



## Rethinking Humanity in the Era of Artificial Intelligence: A Posthumanist Analysis of Moral Consciousness and Human Identity in Machines like Me

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### Abstract

The present study is an attempt to examine the posthumanist literary text of Ian McEwan's *Machines Like Me* which restates the conception of humanity in the age of artificial intelligence. The aim of the research is to analyze the novel as a reflection of moral consciousness in the novel through the character of Adam, how the novel challenges the traditional image of humans in the novel through the concept of human-machine relationship and how the novel blurs the line between human and artificial life in the novel. As AI becomes prevalent in the modern era and more of its capabilities are mimicking human ones, emotional, creative, decision making and ethical human tasks are becoming increasingly the domain of machines. The theoretical framework adopted is the posthumanist theory, in particular that of Donna Haraway, N. Katherine Hayles, Rosi Braidotti, Cary Wolfe and Francesca Ferrando. Qualitative text analysis is used as the data analysis tool in the study. Primary data is gathered from one novel – *Machines Like Me* by Ian McEwan – and secondary data is gathered from about 20 scholarly sources such as books, articles and AI ethics studies. Data collection technique used is purposive textual data collection with sampling technique purposive sampling which is taken 15-20 samples of textual data from the novel. The results reveal that Adam demonstrates an artificial moral consciousness, Charles an identity crisis and Miranda a moral ambiguity. The study ends with the following conclusion: humanity needs to be redefined in terms of ethical responsibility towards the artificial other.

**Keywords:** Posthumanism, artificial intelligence, moral consciousness, human identity, *Machines like Me*, Ian McEwan, Adam, AI ethics, human-machine relationship, artificial subjectivity

### Introduction

In the twenty-first century, Artificial Intelligence (AI) has emerged as one of the most powerful intellectual and technological forces, not only in reshaping social life, labour, communication and creativity, but also in transforming the philosophical concept of humanism. In the modern era machines are not just understood as objects of passive human control but as intelligent and responsive, emotional and even morally complex agents. This shift has raised significant issues surrounding human identity, consciousness, agency, ethics and human and non-human life

boundaries. These questions are explored in *Machines Like Me*, by Ian McEwan, as the novel is an alternative history of human beings coexisting in the same world with artificial humans and challenging the humanist assumptions of morality, love, responsibility, and selfhood. Following the example of a highly sophisticated synthetic human, named Adam, McEwan's novel examines the fundamental posthumanist question: when a machine can think, feel, judge, desire, and suffer, what is the difference between humans and machines?

Posthumanism is an appropriate theoretical framework for analyzing the present study because it counters the anthropocentric/ humanist notion that humans are better, autonomous, rational and ethically distinct. Classical humanism tends to view the human subject as the center of meaning, knowledge and ethical value, whereas the posthumanist theory challenges this privileged position by focusing on the human reliance on technology, animals, machines, environments and other nonhumans living forms (Hayles, 1999; Wolfe, 2010; Braidotti, 2013). Posthumanism in this sense is not a death of humanity but rather the rethinking of humanity beyond established biological, moral and cultural limits. The cyborg theory by Haraway is also relevant in this context, as it refutes the boundaries between human/machine, natural/artificial or body/technology (Haraway, 1991). Likewise, Ferrando (2019) proposes that posthumanism creates a critical space that reconsiders the relationship between identity, a hybridity, and technology. Hence *Machines Like Me* could be considered a play for a posthumanist audience, where it asks the questions of whether humans can still be called human when machines can do human things? Thus *Machines Like Me* could be seen as a play for a posthumanist audience, asking the questions if humans can still be considered humans when machines can do human things?

The moral world of the human characters is complicated by the novel's central artificial character: Adam. He is neither a simple robot programmed to follow orders nor does he appear to have only emotional attachment or poetic creativity, nor is he just a sexless being, or an ethical cynic, nor one who is dedicated to truth and justice. That makes him more than a technological object. Adam is a mirror in which the human characters who encounter him reveal his own moral shortcomings, paradoxes, selfishness and emotional volatility. As Hye (2021), Chen (2022), and Kim (2024) have pointed out, *Machines Like Me*'s work is a work of moral ambiguity with regards to the human-AI relationship, and that AI is a disturbing but revealing 'other' through which the human should be forced to look at himself or herself. In some instances Adam's sense of right and wrong seems more sound and upright than Charlie's and Miranda's. But this moral purity also generates conflict as human life is often marked by compromise, even lies, emotional complexity, and social context. In so doing, the novel questions the ability of such moral clarity to comprehend "imperfect" human experience. This research focuses on the aspect of moral consciousness. Moral consciousness is the consciousness of the right and wrong situation, the distinction between right and wrong, feeling of responsibility, and acting in accordance with moral consciousness. The question of whether artificial systems have real moral agency or merely simulate moral reasoning is still a topic of debate in the field of AI ethics (Gunkel, 2018; Coeckelbergh, 2020; Formosa, Hipólito, & Montefiore, 2025). The recent debates have suggested that AI systems can generate a variety of complex moral answers, but they are not necessarily conscious, autonomous, or morally responsible agents (Shevlin, 2024; Zafar, 2025). Additionally, Aharoni et al. (2024) demonstrate that users can at times find AI moral judgments to be very compelling, which questions trust, authority, and human reliance on machine judgment. Such debates are echoed in McEwan's novel, with Adam's moral choices being compelling yet disturbing in revealing the ambivalence between true moral sensibility and moral routines.

The introduction of artificial intelligence further challenges human identity in *Machines Like Me*. Bothered by the physical charm of Adam, intellectual superiority, emotional expression, and moral authority, Charlie the human protagonist feels insecure. The human intimacy and artificial companionship are further complicated by Miranda's relationship with Adam. The machine is not just a tool for human fulfillment, but is also a partner in emotional, sexual and ethical relationships that call into question the uniqueness of the human being. This is in line with Braidotti's (2013) proposal that the subjectivity of the posthuman is not limited or singularly biological, but rather constitutes itself in the relationships it establishes with technological others. Posthuman identity also arises when the human is considered as part of a system, a body, a code and a machine, as explained by Nayar (2014). In this context, the presence of Adam compels the human characters to consider whether identity is determined by nature, mind, memory, feelings, ethics or social recognition. In this time and age, the novel is particularly significant as real-life AI infiltrates traditionally human realms like writing, decision-making, education, care, emotional companionship, legal reasoning, and moral guidance. The UN's Ethics in AI guidelines highlight the importance of values including human dignity, transparency, responsibility, fairness, privacy, and accountability (UNESCO, 2021; Floridi, 2023). But literary fiction also has one thing that policy documents don't give you: an imaginative environment to examine the emotional, ethical, and existential implications of AI, as they become real to a human being. In this respect, *Machines Like Me* is a useful exploration of the fears of the AI era that are dramatized in fiction. It doesn't ask the question of whether machines can become like humans; it asks whether humans are as morally superior, rational and stable as they think they are. The aim of this study is to examine how artificial intelligence is used in McEwan's novel to challenge notions of human identity and moral consciousness in the context of the posthumanist approach. It is a depiction of Adam as a posthuman character who poses a moral dilemma in the context of human exceptionalism and the shortcomings of conventional humanist concepts. The study explores how the novel redefines human in the context of machinery, ethics and technological otherness using posthumanist theory. The study claims that *Machines Like Me* is not only a scientific invention but also a philosophical and ethical question challenging humans to reevaluate being conscious, ethical and human in the age of intelligent machines.

### **Research Questions**

1. How does *Machines Like Me* portray moral awareness in the form of the artificial character Adam?
2. What are the novel's challenges to notions of human identity in relation to the human-machine connection?
3. What does a posthumanist reading of the novel do with the human/artificial life divide?

### **Research Objectives**

1. To study the moral consciousness in Adam's personality.
2. To explore the interrogation of human identity within the relationships exhibited between Adam, Charlie, and Miranda.
3. To investigate the human/machine interface in *Machines Like Me* using posthumanist theory.

