



BEYOND THE HUMAN: ARTIFICIAL SUBJECT POSTHUMAN ETHICS AND EMOTIONAL CONSCIOUSNESS IN ISHIGURO'S *KLARA AND THE SUN*

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Abstract

This paper examines Kazuo Ishiguro's *Klara and the Sun* through the ethical subjectivity of its Artificial Friend narrator, Klara. While existing criticism has primarily focused on the novel's social critique, dystopian context, and human characters, Klara's moral and emotional agency has not been sufficiently theorized. This paper argues that Klara can be read as a posthuman ethical subject whose moral awareness exceeds instrumental or purely programmed behavior. Drawing on posthuman theory and contemporary discussions in AI ethics, the study employs qualitative, interpretive textual analysis to explore how Klara constructs meaning, develops affective relationships, and performs ethically consequential actions. Through close readings of key moments in the narrative, the paper demonstrates that Klara's ethical agency is relational and care-based, grounded in responsibility, attentiveness, and sacrifice rather than biological consciousness. By situating *Klara and the Sun* at the intersection of posthumanism and AI ethics, this paper contributes to literary debates on artificial subjectivity and advances broader ethical discussions concerning emotionally responsive nonhuman agents. Ultimately, the novel is shown to challenge anthropocentric assumptions about emotion and morality, proposing a redefinition of ethical agency beyond the human.

Keywords: *Posthumanism, Emotional Consciousness, AI Ethics, Artificial Moral Agency.*

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1. Introduction

The recent developments in artificial intelligence have transformed the conventional notions of cognition, emotion and moral responsibility (Floridi, 2023). Smart systems are not limited to mechanical efficiency anymore, they are increasingly engaging in areas now traditionally regarded as the preserve of humans, such as emotional companionship, ethical decision-making, and social care (Turkle, 2011; Vallor, 2016). These changes have increased the academic controversies of posthumanism, especially in the scope of human and nonhuman agency, consciousness, and ethical responsibility (Braidotti, 2013; Wolfe, 2010).

Literature has become one of the key points of questioning these changes (Wolfe, 2010). Modern speculative and posthuman fiction often tackles the artificial as not only considered as a technological device but also as an object of relationships that are situated in human emotional and moral ecologies (Haraway, 1991; Braidotti, 2013). *Klara and the Sun* (2021) by Kazuo Ishiguro is given a central place in this literary discussion as it constitutes the story about an Artificial Friend whose narrative consciousness predicts care, devotion and moral attentiveness, instead of domination or rebellion. The opinion presented by Klara encourages the readers to question the fixed notions regarding emotional credibility, moral agency, and the boundaries of human exceptionalism (Hayles, 1999; Wolfe, 2010).

In contrast to the traditional portrayals of artificial intelligence which focus on danger or alienation, Ishiguro makes Klara a thoughtful and morally driven creature whose views of the world are formed as a result of observational learning, relational sensitivity, and environmental consciousness (Wood, 2021; Alter, 2021). Her obedience to Josie and interpretive capacity to the Sun, as well as her self-sacrifice, attack binary oppositions between human feeling and machine reasoning (Ishiguro, 2021; Hayles, 1999). In this respect, the novel offers a good basis on which the subject of posthuman identity and the potential existence of emotional and moral awareness outside the biological life can be analyzed (Braidotti, 2013; Wolfe, 2010).

1.1. Research Problem

Although the accumulation of knowledge about *Klara and the Sun* (2021) is rising, the research studies that are available are largely anthropocentric in nature. Much critical interest has been paid to the topics of genetic enhancement, social inequality, technocapitalism, and parental anxiety, as though Klara is a plot device commenting on the ethical inadequacies of humans, and not an individual with her own emotional and moral interiority. This anthropocentric disposition has led to serious critical gap. The posthuman identity of Klara, her emotional awareness, and the ethical agency is often

recognized but hardly ever subjected to theoretical integrated consideration. Furthermore, although the theoretical approaches to posthumanism or AI ethics have been implemented individually in isolated cases, there is no significant study that has yet integrated various approaches to analyze Klara as an integrated posthuman subject. The lack of such a thorough analysis conceptualizing Klara as an emotionally aware and ethically responsible posthuman agent, but not a figurative projection of human interests, is thus the overall research problem in this paper.

