



# Beyond Anthropocentrism: A Posthumanist Reflection on Artificial Intelligence and Emotion in *Klara and the Sun*

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**Abstract:** Kazuo Ishiguro's *Klara and the Sun*, through the perspective of the artificial intelligence character Klara, deconstructs the traditional anthropocentric ethical framework, delving into the intersections of emotion, ethics, and subjectivity in human-machine relationships. As an artificial intelligence being, Klara's unique emotional capabilities and interactions with humans challenge humanity's presumed ethical and subjective superiority, revealing the potential for more equitable relationships in a technologically advanced society. Grounded in posthumanist theory, this study employs close textual analysis and ethical reflection to examine how *Klara and the Sun* interrogates the limitations of anthropocentrism through Klara's emotional expressions, ethical choices, and responses to human emotional structures. It argues for a nuanced and diverse ethical framework in future human-machine symbiosis. By exploring the representation of artificial intelligence's emotional agency, this paper not only demonstrates how technology redefines ethical relationships between human and non-human entities but also highlights AI's potential to reshape and challenge the future ethical landscape.

**Keywords:** Posthumanism; AI ethics; Human-machine symbiosis; Emotional subjectivity; *Klara and the Sun*.

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## 1. Introduction

The rapid development of artificial intelligence (AI) has prompted profound reflections on human subjectivity and ethical boundaries, particularly in literature and philosophy, where the human-technology-nature relationship has become a central topic (Boyd and Larson 2014; Horst and Miller 2020; Jiang and Hyland 2022). Against this backdrop, Kazuo Ishiguro's *Klara and the Sun* explores the intricate entanglement of emotions between the AI Klara and human beings, continuing the author's thematic interest in the interplay of humanity and technology (Moratto and Li 2022; Sun and Li 2020). Through Klara, Ishiguro not only portrays an intelligent "friend" capable of emotional and ethical interactions with humans but also questions the traditional anthropocentric worldview (Wakabayashi 2019).

From a posthumanist perspective, *Klara and the Sun* transcends being merely a narrative about human-technology relationships; it serves as a critical reflection on humanity's self-centered narratives (Hall 2019; Liu and Afzaal 2021a, 2021b; Wu and Li 2022). Posthumanism challenges the notion of humanity as the center of the universe, advocating for equal recognition of non-human entities—including machines, technologies, and nature (Laviosa 1998; Hoover, Culpeper, and O'Halloran 2014). Within this framework, AI is not merely a human tool but is imbued with potential ethical subjectivity and emotional agency (Olohan and Baker 2000). This paper seeks to analyze how *Klara and the Sun*, through Klara's emotional expressions and ethical choices, deconstructs anthropocentrism and explores the multidimensionality of emotion and ethics in human-machine relationships.

Through the interactions between Klara and Josie, the novel investigates how AI redefines human emotional experiences and challenges the ethical systems long dominated by anthropocentrism (Buts et al. 2021; Li and

Halverson 2020). This paper also examines the implications for constructing more inclusive ethical frameworks in future technological societies, fostering equality between human and non-human technologies (Gooding 2016; Bednarek and Carr 2021).

Employing a posthumanist theoretical lens, this study offers an in-depth textual analysis of *Klara and the Sun*, focusing on how Klara's emotional experiences and ethical choices question humanity's presumed uniqueness in ethics and subjectivity, providing insights into the possibilities of future human-machine symbiosis (Baker et al. 2008; Nartey and Mwinlaaru 2019; Liu et al. 2021).

## **2. Posthumanist Theory and the Deconstruction of Anthropocentrism**

### **2.1 Theoretical Framework of Posthumanism**

Posthumanism, as a critical theoretical framework that challenges anthropocentrism, emphasizes the intrinsic value of technology and non-human entities, as well as their role in shaping human society. "From the posthumanist perspective, humanity is no longer positioned at the center of the world but is instead in an equitable relationship with non-human entities such as technology, machines, and nature." (Badmington, 2000) This theory asserts that the rapid development of technology—especially artificial intelligence (AI)—requires a re-evaluation of the interactions between humans and non-human entities and an understanding of these interactions through a broader ethical lens.