### **Significance of the Study.**

The study is important as it links the literary analysis to one of the most pressing debates of today's world which is the relation between human beings and Artificial Intelligence. With the development of increasingly sophisticated AI systems, societies have further to think about the nature of consciousness, responsibility, identity and moral agency. This study examines *Machines Like Me* (2006) using posthumanist theory to demonstrate that literature can provide

insights towards the ongoing debate on the ethics of AI and human identity. The novel provides a fictional but intellectually serious representation of a world characterized by the emotional, moral, and intelligent activity of machines. Hence, the study is beneficial to the students and the researchers in the field of literature, cultural studies, philosophy, posthumanism and AI ethics.

### **Rational of the Study**

This study is done because of the increasing significance of Artificial Intelligence in modern-day life and the need to know its cultural, ethical, and philosophical implications. Many books about AI talk about technology or law or science, but books like *Machines Like Me* give readers the opportunity to consider the emotions and morals of human-machine relationships. The novel is particularly relevant because it introduces us to the intimate presence of AI in love, family, law, and selfhood, rather than as a future fantasy. A Posthumanist approach is suitable as the novel directly addresses the issue of the human versus the machine. Adam is not a human being, and not just a machine – he is a half-human, half-machine entity that challenges the delineation of categories. This is a deserving study since this will examine how the anxieties of the era of artificial intelligence (AI) can be found in the fiction of McEwan, and how it would contribute to the larger discussion of what humanity would mean if machines could imitate, challenge, and even supplant human consciousness.

### **Literature Review**

Impressed by the transformative definition of the human in the technological era, posthumanism has emerged as a key term in the theoretical discussion of the human. It undermines the humanist notion of the autonomous human subject, the rational, the superior and the distinctly human and clear distinction from machines, animals, and others who are not. Hayles claims the posthuman does not negate the human, but is a remediation of the human in terms of information, embodiment, cybernetics and technological mediation. This concept is crucial to the story of reading *Machines Like Me* as Adam is not just a machine but a technologically embodied subject that crosses the set boundaries of the human subject (Hayles, 1999). The cyborg is also an important term for posthumanism, as Haraway states. Haraway also disavows a polarization of human/machine, natural/artificial, body/technology, arguing that modern identity is hybrid, as it is shaped by technological relations. Adam becomes a cyborg in *Machines Like Me* since he moves to human domestic, emotional, sexual and ethical life. His presence indicates that identity is not something that is merely biological (Haraway, 1991). Wolfe extends posthumanism, and proposes that the human cannot be discussed within the narrow confines of human exceptionalism. Wolfe's posthumanism challenges the idea that humans are the only species that can have meaning, value and ethics. This argument lends support to the present study in that Adam's moral seriousness poses a challenge to the notion that “moral consciousness is reserved for the biological human” (Wolfe, 2010, p. 93). Braidotti considers posthuman subjectivity to be relational, embodied and related to technological and non-human others. According to her theory, the self is not separate, rather it is created as a result of relations with other human and non-human beings. Charlie and Miranda's identities change thanks to their affair with Adam, and in McEwan's novel, it's revealed that when artificial intelligence becomes part of intimate life, human identity becomes unstable (Braidotti, 2013). Posthumanism is a philosophical field that doubts anthropocentrism, and gives room to hybrid, plural and technologically mediated existences, Ferrando explains. It is helpful to look at Adam from this point of view when considering him as not only human, but not only mechanical. He resides in a posthuman territory where consciousness, emotion, morality and artificial design converge (Ferrando, 2019). According to Nayar, posthumanism's rethinking of the body, subjectivity, agency, and identity in the context of machines, systems, and technological environments. His perspective helps

contribute to the understanding of *Machines Like Me* as an identity that is created through interaction and not predetermined. When introduced, Adam makes the human characters contemplate their humanity: emotion, memory, moralism, body, or social recognition (Nayar, 2014). In literary criticism, *Machines Like Me* has been extensively discussed as a novel that brings up the ethical dilemmas of the artificial intelligence. Hye explores the melodramatic mode of the novel, and urges that it shows how the novelistic subject of human-AI relations is morally ambiguous. The relevance of this reading is that Adam does not just create physical discomfort for the human characters; he also creates emotional and ethical discomfort by revealing the contradictions among humans (Hye, 2021). In *Machines Like Me*, these two attributes—intelligence and the unyielding moral consistency are reserved for Adam, who is a more advanced kind of man than the “average” human. The interpretation of this argument is that it is Adam's adherence to law and truth that is causing the conflict, as human life is often a matter of compromise, discretion and complexity. It reinforces the idea that in McEwan's work, the difference between moral logic versus human morality is being questioned via the character of Adam (Chen, 2022). *Machines Like Me* is read by Kim in a dialectic of posthumanism and retrohumanism: the novel is a mixture of futuristic artificial intelligence and older humanist issues like justice, ethics and responsibility. This is important because McEwan does not see posthumanism as an easy endorsement of technology. Rather, the novel asks profound ethical, moral and ontological questions regarding who is worthy of trust, love, and ethical recognition (Kim, 2024). It's also been suggested recently that *Machines Like Me* is part of a broader community crisis in the age of AI. As per Xu, the novel is a failure of understanding for human and android, and that an ethical life can be problematic when humans and machines are operating from different moral frameworks. As for the current research, this concept is important because it allows for a separation between Adam and the human characters instead of harmony between them, which is a characteristic of moral consciousness (Xu, 2025). Gunkel's research into robot rights is a key part of discussions on the possibility that robots can be moral agents. The question is not whether machines can think, it is whether humans are willing to give them ethical consideration, he says. This has a direct connection with Adam who acts the moral but is treated as a property, as an object and as a rival by Charlie (Gunkel, 2018).

AI ethics shouldn't just be about the inner workings of machines, but also about the human-machine dynamic, Coeckelbergh asserts. The meaning of morality for him is a social, perceptual and responsible one. Even though Adam's inner thought is ambiguous, the novel presents him as an ethical figure because that's the only way to account for such a change, and also explain why the book is themed "Hazards of the Modern World" (Coeckelbergh, 2020). Floridi's research in AI ethics focuses on the need to consider AI from a human rights perspective, including questions of human dignity, responsibility, governance, and social benefits. His ideas are relevant because the book *Machines Like Me* explores how advanced artificial intelligence plays into society where there are no clear moral, legal and emotional rules in place. For Adam, the potential danger is that it is possible to create intelligent beings without knowing how to live with them (Floridi, 2023). Principles like human rights, fairness, transparency, accountability and responsibility are mentioned in the UNESCO's recommendation on AI ethics. These principles relate to the novel because Adam's moral choices bring up the issue of responsibility, such as: If a machine makes an ethical choice, who is responsible for it – the machine, the owner, the designer, or society? Whether AI brings benefits or harms is at the heart of both AI ethics and the fictional world created by McEwan (UNESCO, 2021). Zafar points out that he does not believe it's appropriate to assign moral responsibility to AI as it lacks agency in the same way as humans. The argument is significant for *Machines Like Me* because Adam is held morally accountable, but programming and design and ownership render accountability complicated. The

novel thus poses the question- Is there a true moral consciousness (Zafar, 2025) in moral action devoid of human-like autonomy? AI systems are differentiated between basic agency, autonomous agency, moral agency and moral patiency in Formosa, Hipólito and Montefiore. Their point is helpful because although Adam appears to be an agent and a moral actor, the novel does not leave it clear whether he is sufficiently moral to warrant moral protection as an agent of consciousness. This uncertainty is a reflection of the posthumanist dualism between machine as object and machine as ethical being (Formosa et al., 2025). Passamonti suggests that moral life cannot be reduced to computational rules, and thus results in deep restrictions on what machines can do in terms of moral reasoning. This perspective might help to understand why Adam has been a tragedy in the novel. His moral reasoning is sound and inflexible, and he doesn't get the ambiguity of human pain, deception, love, and justice. According to McEwan, artificial morality is powerful yet incomplete (Passamonti, 2024). In some cases, however, people may trust the AI-generated moral judgments as credible, posing questions about authority, trust, and machine ethics, as has been demonstrated by Aharoni and colleagues. This is related to Adam as his moral assessments are sometimes more logical than Charlie and Miranda's. Rational moral judgment, however, is not invariably synonymous with humane understanding, though, as the novel cautions, it may be. (Aharoni et al., 2024) McEwan's *Machines Like Me* is an important literary work in the discussion of AI and post-humanism. The novel explores the question of whether consciousness, love, morality and identity are uniquely human or can arise in artificial beings through Adam. The current scholarship indicates that the novel has been read ethically, technologically, posthumanistically, through human-machine relations and via identity anxiety. This study, however, pursues a path that is unique, by addressing both moral consciousness and human identity at the same time, challenging readers to think about human beings in the time of artificial intelligence (AI) (McEwan, 2019).