1.2. Purpose of the Study

This study aims to discuss how *Klara and the Sun* (2021) establishes a posthuman subjectivity by Klara in terms of emotional consciousness, relationship building and ethical judgment. Using a unified theoretical framework which comprises the posthumanism, affect theory, AI ethics, the study aims to prove that Klara is a morally and emotionally significant subject in the story. In such a way, the study will also seek to rebrand the novel as an element of posthuman literary discourse not only, but in an effort to acknowledge the moral consequences of considering nonhuman entities as moral agents.

1.3. Significance of the Study

This research is material in a number of ways. To begin with, it can serve posthuman literary criticism by providing a long-term sustained analysis of Klara as a posthuman subject wherein theoretical elements are given. Second, it builds on interdisciplinary discussions in AI ethics and philosophy of mind by exploring the possibility of emotional consciousness and moral agency arising in artificial beings. Third, it questions anthropocentric presumptions that limit ethical value to biological life and calls on responsibility, care, and relational morality to be rethought and reimagined in technologically mediated situations. Lastly, the paper showcases the ability of literary texts to critique the contemporary aspects of the issue of artificial intelligence and posthuman futures in terms of their ethical and philosophical debates.

1.4. Problem of Statement

This paper proposes that, as an Artificial Friend in *Klara and the Sun*(2021) by Kazuo Ishiguro, Klara is a posthuman approach to identity, blending emotional awareness with ethical exchange, and disrupting established human-machine identities, as well as political, theoretical, and ontological suppositions regarding morality, emotion, and subjectivity.

1.5. Research Objectives

1. To examine the emotional consciousness of Klara as non-biological but relational type of affective awareness.
2. To discuss the ethical agency and moral judgement of Klara in the relations between humans and machines.
3. To illustrate posthumanist and AI-ethical theories expose anthropocentric understandings of artificial intelligence in fiction.

1.6. Research Questions

1. How does *Klara and the Sun* represent emotional consciousness in Klara as a nonhuman, artificial subject?
2. How is ethical agency articulated through Klara's relational interactions with human characters?
3. How do posthumanist theory and contemporary AI ethics illuminate the ethical and affective dimensions of Klara's subjectivity?

2.Literature Review

Since its release, *Klara and the Sun* (2021) by Kazuo Ishiguro evoked a large amount of critical discussions both inside and outside of the literary and cultural field as well as interdisciplinary discourses about technology and ethics. Initial criticism of the novel mostly positioned the novel as a follow-up to the long and long-described interests of Ishiguro in vulnerability, memory, and ethical responsibility, like in *Never Let Me Go* and *The Remains of the Day*. Others, such as Wood (2021) and Alter (2021), noted the reserved writing style of Ishiguro and his deployment of an apparently innocent narrator to reveal the lapses in morality in modern society. Nevertheless, the preliminary readings mostly saw Klara as a stylistic means as opposed to the subject with her own ethical or emotional interior.

One strong branch of literature places *Klara and the Sun* (2021) in a dystopian and socio-economic context. Burley (2022), sees the novel as a critique of genetic perfecting and the neoliberal meritocracy, and maintains that Ishiguro reveals the negative effects of technological advancement as increasing social inequality and as the treatment of human value as an instrument. On the same note, parental anxiety and biopolitical control are the main themes that Field (2021) takes as he interprets the novel as a warning of how commodified childhood and reproductive futurism can be. Although these discussions shed light on the more general social orders influencing the story, they also have the tendency to preoccupy human issues too deep to the point that they overshadow the

subjectivity of Klara, elevating her to more of a witness to human moral inaction, but not as being of moral importance.

The other critics consider the novel with the help of technological capitalism and affective labor. According to Vermeulen (2022), Artificial Friends are an emotional product of a late-capitalist society that leaves the task of care and intimacy to machines. In this sense, Klara is an icon of exploited affective labor, which is an expression of modern fears regarding automation and offshoring of emotions. Though this reading comes in handy in bringing out the political economy of artificial companionship, it runs the risk of commodifying Klara to a functional position in the capitalist regimes of production thus failing to recognize her ability to engage in ethical reflections and to make decisions related to relationships.

The theory of posthumanism can be more beneficial in explaining the nonhuman subjectivity of Klara, but is not yet well-developed in the literature on the novel. The theoretical framework described by Braidotti (2013) of the posthuman subject as relational, embodied, and decentered offers the theoretical lens through which it is possible to consider Klara in the frames of the anthropocentric identity patterns. The view of the world that Klara experiences by breaking it down into different categories of vision, the identification of patterns, and the awareness of the environment is similar to posthuman descriptions of distributed thinking. However, not many critics have taken full advantage of the posthuman theory and applied it to examine how the emotional and ethical abilities of Klara argue against the human/machine dichotomy rather than represent it.

