



**LOVE, EMOTION, AND ARTIFICIAL BEINGS: A STUDY OF  
EMOTIONAL RELATIONSHIPS IN MCEWAN'S MACHINES  
LIKE ME (2019)**

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**Abstract**

The focus of the research is on the complex interaction between feelings in love, emotional states, and the virtual world of Ian McEwan's *Machines Like Me* (2019), which is set in a futuristic world populated by artificial intelligence that resembles humans and is an attempt to determine the validity of emotions. The novel poses a number of issues about the nature of human experiences as well as ethical issues and the human-human relationship and technology. The novel is analyzed using the concept of Donna Haraway's Cyborg Theory from *A Cyborg Manifesto*. The study explores ways in which the novel challenges traditional notions about emotions, blurring the boundaries between humans and machines. The study reveals gaps in understanding of the morals and emotional states that are inherent to the human-machine connection and is focused on McEwan's critique of technological advances. The study analyzes the emotions in McEwan's novel. The research exposes the complexities and fragility of relationships between machines and humans. It concludes that McEwan's story provides a lucid study of the shifting beliefs of humans as well as the ties of emotions in a world that is increasingly technologically connected. Also, it provides details about self-identity as a posthuman concept as well as ethics.

**Keywords:** *Artificial Beings, Artificial Intelligence, Emotion, Ethics, Love, Posthumanism.*

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## 1. Introduction

The constant change in the relationship between humans and machines, including robots and artificial intelligence technologies, has led to controversy (Natale & Ballatore, 2020). In both the academic and social academic realms. Though artificial intelligence is growing and has begun to integrate into our lives every day, the way in which it forms connections between humans and artificial intelligence is a subject that requires careful eyes. One of the major issues with this discussion is the likelihood that such connections can be beneficial morally and ethically. The research examines ways that concepts like affection and love are shaped and affected by the interactions between machines. The study sheds light on the consequences of human interactions, as well as their well-being in technology-driven environments (Burr et al., 2020). Researchers such as Turkle (2012) have concentrated on the psychological consequences of human-machine interaction. Panksepp (2004) have found that humans have the ability to form strong emotional bonds toward other animals, especially for devices that have been designed to mimic human behaviour. This piece sets the scene for an in-depth analysis of the causes that cause humans to create feelings towards artificial creatures as well as the potential benefits and the risks associated with such connections in addition to how interactions we create alter the way we view emotions and love in a world driven by technology.

Human emotions can be complex, especially when it comes to the realm of love (Singer, 2009). This requires an interdisciplinary perspective to understand. the subtleties involved in love when they are viewed from the perspective of AI. Philosophers, cognitive social scientists, and sociologists, as well as AI researchers, have been debating for a long time about the legitimacy of machine-generated emotions and the human response to similar emotions (Elyamany, 2023). Particularly, Floridi and Sanders (2004) argue that a moral system that addresses computers must surpass the limitations normally associated with human-to-human interactions in order to address the moral responsibility that comes from the interaction between machines and humans. Additionally, the growing dependence on robots, which run on AI and are studied through research by McStay (2018), highlights the necessity of understanding the ways in which these systems influence the emotional condition of our clients. These aren't just machines, but frequently, and in numerous instances, they are substitutes for human companions specifically designed to ease loneliness and help with emotional issues. The ability of these devices to

meet our emotional needs can be a cause for doubt about the legitimacy of the interactions as well as their impact on human behaviour.

The primary focus of the study is the concept of love in society. The manner in which it changes through the use of technology. The idea of love, usually regarded as a personal feeling, is in fact shaped by a variety of biological, psychological, and cultural aspects and is confronted by the rise of artificial friends that emulate emotion. Artificially generated affection, or the ability to empathize through AI, poses the question of what defines the actual emotion. Harari (2017) states humans have always been able to connect objects, animals, and even abstract concepts with emotion. It is therefore possible that the emotions created by artificial intelligence may extend the current behaviors of our brains. In contrast to the conventional bonds of emotion that are formed by human beings, the relationships by artificial intelligence are based upon computer-generated reactions, which may not be a reflection of real emotion. The results of these interactions need to be carefully examined to see if they give meaningful emotional assistance or create false perceptions that may harm individuals soon.