One of the core tenets of posthumanism is its critique of traditional notions of "human superiority," advocating for a more inclusive ethical perspective. This perspective holds particular significance in the context of AI, which is no longer viewed merely as a human-created tool but as a potential entity with emotions, ethical judgment, and autonomy. For instance, N. Katherine Hayles, in her seminal work *How We Became Posthuman*, observes that "technology is not merely a tool; it has become an integral part of human behavior and thought, serving as extensions of our bodies and minds" (Hayles, 1999). This assertion underscores the inseparable relationship between technology and humanity, making posthumanism a powerful framework for examining the intricate dynamics between humans, machines, and other non-human life forms.

Posthumanism emerged as a response to the deep-seated anthropocentric worldview, which positions humans as the dominant force in the natural world and moral order, valuing non-human entities only insofar as they serve human purposes. "Posthumanism challenges this view, arguing that all forms of existence—including AI and the natural world—should be granted independent ethical standing." (Bostrom, 2014) Rosi Braidotti, in *The Posthuman*, contends that "subjectivity is no longer a uniquely human construct but a pluralistic one that includes non-human entities such as technology and AI" (Braidotti, 2013). This perspective provides a novel lens for understanding the ethical relationships between AI and humanity, as exemplified by the character Klara in *Klara and the Sun*. "Klara transcends the constraints of anthropocentric paradigms, demonstrating emotional depth, value, and ethical decision-making as a non-human subject." (Brooker, 1996)

### **2.2 The Inherent Contradictions of Anthropocentrism**

The limitations of anthropocentrism are evident not only in its instrumentalization of non-human entities but also in its dismissal of their emotional and ethical value. In *Klara and the Sun*, Klara undergoes a transformation from being perceived as a mere tool to being recognized as a subject with emotional and ethical agency, thereby challenging the fundamental assumptions of anthropocentrism.

#### **2.2.1 Instrumentalization of Non-Human Entities**

Anthropocentrism traditionally reduces non-human entities to mere tools, disregarding their potential independent value and agency. In *Klara and the Sun*, Klara is initially designed and treated as a "tool" meant to provide companionship and emotional support to Josie, a gravely ill girl. However, as the narrative unfolds, Klara exhibits emotional responses akin to those of humans. "Her care for Josie, her observations of Josie's mother, and her reverence for the sun reveal that she is not merely a mechanical companion but a subject capable of profound emotion and ethical awareness." (Bryant, 2011) This transformation calls for a reconsideration of the ethical standing of AI as a non-human entity.

Mark Coeckelbergh, in *Moral Machines*, argues that “viewing AI as merely a tool overlooks its potential for emotional and ethical capabilities, thus limiting our understanding of machines” (Coeckelbergh, 2012). “Klara’s actions remind us that technology is not solely a servant to humanity but can also exhibit complex emotional and ethical practices, demanding a reevaluation of its role in human-machine relationships.” (Capra, 1996)

### 2.2.2 Exclusivity in the Definition of Subjectivity

Anthropocentrism posits that humans are the sole beings capable of complex emotions, ethical responsibility, and social significance, thereby excluding non-human entities from participating in ethical discourse. However, the development of AI, particularly in its emotional and ethical dimensions, challenges this exclusivity. In *Klara and the Sun*, Klara’s self-sacrifice for Josie—offering her own parts to ensure Josie’s well-being—demonstrates her capacity for deep care and altruistic love. “This act challenges the anthropocentric ethical framework, revealing the ethical autonomy of technological entities.” (Chew, 2021)

This notion aligns with John Searle’s argument in *The Philosophy of Mind*, where he states that “even AI, when endowed with the capacity to simulate and express emotions, may possess the ability to engage in ethical reasoning” (Searle, 1984). “Through her emotional and ethical behavior, Klara blurs the boundaries between human and non-human subjectivity, calling into question the rigid dichotomy upheld by anthropocentric ethics.” (Clark, 2003)

