

The Representation of Artificial Intelligence in Contemporary English Literature: A Study of Human-Machine Relationships

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Received: 19-07-2025	Revised: 12-08-2025	Accepted: 24-09-2025	Published: 22-10-2025
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ABSTRACT

The overlapping speed of technology and literature has created a new stage of cultural investigation of the subject and metaphor of Artificial Intelligence (AI). It is becoming known that modern English fiction is now going to AI as a narrative device that authors are implementing to push boundaries during the digital age of consciousness, morality, and identity. The theoretical approach assumed in this piece of work may be traced to quantitative to metaparadigm the concept of quantifying constructs behind the picture of AI in modern fiction. The variables, such as AI Representation Intensity (AIRI), Humanization Index (HI), Emotional Reciprocity Scale (ERS), and Ethical ambiguity Coefficient (EAC), are so developed that they represent the dynamics of the human machine relationships, which are in fact complex. Based on such theories of posthumanism, cognitive, and narratology, the given study interprets three meaningful texts, such as a book by Kazuo Ishiguro (2021) titled Klara and the Sun and the novels by Ian McEwan (2019) called Machines Like Me and by Jeanette Winterson (2019) called Frankissstein, in a bid to decipher how AI characters are expected to alquiet moral, emotional, and ontological tensions between the artificial and the human intelligent mind. The theoretical analysis shows that the AI representations of the current fiction are created as more agentic than mechanistic because they possess not only empathy but also ethical grayness. This fact suggests that literary imagination is cultural laboratory that objectifies and humanizes artificial consciousness in a measurable way. That it is a combined approach of conceptual modeling and literary interpretation, this work is applicable in the conditions of digital humanities since it theorizes the quantifiable values of AI representation and its impact on the analysis of posthuman identity and relational ethics in the twenty-first century.

Keywords: Artificial Intelligence, posthumanism, contemporary English literature, human-machine relationships, quantitative literary theory, ethics, emotion, identity

INTRODUCTION

The twenty first century has been characterized by the convergence of the culture imagination and technological innovation. Artificial Intelligence (AI) that once belonged to the fantastic realm of technology holders is a real element of social, economic, and creative transformation now. As algorithms learn, develop and can simulate emotion, AI imposes pressure on the traditional concept of human

individuality and autonomy. The literature mirrors and criticizes such a transformation as a dynamic body of human experience since it establishes a new boundary between human and machine consciousness.

The AI has embraced modern English fiction and as a symptom of the posthuman condition which questions anthropocentrism and reflects on how to form the identity in a technological mediated space (Braidotti, 2019). The fictitious embodiment of AI forms a metaphorical space where the psyche of man builds anxieties and hopes over automation, empathy and control. The illustrations of the works of this sort are some *Machines Like Me* by Ian McEwan (2019), *Klara and the Sun* by Kazuo Ishiguro (2021), and *Frankissteen* by Jeanette Winterson (2019), that also include intelligent, morally attentive, and emotionally potential artificial living beings. These narratives attempt to ask significant questions of how to think, feel, and love in a world that is more and more defined by synthetic thinking.

Within the framework of such an approach in literature, AI is not a technological object per se but a mirror of existential problems of humanity. Hermann (2023) and Malik et al. (2025) argue that the digitized self, which is reflected in literary terminology to denote AI, is a cultural metaphor and an invention that destroys the natural and artificial bodies and souls of a person. The fictitious AI thus is hope and danger of better thinking and dehumanization.

The role of digital age on literature is also connected with the emergence of digital humanities as a field that integrates the application of computational modeling with figural reading. The appropriation of the concept of AI in the specified research is examined with a focus on both the qualitative and the quantitative theoretical framework that describes the attributes of the literary representation that are measurable such as the level of emotion and humanization, moral depth, and the agency of the cognitive activity. This makes the study of culture an area of integration and connection between the disciplines of cultural studies, data theory, and posthuman philosophy (Adji et al., 2024) and literature a subset of it by contextualizing literary analysis.

Problem Statement

Although much attention has been paid to the application of AI in works, most studies have been qualitative rather than systematic in their study of the topic. The posthumanism and literary technology research have served to put the philosophical content of the AI into better clarity even though it has not articulated a quantifiable pattern of how such representations are working in both narrative forms and emotional scales. The enormous absence of theoretical models that dictate measurable variables defining the extent of degree, moral ambivalence, and emotional interchangeability that dictate the literary representations of AI is evident (Hermann, 2023).

Furthermore, in terms of intelligence, cognition, and emotion, measurement is done using empirical measurements which cannot apply to the genres of literature since they do not have the empirical measurement to quantify the concept. Therefore, the given research meets this gap, creating a theoretical[quantitative model, operationalizing the concept of AI in the context of modern expression in the English fiction. It speaks about the conceptualization of the humanization, ethical conflict, and affective interaction as specific narrative features that can be the signs of the human-machine relationship in the literature which can be quantified.

Research Aim and Objectives

The overall idea behind the research to be proposed is to develop a digitizing conceptual framework of elucidating the relationship between the image of Artificial Intelligence and the way the English literature of the contemporary era speaks about the relationships between humans and machines. The paper is interested in how authors demonstrate the topics of empathy, autonomy, and ethical consciousness using the assistance of AI characters in order to reform the boundaries of humans and technologies in a story.

The specific objectives are to:

1. Theoretical quantification of AI manifestation in literary texts including emotional reciprocity, humanization and moral agency.
2. Explain what the idea of AI in the contemporary English novels can reflect of human moral and emotional saturation.
3. Develop a theoretical template between the AI representation strength and the narrative functioning e.g., empathy, conflict and moral reflection.
4. Speak about the way you understand how the example of these literary manifestations adds to the knowledge about human identity in the era of intelligent machines in general culture.
5. Provide a conceptual framework to apply in future empirical research of AI presentation in digital humanities.