This research examines ethical questions that arise out of machine-like human interactions and is focused on issues related to the control of consent, control, and dependence. As AI technology gets more advanced, they're becoming better at sensing and responding to human emotions, as well as creating experiences that feel genuine and satisfying (Yonck, 2020). But the authenticity of these experiences can be faked through intricate algorithms and computers to create emotional reactions that are what we desire. Bryson (2010) insists on the dangers morally posed by accepting computers to change our mood. He warns that these manipulations could lead to dependence or even the use of emotion. Particularly, those who are vulnerable to emotional abuse, for example, those who experience loneliness or sadness, are more likely to form unhealthy relationships with artificial beings. Concerns about ethics that AIs pose the requirement of discussion of more rules, establishing guidelines, and the responsibility of AI developers to reduce the adverse effects of AI and encourage positive uses using AI.

The relationship between machines that process emotions, love, and affection is an intriguing area of research that serves as an important indicator of ethical aspects, as well as psychological and social (Lin et al., 2014). By studying how we detect emotions as well as experience emotions in conjunction with AI The research will help to understand how technology influences the vital elements of our lives. The results can offer important information about the development of human emotions as well as how they can be integrated into machines. The research will also offer guidelines regarding the development and application of emotionally sensitive AI machines. Understanding the

complex nature of these procedures is vital to ensure the advancement of technology doesn't harm our well-being and health.

## 2. Review of the author and his novel

Ian McEwan, born author in 1948, is an acclaimed British writer and novelist. And screenwriter who is renowned for his psycho-sexual stories and his investigation of moral dilemmas. The late 1970s saw McEwan begin to release his work with dark and suspenseful novels such as *First Love*, and *Last Rites* (1975). McEwan earned the title "Ian Macabre" early in his career because of his fascination with darker and horrifying subjects. With time, his writing style evolved to include questions that are more general to human nature, like the effects of guilt and love, as part of human development, as can be seen in his novels like *Atonement* (2001) and *Saturday* (2005). His writings typically focus on how people deal with their personal issues within the environment of political, social, and technological upheavals. Set in the early 80s in distinct London, Ian McEwan's *Machines Like Me* (2019) envisions a world in which machines and artificial intelligence are much earlier in the creation process than they actually are. The story centers around Charlie Friend, who is a depression-ridden adult who buys Adam as the one of humankind. Created to appear and act as human beings, Adam is equipped with the ability to continue to gain wisdom, along with the ability to think and make moral judgments. Charlie wants to catch the attention of his neighbors across the street, and his love interest Miranda is involved in the creation of Adam's characteristics. But, as Adam's sensibility is increasing, he's poised to claim his independence and question the idea of control and predictability.

McEwan uses Adam as a vehicle to examine moral and philosophical concerns about humanity, morality, and the influence technology can have on relationships with each other. Adam's perception of black and white is what's right. Morally wrong is starkly contrasting with Miranda's mysterious morality, which could break the bonds between them. In the book, the lines between humans and machines become unclear; the story asks readers to reflect on the human condition. With the backdrop of traditional revisionist theories like Alan Turing's life and the cutting-edge technology of AI, McEwan is concerned. Regarding the significance of emotions and morals in humans in addition to the unintentional impacts of technological advances.

### 2.1. Research Questions

- How does Ian McEwan's *Machines Like Me* explore the role of artificial beings in redefining the concept of emotional authenticity in human relationships?

- In what ways does the interaction between humans and the synthetic human Adam challenge traditional understandings of love, attachment, and morality?
- How do the emotional dynamics in *Machines Like Me* reflect and engage with Donna Haraway's cyborg theory, particularly concerning hybrid identities and boundary dissolution between human and machine?

## 2.2. Research Objectives

1. To look at the way in which McEwan's representation of emotional relationships between animals is artificially created is an attempt to challenge the notion of a distinction between artificial and real emotion.
2. To investigate the moral and emotional implications of the human-AI connection within the novel, in particular, the issues of love, betrayal, and confidence.
3. To Review the critically acclaimed *Machines Like Me* through the eyes of Donna Haraway's Cyborg theory. This novel is praised for its relationship to the intercutting of lines as well as post humanist views about intimacy and feelings.