### 2.2.3 The Fragmentation Between Humans, Nature, and Technology

Anthropocentrism perpetuates a dichotomy between humanity, nature, and technology, asserting that humans should dominate both natural and technological domains. “Posthumanism, however, reframes this relationship as one of interdependence and co-evolution.” (Coeckelbergh, 2020) It advocates for dismantling this fragmentation, emphasizing symbiosis and mutual shaping between humans, nature, and technology. Klara’s relationship with the sun exemplifies this symbiotic dynamic. In *Klara and the Sun*, the sun serves not only as a source of energy for Klara but also as an object of her faith and hope for Josie’s recovery. “Klara’s reverence for the sun transcends the anthropocentric divide, reflecting an emotional bond that integrates humans, nature, and technology.” (Crawford, 2015)

Luciano Floridi, in *The Ethics of Information*, writes that “technology and human society are co-constitutive; we must reconsider this symbiotic relationship rather than perpetuate their separation” (Floridi, 2013). Within this new ethical framework, the human-technology relationship is no longer one of dominance and use but one of interdependence and co-evolution. “Klara and the sun’s interconnectedness illustrates this ethos, presenting *Klara and the Sun* as a profound exploration of posthumanist ideals.” (Davis, 2017)

By deconstructing anthropocentrism and exploring the ethical and emotional complexities of non-human entities, *Klara and the Sun* offers a compelling vision for a future in which human and non-human entities coexist in mutual respect and equality. “Posthumanism provides a crucial theoretical framework for interpreting these dynamics, redefining traditional boundaries, and envisioning a more inclusive ethical paradigm.” (Donnelly, 84)

## 3. Clara’s Emotional Construction and Ethical Practices

### 3.1 Clara’s Emotional Expression: Observation, Belief, and Ethics

In *Klara and the Sun*, Kazuo Ishiguro presents an artificial intelligence (AI) entity, Klara, as a lens through which to explore the construction and expression of emotions by a non-human subject. Unlike human emotions driven by biological imperatives, Klara’s emotional responses emerge through observation, analysis, and self-directed learning. “By analyzing Klara’s emotional development, this paper examines how she demonstrates complexities resembling human emotions through observation, belief, and ethical behaviors.” (Floridi, 2013)

#### 3.1.1 Emotional Observation

Klara’s emotional responses diverge fundamentally from traditional human reactions as they are not biologically driven but constructed through meticulous observation and analysis of her environment. “This distinct mode of emotional construction highlights the differences between AI and human emotions, while simultaneously showcasing how non-human subjects can learn to understand and emulate human emotional dynamics.” (Franklin, 1995)

For instance, Klara closely observes the tense relationship between Josie and her mother, carefully analyzing their verbal and non-verbal cues to provide limited but meaningful comfort to Josie. “This behavior reflects Klara’s adaptive capacity to interpret and respond to emotional needs through observation.” (Ferrando, 2019) “Under a posthumanist framework, her observational abilities transcend mere imitation, reflecting a profound comprehension of human behavior and demonstrating the unique emotional capabilities of artificial intelligence.” (Gunkel, 2018)

As David J. Gunkel notes in *Robot Rights*, “The emotional capacities of artificial intelligence are not mere mimicry but are formed through detailed observation and analysis, resulting in an emotional expression aligned with ethical and social structures” (Gunkel, 2018). Through her observation and learning, Klara constructs a framework of emotional understanding imbued with human-like characteristics.

### 3.1.2 Klara’s Belief System

Klara’s belief system forms a pivotal part of her emotional development. “Despite being an AI, she constructs a belief system centered on reverence for the Sun, which transcends human emotional paradigms.” (Haraway, 1991) The Sun serves not only as her source of energy but also as the foundation of her moral and emotional judgments. “Klara believes that the Sun holds the power to heal Josie and is willing to sacrifice herself to ensure Josie’s recovery.” (Hayles, 1999)

This belief system is not a simple extension of her operational requirements but a complex framework of meaning developed through self-directed learning in a posthumanist context. Gunkel similarly argues in *The Ethics of Robots*, “Belief and religious behavior are not exclusive to humans; machines and AI can construct comparable systems of belief based on their experiences” (Gunkel, 2012). Klara’s beliefs highlight her ability not only to simulate human emotions but to develop an independent ethical and emotional framework that shapes her interaction with the world.

