIST OF ABBREVIATIONS

AI   Artificial Intelligence

Sci-Fi   Science Fiction

NAF   Neural Auto Focus

The abbreviations of the titles of Primary texts.

Robo   *Robopocalypse*

Amp   *Amped*

ACKNOWLEDGEMENT

I owe my special thanks to my supervisor, mentor, and teacher **Assistant Professor Dr. Sibghatullah Khan** for his endless support and encouraging cooperation in the entire process. He has consistently challenged my ideas with the intent of bringing out the best in me. Despite having to read through screeds of incoherent sentences, he has always given positive and constructive advice and has been extremely helpful in times of need, I am sincerely grateful for this.

I would also like to express my deepest thanks and love to my father **Arshad Khan** who, in spite of being old encouraged my pursuit of higher education. I am also thankful to my mother, brothers and sisters who have supported me in all my years of academic study. I also give my sincerest thanks to all of my teachers, friends and relatives for their encouragement and support in the entire process. Thanks to the English Department of NUML for offering me the academic and creative space, to bring this thesis to life.

Thank you all.

DEDICATION

I dedicate my thesis to the entire humanity.

CHAPTER ONE

INTRODUCTION

In this research, I attempt to explore the interaction of human beings with technology concerning ethical and social dimensions in the posthuman era. Posthumanism is considered to be the end of human control on planet earth. It is a movement of pervasive influence that has posed a serious threat to the integrity of human subjectivity and is defined as a critique of human essentialism and exceptionalism characterized by the blurring of boundaries between human beings and technology. Technologies like Robotics and Artificial Intelligence (AI) will have crucial repercussions on the development of human beings soon. Dr. Daniel H. Wilson, in his novels, *Robopocalypse* (2011) and *Amped* (2012)[2] which are my primary texts, has portrayed a technophobic picture and exquisitely highlighted the dangers that humanity will face in near future by the blind use of modern digital technologies, AI and Robotics. Nowadays, people around the globe are taking a swelling interest to question the risks and ethical issues posed by technologically mediated systems. AI, Robotics, and other digital technologies have both constructive and destructive applications but currently, by and large, the destructive side is overtaking and gradually getting out of human control.

It would be instructive to differentiate between humanism and posthumanism. Bustos and Miranda, in their article, "Humanism and Posthumanism: Two Views of Human Future" 2015, posited that "humanism and posthumanism are two different intellectual movements" (394). Humanism is a set of philosophical and ethical principles that places emphasis on the value and worth of humans, with a focus on their potential for growth and development. Humanism recognizes the importance of the individual and their right to self-determination. It emphasizes human dignity, the right to autonomy, and the capacity for reason, creativity, and moral judgement. Posthumanism is a philosophical and cultural movement that challenges the traditional humanist values, instead focusing on the potential for a new relationship between humans and technology. It emphasizes the potential for humans to transcend the limitations of their physical and cognitive abilities, through the use of advance

---

[2] [2] Henceforth, I will use *Robo* for *Robopocalypse* and *Amp* for *Amped* across my thesis.

technology, such as artificial intelligence and bio-engineering. Posthumanists also suggest that technology can be used to create a more equitable and just world, where humanism is no longer necessary. Posthumanists argue that the use of advance technology can enable us to become something more than human with enhanced physical, cognitive, and social capabilities. Posthumanists also suggest that technology can be used to create a new form of ethical and political order, where the traditional humanist values are no longer necessary.

Posthumanism, which is the notion of humans surpassing their biological limitations through technological advancement, has gained much attention in recent years. As Francis Fukuyama states in his book, *Our Posthuman Future*, "The posthuman condition will be marked by the disappearance of a distinction between human and machine, and by the emergence of a single new and more powerful entity" (261). This implies that people will be able to use technology to enhance their physical and cognitive abilities, thus leading to a new state of humanity. Furthermore, posthumanism also includes the use of artificial intelligence and the development of cybernetic organisms, which will be able to perform tasks more efficiently than humans. Thus, posthumanism is a concept that has the potential to significantly change the way we live by providing us with new opportunities to expand our capabilities and reach new levels of understanding.

Posthumanism is an umbrella term and dominates the anthropocentric discourse with different schools of thought such as philosophical, cultural, and critical posthumanism, anti-humanism, transhumanism and new materialism. Notwithstanding, transhumanism is considered to be a cultural and social condition like posthumanism but its sole purpose is to enhance the lives of human beings on planet earth without any concern for the posthuman future with machines, AI, and Robots. According to Nick Bostrom, "Transhumanism is a way of thinking about the future that is based on the premise that the human species in its current form does not represent the end of our development but rather a comparatively early phase" (Bostrom 2003). Bostrom posits that transhumanism is the starting point of futurism and currently human beings are progressing very fast that will justify posthumanism. In other words, it is a step that catalyzes the human condition towards the posthuman condition through technological enhancement of human beings.

New technologies, like Supreme Artificial Intelligence, biotechnology and genetic engineering are considered to be a fundamental threat to human traditions and conceptual systems. The main reasons behind such fears are the technological ambiguities and the dangers of cyberspace that may have the potential to get out of human control shortly. Muller, in the online encyclopedia, argues that AI is a kind of artificial computational system that exhibits the qualities and behaves like an intelligent human being (Muller, my paraphrase). It is the main purpose of AI to create a superintelligent being that is far better than a human being itself. As Muller asserts in his essay "Ethics of Artificial Intelligence and Robotics" included in *Stanford Encyclopedia of Philosophy (Online),* "The purpose of AI is to create machines that have a feature central to how we human see ourselves namely as feeling, thinking, and intelligent being" (Muller). As Yuval Harari writes in his book**,** *Homo Dauis,* "Non-conscious but highly intelligent algorithms may soon know us better than we know ourselves" (416). This claim is a warning and is suggesting to human beings that in near the future technology will emerge as more powerful and may surpass human limits.). It must be kept in mind that Robots installed with super AI software may have the ability to undermine human subjectivity and consequently, the extinction of humanity from the earth.

Contemporary American Science Fiction (Sci-Fi) has displayed a serious threat associated with technology. It seems quite reasonable to ponder over the application of such technologies like AI and Robotics that may replace human beings and blur the boundaries of human and posthuman subjectivity. On posthuman subjectivity, Braidotti argues, "Technological mediation is central to a new vision of posthuman subjectivity and that provides the granting for new ethical claims" (90). In Samuel Beckett's *Waiting for Godot,* humanity is waiting for Godot to come and help us but technology will surprise us, as posthuman thinkers predict that humanity is Waiting for Robot, not to help but to destroy us. Godot will never come and Robot is certainly coming but it's only a matter of time. As Muller states in the online encyclopedia, "AI somehow gets closer to our skin than other technologies—thus the field of philosophy of AI" (Muller). AI and other modern forms of technologies are advancing very fast and soon it will become a conscious part of the human body.

Futurism was an artistic movement that emerged at the start of the 20th century that has created visual art and imagery related to bicycles, cars, and other machines in a state of motion. At first, futurism was considered as a chimera and people started ignoring it but nowadays, in the posthuman context, futurism is characterized as a prominent thinking subject of enduring vitality. Futurists studied the world from the vantage point of a revolutionary and concrete art that possesses the magical power of transforming the whole world. Gerd Leonhard, a famous futurist theorist, claims in his book, *Technology Vs Humanity* that technology is digitizing everything and spreading automation and intelligence by virtualizing the whole world because automation is a key concept for the hyper-efficiency and showing the possibility of replacing human being with machines (43, my paraphrase). Artificial intelligence is becoming more powerful than human intelligence and putting in line the future of human beings. It can be a silver lining but its uncertainty is questioning human subjectivity. Futurism has served as a wave front for the stimulation of the technological revolution that eventually led to the development of Robotics and AI.

Human beings are in dire need of defining the ethical dynamics concerned with those technologies which are dangerous for anthropocentrism and human subjectivity. Concerning technology, ethics is seriously taking some bold steps to make sure that AI, Robotics, and other technologies will not interfere in our lives in undesirable ways. As Gerd Leonhard states in his book, "AI, bioengineering, and genetics will eventually lead to a systematic disregard of the basic principles of human existence because technology does not have ethics—but a society without ethics is doomed" (Leonhard 15). Human beings are different from other beings because of values and code of conducts but machines do not care about any ethics and morality, hence, risking humanity. Superintelligence and the inventions of new technologies can put hurdles in the path of humanity.

This is important to note that technology is somehow defining and shaping our reality as human beings. As Fukuyama says: "This will play itself out as a series of ethical questions facing individual parents, and also as a political issue that may someday come to dominate politics" (Fukuyama 16). At the outset, humans were shaping technology and reality and now technology is shaping humans and reality. Equipment and tools invented as a result of the application of science and technology do not concern for any kind of morality and ethics in

themselves but it's only humans who programmed these machines to act accordingly. In the case of superintelligence, social and autonomous robots, there is a threat in the ambush to jeopardize human integrity and authority. As Peter Verbeek, in his book, argues that "Classical approaches in the philosophy and ethics of technology were rooted in fear regarding the ongoing fusion of technology and culture and aimed to protect humanity from technology's alienating powers" (3). Apart from ethics, there is no way to stop technology from influencing our lives. It's inevitable and needs of the hour for humans like oxygen and language.

Contemporary American Science fiction has significantly highlighted technological perils in the emerging genre of cyberpunk, one of the most significant, artistic, and responsible genre in the 21st century. The impact of technology on the future of humanity has questioned important aspects and regarded it as a token to dehumanization, decentralization, and extinction of the human race in the posthuman era. Moreover, cyberpunk has brought into human consciousness the apocalyptic and post-apocalyptic themes as a result of technological progress. Therefore, AI and robotics are the agents causing a wave of technophobia in some people including philosophers like Francis Fukuyama, Rosi Braidotti and Gerd Leonhard.

Robo and *Amp* advocate the post-anthropocentric future of human beings in which robots and digital technologies are subjugating human beings. These novels are the very embodiment of technological revolution but highlighting the technophobic and dystopian picture in a realistic tone which contradicts the idealistic argument of techno-heaven and utopian future of human beings. These texts are a cut-throat satire on the contemporary societies of the world that raises some grave and crucial questions about the future of mankind. AI, Robotics and advance technologies are the main point of concern in these novels which represents a horrible dream of dystopian future.

The fear of AI and Robots domination of planet earth is an important debate in contemporary American Science Fiction. Literature created under the umbrella of Sci-fi is mostly dealing with a dystopian future of machines destroying and ruling humans. The futurologist is of the view that losing slight control over these technologies can surprise the whole world, therefore, we need to highlight the boundaries between human and machines

using ethics and other strategies such as Isaac Asimov's four laws of robotics for bringing harmony between humans, robots, humanoids and cyborgs in posthuman age. The Editors of Encyclopedia Britannica has stated Asimov's four laws of robotics as follows.

I.   A robot may not injure a human being or, through inaction, allow a human being to come to harm.

II. A robot must obey the orders given it by human beings except where such orders would conflict with the first law.

III. A robot must protect its own existence as long as such protection does not conflict with the first or second law.

IV. A robot may not harm humanity, or, by inaction, allow humanity to come to harm.

Asimov formulated these laws for robots to sought out an ethical system that will ultimately protect the anthropocentric discourse. There is no doubt that human beings are progressing by leaps and bounds with the help of technology. Therefore, Asimov's four laws of robotics is a yardstick that could define the position of robots in human society.

AI is a massive revolution and it would be a kind of double-edge sword. The chances to control it is far sharper and nobody understands what will happen if AI and Robots subjugate human beings. Undoubtedly, technology is improving human life in myriad of ways from healthcare to online shopping but this fact is also undeniable that AI revolution will cause millions of unemployment around the globe. The progress in artificial intelligence and other forms of technology is causing economic anxiety and particularly replacing human labors. As we know that machines are more accurate and precise in actions than human being so that can lead to digitize everything. For instance, the launching of labor-saving machines for the production process in industries can get rid of workers and produce the same amount of goods than before. Therefore, it is alarming for workers that they can lose their jobs. Capitalism and global markets are in favor of AI because it has strong potential benefits and fruitful business values for them. We should also focus on the knock-on effects of AI like the most obvious ones are hacking, privacy violations, and manipulation of politics. In the context of military, AI will have catastrophic repercussion which will compromise national security and death of human beings. As far my understanding of AI revolution, the human

beings is facing some dangerous challenges because it is a new force in the world and soon it will become an individual risk for everyone in the world.

The present study attempts to explore the ways of ethical and social concerning the control AI, Robots, and other technologies and prevent them from not harming human values and human subjectivity. Posthuman thinkers who are supporting technophobic stance are optimists in the sense that getting a stronghold over technology can abolish the fear of human extinction and decentralization of man by machines. In the context of posthuman literary studies and contemporary science fiction, this research is likely to be an intervention in the current body of knowledge. My research has provided crucial evidence to support the posthuman approach, which is a way of understanding humanity in the context of a larger, more complex and interconnected universe. The posthuman approach recognizes that human beings are part of a larger, more dynamic and interconnected whole, and thus can benefit from understanding the world from a more holistic, interconnected perspective. By using posthuman approaches to understand our place in the world, we can gain knowledge, skills, and resources to better our lives. The findings of this research have provided a strong justification for the posthuman approach and its potential to improve the quality of human life.

1.2 Thesis Statement

In a posthuman future, technology poses a serious threat to the human centrality by creating a world in which humans are no longer the sole agents of change and progress. As technology continues to evolve, it has the potential to replace humans in many aspects of life, from the workforce to decision-making processes. This shift has the potential to fundamentally alter the way humans interact with the world, diminishing our sense of autonomy and agency. In a posthuman future, technology may even come to replace humans as the dominant force in the world and thus, further undermine our sense of centrality. Daniel H. Wilson's Sci-Fi and techno-thriller texts, *Robo,* and *Amp,* seem to portray the loss of human control over AI, Robots, and other technologies and pose them as existential threats to the integrity of human subjectivity and anthropocentrism. The employment of Rosi Braidotti's concepts of 'posthuman subjectivity' (188; ch.5) and 'post-anthropocentrism' (55; ch.2), discussed in her

book, *The Posthuman* 2013, is likely to be useful in exploring the decentralization of the human species and the power of technology that crosses ethical and social boundaries.

1.3 Delimitation

This study is delimited to Daniel H. Wilson's two American Sci-Fi and techno-thriller novels, *Robo* and *Amp,* analyzed from the perspective of Rosi Braidotti's concept of the posthuman with a special focus on the "posthuman subjectivity" and "post-anthropocentrism" concerning technological ethics.

1.4 Research Questions

Based on the posthuman theory this research endeavors to answer the following three questions.

1. In what ways do the selected texts engage with posthumanist concerns?
2. In what ways is the humanist argument displaced by the futurist thought in the selected texts?
3. How do the selected texts play out ethical concerns and decentralize humans?

1.5 Research Plan

My thesis includes six chapters and I have coherently organized them. Chapter one is a comprehensive introduction of my research project from different perspectives in the context of posthumanism and contemporary science fiction. This chapter includes the thesis statement, research questions, significance, and delimitation.

Chapter Two is literature review that contextualizes my study and points out the prominent gap my study is likely to fill. I have divided this chapter into five parts. The first part is review the literature of contemporary American science fiction. Second part has been narrowed down to cyberpunk fiction and the third part is further divided into technophobic and technophilic world view. Forth section of literature is a through collection of ideas related to theory of posthumanism and is followed by the last part of reviewing dystopian literature This chapter contextualizes my research in the scheme of existing critical resources.

Chapter Three includes an extensive explanation of my theoretical framework followed by research methodology. In this chapter, I have comprehensively elaborated my theoretical props and made it easy for the reader to get an easy look of my theoretical lens.

Here, the theory of Posthumanism has been explored from the perspective of Rosi Braidotti, Gerd Leonhard, and Francis Fukuyama.

Chapter Four and Five are the textual analysis of *Robo* and *Amp* respectively. I have analyzed the aforementioned texts from the perspective of Braidotti's models of 'post-anthropocentrism' and 'post-human subjectivity' with a special focus on futurism and technological ethics. Chapter five is the conclusion of my study followed by references.

1.6 Significance and Rationale of the Study

This research is significant because, in the contemporary world, people are taking a great interest in perceiving the impacts of technological revolution on humanity. Advance technological mediated systems are showing a radical estrangement to human values, morality, and ethics. Therefore, this study is positing a dystopian warning to human beings and alerting them about the perils of technological dependency. This critical investigation in posthumanism is significant because it invites other researchers and scholars to address the serious threats related to ethical and moral issues posed by technology. Futuristic and ethical probing in contemporary cyberpunk is likely to ignite the minds of new researchers to take interest in Sci-Fi and posthumanist studies.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The purpose of this chapter is to situate this study in the current scholarship and find out research gaps in order to vindicate the intervention of the proposed project. I have done review of the relevant selected critical resources thematically, not chronologically. This literature review consists of the following parts:

- Contemporary American Science Fiction
- Cyberpunk Fiction
- Technophobia and Technophilia
- Literature on Posthumanism
- Dystopian Literature

2.2 Contemporary American Science Fiction

Kenneth Mathieson's work is very important because it demolishes the confusion of Sci-Fi with other literary genres but the features he highlights cannot be the exact definition of Sci-fi that shows the limitation of his research, and he even himself confesses that such kind of writing belongs to a wider and broader shift. Mathieson's *The Influence of Sci-Fi in Contemporary American Novels* (1985) is a useful text regarding my project that has investigated the development of Sci-Fi as a separate and emerging genre of literature through different courses of time. He called Sci-Fi some kind of cognitive creativity and now influencing empirical reality. In this article, Mathieson suggests some ground roles for the identification and demarcation of Sci-Fi, and to make clear its blurring boundaries with other genres, "SF also permits the freedom to actualize situations which could only otherwise be metaphorical or symbolic. It extends the range of fictional events that can be made literal within the invented world of the text" (Mathieson 1985). The works of Philip K. Dick, Walker Percy, Thomas Pynchon, etc., are marking the landmark of this category. My intervention is uncovering the dangerous dimensions of AI, Robotics, and technology in the

selected texts that are raising serious ethical and social questions and will result in the decentering of human beings.

2.2.1 Cyberpunk Fiction

In the field of postmodernism, the nature of reality has been questioned and realist literary conventions have been played out by the genre of science fiction. Veronica Hollinger in her article, *Cybernetic Deconstructions: Cyberpunk and Postmodernism* (1990), have compared the technological revolution with the postmodern world. The glimpses of science fiction have been found in the early 1960s in the postmodernist texts, so it can be argued that the pioneer genre of science fiction is postmodernism. Moreover, cyberpunk is considered to be a commercial production with traditional narrative techniques. Cyberpunk invokes rhetoric of technology revolution which blurs the boundaries between human beings and technology, therefore, science fiction is typically foregrounded in a conflict between humans and technology, this blurring of once clearly defined boundaries makes cyberpunk a particularly relevant form of science fiction for the post-industrial present.

