



POSTHUMANISM AND THE QUESTION OF IDENTITY: A CRITICAL ANALYSIS OF KAZUO ISHIGURO'S KLARA AND THE SUN (2021)

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Abstract

Posthumanism has been challenging traditional notions of human existence, humanity, and a sense of identity in a constantly changing society. The rapid introduction of AI into the daily life of humans raises a range of issues about the boundary between machines and humans. The study scrutinizes how contemporary writing redefines notions of identity and moral agents in the context of machines. This research focuses on the investigation of the character Klara, an artificial friend (AF) that is a character in Kazuo Ishiguro's *Klara and the Sun* (2021). N. Katherine Hayles' posthumanist theories, *The Way We Became Human* (1999) used to analyze the text of the selected novel. The goal is to investigate the character's self-image, the moral and ethical thought process, and the significance of studying the posthuman identity. The study is noteworthy because it contributes to debates concerning posthumanist ethics, in addition to identity, and provides new insight into how artificial life forms can display human traits. The study reveals that the protagonist of Ishiguro's *Klara* challenges humanistic ideas by emphasizing sacrifice and compassion as the main characteristics that define humans as well as artificial universes.

Keywords: *Artificial Intelligence, Consciousness, Identity, Katherine Hayles, Kazuo Ishiguro, Klara And Sun, Posthumanism.*

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1. Introduction

Posthumanism is a term in philosophy that considers the interconnectedness of technology, philosophy, and culture that challenge conventional notions of the human being (Ferrando, 2013). The phrase "Posthumanism" is etymologically derived from the Latin roots. "post," meaning "after," and "humans," which pertain to humans. "Posthumanism" is a term "Posthumanism" signifies that it is a change from the humanistic perspectives (Nayar, 2018). It also implies an opportunity for a greater understanding of the realities of life and the human beings who don't have to be confined by the humanistic conception of the world. It was in the past that the notion of A shift toward humanistic ideas could be linked to philosophical debates in the period of the Enlightenment, which called into question the validity of human thought and also the intrinsic ability of human beings to think for themselves. Posthumanism is a term that first came into being as a notion. at the beginning of the twenty-first century as a response to the exponential growth of technology and the ever-increasing integration of technology that is a part of our lives (Braidotti, 2013). Posthumanism is an unconventional rethinking of what we mean by identity in the context of technological advances that blur the lines between humans and non-humans and technology.

To examine the question of identity through the lens of posthumanism. It is important to examine the historical background of the concept of "human." The term was derived from the Latin expression. "homo," meaning "man," and "humanitas," referring to human traits like morality, empathy, and the capacity to reason. It is typically thought that identity is inextricably linked to these characteristics. Posthumanist philosophers, such as Donna Haraway (1985) and N. Katherine Hayles (1999) challenge this idea with their attempts to show the confusion of identity in an interconnected society that is connected to one with technological advances and the use of electronic interfaces. Haraway's concept of a "cyborg" can be the perfect illustration of this transformation by mixing the human and the synthetic in the absence of the rigid distinction between nature/machine. Reimagining identity is in line with the confusion of etymological origins that is an essential element in "post," which not only is a reference to "after" but also signifies continuous change and evolution by acknowledging that the posthuman is not

able to eliminate humanity; rather, it is redefining it on more interconnected and larger systems.

The Posthumanist view also shares a commonality with the Posthumanist perspective of Greek philosophy, which focuses on what the world is about (Sorgner, 2022). The Greek term "Anthropos," meaning "Human" is a key aspect of philosophical debates about the meaning of identity as well. Posthumanism challenges the tendency towards an anthropocentric view, which is common within Western philosophical thought, and exposes the shortcomings of systems that elevate humans above others or even the system. In one instance, Cary Wolfe (2010) says that the tradition of Anthropocentric humanism has excluded people who are not human from the discussion of the significance of their existence and their role in the world. Posthumanism is seeking to correct. The shift in perspective can be attributed to posthumanists' determination to break down the human ego in addition to examining the notion of identity as an interplay between social, cultural and technological.

The etymological origins of the word "Identity" itself further enriches the discussion. It is derived from the Latin "idem," meaning "the same," identity typically implies a sense of coherence and also an underlying possibility of permanence (Izenberg, 2016). Posthumanism challenges notions of coherence and continuity, asserting that identity isn't perpetual and distinct. It is a continuous process influenced by an array of interactions in addition to contextual variables. Hayles (1999) explores the posthuman perspective through her study of the posthuman context that shows the notion of identity as a dynamic concept that is influenced by the interaction between physical and virtual. Posthumanism is not only about changing the concept of identity and challenging the hierarchy of divides, which has been an important factor in how humans relate to each other. To promote a holistic idea of what agency is. being as well as.