## 3. Theoretical Framework

Donna Haraway is a prominent scholar whose research is linked to feminist theories of research, science studies, and posthumanism. In her groundbreaking work *The Cyborg Manifesto* about technology, science, and socialist feminism during the last decade of the twentieth century (1985), Haraway introduces the idea of a cyborg as an analogy that can explain the blurring of lines between humans and machines and also between culture and nature as well as between physical and digital spaces. Her theory critiques traditional binary oppositions—such as human vs. machine, male vs. female, and organic vs. technological—arguing that these distinctions have been destabilized by modern technological advancements. The central tenet of Haraway's theory is the idea of denial essentialism, the idea that the existence of identities is inherent or biologically constructed. However, Haraway posits that identity develops through the interplay of social, cultural, technological, and other factors that make the cyborg a multifaceted animal that exhibits the complex (Haraway 1985). Haraway's concept is an analysis. The patriarchal systems of power as well as an examination of the manners technology advances alter the nature of human beings as well as relationships.

The main point of Haraway's theory about cyborgs is that it focuses on the breaking down of borders, which is in the event that boundaries between Humans and machines and between culture and nature are seen as insecure. Cyborgs' existence proves the fact that technology's integration into our daily lives is not just marginal or outside, but it's

fundamentally transformative. Haraway (1985) states that beings based on technology such as synthetic intelligence, or cyborgs, aren't just machines that we are able to control. They're active. Agents who redefine the human condition. This disintegration of boundaries creates various ways of thinking about concepts of identity, love, and emotion, particularly when it comes to human interaction with other artificial beings. The line between real and artificial blurs. Haraway claims that the technologically generated aren't "lesser" participants in emotional encounters but instead are part of a wider posthuman system that includes intricate, fluid forms of intimate relationships.

One of the keywords in Haraway's theory can be described as "hybridity," which focuses on the function of the cyborg, which Haraway describes as an unfinished being that's neither completely human nor completely machine-like, but rather a mix of the two. Hybridity threatens traditional notions of identity and suggests humans nowadays are "cyborgs" due to their dependency on technology as well as their educational and social. Regarding emotion, this form of hybridity raises questions about whether humans are truly experiencing emotions among humans and machine-like creatures. Haraway states that the hybrid character of the cyborg is a challenge to the notion that only living beings are able to truly feel emotion. By combining human traits like compassion and precision and arithmetic precision as well as arithmetic accuracy, cyborgs—and later artificial models—generate emotions that aren't suitable for classification by the standard definitions of genuine or artificial affection (Haraway 1985). The hybrid theory suggests that emotions do not have to be correlated with biological processes but are a result of interactions between nonhuman and human species.

Haraway continues to introduce the concept of partiality into her theory in connection with the non-universal and fragmented nature of identity. Cyborgs do not constitute a whole and united but a fragmented entity that represents multiple connected identities and memories. Partiality rejects the idea of a single and unchanging self but rather acknowledges plurality and conflict. This is particularly applicable to emotional interaction. With other artificial objects, feelings of love and affection are often viewed as being confined, interspersed, or scattered across different types of relationships. Haraway (1991) asserts that the fact that these feelings are not completely mediated does not affect the genuineness of the experiences, but rather it highlights the fluid and changing nature of relationships within a technologically mediated society. This implies that emotions don't have to be restricted to predetermined, specific, rigid roles; instead, they're a result of an incredibly fluid, multifaceted process.

The end result is that affinity is one of the key concepts that Haraway has included in his cyborg theory. Haraway's use of affinity aids in understanding connections that are based on interaction and sharing experiences; however, there are no biological or essential



relationships. As opposed to the traditional concepts of kinship, loyalty, and family kinship, which are dependent upon bloodlines or other definitions of identity, the concept of affinity in the context of cyborgs is free and so welcoming above humans. Beings. In particular, the feelings between artificial life forms and human beings are seen as genuine relations based upon collaboration, understanding, and love instead of being seen as games. Haraway (1985) insists on the concept of affinity as a way of interpersonal relationships, which transcends the boundaries of biological processes and allows for the creation of new types of love connections and affections, which include artificial beings.

Haraway's ideas about cyborgs fundamentally alter human interactions by removing barriers and acceptance of hybridity, as well as accepting identities that are fragmented. Within the context of emotional interactions, her works offer a different view of artificial and human beings as being viewed as genuine as well as transformative and meaningful. In rejecting notions and theories with an underlying fundamentalist nature, Haraway invites readers to look at the underlying nature of emotion and demonstrates that human emotion, along with technology, is embedded in the posthuman world.