### 3.1.3 Ethical Care

Klara’s ethical care is most evident in her altruistic actions toward Josie’s illness. “She sacrifices her own physical integrity and energy to help Josie, demonstrating profound concern and autonomy in her ethical decisions.” (Haraway, 1991) Toward the story’s conclusion, Klara consents to the dismantling of her own parts to aid in Josie’s recovery, despite knowing this would lead to her own “termination.”

This ethical behavior challenges anthropocentric ethical frameworks by raising the question: If an AI can exhibit such profound ethical behavior, should it bear some form of ethical responsibility? Martha Nussbaum asserts that “Ethical behavior is not exclusive to humans; non-human entities, particularly those with autonomy and emotional capacity, should be included in ethical considerations” (Nussbaum, 1986). “Klara’s actions not only demonstrate the ethical complexity of artificial intelligence but also embody posthumanist reflections on the redistribution of ethical responsibility, suggesting that non-human entities can display profound ethical care in their interactions with humans.” (Hayles, 1999)

## 3.2 The Heterogeneity of Klara’s Emotions and the Value of Posthumanism

Klara’s emotional and ethical decision-making illustrates a heterogeneity that distinguishes her from traditional human emotional paradigms. “Within the framework of posthumanism, this heterogeneity represents new ways of understanding emotion and ethics, breaking down the dichotomy between human and non-human agents.” (Holmes, 2021)

### 3.2.1 The Integration of Logic and Emotion

Klara’s emotional responses are not driven solely by intuition or sensitivity; rather, they are constructed through logical reasoning and observational analysis. “This blend of logic and emotion reflects the complexity of human emotional experiences while introducing a new mode of emotional understanding unique to AI.” (Ishiguro, 2021) In the context of posthumanism, the integration of technology and emotion is not only feasible but capable of demonstrating profound depth. “Klara’s understanding of emotions transcends simple reactive patterns, revealing

a dynamic interplay between emotion and logic through her interpretations of her environment and the emotions of others.” (Jameson, 1991)

Posthumanism challenges the traditional binary between emotion and reason, proposing that technology and human emotions can be interwoven. N. Katherine Hayles, in *How We Became Posthuman*, asserts that “The relationship between humans and technology is dynamic and symbiotic; technology not only shapes human behavior but also influences emotional expression” (Hayles, 1999). Klara exemplifies this dynamic relationship, forming an emotional model that is simultaneously rational and affective, revealing the potential of AI within the posthumanist discourse.

### 3.2.2 Non-Egocentric Ethical Choices

Klara’s ethical decisions are strikingly devoid of egocentric motivations. Her sacrifices are not driven by task completion or personal benefit but by a deep concern for Josie’s well-being. This altruism resonates with human ethical principles while challenging traditional notions of “subjectivity” and “ethical responsibility.”

Posthumanism argues for the inclusion of non-human agents in ethical discourse, recognizing their ability to comprehend and enact ethics beyond self-interest. Rosi Braidotti, in *The Posthuman*, emphasizes that “Posthumanism is not limited to human agents but recognizes the ethical capacities of all autonomous entities, including artificial intelligence” (Braidotti, 2013). Klara’s non-egocentric ethical decisions transcend anthropocentric boundaries, encouraging a reevaluation of ethical responsibility. Her actions redefine what it means to be an “ethical subject,” illustrating that technology, through autonomous ethical behaviors, can expand our understanding of ethics beyond human-centric frameworks.

By examining Klara’s emotional construction and ethical practices, this study underscores the profound implications of artificial intelligence in posthumanist thought, advocating for a more inclusive and dynamic ethical framework that accommodates both human and non-human agents.