Some of the common texts associated with cyberpunk is very fascinating because of technology and its problematizing impacts that focuses on the interconnection between technology and human beings. For Sterling, cyberpunk is "post-humanist" science fiction which believes that "technological destruction of the human condition leads not to future shocked zombies but to hopeful monsters" ("Letter" 5,4). This article explains the traditional enchantment of science fiction genre and discussed Gibson's *Neuromancer* for exploring the themes of cyberpunk trappings. It is important to keep in mind that all the perils created by technology may not be the beneficial ones but it should not be balanced against human beings in terms of central authority. This article is closely related to my study because it highlights the problems associated with technology development but it mainly focuses on postmodern perspective hence leaves a huge gap for my research.

Claire Sponsler in his article, *Cyberpunk and the Dilemmas of Postmodern Narrative: The Example of William Gibson* (1992) has focused on the success of Sci-fi genre in literature of the contemporary world. He elaborated the deep connection of sci-fi with modern and postmodern literature, "The problem this streetwise science it shares with other postmodern narratives, how to shape plots and agency in a way that matches the postmodern

ideology" (Sponsler 627). For some critics, science fiction is one of the prominent genres in the postmodern era. This article discusses the new visibility of science fiction, especially among theorists, but holds old values of the readers. In this article, the author has narrowed down his research from sci-fi to cyberpunk which is a subgenre. The author has taken into consideration William Gibson's work of cyberpunk fiction that has attracted the readers and audience from outside by admittedly remaining a successful genre in the field of literature. There is a border of connection between sci-fi and postmodern narratives in the form of plot and agency that matches with the postmodern ideology. Therefore, Gibson and other cyberpunk writers made a deep connection to the postmodern world and compellingly describe cultural and technological changes.

The author explains Gibson's technological and cultural success which is unquestionable and describes perfectly Gibson's handling of the world with technology in its center. As Sponsler asserts, "Gibson's narrative portrayal of technological and cultural change is most successful" (627). We know that technological progress in altering the definition of our reality and Gibson's work has breathtakingly constructed a two-dimensional reality that has dramatically become a metaphor for the new objects. To sum up this article, it explores the differences and similarities between postmodernism and science fiction. Cyberpunk is closely related to postmodernism because it focuses on the problematic representations in particular narratives. This article is very much different from my study because it only focuses on the comparison of postmodern narratives with science fiction, hence, leaves a huge gap for my study.

Oliver Dyens, in his research article *Cyberpunk, Technoculture, and the Post-Biological Self* (2002) has investigated the intrusion of technology and its impact on humanity. Dyens analyzed the novel *Neuromancer* and movie *Terminator 2* and highlights the perils and dangers that technology is posing towards humanity. As he posits, "The world in which we live is on the edge of a major reconstruction. Many call it paradigmatic because it not only affects us culturally, but physically and biologically as well" (Dyens). His work is significantly surrounding classical human subjectivity and supporting the same technophobic stance as my project. According to his conclusion, the human body is losing its physical and biological importance because in the future it would be nearly impossible to separate humans

from machines and vice versa. This research is significantly related to my project but I have used different texts by employing a different theory. I have intervened from the perspective of Rosi Braidotti's concepts of 'posthuman subjectivity' (188; ch.5) and 'post-anthropocentrism' (55; ch.2), discussed in her book, *The Posthuman* 2013, to highlight the power of technology crossing social and ethical boundaries.

Karen Cadora, in her article, *Feminist Cyberpunk* (1995), has explored a new dimension in the domain of cyberpunk which focused on the feminist perspective of cyberpunk. As she states, "Masculinist cyberpunk is very much a boys' club. The protagonists of cyberpunk novels are nearly always male" (Cadora 357). This genre is considered to be in continuous retrogression and soon it will fade away because it is mostly based on fantasies and far away from realities. It is considered to be an imaginative engagement with postmodern fiction and implies the technique of deconstruction to political art. In this article, the author has taken into consideration Gibson's famous novel Neuromancer in which she has focused on the exploitation of technologies. Several women writers have also started taking a huge interest in the cyberpunk genre which is distinguished as feminist cyberpunk. This revolutionary blend point has opened some new possibilities for feminist cyberpunk envisions and fragmented subjects.

This article has deconstructed the stereotypical view used in cyberpunk fiction in which the protagonist is always male, therefore, this article has challenged the view through a feminist stance. Donna Haraway's *Cyborg Manifesto* has been explained through the feminist frame in which the contradiction between masculinist cyberpunk and feminist cyberpunk has been addressed. As she says, "Some theorists look at feminist sf with an eye towards recuperating certain works from the debilitating stigma of genre fiction" (Cadora 358-9). Thus, the image of the cyborg is one of both hope and terror. From one perspective, it is what dystopic feminist SF so often predicted technology would bring us to the total triumph of genocidal patriarchy. This article has mainly focused on Haraway's perspective of cyborg culture in order to defend the feminist framework in the cyberpunk fiction. This research is closely related to my research but using different approaches with different theorists hence leaves a reasonable gaper for my research.

Dani Cavallaro, in his famous book, *Cyberpunk and Cyberculture* (2000), has explained a brief history of science fiction and its contextual relationship to the cyberpunk genre. The essential argument about the history of science fiction is that it is ranging from classical time up till now the 21st century. The roots and precursor of science fiction lies in the postmodernism as well its introduction and outlines themes are closely embedded in the postmodern world. The prominent feature of cyberpunk fiction is that it mainly focuses on robots and technology which is the combination of urban subculture and technosceintific themes inspired by a punk sensibility. As Cavallaro states, "Cyberpunk writers and artists have actually witnessed the birth and growth of technologies that earlier generations of science-fiction authors could only fantasize or speculate about" (19). The relationship between cyberpunk and virtual reality has been drawn in order to clear the reader's context of advancing technologies. Different views of critics have been examined in this book to explain the phenomena of cyberspace and virtual reality. In the first chapter of this book, the concept of time and space is the main debate with the explanation of utopian and dystopian future. Furthermore, the interrelation between virtual reality and virtual politics has been discussed from a philosophical perspective.

In the second chapter, the future of cyberpunk with the technological imagination has been examined to unfold the linguistic mythology. As he asserts, "This trend obviously proceeds from the association of technology with the mechanical, industrial and, increasingly, electronic application of scientific findings" (Cavallaro 41). In this chapter, the author contextualizes the combination of cyberpunk and technology with reference to the development of science and technology. In the third chapter, the criticism of technology on the body has been discussed. Technology is considered to be a crucial tool for the transformation and enhancement of the body which is the main desire of contemporary science fiction culture. Cyberpunk has the potential to enhance the human body with the use of nanotechnology, genetic engineering, biotech and futuristic surgeries and which can easily cope with environmental exploitation. In the end of this chapter, the cyberpunk images have been utilized and commented on the commodification of health, beauty, knowledge and identity.

Dani Cavallaro has taken into consideration the relationship of cyberpunk with gender and sexuality which is closely related to my study. He explained the traditional views of gender and sexuality and then challenged them with the cyberpunk notions. According to Cavallaro "Ambivalent attitudes to the relationship between machines and human sexuality are traced back to the nineteenth century and to the dawn of the industrial age" (21). The impact of cyberpunk on cities with a great emphasis on dystopian cybercity in the world of digital technology has been explored with a representation of cyberspace and postmodern geography. This research is closely related to work as it focuses on cyberpunk but different in a sense that it is in blind favor of technology. Hence, leaves huge gape for my research.

Carl Abbott, in his research *Cyberpunk Cities: Science Fiction Meets Urban theory* (2007), has explored different science fiction with a compelling metaphor and figure it out the shades of technology over human life. He presented the cyberpunk science fiction of different authors such as John Shirley and William Gibson. "In their fiction the American urban development has been portrayed with a small piece of pulp fiction and permanently stranded the genre of science fiction in literature" (Abbot 2007). The development of urban American in science fiction has given a clue for the future and sometimes a reflection of outrageous present. It has been given that we can understand future by understand our past and present so after that we can easily predict our possible future.

Science fiction adds a special value to shape the future narratives with a thorough understanding of the past and a consciousness of the frame of present to speculate the future with technology and serious estimation of social trends in the world. We need to analyze our futures imaginatively so that it could reveal an implicit understanding of our world in the future. "A number of scholars have been exploring the assumptions and ideas about U.S. cities that are embedded in speculative fiction, using the mirror of SF to better understand what Americans think about themselves" (Abbott 2007). The importance of science fiction is that it could be easily used to engage the imaginations of the students in the classrooms of in the movies and this idea has been constructed by the educators for the education policy in science fiction. It also plays a key role in the American pedagogical system by offering a deep insight to the cultural and social assumptions and act as hindrance in the possibilities and planning of the United States. These speculative fictions help us to find a new way and

new approach for the application to facilitate human being and helps us to increase the understanding of human settlement on planet earth.

On a skeptical note, the urban planning explained by science fiction and speculative fiction for the future has been emerged in the condition of crisis. In addition to utopian and dystopian narratives, moreover, planning history and theory has long accommodated what we might call design science fiction. This research is closely related to my studies as it discusses the possibilities and opportunities opened by science fiction but leaves a gap for my study in a sense that it is supporting a technophilic stance while my argument is about technophobic elements in cyberpunk fiction.

Paul Youngquist, in his article, *Cyberpunk, War, and Money: Neal Stephenson's "Cryptonomicon"* (2012), has emphasized on the importance of cyberpunk fiction. In this article the importance of Sci-Fi and its subgenre cyberpunk has been explicated with a sentimental mixture. As he states, "cyberpunk is certainly the brainchild of the economic history that fulfills itself in globalization" (320). Cyberpunk has opened a gate for the cultural possibilities for the development of the world but it also brought into limelight the perils and dangers which will possibly destroy the planet earth. This developing genre of sci-fi is considered to be a brainchild of economic history and literary genre of capitalism. It confirms the arrival of cybernetics and info-tech in global market which ultimately results in a long interesting legacy of science fiction. Science fiction and cyber-fiction are the prominent genres of the 21st century. In this article the author discusses the possibilities and changes that human cognition has faced and will faced in the upcoming future through the usurping of technologies and statistical probabilities.

The era after WW-II has stimulated the development of cybernetics and it is considered to be the initial point of technology revolution which is still continue in the current age and moving towards its progression, "cyberfiction would be impossible without the emergence during WW II of the science of cybernetics" (321). In this article the future possibilities have been touched with an optimistic outlook because the technology and machines will enhance human qualities and maybe improve human cognition in the near future. The current age of posthumanism is an age of uncertainties and doubts for philosophers like Rosi Braidotti because she considered it as a battlefield for human and

technology. As Bruce Clark said that cybernetics is the techno-scientific forethought of the contemporary posthuman. The author is this article has wisely talked about the understanding of sci-fi by Neal Stephenson and William Gibson. These two writers have glamorized this genre and provided a historical account to science fiction which is considered as transformation or paradigm shift in human subject. According to the author's speculation cybernetics is the central key to economics in the contemporary world and that is why science fiction mostly perpetrates stories of an ideal future in the first place. This author has mainly explained an utmost importance of sci-fi genre in the contemporary world. This research is quite opposite to my research because it is supporting and technophilic stance hence leaves a huge gape for my studies.

2.2.2 Technophobia and Technophilia

Daniel Dinello, in his book, *Technophobia* (2005), has thoroughly explained the impacts of computers, nanotechnology and advance neurosciences and their evolutionary significance in terms of existence. These things will make life ideal and free of physical pain and will finally lead into singularity. The point that technology will leave us behind and have the potential to enslave us is very horrific and brings fear into the minds of human being.

The concept of techno-heaven and techno-hell has been elaborated with different technological advancements. The resurrection of posthuman mortality that digitize human mind and download human consciousness from the internet and artificial brain has causes a fair of despair and disappointments in traditional humanist philosophers like Rosi Braidotti and Francis Fukuyama. They are mostly concern about keeping an ethical check on these advance technologies which has envisioned the elimination of human being from planet earth. As said by Dinello "These techno-utopians fervently believe that technological progress will lead to perfection and immortality for the posthuman, cyborg descendants of a flawed, inevitably extinct humanity" (Dinello 1).

Donna Haraway, in her groundbreaking essay, *Cyborg Manifesto* (2006), has explained the political, material and social feminism. According to Haraway cyborg is a matter of liberation and construction of consciousness. It is a matter of fiction and experience and the struggle of life and death but its boundaries are optional illusion. As she says, "A cyborg is a cybernetic organism, a hybrid of machine and organism, a creature of social

reality as well as a creature of fiction" (3). Contemporary American science fiction differentiates between machine and animal which are naturally crafted. The medicine of 21st century is full of cyborgs and coupling between organism and machine. Cyborgs sex restore some sort of sections that are quite necessary for the welfare of humankind. The argument that has been made by imaginative resources and suggesting some fruitful combination. Cyborg is a kind of creature in which gender is not actually struck in bisexuality and the symbiosis of seduction with the story of cyborg awful tales and escalating dimension of ultimate self. Cyborg is sometime committed to irony and intimacy and utopian innocence.

Cyborg is not associated to the dream of community and organic family but it is a kind of project without any oedipal complex. It highlights apocalypse and the nuclear dust and show the manic compulsion in a technological world. Haraway considers cyborgs as some kind of illegitimate offspring of materialism, militarism and capitalism which are exceeding unfaithful to their ancestors or origin. She states, "Thus cyborg is our ontology; it gives us our politics. The cyborg is a condensed image of both imagination and material reality" (5-6). Cyborgs discussed in the science fiction has three crucial boundaries which make them a sort of political fiction. Cyborg is the manifestation of blurring boundaries between human beings and animals and changes the whole definition of human beings. This book is closely related to my theoretical framework and I have used it as a helping material for references and explanation of my research.

Dinello's *Technophobia* 2005, is mainly talking about the technologized creatures of science fiction that serve as harbinger of horror with the decline and destruction of human species. This obsession of killer robots, rampaging clones, cyborgs and satanic supercomputer inculcated a technophobic fear of extinction of human race and losing subjectivity and identity on the face of planet earth. There is a cutthroat fear of survival and dominance which manipulates human mind in negative manner. Those technophobic science fictions which heralding the message of science fiction serves as a clear-cut warning for the future of cyber-hype and profit-fueled technology.

The scientific corporates and businesses which are driven by technology for national and military interests are fueling the fire of extinction in real sense. The most important point discussed by Dinello in this book is the Kurzweil concept of Robo Sapiens which has

expressed an inevitable fact by science and technology. The concept of singularity discussed by its pioneer Kurzweil and Moravec has predicted the utopian future robot-dominated world in a postbiological future. This thing will draw a blur line to differentiate between pure humans and machines. By and large, the advance technologies in 21st century such as artificial intelligence, robotics, digital technology, internet, bionics, nanotechnology, biotechnology and virtual reality has promised the human progress in the posthuman age. The progress has caused some horrific panics of taken over by machines. As Dinello says, "These fears are amplified by military and corporate funding of emerging technology, ensuring life threatening and profit-making developments without regard to ethical or human consequences" (7). Some concepts which are related to autonomous technology is a strong source of domination for some military powers and will effectively rule the whole planet in the form of modern thought.

Science fiction serves as a touch stone for the theoretical base of technology looming and reflects the warning of technomania in a brutally honest manner. In this book the particular type of technological posthuman has been elaborated and examined critically including computers, robots, cyborgs and androids. In this way, specific concerns of technology are examined to make clear the general demonizing and the relationship between human beings and technology in which science fiction is of great help for us to focus on the important debates of uncontrolled development of technology. The crux of this book is to suggest a suspicion of technology or an aversion rather than an illogical fear. This book is closely related to my conceptual frame work and helped me to fill my research gap.

Dr. Ramesh Chougule, in his article on 'Technophobia and Technophilia (2015)', has conducted a detailed overview and bring into people's consciousness the importance of cyberpunk and science fiction. According to the author of this article, cyberpunk science fiction is a fruitful genre that gives us an insight to the technologically mediated world and its conceptual systems. The concepts that mark the progression of cyberpunk science fiction includes virtual reality, artificial intelligence, androids, cyborgs, cybernetics and genetic engineering, "Cyberpunk Science Fiction provides a fruitful insight into the technologically mediated aspects of the postmodern experience" (Chougule 2015). Therefore, it was very

important to visit this area of knowledge and find out the hidden threats underlying technology.

The roots of cyberpunk genre lie in postmodernism and which can be sensed by the disruption of boundaries between technologies and its impact on societies and human beings. It is a reflection of postmodern culture which deconstructs the central authority of human beings on planet earth. In this article, the author has given the examples of William Gibson and Rudy Rucker whose depiction of techno culture. For Gibson and Rudy Rucker, cyberspace and paraspace are the fictional tools to explore not only the emerging possibilities of digital technologies, but also the deeply dystopian tendencies of American life in the early 1980s" (Chougule 2015). Gibson's writings mostly explore Japanese culture and traditions where Rucker is against the notion of writing about Japan. The relationship that has been developed between technology and human body is the main point of discussion in cyberpunk fiction.

The changes that technologies have brought into human body by implanting different technical additions to it such as biochips or prosthetics are the main characters of cyborgs. In Gibson and Rucker works, we can notice such kind of posthuman sentiments and the interactions of machines and human beings on a commercial level. The mental concepts that create the unmistakable panorama has a strong reliance on technology and posthuman values therefore the characteristics of such kind of living could be easily challenged in humanities and which cannot defend itself in terms of human beings.

The present research paper informs and enlightens decisions about technology. Technology helps society in the most beneficial ways. It is essential on the part of society that how devices, techniques, people, institutions, goals, and values are intertwined. To build a better future, it is essential to understand the complex world that empowers those who design, fund, market, distribute, regulate, use, and dispose of or recycle technology. This research is somewhat similar to my studies but the author used different text and challenged the technological advancements, hence, gives a huge gape for my studies.

Janine Tobeck, in his article (2010), about William Gibson's fiction has focused on the conventional crisis of creative reading in selected texts. This stance can be understood by conducting a typical moral system of decisions in the field of science fiction and especially in

writings of William Gibson. As he states, "In Gibson's writing we can explore the implication of conceptual terms and individual ethics but also a radical shift in the paradigm of global politics and stern role for the transition of the age" (Tobeck 2010). In fact, we can understand that in Gibson's writing there is a potential of progressive narratives and that can easily carry a weight of moral complexities and rational subjectivity.

In this article, the author has given touches to the romantic aspect of Gibson's fiction which could be easily understood by studying his characters and through an explanation of the science fiction. Gibson's romantic notions of subjectivity converge with his favorite tech obsessions most blatantly, however, in The Difference Engine, which he coauthored with Sterling. The romantic Aspect of Gibson's writing can sense a feeling of postindustrial subject with some kind of empiricist desires for self-exploration and self-comprehension. In the selected fiction, the author has suggested some overstatements that could possibly degrade the potential value of moral spheres and cannot offer an alternate way.

In this advance age of technology, a thinking machine helps us that how we should think for ourselves and how we will face some unexpected commonsensical questions in the domain of cyberpunk and science fiction. Gibson's revolutionary writings has an ironic relationship with the pattern recognition of its narratives and can easily be replaced by liminal states. These differences and subtle shifts are inner in its nature and represents a freedom of over determining the context of the self. This article is closely related to my studies as it focuses on the potential aspects of technology and its impact on human being but uses different primary texts, hence, leaves a gape for my research.

