



# Decoding posthuman realities in the post-apocalyptic context: a schizoanalytic study of human and robot in Becky Chambers' *A Psalm for the Wild-Built*

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## Abstract

This study utilises a posthuman perception to explore the psychological changes brought on by the relationship between humans and robots in the post-apocalyptic context with the schizoanalytic framework of Deleuze and Guattari. Through the analysis of Becky Chambers' fiction, *A Psalm for the Wild-Built*, the article explores how the characters' self-perceptions and psyche alter when they engage with sentient robots. In light of contemporary discussions around AI and technology, post-apocalyptic fiction also provides a forum for considering how human–machine relationships are evolving. With the Schizoanalytic study, the creation of new reality, psyche, and subjectivity are analysed. Alongside, the idea of “Cyborg Embodiment” by Donna Haraway sheds light on how character's concepts of embodiment and self are changing. The posthuman subjectivity framework of N. Katherine Hayles directs an examination of shifting emotional vistas. This study offers insights into the complex interplay between human and robot experiences by weaving these posthuman concepts along with schizoanalysis, thus enhancing our understanding of human psyche in the post-apocalyptic narratives. The analysis explores the relationship between human and robot experiences in post-apocalyptic fiction, using posthuman concepts, thereby contributing to the discourse at the intersection of Artificial Intelligence and society.

**Keywords** Posthumanism · Post-apocalypse · Artificial Intelligence · Robots · Psychoanalysis

## 1 Introduction

### 1.1 Overview of post-apocalyptic narratives and their relevance

Post-apocalyptic literature is one of the most popular literary subgenres of science fiction. Alvin Tofer asserts, “Science fiction has immense value as a mind stretching force for the creation of the habit of anticipation” (Tofer 1970, p. 376). Science fiction writers prepares for what lies ahead by speculating about potential future developments. Tofer goes so far as to say that science fiction authors should be taught to our children, “not because (science fiction) writers can tell them about rocket ships and time machines, but

more importantly, because they can lead minds through the imaginative exploration of the jungle of political, social, psychological, and ethical issues that will confront these children as adults. Science fiction should be required reading for Future” (Tofer 1970, p. 376–377). Science fiction has been influenced by writers who “celebrate and warn their readers about things to come”, according to Parrinder, who traces the influence of such writers from Jules Verne to Robert Heinlein (Parrinder 2000, p. 25).

In literature, the battle for life in a post-apocalyptic world is marked by genetically changed organisms, extreme climatic change, and the idea that violence as a defence is acceptable for survival. The survivors must also contend with leading dangerous lives. According to the critic Claire P. Curtis, “the apocalyptic event or events cause a radical shift in the basic conditions of human life; it does not require the destruction of all humans or even the destruction of all potential conditions of human life. The end may occur either through natural or human made causes” (Curtis 2010).

The Greek term apokalupsis, which means to “uncover, disclose, or reveal”, is whence the word “apocalypse” gets

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its derivation. The final book of the New Testament is the biblical book of Revelation, often known as the Apocalypse of John. Apocalypse in this sense refers to the revelation of divine secrets. Nonetheless, the word “apocalypse” now connotes calamity and devastation. According to Curtis, the word apocalypse has a technical as well as a popular meaning. “Popularly ‘apocalypse’ simply refers to a disastrous, violent, and catastrophic end. Traditionally, ‘apocalypse,’ meaning revelation, refers within the Jewish and Christian context to divine prophecy concerning the end times and the final battle between good and evil” (Curtis 2010). The post-apocalyptic world imagines the lone survivors fighting to survive out of the rubble, whereas the apocalyptic world brings about the end of the orderly world along with its deeply ingrained hierarchies through climate change, natural calamities, or man-made pandemics.

In light of contemporary discussions around AI and technology, post-apocalyptic fiction also provides a forum for considering how human–machine relationships are evolving. By analysing posthumanism in these books, authors and readers may learn more about the potential impacts of advanced technology on morality, human identity, and societal systems. Becky Chambers’ novella, *A Psalm for the Wild-Built* delves into the post-apocalyptic landscape and allows readers to explore the complex interactions between humans and robots. This adds to the larger conversation about the implications of posthuman perceptions in a world transformed by catastrophic events. Using important posthuman frameworks, this research aims to explore the psychological aspects of this connection and provide light on how human–robot interactions affect the post-apocalyptic narrative environment.