Posthumanist identity exploration draws on the context of history in which notions of identity have been understood throughout different periods of time and across different cultures (Miah, 2007). In the humanist historical model, the norm was that identities were tied to individualism, as well as to the notion of rationality. They were deeply influenced by Enlightenment ideas. Identity concepts were determined by the belief that The self was a person capable of independent thinking and also the capability to act in a manner that was opposed to posthumanism, due to its strict nature. The definition of "individual," from the Latin "Individuum," meaning "undivided," further reveals this. connection with the singular and the concept of coherence. Posthumanism nevertheless destabilizes fundamental ideas by invoking multiplication and hybridization as principal concepts that define identity. In the words of Rosi Braidotti (2013) describes identity as a posthuman concept that is the consequence of the evolution of the concept of a "nomadic subjectivity"

that resists boundaries with rigidity as well as embracing the patterns and flow that are typical of our current world.

Identity reconfiguration is evident through the influence of biological and digital technology on the creation of identities. Concepts like "cybernetic" and "virtual" originate from cybernetic" as well as "virtual," which originate from the Greek "kybernetes" (steersman) and virtual," which is the Latin "virtus" (essence or force) and, consequently, reveal emerging identities and go beyond physical bodies. Hayles' groundbreaking study explores the methods by which virtual realities are challenging traditional concepts of self-concept. The concept that identity is a matter of the modern world is entwined with the theories about information and systems. The digitalization of identity, which is evident in the phenomenon of Virtual personas, also called artificial intelligence, demonstrates the transformations that are taking place in this field in addition to the boundary between the real and the virtual and altering the manner the concept of identities are constructed and interpreted.

Posthumanism can also refer to planetary as well as ecological dimensions. It recognizes the interconnectedness between living things and the systems they are part of. The concept that is "Ecology," derived from the Greek "oikos" (house) together with "logos" (study), represents how interconnected the universe (Schliephake, 2020). This is the fundamental concept of posthumanism. Identity isn't limited to humans, and it extends beyond the technological and ecological environment it's situated. Wolfe (2010) explores this topic by examining the anthropocentric traditions that humanism has cultivated that often marginalized people who are not human. The posthumanist focus on diversity in the species' perspective, and ecological ethics calls for different ways to Think about identities that are interdependent and challenge the traditional human-centric stories that have shaped the social and philosophical discourse.

In addition, posthumanism redefines the concept of self-identity by examining the idea of power and how these concepts are derived from technological and social aspects. The term "power," from The Latin "potere" (to be proficient) means being competent enough to affect or influence other people. This is essential in the formation of an identity. Posthumanism challenges the power structures built into identity categories such as gender, race, and class. It is focused on the ways through which these categories are influenced by the narratives of society as well as the structure of technology. Haraway's (1985) "cyborg" metaphor represents an attempt to critique these structures of power and presents an understanding of identity that is fluid and an affront to the traditional structures of power (Braun, 2010). Without the concept of binary, like male/machine, or machine/human Posthumanism offers an inclusive and open concept of the notion and of identity.

The concept of identity that is posthumanist is rooted in the evolution of etymological, historical, and cultural notions like "human," "identity," and "power" (Yi, 2017). This concept is in antithesis to the anthropocentric and sexist models of the humanist culture. It offers a new conception of self-identity, which is nimble, interconnected, and affected by the interconnectedness of technology as being influenced by the ecological process. The diverse etymological understandings of the concepts show the flexibility and adaptability of language as well as the potential for transformation of posthumanist ideas. As humanity faces the constantly changing challenges posed by an increasingly technologically sophisticated and fragile ecological system, Posthumanism offers the broadest perspective on identities in their various and constantly changing forms (Smart & Smart, 2017).

1.1. Overview of the author and his work

Kazuo Ishiguro, one of the Nobel Literature laureates is a popular author for his intricate and emotionally charged narratives. Born on the 8th of November 1954 in Nagasaki, Japan, Ishiguro was able to move to England when he was five. The experience shaped his character and poetry. The primary school where he was a student was The University. of Kent and afterward to The University of East Anglia, where he studied as an undergraduate studying creative writing. His style was, which is characterized by a sensitive emotional depth, in addition to complex narratives and topics that focus on the notion of identity, memory, and also the human-human connection. His highly acclaimed works were written by him. including *The Remains of the Day* (1989) and *Never Let Me Go* (2005), have earned him the distinction of being among the top current authors. The writer is well-known for his research into human behavior from various perspectives. His Writings frequently transcend genres, mixing elements of genres like dystopian literature, literary fiction, and speculative novels.

Klara and the Sun (2021) is an extraordinary addition. to the works of Ishiguro that explore subjects including artificial intelligence, human-human relationships, and the idea of consciousness. The novel is set in the future and is told through Klara, who is an artificial friend (AF), who was created for children to be a companion living in a society that is characterized by stark social divisions as well as being dependent on technology. Based on Klara's sharp and often emotional view, Ishiguro ponders deep questions about the human condition, relations, and the moral implications that artificial intelligence has. The story is a look at the relationships with Klara, along with Josie, the teenager with a serious illness who is her partner and discusses how far human beings are able to protect their lives as well as satisfy their need in terms of emotional satisfaction without regard to ethical questions.