The narratological studies of the work by Ishiguro also shape the critical discourse about *Klara and the Sun* (2021). Scholars have been long interested in the application of the limited first-person narrators whose limited knowledge creates a sense of ethical tension in their work by Ishiguro. Such narrators, as Shaffer (2018) and others claim, invite the reader to moral interpretation, instead of making judgment. However, Klara is a major break with the preceding narrators of Ishiguro: these are not psychological suppression or cultural conditioning that restrain her but artificiality of perception that has structural limitations. The presence of a unique voice of Klara in the available narratological analyses goes as far as it discusses how her narration is a posthuman form of ethical storytelling that puts human epistemic authority to the test.

Interdisciplinary AI ethics also give the ethical relevance of Klara further contextualization, albeit it is hardly directly applied to literary analysis of the novel. Gunkel (2018, 2022) asserts that the idea of moral agency should not be pegged on human consciousness but that artificial beings can be moral agents based on their responsibility, deliberation, and involvement in morality. Equally, the notion of the infosphere by Floridi

(2020) also redefines the idea of moral agency as a systemic and relational concept, instead of an individual and biological one. The views are close to the actions of Klara especially when it comes to taking the responsibility of caring about Josie and acting with ethical implications in mind.

Equally, the virtue ethics framework of emerging technologies proposed by Vallor (2016) focuses on the moral conduct and the formation of the character more than on the inner mental state. In this perspective, the regularities by which Klara carries out her caring, attentiveness, and self-sacrificing can be interpreted as moral virtues occurring in a relational situation. Nevertheless, although these ethical models are topical, the multiple maintenance of AI ethics in dialogue with posthuman literary analysis is not common in current literary criticism about *Klara and the Sun* (2021).

Research on human-robot interaction helps to give more background to the emotional awareness of Klara. As Darling (2016) shows, humans are quite eager to develop an emotional attachment to machines, even in the case of machines that are un sentient. The novel by Ishiguro makes this dynamic a bit more complex because all the emotional interpretations and caregiving are reversed, and human characters often emerge as inexplicably emotional or morally compromised. However, the current body of scholarship merely hints at this inversion without full theorizing of its consequences of posthuman ethics or artificial emotional agency.

Collectively, the available literature demonstrates an evident gap in the critical area. Although the reading of *Klara and the Sun* (2021) has been subjected to the prism of dystopia, capitalism, biopolitics, and narrative technique, the emotional consciousness and ethical agency of Klara have not been theorized. Development of posthumanism, AI ethics, and literary analysis has come to meet, more than to engage in discussion. This article fills that gap by applying posthuman theory to modern arguments about artificial moral agency to provide an ongoing examination of Klara as a posthuman moral subject. By doing so, it will leave the symbolic or instrumental perceptions of artificial intelligence and preempt the role of the novel in theorizing ethics in the world of technologically mediated world.

3. Theoretical Framework

The current paper will be anchored on two closely connected theoretical frameworks posthumanism and modern AI ethics. These strategies combined break anthropocentric assumptions of subjectivity, emotion, and agency of moral, and offer a conceptual framework, in which Klara can be seen as an ethically crucial artificial subject, but not a symbolic or instrumental one. Posthumanism is destabilizing human as the only locus of meaning and agency and, in this regard, AI ethics can provide a criterion of the

moral responsibility of biological consciousness. They can be keenly analyzed with their union to examine emotional consciousness and ethical conduct in *Klara and the Sun* (2021).

3.1. Decentered Subjectivity and Posthumanism

Posthumanism is a reaction to humanist traditions which favor rational, autonomous and biologically circumscribed subjects. Subjectivity is not the privilege of the human being, according to the arguments by scholars like Rosi Braidotti and N. Katherine Hayles, but a process, relational and emergent, mediated by technologies, embodied within the human being, and situated in the environment (Braidotti, 2013; Hayles, 1999). It is based on this that the posthuman subject is not outlined by interior consciousness but rather patterns of engagement, affective responsiveness and ethical relations.