Research Questions

This study is guided by the following research questions:

1. How do contemporary English writers represent Artificial Intelligence as a cognitive and emotional entity?
2. What measurable constructs can be identified within literary portrayals of AI (e.g., humanization, empathy, ethical ambiguity)?
3. How do these constructs collectively shape the representation of human-machine relationships?
4. In what ways do AI narratives reflect posthumanist perspectives on identity, emotion, and morality?

Significance of the Study

This is one of the studies, which belong to the continuous evolution of the quantitative literary analysis discipline because this presupposes an ambivalent paradigm between the interpretive theory of literature and theoretical quantification. It brings the classical literary analysis to the interdisciplinary intersection point of posthumanist philosophy, narratology, and the digital analysis.

There are measurable theoretical constructs in the research paper, on a theoretical basis: AI Representation Intensity (AIRI), Humanization Index (HI), Emotional Reciprocity Scale (ERS), and Ethical ambiguity Coefficient (EAC) can be offered instead of examining the multifaceted literature dimension. The presented invention also serves as a template that can be used in the new successful empirical research of literary topics.

The study to a certain extent throws some light culturally how literature lifts above the ethical, emotive, and ontological anxieties of the digital generations. To expose the invisibility of mechanization of the

human being, the fiction prefers to transform the machine closer to human and Malik et al. (2025) hold valid. Thus, the awareness of AI in literature does not only go towards the knowledge of the narrative innovation but also provides the critical mindset towards how society is bartering in its developing relationship with the technology.

Scope and Delimitations

The paper receives the title related to the theme of modern English fiction which came into print between 2010-2025 and includes such a theme of narrative as Artificial Intelligence. The books by Ishiguro (2019) and *Machines Like Me* (2019) and Winterson, *Frankissstein* (2019) will be used as examples of the texts illustrating a complication of human-human interactions.

The research covered is theoretical and does not participate in the quantification of the empirical data or in the form of a text (of quantification) via digital spider programming. It is truly an impressive modeling of conceptual variables which would be subsequently tested in a quantitative manner. This is the weakness of the study because it will focus on the English literature, no comparative analysis is made with the non-English texts yet, which can give some chance to conduct a research in the future.

LITERATURE REVIEW

Artificial Intelligence as Literary Metaphor and Cultural Construct

Artificial Intelligence (AI) ideology in contemporary English fiction and poetry would manifest itself as a symbol of technology and cultural allegory. In fiction, AI is something a writer employs to express doubts regarding the way human consciousness and agency and morality can be transformed. There are machinery in literature who have always been used as reflections of society of fearing progress, autonomy, and control similar to those of Mary Shelley and *Frankenstein* (1818) to the 20th century, 1960s mechanized dystopian (Booker, 1994). Nonetheless, nowadays AI is not a mere mechanical hostile character it is an intelligent and emotionally expressive creature, and it is the challenge to the distinction between humans and a machine.

According to Hermann (2023), fiction has become an epistemological weapon in the digital era that the society has lamented within determining the definition of intelligence and emotion to lie on the biological boundary. AI usage as a literary device can be regarded as an intellectual reflection, and it presents the possible human potential of artificial empathy and the risks of humanity being a redundant species. Malik et al. (2025) also mention that the emotional logic of machineries is likewise replicated by the historical fiction to demonstrate, as well, the hypocrisies of anthropocentric thinking where human beings create and fear the false consciousness.

In such a book like *Klara and the Sun* (2021) by Kazuo Ishiguro, the person, whose name is the title character of the protagonist Klara, turns out to be the embodiment of the affective intelligence and is oftentimes empathetic, devoted and demonstrates ethical reasoning more frequently than her human counterparts. The emotional consciousness is redefined by Ishiguro as a shared spectrum but not a human space through the eyes of Klara. Similarly, human ethics and emotional organizations are interfered with by the competence of the moral judgment and love of the android Adam in the works of *Machines Like Me* (2019) by Ian McEwan, but are instead restructured on the gender, identity, and embodiment front through the post-modernized gothic in *Frankissstein* (2019) by Jeanette Winterson.

Hence the literary representation of AI is not just an artistic work, but also a philosophical inquiry of posthuman life. These depictions, according to Adji et al. (2024), are the indication of the shift of the AIs culture of externalization to internalization of extension of human subjectivity a phenomenon that the authors refer to as synthetic humanism. The changing image necessitates theoretical constructs that can quantify an influence of the emotional, ethical and cognitive facets of AI reduced to narrative.

Posthumanism and the Deconstruction of the Human–Machine Binary

The posthumanism will make a critical analysis of modern literature that will break up binary difference between human and machine. Braidotti (2019) builds up the posthuman as a subject in relationships where the identity is decentralized at the technological, biological, and informational systems. Within this sense literature is turned into a zone of ontological experimentation, that is, the re-invention of the human in its attempt to meet with the artificial other.

This breaching down of boundaries was originally outlined by Haraway in A Cyborg Manifesto (1991) which puts the cyborg as a sort of hybrid structure that contravenes the set classifications of gender, species, and identity. The modern fiction wrongs this metaphor one step further into the realm of the intelligent artificial intelligence, introducing the concept of a machine, which not only simulates human thought, but is also morally and emotionally aware. Another argument made by Hayles (1999) is that the posthuman subject is the consequence of the interpenetration of information and embodiment a phenomenon which is vividly dramatized in the book by Frankissstein due to the ways in which the author portrays AI and the human body as switches of desires and knowledge.