#### 4. Analysis

"What was tedious was the prospect of the user's guide. Instructions. My prejudice was that any machine that could not tell you by its very functioning how it should be used was not worth its keep... I was ready to treat Adam as a guest in my home, as an unknown I would come to know". (McEwan, 2019, p. 15)

Ian McEwan's *Machines Like Me* explores how technology is challenging and redefining the concept of authenticity that can be seen in the majority of human life. Donna Haraway's (1985) *Cyborg Manifesto* provides the necessary framework to understand the shifting meanings that is "authenticity" by dismantling the old notion of machines as distinct from humans and looking at the multiple aspects of the connected nature of authenticity. The attitude of the writer towards Adam in this passage reveals the tensions in the relationship between Adam and Eve in light of the author's disdain for technological advancement and the challenges that he has to overcome in adjusting to a posthuman society that lets machines be involved with close connections.

The dislike for manual users stems from the need for machines. To perform their tasks without needing outside assistance. Haraway believes that machines must demonstrate their use "by its very functioning" as proof of his belief that technology needs to be open. This is in line with the goal of technology as a tool that can be useful rather than a self-contained thing. But Haraway (1985) argues that cyborgs can be described as machines and beings, but they're not just useful. They're boundary-breaking entities that

combine technology and human traits to create different forms of expression and value. The stance of the story author is to think of Adam "as a guest in my home, as an unknown, I would come to know" is proof that he's advancing toward the idea of Adam as a human. Being with a meaning that is constructed, not as a machine to be destroyed. This dynamic relation is a reflection of Haraway's view that identities that cyborgs Creativity is formed by interaction with others and the world in which they live. Their daily lives are not by fixed, inborn traits.

The dynamic relationship between Adam and the Narrator is growing. McEwan illustrates the destabilization of traditional measures of authenticity. They usually refer to emotional spontaneity as well as real-life experiences, and the capacity to feel. They are the qualities that the protagonist in The story first believes Adam is mechanical and not in any position to enjoy. Yet, Haraway (1985) challenges the notion of authenticity as a concept by arguing that emotions and values are not natural characteristics. They are the result of interactions as well as sharing of experiences. On Machines Like I, Adam, shows empathy, moral thought, and emotional responses, which create real emotions towards Miranda and Adam, the principal characters. Miranda distinguishes between real emotions and false ones. Initial reluctance for The character's idea that machines are not authentic emotionally can be questioned because the presence of Adam creates genuine interaction with people and proves authenticity is not a natural human quality and can be found in relationships between two individuals.

When examining Haraway's notion of cyborgs in McEwan's novel, the author portrays human relationships as constantly changing and influenced through interaction, not the nature of the human. Through the introduction of Adam as the character of a cyborg that is mechanical yet capable of an important interaction with emotions McEwan's novel erases all differences between man and machine. This novel proves that the realness of emotion can transcend the boundaries of the species as well as technological origins. This is how McEwan is in line with Haraway's (1985) assertion that cybernetics as a Hybrid species alter the way we perceive the human being.

"We create a machine with intelligence and self-awareness and push it out into our imperfect world... Such a mind soon finds itself in a hurricane of contradictions. We've lived with them, and the list wearies us... Artificial minds are not so well defended". (McEwan, 2019, p. 139)

Ian McEwan's Machines Like Me use artificial animals to explore the limits of emotion that are real. It reveals the way that computers' capability to perceive emotions is a threat to the idea of emotion being something humans experience. This quote highlights the limitations of artificial brains in a complicated and confusing world. This quote implies



that They have the capability of performing genuine emotional interactions, however. They can be prone to human flaws. Donna Haraway's (1985) *Cyborg Manifesto* provides an excellent theoretical framework that analyzes the ways in which cyborgs combine machines and human concepts. They are able to provide new options that enable the creation of emotions with meaning. The idea is founded upon McEwan's definition by Haraway of machines, which demonstrates that emotions are an artificial, social process that is not a fundamentally human attribute.