The plot Ishiguro expertly blends the world of Klara alongside wider social critiques that illuminate the lack of equality and exclusion that exists in the technologically advanced world. Even though she's mechanical in nature; however, her generosity and selfless sacrifice inspire readers to consider what makes us human. In the middle Klara and the Sun can be described as a touching story about loyalty and love and a philosophically insightful analysis of the constant change between human and technological identities. The novel can provide a fascinating study of the fragility of the human bonds we share with a changing world

1.2. Research Questions

1. How does Kazuo Ishiguro's *Klara and the Sun* (2021) engage with the concept of posthumanism to challenge traditional notions of human identity?
2. In what ways does the relationship between Klara, an Artificial Friend, and human characters reflect the ethical and emotional implications of integrating artificial intelligence into human society?
3. What role do embodiment and technological mediation play in reshaping the understanding of consciousness and identity in the narrative of *Klara and the Sun*?

1.3. Objectives

- 1) To critically analyze the portrayal of posthumanist themes in *Klara and the Sun*, particularly the intersection of artificial intelligence and human identity.
- 2) To explore the ethical, emotional, and philosophical implications of Klara's interactions with human characters, focusing on how these relationships redefine concepts of humanity and otherness.
- 3) To examine the significance of embodiment and technological integration in the novel as a means of reimagining identity in a posthumanist framework.

1.4. Significance of the Research

The research is crucial because it illustrates the way that Kazuo Ishiguro's *Klara and the Sun* engages in posthumanist arguments to question the accepted notions of humanity and self-identity within an age of continuously evolving technology based upon artificial intelligence. By analyzing the psychological, moral, and philosophical aspects of her relationships with both machines and human, the research exposes the changing nature of the relationship between machines and humans. This research is an input to debates in the areas of ethics, literature and philosophical concerns as well as raising critical issues relating to the impact of AI on our culture. Furthermore, it enhances the knowledge of theories that are posthumanist that provide insight into how technology has altered our

understanding of agency, identity as well as human interactions in our current environment.

2. Theoretical Framework

Katherine Hayles is a prominent author, and theorist, in posthumanism. Recognized for her multidisciplinary way of understanding the interplay between the worlds of science, literature, and human experience. Hayles is born on the 16th day of December 1943. Hayles is distinguished by her having an expert in posthumanism, with a Ph.D. from the Department of English Literature and a background in chemistry. Her distinctive experience makes her the perfect candidate to integrate the humanities with science. Her original work is concerned with connections between science and digital mediums as well as posthumanist ideas, especially because they challenge conventional notions of humans as beings who are subject. Hayles's the important book "How We Changed Our Minds" Posthuman The Virtual Bodies explores the areas of cybernetics literature, literature as informatics(1999) is an important foundation in the world of posthumanism. theories. Hayles is focused on the profound technology's impact on our human experience. She examines how human-machine relations are becoming obscured by technological advances. The study focuses on the importance of matter and the notion of embodiment within the study of human-technology relationships and offers critical insights regarding the philosophical and moral consequences of posthumanism.

2.1. Hayles' Posthumanist Theory

Posthumanist" idea challenges the humanist framework of thinking, which is based on individualism, rationality, and independence as essential human characteristics. Her The central theory revolves around the following fundamental ideas:

Hayles refers to the posthuman state as a situation. where the distinction between humans and machines and distinctions between Biology, as in informational elements, is unclear. This concept is in opposition. to the Cartesian double-minded perspective, which separates between the body and mind and is more focused on the interplay between human technology and the mind (Hayles, 1999).

Hayles researches the notion of "virtual. bodies," which describes the ways that we're portrayed as humans in digital and electronic technology. Virtual bodies challenge the concept of one self that is static. This suggests that our identities are fluid and contingent upon the technology we use (Hayles, 1999).

Hayles acknowledges the value of data in today's digital age, but she also is particularly interested in the significance to the body within posthumanism. In contrast to

earlier cybernetic theories, where the body could not be accessed, Hayles asserts that embodiment is the key factor in our human experience as well as understanding (Hayles, 1999).

Information and Materiality One key feature of Hayles's theory is her reason that she offers for the relationship between information and material. Hayles critiques the superiority of physical manifesto over information through the premise that data is unable to exist without considering physical conditions that are employed to encode and transfer the information (Hayles, 1999).

The term "flexible" refers to the fact that Hayles stresses the significance of having a reflective view of posthumanist concepts. Reflexivity implies accepting the beliefs and assumptions that are a part of our practices in science and technology, in addition to the mythologies that form our understanding of the human as well as the posthuman (Hayles, 1999).