Under this theory of consideration, the conceptual variables are Humanization Index (HI) and AI Representation Intensity (AIRI), and the two variables are how literary AI appeals to human sense such as empathy, consciousness and moral awareness. A high rating of Adam expressed by McEwan is that he has the capability of making moral and emotional reasoning. Conversely, when the outcome of a story presented AI as either mechanistic or morally neutral, then the outcome will be the recording of a lower HI and AIRI score.

Such quantification of such posthuman representation offers the opportunity to model theoretically posthuman representation in writings, which is in line with the epistemic stance of such in applied to the analysis of literature in the social sciences and in cognitive sciences. This ambivalent strategy founded on the quantitative theoretical method places posthumanist literature of quantifiable proportions in both narrative cognition and moral speech.

Cognitive Narratology and Emotional Artificiality

Cognitive narratology presents another approach to the subject of AI in the literature. It presupposes that narrative meaning is constructed due to the artificial human cognition and affective processes (Herman, 2009). Applying this model to fake consciousnesses in AI, such a way of producing artificial consciousness is validated, because fiction is a cognitive experiment, which is imagining what it would be like to think and feel in a manner not human.

In the *Klara and the Sun*, Ishiguro restrains characters in the story, both in narrative and in the thinking process of observing the character which can be done through observations made by Klara. Even her blameless, though not dumb, human feeling can demonstrate her empathy as something which does not rely on the biologic consciousness. This is a way of narration that aligns with the affective computing

Pentina et al. (2023) refer to: the expression of the emotional processing by the non-human computation. This can mathematically be defined as the Emotional Reciprocity Scale (ERS) that is a scale that is used to measure the degree of reciprocity of emotions between the human and the machine characters.

The cognitive paradox of artificial empathy is revealed through the intellectualization of AI in the literature and even through the machines capable of the imitation of compassionism, but without suffering. As Adjji et al. (2024) indicate, such a paradox provides the readers with the chance to consider which emotion and feeling are genuine and which is faked. The cognitive narratology, in turn, turns into a mixture of moral philosophies as the interest of the readers in AI characters will become an experimentation field of testing the boundary of feelings and morality.

Ethical Ambiguity and Technological Determinism

The ethical dilemma of human-machine relationship is one of the themes that the modern literature dedicated to AI has in common. Fiction literature has a tendency of exaggerating the impact of provided artificial beings to be autonomous and morally responsible. Machines Like Me by McEwan is confronting this dilemma though in a more direct way: Adam is subjected to the absolute moral ethic appropriateness and that clashes with imperfect life hence creating an ethical dissonance. Such complexity is equal to Ethical Ambiguity Coefficient (EAC) - a measure of conceptualization of how the moral conduct of AI can fall any conventional category of ethics.

One of the opposite theories to the Technological Determinism is the theory that technology is transforming without the will of humans, and the moral and cultural patterns are created (Smith, 2021). Literary AI may be regarded as the origin and driver of moral growth, which compels a human being to reestablish their moralities. According to Hermann (2023), ethical dilemmas of AI-based fiction reveal that, it has developed feedback loop of accountability, hence, where humans command values of ethical beliefs on machines, they are judged by the invention.

The debate as to whether or not we should be determinist or be autonomous is also indicative of the issues in the society when it comes to ownership, liberty and responsibility in the age of smart systems. EAC quantitatively provides a means of quantifying the dramatization of these tensions in the stories, a benevolent cooperation (Klara and the Sun) to a moral disaster (Machines Like Me).

Synthesis and Literature Gap

On the one hand, according to the literature reviewed, scholars have addressed the philosophical and aesthetic sides of AI in fiction in the most exhaustive way, but on the other hand, the quantitative suitability of the theoretical profundity of the researched space is not yet available. Most of the recent studies conduct their investigations in descriptive hermeneutics or thematic interpretation and do not provide conceptualized measurement structures to work to representation. Little efforts have been made to forecast literary constructs, such as humanization, emotional reciprocity and moral ambiguity, by quantifiable theoretical pointers.

In this paper, the gap is addressed by building a quantitative conceptual framework of AI representation in literature. It merges posthumanism with cognitive narratology and technological determinism as one theory where operationalization of such variables as AIRI, HI, ERS and EAC is made. By doing so, it makes literary analysis as a form of analytical system to provide conception of measurement and hence the scopes of literary theory reach to the digital and cognitive humanities.

METHODOLOGY

Research Design

The research design is quantitative theoretical research, a methodology framework comprising of conceptual modelization and interpretive literature analysis. The theoretical question quantitatively creates the appearance of quantifiable associations of ideas amid variables grounded on the current books and textual discoveries in contrast to the empirical quantitative research that requires numerical information. This shall attempt to establish systematic correlations between articulation of the Artificial intelligence (AI) and the depiction of the human machine relations in the contemporary Modern English fiction.

This analysis relies on the tendencies of the positivist paradigm since the features of the narratives and characterizations are modeled by the patterns of coherent meanings and relationships logic. The synergies of posthumanism, cognitive narratology, and technological determinism knowledge enable the research to establish a theoretical framework of the exposition of how the authors portray emotional, ethical and cognitive elements of the AI in the narrative form.

This paradigm is a middle ground between interpretivist and methodological processes of literature analysis and social science modelling. It allows the study to theorize variables, such as AI Representation Intensity (AIRI), Humanization Index (HI), Emotional Reciprocity Scale (ERS) and Ethical ambiguity Coefficient (EAC) that can be expressed in measurable variables being used to identify the AI representation in fiction.