## 2 Introduction to *A Psalm for the Wild-Built* by Becky Chambers

Literary landscapes often bear witness to the shifting relationships that transpire between humans and the artificial entities that emerge from the debris after a devastating event. *A Psalm for the Wild-Built*, a novella by Becky Chambers, is one example of a work that delves into the intricate interaction between humans and technology. Chambers deftly crafts a poignant tale that explores the positive interaction between sentient robots and humans in the aftermath of society’s collapse.

This intriguing novella transports readers to a post-apocalyptic world where identity, self-perception, and the essence of what it is to be human are central topics. In Chambers’ plot, characters contend with the aftermath of a post-apocalyptic world transformed by forces of reflection, weaving a lovely tapestry of thought.

This study takes a posthuman approach to *A Psalm for the Wild-Built*, concentrating on the psychological shifts that occur in the characters as a result of their contact with robots (Braidotti 2013). We analyse the transformational journey via the prisms of cybernetic augmentation, posthuman subjectivity, and cyborg embodiment, drawing on established posthuman frameworks. The goal of this study is to disentangle the numerous strands that connect mankind with artificial intelligence in the complex web of post-apocalyptic literature.

Through a literary analysis of *A Psalm for the Wild-Built*, the research seeks to provide light on the profound changes that occur when characters engage with intelligent technologies. By incorporating posthuman concepts, this work contributes to the discourse at the intersection of AI and society and sheds light on the intricate dynamics of human–robot relationships following social collapse.

## 3 Objective of the study

This research investigates posthuman perceptions in the post-apocalyptic scenario of Becky Chambers’ “A Psalm for the Wild-Built” along with a schizoanalytic study of the characters’ striking changes in psychology that occur when they engage with sentient robots. This study examines the intricate relationships between humans and robots, shedding light on the developing concepts of embodiment, emotional landscapes, and cognitive capacities. It does this by drawing on the frameworks of Donna Haraway’s *Cyborg Embodiment* and N. Katherine Hayles’ *Posthuman Subjectivity*. By adopting this viewpoint, this paper provides insights at the intersection of society and artificial intelligence, therefore advancing a more thorough comprehension of post-apocalyptic narratives.

## 4 Methodology

### 4.1 Schizoanalytic approach

The innovative schizoanalytic approach developed by Gilles Deleuze and Félix Guattari provides a unique lens through which to analyse the psyche and view the complex interactions between humans and robots in post-apocalyptic narratives. This approach emphasises the fluidity and dynamic nature of subjectivity by looking at how individuals negotiate and control their identities in the face of changing circumstances and relationships. In *A Psalm for the Wild-Built*, individuals’ complicated psychological transformations from interaction with robots in a post-apocalyptic setting are explained through the use of the schizoanalytic technique. This technique provides a

framework for understanding the shifts in perception and self-concept and allows for a thorough examination of the evolving subjectivities in the fiction.

The word “schiz” in the context of schizophrenia and schizoanalysis derives from the verb “skhizein”, which means to split, break, separate, or divide. This is used in relation to schizophrenia to describe the “split” in the mind, or the many fragmented views of reality that a person with schizophrenia has when going through a psychotic episode. In order to build a new production of subjectivity, schizoanalysis aims to pinpoint the precise location and mechanism of these breakdowns in reality. Contrarily, the goal of Freud-Lacanian psychoanalysis is to smooth over these fractures, eliminate any potential sites of entry or departure from the chaos of this splitting, and flatten or resolve any division. As the protagonists in the chosen works navigate a world that contradicts their sense of self, their experiences might be compared to schizophrenia flows.

Three tasks are involved in the development of schizoanalysis, as Deleuze and Guattari define in *Anti-Oedipus*: two positive and one negative. The negative aim is to discard those components of psychoanalysis that are not, in their view, effective. This is more complex than just tossing out the concepts of the id, ego, and superego because, while Deleuze and Guattari will admit that psychoanalysis works when applied exclusively to neuroses, the trouble with this is that neuroses are second order problems, meaning that, unlike Freud, they do not provide us any important information about how the unconscious works (Deleuze and Guattari 1972).