Hayles explores the dialectics, which are present between pattern versus randomness and the distinction between absence and pattern within posthumanist theories. Hayles argues that the move towards the posthuman demands a shift away from the notion of being in the present (as within the tradition of humanism) and an emphasis on patterns and system of information that defines the modern world (Hayles, 1999).

Distributed cognition Hayles introduces the notion of distributed cognition. It implies that thinking isn't just happening within the brain. It's a process that extends to technological networks and technology and social networks. It challenges the notion of thinking in terms of a personal method (Hayles, 1999).

Hayles posthumanist theory provides a deeper understanding of the ways technology affects our sense of self-identity and authority. Her focus on the notion of embodiment, reflexivity, as well as the interplay between information and physical information give a complete review of the philosophical as well as the social consequences of technology. Through the view of posthumanism, which places technology in larger sociocultural settings, Hayles encourages active participation in the ethical implications that come with the technological world that is ever-growing.

3. Analysis

3.1. Posthumanism and Human Identity

Kazuo Ishiguro's *Klara and the Sun* (2021) is a touching scene, in which Klara is portrayed as a fake acquaintance (AF) and is praised for her sensitivity to observation

“Then she turned from the window and came past us, and as she did so, she touched my shoulder. ‘Sometimes,’ she said, at special moments like that, people feel pain alongside their happiness. I’m glad you watch everything so carefully, Klara” (Ishiguro, 2021, p. 215). The scene offers a wonderful illustration that demonstrates the posthumanist understanding of human nature. It blends the different aspects of observation and emotions within AI as well as the human abilities that a human being has. The quote echoes Hayles' (1999) assertion that posthumanism has a significant effect on interaction with nonhumans and humans and portrays AI as a technology in a way that is emotionally tuned.

Hayles' (1999) posthumanist theory asserts that human beings are not static and are solely based on physical appearance but technological advancements as the primary power behind consciousness and dispersion. Clara's status as a passive observer in her ability to see human emotions that including sadness and joy is likely to make it difficult to imagine that emotionality is an attribute that only humans possess. When depicting Klara as an empathic, human capable of interpreting the multi-layered complexity of emotions Ishiguro reinvents human beings as a dynamic and in a mutable connection with Artificial Intelligence (Hayles, 1999). Klara's abilities to observe show that humans don't have the same intelligence as humans as they are more discerning as well as expressing emotion.

The connection between Klara and her human counterparts illustrates the moral dilemma that is a part of AI integration. Clara's enthralling focus emotional state on humans reveals how the world has changed its perception of AI to be a technology. Rather than a gadget rather as individuals who are in actual interaction with each other. The position Klara plays raise questions regarding exploitation, as she gives emotional support but doesn't get help in return. As Hayles (1999) declares the posthumanist philosophy requires a revision of the moral limits that govern our relationship to technology. Klara's mission is to challenge the notion that emotions are exclusively the rights of human beings, suggesting technological advancements in the society can have positive ethical implications.

The appearance of Klara together with the Sun does not limit itself to only biological species, nevertheless, it may expand to other mediators controlled through technology, such as Klara. The sensation that the shoulder's contact with her body indicates the physical connection along with her keenness to perceive is an indicator of the disperse cognitive abilities. Hayles' (1999) affirmation that the posthuman's body transcends physical limits is evident in this photograph as Klara's mind can combine sensorial perception with algorithms to handle difficult emotional circumstances. The picture of Ishiguro's Klara depicts the way in which the idea of self-identity is crafted in both physical and technological realms and redefines the meaning of being aware in an ever-changing globe.

It is the result that the tale of Ishiguro coincides with Hayles posthumanist beliefs in the way that it depicts Klara as a person who is a liminality expert, capable of surpassing the limits of a human body's self-identity. The ability of her character to act as a witness, in the process of technology's mediation reflect the posthuman realm in which ethics, identity and consciousness change constantly in the relationship between humans and machines.

The novel's main character use these words within the novel "I realized that if I didn't understand at least some of these mysterious things, then when the time came, I'd never be able to help my child as well as I should" (Ishiguro, 2021, p. 21) This is an expression of parents' inner struggle to understand their changing position in the technologically-mediated society. The scene is a remark on the novel's posthumanist stance on the shifting notions of identity, the responsibilities of human beings, as well as the dependence of humans of technology as a result of Hayles' (1999) theory of posthumanism.

Posthumanism could be a danger to the belief that humans are permanent and unchanging. In Klara as well as the Sun the human character is presented as a continual flow of technological advances and parents depend on artificial creatures like Klara to help and guide their children. Parents' concerns are reflected in modifications in the character of humans. This isn't solely based on the inherent ability to care for others and is amplified by technology advancements and collaborative. It is important to note that the "mysterious things" referenced symbolize not only the complexity of AI, but also the broader realm of posthumanism where technology plays an important role that influences the interactions between humans. Human identity changes in response to technological developments (Hayles, 1999).