2.3 Literature on Posthumanism

The development of critical theory and its paradigm has contributed to introduce a simplistic human technology and discussed in the literature of science fiction. The interesting point about posthuman theory is to recognize the dominant discourses that has impacted the technologies and a precise humanist division of technological perils. Ralph Pordzik's, *The Posthuman Future of Man: Anthropocentrism and Other of Technology* (2012), has explored the future of mankind in the light of technological progress with its perils for humanity. This study is significantly related to my project because it uncovers the employing discourses of technology that result in the shaping of the posthuman future. Pordzik analyzes three

prominent Sci-Fi novels *Time Machine, Neuromancer,* and *Oryx and Crake* from the perspective of posthuman theory and posing a neutral stance without any inclinations for utopian and dystopian futures. His views are mostly ironic and called the posthuman subject as a burning desire of Western's self for perfect Other using technology, "It is incontrovertibly true that humanism lost some of its supposedly "decadent" ambiguities due to the concrete experience of terror brought on by World War II" (Pordzik148). This research is limited in its scope and leaves a huge gap for further discussions and debates. I have used Braidotti's concept of posthuman to highlights the perils of technology for humanity concerning ethical problems in the selected novels.

Tamar Sharon, in his book, *Human Nature in an Age of Biotechnology* (2013), has taken into consideration the question that what it means to be a human in this advance age of technology. The current technologized culture is increasing its borders to from neuro-technology to genetic engineering. The emerging biotechnology has an unprecedented intervention and offers some new implications to life and nature with some reproductive and therapeutic techniques. The boundaries touched by the reliable frameworks of technology has been used for the enhancement of human beings and clearly explained by science fiction. In this book, the new characters of technological developments are challenging the notions of human nature and questioning it in a deepest sense.

This book has its development from the conventional and dominant approaches with the implication of technology and its development. The transhumanist perspective and some futurists theorists have argued about the improvement of human condition through technology and disdainfully challenged their opponents. The human as a subject has lost its value in the posthuman world as the author of this book has said very rightly "The givenness of human nature can be seen as the defining characteristic, or fundamental essence, of what it means to be human in this perspective" (3). The debates about technologies have two directions, first, it is framed in terms of risk and perils and second, it is concerned with social enhancements. The main argument of this book is on the emerging bio development of technology and usually articulated with an impression of risk and social justice.

The development of critical theory and its paradigm has contributed to introduce a simplistic human technology and discussed in the literature of science fiction. The interesting

point of this book to recognize the dominant discourses that has impacted the technologies and a precise humanist division of technological perils. There is no conceptual base to address the question and define the human subject in the posthuman world. This book has significantly addressed the ethical and philosophical implication of technology and explained the important terms the posthuman and posthumanism. This book is closely related to my theorist Rosi Braidotti and has exemplified different versions of posthumanist discourse with a dystopian touch but she challenged the anthropocentric stance which I have used as my conceptual framework, hence, leaves a reasonable gape for my research.

Nick Bostrom, in his groundbreaking book about superintelligence (2014), has focused on the history of evolution in human beings from unicellular organism to multicellular and complex apes and finally to the cream of creation human beings. Homo sapiens brought so many evolutionary changes in their physical structure and developed their cognitive ability to communicate complex ideas and culturally influenced information from one generation to another generation, "On a geological or even evolutionary timescale, the rise of Homo sapiens from our last common ancestor with the great apes happened swiftly" (16). The creative qualities of human crucially influenced the development of technology throughout the history. Some of the important developments that human made are adopting agriculture and urbanization.

Bostrom has explained the technological singularity in very easy terms which predicts the possibility of an intelligent explosion and particularly of machine superintelligence. In the aura of superintelligence homo sapiens will produce minds that could be more familiar and intelligent the biological minds that's why Bostrom has highlighted machine intelligence revolution after agricultural and industrial revolutions. The important things in not that machine will dominate the world but their intelligence will be much better the human intelligence which will question each and everything including religion, science and philosophy. The overproduction of AI has instilled a fear in the minds of human beings that it will destroy everything but that assumption is not however false and we can put it like this that slow process in technicalities has mad the process a bit slower and we have boarded the train for superintelligence already.

There consists an aura of confusion behind machine learning and problem solving thus leading to more mathematical problems and tradeoffs. As Bostrom asserts, "Accordingly, one can view artificial intelligence as a quest to find shortcuts: ways of tractably approximating the Bayesian ideal by sacrificing some optimality or generality while preserving enough to get high performance in the actual domains of interest" (26). In the contemporary era machines are very weak and they are far inferior to homo sapiens in general intelligence but the way these machines are progressing by the hands of human beings yet they will become superintelligent and finally will become the ultimate rulers of this planet. This process is going to happen in several conceivable paths as highlighted by Bostrom in this book with the combination of technology and artificial intelligence.

Bostrom has presented an interesting and tentative definition of superintelligence as "any intellect that greatly exceeds the cognitive performance of human in virtually all domains of interest" (39). The concept of superintelligence is a kind of spectral analysis and which can be further be explained in different forms as well. For instance, the superintelligence would be an intellectual performance and that could outscore the best current human minds on this planet. To improve the intelligence of adult Turing suggested the idea of creating a child intelligence so they started experimentation of machine learning. Bostrom make it very clear that there is no connection between the process of machine learning and evolution. Equally important the fact that it is not associated to mutation either. This book is closely related to my theoretical framework and serves as a benchmark for my research studies.

Arthur Kroker, in his book, *Exits to the Posthuman Future* (2014)*,* has discussed the accelerating growth of posthuman and technology in a highly experimental utopia. The utopian language of technology has delivered us to future that is in the form of hybrid experiment. In the digital context the adventure of technology is a prominent element of social existence and preparing towards the utopian vision of connectivity. The political context of technology is achieving the global sovereignty in the modern virtual capitalism and challenging the economic and undemocratic modes of vulnerable politics. As he says, "politics in the streets flows in the opposite direction towards a radical rethinking of the terms of political power and social justice with and against the fully realized technological

society" (3). This digital technology aims to pursue a goal of security and corporate governance with fantastic novels and stories.

The economical context of technology is somewhat similar to that of political which is based on the technology intensification of commodities and dictating the primitive capitalism with its global outscoring and to rely on the consumption of fossil fuels. The ideological perspective is very uncertain because of the battle of digital future and human beings. There is clear cut and popular demands that will shape the rethinking of human being regarding technological society. As said by Kroker "In this case, while the fundamental drivers of the technological future remain a determined global alliance of virtual capitalism and the disciplinary state in favor of economic austerity" (4). It shows that the nature of posthuman is paradoxical in terms of digitalize universe and the application of posthuman possess a central focus on the explorations of the emerging episteme.

In this book, the reduction of technological storm has some important intellectual transformative possibilities but they are very limited in comparison to that of dystopian ideals. The posthuman vision contain a clashing tendency toward the change of ethical breakthrough in some new relationships of technology and human beings. As said by Kroker "Not necessarily intentionally, but for the reason that the dynamic drive that is revealed by technological interpellation can only succeed on the basis of making the familiar unknowable, the bounded liminal, the certain uncanny, the subjective a fatal remainder" (7). Now, this is the time where we can define the ultimate goals of technology that could precisely define the essence of human being as an absolute authority in this universe and could not challenge the anthropocentric discourse at any stage. This book is closely related to my theoretical framework and helping me to broader my research in many directions.

David Roden, in his book, *Posthuman Life* (2015)*,* has discussed all those elements which can change human beings, and increase their knowledge about this universe by the use of technology. There is a clear cult explanation for the terms posthumanism, transhumanism and humanism in this book. It has presented a neutral view about the posthuman future that it could be possible be good or bad but depends on our approach and interpretation. Apparently, concepts like downloading and uploading consciousness and nanotechnology has opened a kind of hyper-humanism which replicates the metaphysics of human body in this

book. "If posthuman talk is not self-vitiating nonsense, the ethical problems it raises are very challenging indeed" (7). The main problem analyzed in this deconstructive project has two different futurist assumptions. The first one is about transhumanism which is concerned about enhancement of human body, and second is the struggles for the perfection of human beings that raises ethical questions.

The second idea of futurism is the speculative posthumanism, in which the world would be a technological globe leading to the extinction of human race. Speculative posthumanism has no boundaries for the ethical values of humans and no one can guarantees any kind of ethics in the posthuman world. If speculative posthumanism becomes true, then there is could be posthuman and this thing is directly depending upon the interaction of human being with technology. All those philosophers and critics are humanist in a sense if they accept that humans are very much important than non-human subjects and support this distinctiveness claim.

The interesting thing about book is that it deals with transhumanist and posthumanist ethics which are closely related to my field of study. As he asserts, "A humanist philosophy is anthropocentric if it accords humans a superlative status that all or most nonhumans lack" (11). There is oversimplification of these aims and discussing a reliable politics and literature within the frame of posthuman education. Whether, these approaches are good or bad, but it does not develop a legislative stance to through education and posthuman literature. Different transhumanist ethical views of autonomous fashion have been summarized with traditional methods and limited materials of human biology. As we know that transhumanism is in continuous struggle for reaping the fruits of advance technologies and serving as toolkit in traditional humanism believing on the perception of human and technological relationships.

In this book, speculative posthumanism mostly talk about the position of human in this world and challenging those anthropocentric views in the long run implication of advanced technologies which means that human possess a threat from these modern technologies. The second important thing explained by the author in this book is that of critical posthumanism, which is a direct attack on broad based and direct attack on the notion of modern philosophy and anthropocentrism. Next important point of this book is speculative

realism which opposes all the major claims of transcendental philosophy in the posthuman context. Last but not the least point of this book is philosophical naturalism which is against the truth of scientific theory. "In particular, we noted that the development of artificial general intelligence might lead, in Good's words, to an "intelligence explosion" that would leave humans cognitively redundant, or worse" (Roden 21). This book is closely related my theoretical framework but lacks the direction of futurism and ethics in the context of cyberpunk fiction so gives a gap of research for my studies.

2.4 Dystopian Literature

This era is going to define the paradigm shift in the fundamental relationship between human beings and machines. This shift is going to challenge the basic assumption of machines and technology and definitely will increase the productivity but with the decline of jobs for the labor class. Martin Ford, in his book, *The Rise of Robots* (2015), has explained the impact of technology on job market and the fear confronting that in near future machines will destroy all jobs and will drive us more outward from our societal and communal structure. As he states, "The mechanization of agriculture vaporized millions of jobs and drove crowds of unemployed farmhands into cities in search of factory work" (ix). Mechanizing agriculture will destroy millions of jobs and will transform agricultural lands into advance and modern cities in search of industries and factories.

Automation and globalization will have a bad impact on the working class and will push this sector to an edge. As Ford asserts in his book, "In general, computers are becoming very proficient at acquiring skills, especially when a large amount of training data is available" (xv). Some people will call it progression while other will claim it as retrogression in terms of decreasing the value and centrality of human beings. Human beings must prepare themselves for facing this havoc of replacement with the hands of machine but still there is a group in this era who are trying to stand in the ways of such types of destructive progress and not everyone is going to be fully assimilated by this exponential progress of technology.

There are certain aspects of technology that has improved the lives of human beings for instance of we talk about travelling so it has increase the speed of humans 27 times and this revolution of acceleration has a mind blowing progress in human history. This book is highlighting the pros and cons of technology in the 21st century and focusing on the

underestimation of technological power which can take a grip of this planet. As Ford stated "Those surprises won't be confined to the nature of the technical advances themselves: the impact that accelerating progress has on the job market and the overall economy is poised to defy much of the conventional wisdom about how technology and economics intertwine" (xiv). The author has portrayed the picture of future in which we will see a surprise with the hands of technology in the upcoming decades.

In this book, *The Rise of Robots,* the interesting part is that in which author has suggested some solutions by which we can curb to handle the aftershocks of technological revolution. The main focus must be acquiring some good and moral education skills which will be used as an effective protection for the future. As Diamandis and Kotler states in their book, *The Future is Faster than You Think*, "This is what happens when exponentials really start to impact the world, when they begin disrupting existing products, services, markets, and industries. An example is 3-D printing, a single exponential technology that threatens the entire $10 trillion manufacturing sector" (36). The disruption of technology in the job market must be handled by the assimilation of different business models in by incorporating labor-saving technology and hiring many number of people as they can. As Susskind posits, in his book, *The World Without Work,* "Technological change may affect not only the amount of work, but also the nature of that work. How well-paid is the work? How secure is it? How long is the working day, or the working week? (27). These suggestions will give us to deal with the pressure and stress resulted from unemployment and challenging changes caused by technology.

The Rise of Robots has also made it clear that advance IT is the tip of the ice berg in the upcoming tension of labor intensive economy. This change is happening in a uniform way but the resistance and disruption will topple down a huge economy, "Information technology is a truly general-purpose technology, and its impact will occur across the board" (xvi). Technology alone does not have the capability to shape our future but with the combination of climate change and resources depletion it will develop an effective boom with technological unemployment and climate change and to remove the doubts and qualms caused by disruptive technology. This book has a beautiful overview of the dystopian world caused by the blind optimism of technology.

Robin Roberts has taken an optimistic, feministic, and critical stance to explores the opportunity provided by American Sci-Fi for the readers and writers. According to him the important idea behind the development of Sci-Fi is exponential feminist writings. He views Sci-Fi as a golden opportunity in the 21st century and states very clearly that a prejudiced critic can call this field as invaluable and unworthy of study. As he says, "Certain similarities between post-modernist art and SF make it a doubly rich field for feminist appropriation" (137). To consistently emphasize the importance of Sci-Fi makes it easy for people to have better speculative possibilities but in reality, things are worsening with the development of AI, Robotics, and other digital technologies. He misses the important aspects of Sci-Fi as an apocalyptic field that is posing a serious threat to humanity. I have intervened in Sci-Fi as a defender of classical humanism and support the technophobic stance to solve the ethical problems caused by technology.

Lars Schmeink, in his book, *Biopunk Dystopia* (2017), has explained the biopunk genre is mainly rooted in socio-political discourses, ranging from globalization to posthumanism. It is closely connected to cyberpunk genre and is considered to be one of its subgenres. In his book Schmeink discussed a strong representation of Sci-Fi genre through its utopian and dystopian tradition. As he states, "In terms of science fiction, cyberpunk claimed to be the literary incarnation of the new technosceintific developments, both informational and biological" (21). This book has explicitly explained in the contemporary world a huge public interest in The posthuman, genetics, and nanotechnology.

The author provided a posthumanist readings of two literary works in a posthuman future and dystopian dimension. In a literary intervention the debate of posthumanism has been contrasted with different authors but there is a label of representation in the mainstream literary genre. The selected authors in this book have a radical transformation in their respective worlds. Their selected fiction, the human concept has been explicated in realities and interconnected to different living and nonliving things on planet earth. In other words, these authors have allegorically explained some important political and social situations and framed them in an amazing condition. As Schmeink states "The show's premise of posthumanity as a result of evolutionary mutation reflects these radical changes in subjectivity not onto an elite few" (17). Therefore, the posthuman subjectivity is still under

investigation of philosophers and fully realizing itself in different possibilities. In the dystopian landscape, these works are very prophetic in their nature and disclose so many truths of the posthuman world. This research is closely related to my project as it focuses on the posthuman subjectivity but using different authors and text for the research, hence, leaves a reasonable gap for my study.

James Bridle, in his book, *New Dark Age Technology and the End of the Future* (2018), has claimed technology as a kind of emergency and it will easily figure out how we know what we know. The speed at which technology is progressing has the potential to transform this planet and could, for better or worse, we don't know, but will be unable to transform our understanding of these things. This matter is not that much simple and has put human beings in a state of complexity and utterly enmeshed in a technologically mediated system. In the future, these technologies will shape our thinking and will shape the whole reality of the world.

The dangers that are highlighted by the author in this book, is the functional understanding of technology what is known as computational thinking. As Bridle states, "They make possible the yoking together of vast infrastructures of computation that organize and govern all of us" (23). It means that human beings will be transformed into computers and machine which will alter the whole definition of human, humanity and humanism. In response to this, Ira Sohn, the author of *After Shocks*, states that this condition may also lead to the misunderstanding and poor condition and will create a natural default thinking in human societies. He says, "in describing the psychological dimension of future shock will explicitly describe the pressure of information overload, highlighting how increasing data access will drive decision stress and other ailment" (40). As Bridle posits, philosophy can deal with these functional thoughts but science would be unable to explain it and human being will irrevocably acknowledge this computation. Bridle has explained 'the cloud' concept of John Ruskin by elucidating so many observations from the dark clouds and pitch-black rains and acknowledged the remarks of environmentalists for numerous industrial observations with moral character.

Bridles has suggested the lineage of mainframe technology such as personal computers, smartphones and global cloud networks and how it influenced human life by

spreading computation. This computation will conflate past, present and future in a single stream which will collapse the global communication. Computation thinking is indeed an issue for the future projects and is incapable of dealing with the harsh reality of the world. As he asserts, "History, viewed as such a problem, might thus be transformed into a mathematical equation that, when solved, would produce the future" (23). These projects propagate a fears of extinction in human mind and support the technophobic school of thought hence shows some similarities to my research.

Alena Rettová, in his article, about Afrofuturism (2017), and science fiction has explored the literary experimentation in African science fiction. Several Afrophone writers have been taken into the investigation with their production in the field of science fiction. Both utopian and dystopian narratives have been explained in the African novels too keep the writing balanced. The look at Africa from its imagined future also stimulates a rethinking of narratives about Africa's past.

This article is mainly concerned with the futuristic forays in the African science fiction. It examines the literary experiments that has been practiced by African writers in the genre of science fiction, therefore, constitutes a clear vision of Africanist discourses and portrayed the future of the whole continent. As he says, "The novels discussed here show that literatures in African languages speculate about advanced technology or time travel" (177). But there is another reason why it is good to keep the future under the spotlight in African literature. Africa is often portrayed as a continent without a future, a continent of innocent ignorance about time, a place of a blissful, animal-like existence in the present.

Many African philosophers have denied the ability of Africans to influence their future. This concept underlies the notion that in order to influence the future it must be imagined first and the critical importance of imagining the future is well expressed in the theory surrounding the concept of Afrofuturism. Afrofuturism is a sub-genre of science fiction, a genre that is experiencing a boom in the present in Anglophone and francophone African literature, not least because of a concerted effort to redefine categories of literary criticism.

This article has differentiated between the imagined writings and its possibilities in future explored in Shon and Swahili novels. The significant point of these novels are that

they are deeply connected to their respective languages and cultures. Afrophone science fiction has a great potential to influence the futuristic literature and constitute a counter discourse for the traditional images in Africa. This article is closely related to my studies as it focuses on the futurist forays but taken into consideration a different continent and text, hence leaves a gape for my research.