According to Deleuze and Guattari, the unconscious is fundamentally schizophrenic but undergoes machine-like processes that they call “desiring-production”. In the course of its daily activities, the unconscious produces desiring-machines that come together to form the assemblage known as the subject. The two constructive goals are to (1) ascertain the nature, structure, and operation of a subject’s desiring-machines, and (2) distinguish between the psychic investments of interest and the psychic investments of desire. Everywhere there are “desiring-machines”, there is “desiring-production” (Deleuze and Guattari 1972, p. 1). “The set of passive syntheses that engineer partial objects, flows, and bodies, and that function as units of production” is what Deleuze and Guattari refer to as the producing unconscious (Deleuze and Guattari 1972, p. 28).

## 5 Rationale for the selection of posthuman frameworks

With schizoanalysis, the creation of altered subjectivity in the new reality is analysed. The adoption of posthuman frameworks is motivated by the need to reflect the intricate

details of human–robot interactions and their impact on individual consciousness. Each paradigm chosen offers a distinct perspective that advances a comprehensive analysis of posthuman perceptions:

Donna Haraway’s Cyborg Embodiment framework emphasises on the fusion of human and technological elements. It provides insight into how the characters of the novella reinvent themselves through the integration of technology into their bodily bodies. Posthuman Subjectivity theory by N. Katherine Hayles is crucial for understanding how characters’ emotional states change in response to their encounters with sentient technologies. It enables research into the ways in which emotional experiences are altered in a posthuman environment. Understanding the cognitive aspects of human–robot interaction is facilitated by this paradigm. It examines cyborg embodiments by focusing on cases of hybridisation between humans and machines and examining how characters’ perceptions of their bodies and identities are altered by the incorporation of technology. With Posthuman Subjectivity, emotional shifts in characters are explored, emphasising noteworthy situations in which the posthuman condition influences the subjects’ subjective perceptions and interactions. The Cybernetic Enhancement Analysis examines characters’ responses to cognitively enhanced robots, as well as the psychological ramifications and shifts in their sense of agency and self (Hayles 1999).

This approach ensures a comprehensive analysis of the posthuman viewpoints in “*A Psalm for the Wild-Built*”, allowing for a nuanced understanding of the psychological changes brought about by the mutually beneficial alliance between humans and machines in a post-apocalyptic world.

## 6 Analysis

### 6.1 Identifying the breaks in reality and creation of altered subjectivity

A schizoanalysis of Becky Chambers’ *A Psalm for the Wild-Built* via the lens of Deleuze and Guattari’s framework involves a critical examination of the book’s depictions of the unconscious, desiring-machines, and the interplay of psychological investments. This analysis combines the negative task of eliminating psychoanalytic aspects deemed inadequate with the positive aim of finding the desiring-machines of the characters and distinguishing between mental investments of interest and desire.

Deleuze and Guattari contend that while psychoanalysis is helpful in treating neuroses, it is insufficient to reveal the essential qualities of the unconscious. They advocate discarding concepts that do not further our understanding of the basic operations of the unconscious. The characters’ experiences in “*A Psalm for the Wild-Built*”,

a post-apocalyptic world where human–robot interactions redefine subjectivity, may be too intricate for conventional psychoanalytic concepts to adequately capture. This means that instead of utilising traditional psychoanalytic frameworks to analyse the text, we must employ schizoanalysis.

Conventional psychoanalytic terms such as the id, ego, and superego are unable to capture the depth of the characters' experiences in this post-apocalyptic world. The narrative challenges the conventional understanding of the mind by presenting individuals whose identities and desires cannot neatly fit into these Freudian categories. Now that these traditional psychoanalytic notions have been disproved, we may approach the characters from a different perspective and be ready to look into the more dynamic and machine-like processes of the unconscious.

The first constructive task is to learn about the nature, evolution, and goal of the characters' desiring-machines. As they appear in the novel, desiring-machines represent the fundamental, schizophrenic core of the unconscious. Through the characters' interactions with sentient robots and the resulting symbiotic relationships, desiring-production is proven. We may observe how the characters' demands are intertwined with the desiring-machines they encounter by analysing these encounters. This illustrates how the book's exploration of the schizoanalytic notion of the unconscious as a dynamic, machine-like activity is done.

Sibling Dex is a tea monk who is searching for purpose in a world that has been robotically modified (Chambers 2021). Dex's interactions with the artificial beings and their surroundings shed light on the traits of desiring-machines. The relationships and connections that Dex forges with these sentient robots reveal how the story tackles desiring-production. Dex's need for understanding and knowledge is matched by the desiring-machines he meets, forming a symbiotic relationship that transcends typical human desires.