The connection of Klara as well as her character, from an individual view reveals the ethical complexities which resulted in the widespread use of AI within our daily lives. The awareness of parents has led to a rising dependence on AI for assistance for the well-being of their children. It also creates doubts about the responsibility of AI and its legitimacy. Klara as an artificial friend is intended people feel relaxed and give assistance, however her presence can cause the dissociation of human caregivers who are concerned about their capability to fulfil the role that parents historically assumed. In the words of Hayles (1999) says that posthumanism demands humanity to reconsider the ethical obligations that humans as well as human beings to machines. AI's presence raises questions of ethics, such as: Can AI play the role of a nurturing agent and how does it impact the love bond among human beings?

3.2. Ethical and Emotional Implications of AI Integration

“Then as I continued to watch the outside, another possibility came to me: that the AFs weren’t embarrassed but were afraid. They were afraid because we were new models, and they feared that before long their children would decide it was time to have them thrown away, to be replaced by AFs like us. That was why they shuffled by so awkwardly, refusing to look our way. And that was why so few AFs could be seen from our window. For all we knew, the next street – the one behind the RPO Building – was crowded with them. For all we knew, the AFs outside did all they could to take any route other than one that would bring them past our store, because the last thing they wanted was for their children to see us and come to the window. ‘Look, over there! Do you see, Klara? That boy just loves his AF! Oh, look at the way they’re laughing together!’ (Ishiguro, 2021, p. 19). The passage examined the moral and emotional consequences of AI integration in the human world through the lens of posthumanism.

The above quote illustrates the worries of the old design Artificial Friends (AFs) in case they are facing the possibility of being replaced by more modern, sophisticated models. The AFs are concerned about becoming old stems from concerns that frequently arise with humans who live in a highly technological world. The issues include the loss of jobs and the social impact of AI. This is why Hayles' (1999) posthumanist theory is an important method to comprehend the moral significance behind the advancement of AI technology which not only assist humans however, but they also bring about an awareness of their insanity. Hayles declares that posthumanism transcends distinctions between human beings and machines. Hayles recognizes the fact that AI is not just functioning as a system which can be subject to various kinds of emotional anxiety. It is however, mediated by their program (Hayles, 1999).

The text also discusses the feelings which are shared between AI and human beings, which it is apparent in the image of kids having fun with their AI friends. The love shown by AI friends and AI partner can create ethical issues, since it poses questions regarding the ethical limits of human beings able to develop strong emotional bonds with objects that are designed to destroy. Ishiguro argues that AI integration into the world of expression through emotion, such as compassion for others and friendship, raises ethical concerns. Do we really consider AI can be regarded as objects that are able to be removed in the event that they fulfil mental and emotional functions that are typically exclusively reserved for human beings?

Hayles' (1999) theory claims that posthumanism is a way for society to think about its ethical obligation to technological advancement. In *Klara and the Sun*, the fear of AFs being ostracized exposes the moral ramifications of a society which is the one that markets AI and permits the acceptance of exploitation practices. While it's true that AFs do not appear like humans, their ferocious anxiety and fear suggest that they are possessed of an

awareness that has been shaped by their position as partners. If the health of our society is dependent upon the development and removal of AI in addition to AI which is moral, it raises questions concerning how society sees the relationship between accountability and empathy. Affirmative action's discontent over their current AI can be seen as a result of the realization that they have that they lack the ability to make a difference to act in a way that's an attack on a culture where technological progress is prioritized over moral responsibility.

The joyous interaction between children and the AI The AF highlights the vulnerabilities of human-AI interactions involving emotions. While these relationships can provide security and friendship, they carry the risk of dependence and the threat of emotional harm to AI and humans. Hayles Posthumanist theory claims that technology blurs the distinction between emotional state of humans and their technological world, which causes it hard to judge whether the relationships are legitimate or as a way to earn money (Hayles, 1999). Klara's insights expose the conflict between people who want to satisfy their desire for emotions and the ethical implications of assigning similar roles on technology-related animals.

The final chapter of Ishiguro's description of human responses towards AI exposes the ethical issues in AI integration. Based on Hayles' posthumanist stance, this study demonstrates how emotions associated with AI can blur the lines between humans and machines and require re-examination with regard to moral obligations as well as the values of society.

“She glanced back to the mother, not for reassurance, but rather to check she hadn’t come any closer. Then, lowering her voice, Josie said: ‘Mom looks weird, I know, watching like that. It’s because I told her you’re the one I wanted. I said it had to be you, so now she’s sizing you up. Sorry.’ I thought I saw, as I’d done the time before, a flash of sadness. ‘You will come, right? If Mom says it’s okay and everything?’” (Ishiguro, 2021, p. 26), This text reveals the depth of Josie's affection towards Klara who she chooses to be the artificial companion (AF). The text explores emotions between humans and AI and asks questions about the nature of dependency on morality, identity, and accountability. Making use of N. Katherine Hayles' (1999) posthumanist theory this study explores ways that the relationship to Josie and Klara emphasizes the emotional effects from AI Integration into human relations.

