

The Missing Post-Humanism: A Philosophical Posthuman Study of Don DeLillo's *Zero K* and William Gibson's *Pattern Recognition*

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Abstract

In the Anthropocene, humans have established an uninhabitable ecosystem. His insatiable desire for resources and possessions has led to this catastrophe. The posthuman studies critically examine the human-nonhuman divide through technology, biology, and culture. The inquiry raises ethical and ontological questions about human enhancement, artificial intelligence, and the social effects of new technologies. Posthumanism envisions a complex and interdependent world. Francesca Ferrando believes posthumanism threatens the anthropocentric worldview. Posthumanism reconsiders human identity, agency, and existence in light of emerging technologies and complex human-nonhuman relationships. It emphasises inclusivity, connectivity, and subtlety in human experience. She demonstrates post-humanism, post-anthropocentrism, and post-dualism in her seminal idea of 'Philosophical Posthumanism'. This study analyses Don DeLillo and William Gibson's science fiction novels to reconsider "the human." In this paper, Don DeLillo's *Zero K* and William Gibson's *Pattern Recognition*, Ferrando's 'philosophical posthumanism' and 'posthumanism' based on post-dualism, post-anthropocentrism and post-humanism views are compared. Ferrando's seminal work on 'Philosophical Posthumanism' expands on the above argument. This study seeks to investigate the absence of Ferrando's concept of post-humanism in selected literary works and the need for interdependence with other non-human species.

Keywords: philosophical posthumanism, post-humanism, post-anthropocentrism, post-dualism, enhancement, future

1. Introduction

1.1 Posthumanism

The insatiable quest for knowledge exhibited by the human species has yielded an extensive array of innovations and discoveries. The insatiable desire of humans to 'want more' has driven him towards an Anthropocene epoch, which resulted in an ecosystem that is uninhabitable. Since the invention of fire, humanity has embarked upon a relentless pursuit of technological advancements, resulting in a myriad of inventions. In the relentless quest for surpassing conventional human limitations and advancing towards a state of enhanced existence, the human species has undergone an empowering process, resulting in the emergence of what is commonly referred to as "posthumans." The term "posthuman" was initially introduced by Ihab Hassan in his seminal scholarly work, entitled *Prometheus as Performer: Towards a Posthumanist Culture?* (1977). Within this scholarly discourse, Hassan posits that posthumanism represents a comprehensive renunciation of the conventional Western concept of humanism.

In her seminal work titled *How We Became Post-human* (1999), Katherine Hayles provides a comprehensive and nuanced analysis of the concept of "posthuman." Hayles delves into the complexities of this term, offering a more elaborate understanding of its implications and significance. Her scholarly contribution has been widely recognised and has had a profound impact on the discourse surrounding posthumanism. According to Hayles, the posthuman perspective can be understood as a proposition rather than an absolute principle. Human-borne information has greater significance. The abundance of informational patterns surpasses the significance of material manifestations. According to Hayles (1999), the phenomenon of embodiment within a biological substrate can be regarded as an unexpected event in the history, rather than an indispensable prerequisite for the existence of life (p. 2). In light of this perspective, Hayles postulates two fundamental assumptions: firstly, the proposition that information exists as an immaterial entity, detached from any particular material medium; and secondly, the contention that human consciousness can be understood as a manifestation of information. The author effectively counters both assertions within a comprehensive discourse that delves into three primary themes: (1) the gradual dissociation of information from its corporeal form; (2) the cultural manifestation of the cyborg phenomenon following the conclusion of World War II; and (3) the subsequent rise of the posthuman paradigm.

Catherine Hayles, in her scholarly work, elucidates the concept of posthumanism by primarily adopting a materialistic lens. On the contrary, Ferrando (2019), in her intellectual discourse, embarks on a philosophical trajectory to explicate the multifaceted notion of posthumanism. Ferrando has undertaken a comprehensive inquiry into the concept of the human, delving into the reservoir of ancient philosophical and