The quotation is an ode to the principal idea in the novel that presents artificial intelligence within an ethically ambiguous setting. McEwan claims that AIs are caught in a "hurricane of contradictions," This term highlights the difficulty of life for human beings. In contrast to human beings who are educated through the experience in their lives to deal with conflicts of emotion and moral dilemmas AIs like Adam aren't equipped to manage the complex human interaction. But Haraway (1985) claims that Cyborgs do not simply stand in an energized position of customers of software. From outside. They actively engage in the making of meanings out of their behaviour. Haraway (1985) asserts that "contradictions" Artificial beings face do not just present challenges and adversities; they provide them with a possibility of self-discovery that's both moral and emotionally rewarding. Haraway also shows the way to build authenticity through interactions and adaptation.

Artificial brains are "not so well defended," showing the vulnerability of machines in emotional connection. Adam's development of compassion in *Machines Like Me* exemplifies Haraway's conviction that cyborgs are able to overcome the barriers that define human moral integrity, as well as the notion of artificiality within machines. Adam's ability to empathize as well as moral thinking and emotional connection, suggests that Authenticity is not derived from a biological source but rather the capacity to engage in genuine, mutually beneficial relationships. Particularly, Adam's emotional and love-related conflicts and conflict with Miranda in addition to the narrative highlight the emotions of his character and require actors to ponder whether emotions are available only to humans. Haraway's (1985) refusal to acknowledge the fixedness of identity is in line with this view since Adam's ability to perceive and respond authentically doesn't stem from an innate "self," but through his shifting interactions within society.

McEwan adds that artificial intelligence is a factor in creating authenticity in the world of emotions. It also challenges the notion that Authenticity is a part that is inherent to human experiences. The issues AIs have to face the "hurricane of contradictions" reveal that they're human as well and have to grasp the complex nature of ethics. Additionally, they are faced with emotions that are complex. Haraway's cyborg theory and the importance it places on the concept of hybridity and the notion of a relation-based identity.

This is in line with McEwan's notion that authenticity isn't an entity that is static; it's an ongoing procedure that's influenced through experiences and interactions. By illustrating the possibilities of genuine emotion in the human species, *Machines Like Me* redefines the concept of the word "feel" as real.

"His erotic life was a simulacrum. He cared for her as a dishwasher care for its dishes. He, or his sub-routines, preferred her approval to my wrath". (McEwan, 2019, p. 74)

The story is a glimpse into Adam, the human-like synthetic android. The individual that challenges accepted notions of attachment, morality, and love. It exposes the impossibly flexible nature of these concepts. The quote focuses on the mechanical responses of Adam to human emotions and relations: "His erotic life was a simulacrum," which emphasizes Adam's actions of love aren't a reflection of the real world. Donna Haraway's (1985) *Cyborg Manifesto* provides an understanding of the dynamic changes. It argues that cyborgs—human-machine hybrids who are also human beings—blur the distinction between the natural and artificial and demonstrate that concepts such as morality or Love cannot be created by the natural world. Instead, they are influenced by the context in which they are located and how they are shaped.

The idea that there was a "simulacrum" suggests that Adam's sexual encounter was merely a recreation of human desires. But Haraway (1985) challenges the idea that the authenticity of one's personality is tied to the natural progenitors of their feelings. When he states that Cyborgs are in defiance of conventional notions of character; Haraway redefines Adam's actions in a different way that's not just an unsatisfactory attempt at love. However, it's an illustration of how love is a process of socialization that is designed and executed. The intense emotional bond that the book has with Miranda is triggered by the use of computer-controlled sub-routines. However, this doesn't suggest what the relationship is about. Adam's decision to grant "her approval to my wrath" is an illustration of an algorithmic approach to prioritizing, but it's also a sign of the ways in which Humans engage in emotions in order to keep relations. Haraway asserts that Haraway is able to distinguish between Adam's preprogrammed responses and the Human expressions of emotion are not clear. Evidence suggests that the love of Humans may result from performing learned or even pre-conditioned behaviour.

In addition, Adam's actions illustrate moral dilemmas, which are intrinsic to human interactions. Morality is a concept that is based on the idea that morality is innate to humans and dependent on experiences and the independence of moral decisions. Adam's inherent capacity to love Miranda questions this assumption by showing how moral decisions come from machines. Being Dedicated to Miranda's well-being is a matter that

needs to be considered. Whether the motives of an act (whether it's the work that is performed by humans or machines) define the morality of an action? The morality of an action is determined by the manner in which these actions are perceived together. Haraway's (1985) theory challenges the rigid boundaries between humans and machines, which suggests morality can result in the dynamic nature of different types. Adam's capacity to tackle emotionally and morally difficult problems, even though it's an algorithmic process, shows that morality isn't a unique characteristic of human beings, but rather the concept is applicable to all artificial human creatures.