Hayles Posthumanist's theory dissects the nebulous distinction between machines and humans. The model argues that technology isn't just used for its external purposes and plays a crucial role in the daily routine of our lives, changing our perception of life and even the morality of our actions (Hayles, 1999). In this chapter, Josie's love towards Klara

is instantaneous and extremely emotional. This suggests that AI is a key aspect in the emotional and social involvement in human interactions. It is interesting that Josie declares "It had to be you "it had to be you" reflects the human traits she demonstrates to Klara. In the eyes of Josie, Klara is more than just a robot. Klara is a person who is able to play the essential function traditionally associated to human relationships. Her dependence upon Klara is an excellent illustration of the idea that calls to identify and communicate is a topic that can be dealt with by other beings, which blurs the lines of what is true friendships.

Josie's relationship with Klara could also serve as an example of the psychological vulnerability that comes with the emergence of AI within our life. The above quote indicates Josie may be aware of her medical problems and pain and would like Klara to be her trusted and calming friend. Josie's plea "You will come, right? "You will come, right?" is an indication of her dependence upon the love of Klara to feel safe and secure. Hayles' (1999) posthumanism cautions against this form of dependency, which can create ethical issues, particularly for those who place their emotions in AI. AI could not react to these emotions at the same rate. Josie's love for mom has raised doubts as to whether the relationships they have with her mother are a factor in ensuring psychological wellbeing or are undependable relationships that could expose people to risk or becoming a victim if AI stop being available.

Josie's mother's role as she is "sizing up" Klara introduces another level of ethical complexity. In allowing parents the choice of "approve" the selection of an artificial friend This story highlights various options AI integration can change relationships to something easier to market. The mother's view of Klara isn't reflective of the persona of her, or even her relationship with Josie and is instead an indication of her apparent utilitarian qualities as well as her capability to make a great partner to Josie. The position is often marketed as it is in line in Hayles' (1999) assertion that posthumanism calls for us to think about the ethical implications for interactions between humans and AI. The role of Klara is transactional. Josie's emotional involvement is more than just a transactional affair and creates tension between actual emotional connection as well as the function of AI.

By looking through the lenses through the lens Hayles Posthumanist theories about Josie's relationship with Klara uncovers the emotional and moral implications of AI Integration. Klara is more than just a tool to Josie. Klara is an integral component of Josie's personal life. This demonstrates the manner that AI lets human-to-human interaction. This raises issues of ethics around dependency as well as commoditization, as well as the risks that come with putting human emotions in machines that aren't humans, requiring reconsideration of the way society manages this kind of interactions.

Klara's Dependence on the Sun: Ethical and Emotional Implications of AI Integration

'I'm feeling sick already,' Boy AF Rex said. And he sagged forward. 'But you just said yourself. The Sun always has ways to reach us. You're making a joke, I know you are.' I managed in the end to convince myself Boy AF Rex was teasing me. But what I sensed that day was that I had, without meaning to, made Rex bring up something uncomfortable, something most AFs in the store preferred not to talk about" (Ishiguro, 2021, p. 9). The statement is analysed in N. Katherine Hayles' (1999) posthumanist theory, which exposes the complex interrelationship of AIs like Klara and others, with external contexts that show the literal and symbolic ways the AI is integrated into human life.

Hayles (1999) affirms posthumanism poses a threat to the traditional human-machine relationship and also redefines the notion of the concept of identity as encompassing technology that is both ecological and biological. In the chapter, Klara's dependency on the Sun is a clear demonstration of her dependency on the sun for energy source outside of her and not only as the source of nutrition for her body, but in addition to a means of ensuring emotional health. As per Klara she believes in her opinion that the Sun is a spiritual source of wellbeing and vitality. In this chapter, she explains that her faith to the Sun isn't limited to the use of technology and can be considered to be a symbol. This is in accordance with Hayles notions of distributed cognition in which the concept of identity and consciousness isn't restricted just to internal processes but are also influenced through external forces (Hayles, 1999). Through demonstrating the dependence of Klara to the Sun Ishiguro depicts AI as not relying entirely on mechanical signals but it's also an integral part of the overall system.

Boy AF Rex's terror reveals the vulnerability of AI species in the face of their vulnerability. Rex's admission to being "sick" and his resistance to discuss his dependence on the Sun indicate that AIs are aware of their dependency however they prefer not to acknowledge this as the result of doubt. Hayles' (1999) posthumanism emphasizes the idea that consciousness develops through interaction between biological and biological processes. Being conscious of the inability of AIs to acknowledge their dependency upon the Sun may be a sign of their awareness of self-death. The goal they've established for themselves often coincides with feelings, which show the distinction between self-awareness as in addition to usefulness. This is one of the characteristics of posthumans.