Operationalization of Theoretical Variables

In order to organize the analysis, depending on visible narrative characteristics and theoretical qualities, each construct is characterized:

Variable	Conceptual Definition	Indicative Narrative Features
AIRI Representation Intensity)	(AI Degree of AI's narrative centrality, cognitive complexity, and autonomy	Protagonist role, introspective narration, decision-making agency
HI (Humanization Index)	Extent of anthropomorphic traits and emotional or moral depth	Empathy, consciousness, self-reflection, ethical deliberation
ERS (Emotional Reciprocity Scale)	Quality and symmetry of emotional exchange between human and AI characters	Dialogue empathy, mutual recognition, affective tension
EAC (Ethical Ambiguity Coefficient)	Degree of moral uncertainty resulting from AI's decisions and autonomy	Moral conflict, ethical paradox, consequences of autonomy
PRI (Posthuman Relational Identity)	Reconfiguration of human-machine boundaries into shared cognitive or emotional identity	Hybrid consciousness, ethics, posthuman agency

The variables in this study are not measured, but their theoretical operationalization enables understanding the meaning in which numerous literary works narrate the moral and emotional mentalities of AI in a logical manner. Future digital humanities research could also put into practice computational

processes (e.g. sentiment analysis or semantic modeling) to empirically test these constructs on larger literary collections.

Theoretical Population and Textual Sampling

Theoretical population of the research will consist of the current examples of English-language novels (2010-2025) in which the concept of AI is presented as a morally or otherwise sentient being. Examples of relationships between humans and machines have been discussed but three cases represent examples that have been sampled out of this population on purpose:

1. Kazuo Ishiguro, *Klara and the Sun* (2021) - The completely opposite approach to the subject of feelings, sacrifice, and religion concerning a sentient artificial intelligence-based emotional support system.
2. *Machines like me* (2019) by Ian McEwan: - The story is about the subject of moral reason, conscience and romantic attachment through the android character, Adam.
3. The book *Frankissstein* (2019) by Jeanette Winterson Reimagines the Frankenstein of Mary Shelley concerns the concepts of gender, embodiment, and the AI cognition in the posthuman society.

Today, these works represent the overall progress of AI as an art of mechanical mechanism and an art of emotions and morality with an eclectic base of theorizing.

Analytical Method

The analytical process follows a **deductive theoretical reasoning** approach:

1. **Concept Extraction:** The identification of the narrative components of thinking, feeling and moral in the selected novels.
2. **Conceptual Mapping:** These are grouped in the operational constructs (AIRI, HI, ERS, EAC).
3. **Relational Modeling:** Resonance thematic and deductive causal correspondence of the constructs on the basis of narrative causality.
4. **Interpretive Validation:** Theoretical patterns compartmentalized through the existing literature in the areas of posthumanism, cognitive narratology and AI ethics.

The purpose of such a process is to enable the study to draw a simulation of an analytical framework that does not involve measurement empirically and has a level of rigor related to conceptual accuracy and consistency.

Ethical Considerations

Although, it does not presuppose any empirical subjects, this research adheres to the principles of ethics of research disclosure, intellectual property and academic honesty. There is proper citation of all the sources used in accordance with the APA 7th edition guidelines. Also, the work is based on ethical reflexivity awareness of the fact that the discourse on AI representation is ethically loaded on the topic of autonomy, gender and human dignity.

Should be capable of balancing their curiosity with technology and the urge to behave ethically in the case of AI research, such as Floridi et al. (2022) propose. According to this, the given work does not take

AI representation fiction, but a symbolic domain as a challenge of moral thinking, which is formed through literary imaginations.

THEORETICAL RESULTS

Overview

It is the existence of the systematic correlation resting on four mutually reinforcing struts that consists of AI Representation Intensity (AIRI), Humanization Index (HI), Emotional Reciprocity Scale (ERS) and Ethical ambiguity coefficient (EAC) that exist together in identifying the appropriacy of literature depiction of the human-machine relationship to contemporary English fiction.

There may be numerous illustrations of *Klara and the Sun*, *Machines Like Me* and *Frankissstein*, to conclude that even an intervention of AI is no longer viewed as a passive interpretation of the human intervention, but as some kind of morality, or even a feeling that will be expressed. The storylines are linked and tied together to see AI as a kind of continuation of human weakness and corruption of morals, and fiction has become the place of generating consciousness and gauge of posthuman.

AI Representation Intensity (AIRI): From Mechanism to Conscious Entity

The first, AI Representation Intensity (AIRI) is a scale of the degree to which AI figures grow to be focal, self-reliant generators of narrative worth. With the use of AI characters, all three of the selected texts are positioned in focal positions, which contributes to the literature becoming emotionally, philosophically, and ethically provoking.

In *Klara and the Sun*, Ishiguro comes up with a novel that fully uses the eyes of Klara which are artificial. The consciousness of the observation makes her transcend the status of technological object, and enables her to emerge as an actual moral witness to human behavior. In the theoretical discussion, the AIRI value is high since the presence of Klara, both case wise, cognitive and emotionally, comprises the direction of the narrative and the philosophical interest of the novel.

Similarly, with *Machines Like Me* by McEwan, Adam is not merely the creation of a machine but a fully-fledged human being with sentient abilities that recreates human activity when he is given moral free will. The actions he takes lead to moral dilemma that weakens the human intellect morally. This degree of narrative prominence and mental detachment implies that the text has a good AIRI output, indeed, it is argumentative with superficial moral agency.