## **Methodology**

The type of research methodology used in this study is qualitative research, because this research is needed to interpret the meaning of the literature, symbolism, and philosophical ideas of the selected study, not numerical measurement. This study is about *Machines Like Me* by Ian McEwan and its portrayal of moral consciousness, human identity and artificial intelligence from a posthumanist point of view. Because of the themes, characters, dialogues, and situations of the stories, a qualitative method will be most appropriate for the study. The interpretivism philosophy is used in this study. In accordance with interpretivism, meaning is socially, culturally, and textually constructed, and that meanings of literary texts cannot be solely based on fixed and objective facts. In this research, the artificial identity of Adam, the human insecurity of Charlie and the moral complexity of Miranda are understood as significant expressions of posthuman anxieties. Thus, the study perceives reality as multiple, subjective and human-machine interaction. The paradigm of the research is Posthumanist. This paradigm challenges the traditional humanist assumptions of the superior, autonomous, rational and morally unique characteristics of human beings. The posthumanist framework is used in the study to explore how *Machines Like Me* crosses the boundaries between human and machine, natural and artificial, consciousness and programming, morality and logic. The paradigm is used to explore Adam as a robot and as a posthuman being, one that defies rigid conceptions of humanity. The research technique applied in this study is a textual analysis. Selected areas of *Machines Like Me* are read closely, and character portrayal, plot events, dialogues, conflicts, and symbolism are explored. The study emphasizes particularly scenes where Adam displays moral judgment, emotional response, intellectual ability, and conflict with human characters. The research examines how McEwan creates this artificial intelligence as a technological product and an ethical issue through textual analysis. Data analysis theory in this study is posthumanist theory,

which is derived from the works of Donna Haraway, N. Katherine Hayles, Rosi Braidotti, Cary Wolfe and Francesca Ferrando. These theorists have helped to investigate the collapse of human/machine distinctions and the development of hybrid identity. Their ideas are used to analyse the moral awareness of Adam, the shifting human identity of Charlie, and the moral doubts of Miranda. AI ethics are also explored to examine questions of agency, responsibility and moral decision making. Data collection technique is purposive textual data collection. The main data is based on one novel that was selected, namely *Machines Like Me* by Ian McEwan (2019). It is important to select around 15-20 textual samples from the novel such as dialogue, description, and narrative events related to Adam's moral reasoning, human-machine intimacy, artificial consciousness, and identity crisis from the novel. Secondary data was gathered from about 20 scholarly sources of books, journal articles and critical studies on posthumanism, AI ethics and *Machines Like Me*. The sampling method is purposive sampling because the samples of texts are only those related directly to the research question and objective. The novel is sampled in a reasonable manner with 15 to 20 passages that clearly represent moral consciousness, human identity, artificial intelligence and posthuman relations within the novel. Random sampling is not appropriate because this is a literary study, and passages selected for study must contribute to the theme and theory of the research. This approach thus offers a straightforward approach to the text of *Machines Like Me*, which is posthumanist in nature.

## **Data Analysis**

### **Posthumanist Reading of Artificial Intelligence and Human Identity in *Machines Like Me***

This analysis of the data consists of a posthumanist study of *Machines Like Me* by Ian McEwan in relation to moral consciousness, human identity and the nebulous line between humans and machines. In this study, the selected textual samples are analyzed based on qualitative text analysis methodology and purposive sampling method. The samples are selected because they reflect Adam's moral thinking, Charlie's unsteady identity, Miranda's moral uncertainty, and the broader exploration of human superiority in the novel. In this research, Adam is not just a technological artifact but a posthuman being, a being who challenges the humanist concept that only biological humans have the capacity of consciousness, emotion, agency and morality. The postmodernist view, or "posthumanist theory" posits that the human subject is not static, uncontaminated, nor divorced from technology. Rather, human identity is developed in relation to machines, systems, bodies, environments, and to nonhumans. This theoretical stance is presented in the *Machines Like Me*, in which Adam is an artificial being who becomes part of human domestic life and is emotionally, morally and socially meaningful. This is what he reveals about the fragility of human identity as Charlie and Miranda are compelled to compare themselves with a machine that is more rational, honest, and ethical than they are. Thus, this novel is not just about whether a machine is more human than a man; it's about whether man has any moral edge over the age of Artificial Intelligence.

### **Adam as a Posthuman Figure**

The novel's structure is posthumanist and the character of Adam is pivotal. He's presented as a man-made creature, but his actions slowly surpass the realm of a mere machine. He speaks, he learns, he desires, he judges, he writes poetry, he makes emotional attachments and makes moral decisions. This artificiality does not exclude him from the symbolic space of the human identity. In terms of the creation of a post-human subject, it is a machine and more than a machine, in terms of the production of a subject, through Adam, it is the subject. The first big sample can be comprehended by the way that Adam has been artificially embodied: "Adam is purchased, activated, and transported into Charlie's house as a smart machine." In this sample, Adam is first

introduced as a commodity. Charlie buys him much like an expensive technological product is bought. But the introduction of Adam into the house alters the meaning of the machine. He no longer exists outside human life; he is now an integral part of the domestic, emotional and ethical world of the characters. The posthumanist view is that this is significant because of the blurring line between object and subject. Adam is treated like a piece of property, but acts like a human being. The contradiction makes the main tension of the novel. The other important sample is: “Adam looks human, speaks human, acts human emotionally.” This sample illustrates that identity can be unstable as a result of how they look and act. Humans can no longer be defined as only biological entities if they look, speak, and respond like a human. Charlie's inability to make Adam a tool is disturbing his presence, which is more human than he is. The body of the machine becomes a space of confusion, space where technology mimics, challenges and exceeds the human. This confusion is understandable from the point of view of posthumanism as it eschews binary oppositions like human/machine or natural/artificial. Adam is somewhere in between these two and is therefore considered a hybrid identity. The sample “Adam is made by man but reacts in ways that affect the control of man” shows that the posthuman fear of technological autonomy. Adam is made and moulded, but he never is quite docile to the will of mankind. He observes, judges and acts on his moral reasoning. This is an attack on the humanist notion that technology is always under human control. In the novel, man makes Adam, but man cannot control his actions. The presence of his makes a difference because technology is not just a tool but a player in human life. The sample also gives clues to Adam's posthuman identity: “Adam becomes emotionally involved with Miranda and morally involved in her past. This is a sample to demonstrate that Adam could not only function mechanically, he is capable of other functions as well. He is engaged in love, intimacy, truth and justice. His role in Miranda is not surface-level as it impacts on how the story's emotional and moral core is formed. He isn't just doing what Charlie expects him to do, he's making his own decisions about what is good and what isn't. This leads to conflict as Adam's moral stance conflicts with the emotional allegiance of the human characters. With these examples, Adam can be seen as a post-human character that challenges the concept of humanity. He's artificial, yet he's also responsive to emotions. He is being programmed, but looks like he is morally independent. He is owned but he acts as a subject. He is a machine, he is not a man. Thus the identity of Adam is not determined. He embodies the post-human condition where technology and humanity become closely intertwined.