The second constructive task is to distinguish between the mental investments of want and those of interest. In "*A Psalm for the Wild-Built*", characters' objectives are intimately related to their motivations and feelings towards the post-apocalyptic setting. Schizoanalysis requires that these impulses be distinguished from other or cultural factors that can have an impact on the personalities. This allows us to better understand the desiring-machines operating in the characters' thoughts by enabling us to discern their true motivations.

The engines driving the creation of new subjectivity are desiring-machines. These objects, which represent the core of the unconscious, operate in a non-linear, rhizomatic manner, continuously generating and linking demands. Characters from the narrative, such as Sibling Dex, engage with these robots that have desires, allowing them to blend

and transform. Interactions with sentient machines and the post-apocalyptic environment give rise to new subjectivities.

Rhizomatic becoming, characterised by non-hierarchical and connected interactions, generates new subjectivity. Instead of adhering to strict structures, characters experience a perpetual state of flux as they adapt to the ever-changing world that desiring-machines produce. The traditional linear route of subject development is replaced by a dynamic, multidirectional process that reflects the idea of the unconscious as put forward by schizoanalysis.

Characters become more adept at blending their own identities with that of desire robots by forging mutually advantageous relationships with them. Through these collaborations, individuals like Sibling Dex discover more about their own desires and aid in the subjectivity's development of the desiring-machines. Due to this reciprocal relationship, subject formation is a reciprocal process in which humans and machines actively contribute to the continuous generation of new subjectivities.

To liberate oneself from inflexible, predetermined notions about who one is, identity has to be deterritorialised in order to generate new subjectivity. When characters reorganise and transform, they lose their conventional identification. By permitting the creation of new subjectivities that are unconstrained by societal norms or predefined roles, this deterritorialisation emphasises the liberating potential inherent in the schizoanalytic technique.

The characteristics of new subjectivity include multiplicity and fluidity. Because of their encounters with desiring-machines, the protagonists experience a dynamic landscape of desires, evolving and coming to terms with their identities more and more. The schizoanalytic perspective is congruent with this emphasis on the multiplicity of potential subject forms and rejection of a single, stable subjectivity.

In conclusion, "*A Psalm for the Wild-Built*" develops new subjectivity by utilising the dynamic relationship between humans and robots that have desires. Through symbiotic connections, deterritorialisation of identity, and a rhizomatic becoming, characters go through an ongoing process of subject building that transcends traditional psychoanalytic frameworks and represents the liberating and transforming possibilities of the schizoanalytic approach.

## 7 Exploration of character's self-perception and psychological changes

Donna Haraway claims that *A Psalm for the Wild-Built* demonstrates the concept of cyborg embodiment via notable changes in the characters' conceptions of their physical and existential selves. Haraway sees that and presents the cyborg with an invitation to us to, "pleasure in the confusion of boundaries and for responsibility in their construction"

(Haraway 1985, pg. 150). The protagonist's encounters with robots cause a blurring of the lines between organic and artificial, leading to a difficult dance of identity rebuilding. For example, the protagonist's early distaste for robotic components gradually gives way to an understanding that benefits both parties. The gradual change from "it" to "they" when referring to robots is one example of this development and demonstrates how shared agency and personality are being more acknowledged. By weighing the effects of this cybernetic embodiment, the narrative emphasises the mobility of identity in a post-apocalyptic world where traditional distinctions are untenable. Changes in self-concept and embodiment: a framework for cyborg embodiment.

It is a world almost completely devoid of threat or precarity—so encountering this very of-the-moment depiction of far-future technology was odd, to say the least:

“... they pulled out their pocket computer, as was their habit first thing, dimly aware of the hope that always spurred them to do so — that there might be something good there, something exciting or nourishing, something that would replace the weariness”.

N. Katherine Hayles' notion of Posthuman Subjectivity is brought to life via the emotional experiences of individuals navigating a world transformed by the presence of sentient machines (Rosen 2008). The novella dives into the personal lives of the characters while examining the complexities of empathy and connection in the interspecies relationships made with robots. Moments of emotional discovery that illustrate how the characters negotiate new emotional terrain are known as narrative touchpoints. A compelling scenario where a character shares a memory with a robot illustrates how emotional bonds may be developed. This emotional depth highlights the transformative potential of posthuman subjectivity and challenges notions about the nature and limits of emotional experiences.