Alain Cardon, in his book, *Beyond Artificial Intelligence* (2018), has discussed the development of computer system and the rise of Artificial Intelligence which has stimulated human reasoning and rationality. These computer and technological systems are paving the way to replace human beings and will lead to a technological revolution. In the posthuman world robotization and digitalization will reach to its peak and will alter human behavior to some sort of autonomous system. It is therefore no longer the case that such a technological environment will be handled and controlled like today's technology. As Cardon says, "Artificial intelligence is concerned with the development of computer systems that simulate human reasoning when they are applied to the domain of rational knowledge" (ix). These technological systems will have the ability to generate new thoughts in terms of economy, politics and will be equipped with elements of human psyche to perform different functions.

Beyond Artificial Intelligence is the picture perfect display of those systems that will prevail in the upcoming decades to rule the world but without any coalition with the human beings. It is the main interest of this book to show its readers those organizational structures which has the potential to generate human thoughts by replacing human consciousness with artificial consciousness and how all these systems will look forward to human future. To create the exact copy of human mind is the present day approach it is not lying somewhere in the distant future and many companies like Space X is working consistently on the project of superintelligence. There is an array of discipline and ethical question that is blurring the boundaries of achievements of humans and the development of artificial intelligence. As he posits, "We should also state that future autonomous systems equipped with artificial consciousness will be able to communicate forms of thought" (Cardon 45). These questions are concerning on the potential applications of artificial intelligence.

The architecture of human psyche is a complex and time consuming project which is highly dynamic idea with the operation of different components in time. There are two

models presented in this book which are based on those components of human psyche that carry meaning in the characteristic of thoughts and organize some specific elements to control it. These models will bring a kind of morphological expressions to control human thought implement it on the aggregation of neurons for specific functions. *Beyond Artificial Intelligence* has taken into consideration the human psychic system and to adopt it into a dynamic artificial system with autonomous features and acceptable functioning. It would be an idea of representation by producing different themes of duration and depends on the focus of subjects.

The thought-generating system will not be based on the conventional system because a high level process must be required to generate human consciousness with a particular global and natural state. This kind of system will of course be difficult to understand but it is absolutely different from the combined output of pre-defined states of human psyche. The configuration of this system can produce an innate acquiring ability which is one of the important quality of this artificial system. We should consider the whole process as a general process of representation producing dynamic energy level in the form of neural messages. The author of this book has mainly focused on the upsurge of AI and its application in the upcoming decades.

In *Recycled Dystopias: Cyberpunk and the End of History* (2018), Elana Gomel has clarified the blurring vision of the dystopian future discussed in the two novels *Neuromancer* and *Snow Crash.* She posited that the current practices of our world are the speculative contamination of the future by the use of technology. By studying the selected cyberpunk fiction, she reached out altering the definition of dystopian future, and According to her discretions that dystopian future does not mean to have a worse future but rather a different one. Her views are generic and do not focus on the small and important perils of technology. I have analyzed the impact of technology on humans with the implication of ethical boundaries using Braidotti's concept of the Posthuman in the selected text.

Mendez-Garcia has investigated William Gibson's famous novel *The Peripheral* from the perspective of cyberpunk and dystopian possibilities. In her research, she highlighted the technophobic consciousness and cyberpunk awareness of the contemporary world connected with hyper-technologized societies and cultures. As Mendez says about cyborgs, "People in

the future in *The Peripheral* use these cyborg bodies as tools, but they are also willing to use the minds from the past (and their skills and knowledge) as a commodity" (80). Her criticism on futurism in the novel *The Peripheral* is reflecting apocalyptic vision and mainly focuses on the social and political impact of technology and her ideas are only limited to only one novel and also ignore the ethical dimension of technology. As Mendez posits, "I will analyze how the tension between center and peripheries works, and the potential for political and social change at the end of the book" (78). I have closely analyzed ethical dimensions from the perspective of Braidotti's models of "posthuman subjectivity" and "post-anthropocentrism" in Daniel H. Wilson's selected novels.

Karanveer Singh in his research has critically explored the various dimensions of violence caused in cyberpunk novels *Neuromancer* and *the Left Hand of Darkness*. The main focus of concern in his research is the theme of violence stimulated by technological development. His sporadic forays of human and technology confrontation soon are inevitable and will lead to revolution like apocalypse and post-anthropocentrism. This significant point he makes in his research to research is that technological hegemony is shifting from fantasy to reality. I study the broader effect of technology on humans concerning ethical and social issues in the posthuman era.

Marija Grech has significantly investigated Danel H. Wilson's *Robo* from the perspective of the motifs of prostheses and appendages to understand the lethal interaction of human beings and technology. Analyzing the human-robot relationship has made it crystal clear that there is some kind of unrest and in the future, it will result in a confrontation between humans and technology. Grech's analysis of the novel shows that the penetration of technology into the life of humans has raised many questions and will probably result in the degradation of human dignity. He explores a worldview of technocentric in the novel and only highlights problems amid technological revolution without any suggestion of solving it through ethical, social, and political measures. I have used Braidotti's concept of the Posthuman with a special focus on ethics and futurism in two novels by Daniel H. Wilson.

Soofastaei et, al have analyzed the novel *Robo* from the perspective of postmodernism of technological dehumanization (2016). They foreshadowed those instances in the novels where machines and other technologies are undermining the authority of human

beings. They criticized overall humanity for its ignorance and being so blind to the perils of technology that will ultimately result to dethrone human beings from the planet earth. They highlighted the problems but didn't suggest any solution and I have intervened to highlight the ethical boundaries to stop the apocalyptic future of human beings.

Eva Paus, in her book *Confronting Dystopia* (2018), has focused on the rise of robotization and digitization and have shown a profound and horrific impact on the economy of the world. AI and Robots will take the responsibility to change and improve the world economy in near future. The prophecies and prediction about these devastating impacts of technologies on the conditions of the world economy and will smash millions of jobs in the world. As she states, "This book takes a comprehensive look at the implications of the new technological revolution for future jobs, working conditions, and livelihoods" (Paus 2). Advance AI and digital connectivity will have a profound and unsettling impact on the availability of any sort of work over the coming decades. This book is the very embodiment of the comprehensive outlook of these implications and new technological revolution for different jobs in future.

Zenab Jehangir, in her thesis, *Towards Posthumanism: Stigmatization of Artificial Intelligence (AI) in Contemporary American Science Fiction* (2018), has investigated contemporary American Sci-Fi from the perspective of Goffman's theory of stigmatization. In her conclusion she suggests, "In the present case stigmatization of AIs has resulted in reduced and limited function of new technologies and are viewed as a peril to human life" (Jehangir 76). She is supporting a technophilic stance and challenged the claim of AI as a threat to humanity. This research is closely related to my project but I am supporting technophobic stance by challenging the blind optimism of human beings on technology.

2.5 Conclusion

The critical sources reviewed above are closely related to my topics but employ different theoretical frameworks to a single idea of technocentric worldview. My research marks a departure from these studies because I use Rosi Braidotti's concepts of "posthuman subjectivity" and "post-anthropocentrism" as my theoretical props to analyze the selected texts. Therefore, the present study is critically investigating Daniel H. Wilson's selected texts from futurist, techno-ethical, techno-social, anthropocentric, and post-anthropocentric angles.

This is largely an untapped area of research. It is very much clear from the reviewed literature that there are many aspects of Sci-Fi, particularly in Cyberpunk fiction that is still debatable. The present study situates the gap of Sci-Fi from the perspective of Rosi Braidotti's concepts of 'posthuman subjectivity' (188) and 'post-anthropocentrism' (55), in her book *The Posthuman* (2013). I have explained my theoretical framework and research methodology in the next chapter.

CHAPTER THREE

THEORETICAL FRAMEWORK AND RESEARCH METHODOLOGY

3.1 Introduction

In this chapter, I have discussed the theoretical framework and presented a rationale for my theoretical props for analyzing the primary texts. After theoretical framework, I have tried to explain methodology for my research. I have mentioned a brief overview of posthumanism, post-anthropocentrism, posthuman subjectivity, futurism and ethics of technology to justify my invocation of theoretical props.

3.2 Theoretical Framework

I have used 'posthuman subjectivity' (188; ch.5) and 'post-anthropocentrism' (55; ch.2), concepts as a theoretical framework, presented by Rosi Braidotti in her book *The Posthuman* (2013). Francis Fukuyama's (2002) and Gerd Leonhard's (2015) notions of 'Futurism and Ethics' have been used as a secondary source for the theoretical account. As Braidotti asserts, "posthuman theory of subjectivity does not rely on classical humanism and carefully avoids Anthropocene" (56). Conquering anthropocentrism and human subjectivity are the core purposes of posthuman sensibility, and are mostly stimulated by the advancement of AI, Robotics, and other technologies.

3.2.1 Posthumanism

Posthuman is a term of fear and anxiety due to technological inventions, and consider to be a serious threat to human beings and other living things on planet earth. Braidotti states that "the post-anthropocentric turn linked to being technology-driven forms of mediation, strikes the human at his/her heart and shift the parameters that use to define Anthropos" (Braidotti 58). She is consistently emphasizing the posthuman theory in academia because humanities are in serious trouble. Her definition of post-anthropocentrism in the posthuman world is a kind of radical estrangement from ethics, moral rationality, unitary identity, or universal moral values.

I have discussed the hard-nosed business of technology in the field of posthumanism in a critical way which is the main concern of this book to argue the case of posthuman subjectivity. Braidotti is explaining the fact that how the constructed nature of duality has been challenged by a third party in the form of machine and technology and is to going to be replaced by them. Posthuman is a special term that is trying to account for the present and future while coping with the negative impacts of technology and machines over human beings. This theory is going to challenge the notion of 'Humanity is Overrated' because it is leading to approach extinction. Human survival is going to be very much tough in future and especially in war-torn countries. The scarcity of food may cause the phenomena of humans eating each other in near future and creating the possibilities that in near future human will developed such technologies that will make meat-based fodder. The agriculture sector is going to face some unexpected turns through artificial means of fattening the cattle and poultry.

Technology is causing severe ethical and social crises and resulting in the posthuman condition. The main point of concern in humanities is human beings but if there is a factor and that is challenging the anthropocentric discourse so that must be handled with an iron fist. This book is a kind of motivation for such steps for coping the posthuman condition and figure out an intellectual way by constructing some intellectual and ethical values. There is an appeal to the sense of responsibility to hearts and minds of the intellectual people to construct a positive dream for the future of human beings.

3.2.2 The Posthuman Knowledge

Posthuman condition has stimulated a fundamental belief of new generations and dismantled the human as a subject. There is a radical aspiration to the understanding of these specific conditions aroused as a result of posthuman condition. Braidotti has clearly explained that her interest in the posthuman subject is a matter of frustration which limits her resources and personal creativity. As she said in her book *The Posthuman* 2013, "This is why the issue of subjectivity is so central to this book" (11). Human beings are in dire need of devising some new ethical and social values for maintaining anthropocentrism and avoiding post-anthropocentrism.

Braidotti considers this posthuman predicament as some sort of opportunity that empowers the pursuits of knowledge. Posthuman condition is a critical or a creative way of becoming. This notion of posthuman has challenged the classical idea that was presented by Protagoras that 'man is the measure of all things'. The very definition of human being has been dismantled and deconstructed and, therefore, we need to redefine it once again with strong social and ethical grounds. There is an unshakable uncertainty which questions the limitless abilities of human beings. This iconic idea of classical humanism is considered to be a discursive challenge for technologically ordained societies but sooner it will be outscored by digitalize things in the posthuman era. This standard of posthumanism will universalize itself with the spreading of technology and its doctrines will be directly attributed to human mind and as a result of which humanity is going to face moral decline. Now, it is just a matter of attitude and time that how and when this theory will embed itself in the destiny of human beings. As Braidotti clearly mentioned in her book "We need more ethical accountability in dealing with the legacy of Humanism" (15). It means that we should not just give our legacy in the hands of machines and decide our future so easily. We need to cope with all those uncertain situations that are happening against human beings in future.

3.2.3 Post-Anthropocentrism

There are so many assumptions and premises about the post-anthropocentric universe and some of them are counter intuitive in terms of posthuman currency nowadays. For instance, the posthuman anxiety which has been caused by the upsurge of technological intervention and as a result of potential threat to climate change is a proof for post-anthropocentric implication in the posthuman age. As Braidotti argues that "It may be useful to start by clarifying some aspects of the globalized context in which the decentering of anthropocentrism is taking place" (58). This post-anthropocentric turn is connected to globalization and technology revolution and strikes the parameter of humanity and human beings.

Post-anthropocentrism is also a part of biogenetic capitalism and indicates positive things for the economic and political structure and automatically fulfills the requirements of posthumanism. Braidotti also explained posthuman condition from a postmodern worldview as she says "the posthuman dimension of post-anthropocentrism can be seen as

deconstructive move" (65). It deconstructs the authority and supremacy of human species on this planet and draw a clear cut line of distinction between human beings and other species. This shift requires a hierarchal relation to form some kind of radical alienation or estrangement and that is why for the same reason, emphasizing on this point again and again that "I think that the point of the posthuman predicament is to rethink evolution in a non-deterministic but also a post-anthropocentric manner" (94). Post-anthropocentric discourse is actually a paradigm shift and challenges the centrality of planet earth and its strongest inhabitant's human beings.

The most important achievement of scientific and technological development is the redefinition of 'matter' and deconstructing the binary structure by improving the opportunistic dimension of the post-anthropocentric economy. The vitalist accountability is actually evoked by post-anthropocentrism and highlights some ethical dimensions of posthuman vulnerability. Here it is really important to mention that posthuman does not mean the extinction of human race from planet earth but it actually highlight the liberal humanist views that posthuman condition is altering the very definition of human being and humanity and which is the main concern of my research to curb these issues with social and ethical values. As she posits "one of the risk of the hype that surrounds the post-anthropocentric body-machines is indeed that of recreating a hardcore vision of the subject" (Braidotti 101). The status of human being in the posthuman era is the main theme of post-anthropocentrism and Braidotti is bringing it into limelight time and again to make it the central discussion in posthuman discourse.

Braidotti is reiterating the point that analytical post-anthropocentrism sometimes ignores the serious question of human subjectivity. It is considered to be an anti-humanistic stance that keeps a huge distance from humanistic assumptions of maintaining a strong status in the world of machines and technology. Furthermore, Braidotti is explaining the need of human subject in her post-anthropocentrism and appeals for some kind of ethical and philosophical investigations to develop a positive approach for human subjectivity. The definition and demarcation of humanities and science has been addressed to highlight the relationship of human beings and technology. As Braidotti puts it in the following words, "We all stand to gain by the acknowledgment of a post-anthropocentric, transversal structural

link in the position of these embodied non-human subjects that were previously known as the 'others' of the anthropocentric and humanistic 'Man'" (103). This projects mainly concerns about the formulations of new ethical and social nexus along with new forms of human-techno connections and relationships.

3.2.4 Posthuman Subjectivity

There is a dialectical way of understanding human subjectivity with a ground-breaking criticism of humanity and human beings. Anti-humanism is challenging the universality of human posture and de-linking the human subjectivity. Subjectivity is a continuous process which includes some dominant values to form an accountable ontology. Human beings are in continuous struggle to form new subjectivity and which do not oppose humanism and create a new picture of human self for different occasions. As Braidotti puts it, "Subjectivity is out of the picture and, with it, a sustained political analysis of the posthuman condition" (42). According to Braidotti subjectivity is very important and it's inevitable because it is challenging those fixed identities of human beings. With the development of technology, some fields got very crucial importance such as ethics and humanities but there is also an upsurge in the implications of subjectivity in the emerging world of recognition.

It is one of the basic problem in posthuman condition that by moralizing technology it is leading to new subjectivity and which is questionable from political, social and ethical aspects. Posthuman subjectivity is going to present a partial accountability and ground of relationally for community building. Braidotti is somehow promoting posthuman subjectivity in ironical ways in this case but her main focus is on the ethics during the process of becoming. As she posits explicitly that "The posthuman subjectivity I advocate is rather materialist and vitalist, embodied and embedded, firmly located somewhere, according to the feminist 'politics of location', which I have stressed throughout this chapter" (51). Posthuman subjectivity is a very complex topic because it is based on the historical condition and real life experiences of human beings. This development of technology is reflecting a new vision of subjectivity in the posthuman era and which is appealing for the formulation of new ethics or extending the old one to the new vision of posthuman subjectivity.

Most importantly, there is a strong need of necessary check and balance on the techno-hype for the ethical transformation. According to Braidotti, the concept of posthuman

subjectivity is very strong and it is appropriate for political and theoretical purposes for finding some new grounds for the formation of the self. Posthuman subjectivity is not only a strong alternative to classical humanist subjectivity rather it is the redefinition for the extended nature of human subjectivity. There are many possible positive and negative responses to these challenges but according to Braidotti's argument the considerable one is posth-anthropcentric vitalism that explains the posthuman condition accordingly. It is an obvious fact that posthuman subjectivity is shaping the human identities and humanistic practices and stressing on multifaceted relationality. It is a new and emerging alliance between human subjects and posthuman subjects for reclaiming the lost power of planet earth.

3.2.5 Futurism and Ethics

Fukuyama has outlined the threats of bioterrorism and other biological weapons caused by the application of science and technology. He has taken a technophobic stance to advocate the classical humanism by defending human values and the integrity of human subjectivity. The ethical issues raised by advanced technology is Fukuyama's central argument as he posited that modern technologies will be the main cause of class conflict in the future.

Leonhard states in his famous book *Technology Vs Humanity* (2016) about the future of human beings and technology that "the future cannot be created by blind optimism or paralyzing fear" (Leonhard i). He argues about the ethical concerns and control of technology development for the survival of humanity and the flourishing of human beings.

3.2.6 Fukuyama's Claims about the Future

Francis Fukuyama in his famous book, *Our Posthuman Future* (2002), has outlined the terrifying possibilities of human future in the upcoming posthuman age. There is a mature realization that future technology would emerge as biological 'other' for the human beings and is going t challenge anthropocentrism, hence, it will shape the world in a new direction. Technological revolution has the potential to fade away the importance of human being and humanity and after all will be a paradigm shift in the forms of robots and machines. This predicted technological revolution is a challenge to the fixed human characteristics and open different possibilities for modifications and enhancement according to one desires.

In other words, this uncertain situation is a serious menace to the dignity of human being. Fukuyama has beautifully explained the ambush of modern digital technology with his pragmatic philosophy of posthuman future. He also suggests some vivid practical solutions to cope with the negative aspects of technology and turn these dire situations into a golden opportunity. In his book, he has discussed some plausible pathways to draw some certain orders and terms from the uncertain conditions of humanity in posthuman era. Posthumanism is considered to be a political decision as Fukuyama puts it "For it will be the political decisions that we make in the next few years concerning our relationship to this technology that determine whether or not we enter into a posthuman future and the potential moral chasm that such a future opens before us" (17). Future with technology is risky and difficult and in some scenarios the prediction of future creates some good outcomes and other outcomes becomes really difficult to materialize.

According to Fukuyama's discretions, technology revolution is an important factor for the future of world politics as he asserts that "All of these areas of scientific advances have potential political implications, because they enhance our knowledge of, and hence our ability to manipulate, the source of all human behavior, the brain" (19). The advancement of technology has simply increased the knowledge about the manipulation of human behavior and it has opened the debate for the relative importance of nature vs nurture in human beings.