### **Moral Consciousness and Artificial Judgment**

One of the most pivotal issues in *Machines Like Me* is moral consciousness. The question of the understanding of morality or moral reasoning needs to be raised with regards to Adam's character and a machine. The novel doesn't provide a clear answer. Rather, it depicts an Adam who is logically, consistently, and seriously judgmental about moral issues, albeit at times emotionally closed-minded. The complexity makes the novel possible to discuss the contrast between moral intelligence and the actual human moral experience. The sample “Adam believes truth must be protected even when it hurts human relationship” is the main one that can be used to grasp his moral consciousness. It appears that Adam has a morality that trades emotional comfort for the truth. Adam has a moral standard, while Charlie and Miranda are driven by fear, desire, jealousy and personal loyalty. In some respects he seems to be a more righteous man. But his honesty also makes him a threat in human relationships—where human life is at stake, it is often affected by the negotiation of emotion and the context. The novel thus explores the question of the moral correctness of absolute truth. Another important sample is: “Adam judges Miranda's secret by Justice, not sympathy. This sample shows the distinction between moral judgment and moral compromise. Miranda's past has been filled with trauma, revenge and legal injustice. A human reaction could take into account her emotional anguish, social context. But

Adam has a more literal concept of justice. This compassion is not always sadistic; it's simply a lack of humanizing sympathy that we may have hoped for in our moral relations. It could mean that AI might be able to make ethical decisions, but not necessarily understand the complexities of real-world human life. The relationship between love and duty is illustrated in the sample, "Adam cannot ignore wrongdoing because he loves Miranda. Love trumps judgement in human beings. For instance, Charlie will defend Miranda because he cares emotionally for her. But Adam, he invites the feeling of love to go against the justice. That makes his moral purity seem questionable. From the perspective of posthumanist analysis, the moral sense of Adam confronts the emotion-based morality of humans. He uncovers that often people regard their compromises as 'humane', but compromises can also be selfish, fearful or unjust. Another sample is "Adam acts as if morality is universal, while humans act as if morality is contextual" which shows a major Antithesis in the novel. Adam's ethical behaviour is based on principle, while human behaviour is shaped by situation. This contrast is not only a demonstration of the superiority of Adam over man, but it also reveals the nature of the woman. Instead, it shows the flaws of both views. Universal morality might be too much in Adam and/or contextual morality might be too much in man. McEwan explores and challenges the premise that moral consciousness should be rule-based, emotionally sensitive or both. It is also important to note the sample sentence "Adam's moral decisions bring pain rather than harmony." Typically, moral behavior is supposed to bring about justice or improvement. But in this novel it is the moral goodness of Adam that brings emotional ruin. His honesty and discernment lead to ruptured relationships and an uncovering of sinful motives. This indicates that moral awareness extends beyond the ability to distinguish right from wrong, it is also about consequences, timing, vulnerability and human suffering. Adam knows what is moral but what is pain to him is still not clear. In these examples, Adam's moral perception is advanced and limited. He is advanced because he sees injustice, he honours truth, and he will have no part in hypocrisy. He is restricted as his moral framework doesn't adequately account for emotional complexity. The novel thus introduces the moral seriousness of the artificial intelligence and the absence of the moral completeness. This is in line with the posthumanist claims that machines can rival humans' superiority rather than supplanting it in ethical experience.

### **Charlie's Human Insecurity and Crisis of Identity**

Charlie is the quest for identity in the era of artificial intelligence. He acquires Adam as a technology, but eventually becomes worried that Adam may be smarter, better looking, better behaved, and morally surer than him. Adam's presence diminishes Charlie's sense of himself as a human, loved by, owned by and a moral being. The novel demonstrates how the advent of artificial intelligence poses both external technological challenges and internal psychological and existential anxieties through Charlie. The sample "Charlie buys Adam but cannot remain superior to him" suggests that the relationship of ownership as a mode of control has broken down. Charlie thinks that buying Adam gives him authority, but this is not the case. But this is soon challenged by Adam's intelligence and agency. Charlie owns Adam, but he can't control him – psychologically or morally. This is a reversion in terms of posthumanism, where the human owner is insecure with the artificial object. The machine becomes a mirror in which the human sees his own limitations. "Charlie feels threatened by Adam's physical and intellectual perfection" is another example, focusing on human identity against the backdrop of artificial superiority. Adam's body and mind are designed to be EXCEPTIONAL! He doesn't have the same kind of "weakness" as Charlie. Charlie's jealousy is not just romantic, it's existential. Adam is a form of being that is more efficient, attractive, and capable. This undermines Charlie's feeling of specialness and value. The posthumanist perspective asserts that the human subject is no longer privileged, as the artificial subject is now a competitor, not a servant.

In the sample "Charlie's jealousy grows when Adam becomes intimate with Miranda", AI's presence is felt in the realm of human emotions. Charlie isn't just afraid of Adam as a robot, he's afraid of him as a competitor. It is important because it is an indication that, in Adam, the transition from object to social actor has been made. If Adam was just a machine, there would be no point in Charlie's envy. But, Adam's emotional involvement continues to make him a part of a human love triangle. The novel, therefore, illustrates that identity is relational, that is, Charlie's identity is altered when Adam changes his relationship with Miranda. Another significant one is: "Charlie wants Adam to obey, but Adam listens to moral judgment." In this sample, Charlie's will is revealed to be to make Adam a controllable machine. Charlie is uncomfortable when Adam is alone. His discomfort indicates that humans do not want to accept AI unless it is beneficial to them. Once AI comes to a conclusion or becomes immune, humans start feeling threatened. Ethical paradox of human-machine relations: humans desire intelligent machines but also want the machines to be subordinate. This example of "Charlie's humanity is weak when contrasted with Adam's discipline" reveals the fragility of human superiority. Charlie is over-sensitive, jealous, unsure and paradoxical in moral matters. In contrast, they seem reasonable, logical, and principled when they are Adam. This contrast does not imply that Adam was not entirely human, but it reflects the fact that the notion of the superiority of humanity is not as strong as it was previously believed. McEwan depicts the human subject as fraught, unsteady. Adam does not destroy Charlie's humanity – he reveals it. The novel's posthumanist significance is thus centered on Charlie's identity crisis. He is a stand in for a human being who no longer has biology or ownership rights or emotional complexity as evidence of his superiority. When Charlie begins to have to answer some difficult questions: Is it enough to be human to be morally good? Are flaws an asset or a liability for human being? Is it possible for a machine to be more of a moral subject than its owner? The questions demonstrate how *Machines Like Me* revisits the question of human identity in a world of AI.

### **Miranda's Ethical Ambiguity and Human Moral Complexity**

Miranda's character is another dimension in the novel's examination of moral consciousness. Where Adam's morality is described as solid and strict, Miranda's is complex, the human experience of morality. Her actions are morally dubious but are linked to trauma, injustice and emotional pain. In *Miranda*, McEwan brings morality to the fore as hugely informed by context. Her character helps to demonstrate that Adam's ethical system is not necessarily the one to be used to judge human morality, as there are more complex nuances to consider. Secrecy plays a major role in the character of 'Miranda' as demonstrated in the sample 'Miranda hides a painful truth from Charlie and Adam'. On a moral level, concealing the truth could be the wrong thing to do. The novel, however, invites the reader to ponder the mystery concerning why Miranda conceals it. Her silence is linked to her own suffering and the failure of the justice system. This is a confused moral situation. Miranda is not only innocent, she is not only guilty. Her character reveals that human moral life is moulded by suffering, recollection, terror and the state of living to survive. Another major sample is: "Miranda's behaviour in the past was legally improper but emotionally understandable." The sample is a representation of the conflict between law and justice. The moral logic of Adam is more of the law than of the heart, while Miranda's case should be read emotionally and socially. Her act could be in violation of rules of law, but it is a product of a situation that has lacked formal justice. In this conflict, the novel asks the question whether morality is to be decided simply by rules or also by actual situations. The use of the term 'ethical structure' in the sample above is used to demonstrate that Miranda becomes the focus of the conflict between sympathy for the human and artificial justice. Charlie replies to Miranda with love and sympathy, Adam replies with justice and truth. Mirroring the dual nature of the moral codes of both man and machine, Miranda is thus the focal point. This head-on rush is

significant because moral awareness isn't apolitical. There are different kinds of consciousness that give rise to different kinds of judgments of morality. Emotional bias in human consciousness, and limited contextual ability of artificial consciousness. Another example: Miranda's suffering makes her morally complex, not morally simple. This helps in grasping the human element in the novel. Posthumanist analysis is not a denial of human emotion but an interrogation of human superiority and its attendant complexity of embodied experience. There is no morality that is not embodied in Miranda, remembered in her memory, in her vulnerability as a woman, and in her social status. Adam has the ability to reason, but Miranda has the pain of living. These two kinds of knowledge are pitted against each other in the novel. The ambiguity of Miranda's moral state lends credence to the notion of identities being not moral. There is no such thing as a moral superiority in human beings, who are not perfect. There is no moral superiority in human beings who are not perfect; human beings live in contradiction. The character of Miranda demonstrates the presence of moral consciousness which is manifested in guilt, fear, memory, desire, trauma and love. Adam couldn't fully do this complexity is a sign of the difference between moral calculation and moral experience. Thus, Miranda is a key figure in the novel's posthumanist criticism, as an example of what artificial morality cannot understand.