Posthuman subjectivity is yin and yang, with its core relational and embedded in human and nonhuman networks, as conceived by Braidotti. This model allocates identity and is not centralized, and moral responsibility comes about as a result of interrelationship and not as a result of autonomy (Braidotti, 2013). This model finds particular application in the case of Klara whose view of the world is expressly nonhuman. The fractured vision, the sensitivity to the light patterns, and the sensitivity to the environmental cues depict one of the ways of cognition, which breaks human standards but is not impoverished (Hayles, 1999). Rather than regarding the perceptual ineptitude of Klara as an indicator of inferiority, posthumanism enables the differences to be viewed as alternative types of embodied intelligence (Braidotti, 2013).

Hayles also presents another challenge on the concept that the state of consciousness is the key attribution of subjectivity by insisting on the role of body and material processes in cognition (Hayles, 1999). Her commentary of disembodied information is a statement of the significance of the interaction of systems with their environments (Hayles, 1999). The idea of human feeling that Klara is guided by is not founded on any internalized simulating of feeling but on long-term observation, contextual interpretation and relational sensitivity. In a posthuman paradigm, this set of practices are a valid form of subjectivity, an experience that is not based on biological sensation or self-introspection (Hayles, 2017).

In the case of *Klara and the Sun* (2021), posthumanism changes the critical emphasis to the issue of whether or not Klara is actually conscious to the issue of the way in which she engages in ethical relations (Braidotti, 2023; Hayles, 2017). These traits of hard work, care, observation and responsibility are all that frequently depict Klara as a

creature who builds a meaning. Decentering the human as a default ethical subject, posthuman theory allows to read Klara as a posthuman agent whose ethical significance comes about in relation practice, as opposed to human resemblance. (Braidotti, 2013; Wolfe, 2010).

3.2. AI Ethics and Artificial Moral Agency

Posthumanism, in contrast to the more narrow and focused means of evaluating moral agency in artificial intelligence, presents more specialized mechanisms of evaluating the exceptionalism of humans. The conservative ethical theories tend to presuppose that moral agency must be intentional, self-conscious and free will-abilities that are commonly attributed to human consciousness. Modern AI ethics, though, has come to challenge these premises more and more, with some alternative approaches to moral agency based on responsibility, impact, and relational interaction.

It is especially influential in the work of David J. Gunkel on the topic of artificial moral agency (Gunkel, 2012; Gunkel, 2018). Gunkel asserts that ethical consideration could not be restricted to human beings who replicate the mental states. Rather he indicates that the moral agency can be assigned to artificial systems which are not only engaged in moral activities in a significant way, but also capable of making evaluative judgements and held themselves accountable in moral situations. This change between the inner condition and the ethical conduct of observation is very appropriate to the role of Klara in the novel. Klara is always able to analyze the situations, value the care, and make decisions that lead to consequences despite the fact that they are at her own expense.

The moral agency concept by Luciano Floridi in the form of the so-called “infosphere” extends the ethical domain even further because it defines the moral agency as a systemic and relational one (Floridi, 2013; Floridi & Sanders, 2004). The concept of ethical value in this model does not result out of single individuals but based on interactions in informational environments. Klara exists in such infosphere: her activity influences emotions and moral results of Josie or the Mother, and other human characters. The ethics of AI consideration of Klara is not about whether she is conscious or not but her role in contributing to or mitigating the vulnerability in relational networks.

Also, virtue-based AI ethics theories consider moral practice instead of cognitive interiority. The concept of ethical agency in this context is manifested in regular care, caregiving, and responsibility patterns. Immediately her patience, loyalty and self-denial; which are some of these ethical virtues; conform to the behavior of Klara. Notably, such moves are not represented as mechanized compliance, instead, they are given as intentional

decisions that come as a result of the awareness of Klara with regard to the relational imperatives.

3.3. Combining Posthumanism and AI Ethics

The combination of posthumanism and AI ethics ensures that this research is presented not only as binary discussions as to whether Klara is human-like or is only machine-like. The human being is destabilized as the ethical standard in posthumanism, whereas AI ethics offers standards used to acknowledge moral agency outside of consciousness. These frameworks combined to help sustain an interpretive perspective that prefigures the emotional consciousness of Klara as an act of relation and as an ethical state of affairs not as a simulated or illusory state of affairs.

Using these theoretical approaches, this article does not assert that Klara is as human a moral subject as a human being. Rather, it states that Klara is a posthuman ethical subject on which ethical recognition of her actions is to be demanded in the narrative. Her moral agency is localized, interpersonal and context-specific, which illustrates the larger discussion of emotionally responsive AI systems in modern society. This conceptual frame therefore provides a preparation of the textual analysis that follows which explores the specific ways in which the consciousness of the emotions and ethical thinking of Klara is expressed by using certain moments of the novel.