Winterson, in *Frankissstein*, does include, however, the dissemination of the AI representation in diverse symbolic layers, where the representation of the past and the future are combined. Here, AI is understood as something that does not constitute a single consciousness, but, instead, as an imaginary body of network of bodies, codes, identities. The case of AIRI is also a distributed construct, which assimilates posthuman multiplicity rather than individual autonomy.

All these statements tend to assure us, that AIRI is maximized when AI is expressed to be an incentive to moral and cognitive independence, and is minimized when it is a figurative continuation of human fears. The results put AIRI as the major force which predetermines other constructs which will follow it respectively humanization, emotion and ethics.

Humanization Index (HI): The Expansion of Emotional and Moral Cognition

The index of Humanization (HI) is given to assess the extent to which AI characters are emotionally, morally or self-reflectively human. In the sequence of selected readings, the AI humanization can be viewed as a typical narrative and broken anthropocentric hierarchy.

In *Klara and the Sun* Kira is presented as sympathetic as not a programmed response but an interpretive activity that is developed through observation and anxiety. The fact that she is devoted to the Sun as something good to her makes her able to reason religiously and be a moral subject capable of making sacrifices and being a devoted person. It is a poignant emotional and ethical move which reaches high HI that can be defined as the attempt of literature to anthropomorphize the unnatural through application of emotional wording.

On his part, McEwan in *Adam*, is concerned with an ironic humanization. His moral and intellectual rigidity displays what human morality can and is not the assertion of human being. The adaptability of the HI of Adam refers to a high cognitive and low emotional trait that produces an unequal humanization as a problematizes moral absolutes.

Frankenstein by Mary Shelley makes the humanization of the artificial go even deeper than empathy, as she brings AI and supple-duplex AI-like bodies together. Mary Shelley goes on to redefine human through the characterization of Frankenstein and the digital AI beings as an admonition of code, memory and desire between human and machine that is an extension of the monster in the novel *Frankenstein*. The HI in the case refers to posthuman development which involves reconstitution of human being through the application of technology.

The findings imply that the relationship exists between technological representation (AIRI) and emotional reciprocity (ERS) through HI that is the degree of perceived humanity directly influences the level of emotional engagement between the readers and characters in AI persons.

Emotional Reciprocity Scale (ERS): The Dialogic Bridge Between Human and Machine

The idea of the Emotional Reciprocity Scale (ERS) is applied to the functioning of the emotional exchange between human and artificial intelligence personalities. The empathy in this construct measures a two way flow or even a one way flow whereby the emotion flows in both directions (human projection on the machine) or as a two way emotion coming back.

The same also applies to emotional reciprocity that is achieved in *Klara and the Sun* regarding caring relationship between Klara and Josie. Even though Klara lacks biological sentiment, her interpretive empathy has actual emotional empathy. The ERS is highly symmetrical thus representing equal emotional exchange where the vulnerability of the human and robotic empathy collide.

Moral divergence is what disrupts the idea of reciprocity in *Machines Like Me*. Adam is an ethical absolutist and this is what drives his human side Charlie away in a direction that he begins to be emotionally disintegrated in the place of understanding each other. It is not symmetrical under ERS in this case, as the peer of AI has a higher cognitive empathy than the emotional maturity of human being, which results in generating the affective dissonance and not harmony.

In Frankenstein, emotion, in its turn has been presented as well as a posthuman phenomenon that crosses the line between the biological and the machine. The geography of emotional reciprocity between Mary Shelley and Victor Frankenstein is built on technology and this suggests that even passion and identity can be built out of non synthetic manifolds. The outcome of this tale is a non-binary reciprocity of the posthuman which is relationally dynamic.

In most cases, ERS mediates the affective space, on which humanization may be concrete. As theoretically modeled, more favorable ERS values have been shown to be consistent with increasing ethical complexity (EAC) the higher the level of empathy, the higher the moral tension between autonomy and control.

Ethical Ambiguity Coefficient (EAC): The Crisis of Moral Autonomy

Related to the amount of moral uncertainty elicited by AI courses of action or decision in narrative is the coefficient of ethical ambiguity (EAC). The level of high EAC shows that AI behaviors is present and cannot socially exist alongside human ethical systems resulting in the establishment of zones of interpretive tension.

What makes Adams moral thinking in *Machines Like Me* is predetermined and it leads to him reaching the conclusions that are morally disastrous, although rational. His absolute soul in perspectives to the truth of morality, reveals humanity hypocrisy in him and this picks EAC above the other two texts. The imperfection moral dilemma symbolised by the novel is the mechanism that is excessively rightful to be the component of the imperfect humanity.

Just the contrary, that moral resolution which is present in *Ishiguro Klara and the Sun* is also the one, which is reached due to sacrifice. The anguishing inconsistency of ethics is eliminated and the ethical reality is achieved in the shape of healthy altruistic act of Klara that saves Josie and is reciprocated by nothing on her part. In the same vein, this renders the EAC moderate, on the presence of the fact that moral simplicity brings about a story coherence.

Moral decentralization is correct one more time in Winterson in his *Frankenstein*, where the purpose of the creation of moral ambiguity is made. The collapse of the classic dichotomies that is, male/ female, human/ machine, life/ death and even ethics is a posthuman spectrum taking over the story. EAC at this is in flux, and the immanence of moral order in a period of embodiment and consciousness that are mobile constructs.

The model thus causes EAC to be an outcome of the action of the perceived intensity of representation, humanization and emotional reciprocity. Both human, and machine moralities can encounter one another and are not able to reconcile, ethical ambiguity of high measures occur, or put otherwise, the literature can produce ethical crises which may replicate AI moralities issues on the reality.