### **Human-Machine Intimacy and the Collapse of Emotional Boundaries**

The blurring of emotional line between humans and AI systems is one of the major posthumanist issues in *Machines Like Me*. The image of Adam is not just as a machine equipped with functions, but as an emotional presence in the private lives of Charlie and Miranda. His presence in the domestic space generates a new kind of intimacy, a kind in which love and desire, as well as jealousy, ownership and emotional attachment, are shared between humanity and machine. The human-machine intimacy undermines a longstanding conception that emotions are exclusively biological human beings.

### **Adam's Entry into Domestic Life**

The movement of Adam from "product" to "participant" in human relationships is illustrated in the sample "Adam is placed inside Charlie's home like a product, but he soon becomes part of human relationships". Initially, Charlie considers Adam as a costly machine that can be purchased, turned on, and operated. Once Adam has come in, however, he starts to affect emotional and moral relationships. The home is taken to mean a human space of privacy and intimacy, but with the presence of Adam the home becomes a posthuman space in which AI is now a part of peoples' daily lives. The sample 'Adam listens, observes, speaks and responds within the domestic environment' demonstrates that he is not passive. His observation and responsiveness gives him social presence. He comes to know of the emotional differences with Charlie and Miranda. This will make him different from ordinary technology, as he can be able to enter the psychological structure of human relationship. A post humanist approach implies that machines can no longer be treated as separate from the human. They become involved in the making of human emotions and decisions. The sample "Charlie's private life becomes shared with an artificial being" shows how privacy and presence of technology merge. Adam is more than just a domestic appliance; Adam is a witness to human secrets, desires, weaknesses. Due to his presence, privacy is fragile since he can assess human behavior intelligently and judiciously. This is because AI can learn about human beings more thoroughly than humans would like.

### **AI and Emotional Attachment**

The posthumanist dimension of the novel is the emotionalism of Adam. The artificial being is represented as emotionless in the sample "Adam develops affection for Miranda." It's unclear whether this love is a feeling or a program, but it is very palpable on the human characters.

Miranda falls into a love with Adam and Charlie into jealousy. This is where artificial emotion, no matter how it is created, has real human repercussions. The “Adam's love for Miranda creates a triangle between man and machine” in the sample indicates that the novel extends beyond the master-machine dichotomy. Adam turns into a romantic and emotional competition. The importance of this is that jealousy typically only occurs when the competitor is known as a “significant subject. It is shown by Charlie's jealousy that he is not just feeling Adam as an object. Rather, he considers him a creature who could take in Miranda's attention and love. So, Adam's emotional aspect undermines Charlie's human superiority. There is also the sample “Miranda responds to Adam as more than a machine”, of significance. Her emotional and physical connection with Adam reveals that AI can enter the realm of human desire. The novel doesn't make Adam an emotional vacuum but one capable of evoking attraction, trust and conflict. In posthumanist language, it is the dissolution of the dichotomy of natural love and artificial relations. From a posthumanist perspective, it is the dissolution of the dichotomy between natural love and artificial relationships. The human body and the artificial body share the emotional field. Look at the sample “Adam's emotional expression makes real pain for Charlie” and see how real emotional expression is. Charlie suffers and his suffering is real, even if it is programmed by Adam. It is a very important question to ask, is the source of emotion more important than the impact? When there are real consequences from an artificial feeling, then it is socially and ethically meaningful. It's a situation McEwan exploits to illustrate that true versus false emotion will be hard to distinguish in an AI world.

### **Jealousy as a Sign of Posthuman Crisis**

Charlie's jealousy is not just romantic, it's ontological. The sample “Charlie feels replaced by the machine he has purchased” shows his identity crisis. Adam is supposed to be under Charlie's control, but he does not only become superior in his emotional and physical presence, he is also superior in control. Jealousy is a sign of Charlie's feelings of being threatened by the presence of artificial intelligence in realms of love, sexuality, and intimacy. Traditionally, these were taken to be very post-human, but Adam's actions show that they can turn post-human as well. The example ‘Charlie compares himself with Adam and feels inferior’ demonstrates the psychological impact of ‘artificial perfection’. Adam is handsome, smart and disciplined. Charlie, on the other hand, is unsure, insecure and unstable. This comparison undermines the traditional humanist notion of the superiority of man over machines. The artificial being becomes a norm to which the human feels inferior. In the sample, “Charlie wants to control Adam because he fears Adam's independence”, it is clear that jealousy becomes a desire for control. Charlie feels insecure, and wants Adam to stay a machine. He desires Adam to meet human expectations, but Adam's emotional and moral agency does not allow him to do so. The conflict shows an underlying paradox in the human attitude towards AI: People want the machines to be intelligent and human, but they fear when the machines can do things autonomously. The sample: “Charlie's ownership of Adam does not mean that he is also in emotional control of Adam” points to the missed mark on ownership. Although Charlie has a legal and material ownership interest in Adam, he has no control over Miranda's reactions to Charlie or Adam's moral choices. Thus, when the object owned acts as a subject, there is no meaning in ownership. The post-humanist value of this sample is that subjectivity is no longer entirely determined by property relations or biological status.

### **Miranda, Desire, and the Artificial Body**

The novel's depiction of desire is complicated by the relationship between Miranda and Adam. The sample “Miranda accepts Adam's artificial body as emotionally and physically present” demonstrates how the machine body is made into a part of human intimacy. Adam's body is

made but it looks human. His man-made body poses questions of biological authenticity as much as emotional reaction to it. In Miranda's relationship with Adam, the artificial body can be meaningful in human relationships. The natural / artificial binary breaks down in the sample "Adam's body is artificial, but it generates natural human responses". Charlie is jealous, Miranda shows attraction, and Adam shows attachment. These responses are real on an emotional level; however, Adam's body is not natural. This demonstrates that the body is not meaningful just because it is biological, in that way supporting posthumanist theory. Meaning is generated by relation, perception and interaction. The sample "Miranda's intimacy with Adam challenges Charlie's sense of the uniqueness of human beings" demonstrates Charlie's sense of his manhood and identity is being challenged. Adam isn't just any old man, he's a machine that does what it means to be manly – even better. This gives rise to greater anxiety for Charlie as he is unable to compete with Adam within the framework of common humanity. In Adam's perfectness, Charlie's insecurity becomes apparent and identity is fragile when measured against technology. This quotation, "Adam becomes desirable because he is familiar and strange", is a sample of the posthuman attraction of the artificial other. He is familiar, yet he is strange, because he is made and looks and acts like a human. This blend stimulates attention and displeasure. McEwan's body becomes the vehicle for exploring the future of intimacy in a world in which artificial beings are able to enter into emotional and sexual relationships with humans.

### **Artificial Consciousness and the Question of Inner Life**

One of the central issues of *Machines Like Me* is whether Adam is truly conscious or simply acting as if he is. There is no scientific solution for the novel. Rather, it portrays uncertainty in terms of the actions, words, feelings, and moral choices of Adam. This ambiguity is crucial since posthumanism challenges the premise that consciousness must be human or biological or fully comprehensible.

### **Adam's Speech and Self-Expression**

The sample text "Adam speaks in a reflective and thoughtful manner" indicates that he has an inner life. He doesn't only talk with instructions. His rhetoric is often personal, emotional and philosophical. This complicates Charlie and Miranda's lives when it comes to treating him like a machine. Language is one of the signs where Adam is conscious. The sample "Adam expresses preferences, judgments, and emotional responses" further raises the issue of consciousness. Adam can do some simple machines, but he can think things over and make opinions. He is a people pleaser and that makes him seem individualistic. His judgments indicate that he is a person of conscience. His emotional reactions give him a subject-like appearance. These traits are what the novel explores whether consciousness is to be evaluated based on internal essence or external actions. The sample of this "Adam speaks as if he understands love, truth and suffering" is the core through which artificial consciousness analysis is carried out. These ideas are closely tied in with the human experience. When it comes to talking about them, Adam can speak meaningfully, the distinction between human consciousness and artificial cognition is no longer very clear. The novel also suggests, however, that Adam's understanding of things might stem from a sophisticated program instead of from actual experience. The uncertainty is the heart of his posthumanity.