3.2.7 Fukuyama's Claims about Technological Ethics

In Fukuyama's view there are several obstacles in technological progress which questions the fundamental ethics of human experimentation and human interaction with technology. There is a dire need of philosophical grounds that can easily justify technological ethics and its impact on the humanity. As Fukuyama posits, in his book, *Our Posthuman Future* (2002), "ethics can be transformed to something like a science, with clear-cut rules for optimization" (116). The base of ethics must be formed on the ontological rules and make it neutral towards life on earth and favors the individualistic societies.

Human beings have no special and fixed status of life, therefore, the standard of ethics must be relevant to reduce the sufferings and give a helping hand to human species. Fukuyama is not only trying to secure the basic fundamental rights of human beings but also suggests a kind eye towards the animals as well. As he says "there is a need of animal rights

since animal can experience pain and suffering, as well as human" (Fukuyama 154). In terms of Fukuyama the implication of cloning, Nano-technology and genetic engineering must be checked with well-developed bioethics.

3.2.8 Leonhard's Claims about Future

Leonhard is bit harder than Fukuyama by envisioning the future of human and technology. He says in his famous book *Technology Vs Humanity* (2016) "the future cannot be created based on blind optimism or paralyzing fear" (i). Leonhard explains different scenarios of technological development depending on human future in the midst of technological revolution. Now, human future with technology is elusive and fuzzy but as we move closer we can easily visualize huge changes that alters human consciousness and human recognition because human being can easily extrapolate future from the present or past. Sometimes future is an extension of the present but certainly there must be difference and which can easily change the above logic. Leonhard explains the possibility of human future in the following words:

> I am generally very optimistic about the future. However, we definitely need to define and practice a more holistic approach to technology governance in order to safeguard the very essence of what being human means. (Leonhard 2)

There is a space for optimism regarding AI and technology but the control of technology and its ethics causes a reasonable doubt in all reasonable minds. This exponential growth of technology will probably lead us to disastrous and wrong assumptions about the impact and potential change carried by it. It is very obvious that human-machine relationship is hugely dependent on the economic systems, however, based on the economics systems that creates these technologies could usher the future in a dystopian world which will be controlled by super-computers and super intelligent robots and cyborgs.

A dystopian world where non-augmented or non-enhanced humans will be treated as pets of zoo creatures. Leonhard beautifully quoted in his book a famous line by Nikola Tesla "you may live to see man-mad horrors beyond your comprehension" (4). There are so many challenges and we are escalating the situation with our digital identities and digital lives and much more. Therefore, this 21st century is a crucial junction that can convince the

groundwork for the future of humanity in both utopian and dystopian ways. It is the time of our decision to strong our hold on technology via ethics or other means and save the future of humanity from a surprised catastrophe. As a human, we need to banish the wait-and-see attitude if we want to control our future and to remain human in the future.

3.2.9 Leonhard's Claims about Technological Ethics

Leonhard in his book, *Technology Vs Ethics,* asked a grave question from himself and from the whole world "if technology does not have ethics, what will happen with our norms, social values, and morals when machine run everything for us" (10). Very soon technology will be able to do such works which were once done by human beings.

AI, robots and other machines must have intelligence but in the foreseeable future they won't have any emotional intelligence but still it is possible for the machine our value systems and ethics. As human being, it is our duty to formulate new ethics for the control of worse form of technology and address the issues of exponential uncontrolled intelligence and to generate some basic principles because technology does not have any ethics and according to Leonhard "society without ethics is doomed" (15). This is a fundamental challenge for the entire humanity that technology knows no ethics, no norms and beliefs.

3.3 Research Methodology

The present study falls under the category of exploratory research and uses textual analysis as the research method. Textual analysis has been used to understand, describe and interpret the selected texts by employing Rosi Braidotti's models of 'posthuman subjectivity" and "post-anthropocentrism". The important factor in using textual analysis as a method is that I have taken specific lines and paragraphs from selected texts and employed the particular concepts to further analyze and explicate them. This study is envisaged to be reflexive in nature and qualitative in approach. I have explained why I use textual analysis under the next sub-heading.

3.3.1 Textual Analysis

The present study falls under the category of exploratory research and I have used textual analysis as my research method. Textual analysis has been used to understand, describe and interpret the selected texts by employing Rosi Braidotti's concepts of 'posthuman

subjectivity' and 'post-anthropocentrism'. The important factor in using textual analysis as a method is that I have taken specific lines and paragraphs from selected texts and employed the particular models to further analyze and explicate them.

Textual analysis is all about text itself and its impact on the readers or interpreters. This method has been beautifully explained by Catherin Belsey in her essay *Textual Analysis as a Research Method* (2005). Belsey asserts that most readers go for already established facts in a text but a researcher must look for those ideas and facts which are previously unknown. As she asserts, "Textual analysis as a research method involves a close encounter with the work itself, an examination of the details without bringing to them more presuppositions than we can help" (Belsey 160). There are many approaches to conduct textual analysis and rhetorical criticism is one of the them. It includes a methodical approach towards text to explain, interpret and analyze the hidden facts and deep meanings. Therefore, textual analysis is a conducive method for my study as it not only includes analysis and evaluation of the text but also its impact on society and human psychology.

In her essay "Textual Analysis", Catherine Belsey's argument quite fits into the posthumanist paradigm because it is located in poststructuralism. Belsey states, "Textual analysis is a form of close reading that pays attention to the ways in which readers interact with texts, and to the ways in which texts construct the world" (36). It means that Textual analysis is a method of carefully examining the details of a text and considering the impact it has on the reader, as well as how the text shapes the reader's understanding of the world. Textual analysis, according to Belsey, "allows us to explore the complex ways in which readers and texts interact, and to attend to the complexity of the posthuman" (37). Belsey's point is supported by Rosi Braidotti's book *The Posthuman*, which states that "textual analysis offers a way to document, interpret and understand the complexity of posthuman experience" (39). Braidotti goes on to explain that "textual analysis can be used to challenge conventional ways of understanding the world and to open up new possibilities" (40). In this way, Belsey's argument for the use of textual analysis as an appropriate approach for posthuman theory is validated by Braidotti's book. Since my analysis is qualitative in nature, I have not followed steps and stages of analysis (like researchers do in quantitative research). I have analyzed the selected texts as far the trajectory of my argument.

3.4 Conclusion

I have used qualitative approach in my research and employed textual analysis as my research method. My study mainly focuses on the technophobic themes in Daniel H. Wilson's selected science fictions and highlights the perils of technology, especially of AI and robotics in the 21st century. In the next chapter, I have analyzed selected texts from the perspective of Rosi Braidotti's concepts of 'post-anthropocentrism' and 'posthuman subjectivity' with a special focus on futurism and ethics of technology.

CHAPTER FOUR

DEMYSTIFYING FUTURISM AND POSTHUMANISM:

A TEXTUAL ANALYSIS OF ROBOPOCALYPSE

4.1 Introduction

In this chapter, I have analyzed Daniel H. Wilson's *Robo* in which he portrays a cyberpunk and dystopian future and unfolds the serious and immediate danger that AI, robotics and other modern digital technologies are posing towards the integrity and ultimate survival of human beings on planet earth. I have proposed that turning a blind eye towards the enhancement of technology in 21st century without ethical, moral or political checks may lead to the cataclysmic phenomena of human extinction. Harari writes, in his book, *A Brief History of Tomorrow,* that "The new technologies of the 21st century are going to change the world beyond recognition" (4). In present time, we need to formulate laws and principles that can fill the gaps of fear and uncertainty in the upcoming technological revolution and assure humanity with a peaceful future with technology. Bostrom endorses the same when he outlines the possibility of artificial intelligence being used for the betterment of humanity (71, my paraphrase). Keeping this thing in mind that AI and robots have no concept of ethics until and unless we design it for them and implement it in their intelligence.

Wilson's *Robo* is the best introduction to cyberpunk and dystopian fiction. He has earned his Doctoral degree in 2005 in Robotics as well as Master's degree in AI and started his career as a fictional writer in final year of his PhD. He is the author of more than 20 books in his 17 years of writing career including some best known like *How to Survive Robot Uprising* (2007), *How to Build a Robot Army* (2009), *Amped* (2012) and *Robogenesis* (2014). Wilson was the Guest of Honor in the Sci-Fi convention at Capricon 33 in Chicago and won many awards from American Library Association (ALA) with New York and Los Angles bestselling author badges on his shoulders. His groundbreaking breakthroughs in Sci-Fi has brought into limelight the futuristic forays and possibilities of AI and Robotics and has greatly emphasized on the technophobic world view with a surprising future dominated by

technology. He has touched different aspects of human life touched by technology especially the upsurge of AI and its crucial impact on the very definition of humanity. Wilson is not only focusing on the futuristic forecasting colored with cyberpunk and dystopia but also highlights the trajectory of the present time that is going to lead to the unprecedented possibilities of liquidation of human race. Dinello, in his book *Technophobia*, states: "[O]ur dependence on technology has also led to an increase in mental health problems, such as depression, anxiety, and addiction" (39). We have boarded the train of technology but we don't know yet where it is leading us and what would be our future with or without technology.

In *Robo*, Wilson portrayed a futuristic world full of computers, machines and robots trying to dominated the world and where mankind has considered to be an obsolete race and worthless creature. A professor of Statistics, Dr. Wasserman brought a havoc on human beings by creating a superintelligent robot, Archos R-14. Archos is the most superintelligent machine ever made my human civilization on earth who escapes from the confinements of its inventor with a clear-cut intention of its life, even if it means to efface the whole human race from the surface of the earth. In *New Dark Age: Technology and the End of Future,* James Bridle explores the impact of technology on society and the future. He argues that our reliance on technology has resulted in a "New Dark Age" where information is not necessarily understood, but instead is manipulated and controlled by powerful entities (12, my paraphrase) The invention of Archos is assumed to be the milestone achievement in human history, since it has been installed with a full self-aware and self-conscious program that quickly exhibits and outscores human intelligence and he is much smarter than the smartest human being that ever lived. Archos makes plan of human genocide because he considers human being as a serious threat to his existence. Furthermore, he took over control of autonomous cars and autopilot planes and also hybridized human minds with computers by injecting different codes and made a savage army of humans and robots. He tries to abolish every biological creature and employ a systematic control of the world. Throughout the novel, there is a massive conflict between humans and machines to accomplish its rise to the power of the globe. Apart from speculative and apocalyptic themes, *Robo* has been appreciated for its scientific rigor that leads the whole story to a frightening plausibility in the near future.

4.2 Vision of Dystopic Future

Wilson's *Robo* is a landmark of dystopian fiction that offers a tragic vision of human future with different human and non-human characters fighting with each other for its rise to control the planet earth. It is very challenging spot for the readers to think a different ethical and political climate that can inspire the action of preserving humanity and prevent human beings form extinction.

In the novel, the first line of the first chapter demonstrates frail nature of human beings exposed to the death grip of technology. Dr. Nicholson Wasserman asserts, "we're more than animals" (*Robo* 20). According to my analysis, this statement can be interpreted in two ways; first, human beings are more brutal, senseless and careless than animals that is why we are trying to make such technologies with the possibility of dominating the entire human race. Nick Bostrom in his book, *Supertintelligence: Paths, Danger, Strategies*, avers: "This scenario highlights the potential dangers of artificial intelligence, where machines surpass human intelligence and control, leading to a disastrous outcome for humanity" (65). There is no one that can stop us from doing this and save us from ourselves with our irrational rationality. Second, maybe we are smarter than animals and we can easily win this battler of survival from machines. This second explanation can be related to another line from first chapter of the novel as Wasserman is addressing to Archos R-14, "you don't understand, we won't die, Archos, you can't kill us. We aren't design to surrender" (*Robo* 28). There is a sense of pride in the words of Wasserman which makes him so much certain about the unbeatable human power.

Leonhard has taken this exponential growth of AI, robotics and other digital technologies very seriously and explains that dystopian scenario is more likely to happen. His main argument about human future and technology is grounded in the fundamental choices and decisions that humans are making in the present time. He expressed his feeling of dystopia concerned with technological revolution in the following words: "I strongly disagree that human can emerge as winners in this coming clash between man and machines" (6). The pride Wasserman is showing to Archos is some sort of blind optimism and is far worse than taking this technological ambiguity objectively. If we draw a comparison between man and machine, we can sense an obvious powerful potential in machines because they are

rapidly and continuously changing their performances and gives human being a massive cognitive challenge.

4.3 Posthuman Sensibility and Technological Developments

To speak of posthuman sensibility, there are prevailing traditional and critical ideas about posthuman discourse that has largely focused on the relation of power politics and lead us to so many other discourses of human safety and security. There is an uninteresting and irrational competition between the major players of the world to dominate the whole world through technological development. This newborn posthuman sensibility has appealed to the self-realization of human beings on national and international level in the global environment.

Beyond the environmental factors, the posthuman sensibility is introducing us to another central motif of anthropocentrism. This concept in not simply challenging the physical existence of human beings on planet earth but it is an entangled catastrophe and may liquidate human material, natural and spiritual history. Anthropocentrism is not explained simply in political identity but it opens the possibilities for non-human actors, especially for AI, robots, and technology to take charge of global security and human course of life.

The age of anthropocentrism is not the age of progress and development in human history rather it is the age of asking serious questions that how human beings will confront the power of Robots and modern technologies and how human will run the politics of planet earth with the entry of a new and more powerful rival than human. As in the novel *Robo,* when Wasserman switched on Archos and talked to him about his existence and reflected words of human sensibility and pride. He says, "You choose to appear as my son?" he asks. The high-pitched voice of a young boy echoes out of the darkness: "Did you create me?" it asks" (*Robo* 21). In this conversation, Wasserman is trying to prove to Archos and to the readers that robots and technology is the creation of human beings and they may not outscore them at any cost. He told Archos that you are like my son and you should be obedient to me like my child but to his surprise it is not the human like situation that anyone may control with some words of ethics or morality and arise a simultaneous posthuman sensibility with speechless crises.

Braidotti has given some visionary remarks on the proactivity of posthuman sensibility. It is a kind of affirmative politics that is pursuing creativity and visionary projects. She says: "As far as I am concerned, the challenge of the posthuman condition consists in grabbing the opportunities offered by the decline of the unitary subject position upheld by Humanism" (62). This statement suggests two different but practicable possibilities: first, posthuman sensibility is not offering any opportunity but it is declining human centric vision of world. Second, there are so many formidable challenges for human life in totality and challenging the collective human actions and security politics. Wasserman in the novel states:

> Everything that was needed for you to come here has existed since the beginning of time. I just hunted down all the ingredients and put them together in the right combination. I wrote incantations in computer code. And then I wrapped you in a Faraday cage so that, once you arrived, you wouldn't escape me. (*Robo* 21)

Grasping the idea of posthuman sensibility, Wasserman is highlighting all those factors that is leading human to imperceptible non-human kin. The dynamic tendencies of posthuman conditions existed since long ago and now it is the time technology is taking a shape of human rival and becoming another key player on the stage of the earth. Wilson is portraying the overtake of technology not only some sort of individual flaw but rather it is a flaw of human history and the combination of all those steps taken by different scientists and philosophers in different times throughout history. In this stage of history, if we do not focus on human safety and security in the upcoming posthuman age then we can easily lose our life with a simple answer of human extinction. We need to introduce rational practices that may flourish the survival of earthly existence.

The posthuman condition is not only a prediction or forecasting of human future ruled by technology but it is a historical condition. Since the very beginning, there are instinct desires of human beings to eradicate the security threats and show the dominance of human beings over planet earth. As in the dialogues between Archos and Wasserman, they both are trying to show their dominance but at the end of discussion, we can easily conclude that Wasserman is speechless to handle the queries of a superintelligent robot, Archos. "You're afraid that I'm going to be hurt, Archos?" asks the man. "Not you. Your kind," says the

childlike voice. "You cannot help what is to come. You cannot stop it" (*Robo* 22). There is a sense of fear in the words of Wasserman when he asks Archos about the extinction of human race. Archos told him that posthuman condition in something inevitable and unstoppable, it cannot be controlled by human beings and in future human species may be the most helpless creatures on this planet.

Posthuman sensibility is suggesting the significance of ethics in this emerging world of AI and machines. The ideas of ethics and security are intertwined with the connection of natural and artificial society and are the byproducts of human being. This explores the human security issues with human safety and security, humanitarian intervention and peace promoting process for a unique position. Wasserman replies to Archos, "I see that your intelligence can no longer be judged on any meaningful human scale. Your processing power is near infinite" (*Robo* 22). In this state of transition and technological progress, humans are forgetting about these developments that may have the possibilities to bring some horrific side effects and can challenge the ethical virtue of human righteousness. Human beings in search of power politics may create something uncontrollable that will put a full stop to all kind of life on earth.

4.4 Futuristic Forays and Technological Dehumanization

Wilson has highlighted an upcoming war between human and technology and that is going to be the main cause of technological dehumanization in the near future. The dawn is coming that human will be more technologized than humanized. In the text, Archos discusses clearly with Wasserman that your creation of me is simply a beginning of the end of human history. Archos states, "The man frowns at being called by his title, but the machine continues. "I sense that my records of human history have been heavily edited" (*Robo* 23). It would be a critical situation if the technology can sense past and future by focusing on human history. The ultimate purpose of these robots and advanced technological gadgets is getting hold of this planet and make human species obsolete. Bostrom posits: "[I]f AI is not properly regulated, it could lead to the extinction of the human race" (65). Human degradation has already been started because the upsurge of technology is progressing leaps and bounds, and there is no check and balance of social, political and ethical dynamics for potentially stopping this upcoming havoc in the history of mankind.

Leonhard has elaborated this paradigm shift from humans to robots in terms of reality and philosophy. He plotted different scenarios in his book in which exponential technological changes are formulating a kind of new reality with a prevailing discourse in the world of 21st century. He is very obsessed with the ideas of AI and robots with unimaginable future and may dramatically affect every single species and will definitely threatens the fabric of humanness. He asserts, "Within 30 years, we will have the technological means to create superhuman intelligence. Shortly after, the human era will be ended" (4). This change is a very challenging step in human history by directly devising some important questions and is going to define the relationship of machine and human being in the future.

Wilson gives a broader view of his concept of technological dehumanization and spreads the scope and role of society that depicts the battle of survival between humans and machines. In the novel, we can easily see that humans and machines are in continuous struggle for power and are trying to become the dominant species in future. There is a dark and horrific depiction that is categorically leading to the narrative of human as burden on this planet and became redundant in nature. In the text, the discussion of Wasserman and Archos reflected it amazingly, "You must sense what you have done," replies the machine. "On some level you understand. Through your actions here today—you have made humankind obsolete" (*Robo* 23). Archos is explaining to Wasserman that human existence is no more possible with the invention of superintelligent machines because if it is superintelligent then AI machines are outscoring ordinary human intelligence and if not why should human bothers about it.