theoretical works in her seminal work, *Philosophical Posthumanism* published in the year 2019. This exploration encompasses Aristotle's seminal treatise, *Politics*, Plato's insightful treatise *Rhetoric and Poetry*, Charles Darwin's groundbreaking work, *On the Origin of Species*, Carolus Linnaeus' influential magnum opus, *Systema Naturae*, as well as the contributions of contemporary theorists who have engaged with the profound realm of philosophical inquiry and the multifaceted notion of 'the human'. As per Ferrando's scholarly discourse, the conceptual framework of "Philosophical Posthumanism" serves as an encompassing construct that integrates the ideologies of post-humanism, post-anthropocentrism, and post-dualism. Post-humanism, as expounded by Ferrando, entails a critical examination of the established construct of the human and a progressive shift towards an inclusive and expansive conceptualization that challenges the prevailing Western paradigm of humanism, which historically privileged white males as the sole embodiment of humanity while marginalizing others including females and nature. She defines post-anthropocentrism as a philosophical perspective that aims to go beyond conventional human-centred perspectives and recognise the interconnectedness and interdependence of all beings and systems. She bases this definition on the origin of the term "Anthropos" and the distinction between human and nonhuman.

Ferrando's tertiary explanation on the posthuman state is strongly built in 'post-dualism,' with the main argument being that dualism on its own is unable to express the core of 'humanism.' The author places a strong emphasis on the fact that human identity is founded on dichotomies such as male/female, death/life, black/white, east/west, and culture/nature. The distinction between humans and other animals is called into question by post-dualistic rhetoric. As it progressed, Western humanism failed to regard all humans as being of the same species. Ferrando asserts that humanism's "post" encompasses the entirety of human thought and opinion. Ferrando's posthumanist stance is illustrated in the science fiction of Don DeLillo and William Gibson.

1.2 "Zero K" by Don DeLillo

Don DeLillo's science fiction novel *Zero K* is one of his most recent works. The author undertakes a comprehensive exploration of the post-dualistic subject matter, employing a unique approach that diverges from conventional perspectives. In the novel *Zero K*, the author delves into the idea of 'the convergence' and explores the prominent theme of cryopreservation as a central backdrop. Through this exploration, the author critically examines the fallacious perception of technology as "Another God. Not so different, it turns out, from some of the earlier ones. Except that it's real, it's true, it delivers. Life after death" (DeLillo, 2016, p.9).

The narrative of *Zero K* revolves around the protagonist, Jeff Lockhart, who receives an urgent summons to partake in the final farewell of his ailing stepmother, Artis. The forthcoming corporeal demise of Artis serves as a catalyst for Ross Lockhart, Artis's love interest, to assume the role of a vital financier in 'The Convergence', a cryonic establishment. Within the confines of this establishment, individuals of considerable wealth willingly lose their mortal existence prematurely, opting instead for cryopreservation, with the anticipation that forthcoming technological and medical breakthroughs will enhance their corporeal state, ultimately leading to their eventual resurrection or recovery.

The facility freezes deteriorating bodies like Artis's. However, this establishment was carefully planned and equipped to face the apocalypse. This idea has many deep ramifications, which will be discussed. The story reveals that Artis would undergo the procedure soon. The present study examines the consequences of the technological procedure undertaken and the narrative perspective utilised in the literary work under consideration, in which the reader is invited to accompany the main character, Jeff, as he traverses the laboratory corridors of 'the Convergence' establishment. Jeff, the protagonist and narrator, criticizes the entire enterprise and disapproves of its practices. Ross, an alternate character, supports the Convergence enterprise, opposing this condemnation. Ross, whose physical health is fine, joins Artis on this expedition to the cryonic pod out of sorrow and a firm belief in the transformative power of this extraordinary technological advancement, which promises a new world and higher states of consciousness. DeLillo boldly pushes our symbiotic relationship with technology to its limits by incorporating (im)mortality concerns into an already complex amalgamation, creating a realm that not only examines our current milieu but also depicts a dark prediction of our posthuman future.

1.3 "Pattern Recognition" by William Gibson

Pattern Recognition is one of William Gibson's most renowned works to date. The novel is set in 2002 and follows Cayce Pollard, a marketing expert and "cool-hunter" who is allergic to brand names and removes them from all of her apparel. Cayce's ability to forecast the success of a new brand, trend, or product is exceptional. In addition to her usual duties of evaluating new brands and corporate symbols, she has been tasked with identifying the creator of a series of fragmented online video clips that have accumulated a large following and sparked internet-wide interest. As a result of her voyage of discovery, she gains new insights into culture, history, and the relationship between patterns and chance, in addition to solving the mystery of the Internet clips. The commercialization or globalisation of life in late capitalism and the struggle to defend one's identity and humanity are among the most intriguing aspects of the story.