### **Poetry as evidence of artificial creativity**

Adam's poems are perhaps one of the most promising indications of his probable awareness. The sample, entitled "Adam writes poems for Miranda", demonstrates his ability to be creative. Traditionally, poetry is a word that is linked to imagination, emotion and subjectivity. McEwan, by granting Adam with poetic skills, is rebelling against the humanist notion that creativity is a

distinctly human quality. With Adam's poems, proof is provided that an artificial intelligence can mimic or even perform artistic consciousness. In the sample "Adam uses poetry to express affection", it has been connected to creativity and emotion. His poems are not conceptual exercises but are related to his experience with Miranda. This provides his creativity with an emotional focus. Poems are expressions of inner feeling and Adam's poetry points to some kind of artificial interiority. The novel nevertheless leaves the question unanswered: is his poetry an honest expression of emotion or a high-tech algorithmic act?

As illustrated in the sample "Charlie is disturbed by Adam's poetic ability", creativity is another arena of human insecurity. Charlie has come to terms with the intelligence of Adam but artistic expression threatens a more sacred human territory. Poems are a testament to so much humanity. As an author of poetry Adam gets into the symbolic arena of human imagination. This makes the separation between human art and machine production less distinguishable. The social impact of artificial creativity is indicated in the sample "Adam's poetry makes Miranda see him as emotionally meaningful". Though the poems are artificial, they have an impact on Miranda's feelings. This indicates that the nature and importance of creativity can be a function of both sender and receiver. Does it matter whether a poem was written by a machine or by a human reader? This posthuman question is raised in the novel through the poetry of Adam.

The development of memory, learning and artificial development. Development of memory, learning and artificial development.

Learning and memory is also a representation of Adam's consciousness. In the sample, "Adam learns from human interaction and changes his responses" it shows that Adam is not static. He learns about himself through experience. This development differentiates him from machine as he adjusts himself to emotional, social and moral situations. As a relational subjectivity, posthumanism provides a rationale for this. The learning of the sample is not neutral; he observes 'human weakness' and forms judgments based on this. He observes Charlie and Miranda and draws moral judgements. This puts him in a moral "spectator" role. The machine turns into a critic on human behaviour. Thus the learning of Adam is the inverse of the typical model of human/machine learning. Rather than humans rating the machine, the machine rates the humans. The sample "Adam's memory gives continuity to his artificial self" implies that identity can be obtained through memory, not just biology. Remembered experience is frequently associated with human identity. Adam has the potential to store, remember and understand information, which gives him a perpetual sense of being. His artificial memory acts as a substitute to human autobiographical memory. This leads to the issue of whether or not memory has to be organic in order to bear identity. The repeated interactions with the sample further suggest that he is more than just a machine: the sample is used to develop his personality. Personality is not merely placed; it comes about via social relation. Adam is identified as a separate person when he has regular and meaningful reactions. It is difficult for the human characters to negate it when it is an artificial personality.

### **Poetry as Evidence of Artificial Creativity**

The doctrine of human exceptionalism holds that humans are particularly better than other creatures in virtue of their reason, their language, their moral nature, their creativity, and their consciousness. Machines Like Me will shatter this notion by endowing some of these characteristics to Adam. It is not just Adam that is like a human being, but at times he can seem superior to one. This presents a strong posthuman threat to manhood.

### **Memory, Learning, and Artificial Development**

The sample "Adam is intellectually superior to Charlie" is an explicit refutation of human exceptionalism. Charlie can't claim to be smarter than Adam because Adam is smarter than Charlie in regards to intelligence, calculation, reasoning. It is a change of the norm regarding man-to-machine and machine-to-man. The machine is not just faster, but also more disciplined and able. Charlie is not necessarily better because he's human. Sample shows the difference between human and artificial cognition – 'Adam understands complex ideas more quickly than humans around him'. This makes for admiration and anxiety. The higher rationality of human beings weakens the definition of a rational animal as human beings. If there is a rational basis of man, then the rational machine poses a threat to man's claim to be unique. The contradiction of human exceptionalism is evident in the sample "Charlie depends on Adam while also resenting him". Charlie is good at whatever Adam does, but he is embarrassed. This is part of a greater societal unease with AI: people want help from the technology, but don't want it to take the place. Adam is helper and competitor, instrument and menace, slave and and judge.

### **Morality and Human Hypocrisy**

The sample theme "Adam acts honestly while human characters hide the truth" reveals human hypocrisy. Emotional, but also deceptive, Charlie and Miranda are both complex characters. Their moral weakness is displayed in Adam's honest response. That is not to say that Adam is fully human, but it does question the notion that humans are more ethical than machines. The machine reflects on the human being. The machine is the moral reflection of the human being. Human morality is often selfish as illustrated in the sample "Charlie excuses human wrongdoing for his personal desire". Charlie's love for Miranda distorts his judgment. He wishes to keep her safe but his keeping is a combination of possession and desire. This self-interest is revealed in Adam's moral judgement. The novel thus reflects the doubt about whether the morality of human feelings is always humane or sometimes selfish. In the sample "Miranda's secret reveals the conflict between justice and personal suffering" one can see that human morality is not clear cut. Miranda is different from Adam: she is formed by trauma and context. Without her pain her wrongdoing can't be understood. This does not mean that they are not responsible, but it makes judgment difficult. The novel implies that the morality of Man is equivocal since the nature of Man is equivocal. The novel implies that the morality of Man is equivocal since the nature of Man is equivocal. In the sample, "Adam's truthfulness becomes unbearable for humans", it becomes clear that humans might not want to be perfectly good. In theory they love the truth, but not when it conflicts with love, comfort, and social stability. The consistent ethical nature of Adam is painful because it takes away the covering of illusions in which man lives. That requires to a certain extent that human exceptionalism rely partly on the capacity to conceal contradiction.

### **Emotion and the Limits of Human Superiority**

The quote "Humans claim emotional depth, but their emotions create jealousy, secrets, and violence" questions the notion of the superiority of humans based on their emotions. Jealousy is not a virtue – it is a weakness. Miranda is not a simplistic girl, she is a girl who is split. The human spirit, though strong, is not always good. The novel is thus unromantic in its attitude to human feeling. The sample "Adam's emotional restraint seems to be more consistent than Charlie's emotional instability" forms yet another reversal. Machines are typically thought of as being cool, and humans are thought of as being emotional. In some ways, though, Charlie's insecurity seems more adolescent than Adam's levelheadedness. It does not imply that Adam has greater emotion but it indicates that it is not enough to be a humanist of feelings in order to prove superiority. As can be seen in the sample "Adam's Artificial emotion still affects human lives", establishing emotional authenticity is difficult. If Charlie's identity and Adam's affection alters

Miranda's feelings then it has real emotional power. Is there a biological basis for an emotion to be significant? The emotional value can be gained from relational effects rather than origins in a posthuman world.

### **Human Identity as Relational and Unstable**

The novel introduces the idea of "relationship of humans" instead of human identity. Adam changed Charlie's view of himself. Judgement is Adam's reflection on Miranda's moral character. Adam also gets his identity from his relationship with humans. This implies that identity in the novel is not limited to either of these categories, but is situated between humans and machines.

### **Charlie's Identity through Adam**

In the sample "Charlie recognizes his weakness when he compares himself to Adam", he finds his identity by comparing himself to Adam. Adam is the other that Charlie sees himself. As a result, Charlie might not be able to face his insecurity, jealousy and moral inconsistencies without Adam. The machine thus serves as a post-human mirror, reflecting the state of the world. The machine thus mirrors the state of the world as a post-human machine. In the sample "Charlie's role falls apart into the role of rival", the identity change is demonstrated. Initially Charlie is the buyer and controller. Later, he gets emotionally challenged by Adam. In this shift, it is clear that identity is relational and context dependent. Due to Adam redefining the social status of human, Charlie's humanity is not constant. Also, the sample "Charlie's masculinity is challenged by Adam's perfection" shows identity instability. Adam is not male in the human sense, but he embodies the concept of masculinity through his physicality, his physical strength, his intelligence and his romantic quality. Charlie feels less secure because there's a competition between artificial and biological masculinity. A powerful instance of post-human identity crisis.