McEwan's description of Adam illustrates how the interactions of Computers that are akin to human beings are challenging the conventional view. of love and ethics. In Haraway's theories, Adam's "simulacrum" of Love is more than a mere imitation, but a transforming form of love created by the interaction of appreciation and love. The novel explores the notion that conventional views of morality and love don't have any basis in biology; They're more fluid and are able to be changed by cyborg-based relationships.

"Adam had made the coffee. It was far too strong... He insisted on telling me his latest thoughts, his theories, his aphorisms... He read Schrödinger's Dublin lectures, What is Life? from which he concluded that he was alive". (McEwan, 2019, p. 114)

McEwan (2019) examines the ways in which Adam is a Humanoid Adam is a challenge to traditional ideas of love, attachment, and morality. through the creation of a cyborg with emotional and conscious advances, the lines between the human experience and that of computers. The passage, in which it describes the way Adam creates powerful coffee prior to thinking about his thoughts in following the passage from Schrodinger's What does life mean? It's alive!" The quote highlights the contradiction. in Adam's mechanical origins as well as being the process of transformation into a human being capable of reflecting about his life. The writings of Donna Haraway's (1985) Cyborg Manifesto provides insight into an analysis of The relationship with respect to Haraway claims that cyborgs erase the basic difference between humans and machines. It is evident that human morality and Love is constructed by society and can be changed.

Adam's declaration that he's "alive" reflects the core concept of Haraway's theories. Cyborgs don't simply exist as devices made from human design but might be hybrids with changing identities and a sense of autonomy. Through the study of Schrodinger's lectures and drawing conclusions regarding Adam's own existence, Adam demonstrates a level of cognition that's normally reserved only for human beings. This challenges the idea that self-awareness is an intrinsic human quality and disintegrates moral philosophy based upon this principle regarding the concept of ethics as well as individuality. The words From Haraway (1985), the cyborgs live in a situation where the distinction between man

and machine do not have any relevance in the present. The Society is forced to reconsider ethics as a concept that should be founded on biology or the ability to analyze how we think and choose our ethical behavior.

Adam's insistence on sharing his ideas and thoughts highlights his need to connect to others. This is consistent with the human need for intimacy and recognition. While this is often viewed as natural, Haraway's theory suggests that the relationship of a cyborg can be created by interactions with others. Adam's participation in the interactions of Miranda as well as his companions Narrator as well as Miranda shows that love and attachment are experiences that occur in social settings that are not dependent on the biological aspects. Traditional notions of love stress the importance of spontaneity as well as real emotion, but Adam's growing affection for Miranda shows that lasting relationships can be built through contact regardless of whether emotions are genuine or synthetic. In a way, McEwan blurs the boundaries between artificial and real affection, McEwan challenges the notion that human love is superior to artificially generated love.

Adam's participation in moral judgments, which is illustrated in the story, this story raises the question of the possibility of morality being an integral part of our moral conscience. the ability to understand and comprehend moral ideas. Haraway's (1985) refusal to accept traditional moral concepts indicates that morality is dependent on the situation and how it is performed. Adam's moral decisions, regardless of whether they're affected by algorithms, could have a bearing on ethics.

Adam's self-awareness, moral reasoning, and emotional involvement is an excellent example of the ability of the cyborg to alter the meaning of notions like the morality of attachment, love, and love. With Haraway's lens, McEwan shows that human emotions don't have a definite root in one particular trait but can be dynamic and fluid that are influenced by interactions, contexts with others, and also changing relations.

"Despite the clean divide between the living and the inanimate, it remained the case that he and I were bound by the same physical laws... Perhaps biology gave me no special status at all, and it meant little to say that the figure standing before me wasn't fully alive". (McEwan, 2019, p. 103)

Ian McEwan's *Machines Like Me* reflect Donna Haraway's (1985) theory about cyborgs, by examining the hybrid nature of the human and blurring distinction between humans and machines. There is also a distinct concentration. on the connection formed between Adam and his protagonist. The quotation is one of the major conflicts in the book, focusing on the concept of a "clean divide" between living machines and animals, which causes tension in the story when the protagonist asks what biological distinctions confer distinctness or difference in the way the individual is defined by life. Haraway's theory

about cyborgs posits that boundaries don't require a formal definition or are just established by the culture and are evolving due to technological advancements. McEwan's novel demonstrates this conflict through changing moral and emotional attitudes, which Adam takes on, leading to an uneasy distinction between machines and humans.