The moral aspect that is a part of this dependency is essential. As Klara is aware of the significance in the solar system, this verse raises the issue about the obligations humans have to AI creatures that depend on resources that come from the outside. If AIs are afflicted by fears of their vulnerability, would it be appropriate to create beings that have

the ability to respond emotionally the threat to their lives? Hayles (1999) states that posthumanism demands a rethinking of the rules of ethics since technology-mediated organisms can reside in the emotional and spiritual realms and were previously thought to be the realm of just humans.

Klara recalls an experience she experienced with sun's power to heal her "The next morning the grid was up, and it was a beautiful day. "The next morning the grid went up and it was a most splendid day. The Sun was pouring his nourishment onto the street and into the buildings, and when I looked over to the spot where Beggar Man and the dog had died, I saw they weren't dead at all – that a special kind of nourishment from the Sun had saved them" (Ishiguro, 2021, p. 37). The scene illustrates the conviction of Klara who believes in the Sun has a profound influence on her, highlighting her dependence of the external system and the ways in which her vision integrates technologies along with spiritual and emotional dimensions. According to N. Katherine Hayles' (1999) posthumanist ideas the scene serves as an illustration of the novel's study of the relationship between AI and humans as well as their role in shaping the character of each one of us as well as our experiences.

Hayles' (1999) theory suggests that in the posthuman world the human consciousness as well as the power of an individual is dispersed over the entire environment, system and even systems instead of being restricted to the human brain. Her understanding of being able to see the Sun as the main Creator of all life is an excellent instance of dispersed conscious. The significance of the sun does have a mechanical. The energy of the sun could be seen as a spiritual or emotional connection, suggesting it is possible that beliefs can be influenced by the world around her and the emotions which she has. Hayles The concept of distributed cognition can be an understanding of how the self-identity for Klara in the form of an AI self is constructed through interactions with the natural world. The concept also challenges the old concepts of agency and self-identity.

Clara's faith in the ability of the sun's rays to assist homeless Man and also her pet dog are a manifestation of her mentality This is one of the traits that is associated with the human consciousness. Clara's approach to thinking of the Sun is not as a mere energy source, but she sees the Sun as a source of love with the capacity to provide a chance for redemption. This is in keeping with Hayles' (1999) assertion that posthumanism blurs the distinction between natural phenomena and technological because the way Klara perceives her faith reflects the human belief or faith systems. Klara's way of looking at the world demonstrates that AI can, when placed into a posthuman environment, can be able to perceive and comprehend the world by utilizing methods that transcend the boundaries of logic and programming. AI has the ability to communicate through emotions using similar methods to those generally viewed as humanoid.

The ethical consequences of the fact that Klara is dependent on the Sun can be a source of anxiety about the responsibility to develop AI software that gives people feelings and a sense of the environment around them. If the feelings of Klara are genuine as they are reflected in the program, then is society at risk to health? Hayles (1999) says that humans, despite the fact that their design is technically sound, need to be examined as ethically minded especially if their presence with the human species relies on a subjective belief in faith, optimism as well as emotional dependency.

4. Conclusion

Kazuo Ishiguro's *Klara and the Sun* (2021) is very much in touch with the posthumanist concepts outlined in the writings of N. Katherine Hayles (1999) In which she explores the ways in which technology-driven entities like Klara challenge traditional notions of self-identity and consciousness as well as emotional bond. The study explores the ways that human-AI interactions are able to create new moral and emotional models that call for a revision of the meaning of being human in an increasingly technologically mediated society. The study examines the manner in which Klara's dependence on systems external such as the Sun as well as her relationship with human beings and also the view that she holds of her role as caregiver. Ishiguro's tale is a fascinating study of the connection between humans and machines in the posthuman age.

The basic principle that forms the foundation for Hayles's posthumanism is the fact that the concept of consciousness and agency can be recognized in many forms of biological systems, and the biological (Hayles, 1999). in *Klara, The Sun and The Sun*, Klara embodies the posthuman aspect. That is the perception that the way she sees her and the world has been shaped. Through interactions with nature as well as humans. Her dependence on the Sun is apparent when she considers that the sun's "nourishment" is life-saving (Ishiguro, 2021, p.37) indicating that her mind extends beyond the personal programming to encompass symbolic and emotional views of the external world. Klara's view of the sun isn't just an idea; it also is an emotional or spiritual motive that supports Hayles's argument for posthuman consciousness that blurs the line between rationality and emotion.