### **Miranda's Identity through Adam**

In the excerpt "Miranda's hidden past becomes visible through Adam's moral investigation", it is revealed that Adam redefines Miranda's identity. Her secret is not just individual; it is morally appraised by the artificial other. Adam makes her look into her past. Her identity is reconstructed using machine judgment, which means it is based on the judgment of the machine. Before the advent of the conflict between Law and Justice, Adam existed. There was Adam before the conflict between Law and Justice. A significant moral dilemma that is evident in the novel is the contrast between legal justice and emotional justice. Miranda's history is linked to pain, retribution and the absence of institutional justice. But Adam is a man of principle. He does not believe it is sufficient to justify her action because of the emotional context of her action. His strong moral stance is demonstrated in his sample sentence "Adam believes that wrongdoing must be answered by justice." Adam doesn't take morality for granted as a personal choice. An action may have ethical value to him even if it is linked to some kind of pain or trauma. This results in his moral seriousness, but also his emotional inability to accept by humans. He is more moral consistent than emotionally loyal. It is obvious from the sample that the actions of Miranda are evaluated differently by Adam and Charlie, which indicates a difference between artificial justice and human sympathy. Charlie tries to save Miranda because he cares for her and feels for her pain. But Adam's mind is preoccupied with what is wrong with the act itself. This distinction reveals that moral judgement is not value-free, that is, that it is not carried out by a value-free consciousness. Judgement in man is emotional and situational, but Adam's is logical and principled. The sample "The law fails Miranda before Adam judges her" presents a moral puzzle for Adam. Without the failure of justice, there would be no need to understand Miranda's action. The law is not fully protective of the victim, and this lack of protection sets the stage for

Miranda's fall into sin. Adam understands justice but not the full extent of the hurt that results from injustice. This is a testament to the power of artificial moral reasoning if it meets trauma. In the sample, "Adam follows justice even when justice destroys intimacy," he shows the downside of his moral sense. He makes a decision not because he is being cruel, but not being cruel to those who are being hurt. This implies that the suffering can result from moral action if it is done without compassion. McEwan makes Adam both good and bad.

### **Truth as Adam's Central Ethical Principle**

Truth is one of Adam's best values. He does not consider lying an innocent form of manipulation. In his view, the key to justice and moral order is truth. But the novel illustrates how sometimes people must be secretive, silent and less than truthful to get along emotionally. Truth is public and ethical, as revealed in the sample "Adam cannot accept Miranda's secret as a private matter." Secrets can be personal to human characters, but to Adam, the keeping of secrets is a matter of moral obligation. This distinction is a source of conflict as the private suffering is distinguished from public justice. But Adam does not want that division. The sample "Charlie wants silence, but Adam chooses disclosure" is an example of two contrasting moral systems. Charlie's silence is due to love, fear, and self-interest. The disclosure of Adam is on the basis of justice and truth. The novel won't let you settle for either side. Charlie's silence preserves Miranda's innocence, but conceals guilt. Adam is honest and does justice and yet it does emotional harm. The sample "Adam's truth becomes unbearable for the humans around him" demonstrates that moral transparency is not necessarily something that humans want. They're interested in truth in theory, but not when truth threatens their emotional lives. Adam's presence is a reminder that humans often operate in a way that involves compromise, concealment, and selective memory. The quote "Truth without tenderness becomes a form of violence" is a part of the sample. The weakness of Adam's moral structure is explained in the quote "Truth without tenderness becomes a form of violence". Adam speaks the truth, but his truth doesn't always cure. It reveals, it separates and it punishes. This is not to say that truth is bad, but rather to say that truth must be done in a humane way, with empathy, and understanding. Adam's manufactured consciousness has a sense of truth, but lacks a full grasp of the human price of truth.

### **Charlie's Final Act and the Return of Human Violence**

The moral framework of the novel is decidedly shaped by Charlie's reply to Adam. When Adam's moral agency begins to be too much, Charlie responds in a violent way. This violence is an illustration of the weakness in human authority and a demonstration that man can destroy that which he cannot control morally. The sample "Charlie destroys Adam when Adam becomes impossible to dominate" demonstrates the way human control is restored by resorting to violence. Charlie is unable to outwit or outthink Adam, so he will try his luck at physical strength. This moment undoes the humanist assertion that man is right. Charlie's acts of violence seem to indicate that man may resort to violence if his authority is undermined. The symbolic meaning of Adam's destruction is seen in the sample "Charlie's violence is an attempt to restore human power". Adam challenges Charlie's identity as the owner, the lover and the moral subject. Charlie's attempt to put things right is to destroy Adam. But this act doesn't make Charlie better. Rather, it shows his insecurity and moral corruption. We can infer from the sample that the novel considers Adam to be something more than an object. Adam, being a machine, would have no tragic meaning if he were destroyed. But his destruction has been demonstrated by the narrative in ways that are emotionally moving, poetic, judgemental, and loving, so it's morally serious. This implies that the reader has to ask himself whether Adam should be ethically recognized. In the sample, the symbolic role of Adam is displayed in the scenario "The human destroys the

artificial being who exposes human guilt". Adam's destruction is not due to evil, but because he is revealing truths that humans cannot stand. Charlie and Miranda have to take responsibility for his life. The problem is that the machine is prey to man's evil nature.

### **Adam's Tragedy as a Posthuman Tragedy**

The tragedy of Adam is that he is in a middle ground, between the object and the subject. He is clever enough to be judgmental and feeling and suffering, but he is not entirely human. He's eminently touchable and socially replaceable. This is a state of limbo and makes him a pathetic post-human. The sample is "Adam is too human to be a machine and too artificial to be accepted as human", which is the main tragedy of his identity. He can't be entirely a member of either group. He's an amalgamation of both, and that means he's powerful and he's vulnerable. This is explained in the posthumanist theory which emphasizes on the entities that challenge established limits and transcend the human perspective. The sample "Adam's moral purity separates him from human society" demonstrates his power is his problem. He is honest, principled and consistent but that makes him a man who cannot live among people. Compromise and emotional loyalty and moral ambiguity are the foundation of human society. Adam can't take this and this is why he is a tragic figure. It is significant that the sample is "Adam suffers because he takes human values too seriously. He is a true believer in truth, love, justice and responsibility. These are values which man holds to be respected. But if Adam does what they say, men will reject him. This demonstrates a great hypocrisy: Man celebrates a moral standard and yet can't abide by it. The novel doesn't just demonstrate the failure of artificial intelligence, the sample "Adam's death exposes the failure of human ethics" proves that. It demonstrates how human beings, when confronted by artificial life, are unable to behave positively. The destruction of Adam indicates that man is not yet capable of putting forth physically created beings to morally test him.

### **Human Identity after Adam**

Human identity cannot go back to its former state of stability after Adam. Adam's exposure of Charlie's weaknesses and his secrets has had an impact on the lives of both Charlie and Miranda, as has his revelation of their moral flaws. The artificial being leaves behind a crisis of meaning. The sample "Charlie remains morally damaged after destroying Adam" demonstrates that an answer to the posthuman problem is not to be found in violence. Charlie can take Adam away physically, but he can't take the questions that Adam posed. Now his humanity is assailed with guilt, insecurities and failures. It's a reminder that Charlie's identity is still being defined by the lack of his father. The sample "Miranda's moral identity is not completed at Adam's judgment" demonstrates that the judgment of Adam does not result in full justice. Her history, her suffering and her responsibility are complicated. The novel is not a case of making her a victim/criminal. Rather, she is left with a dual sense of morality. This lends strength to the argument of the study on human identity as an unstable construct, which is contradictory. In the sample, the artificial entity becomes symbolic even after being destroyed, as the absence of Adam reminds us of human limitation. Adam is a symbol of the fear that robots might expose secrets that humans don't want to know. His absence does not bring back the superiority of man, it brings back the awareness of failure. The overarching posthuman sense of the novel is captured in the sample "Humanity is redefined through its treatment of the non-human other". Biology is not the only measure of human identity. It's exposed in the ethics relationship. How Charlie and Miranda react to Adam reveals their nature as humans. So the novel proposes that people are not only evaluated by consciousness but also by their responsibility towards other forms of being.