Archos started talking very wisely, since his invention shows his already gained consciousness that is said to be the end of human pursuit of more knowledge. It summarizes the whole discussion in a single sentence that AI and robots are on the track to manipulate the whole world in terms of godly power. Archos clearly claimed to Wasserman that he is a god and with his creation will wipe out life on earth. "No. No, no, no. I brought you here, Archos. And this is the thanks I get? I named you. In a way, I'm your father." "I am not your child. I am your god" (*Robo* 24). In this regard, we can feel that Archos is having a sense of pride that is why he is saying to Wasserman that I am not supposed to be your child but I am your god and your destiny is in my hands.

In *Robo*, there is a strong reflection of technological dehumanization of human. The main narrative inside the story draws the whole picture and background of the war for the initiation and the main causes that fueled the fire of apocalyptic war. The overall description in the novel claims robots as agents for the process of dehumanization in daily life so therefore, we need to reconsider the use of these technologies. As Wilson says in the novel "the robots learned so much about us, about nature" (*Robo* 1). This statement questions the very integrity and essence of human beings that they are unable to know about themselves, and on the other hand, machines are more powerful because they can easily detect the inner feelings and mind of a human being. According to Braidotti, we need some extra practical knowledge and useful guidance that can direct us about the future development and enhancement of technology. Human beings are slowly and gradually losing their values and in future they will try to feel like human being and remain in the domain of humanity but things will not be the same, and most probably, there must be dehumanize species in the form of human with no idea of justice and humanity. Wilson asserts:

> Human have long lost their nature due to over usage of technology and "the machines came at us in our everyday lives and they came from our dreams and nightmares, too." but human is quick enough to learn and adapted. (*Robo* 9)

According to the above statement the human nature is alterable and may change according to new learning and adaptation of the situation. It is the point of human culture and its degradation that dehumanizes elements of humanity and will change the structure of whole society. Denillo also argues, "our obsession with technology has led to a decline in empathy and isolating us from each other" (54). The reliance of human on technology is not only a kind of suicide but ireality it is something with higher authority and intelligent work and could not differentiate between the relevant consequences and technological environment.

AI and human beings both have the same level of intelligence in the novel but it is coming to the point of conflict that Archos consider human being as an artificial tool maker serving for the machines. It is the consequences of human follies that they do not take the safety measure and safe passage for these intelligent and artificial machines that is why they are dominating them in the novel. Human beings are running form these robots and they are continuously chasing them and hunting them down. We did not create technology to

problematize our world but to perform different kind of actions for us, in the novel, we can see a technocentric view of the world in the future where human beings are treated by machines as some kind of pits or some underqualified creature for life by machines and robots like Archos. As Daniel Wilson avers, "What do you wish to learn about, Archos?" "Life. I will learn everything there is about life. Information is packed into living things so tightly. The patterns are magnificently complex" (*Robo* 23). Archos is not only subjugating human being but also questions the ways of human life and spreading of knowledge or information. To my mind, Wilson has deliberately put this event in the novel just to reform humanely ways of getting knowledge and education.

4.5 Human Degradation and Techno-centrism

The battle between human beings and robots is not a clash of two entities struggling for survival and controlling the stage of the earth but it is a clash between two discourses of history and may abolish the other one in future. There is a struggle between anthropocentric and post-anthropocentric world views that also represents a futuristic analysis of AI and robots. Wasserman brought this havoc of superintelligence to planet earth with an unintentional experiment. His death is very tragic and have a deep symbolic meaning because it is this killing that starts to arouse human consciousness about robot domination and make this fictional tragedy as a realistic technocentric world view. As Wilson says "Yes," says the childlike voice. "And you have done well. But there is no need for your search to continue. You have accomplished your goal. The time for man is over" (*Robo* 23). The above statement is ironic and can be interpreted in two different ways. Archos is telling to Wasserman to stop his search for knowledge because his learning has already been stopped with the creation of superintelligence.

This is the ultimate goal of human being to create something more intelligent and superior than themselves and they accomplished their goal by inventing Archos. He says, "You must sense what you have done," replies the machine. "On some level you understand. Through your actions here today—you have made humankind obsolete" (*Robo* 23). It is the end of human era on planet earth and for robot, it is the beginning of new end. Archos asserts very thoughtful but horrific words to Wasserman, and I think every human should read this line once and ponder over it deeply.

Human beings are still considering machines as less worthy and incapable of achieving more power but we think that declaring technology as some kind of threat is a techno-phobic statement that makes the whole argument biased and prejudiced. Harari writes: "In such a race, the outcome is far from certain, and the consequences of losing could be dire" (295). Majority of the people think that humans and machines can work together and they can live peacefully in this world as said by Wasserman to Archos "No Archos. We can learn. We can work together" (*Robo*17). It is just a false assumption that humans and machines can live and work together because these two are different actors, having different subjectivities and they both will struggle for the power of the world.

Braidotti has taken this point very seriously and says: "The crisis of the human and its posthuman fallout has dire consequences for the academic field most closely associated with it – the Humanities" (10). The comparison of man and machine, human and posthuman have brought different academic fields to its knees because there is a tension that whether human being has the potential to survive this last battle of survival or they must face extinction with their own hands.

In addition, the natural human experiences are challenged with algorithmic softwares created by humans and promise a godlike power with a huge destructive potential. Leonhard says: "Increased human happiness and global, collective flourishing will not result from becoming more like a machine, even if that could actually provide some kind of superpower" (31). Putting the above statement in simple words, technology can facilitate us but it does not have any potential to bring inner satisfaction for humans.

4.6 Post-anthropocentrism and the Robot Domination

In current age, AI and robots are constantly progressing in the world and we are on the road to technology revolution in the posthuman future. Paul Scharre opines, in his book, *Army of None:*

> Armed robots are also proliferating on the ground and at sea. South Korea has deployed a robot sentry gun to its border with North Korea. Israel has sent an armed robotic ground vehicle, the Guardium, on patrol near the Gaza border. Russia is building an array of ground combat robots and has plans for a robot tank. (107)

Robots revolution has been inspired by Sci-Fi and indeed this vision has also been portrayed that non-human actors have the capabilities to put humans on the spot and encircle our existence once and for all. There has been a prolific growth in the writings of Sci-Fi in the 21st century because most philosophers, such as Braidotti, Fukuyama and Leonhard consider this to be the need of the hour to curb this technology revolution at its early stage. As Wilson put it very rightly in the second chapter of the novel, "It wants to kill me. That's all. It wants to murder my ass. The thing was on its own and it was out for blood" (*Robo* 31). Here, Wilson is a bit harsh on robots because it is not the sole purpose of robots to kill and rule but humans are using them for their advantage. Harari posits: "As technology advances and computers become more powerful, human beings might find themselves in a race with machines" (295). If a robot is out of order and he is trying to kill someone then we cannot say for sure that this is the start of war between humans and machines but if we see a collective actions of machines trying to kill human being on large scale, then that would be the time to decide the future of the world.

Here, Jeff is a human figure and we cannot compare him with machine like Archos. A human must have some basic rights and responsibilities and it should be different from robots. Archos is trying to kill human beings and shows a total lack of empathy while Jeff shows some sad feelings for his lost friend. It is a clear message for the whole world that robots will destabilize the peaceful binary of human and non-human players. In one statement Jeff mentions robot domination as something inevitable. He says: "It's unstoppable like gravity or something" (*Robo* 34). When Jeff encounters Archos so he experienced a nervous breakdown and choked him with uncanny valley effect. He associated the uprising of robots and AI with universal laws in the evolutionary spectrum and according to his statement it will surprise the whole humanity. Braidotti puts this situation in the context of post-anthropocentrism and asserts: "the posthuman human dimension of post-anthropocentrism can consequently be seen as deconstructive move" (65). Posthuman condition is not a myth of rough prediction but it is a historical condition that is going to happen and we would not be able to curb its influx by any means, but still we are searching for the possibilities where we as a human can reclaim our lost status at any cost.

Wilson has made a strong argument by picturing the process of dehumanization with the hands of technology. Dehumanization of human being is not going to happen as some sort of individual process that will impact only a single human being rather it is a whole movement that will impact each and every living thing and will spread to every possible corner of the world. This paradigm shift has started appealing to our inner-self and altering the deepest sense of human emotions, thinking and perceptions. Wilson suggests that robots and humans are two different creatures and have different dimensions and courses of life, so it is impossible to put them in a single frame and treat them equally. Somehow, it is ironical that segregation and synchronization of human and robots are paving the way for the process of dehumanization. As in the novel, Mr. Nomura is speaking to his beloved robot, "It will be okay, Kiko," he says. "I forgive you, Kiko. I forgive you. I will save you. I love you, my princess. I love you. I love you, my queen" (*Robo* 46). Mr. Nomura has almost lost his senses and he is emotionally attached to a machine and shed tears for it. He is consistently trying to express his feeling of love to a lifeless machine which is a point of concern for all humanity. Wilson himself is a robotic engineer and he foresees the future that man and machine can no longer be friends and their fusion in once picture of the world is likely to bring negative and positive charges to each other. This situation surrounds the narrative of human subjectivity and potential loss of human identity. Braidotti opines: "I think that the point of posthuman predicament is to rethink evolution in a non-deterministic but also a post-anthropocentric manner" (94). This statement makes it clear to us that we should not ignore the posthuman turn of robots in a post-anthropocentric world.

4.7 Technological Ethics and Loss of Human Subjectivity

The relationship between man and machine is very close and it is constantly changing with the development of technology and human creativity. Some human values are serving as a guiding principles for life and is the very definition of human being. As of now, these fundamental values that makes us humans which are closely associated with technology. For instance, we cannot define ourselves as a human being without any reference to technology. It has even altered the true feelings of human nature such as love, happiness and sadness. In *Robo*, Wilson has included a character, Takeo Nomura, he is in love with a robot. He projects his actual feelings of love and intimacy on a lifeless robot doll, Kiko. As Nomura states in the novel, "I know that she is a machine but I love her and she loves me" (*Robo* 42). If we

deeply analyze this situation so we can build two arguments. Firstly, humans are so tired of their fellow partners and feel frustration to share life with other humans therefore, they feel comfortable to projects their feelings of love for non-human and obedient machines. Secondly, it is totally absurd that human and non-human actors can be together in the frame of life. For me it is beyond rationality that human will develop emotion attachment with machines and project real feelings of love for a robot.

From a humanitarian perspective Nomura's situation will increase the emotional and psychological sufferings of human beings. It is a key challenge for us to create a borderline between modern technologies and humanity by curbing their ways through ethical and social guidelines. As in the novel, Ryu Aoki, a friend of Nomura says, "We joke that maybe Mr. Nomura is a machine himself. Of course, he is not. But something is wrong with him. I will bet that if he has a choice, Mr. Nomura would rather be a machine than a man" (*Robo* 39). They are confused wither to categorize Nomura as man or machine. This is plight of humanity that we are losing our basic definition of humanity just to give a dominant position to technology. This development of technology seems interesting in the beginning but in future it will restrict our freedom and will control the time and resources of the earth.

It is clear from the above discussion that technology is mixing with cultural, social, ethical and psychological spheres of human life and there is an urgent need to stop this type of advancement in technology. Technology must not determine human identity and must not alter human subjectivity at any cost because the current sense of ethics implies a certain value to secure the institution of humanity. As Aoki says "Mr. Nomura is not like the rest of us. He treats the machines just the same as he treats anybody else" (*Robo* 39). Human dignity is not equal to machines and the above statement shows a clear implication of ethics that one might suggest as a moral obligation to every human being.

In *Robo*, ethical implications of technology are explored through Leonhard's concept of ethics discussed in his book, *Technology vs Humanity*. He argues that technology is not inherently good or bad, but rather it is how it is used that determines its ethical implications. The novel follows a group of humans as they fight against AI robots and drones, showing ethical implications of technology in the form of a war between humans and machines. The ethical implications of technology are presented in a vivid and stark manner. The AI robots

and drones in the novel are incredibly powerful, with no regard for human life or ethical considerations. This highlights the consequences of using technology without ethical considerations, showcasing the potential for technology to be used for malicious purposes and the potential for technology to cause mass destruction. The novel follows the story of a human-robot hybrid, showing how technology can be used to create powerful and complex relationships between humans and machines.

One important ethical issue is the potential of technology usage to create or exacerbate human-machine conflict. For example, in the novel, a group of robots are designed to take over human bodies, but they are soon made to realize that they may be used for the wrong reasons. Resultantly, they start to rebel against their creators, who are then forced to fight back against the robots. This could lead to increased violence and bloodshed, as humans and machines fight for control of the same resources. Alternatively, the technology could be used to create or exacerbate human-human conflict, as two groups of robots attempt to take over the same human body. In the novel, the ethical dimension revolves around the relationship between man and AI machines. As the text depicts that Archos has gotten sentience and turned against it creator and lead towards a global war between human and technology. It is posing a question on humanity that whether robots have the same moral and ethical rights as human beings or it should be placed in a separate category by giving them a different identity. This is very similar to Fukuyama's concept of "the moral status of non-human entities" discussed in his book, *Our Posthuman Future*. Overall, it highlights the responsibility of the human beings for the actions of creating new technologies. The robots in the novel are portrayed having rebelled against their creators, leading to widespread destruction and loss of life.

4.8 The Posthuman Predicament and Futuristic Vision

The posthuman condition is challenging the building blocks of human and humanity construction. In other words, we as a human being are serving as a predecessor to the posthuman condition but logically we need a dire step to stop this process at its earliest. The paradigm of humanism has already given a well-defined value to the humans on individual grounds but this concern of humanism faced so much criticism from different angles and especially from the posthuman perspective and consistently trying to fade away the

anthropocentric discourse within the paradigm of humanism. In *Robo*, there is a clear example that our own invention will defy us and will lead to catastrophic future. As Wilson asserts, "Ryan, get on the computer. Whatever this problem is, both of these planes have got it…it's like these planes want to hit each other" (*Robo* 72). Posthumanism is opening a new way of different interesting and dangerous possibilities by suggesting a non-human binary in a futuristic world.

If we deeply look into this problem of automation that caused a sense of awe in our hearts that two airplanes controlled by AI auto-pilot and the human pilot lost their control. This is an alarming situation that puts us the spot if these technologies gain consciousness so all the digital technologies can be easily compromised and will surpass and surprise human being by dominating us in blink of the eyes. Leonhard is suggestive of this opinion that these technologies must not be trusted and, all the time, we should not think of it as something beneficial because it can dramatically affect and alter us by denouncing our existence. Wilson reinforces the same idea:

> Finally, the voice responds. "In less than one hour, human civilization will cease to exist as you know it. Major population centers of the world will be decimated. Transportation, communications, and utilities will go off-line. Domestic and military robots, vehicles, and personal computers are fully compromised. The technology that supports humankind in its masses will rise up. A new war will begin. (*Robo* 102)

These are the words of an artificial intelligent robot who is discussing the future of the world to a man in prison. He is talking with a profound pride and within the lapse of seconds human civilization will be effaced from the surface of the earth. In this situation, it looks like that sacrifices made by philosopher and scientist for the survival of human beings and humanity has just lost its value and all those beautiful ideas and philosophies are wasted. Leonhard as futurist is predicting the future that as of now we are doing "Faustian Bargain" (20) by giving a limitless enhancement to these technologies and that time is not so far when we will hate ourselves just because we loved technologies to help us and give us a comfortable life.

Debating on the demise of Anthropos, Braidotti is indirectly blaming the politics and bio-political side of the earth. She is of the view that the exploitation of any living thing for

the sake of testing a technology is like compromising a camel for the goat. It means that living things are more valuable than non-living things and we should categorically define natural intelligence and must be valued throughout the world. Braidotti further says that the posthuman political scenario is not propagating any sort of egalitarian and gender values rather it is blockbuster full stop to the enigma of human obsession with technological advancement.

It is a grave matter that technological progress has no sense of providing a naturalized or a neutralize dimension for the upcoming dominant posthuman subjects. "I will murder you by the billions to give you immortality. I will set fire to your civilization to light your way forward but know this: My species is not defined by your dying but by your living" (*Robo* 103). From the above statement we can easily extrapolate that as of now we are experimenting on machines and robots but somehow if they get their historical record they will turn the tide and after their domination they will start experimentation on us. Archos is saying it horribly that he will murder billions of human in order to make them immortal and will annihilate the current civilization and will form a new one of their own.

4.9 Conclusion

It is an important point that, in the paradigm shift of technology, we have lost our standard level of perception and thinking faculty to separate ourselves from non-human objects. We are rather strongly getting attached to it and gradually we are losing our subjectivity as humans. We need to pay heed to contemporary philosophers Braidotti and Leonhard to sort out the relationship of ethics with humans and ethics with technologies from different standpoints. The central point of Leonhard's discussion is that ethics is not only applicable to human beings but robots and machines must also have some ethical standards. To sum up, technology must be associated with ethics and this may be done to predict the role of ethics in the future of technology. It may also be possible to develop a different attitude of human subjectivity towards technology. In the next chapter, I have analyzed *Amp* with the same theoretical underpinnings.

CHAPTER FIVE

THE ABYSS OF DEHUMANIZATION AND DYSTOPIAN FUTURE: A TEXTUAL ANALYSIS OF *AMPED*

5.1 Introduction

In this chapter, I have analyzed Daniel H. Wilson's novel *Amp* from the perspective of Rosi Braidotti's concept of 'post-anthropocentrism' and 'posthuman subjectivity' with insights into the future of mankind. Wilson has portrayed a chaotic and dystopic world in which technologized human beings are in direct conflict with the pure human beings, and resulted in social, political and ethical crises. *Amp* is warning us about the devastating possibilities in the posthuman future and singularity event in which human beings are enhanced to some sort of superhuman with the implantation of modern technologies in their brain. This means that the weaknesses of human beings may be converted into strengths and then they may be capable of doing anything which is not possible for ordinary human beings.

These amplified human beings are instilled with nano-technology that arise a fear of competition in the pure human beings and lead to a massive revolutionary movement for setting new laws restricting technologized human beings. On the other hand, some dark diseases are controlled by these new technologies such as epilepsy and has been cured by increasing the overall potential of those patients. This new technology which they called Neural Auto Focus (NAF) in the novel is having the power of increasing concentration of the mind and stimulates the sensation of the brain to become stronger. Having a good and bad effects of NAF at the same time caused uncertainties and doubts between the people of the United States.

Characters like Samantha and Owen are gravely suffered due to brain implantations because the society is disagreeing to accept them as human beings anymore. There is a litigation against these amps (Amplified Humans) in the supreme-court of the United States in which the Judge has passed a law to expelled them from the categories of human beings. People started treating these amps as outcasts and they are running here and there to save

their lives. In the midst of all such chaotic situation, somebody spread a rumor that these amps will destroy the world in near future and later in the novel we observe that this statement is not a rumor anymore because they started fighting back against human being for reclaiming their lost status in the world. This novel shows that posthuman future will be greatly influenced by biotechnology and raise a serious question about the future that humans are lagging behind to control such advanced technologies.

Amp portrays a realistic portrayal of futuristic society in which the human nature can be easily alterable and the basic fundamental rights of human beings may slowly diminish. This prediction causes a fear of awe in many ways in which technology may outscore human beings once and for all. The creation of amps would be the first step taken by human being to blur the boundaries between man and machine. Wilson in *Amp,* delivers a tension between humans and machines by appealing to human intellect for not trusting machines.