2. Review of Literature

Laura Barrett (2018) analyses "[R]adiance in Dailiness": *The Uncanny Ordinary in Don DeLillo's Zero K*, focusing on the uncanny. She claims *Zero K* includes Manhattanhenge and the convergence phenomenon. The convergence phenomena blur the distinction between humans and androids. Manhattanhenge, on the other hand, is a mesmerising natural-artificial interaction between skyscrapers and the setting sun. Jeff's wonderful bizarre, seen from the bus window, evokes a close-knit community's warmth and anxiety. It offers a practical alternative to the enigmatic Convergence, which is unknown to most people. Dini (2016) praises Jeffrey's description of The Compound as a "hushed countermand" to the idea that the future will be bleaker than the past, praising its eloquence and ability to capture our current time's peculiarities.

Gibson's move from "near-future" science fiction in *Neuromancer* and *All Tomorrow's Parties* to "sf realism" in *Pattern Recognition* seems inevitable, according to Hollinger (2006). The novel ends because extrapolation is impossible. Gibson's science fiction writing explores instability because extrapolation becomes self-referential as the event horizon approaches. Palmer (2006) examines *Pattern Recognition* through the cyberworld narrative of Cayce. The book explores the romantic and postmodern aspects of artistic creativity and their juxtaposition, according to her statement. The strategic placement of the footage within the narrative, its absorption of historical events, and its interaction with Cayce's personality and ideals demonstrate the possibility of a creative work to negotiate the aftermath of 9/11. Gibson's conception of "it" incorporates a highly subjective and confidential nature, resembling the intricate assembly of a heterogeneous ensemble consisting of sisters, oligarchs, criminals, and technology enthusiasts.

2.1 Methodology

The current study employs a blend of qualitative, exploratory, and comparative research methodologies. In this study, the researcher drew upon the insights of both ancient and contemporary philosophers who have extensively examined various aspects of posthumanism, life philosophies, politics, and the existence of humans within the context of a globalised society. The examination of characters in the literary works of Don DeLillo and William Gibson involved a deconstruction of anthropocentrism and dualism, ultimately leading to the exploration of a state referred to as 'Transhuman Posthumanism'. However, it is noteworthy that their analysis did not extend to the deconstruction of traditional humanism, which serves as the primary focal point of the present research endeavour. The researcher conducts an exploratory and comparative analysis of Ferrando's work on Philosophical Posthumanism, examining its various aspects. Additionally, the researcher investigates the absence of post-Humanism, a crucial element for achieving sustainable living on the earth.

2.2 Research Gap

Several scholarly investigations have been conducted on the chosen texts, focusing on the lens of posthumanism. These studies explore various aspects such as transhuman posthumanism, the materialistic concept of evolution, and the implications for humanity's future and potential catastrophes. The primary objective of this study, however, centres around the challenges faced by the characters. The researcher endeavours to offer solutions to these challenges as depicted in the chosen texts, while drawing comparisons to real-world issues. The present study undertakes an analysis of the selected literary works authored by Don DeLillo and William Gibson, with a particular focus on the lens of Philosophical Posthumanism. By examining these texts, the research sheds additional illumination on the significance of post-humanism within the context of their narratives.

2.3 Theoretical Background

The researcher employs the "Philosophical Posthumanism" theory coined by Francesca Ferrando for this study. Ferrando argues that the concept of "the human" must be reinterpreted immediately in order to establish an alternative definition to the term "posthuman" in light of remarkable biotechnological advancements, political and environmental imperatives of the present. In her phenomenal work *Philosophical Posthumanism* (Ferrando, 2019), Ferrando has investigated the notion of human from the ancient philosophies and theories, rooting from Aristotle's *Politics*, Plato's *Rhetoric and Poetry*, Charles Darwin's *On the Origin of Species*, Carolus Linnaeus' *Systema Naturae*, and the contemporary theorists who have worked on the philosophy and the notion of 'the human'. The philosophical posthumanism of Ferrando is constituted by three key concepts: post-humanism, post-anthropocentrism, and post-dualism. Post-humanism believes that human experience should be interpreted in pluralistic rather than singularly subjective terms, while post-anthropocentrism is concerned with decentering the human in regard to the non-human. Post-dualism aims to undermine harsh, rigid, and absolute dualisms, which can lead to hierarchical ideas such as natural/artificial, human/animal, and mind/body.