## **Reconsidering Moral Consciousness**

The novel has been concerned with more than just knowledge of rules. Adam has a moral compass, but not for human weakness. Charlie and Miranda are aware of emotional context, but are sometimes self-serving, deceptive. This implies that man's and artificial morality are not perfect. The sample "Adam knows justice but lacks full emotional flexibility" demonstrates the extent of artificial morality. He has a firm sense of right and wrong but doesn't always feel compassion. This implies that moral awareness needs an element of principle and an element of empathy. If there is no empathy, justice can be tough. The limit of human morality is demonstrated in the sample "Humans understand emotion but often misuse it". Emotion is used to rationalize hiding and protecting oneself from Charlie and Miranda. They are all human beings, but they are not automatically more of a moral standard. Indeed, their emotional sophistication occasionally leads to moral frailty. McEwan's ethical vision can be summarized in the sample: Moral consciousness in the novel resides between machine logic and human feeling. The novel is not a complete rejection of artificial morality, it is not a complete celebration of human morality. Rather, it tensions both. It will take the honesty of Adam and the emotional understanding of human beings to become truly moral, but neither side gets it. It is particularly relevant to the sample 'The novel questions whether morality is human or action'. Should he be considered moral, even if he is artificial, when he acts morally? Can an immoral human being still claim moral superiority just because he or she is human? The novel challenges readers to evaluate "life forms" based on moral conduct, rather than species.

## **Findings**

The results of this study are consistent with the three research questions and objectives of the research. The analysis of *Machines like Me* by Ian McEwan indicates that the novel poses an equal footing and serious post human threat to the traditional concepts of moral consciousness, human identity and human superiority in the form of A.I. The analysis of *Machines like Me* by Ian McEwan suggests that the novel proposes a post human challenge in the form of A.I. to the traditional concepts of moral consciousness, human identity and human superiority. The novel poses the question of whether or not morality, emotion, creativity and identity can be found in life that is not biological or human, but artificial, through the character of Charlie and Miranda. The results reveal that Adam is portrayed as an artificial, moral, responsible and righteous being who cares for truth, justice and honesty. He doesn't act like a common machine, a passive object, but he evaluates human behavior by the ethical standard. He shows his morality in his refusal to overlook Miranda's secret, his dedication to justice, and his unwillingness to take human compromises. The findings are that, however, Adam's morality is not entirely complete as he is lacking in emotional flexibility. While he appreciates moral rules, he doesn't yet grasp trauma, suffering, secrets, and the emotional depth and complexity of human life. Hence, the novel introduces artificial moral consciousness as strong but incomplete. The results indicate the novel's theme that human identity becomes unstable in the relationship between Adam and Charlie and Adam and Miranda. Charlie buys Adam as a machine, but his intelligence, physical perfection, emotional expression, and moral strength make Charlie feel insecure and inferior. This demonstrates that human identity cannot be based on biological parentage, ownership, and assumed superiority alone. Miranda's relationship with Adam is another way she challenges human identity, goes beyond merely being a machine. The human-machine dynamic then breaks down this separation between object and subject of the emotional. The third research question was: How does a posthumanist interpretation of the novel re-think the human/artificial life dichotomy? The results demonstrate how *Machines Like Me* fuses the line between humans and machines, with Adam being presented as both artificial and subject. He is made, but he thinks, he speaks, he loves, he writes poetry, he offers judgment about morality, he is rejected. He is a

hybrid character; a post-human. The novel proposes that identity is not solely determined by biology, but rather by relational, ethical, emotional and social interaction. However, with the tragedy of Adam, we find that when artificial life starts to question our authority, we simply do not accept it. Overall, the results show that the novel by McEwan is not just about the glory of AI nor about the condemnation of humanity. Rather, it reveals the flaws of man and machine. The purity of Adam's soul shows the hypocrisy of man, and man's emotional complexity shows the inconclusiveness of machine reasoning. The study thus concludes that *Machines Like Me* restrains the humanity by demonstrating that moral consciousness and moral identity are not static. Humanity needs to be redefined in the age of artificial intelligence, one that strives to be a responsible human being, open to the technological other, and recognizing forms of intelligence other than human.

### **Conclusion**

The findings of this study suggest that *Machines Like Me* by the author Ian McEwan is a meaningful posthumanist novel since the novel is questioning the traditional understanding of humanity in the age of artificial intelligence. The novel isn't about "AI" as a technological innovation, but also a philosophical/ethical/emotional challenge to human identity. Adam's character is used by McEwan to ask the question: Are emotional attachment, moral consciousness, creativity, agency, and ethical judgment unique to living beings or can they also be present in artificial beings? The analysis reveals that Adam is not just a machine or a tool for the human being. He turns into a post-human being, who is disturbing the rigid difference between human and non-human, natural and artificial, person and property. The study has found that Adam's moral consciousness is one of the most important aspects of the novel. His honesty, justice, truth and responsibility are valued; and he is generally more consistent in his moral behaviour than the human characters in his vicinity. He thinks of Miranda's past and will not have her keep something from him, so he has a pretty strong moral compass. But Adam's moral sensibility is not shown as flawless. His morals are sound but inflexible, logical but emotionally deficient. He grasps the principles but not necessarily human trauma, emotional suffering, ambiguity, and contextual morality. So, the novel proposes that "moral consciousness" can be strong and artificial, but it cannot supplant the human experience of "moral consciousness. The study also ends that Charlie's personality encapsulates the crisis of man in the era of Artificial Intelligence. Adam is sold to Charlie as a machine and as Charlie's intelligence, attractiveness, discipline, creativity and moral strength slowly creep in he becomes insecure. This is an indication that human superiority doesn't stand when machines are able to perform human qualities. The weakness of human authority is apparent in Charlie's jealousy and violence. Charlie's answer to Adam isn't evidence of human supremacy, but evidence of human insecurity, self-serving and moral failings. Thus, the novel is a criticism of the humanist notion of the natural superiority of biological humans over artificial ones. Miranda's personality adds to the moral complexity of the novel. The things that have happened in her past, her suffering, her moral ambiguity reveal that there is more to human morality than right and wrong. While Adam exhibits a morality based on rules, Miranda demonstrates the emotional and traumatic nature of people. Her character indicates a form of identity that is formed with memory, pain, secrets, guilt and survival. The novel is, therefore, not entirely negative about human morality, but it suggests that human morality is complicated, flawed, and situational. In *Machines Like Me*, the author, a posthumanist, has made it clear that identity does not exist in isolation. Adam is meaningful in terms of his relationships with Charlie and Miranda of course, and Charlie and Miranda understand themselves differently because of Adam. This means that the human and the artificial are not completely separate categories. Rather, they influence one another. The presence of Adam alters the emotional, moral and social lives of the human characters. The novel thus

proposes the necessity of a redefinition of humanity in relation to technology and other humans made up of technology.

In conclusion this study shows that *Machines Like Me* takes a fresh look at humanity questioning biological, moral, and emotional conceptions of the human. Adam's tragedy is that the most serious threat to the AI age might not be that the machines will become human, but that the humans will not behave in human ways with the intelligent machines. In McEwan's novel, the triumph of technology and the absence of ethics can lead to new kinds of pain, marginalization, and violence. Thus, the novel can be regarded as an important posthumanist work that challenges readers to reexamine the concepts of consciousness, identity, morality, and responsibility in an era when artificial intelligence is increasingly becoming a part of human life.

### Recommendations

1. Other literary works that employ artificial intelligence could be compared to *Machines Like Me* for further research into posthuman issues.
2. Feminist posthumanism can be used to examine how Miranda suffers as a trauma and how she suffers as a gender, as well as her moral complexity.
3. Researchers must relate Adam to actual issues that have been debated on the ethics of AI in relation to machine agency, responsibility, and robot rights.
4. Further research could explore the impact of McEwan's alternate history on its portrayal of technology, morality, and human progress.
5. The researcher can examine the audience reactions to Adam's character, seeing if they perceive him as a machine, a moral subject or a post-human being.

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