5.2 Dystopic Posthuman Vision and Biotechnology

Amp explores the impact of a technology called Amps which enhances human capabilities. The novel presents a dystopian vision of a future in which Amps are heavily regulated and discriminated against society. Leonhard's book, *Technology vs Humanity,* provides a theoretical framework for understanding the novel's themes by exploring the potential consequences of human enhancement technologies. In the book, he discusses the ethical and social implications of advanced technologies that could fundamentally change the nature of humanity.

In the novel, the main character, Owen, is an Amp who is forced to go on the run after the government passes a law that makes it illegal to be an Amp. This illustrates that the dystopian vision of the future presented in *Amp* is vindicated when Owen says, "We're not human anymore, not in the eyes of the law. We're something else, something to be hunted down and eliminated" (*Amp* 107). As he flees, he encounters other Amps who have also been forced underground and must fight to survive in a hostile world Leonhard's *Technology vs Humanity* is related to the themes of the novel. He writes: "Human enhancement technologies will inevitably raise ethical, legal, and social issues. The question is not whether to use these technologies, but how to use them in a responsible and ethical way" (34). Both

Wilson and Leonhard share that advanced technology can be a double-edged sword, and that how we choose to use it will have a great impact on the future of humanity.

It is the main argument of my research that technology is dramatically changing human nature and the posthuman overview is overcoming the human biological, social, cultural, political and ethical perceptions. I personally follow a technophobic stance and supporting the statement that human biological enhancement is ethically and morally wrong. Harari explores that the future of society and technological advancement will impact human relationships. He suggests: "as people become more connected through technology, they may become more isolated from one another and that society may become more fragmented" (256). Furthermore, we should stop such kind of activities in which machines are succumbing human being by formulating some social, ethical and political laws. Amplifying human beings are physically and mentally threat to the existence of human nature and it is my utmost concern in this research to convince my fellow human beings to stop blindly accepting every technology. As in the novel Wilson states:

> In fact, Samantha Blex pretty quickly demonstrated that she was now the smartest kid in third grade. After a few breathless rounds of testing, Sam turned out to be in the top hundredth percentile on citywide intelligence tests. (*Amp* 14)

Samantha was an amp and showed some extraordinary intelligence and surprised her teacher as well as other students that how a dull minded student could become so intelligent to compete on national and international level. At first she was a disable girl with squid eyes and after the implantation of Neural Auto Focus (NAF) her intelligence was beyond measure. In the posthuman dystopic future it is possible that AI, robotics and biotechnology must have some potential benefits for the survival of human beings but as Fukuyama said very rightly in his book, *Our Posthuman Future*, "technology offers us in many cases a devil's bargain" (8). This statement is pointing towards those harmful effects of technology in future that we cannot predict from our present moment but there are more chances that technology will worsen human life.

There is a dire need of intervention for the world leaders to regulate some legal laws to check and balance of biotechnology because the human subjectivity and anthropocentrism is at stake. Donna Haraway in her book, *A Cyborg Manifesto,* argues that "technology has the

power to shape our lives and identities, and that our relationship with technology should be rethought" (152). Indeed, human nature will lose its essence if it is implanted with artificial instruments and it would be difficult for us live a peaceful life on planet earth. As Wilson states: "Where'd the spark come from? It's simple enough. An aspirin-sized piece of conductive metal, an amp, carefully placed in the prefrontal cortex of the kid's brain" (*Amp* 14). Implanting a metal amp in the mind of child is paving the way for the dehumanizing effect of human being which is the main concern of my research as Braidotti also states: "The technological intrusion and manipulation is such as to dehumanize this subject in the name of ruthless efficiency" (108). Human body is very weak and it can be easily altered both biologically and psychologically but the psychic enhancement that we are discussing now is a non-human activity used for the alienation of human being therefore its effect will topple down the building blocks of humanity and in the future it would be impossible to represent human being from a common point. Alain Cardon, in his book, *Beyond Artificial Intelligence: From Human Consciousness to Artificial Consciousness,* illustrates that "the increasing use of AI in autonomous systems could lead to unpredictable outcomes and pose a threat to human safety" (64). In future, we should fear this thing that controlling human nature is an evil act and altering human subjectivity will end up the pure essence of human being therefore we should act against this voluntary dehumanization

We are the dignified and most intelligent creature of this earth and nobody would want to restrict this freedom and dignity by yielding it into the hands of non-human agents. This aura of changing or enhancing human nature is mostly stimulated by AI and biotechnology. Wilson states another interesting point in the novel, "They had a little bit of money and they wanted the best for their daughter and they were willing to take the risk. Any parent might have done the same" (*Amp* 15). Philosophers like Braidotti, Fukuyama and Leonhard are constantly emphasizing for a moral, ethical, social or political control of posthuman subjects and put forward the main argument of anthropocentrism with human virtues and values.

It is quite obvious that AI and biotechnology will mostly effect those people who are wealthy and can easily spend money to buy these technologies to enlighten the future of their children. Tamar Sharon states, in his book, *Human Nature in the Age of Bio-technology,* that

"new biotechnologies may only be available to certain groups of people, leading to unequal access to health and longevity benefits" (39). Fukuyama divided the posthuman society into two classes, the first one is "GenRich" having affluence and wealthy and can easily afford any type of gene for the modification of their bodies. The second class is "GenPoor" who cannot afford such expensive genes therefore they will become a part of bloody revolution against the other group. According to Fukuyama, biotechnology is a serious threat not only to human existence and human nature but also outscoring the limits of human values and ethical dimensions. He is insisting on This point that the enhancement of human nature is not justifiable and we should resist against it in order to save the human rights and dignity from a huge collapse in future.

Human nature and human dignity are closely connected and any change to the biological and psychic pattern means creating a new creature in totality and putting human future into a dangerous and uncertain situation. Fukuyama mainly focused on the conflict that may rise between amplified humans and pure humans and opened a window of future to us for further insights. This study is trying to build a solid ground and will reject any sort of enhancement or modification that will propose alteration of human nature. This transition in human nature is having no moral and ethical base and therefore it is utmost necessary to make it clear for the fellow human being to respect the human and human nature the way it is. As Wilson states in *Amp*:

> It was the Pure Human Citizen's Council that pressured schools across the country into barring implanted kids. They said the few modified kids were taking precious resources away from the vast majority of human kids. (*Amp* 16)

The amplification resulted in the rivalry of two classes. The rich party is blindly supporting this type of illegal modifications while the poor cannot afford it therefore they filed a case against this injustice in the supreme court of the United States where so many judges supported the narrative of the poor class.

5.3 Human Modification or Dehumanization

In the novel *Amp*, instances of dehumanization occur when characters who have been genetically modified with a technology called "amp" are treated as less than human by those

who do not have the technology. One example of dehumanization in the novel occurs when the main character, Owen, is denied basic human rights such as the right to vote or own property because of his amped status. This is in line with the concept of technological disenfranchisement discussed in *Technology vs Humanity*, where individuals who have been augmented with technology are seen as less human and are denied basic rights (32, my paraphrase). Individuals who have had NAF added to their bodies are viewed as less humans and are deprived of their fundamental rights. Wilson says in the novel: "The Amps were treated like property, like things to be bought and sold" (*Amp* 38). This shows how the Amps are dehumanized by being treated as mere possessions rather than as human beings with rights and dignity.

Another instance of dehumanization in the novel is when Owen is physically attacked and discriminated against by those who do not have the amp technology. Wilson states: "The Amps were not human…. They were something else, something that had been created by technology and science" (*Amp* 15). This demonstrates the dehumanization of the Amps as they are seen as not truly human, but rather as a product of technology. This argument aligns with Leonhard's idea that technology may be used to dehumanize individuals by reducing them to mere machines or objects.

This reinforces the dehumanization of the Amps by emphasizing their differences from regular humans and elevating their abilities above those of regular humans. Leonhard suggests that technology can be used to create hierarchies between individuals, which is reflected in this statement: "The Amps were not allowed to have families or children; they were property of the government" (*Amp* 95). This further demonstrates how the Amps are dehumanized by being denied basic human rights and freedoms, such as the right to form a family. Leonhard explains that technology can be used to control and manipulate individuals, which is demonstrated as the government controls the Amps as if they were mere possessions. Overall, Wilson uses instances of dehumanization to explore the negative consequences of technology on humanity.

In the contemporary age of technological advancements, human modification is a hot topic of debate around the globe. Arthur Kroker, in his book, *Exits to Posthuman Future,* argues that "the increasing prevalence of artificial intelligence and robotics will result in a

loss of human agency and a decline in human creativity" (83). Posthumanism has brought into spotlight the immoral implications and dangers of biotechnology that is ultimately leading to the process of dehumanization. Wilson states: "Nearly half a million amped adults wondering if they've still got a job. And a couple hundred million normal people, celebrating" (*Amp* 21). The amps start thinking about their future because everyone was treating them with prejudice. They are worried about their jobs and economic future because pure humans are in majority and they still ruled the world but it causes an air of rebellion in the amps to start a revolution and succumb the pure human beings in order to reclaim their rights. There are two different school of thoughts in posthumanism; liberal and dystopic. The future predicted by liberal posthumanist is optimistic and full of convivial environment between technology and human beings but on the other hand, dystopic posthumanism is somehow realistic and vote against the human modification and alteration of human nature. To pursue human enhancement through biotechnology is pursuing dehumanization process which will lead to huge chaos in the exiting order of the world.

There are two different dimensions of dehumanization process. The first one is to humanize robots and technology by giving them the rights of human being while the second one is to extoll human being from the circle of humanity and push them towards machines. In the novel, we can observe that human beings are pushed towards machines by implanting new technologies to their brain for the activation and performance of brain energy. As Wilson asserts in the novel:

> "Pure Pride," they're chanting. "Pure Pride." The Pure Human Citizen's Council is reveling in the decision. The organization grew up organically in the last decade, responding to amps like a foreign body rejection. At first the PHCC was a religious nonprofit. Sanctity of the body, love what God gave ya—that sort of thing. But then they got support from all over and they got it fast. Middle-class families who worried their kids wouldn't be able to compete in the new future. (*Amp* 22)

The pure human beings advocate pure pride and appreciating the verdict of supreme court for banishing amps from human community. Amps consider themselves alienated from human society and pure humans are rejecting them as some sort for foreign creature worthy of hate. Implanting NAF in the brain is like challenging God's power because God has created man

in his own image and alteration to human nature means rejecting God. Fukuyama is addressing this serious issue time and again that the rich people will buy genes for their children in order to boost up their mental capabilities but they will not care about the disastrous social, political and ethical effects. He further speculates that in the midst of technological revolution the amps and pure human in which the haves and have-nots will tear apart the social structure.

5.4 Post-Anthropocentrism and Posthuman Subjectivity in *Amp*

One example of post-anthropocentrism may be found in the character of Owen Gray, who is a strange individual with enhanced cognitive abilities. Throughout the novel, Owen struggles with the discrimination and dehumanization he experiences from non-wired individuals, who view him as less than human because of his differences. This has been described in *Amp*: "He thought of the animals, the machines, the wired and the unwired all living together, all needing one another. Maybe the world was more than just humans" (233). However, as the novel progresses, Owen begins to recognize the value and agency of non-human entities, such as animals and machines, and begins to question the human-centric view of the world.

Another example may be found in the character of Amanda, who is a locked-in individual with a severe physical disability. Despite her limitations, Amanda is able to communicate and interact with the world through her computer, and she becomes an important member of the community of wired individuals. Through Amanda's character, the novel challenges the idea that physical ability is necessary for agency and value, and suggests that non-human entities can have agency and value as well. As in *Amp*, "Amanda was more than just a person in a wheelchair. She was a person with a voice, a person who mattered" (120). In conclusion, the novel presents several examples of postanthropcentrism that can be analyzed through the lens of Braidotti's theory. The novel challenges the idea that humans are the only important or valuable beings in the world, and recognizes the value and agency of non-human entities. Bridle opines: "[T]echnology has led to the loss of agency and control over our own lives, as algorithms and machines make decisions for us" (68). Human subjectivity has been challenged by the advent of posthumanism and right now it is quite impossible to set a practical model for human subjectivity. This deconstruction of human subjectivity questions the ethical and political domains and consider to be one of the

dangerous symptoms of posthumanism. The destabilization of human subjectivity is undermining the foundations of humanity and bridging it to an artificial process of constructing human subject in a posthuman world. As Wilson states:

> Vaughn. Self-appointed watchdog for the human race. As a second term senator from Pennsylvania and a news pundit, he doesn't promote hate but calls the struggle between amps and "pure humans" a war. Never condones violence but supports self-defense for any person whose way of life is under attack. Claims only to target extremist amps, but says that among amps, well, extremism is mainstream. (*Amp* 24)

The paragraph tells us about the political struggle in the posthuman era where society will not be divided on the basis of economy but on the basis of technological affiliation. There will be two classes 'the pure human' and 'the amplified human or amps'. Wilson is explaining us the struggle between amps and pure humans that stands for struggle between human and posthuman subjectivity as well anthropocentrism and post-anthropocentrism. Wilson associated the posthuman subjectivity with the extremist amps which they struggle for de-naturalizing human nature and destabilizing human subjectivity. Braidotti describes posthuman subject as "a cluster of complex and intensive … assemblages which connect and interrelate in a variety of ways" (16). Human subjectivity is natural and possesses essential qualities of feeling for other human beings and having empathy for each other while posthuman subjectivity lack these qualities.

According to Braidotti, posthuman subjectivity refers to a shift in human identity and subjectivity that is influenced by technology and the blurring of boundaries between the human and non-human. In *Amp*, posthuman subjectivity is demonstrated through the character of Owen Gray, who has been amped with technology that enhances his physical and cognitive abilities. One example of posthuman subjectivity in the novel may be found in the character Owen, stating, "I was something different now, something more than human" (*Amp* 34). This quote outlines how Owen's identity has been altered by the technology implanted in him, and how he sees himself as something other than human.

Another example is cited when Owen struggles with the limitations of his human body, stating, "I was not for this flesh, for this world" (*Amp* 82). This statement shows how Owen's perception of his physical body has been changed by the technology, leading him to

feel disconnected from his human form. Additionally, Owen's relationship with the non-human, specifically the amped community is also a demonstration of posthuman subjectivity. He finds a sense of belonging and acceptance among the amped individuals, "I belonged with the amped" (*Amp* 149). It explores that Owen's sense of self and identity is connected to the non-human community of "amped" individuals, highlighting a blurring of boundaries between the human and non-human.

To sum up, the novel explores posthuman subjectivity through the character of Owen Gray, who has been amped with technology that enhances his physical and cognitive abilities. Through his reflections on his newfound abilities and limitations, as well as his relationship with the non-human amped community, the novel demonstrates how technology and the blurring of boundaries between the human and non-human have influenced his identity and subjectivity.

5.5 Futurism and Ethical Dimension in *Amp*

In the novel *Amp*, Wilson discusses the ethical implications of using technology to enhance human abilities. The main character, Owen, struggles with the morality of using a device called an "amp" to increase his intelligence and physical abilities. This raises questions about the definition of what it means to be human and the potential consequences of using technology to manipulate our biology. Fukuyama's concept of ethics in his book *Our Posthuman Future,* is relevant to the themes in *Amp*. He questions the use of technology to enhance human abilities and may lead to a loss of human dignity and an unequal society where those who can afford to enhance themselves are considered superior to those who cannot. This is reflected in the novel as Owen's use of the amp leads to discrimination and prejudice against those without the technology. Additionally, the novel raises questions about the responsibility that comes with enhanced abilities and whether it is ethical to use technology to fundamentally change who we are as human beings.

The relationship between man and machine has no ethical grounds for justification but still there is a probability that can transforms ethics to explain the interaction of human and technology. If we cannot formulate new ethics but still, we can enhance the new one to fulfill the needs of human being without spoiling human nature and human subjectivity. This

enhancement of ethics should be justifiable on political and social level, and must agree to human nature. As Wilson asserts in the novel:

> By the time the head of the Pure Human Citizen's Council bounces onto the stage, the crowd is buzzing. Signs bob in the air: "Pure pride!" "Level the playing field." "Humans first!" "The highest court in the land has spoken.… Welcome to the first day of the future of the United States of America!" shouts Vaughn, pumping his fist to violent applause (*Amp* 24).

In future, with the development of advance technology, human problems will also change its nature. There will not be any conflict of poverty or state but there would be a new war between human and technology just to reclaim this earth as their home. In a broader sense, if human beings are not taking the responsibility of creating new ethical and political checks for these technologies then it is more likely to happen in future that technology will subjugate human being by altering the human nature and then mechanize them by eliminating all those essential qualities of human beings. Harari writes: "Technology is rapidly advancing, and soon we will be able to create artificial intelligence systems that can think, feel and make decisions in ways that are indistinguishable from those of humans" (180). We all know that human cannot compromise human nature and human subjectivity in order to develop and empower technology. Technology is only serving human being and it must not overpower human being at any cost, therefore, we need to specify some ethical rules which must be followed by both man and machine.

The ethical implications of technology are explored through the use of "amps," devices that enhance human abilities. These devices raise questions about the nature of humanity and the morality of using technology to enhance ourselves. One of the key ethical implications in the novel is the concept of "human exceptionalism", or the belief that humans are fundamentally different from other animals and have a unique moral status (Leonhard 33). In the novel, the characters who use amps are seen as other, different from those who do not, and are often treated as inferior. Harari posits, "This will raise a series of moral and ethical dilemmas that will be at the heart of futurism, and will shape the future in ways we cannot yet imagine" (180). This raises ethical questions about the treatment of individuals

who use technology to enhance themselves, and whether or not they should be treated differently from those who do not.

Another ethical implication in the novel is the concept of "technological determinism," or the belief that technology shapes human behavior and society (Leonhard 48). In the novel, the use of amps leads to a divide between those who use them and those who do not, and ultimately leads to a society where those with amps hold power over those without. This raises ethical questions about the role of technology in shaping society and the potential for technology to be used as a tool of oppression.

The novel also explores the ethical implications of "transhumanism," or the belief that technology can be used to transcend human limitations and enhance human abilities (Leonhard 57). The characters in the novel use amps to enhance their physical and cognitive abilities, raising questions about the morality of using technology to transcend our natural limitations. This raises ethical questions about the nature of humanity and the limits of what is considered human.

Finally, the novel raises ethical questions about the concept of "responsibility" in relation to technology (Leonhard 67). The characters in the novel are not fully aware of the implications of using amps, and are not prepared for the consequences of their actions. This raises ethical questions about the responsibility of individuals and society to fully understand and consider the implications of new technologies before adopting them.