Posthumanism, according to theorist Francesca Ferrando, is a praxis comprised of post-centralizing, comprehensive, and post-recognition strategies. These approaches recognise and acknowledge their own distinctions. The philosopher provides seven unique interpretations of the term posthumanism. They are (i) "antihumanism," which is critical of traditional humanism and traditional ideas on humanity, and (ii) "cultural posthumanism," a branch of cultural theory that is critical of humanism and its legacy, investigates and criticises historical conceptions of "human" and "human nature," and frequently challenges conventional notions of human subjectivity and embodiment. It seeks to produce concepts of "human nature" that continually respond to modern technological knowledge; (iii) 'philosophical posthumanism,' the philosophical stream that examines the ethical implications of expanding moral concern and subjectivities beyond humans; (iv) 'posthuman transhumanism,' an ideology that seeks to create and spread technologies that make people immortal, improve intellectual and emotional capabilities, and create a posthuman society; (v) 'Posthuman condition', a concept that has been debated in the context of the widespread fear of (vi) AI takeover, which is the speculative notion that robots and AI will govern the planet and supplant humans. This concept has been analysed from a transhumanist viewpoint; Ferrando studied history, literature, philosophy, and religion in order to generate geocentric, mediated, and non-anthropocentric planetary perspectives. Traditional humanities are so shaped by anthropocentrism that they cannot easily contemplate de-centering or the possibility of (vii) 'human extinction'. Nevertheless, "Posthumanism is an empirical philosophy of mediation, which offers a reconciliation of existence in its broadest sense: matter is vibrating energy" (Ferrando, 2019, p. 188).

Ferrando concurs with the prevailing notion that posthumanism has conventionally been characterised as an amalgamation of post-humanism and post-anthropocentrism. However, she introduces the concept of post-duality as an additional discerning element within this philosophical framework. Various contemporary theorists have developed a range of definitions for the posthuman, drawing upon their individual perspectives and experiences. These diverse viewpoints are duly considered in the present study. Braidotti (2013)'s exploration of

posthumanism does not seek to diminish the significance of humanity, but rather aims to establish a sense of equality between humans and other life forms. This perspective also seeks to incorporate marginalised individuals or groups through the concept of 'transversal convergence.' According to Hayles (1999), the concept of the posthuman encompasses the interconnected ideas that consciousness can be understood as a purely informational pattern, independent of the physical human body or broader discursive frameworks. Additionally, this concept posits that it is equally conceivable to envision intelligent machines that engage in information processing akin to humans, as well as envision a seamless integration of humans and machines.

3. Discussion

The concept of "life/death" is problematic in Don DeLillo's book *Zero K*. Even DeLillo has occasionally viewed death as a favour. DeLillo (2016) underlines the significance of human mortality to the readers of the book through the dialogues of the two strange men that Jeff meets. They talk on the morality of their actions, including the approach they are using to extend human life by challenging the notion of death. The first strange guy asks the second, "What happens to our energy and aspirations after we perfect life extension and approach the possibility of becoming ever renewable? The social structures we created... Isn't dying a good thing? Doesn't it specify the worth of our life, hour by hour and year by year? (p. 69). These inquiries appear to reflect DeLillo's speculations and observations regarding the worth of death and life extension. Although he likes to create fiction, he has come to the conclusion that he should write such futuristic books as a result of his 'what if?' inquiries. The book's characters are terrified of dying. Ross in particular desired to undergo cryopreservation in order to avoid the wars and dangers of the globe while also save his ailing wife from further illness. Jeff is perplexed by the discussion between the two tall, fair-skinned twins on the necessity of the process. They speak of the development of money and world history. Money was first created by people in the past. Maybe at that point in history, technology was transcending itself in that way. Managing the prevalent way of life at the time was not a worry for them.

In the present era, the human species has reached a critical juncture wherein the concept of mortality is being subjected to profound scrutiny and contemplation. One of the twins, traversing the corridor, inquires of their counterpart regarding the significance attributed to the phenomenon of death. "Does technology have a death wish?... we want to stretch the boundaries of what it means to be human—stretch and then surpass. We want to do whatever we are capable of doing in order to alter human thought and to bend the energies of civilizations" (DeLillo, 2016, p. 70-71). Francesca Ferrando unequivocally refutes the notion, asserting that post-anthropocentrism is devoid of any semblance of veracity. In the scholarly discourse presented by Ferrando (2019), an exploration is undertaken regarding the intricate interplay between humanity and the natural environment. The author posits that the conceptual framework of posthumanism, encompassing critical, cultural, and philosophical perspectives, alongside the emerging field of new materialisms, offers a pertinent vantage point from which to investigate the epoch of geological transformation commonly referred to as the Anthropocene. The concept of the posthuman endeavours to displace the centrality of the human, as the epoch of the Anthropocene quantifies the extent of human influence upon the Earth. Posthumanism, akin to antihumanism, accentuates the imperative nature of human cognition pertaining to an environment that poses detrimental consequences to the human species. From such a vantage point, it becomes evident that the individual in question does not exist as an autonomous entity, but rather as an integral component within a multifaceted web of interconnected associations. Through the dissolution of delineations between philosophical and materialistic modalities of existence, extant technologies endeavour to engender novel materialistic inclinations within the human species.