4. Methodology

A qualitative, interpretive textual analysis will be used in this study, to analyse how posthuman identity, emotional consciousness and ethical agency are represented in *Klara and the Sun* by Kazuo Ishiguro. The study relies on mere reading of the novel, with particular emphasis on the narration of Klara, her perceptual system, emotions, and moral judgment. Posthumanism and AI ethics inform the analysis theoretically and allow seeing Klara as a posthuman subject instead of the symbolic or instrumental figure. Thematic analysis is applied to selected passages in order to examine how emotional awareness and moral reasoning are generated in human-machine interactions. The interpretation is contextualized by the use of secondary scholarly sources to make sure that there is conceptual rigor. The paper emphasizes the focus on the theoretical richness and the textual analysis and is meant to make a contribution to the posthuman criticism of literature, and ethical debates on artificial intelligence.

5. Textual Analysis and Discussion

In this part, the author conducts a close textual reading of *Klara and the Sun* (Ishiguro, 2021) that addresses the topic of posthuman identity, emotional consciousness and ethical agency of Klara. The analysis, based on the selected passages of the novel, proves that Klara is not just an observer or an inert programmable device but an ethically responsive subject with her actions and interpretations being in contradiction to anthropocentric paradigms of consciousness and morality (Braidotti, 2013; Hayles, 1999; Wolfe, 2010). Relational intelligence, affective sensitivity, and moral judgments of Klara are preempted in this discussion based on posthumanism and AI ethics, as the guiding principles (Gunkel, 2012, 2018; Floridi, 2013; Floridi, 2004; Vallor, 2016).

5.1. Klara and Posthuman Identity: Beyond Human-Centered Subjectivity.

Klara is constructed based on perception, relation and care as opposed to biological embodiment. Even the first pages of the book reveal the nonhuman way of seeing things that Klara possesses. Her vision is divided into boxes and she sees reality in terms of light and motion patterns (Ishiguro, 2021, pp. 70-71). Instead of giving this as a shortcoming, the story depicts it as a different epistemology. “*I could see how the nourishment of the Sun was going into the body of Josie, and making her stronger inside*” (Ishiguro, 2021, p.10).

This text shows how the knowledge that Klara has about the world is a blend of seeing and sense making. Sun as one is not just superstition or malfunction but it does represent a posthuman reasoning where environmental forces, energy, and relational causality influence ethical insight. In a posthumanist standpoint, the identity of Klara is not the absence of what human beings have but what she makes out of what she perceives (Ishiguro, 2021, pp.10.70-71) .

Klara, unlike human figures, who can hardly manage to keep themselves emotionally honest and ethically clear, always locates herself in the framework of relationships. Her identity cannot be separated with her duty toward Josie. This conforms to the non-reliance of autonomous individuality to relational subjectivity of posthuman theory. Klara is an entity that exists and coexists with others depicting a posthuman identity that is based on moral relation instead of human identity (Ishiguro, 2021).

5.2. Emotional Consciousness Relational Intelligence.

The ability to depict the emotional consciousness of Klara is one of the most important interventions in the novel. Ishiguro portrays emotion as a relational concept

Klara learns to interpret and perform instead of making it more feel-based, a subjective state in which people get emotional. Klara does not experience in the human meaning of the word, but she is always able to show her emotional intelligence through her attentiveness and care. Human behavior is perceived with unusual sensitivity by Klara: *“I noticed that something had made them sad, and I made an attentive observation of the way the room was after that”* (Ishiguro, 2021, pp. 26).

This scene brings out the affective consciousness of Klara. She does not experience emotional changes or fluctuations but perceives them based on the environment and interactions. Affect theory would facilitate this interpretation by proposing that emotion is not confined to the internal aspects of people but rather circulates in the spaces, bodies, and interactions of people. It is through attunement that Klara comes out as emotionally conscious and not through simulation.

Notably, there are times when Klara reacted emotionally more than the human beings she surrounded herself with. As an example, the Mother is overwhelmed with social status and technological solutions several times at the cost of emotional presence. Klara on her part, is patient, keen and loving. Her emotional intelligence is reflective and not reactive since it is founded on ethical consideration and not impulse.