A key lens for analysing how characters respond to robots' increasing cognitive powers is Rosi Braidotti's (2013) Cybernetic Enhancement theory. The novella skilfully looks at how characters deal with the implications of computers being more intelligent than humans. The heightened cognitive abilities of robots force characters to reconsider the boundaries of cognition and confront their own cognitive limitations. This internal tension is best captured by the existential moments of contemplation that characters have when they ponder the implications of a world in which artificial intelligence surpasses human cognition. The narrative challenges readers to think about the psychological ramifications of living in a society where it is harder to distinguish between artificial and human intelligence.

The analysis of the characters' self-perceptions and psychological growth in “*A Psalm for the Wild-Built*”

uncovers a multitude of experiences. The narrative skilfully blends the psychological, emotional, and physical facets of posthuman existence, offering a nuanced analysis of identity in the face of a transformed society. The frameworks of cybernetic enhancement, posthuman subjectivity, and cyborg embodiment are incorporated to further the discussion on post-apocalyptic stories and the effects of human–robot interactions, as well as to enable a full understanding of the psychological development of the characters.

## 8 Cyborg embodiment: shifts in self-concept and embodiment

Applying Donna Haraway's cyborg embodiment paradigm to “*A Psalm for the Wild-Built*”, important changes in the characters' perceptions of their bodies and, consequently, their self-concepts become apparent. Because robots and humans have a symbiotic connection that crosses conventional boundaries, the protagonists are compelled to reevaluate their understanding of embodiment. Characters grapple with a redefined self that transcends conventional notions of humanity as the lines separating the artificial from the organic get increasingly blurry. This study examines the psychological nuances of this metamorphosis process with a focus on specific scenarios in which characters must confront and adapt to their evolving physical selves.

Donna Haraway's Cyborg Embodiment paradigm provides a valuable prism through which to examine the subtle changes in the characters' conceptions of their bodies and identities. This study delves into the characters' psychological changes by utilising the basic ideas of schizoanalysis, a framework created by Gilles Deleuze and Félix Guattari. The dynamic between humans and robots in *A Psalm for the Wild-Built* breaks down barriers and fosters a symbiotic relationship that compels the protagonists to reevaluate their ideas of embodiment. This theme aspect is consistent with Donna Haraway's Cyborg Embodiment paradigm, which questions binary divisions between nature and culture, as well as between humans and machines.

The intimate bond that forms between the tea monk Dex and the robot Mosschap emphasises how linked their lives are. The trip Dex takes with Mosschap is both a physical and figurative investigation of the forest and the self, as it becomes more difficult to distinguish between things that are clearly biological and those that are manufactured. What is happening with Dex and Mosschap is a reflection of Haraway's idea of the cyborg—a hybrid being that is neither fully human nor fully mechanical. Due to this link, Dex is forced to consider a new conception of who he is—one that combines the technology and the biological into a single, complicated identity.

Dex and Mosschap experience profound shifts in how they view their bodies and identities as they travel through the woods. According to Haraway's theory, cyborgs live in a world where conventional lines are blurred, allowing for a reinterpretation of what it means to be embodied. The psychological transformation of the characters revolves around this redefinition.

Dex, for instance, starts the voyage with a sense of purposelessness. Dex is forced to reevaluate their own embodied experience by Mosschap, who stands for a distinct kind of life and intellect. Dex faces circumstances that require them to change their physical and mental self-concept, and these interactions are characterised by periods of conflict and adaptability. Dex is compelled to expand his conception of identity and embodiment beyond a just human-centric one by including Mosschap's mechanical yet sentient viewpoint.

We may analyse the plurality of identities and the fluidity of consciousness that Haraway's cyborg embodiment proposes by applying schizoanalysis as a theoretical framework. The dismantling of conventional categories and the investigation of the fragmented, non-linear features of subjectivity are the main foci of schizoanalysis. This framework makes it possible to analyse the psychological processes that the characters in *A Psalm for the Wild-Built* go through as they negotiate their changing sense of self. Dex's encounter with their sentiments of purposelessness and inadequacy is one noteworthy case. This encounter, which tests Dex's changing physical and psychological self-concept, is sparked by his voyage with Mosschap. Their interactions with Mosschap, the mechanical entity, and the natural surroundings demonstrate this. The way that Mosschap's robotic viewpoint and Dex's human frailties interact allows us to reconsider what it is to be entire, integrated, and embodied.