It is necessary to question Ross' prior decision to go through the procedure with his wife, Artis. He has no history of illness or discrepancies, yet he wants to run away from what will shortly occur. When Jeff arrives at the location of the convergence process, he notices numerous screens in the hallway. "There were water racing through woodlands and surging over riverbanks. There were scenes of rain beating on terraced fields... others helpless in small boats bouncing over rapids ... I watched as water kept rising in the city streets, cars and drivers going under" (p. 11). Affluent people like Ross Lockhart, who were aware that these terrible things would occur, are to blame for all of these catastrophes that affect both the planet and ordinary people. He wants to rescue himself because of this by cryopreserving his body. In the case of wealthy societies, this is the way the world actually is. Galbraith (1998) accuses the affluent society that, "The Marxian capitalist has infinite shrewdness or cunning on everything except matters pertaining to his own ultimate survival. On these, he is not subject to education. He continues wilfully and reliably down the path to his own destruction" (p. 57) It is clear from the events of *Zero K* and Galbraith's perception of affluent society that those responsible for the tragedies Jeff experienced were connected to his father, Ross Lockhart. According to Galbraith, Ross is blatantly and consistently moving in the direction of his own demise, has caused the end of the world, and is now trying to escape it. Ross had neglected to recognise other people as fellow humans or value their lives as much as his own. He was more concerned with saving himself, his wife Artis, or even his son Jeff than he was with saving others. Ross has dealt with "transhuman posthumanism" in the development of Posthuman. The main benefit of the reformulation of the human, according to Ferrando (2019), is transhumanism (p. 5). The primary areas of interest for all of these roles are science and technology. Additionally, according to Ferrando (2019), "Evolution, in its materialist configurations, can be approached as a technology of existence; every material manifestation may be perceived as nodes of becoming, in a pluralist monist, as well as monist pluralist approach to the multiverse" (p. 6). Thus, she emphasises that all technical advancements should contribute to human progress for everyone, not just a select minority of the wealthy. Through the actions undertaken in the novel, it is abundantly clear that the western concept of humanism has not been deconstructed. As one of the world's billionaires, Ross did not regard other species as human. He did not regard himself as a biological human entity. In the modern world, many human bodies are preserved through cryopreservation procedures with the hope of reviving them in the future. The characters portrayed by Don DeLillo are not entirely fictional. Such characters exist in the real world as well. For instance, Timesnownews (2021)

registers, “the Alcor Life Extensions Foundation, located just outside a posh Phoenix suburb, is home to as many as 146 people whose bodies were frozen at the time of their deaths. On their website, Alcor Life Extensions Foundation describes cryonics and adds that anyone can choose to be frozen at death. However, the majority are from affluent families, as the entire procedure costs approximately \$200,000.” At the same time, scientists have invented technologies for humans to help with painless suicide. “A coffin-shaped capsule, which promises relatively painless and peaceful death in under one minute, has cleared legal review in Switzerland, its makers claimed. The death occurs through hypoxia and hypocapnia by reducing the oxygen to a critical level in the pod” (Desk, 2021). This invention promotes the demise of a human being. The suicidal act mentioned is clearly not mentioning a billionaire who manages to afford money to preserve his body for future retrieval, but rather a commoner or a poor person who is affected by any rare diseases like TB, cancer, diabetes, respiratory illness caused by pollution, etc. The notion of humanism is vividly dominant in this situation. The notion of western humanism has failed to be deconstructed, which in turn has failed to fulfil the idea of ‘Philosophical Posthumanism’.