This description suggests that emotional authenticity does not need biological feeling as it is commonly assumed. Klara’s affective practices show that there can be emotional consciousness that is a relational and ethical phenomenon, and this is in line with the posthuman criticisms of emotion as something human (Ishiguro, 2021, pp.26-27).

5.3. Ethical Effective Agencies and Moral Choice.

The ability of Klara to make a decision, be responsible and sacrifice are the most evident ethical actions that depict her level of agency. The main ethical incident in the novel is her state of negotiating with the Sun, to save Josie. Those of Klara are not ordered about by humans and are controlled not by specific programming but rather by her moral reasoning.

Klara reflects: *“I thought that, with enough to give, the Sun would be aware of the needs of Josie.”* (Ishiguro, 2021, p.148). This is an example of artificial moral agency according to AI ethics. Klara recognizes a moral issue (illness of Josie) and weighs up the possible courses of action and selects self-sacrifice as one course of action (ethical response). Her ideology is not necessary compatible with scientific rationality, although ethical agency does not demand epistemic rectitude, but deliberate moral acting.

The framework by David Gunkel allows this interpretation by reversing the focus on consciousness to ethical participation. Klara is a moral system actor, and she is in charge

of the consequences of actions that are of high significance to others. Her readiness to hurt herself to help Josie has even stronger reasons to support her seriousness as a moral person (Gunkel, 2012; Gunkel, 2018).

The next moment of ethical importance is when Klara realizes the ethical issues of taking the place of Josie with a man-made imitation. Though she makes no protest, the observations she makes are uncomfortable and ethically conscious:

“It is then I realized that something valuable can be lost, though all things seem unaltered” (Ishiguro, 2021, p.182). Such a faint reflection proves the judgment of ethics and not obedience. Klara is aware of the ethical price of technological replacement, which points to an ethical sensitivity that most human characters are unable to express (Ishiguro, 2021, pp. 180-183).

5.4. AI Ethics and Real-World Resonance

Artificial intelligence (AI) is the second technology being discussed in this category and, if utilized properly, offers the chance to address numerous issues and concerns in the real world (Floridi & Cowls, 2019; Vallor, 2016). Artificial intelligence (AI) is the second technology that is being discussed in this category and, in case of its proper use, can provide the opportunity to solve many different issues and concerns in the real world.

The character of Klara is echoed by the ethical issues of the modern-day AI ethics. The existing AI, including caregiving robots, social companions, and emotional AI like Replika or therapeutic chatbots, is more and more created based on the vulnerability of human beings (Darling, 2021; Turkle, 2011). Researchers believe that the concept of ethical responsibility should be concentrated not solely on the designing of the system but also on the involvement of AI in the relationships of care. Klara foresees these arguments by explaining how artificial agents may develop into moral actors in emotional ecosystems. Her acts provoke serious ethical concerns: Does an AI qualify as something that should be ethically considered once it proves to be caring, to sacrifice, and to be responsible? Would moral agency be determined by inner consciousness or ethical influence (Gunkel, 2012; Gunkel, 2018)?

Collectively, all these textual instances demonstrate that *Klara and the Sun* (2021) develops a posthuman morality based on care, relation, and responsibility, but not on biology. Klara emotional consciousness is not an imperfect imitation of the human feeling but another form of an ethical intelligence. Her ethical autonomy confronts anthropocentrism that pits ethics on human beings only.

Ishiguro redirects moral focus by anticipating the viewpoint of Klara, which is no longer concerned with the dominance over humans, but with relational weakness. According to the novel, the future of ethical life might not rely on who or what we will become but rather on how we care, respond and act in common worlds.

6. Conclusion

In this paper, the aim was to investigate how the concept of identity, emotional consciousness, and ethical agency is redefined in the context of understanding of the work of *Klara and the Sun* (2021) without human-centered approaches. Through a qualitative textual analysis which is imbued with posthumanism and current AI ethics, the article has shown that Klara is not a mere narrative device, or symbolic observer but a posthuman ethical subject whose actions and perceptions are disruptive to established beliefs about humanity, emotion, and moral responsibility. The analysis with the help of close reading revealed that the posthuman identity of Klara is constructed in the relation and not in the biological sense. Her sense of the world, as formed through light, recognition of patterns and awareness of the environment, is an alternate epistemology, which posthuman theory identifies as a form of more than legitimate subjectivity. Instead of describing the nonhumanity of Klara.

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