The line between the organic and the manufactured blurs for the characters in *A Psalm for the Wild-Built* as they stand at a crossroads. A foundation for comprehending this blurring of boundaries and the ensuing redefining of humanity is provided by Haraway's cyborg paradigm. The adventures of the protagonists highlight the malleability of identity and the possibility of a more comprehensive, integrated sense of self.

Traditional human-centric viewpoints on life and embodiment are challenged by Mosschap, a robot with a sense of purpose and agency of its own. Dex and Mosschap's changing connection causes them to reevaluate who they are as people and what it means to be human. The notion of the cyborg, in which identity is not set but continuously changing due to interactions and experiences that cross traditional boundaries, is best shown by the blurring of barriers between human and machine in their interactions.

## 9 A structure for posthuman subjectivity: modifying emotional conditions

The post-apocalyptic story's protagonists' changing emotional landscapes may be examined via the lens of N. Katherine Hayles' Posthuman Subjectivity framework. When the boundaries between humans and machines blur, emotional experiences shift. The framework allows us to examine the intricate relationships between the emotions and how the characters handle connection, fear, and love in the presence of sentient robots. This research looks at key emotional moments in the narrative to shed light on how posthuman subjectivity affects the characters' psychological landscapes. It sheds light on the subtleties of emotional experiences in a society where technology and characters get along well.

Becky Chambers' *A Psalm for the Wild-Built* deftly reshapes the emotional landscapes of the characters by applying N. Katherine Hayles' theory of Posthuman Subjectivity. The protagonists go through significant emotional changes as they negotiate fear, curiosity, empathy, and connection as the boundaries between human and machine become more hazy. Dex's first reaction to seeing Mosschap is a mixture of wonder and dread, which highlights Hayles' theory that dealing with sentient robots challenges people's typical emotional reactions. The strengthening bond between Dex and Mosschap as their adventure goes on highlights a crucial feature of posthuman subjectivity: the breakdown of distinct emotional boundaries. Their bond promotes empathy and understanding among them, demonstrating how emotions in a posthuman setting are exchanged and comprehended beyond of conventional human boundaries.

Dex's quest for meaning and his reflective moments show how their relationship with Mosschap changes over time, moving from hopelessness and loneliness to a sense of connection and optimism. According to Hayles' concept, meaningful interactions with non-human entities improve emotional experiences in a posthuman world, which are not limited to particular subjectivities. Dex's fluctuating emotions highlight the flexibility of emotional experiences in a world where technology and living things interact, demonstrating how posthuman subjectivity eliminates inflexible borders. *A Psalm for the Wild-Built* facilitates a deeper and more nuanced understanding of what it means to feel and connect in a posthuman civilisation by highlighting the intricate interaction of emotions in a world where technology and people coexist.

## 10 Findings

As per the analysis of *A Psalm for the Wild-Built*, the protagonist go through a variety of experiences and changes as they make their way through the post-apocalyptic world.

The dynamic, desire-driven connection between humans and robots is essential to the emergence of new subjectivities. Characters like Sibling Dex participate in a constant process of subject construction through symbiotic ties that defies traditional psychoanalytic frameworks.

The deterritorialisation of identity is triggered by symbiotic relationships between humans and robots. The characters undergo a transformation in which they give up their preconceived notions of who they are and embrace the diversity and fluidity inherent in the schizoanalytic approach. The deterritorialisation process makes it easier for creative subjectivities to emerge that go beyond accepted norms, giving the characters a freeing and transformative experience.

The rhizomatic evolution of characters deepens our understanding of the schizoanalytic process. The characters experience a connected, non-hierarchical process of self-evolution as opposed to linear progression. This rhizomatic becoming highlights the continuing and flexible nature of subject creation in the face of post-apocalyptic challenges and human–robot interactions.

To further deepen the analysis, the frameworks of posthuman subjectivity, cyborg embodiment, and cybernetic augmentation are included. Posthuman subjectivity directs the examination of shifting emotional contexts; cybernetic augmentation explores how characters react to the enhanced cognitive abilities of robots; and cyborg embodiment sheds light on the ways in which concepts of embodiment and self are altering. Combining these frameworks provides valuable information on the intricate relationships between humans and computers and allows for a complete understanding of the psychological subtleties in the plot.