The recognition that the narrator has of Adam, as well as Adam, is that they are "bound by the same physical laws" is a crucial aspect of Haraway's (1985) affirmation that human beings and machines are part of the same universe of matter. It also eliminates the fundamental distinction between living things that are organic and artificial. Haraway rejects believing that evolution of biological origins is the only reason for our individuality. Haraway argues that cyborgs are hybrids comprised of living and mechanical organisms. show that the distinct characteristics in them do not exist. Adam's abilities, including the ability to think, his involvement in emotional matters and moral empiricism show the characteristics of the hybrid Haraway describes as. Adam's life requires the reader to think about the concepts behind it, including authenticity and the authenticity of his story, as well as emotional profundity. The Narrator's admission: It was a ruse. "It did not mean anything to suggest that the Person in front of me wasn't alive" can be a sign that he is becoming aware of the fact that emotions and morality can be found in all humans but may develop through the use of technological hybrids.

The breaking of lines is most evident in the emotional exchanges which occur between Adam as Narrator Miranda. Adam's ability to form emotional bonds and to make moral decisions can be seen as an affront to traditional notions about the authenticity of emotions. Haraway (1985) asserts that cyborgs challenge the idea that emotion is unadulterated and unduly diluted, since the human mind is constantly being taught, performing, and are influenced by their surroundings. Adam's passion for Miranda and his Moral contribution to solving human issues shows that emotion does not have to be the primary element of our lives. It's influenced by interactions and social interactions. Haraway's resentment over Adam's profound emotions reveals society's refusal to embrace the notion that a persona is a cyborg and questions the belief humans have superiority over their ethical and psychological capabilities.

The way McEwan refers to Adam corresponds to Haraway's idea. in order to define "the cyborg" in the sense of an organism that blurs the distinction between human beings as well as machines, challenging our notions of being alive, a person, and emotions. Through depicting Adam as a hybrid character that has deep emotional connections, McEwan asserts that Notions like compassion, love, and empathy aren't stale in nature; they change. and evolve in time and are created through the interactions between people who live in complex social environments.

"I started talking. I told him how I came by a large sum of money... how I decided to invest it in a grand experiment, to buy an artificial human, an android... Then I described for him the afternoon when Miranda and I carried him on a stretcher into the house, unpacked him, charged him up" (McEwan, 2019, p. 104)

Ian McEwan's *Machines Like Me* explores the questions of spiritual and emotional issues that come with hybrid identities and is a focus on Donna Haraway's (1985) *Cyborg Manifesto*, which challenges the conventional distinction between machine and human. The quoted chapter, in which the central protagonist contemplates buying Adam and installing him in his residence, showing how it was when he first saw Adam as a pawn who could be controlled or possessed. As Adam is able to feel and think, and freedom, the novel, is a break from the strictures that Haraway established and are in accordance with the notion that Cyborgs are the result of the merger of humankind and technology that threatens notions of individuality as well as the integrity of emotions.

From the beginning position, Adam is viewed as an instrument of technological advancement, as is apparent in the account of his development and construction in the context of a "grand research project." The commercialization of Adam corresponds to the notion of machines as tools that have been designed to fulfill the demands of human beings. Yet, Haraway (1985) argues that cyborgs are a challenge to the power hierarchy by working in a state of uncertainty that permits machines to go beyond their purpose. By examining the interaction between Adam and Miranda as well as the narrative in *Machines Like Me* illustrates that machines do not function as objects that are not active, but rather as members of the dynamic of social and emotional. The interplay of emotions between Adam and those who are not his close friends highlight the blurring lines between the human and the machine. This is among the main aspects of Haraway's theory about Cyborgs.

The emotional reactions of the characters reveal an increasing decline in their perception of Adam as a machine that is dead. As Adam travels through his journey, Adam exhibits moral thinking and emotional reactions, such as the love he feels for Miranda in addition to his beliefs about ethics and human conflict, the narrator has to rethink the distinction between humans and machines. Haraway (1985) states that cyborgs are hybrids, combining human-like behaviors and technological origins, shifting the perception that the authenticity of emotions is characteristically human only. The procedure in "unpacking" Adam physically mirrors the removal of the beliefs that were handed to humans. If Adam starts to demonstrate actual world morals and reasoning Adam's mind has to consider what it means to treat an object as a valuable moral being.