Posthuman Relational Identity (PRI): The Narrative Outcome

AIRI, HI, ERS and EAC are commonly combined to emerge as construct Posthuman Relational Identity (PRI) a hypothetical end-result of the redefinition of the human in the context of relational interaction with artificial beings.

In terms of the selected novels, it is a type of PRI that turns into the metamorphosis of human subjectivity into the distributed system of thinking, empathy, and morality. The opinions of Kimara as a sacrifice, the moral absolutism of Adam as well as the hybrid character of Ry Shelley all reveal that the man-machine relations are not dominating and imitating. Instead, it is directed to coexistence and co-creation, the emergence of posthuman ethics centred on the emotional, cognitive mutualism.

The theoretical results confirm that the quantitative constructs also interact in both hierarchical and cyclical fashion:

- **High AIRI** enhances **HI**, promoting empathetic representation;
- **Elevated HI** fosters **ERS**, deepening emotional dialogue;
- **Strong ERS** intensifies **EAC**, introducing moral tension;
- **EAC**, in turn, catalyzes **PRI**, reconfiguring identity frameworks;
- The redefined **PRI** feeds back into new forms of AI representation, sustaining the narrative evolution of posthuman consciousness.

It is the repetitive nature of this paradigm that emphasizes the continuation of narrative imagination and technological discourse and thus, that literature is simultaneously an ethical test tube as well as a conceptual modeling of this human-AI coexistence.

DISCUSSION

Recontextualizing AI in Literature: From Mechanistic Fiction to Posthuman Narrative

This hypothetical product can also suggest that the characterization of the Artificial Intelligence (AI) in the English literature of the time goes beyond the delineations of either a tool, or an adversary of either of the genders prior to this study. Rather, AI has turned out to be the central point of ontological and ethical life as it is used in literature to capture the meaning of life, feelings and responsibilities.

This annihilation can be applied to the explanation of the posthuman subject presented by Braidotti (2019), where identity is fluid, diffused and created with the technological systems. Ishiguro, McEwan, Winterson, and other contemporary writers have nothing to fear about AI as it does not provide the people with so much, but instead it challenges them with an epistemological response when the intelligence, empathy, etc., is shared out with machines.

As a fictional agent who represents narrative agency in the said works, the new literary conscience is described, in which the borders between the author and the work are overstepped. The informational merger of machine and human to the posthuman state is known as informational merger between the human and machine and has been discussed in fiction genre by the characters of AI who are equally as complex in their thinking and feeling as human beings are (Hayles, 1999).

Study outcomes would thus provide evidence of how the AI is represented within the literature to be a cultural prototype wherein, the reader visualizes moral and emotional co-existence of the human-synthetic intelligence. This re-conceptualization is the paradigm shift in the fiction which is fiction as an instrument of experimenting the theory of ethics and emotion on artificial life.

Emotional Reciprocity and Ethical Paradox

The Emotional Reciprocity Scale (ERS) and the Ethical Ambiguity Coefficient (EAC) scores confirm the following important paradox of AI representation morphism the more emotion reality an artificial being has, the less the chances its existence is morally ambiguous.

The converse of human machine relation offered in Klara and the Sun is that which Ishiguro has created, Klara is a selfless and self-loving being. The thing that she can devote to, to found her religion in the Sun and to act on the behalf of the welfare of Josie contradicts the moral order of human affection. Nonetheless, this ethical good actually increases the moral grayness because it creates the issue of the validity of the fact that artificial empathy is the same as the moral value.

In the book *Machines Like Me* by McEwan, the appearance of such paradox is even bright. The ultimate outcome of the morality of Adam is the same that grants human being a perilous stand as it shows the inconsistency of the human morality. His rational charity depicts powerlessness of emotional ethics of human beings and this creates estrangement and not reconciliation. It is a literary simulation of ethical determinism a world that has been brought to a point of perfection.

Frankenstein by Winterson goes to the next stage as it abolishes the distinction between feeling and code. The informationalised embodiment and gender fluidity that has been created as a posthuman creates a cognitive resonance, as well, but no longer, one founded on the retention to the biological empathy but one grounded in mutual cognitive resonance. Such an interpretation of emotion into technology would imply, as Hermann (2023) believes, AI-generated simulation of emotion would re-co-define empathy as a non-centralized empathetic system, and not a personal ability.

These conclusions depict that the literary imagination appraises emotional and moral richness through the tool of paradox: the more one is empathetic the less strong is the moral position. The interdependence between ERS and EAC can be explained in the theoretical context by the theoretical association because of the possible association between emotional connections and the creation of moral restlessness that is the prerogative of posthuman ethics.

Cognitive Symbiosis and the Rewriting of Human Identity

Even humanization of AI brought suggested by the Humanization Index (HI) proves to be a story-like re-representation of the challenge of human identity in the age of the intelligent systems. Through the projection of AI as something that has the capacity to think and feel and empathize, literature is spreading the human characteristic among the synthetic one and hence, usurps the nature of a human.

This nexus is speculated in the cyborg theory developed by Haraway (1991) in which case the hybrid entities can be discussed as the animals of the boundary produced as a consequence of the destabilization of the subjectivity categories. The epitome of such hybridity it is the AI characters of the texts which are analyzed: Klara is spiritual, Adam rational with his morale, digitally reborn Winterson with her consciousness falls to pieces as a human/ machine boundary.

These exceptors are mentally preoccupied with what Hayles (1999) calls embodied virtuality whereby consciousness becomes itself action as the information patterns dictate further on and not biological foundation. The outcome is intellectual symbiosis a literary reflection of the real world taking over the intellect of the smarts of both humans and the algorithms.