Pattern Recognition, one of William Gibson's novels, contains a comparable incident. Cayce Pollard, a marketing consultant, is the protagonist of the novel. Her severe allergy to brand names and trademarks hinders her ability to perform her duties. Cayce is hired by the small advertising agency Blue Ant to work on a novel project. In London, Cayce meets the Blue Ant team. The new initiative seeks to identify the originator of a mysterious internet video that has become a fashion trend. Hayles warns that it is fatal for the computational world to develop an information-prioritizing ideology. According to Hayles (1999), the term “information” is socially produced and has acquired multiple meanings. The novel's protagonists are transhuman posthumanists who consider Ferrando's "post-anthropocentrism" post-anthropocentrism, according to Ferrando, positions humans and nonhuman animals at the centre, emphasising the equal importance of the survival of the ‘others’, in contrast to traditional anthropocentrism, which prioritises human survival. But not post-humans. She states, ‘The presence of nonhumans is subordinate to the hegemonic postulation of the human.’ They could not be dehumanised because, within these schemas, they had never been accorded ontological primacy... they could be slain for amusement, confined in degrading conditions for human purposes, and discarded.” (Ferrando, 2019, p. 98). Bigend, the owner of the multinational corporation ‘Blue Ant’, and Cayce Pollard, the cool-hunter and protagonist of the novel, value information, the non-human as a human, so highly that Cayce is willing to risk her life to locate “the footage” that has gone viral on the internet. Bigend failed to recognise Cayce as a person; he placed himself in the centre, took Cayce for granted, and disposed of Cayce. The information and Hubertus Bigend become "the centre" of William Gibson's fictional world.

Ferrando (2019) defends Sarah Kember who, “takes note of the ontological move in the field of artificial life, and discredits a reductionist approach of life as disembodied information: No stuff, no matter, no fleshy bodies, no experiences associated with physicality, and nothing beyond the one-dimensional functionality of information processing” (p. 115–16). In order to comprehend William Gibson, the post-humanism through post-anthropocentrism theory of Ferrando is considered. He dismantles the concept of human-centeredness. Information has no physical form, whereas humans and the world do. This does not imply that information should not be regarded as essential. In the fictional work *Pattern Recognition*, Cayce states, “Exactly, and that's why it works. Instead of purchasing the product, they recycle the information. They use it to attempt to influence the next individual they encounter.” (Gibson, 2011, p. 87). Cayce is prompted by Bigend to search for the origins of the footage, but Bigend's decision ironically leads to Cayce's attempt to escape the techno-capitalist prison and pursue reappropriation of selfhood. Bigend's goals are entirely materialistic and egocentric. As a representation of the market, Bigend appears to be the only person interested in the snippets, regardless of whether they are part of a whole or have symbolic or aesthetic significance. Miller Jr. observes, “Since we are constantly bombarded by information from all sides via computers, cell phones, televisions, GPS systems, etc., we never have the ability to look beyond the present.” “Since we already live in the future, there is no reason to create fictional futures” (Miller Jr., 2012). Cayce eventually reaches a significant accomplishment after a long struggle to locate the origin of “The Footage.”

4. Findings and Solutions

Through a comprehensive examination of the chosen literary works, and by means of a comparative analysis, it becomes apparent that the embrace of a philosophical approach, as emphasised by Francesca Ferrando, emerges as a more viable solution to the challenges faced by humanity in its quest for posthuman enhancement. Foucault, for instance, is quoted by Ferrando (2019) as claiming that he does not believe that humans are in risk of becoming extinct. Foucault's conceptualization of the human does not pertain to its status as a bio-evolutionary organism, but rather as a historical construct, specifically within the confines of a particular “episteme”. According to Ferrando (2019), Nietzsche's concept of the ‘Death of God’ refers to the notion that religion and science, when elevated to the status of ultimate authorities to be unquestioningly revered and accepted, can assume the role traditionally attributed to a divine entity. Nietzsche gave a broad definition of God as any external authority that imposes its own truth. The concept of the death of God can be interpreted metaphorically to signify the rejection of external impositions that influence our lives and the subsequent pursuit of individual self-expression and autonomy. The importance of respecting and cultivating different perspectives cannot be overstated. The concept of the Übermensch, which refers to the empowered individual, arises from the demise of external truth (p. 51).

Cayce encountered a variety of situations in her quest to learn more about the origins of “The Footage,” which led to a transformative experience in which she overcame her phobias and allergies to patterns, brands, and symbols. She learned new things and developed fresh perspectives as a result of a number of experiential contacts. She does not, however, meet the requirements to be categorised as posthuman, which is an essential distinction to make. By using numerous technological tools and participating actively in the virtual world known as cyberspace, the person in question shown a strong propensity towards materialism. Their activities in this digital space mostly consisted of hacking practise and methodical pattern exploration. The lady in issue effectively faced and overcame her own anxieties and allergies. She

also skilfully found comfort in the memories of her late father and her encouraging friends. She eventually took a nap to achieve a condition of tranquilly and regeneration.