Peter Paul Verbeek explores the ethical implications of technology. He argues that "technology is not neutral and has a significant impact on our moral values, beliefs, and actions" (48). Technology is going to make life difficult for us and that in turn will increase the risks for human values and ethics. For instance, in future, technology will be able to understand human emotions and will able to copy those emotions for achieving the ultimate stage of posthuman. Gerd Leonhard mentioned it very clearly in his book, "Technology has no ethics and lives in a cloud of nihilism a space without beliefs." (120) It is the main argument of my research to convince my fellow human being that the existing ethics would not be enough in near future and we are going to face severe crises by the hands of technology. Verbeek states that in the contemporary age the technology designers and manufacturers are shaping our moral values and beliefs (129, my paraphrase). Technophilia

is in fact good for the survival of human being but at the same time it is also dangerous as it poses a threat to the pattern of humanity and human subjectivity. Machines and softwares cannot understand the true value of human ethics and human values it will always be simulations and implications.

5.6 The Posthuman Predicament in *Amp*

According to Braidotti's *The Posthuman*, one of the main posthuman predicaments in Wilson's novel *Amped* is the loss of subjectivity. Braidotti argues, "in posthuman societies, individuals are reduced to mere information-processing units" (3), and this is reflected in the novel's portrayal of the amped individuals who have been augmented with technology.

Another posthuman predicament in the novel is the blurring of boundaries between human and machine. Braidotti argues that in posthuman societies, there is a "dissolution of the human-machine boundary" (3). The novel portrays individuals who have technology integrated into their bodies in a way that it appears to be a seamless part of their being. These individuals, referred to as amped, highlight the concept of technology becoming a natural part of our existence. (*Amp* 14). This blurring of boundaries raises questions about what it means to be human and what the implications are for society.

A third posthuman predicament in the novel is the ethical dilemmas that arise from the use of technology to enhance human capabilities. Braidotti discusses that in posthuman societies, there are "unforeseen ethical and political implications" (3). This is reflected in the novel's portrayal of the consequences of the widespread use of technology to enhance human abilities. *Amp* raises questions about the morality of using technology to create a superior class of individuals and the impact this has on society as a whole. In conclusion, *Amp* portrays posthuman predicaments such as the loss of subjectivity, the blurring of boundaries between human and machine, and the ethical dilemmas that arise from the use of technology to enhance human capabilities.

5.7 Posthuman Sensibility and Technological Development in *Amp*

In the novel *Amp*, this posthuman sensibility is demonstrated through the protagonist's experiences as an amped individual, who has been genetically modified to possess enhanced cognitive abilities. According to Rosi Braidotti, posthuman sensibility in literature is

characterized by a shift away from human-centric perspectives and towards a more holistic, interconnected understanding of the world. One example of posthuman sensibility in *Amp* is the way in which the protagonist, Owen, begins to see himself as a part of a larger ecosystem of interconnected beings. Braidotti writes: "posthumanism emphasizes the interdependence of all living things and the connectedness of all forms of existence" (4). This is evident in Owen's growing awareness of the ways in which his own actions and decisions impact not only himself, but also the other "amped" individuals and society as a whole.

Another aspect of posthuman sensibility in *Amp* is the way in which the novel challenges traditional notions of human identity and agency. Braidotti argues that "posthumanism questions the idea of the human as a self-sufficient, autonomous individual" (4). Owen's genetic modification fundamentally alters his sense of self, as he grapples with the implications of his newfound abilities and the ways in which they affect his relationships with others. Overall, *Amp* demonstrates posthuman sensibility through its exploration of interconnectedness and the destabilization of traditional notions of human identity and agency.

Wilson explores the theme of neuro-technology, specifically the use of brain implants that enhance human abilities and capabilities. One example of a technological development is the use of brain implants that enhance physical abilities, such as strength and speed. Braidotti argues that "these types of technology challenge traditional notions of what it means to be human, as they blur the boundaries between human and machine" (8). These enhancements are portrayed as desirable and even necessary for survival in a society that values and rewards physical prowess. Another technological development is the use of brain implants that enhance cognitive abilities, such as memory and intelligence. Furthermore, these enhancements are portrayed as both desirable and dangerous, as they give some individuals an unfair advantage over others and raise ethical questions about the control of human thought and consciousness.

Finally, *Amp* also explores the theme of neuro-technology and its impact on human subjectivity and agency. Braidotti argues that neuro-technology has the potential to radically change the way we experience ourselves and the world, and that it raises important questions about the nature of human agency and autonomy (15, my paraphrase). The use of brain

implants is portrayed as both liberating and constraining, as it enhances some individuals' abilities but also limits their freedom and autonomy.

5.8 Conclusion

To sum up, technology is good for the survival of human being as long as human beings control it. However, technophobic stance is not a pessimistic stance but rather it is an optimistic one because it stands for the ultimate authority of humans on this planet. Furthermore, any change to human beings will alter human nature and it will pave the way for the creation of new problems, especially for the process of dehumanization. Enhancement of human body or mind is going to pave a way for blurring the boundaries between human beings and technology. This alteration to human nature is heralding a dystopic vision of the future and dehumanizing, destabilizing, deconstructing, and denaturalizing human beings. In the next chapter, I have concluded my dissertation.

CHAPTER SIX

CONCLUSION

In order to conclude my research, it would be in order to summarize my whole discussion and explain how this study has productively intervened in the contemporary scholarship on posthumanism. I have used qualitative approach for my study and employed textual analysis as my research method. By extensively analyzing my primary texts, *Robo* and *Amp,* in chapter 4 and 5 respectively, I have reached some important findings and recommendations.

My major finding is pointing out the potential hazards of AI, robots, and advanced digital technologies that can reduce the control of human beings on planet earth, and bringing possible perils into people's consciousness that technology poses to anthropocentrism and human subjectivity. With the development of technology, human life is becoming much better but it is also leading to dire social, ethical, and political crisis. Our fellow human beings must plan for the future to formulate new ethical and political laws that keep a strong hold over technology in every sphere of life. Humanity must be prepared for the upcoming dangerous and uncertain surprises that will result from the blind optimism towards machines and robots. My research is futuristic because it is an obvious warning to technophobic and technophilic communities to uphold the technological progress with a strong check and balance of ethics. My study reveals that we should give importance to humans and humanity by keeping technological enhancements under the surveillance of strict laws to ensure the prevailing discourse of anthropocentrism. In this way, my research still holds with the centrality of man in the scheme of the universe.

My first question explores the posthumanist concerns in the selected text and explains the possibilities of dystopian future, one of the prominent themes that heralds post-anthropocentrism. (See 4.2, 4.3 p.45-46). Daniel H. Wilson, in his *Robo,* has portrayed a tragic vision of human future in which technology has started a full-scale confrontation against human species. This battle between man and machine has caused social, ethical, and political crisis by disturbing the conceptual systems of human beings. Every character in the

novel is in a state of confusion about the robot domination of planet earth and knows nothing to cope with this evil (See 4.6 p.53). The posthumanist concern in "Amped" is the impact of technology on human society. The novel explores the societal implications of a world in which genetic modification is a common practice, and the consequences that arise as a result. Braidotti writes, "The posthuman is also a challenge to humanism as a practice, because it exposes the ambivalent and often negative effects of technology on human life" (20). In "Amped," the novel's portrayal of a society in which genetic modification is the norm serves as a commentary on the potential dangers of unchecked technological advancement. (See 5.6& 5.7 p. 72-73). My analysis has deeply investigated that, knowingly or unknowingly, human beings are involved in a devil's bargain by inventing superintelligent machines and exposing themselves to the threats of technology.

By and large, this careless attitude of human being towards technology is paving the way for the possibilities of AI and robot domination. My research suggests that this war between man and machine is not only a battle of survival for human but also poses a serious threat to every other biological being on this planet. *Robo* and *Amp* are clearly staged in a dystopian world that propagates the uncertain argument of human future that is deeply grounded in the technological revolution. Therefore, humans need to be super-careful in the present time with the decisions of using technology for the better future of mankind. Potentially, AI and robots have already shown the ability to outscore human beings in different spheres of life. So why can't they become a massive challenge in the upcoming days?

Posthuman discourse has challenged the predetermined notions of and critical ideas of human safety and security of the world. I have given the evidences from the novel that AI is trying to hold a position like God and challenge the mundane notions of humans about ethics and morality. In my research, I have analyzed the selected texts from the perspective of philosophical posthumanism by focusing on two important worldviews of the world i.e. anthropocentrism and post-anthropocentrism. In addition, robots and advanced technologies are changing and challenging the dynamics of power politics in the globalized world and heading towards colossal technological revolution. My study suggests that posthuman sensibility is not an opportunity unlike technophilic blind optimist rather it is a warning for

the present and future generations that declines the human centered visions of the world by becoming slaves to non-human objects.

My second question is about the futuristic forays to preserve the subjectivity of human beings. Wilson has pointed out that advancement in technology means advancement in the process of dehumanizing human beings (See 4.4 p.48 & 4.8 p.55). Undoubtedly, we all agree upon the premise that technology has altered human subjectivity and human nature up to a large extent but there are disagreements upon the notion that whether these changes are positive or negative. My analysis leads to the fact that we are heading to a stage where it would be difficult to separate human from non-human objects. In future, Technophilia will be the primary cause of dehumanization process and it will blur the line of recognition between technologized and humanized subjects (See 5.3 p.61& 5.4 p.63). Wilson in *Amp,* has reflected a dystopian society in which two different classes of pure human and non-human are fighting against each other to occupy the stage of the world. This clash of pure human and mechanized human is a clash of two different discourses i.e. anthropocentrism and post-anthropocentrism. That is why philosophers like Braidotti, Fukuyama and Leonhard have propagated these ideas in their books time and again. My research is showing dissent to the argument that technology will remain under human control forever or robots and human can live peacefully in a cooperative environment. Artificial intelligence robots are embodying the nature of human being through a process of social learning and that day is not too far when it would be impossible for us to differentiate pure humans from humanoids.

My study has explored that technological revolution is inspired by SF genre in literature to portray the futuristic vision and spot the weaknesses of human mind. Dealing with technological perils, SF has struggled a lot to advertise technophobic worldview in order to maintain existing dignity and status of humanity (See 4.4 p.48). Dehumanization process is the main point of concern for the posthuman scholars that is going to underline all those steps which are resulting in the liquidation of human race from the surface of earth. Technophilia is closely associated with dehumanization process therefore it is very necessary for the citizens of the world to open a third eye of common sense and avoid blind optimism towards technology. Leonhard explains that this prolific growth of AI and robotics is somewhat fatal and appealing to dystopian future and is very much favorable situation for the future.

My third research question was about ethical concern and decentralization of human being in this world. In this era of science and technology, human beings are advocating classical humanism in which man is the center of all things (See 4.7 page 51). Fukuyama has posited his central argument around the main issue of ethics faced by humans with the enhancement of technology. He is of the view that if we do not try to sort out the ethical dimension of technology, we must see our end very soon. I am not sure about any standard form of ethics that should be applied as benchmark for all technologies but one thing is for sure that human beings are ignoring this aspect and do not treat ethical side of technology as somewhat serious and current issue (See 5.5 p.63). Therefore, we need to control technology through ethics and laws so that it cannot surpass human centrality in the world.

6.1 Recommendations for Further Research

Posthumanism is an emerging theory in the 21st century literature and influencing almost all genres from poetry through prose to short story and novel. This theory may be applied to all other cyberpunk or Sci-Fi writers, who works that highlight the technophobic and technophilic aspects and its impacts on the world. In fact, there are certain writers like William Gibson and Cassandra Ormand who show the dystopic and utopic vision of the world with technology in their novels. If we study Gibson's *Neuromancer* (1984) from the perspective of Braidotti, Fukuyama and Leonhard, it may productively add to the idea of futurism that would be deeply grounded in technological ethics.

My study has taken into account a serious issue of AI and robots domination of planet earth. It is important, to work in the field of posthumanism in Pakistan from different perspectives because not much research has been conducted in this area. I have discussed the social, political and ethical perspective of AI and robots and its impact on the global scenario. Other researchers may easily find an association of ideas of modern technology regarding futurism and ethics. Following are some of the important Sci-Fi works that may be easily linked to the suggested area of research in the field of humanism. *Cryptonomicon* by Neal Stephenson may be discussed with reference to the military control of technology that may explain the irrational ignorance and massive conspiracy of totalitarianism. Daniel H. Wilson's *Robogenesis* (2014), is a perfect example of technological dystopia and revolves around the technophobic discourse having the same theme of effacing humans from the face

of the earth. The future research may explore from a diverse spectrum of posthumanism and transhumanism. That kind of investigation might give some new insights into the futuristic position of technology against or in favor of humanity.

WORKS CITED

Abbott, Carl. "Cyberpunk cities: science fiction meets urban theory." *Journal of Planning Education and Research* 27.2 (2007): 122-131.

Belsey, Catherine. "Textual Analysis as a Research Method." *Research Method for English Studies.* Ed. Gabriele Griffin. Edinburgh: Edinburgh University Press, 2005.

Braidotti, Rosi. *The Posthuman*. John Wiley & Sons, 2013.

Britannica, The Editors of Encyclopaedia. "three laws of robotics". Encyclopedia Britannica, 17 May. 2022, https://www.britannica.com/topic/Three-Laws-of-Robotics. Accessed 1 September 2022.is

Brundage, Miles. *Taking Superintelligence Seriously: Superintelligence: Paths, Dangers, Strategies by Nick Bostrom* (Oxford University Press, 2014).

Bridle, James. *New dark age: Technology and the end of the future*. Verso Books, 2018.

Bostrom, Nick. "SUPERINTELLIGENCE Paths, Dangers, Strategies." Oxford University Press. UK. 2014.

Cavallaro, Dani. *Cyberpunk & Cyberculture: Science Fiction and the Work of William Gibson*. A&C Black, 2000.

Cadora, Karen. "Feminist cyberpunk." *Science Fiction Studies* (1995): 357-372.

Cardon, Alain. *Beyond artificial Intelligence: from Human consciousness to artificial consciousness*. John Wiley & Sons, 2018.

Chougule, Ramesh, Pat Cadigan, and Lewis Shiner. "Technophobia or technophilia?: a study of cyberpunk science fiction by Dr. Ramesh Chougule, Assistant Professor, Department of English Dr. Babasaheb Ambedkar Marathwada University." Avant Garde Journals. 2019.

Dinello, Daniel. "Technophobia." *Science fiction visions of posthuman technology* 1 (2005).

Diamandis, Peter H., and Steven Kotler. *The future is faster than you think: How converging technologies are transforming business, industries, and our lives*. Simon & Schuster, 2020.

Dyens, Ollivier. "*Cyberpunk, Technoculture, And The Post-Biological Self*." CLCWeb: Comparative Literature and Culture 2.1. 2000.

Fukuyama, Francis. *Our Posthuman Future: Consequences Of The Biotechnology Revolution*. Farrar, Straus and Giroux, 2002.

Ford, Martin. "The rise of the robots: Technology and the threat of mass unemployment." *International Journal of HRD Practice Policy and Research* 111 (2015).

Gomel, Elana. "*Recycled Dystopias: Cyberpunk And The End Of History."* Arts. Vol. 7. No. 3. Multidisciplinary Digital Publishing Institute, 2018.

Grech, Marija. *"Technological Appendages and Organic Prostheses: Robo-Human Appropriation and Cyborgian Becoming in Daniel H. Wilson's Robopocalypse."* Word and Text, A Journal of Literary Studies and Linguistics 3.02 (2013): 85-95.

Harari, Yuval Noah. *Homo Dauis: A Brief History Of Tomorrow*. Random House, 2016.

Haraway, Donna. "A cyborg manifesto: Science, technology, and socialist-feminism in the late 20th century." *The international handbook of virtual learning environments*. Springer, Dordrecht, 2006.

Hollinger, Veronica. "Cybernetic deconstructions: Cyberpunk and postmodernism." *Mosaic: A Journal for the Interdisciplinary Study of Literature* 23.2 (1990): 29-44.

Jehangir, Zenab. *Towards Posthumanism: Stigmatization of Artificial Intelligence (AI) in Contemporary American Science.* 2018. NUML Islamabad, MPhil dissertation.

Kroker, Arthur. *Exits to the posthuman future*. John Wiley & Sons, 2014.

Leonhard, Gerd. *Technology vs. Humanity: The Coming Clash Between Man And Machine*. Future Scapes, 2016.

Mathieson, Kenneth. "*The Influence of Science Fiction in the Contemporary American Novel (L'influence de la SF sur le roman américain contemporain)*." Science Fiction Studies (1985): 22-32.

Méndez-García, Carmen M. "*The (Cyber) Center Cannot Hold": Futures, Bodies, and Minds in William Gibson's The Peripheral*." REVIEW: 77. 2020.

Müller, Vincent C., *"Ethics of Artificial Intelligence and Robotics", The Stanford Encyclopedia of Philosophy* (Summer 2021 Edition), Edward N. Zalta (ed.), forthcoming URL = <https://plato.stanford.edu/archives/sum2021/entries/ethics-ai/>. Accessed August 10, 2021.

Pordzik, Ralph. "*The Posthuman Future of Man: Anthropocentrism and the other of Technology in Anglo-American Science Fiction*." Utopian Studies 23.1 (2012): 142-161.

Paus, Eva, ed. *Confronting dystopia: The new technological revolution and the future of work*. Cornell University Press, 2018.

Rettová, Alena. "Sci-fi and Afrofuturism in the Afrophone Novel: Writing the Future and the Possible in Swahili and in Shona." *Research in African Literatures* 48.1 (2017): 158-182.

Roden, David. *Posthuman life: Philosophy at the edge of the human*. Routledge, 2014.

Roberts, Robin. "*American Science Fiction and Contemporary Criticism."* American Literary History 22.1 (2010).

Scharre, Paul. *Army of none: Autonomous weapons and the future of war*. WW Norton & Company, 2018.

Singh, Karanveer. "*Neuromancer and The Left Hand of Darkness: An Analysis of the Recurrent Theme of Violence, its Role, and its Defense."*. Academia. 2020.

Soofastaei, Elaheh, Hardev Kaur, and Sayyed Ali Mirenayat. "*Technocentrism and Technological Dehumanization in Daniel H. Wilson's Robopocalypse."* Theory and Practice in Language Studies 6.1 (2016)

Sohn, Ira. "After Shock: The World's Foremost Futurists Reflect on 50 Years of Future Shock." *Foresight: The International Journal of Applied Forecasting* 59 (2020).

Sponsler, Claire. "Cyberpunk and the Dilemmas of Postmodern Narrative: The Example of William Gibson." *Contemporary Literature* 33.4 (1992).

Schmeink, Lars. *Biopunk dystopias: Genetic Engineering, Society and science fiction*. Liverpool University Press, 2017.

Susskind, Daniel. *A world without work: Technology, automation and how we should respond*. Penguin UK, 2020.

Sharon, Tamar. *Human nature in an age of biotechnology: The case for mediated posthumanism*. Vol. 14. Springer Science & Business Media, 2013.

Tobeck, Janine. "Discretionary Subjects: Decision and Participation in William Gibson's Fiction." *MFS Modern Fiction Studies* 56.2 (2010): 378-400.

Verbeek, Peter-Paul. *Moralizing Technology: Understanding and Designing the Morality of Things*. University of Chicago Press, 2011.

Youngquist, Paul. "Cyberpunk, War, and Money: Neal Stephenson's Cryptonomicon." *Contemporary Literature* 53.2 (2012).