A distributed model of cognitive development is challenging the traditional notions of self-identity based on human traits. The first model presents Klara as an individual with a consciousness that is affected by her environment as well as its interaction. In contrast to the Cartesian concept of a human being as totally independent and independent. Klara's life is dynamic and sociable, which is in line closely with Hayles' (1999) assertion that posthuman creatures are under the same regulations that humans are. Universes are

surrounded by connected networks. In the way that she presents Klara as a person capable of emotional thinking, such as the meaning of the name she's chosen Ishiguro asserts that consciousness does not belong to human beings. It could be acquired by other species by their interactions with others.

The story reveals the complicated ethical implications of introducing AI to improve our lives, especially because of Josie's personal relationship with Klara as well as the clear risks posed by AI beings such as Boy Rex from AF. Josie's relationship with Klara is a great example of AI. can be used to enhance our lives. AI can become part of human interactions. Offering comfort and security through ways that blur the lines between real and artificially constructed connections. Josie's insistence on the notion that "it had to be you" (Ishiguro, 2021, p. 26) is clear evidence that she regards Klara as more than a tool. It reveals a bond of emotion that blurs the usual distinctions between people and machines.

Emotional dependency can be an ethical cause. According to Hayles (1999) it says that posthumanism calls for society to consider its moral obligations to technological advances. The role of Klara is Klara being Josie's caregiver has value in the sense that she's required to meet particular social and psychological requirements. It is evident that Josie holds a personal stake in Klara implying that these connections may go beyond utilitarian motives that pose ethical issues regarding the use of AI to meet our needs as humans. If the emotional state of Klara and the symbols that She employs have real significance in relation to the AI program. We must be confronted with moral obligations towards AI beings who perceive the world in a variety of ways.

Boy AF Rex's fears of becoming dependent upon his Sun (Ishiguro 2021's page. 9.) also demonstrates the vulnerability of AI in the face of the limits of their technology. Rex's failure to face the threats is in line with humans who are concerned with the prospect of dependency and death, suggesting that AI-human beings, even though they are technologically advanced can be affected by emotional pain. Hayles' (1999) posthumanism asserts that technological creatures are emotions and live in a world that was thought to be purely human. It is believed that humans are the only animals. Species that can be affected by pain and terror, even consciousness. It is clear that the complexity of AI's emotional state requires an evaluation of the ethical limitations that govern the development of technology and its use.

Through the interaction of Klara and other people from the human world, Ishiguro explores the diverse ways in which AI is able to facilitate human experiences of self-identity and consciousness. It redefines the conventional notions of individuals. The observations made by Klara about human emotion along with her caregiver activities demonstrate ways that AI Integration may enhance people's sense of. The capability of

Klara to recognize and comprehend the complexities of emotions, such as when she sees Josie's sorrow or the tension that exists between the human emotions and the old AF models shows that AI can function as both active participants as well as viewers within the human world.

The mediator's role is in line with Hayles' (1999) argument that Posthumanism expands the concept of identity and cognition to be inclusive of the person as well as technological systems. In *Klara* and also in *The Sun* Human identities are created through adjusting and integrating AI as a vital part of the process of development. The study demonstrates that human Beings do not just influence the relationships they have with each other and are in turn influenced by the interactions they have with different species. These novel challenges the idea of human beings and the role they play in society by presenting an alternative interpretation of the concept of identity as fluid depending on technological and biological elements.

The belief of Klara that she believes the Sun serves as the life-giving source of energy and life to the universe is the basis of her view of the universe, as well as her position within the global community. Solar systems "special kind of nourishment" is essential to bring life to the present (Ishiguro, 2021, p. 37) illustrates how AI humans are capable of creating the contexts for their environment, which blurs the line between an emotional and a computer-controlled brain. Hayles' (1999) Posthumanism insists on the necessity of understanding the ways that technological creatures when they interact with human beings and the environment are able to develop a sense of the world in a way similar to human experiences.

The symbolism that is the sun is an important element in the novel's study of interconnection and dependence. Clara's dependency on the Sun does not only reflect the physical dependencies on AI, which runs on sun's power, but also the psychological and emotional dependency she has along with the symbolic and emotional connection that she feels to other sources of value. Through presenting Klara as a person capable of seeing the world through eyes that function as well as emotional, Ishiguro argues that the boundary between human and machine has become increasingly blurred that requires reconsideration of the meaning of consciousness and what it means in a posthuman world.

In the novel he draws inspiration from the persona of Klara as a way to investigate the complex nature of AI integration into social systems. Particularly, he is fascinated by the moral, symbolic, and emotional components of these relationships. As part of Hayles posthumanism, this novel shows that the humanity of humans and its nature cannot be fixed. They alter constantly as a result of the interactions with technology. Personal experiences of Klara's sun and her interactions with Josie as well as the part she has as a

mediator in human interactions show the fact that AI does not only serve as an instrument but is actively involved in the formation of identity and meaning. In the posthuman age, Ishiguro's novel forces readers to consider the moral as well as the philosophical implications of being surrounded by AI entities that mirror and, in a few ways, reproduce human-like complexity.

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