Contrary to this assertion, it is worth noting that Hubertus Bigend, a prominent figure hailing from a privileged socioeconomic background, assumed a role as a capitalist agent who commissioned Cayce to undertake a specific task. Furthermore, it is important to highlight that Bigend placed considerable reliance on Cayce's unique human capabilities in order to pursue a goal characterised by materialistic and ambitious aspirations. According to Ghashmari (2022)'s analysis, Bigend can be seen as a manifestation of the principles of late capitalism, wherein the pursuit of material wealth takes precedence over other considerations. From his perspective, one's existence can be perceived and interpreted within the framework of production and marketing strategies. According to Ferrando, in order to achieve a posthuman state, individuals must relinquish their materialistic ambitions. In her discourse on post-humanism, Ferrando (2019) emphasises the importance of recognising and appreciating the inherent worth of both animate and inanimate entities. In the case of Cayce, it is noteworthy to mention that she had already established herself as a cool hunter, a profession that involves identifying emerging trends and subcultures. In the initial stages, Cayce did not operate in isolation as an autonomous entity. In the study conducted by Ghashmari (2022), it is posited that Cayce can be classified as a cyborg, and her subjectivity and identity have been significantly influenced by the advent of techno-mediated space. The phenomenon of techno culture has brought about a redefinition of the boundaries between humans and non-human entities, particularly in the context of the cyborg. Cyborgs exhibit a notable inclination towards embracing change.

In the case of Ross Lockhart, it is noteworthy to remark that he, too, lacks appreciation for the world. Lockhart's incapacity to embody the essence of a post-human, as explained by Ferrando (2019), can be attributed to his lack of afflictions or mortal anxieties, in marked contrast to his wife. The individual was aware that a catastrophic event was imminent. In addition, the individual was acutely aware that his chances of enduring the dreadful anxiety were extremely low. The individual in question expressed a desire to escape their current situation by undergoing cryopreservation, a procedure in which their physical form would be preserved at an extremely low temperature. It is important to note that the individual's spouse had undertaken this procedure previously. Jeff, the son of Ross, engaged in a process of profound contemplation regarding the results of the materialistic and inexplicable causes that led to the state of terror. Due to his post-human nature, the individual in question exhibited a profound sense of empathy for the global community. This perspective enabled them to recognize and value the inherent value of both human and non-human entities in the world. As a result, they made a deliberate choice not to participate in 'The Convergence' procedure.

Capitalists from wealthy societies like Bigend and Ross Lockhart are to blame for the issues since they desired a longer lifespan than other people, who perish soon. The idea of the Anthropocene is where the concept of an affluent society first emerged. In the effort to "humanize" the human, the animal has been seen throughout history as having significance that goes beyond simply being the opposite of "man." The idea of the animal has historically been used to create a hierarchy between humans and animals that positions various marginalised groups, such as women, people of colour, homosexuals, and persons who are considered "freaks," between them.

According to Menezes (2011), the concept of humanism appears to be subject to misinterpretation and misunderstanding. He adds that, the Yahwistic Author of the Genesis book of the Bible elucidates the correlation between humanity and the earth by positing that both humans, referred to as adam, and trees were fashioned from the identical substance, Adama, denoting soil or ground, as delineated in Genesis 2:9. Likewise, both wild animals and birds of the air are composed of the same substance (Gen 2:19) (p. 17). Simply speaking, humans have misunderstood and problematized the notion of human from the very beginning. He further adds that, now that we have come to the thorny and delicate issue of human dominance over the planet, one of these is a misunderstanding of the biblical texts in the Genesis account of creation, specifically of the two verbs *kābaš* ('subdue') and *rādāh* ('have dominion'). "R.L. Sarkar quotes Lynn White who according to him represents this unacceptable misinterpretation of these texts. R.L. Sarkar states, "White and his followers effectively view dominion as synonymous with domination... White reads this as a *carte blanche* to dominate and exploit our environment" (Menezes, 2011, p. 21). Ferrando (2019) comments on anthropocentrism and its redefinition by the term post-anthropocentrism, a philosophical move towards becoming posthumans.