Through the application of Donna Haraway's Cyborg Embodiment paradigm to *A Psalm for the Wild-Built*, we are able to examine the significant changes in the characters' self-concept and body perceptions. The story's symbiotic relationship between people and robots compels a reexamination of embodiment, where the conventional boundaries between the artificial and the organic blur more and more. We see the characters struggle with and adjust to their changing physical identities via particular situations and psychological subtlety, which ultimately results in a redefined understanding of humanity that welcomes fluidity and hybridity.

*A Psalm for the Wild-Built* shows how the protagonists' emotional landscapes are reshaped by the mingling of human and machine experiences when viewed through the perspective of N. Katherine Hayles' Posthuman Subjectivity paradigm. Important scenes in the story—like the reader's first curiosity and terror upon meeting Mosschap, the growing empathy and connection, the quest for meaning, and the transition from loneliness to deep connection—emphasise the complex connections between emotions and posthuman

interactions. This approach clarifies the ways in which characters and technology might work together to provide a deeper, more fluid exploration of emotional experiences in a posthuman world.

In *A Psalm for the Wild-Built*, Becky Chambers use the frameworks of schizoanalysis, Donna Haraway's Cyborg Embodiment, and N. Katherine Hayles' Posthuman Subjectivity to examine the changing self-perceptions and emotional landscapes of her characters. According to the research, the protagonists' experiences in their post-apocalyptic world and with sentient machines profoundly alter how they see identity and embodiment. We may observe how the characters' psychological investments and wants function outside of conventional psychoanalytic categories through the use of Deleuze and Guattari's schizoanalysis, embracing a more fluid and dynamic relationship with their unconscious "desiring-machines". The symbiotic ties between people and robots blur the boundaries between the organic and the artificial, leading to a redefining of identity that goes beyond traditional human-centric viewpoints, as highlighted by Haraway's Cyborg Embodiment paradigm. The way in which characters traverse relationships that transcend simple human or machine categorisations is further uncovered by Hayles' Posthuman Subjectivity paradigm. It highlights the transition of terror into curiosity and despair into optimism, among other emotional experiences that are altered by these blurred borders.

## 11 Conclusion

In conclusion, *A Psalm for the Wild-Built* skilfully weaves a tale that goes beyond conventional psychoanalytic frameworks and offers a profound analysis of new subjectivity in the post-apocalyptic context. The deterritorialisation of identity, symbiotic connections, and rhizomatic becoming of the characters all contribute to a liberating and transformative experience. Theories of cybernetic enhancement, posthuman subjectivity, and cyborg embodiment are integrated to provide a holistic view of human–robot interactions and to improve our understanding of the psychological nuances found in the narrative.

This study adds significantly to the current discussion on artificial intelligence and posthumanism by highlighting the transformational power of symbiotic relationships. The application of schizoanalytic frameworks not only offers a unique perspective on the characters' psychological development but also expands our understanding of the implications of human–robot interactions in post-apocalyptic narratives. In light of cultural and technical advancements, *A Psalm for the Wild-Built* provides an intriguing analysis of the evolving nature of subjectivity and identity, as

the distinctions between characters and machines get increasingly blurred.

Schizoanalysis, Cyborg Embodiment, and Posthuman Subjectivity are all integrated in *A Psalm for the Wild-Built* to provide readers a thorough comprehension of the characters' emotional and psychological development. The characters' adaptation to a future in which the lines separating humans and machines are blurring is deftly shown in Chambers' story. This merging exposes the diversity and fluidity present in posthuman subjectivity, challenging conventional ideas of identity. Through their encounters with sentient machines, the protagonists construct new avenues of self-discovery, demonstrating the liberating possibilities of accepting non-linear, rhizomatic identities—a position that Deleuze and Guattari espouse. The revolutionary potential of hybrid embodiments is highlighted by Haraway's idea of the cyborg, while Hayles' (1999) emphasis on emotional dynamics draws attention to the complex interactions between fear, empathy, and connection in a technologically advanced society. In the end, *A Psalm for the Wild-Built* offers a wide and inclusive picture of identity, challenging readers to reconsider what it means to be human in a world where the synthetic and the organic collide.

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