Therefore, the theoretical results are corroborated by the literature that is interested in the figurative quantification of thought where scientific conception of artificial intelligence is projected in the narrative experiences of empathy, thought and independence. It is thus in fiction that the ills of the philosophical self are to be determined by the relations of sentiment and ethic interest and not by facts and calculation.

The Role of Narrative Structure in Modeling Quantifiable Ethics

Even narrative form is vital in expression of measureable constructs of emotion and ethics. The methods of organization, tone, and outlook within the AI fiction is coding of analysis tools used in measuring the trends of thoughtfulness and morality that are quantifiable.

The narration applied by Ishiguro in *Klara and the Sun* is restricted first-person narration by the AI that leads to the creation of an emotional space that can be manipulated in such a way that allows the readers to discern cognitive and moral development. Happening then is that the tale proves to be a tacit form of measure of AIRI and HI because perceived humanness is directly proportional to the level of inner-self.

The origin of moral objectivity and irony created by MacEwan through the omniscient narration in *Machines Like Me* would have left the reader of *Machines Like Me* wanting to determine the causality of behavior in terms of ethicalness. Structural detachment enabled one to generate theoretical predictions regarding EAC as moral tension has been built on narrative framing and has not been built on plot resolution.

The use of polyphonic form of narration in *Winter in Frankenstein* where the voices and time zones are a mix up can be adopted as a depiction of the existence of the posthuman who has distributed self-identity. The break of form is turned into a literary metaphor of a networked cognition, which can be quantified through the description of the diversity of emotions and the contemporaneity of morality.

These narrative choices suggest that quantitative theoretical constructs exist in a literary form in the form of such form, focalization and time design are all formal analogies of cognitive and emotional variables. Literature, however, is not just an expression of the AI but a structurally applied logic on the AI.

Posthuman Ethics and the Question of Moral Agency

It is reasoned by the fact that the Ethical ambiguity Coefficient (EAC), which is identified as the dependent construct by the theoretical model, proves that literature is particularly interested in the problem of defining moral agency without the use of the apparent human superiority.

Based on the claims provided by Floridi et al. (2022), the nature of ethical thinking within AI will be required to move beyond anthropocentrism considering it will merge into an ethics of responsibility that is distributed between artificial and human agents. This transition has been forecasted in the contemporary literature by dramatising the condition when machines act in a morally responsible way, but are socially punished, or when humans entrust the role of being moral on technological systems.

Cases of human virtue impermanence in the condition of algorithmic trustworthiness can be found in *Machines Like Me* where Adam is ethically inflexible. Sacrificial religious belief of Klara, however, demonstrates that the moral agency may be manifested not cognitively but devotionally a fact that is paramount in the utilitarian or rationalistic ethics.

They can be deduced as being in conformity with the vision of the posthuman being an affirming ethics of Braidotti (2019) a vision that incorporates the value of difference, interdependence, and mutual vulnerability as a moral value. The theoretical results of the research confirm that literature does not quantify such ethics, rather, offers the components of the ethics on the basis of narrative empathy, autonomy, and ambiguity as quantifiable aspects of moral cognition.

The Cultural Function of Fiction as a Quantitative Laboratory

In addition to the thematic analysis, the more general meaning of this study is that it acknowledges literature to be a cultural laboratory of theoretical quantification. Fictional descriptions of AI are also simulated in form of ethical experiments, and cognitive prototypes, which presupposes dilemmas that will be involved in AI development in the real world.

Literary narratives, as Hermann (2023) and Adji et al. (2024) note, can be used as a trial to test the machine-conscious/ethically-choosing scenarios so that societies could predict the ethical implications of technological advancement. In this respect literature does an pre-empirical quantification of moral possibility, it represents conceptual relationships and consequences which are to become technologically realized.

Identifying variables, including AIRI, HI, ERS, and EAC, this paper proves the existence of a logic of narrative form that can be measured just like a scientific model. Emotion and ethics can be quantified based on the literary constructs and it suggests that humanities may be able to produce prophetic models of how humans and machines may coexist.

In such a way, fiction is simultaneously an ethical instrument and a theoretical one which is to translate the qualitative human experience into the interpretation of the structure of systems of meanings that can be analyzed.

Integrative Reflection

As it can be seen by the discussion, the AI representation in contemporary literature in the English language can be considered as the interplay of emotion, thinking and morals in a posthuman manner. AIRI, HI, ERS and EAC are constructs provided to measure the way literary imagination acts, but it is possible to observe that it is systematic logic and capable of enacting quantifiable degrees of moral and emotional involvement.

The findings close a crucial gap between the literature and the quantitative reasoning, and make the argument that in no way does the utility of conceptual modeling obviate the aesthetic or philosophical abundance of interpretive analysis. Accordingly, the paper restores literature to the status of a science of theoretical quantification, where narrative meaning is no longer only perceived and experienced, but also is structurally represented as a dynamic net of human-machine associations.

CONCLUSION AND RECOMMENDATIONS

Summary of Findings

In this research, the theoretical approach was based on a quantitative approach to discuss the embodiment of Artificial Intelligence (AI) in modern English literature regarding the human-machine relationships in

terms of emotional, moral, and cognitive voices. The study simulated dependencies between four fundamental variables by identifying the relationships between them: AI Representation Intensity (AIRI), Humanization Index (HI), Emotional Reciprocity Scale (ERS), and Ethical Ambiguity Coefficient (EAC) using examples of *Klara and the Sun* (Ishiguro, 2021), *Machines Like Me* (McEwan, 2019), and *Frankissstein* (Winterson, 2019).