Simultaneously, it is important to acknowledge that the reversal of human actions cannot be instantaneously achieved. The human population exhibits significant diversity across various dimensions, including geography, social structures, political affiliations, and religious beliefs, among others. Moreover, Ferrando (2019) expounds upon the concept of philosophical posthumanism and evolution, positing that evolutionary mechanisms engender a wide array of variations across various levels of biological organisation. This diversity, in turn, serves as a catalyst for the ongoing process of evolution. The concept of evolution does not entail a hierarchical structure or a linear advancement from less advanced to more advanced organisms. It also does not endorse essentialism or rigid dualism. Instead, it aligns with a blended and dynamic comprehension of existence, which is in accordance with the principles of Philosophical Posthumanism.

Ferrando highlights Linnaeus' taxonomy and categorization accomplishments. Linnaeus saw himself as the second Adam, inspired by Genesis 2:19–20, when God charged Adam with naming all living things. Linnaeus's *Systema Naturae* (1758) cover depicts a man in the Garden of Eden, symbolising finishing his predecessor's work (Ferrando, 2019, p. 93). The objective was to identify and categorize all living species, then create an institutional framework to govern them ethically and without exploitation. In comparison to the imaginary ideals, Ross Lockhart, a wealthy man, coordinated and oversaw complex social dynamics worldwide. Bigend, a wealthy man, may exploit Cayce and other employees for personal gain. Bigend might have used their talents to improve their lives rather than only for his own benefit.

In the absence of a philosophical shift, humanity is destined to engage in a perpetual struggle for survival, which will eventually result in the realisation of Darwin's principle of 'survival of the fittest'. This, as the scholars contend, does not represent a state of posthumanity. It is a well-established fact that humanity is distinguished by its capacity to truly live, rather than merely survive. The attainment of the 'Philosophical Posthuman' epoch shall remain unattainable if humanity persists in its narcissistic and anthropocentric tendencies. To attain a deeper comprehension of the sustenance of life on this planet, one must delve into the wisdom of the philosophers and scientists of the past. Darwin's profound inquiry into the natural world led him to the discovery and formulation of a theory on the process of evolution. Throughout the course of time, humanity has failed to grasp the true essence of his position. In the words of Kukk (2017), a profound elucidation and resolution for Darwin's comprehension of 'survival of the fittest' are presented. Kukk delves into a meticulous examination of Darwin's evolutionary theory and discovers that Darwin was in opposition to the term 'survival of the fittest', a phrase coined by Herbert Spencer. The likelihood of a rise in the quantity of individuals endowed with virtues such as courage and compassion through natural selection, that is, by the survival of the fittest, appears to be quite improbable, as stated in "On the Origin of Species." Darwin posited that the communities that included the most empathetic individuals would thrive and propagate the most descendants. According to Paul Ekman, the term 'sympathy' coined by Darwin, has now been replaced by more contemporary terms such as 'empathy', 'altruism', or 'compassion'.

5. Conclusion

After conducting a thorough examination and analysis of the aforementioned discussions and findings, it is evident that the characters and incidents depicted in the selected novels have successfully deconstructed the prevailing notions of dualism and anthropocentrism, thereby giving rise to a state of post-dualism in *Zero K* and post-anthropocentrism in *Pattern Recognition*. Nevertheless, it is important to acknowledge that their efforts have been lacking in effectively dismantling the concept of humanism. As Francesca Ferrando astutely posits, humanism serves as a pivotal component in the realisation of what she refers to as 'Philosophical Posthumanism'. The present analysis proposes that the emergence of technological advancements has instigated a profound and consequential paradigmatic transformation. Specifically, the equilibrium of power dynamics among individuals is undergoing a discernible shift, transitioning from a predisposition towards altruistic tendencies to a state characterised by the manifestation of narcissistic traits. As a result, this particular phenomenon has given rise to a retrogressive shift in human viewpoints, leading to a renewed emphasis on the principles of Western humanism. This, in turn, has reinstated hierarchical norms and positions as the dominant social structure. Therefore, it is crucial to prioritise the task of deconstructing Western humanism, while simultaneously engaging in the deconstruction of anthropocentrism and dualism. Ferrando (2019) asserts that the achievement of posthuman condition among individuals is predicated upon the realisation of three essential conceptual frameworks, post-anthropocentrism and post-dualism along with post-humanism. Upon conducting a comprehensive and comparative analysis of these concepts, the paper concludes that the attainment of the Philosophical Posthuman phase necessitates the initial deconstruction of traditional humanism alongside the philosophical foundations of post-humanism.

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