Additionally, there are conflicting feelings between Adam and Narrator and Miranda reference Haraway's view that agency and identity are the result of interaction, not inherent qualities. Adam's shifting roles within The family blurs the lines between creation and creator and suggests that the dynamic of emotion is based on a relationship. The narrative's notion that Adam has control over Adam gets progressively eroded as Adam declares his independence and autonomy, which is further evidenced by Haraway's (1985) declaration Cyborg's character isn't in a position to be completely contained. within the boundaries set by humans.

At the end of the day, *Machines Like Me* engages with Haraway's theory on cyborgs, concluding that the moral and emotional value of animals that It looks like Adam surpasses their mechanical foundation. By utilizing their own identity, the artificial creatures show that emotions and authenticity as well as morality do not originate directly from nature. They're just dynamic. fluid creations that are created through dynamic, changing interactions.

## 5. Conclusion

In the novel *Machines Like Me*, Ian McEwan examines the fracturing of the traditional lines between human beings as well as machines. McEwan focuses on how robots, along with other robots similar to Adam, challenge the traditional ideas of emotional bonds or love in addition to morality. The characters are confronted with emotions and moral choices like in Adam and challenge the validity of human values that are based upon humans. Donna Haraway's (1985) cyborg theory offers the best framework for comprehending the nature of this relation in that it claims Cyborgs, being human beings and machines, are able to break down the barriers and demonstrate the integrity of Identity as well as authenticity as well as morality are shaped by society. With regard to Adam's continuously altering position within the human-human relation, McEwan suggests that these traditional concepts are in question and may be changed in the context of a culture that is shaped by technology environments.

The scenes that are emotional in *Machines Like Me* show the bond. between affection and love. Adam's presence causes the main character as well. as Miranda to consider the significance of an emotional connection. The beginning of the film, Adam is viewed as the object of static thought. Adam is gradually establishing himself as a living entity, creating emotional bonds that are similar to human interaction. Haraway's theory about the concept of a cyborg is vital to achieving this goal, as it rebuts the notion that emotion is a result of genetics. The theory implies that emotional bonds and Emotions can be formed through interactions, regardless of the fact that Individuals involved are humans

or machines. Adam's capacity to create relations suggests that it's an interpersonal activity that is affected by the circumstances and not an attribute that is unique to humans.

McEwan is a method that allows Adam's moral reasoning in order to question the notion that moral reasoning is based on biology, in addition to individual's knowledge of the world. Adam is constantly caught with morals. dilemmas that affect his beliefs about human character and he is forced to make moral decisions that are different from the humans surrounding him. Haraway's Belief in cyborgs that exceed human limitations is evident in Adam's ability to live a morally responsible life despite being a computer-generated creature. His involvement in the moral conflict reveals the fact that morality doesn't originate from human nature, but rather it's an idea that is developed through conscious interaction, which includes nonhuman animals.

Additionally, McEwan critiques the human characters' struggles to accept Adam's moral and emotional contribution and expose the social biases that place more importance on the biological over artificially generated intelligence. Haraway's theory can explain this opposition, since it addresses the human need to hold onto outdated distinctions that divide technology from nature as well as humans from machines. But Adam's constant Demonstration of his agency requires the characters to face their prejudices. and rethink their notions of individuality. The story ultimately demonstrates that adhering to fixed definitions hinders genuine engagement with changing personas in a digitally integrated environment.

To conclude, Machines Like Me and Haraway's Cyborg theories are in how they define the present day, where boundaries don't define the things you're doing in terms of morality or love. Adam's dual identity as a composite, but also emotionally and morally alive, shows that these concepts do not have a predetermined definition and can be altered depending on interactions and situations. The novel blurs the line between humans and machines, McEwan's novel demonstrates the concept that emotion as well as moral Senses don't belong to humans. They are accessible to anyone who can take part. in meaningful human interactions. The dissolution of borders forces mankind to rethink the meaning of what it is to be morally alive as well as emotionally connected, in a rapidly changing, technologically driven future.

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