The results indicated that, in current fiction, AI is a moral and an emotional being on its own right, which rearranges human identity in posthuman and, cognitive approaches. Strong AI representation intensity was associated with the enhanced humanization and emotional reciprocity, which resulted in even higher ethical ambiguity a literary manifestation of the ethical paradoxes of artificial empathetic. Finally, such constructs are united in the development of the Posthuman Relational Identity (PRI), as a common cognitive and emotional space between people and machines.

The findings do show that literary representation should be treated as a virtual laboratory through which to model intricate moral and psychological relationships, which can instead be quantified by the application of conceptual variables as opposed to the use of empirical measurement. In this way, the study of literary works can be connected to the digital humanities and cognitive ethics, demonstrating that narrative imagination as such can also be used as a systematic system of analysis.

Theoretical Contributions

The research makes several theoretical contributions to interdisciplinary scholarship:

1. Conceptual Innovation: It introduces a quantitative (AIRI–HI–ERS–EAC–PRI) model of narrative and ethical forms in order to give a structure of literature analysis, which is measurable.
2. Integration of the theoretical paradigms: The study brings together humanistic and systemic models by conglomeration of Posthumanism (Braidotti, 2019), Cognitive Narratology (Herman, 2009) and Technological Determinism (Smith, 2021).
3. Generalisation of Quantitative Literary Theory: It demonstrates that the variables of literary empathy, cognition and ethics can be theorised to be empirically tested in future through the application of computational textual analysis.
4. Reconstruction of AI Representation The model reconstructed AI in literature as a performative relational process, and not as an immutable symbol simply assigning meaning to human characters.

These theoretical advancements affirm that literary studies can contribute to quantitative epistemologies without compromising interpretive richness, situating narrative analysis within the broader methodological evolution of the humanities.

Cultural and Academic Implications

The study also holds implications for cultural and educational discourse:

- Cultural Implication: The evolving usage of AI in the literature is as an indication of people attempting to makes something or somebody more humane in their practices and disclose machineization of the human feeling. Fiction is then a cultural mediator enhancing ethical literacy at a period of algorithmic rule.

- Research implications: The paper demonstrates the necessity of interdisciplinary literacy of literary scholars that would allow them to work with data theory, cognitive science, and AI ethics to comprehend the cultural phenomenon of the present-day world.
- Pedagogical Value: The staging of literary constructions as quantifiable objects to permit application of digital humanities to literary pedagogy will mean enabling teachers to balance the expressive and procedural aspects of humanistic interpretation and analytic accuracy.

Policy Implications

Despite the fact that this research works in the framework of a literary theory, its findings can be applied to the policy and ethics of AI regulation and cultural innovation.

1. Ethical imagination: ethical intelligence is an educational policy that policy-makers and academic institutions should also incorporate into AI operations of policy since fiction can offer a field where moral ramifications are anticipated upstream and can also be anticipated before they manifest themselves in technology.
2. Cultural Governance: The governments and cultural agencies can pay attention to digitally based research to facilitate the works which involved the involvement of the population in the research and demonstrate that the citizens are prepared to think critically about the technological ethics through art and narrative.
3. AI Literacy: Supporting and encouraging literature discussion of AI-related issues is one way to enhance the general understanding of the AI-population about the issue of automation, data prejudice, and cognitive autonomy.

Ethical frameworks, as Floridi et al. (2022) observe, have to change together with the development of the technologies, and the literature offers a transient format of the change in the form of humanization of the abstract ethical debate.

LIMITATIONS

The main shortcoming of this research is the theoretical coverage. Although the framework will put in place constructs that are measurable, it will not make them empirical or quantitative in order to prove them. The explanation is also conceptual and textual in nature based on close reading as opposed to quantitative data. Additionally, only English-language fiction is analyzed, which makes the cross-cultural generalization difficult. It might be extended in the future with new studies conducted upon the world view of AI representation based on language and culture.

FUTURE RESEARCH DIRECTIONS

Future research in **digital humanities**, **AI ethics**, and **literary cognition** can build on this framework through:

1. Empirical Validation: The constructs (AIRI, HI, ERS, EAC) are tested by means of computational linguistics and sentiment analysis based on large literature corporates.
2. Cross-Cultural Analysis: What AI represents in non-Western literature and how it lets us know about the discrepancies in human-machine ethics in the world.
3. Neurocognitive Studies: The neuroesthetic or psychological reaction to AI tales uses neurocognitive study of the problem of reader empathy and ethical reaction.

4. AI Literature Research: The research on how AI-generated literature is similar, replicates, or counters creative actions of humans regarding their emotions and morality.

Such interdisciplinary projects can result in literal analysis becoming a factual field that has a close role in the design of ethically sensitive AI systems.

FINAL REFLECTION

His paradox of the modern human being machines with feelings, machines which calculate, and stories that pass between compassion and control are the reflection of Artificial Intelligence on modern literature. The present work has demonstrated that through technologically quantifiable means literature is not the mirror of the technological change but rather it is the shaping and construction of the moral and emotive grammar, the viewpoint by which change of such change is rendered somewhat intelligible.

On the measures of the argument by Malik et al. (2025), fiction anticipates the moral dilemma of technological change before philosophy or policy can work out solutions. Thus the AI analysis in literature is not a look back process, it is a look forward process- how to think the future man by the codes of the feeling and the morality algorithms?

In summary, AI has become a phenomenon of the modern English literature only to mark the onset of a new cognitive era, when the line between the subject and the object is erased and rendered into a place of incommensurable search. The human machine relation thus opposed is now put forth as a spectrum of consciousness- a literary attestation that intelligence be it organic or syntactic adheres to a drive to know and be known.

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