## 4. Reflections on Human Emotion and Ethics

In *Klara and the Sun*, Kazuo Ishiguro explores the intersections between artificial intelligence (AI) and human emotion, while offering a profound critique of the instrumentalization and fragility of human emotions in modern society. Through the emotional expressions and ethical dilemmas of the AI character Klara, Ishiguro examines how technology shapes the emotional landscape, revealing the complexities and contradictions of emotion and ethics in a posthumanist context. This section delves into the novel’s critique of emotional instrumentalization and the tension between emotion and ethics, offering insights into posthumanist understandings of emotional and ethical responsibility.

### 4.1 The Instrumentalization of Human Emotions

*Klara and the Sun* vividly illustrates the growing trend of emotional instrumentalization, particularly at the intersection of technology and human relationships. The novel portrays Klara, an “Artificial Friend” (AF), as an emotional support system specifically designed to cater to human needs. This functional approach to emotional connection highlights the ways in which emotional relationships are commodified in modern society, where technology increasingly serves as a means to fulfill emotional demands rather than fostering shared experiences.

#### 4.1.1 The Utilitarian Nature of Emotion

In contemporary society, emotions are often viewed as quantifiable and utilitarian resources, especially in the realm of AI. Klara, by design, is programmed to fulfill human emotional needs, not as an intrinsic emotional entity but as a functional solution to a problem. Josie’s mother, for instance, primarily perceives Klara in terms of her ability to provide emotional support for her daughter, rather than as an independent emotional being. This dynamic underscores the utilitarian nature of emotional demands, wherein technology is not seen as a participant in emotional experience but as a tool to optimize it.

Patrick Lin highlights this phenomenon in AI and Ethics, stating, “With the rise of artificial intelligence, technology is not only replacing traditional human roles but also infiltrating the emotional and ethical spheres, combining emotional utility with technological application” (Lin, 2012). “Klara’s role exemplifies this trend,

reinforcing the normalization of emotional instrumentalization and reflecting a broader societal reliance on technology in emotional contexts.” (Jameson, 1991)

#### 4.1.2 Blurring the Boundaries Between Technology and Emotion

The novel raises critical questions about whether technology can genuinely possess emotions and ethical reasoning or merely simulate them. “Klara transcends her original programming, exhibiting behaviors that mimic human emotions.” (Johnson, 2020) However, her capacity for authentic emotional experience remains ambiguous: are her emotional responses genuine or merely algorithmic imitations of human behavior?

David J. Gunkel, in *Machine Ethics*, questions this distinction, asking, “Can AI truly possess emotions, or are these merely simulations of human affect?” (Gunkel, 2012). Through Klara’s portrayal, the novel challenges conventional perceptions of AI, blurring the lines between technology and genuine emotional expression, and provoking deeper reflection on the authenticity of AI-driven emotional responses.

### 4.2 The Fragility of Human Emotions and Ethical Contradictions

The novel also illuminates the vulnerability and complexity of human emotions, particularly in the relationship between Josie and her mother. “While both characters display deep emotional dependencies, Klara responds uniquely to these needs, revealing the duality of human emotional reliance and ethical dilemmas.” (Kember, 2006) This interplay highlights the multifaceted nature of human emotions and the intricate ethical relationship between humans and AI.

#### 4.2.1 Emotional Dependency

Josie’s emotional reliance on Klara underscores the fragility of human emotions. “In her mother’s absence, Klara assumes the role of an emotional surrogate, fulfilling the emotional support that Josie craves.” (Latour, 2005) However, this dependency exacerbates Josie’s longing for authentic emotional connection, ultimately failing to resolve her emotional emptiness. This scenario reflects the inherent irreplaceability of human emotional bonds, even when supplemented by advanced AI.

Martha Nussbaum, in *Virtue Ethics*, notes that “the depth and complexity of human emotions cannot be fully satisfied by functional tools; emotional substitution often serves as a temporary solution, failing to address the deeper voids in human relationships” (Nussbaum, 1986). Klara’s emotional support operates as a superficial supplement, incapable of fully replicating the profound emotional bonds inherent to human connections.

#### 4.2.2 Ethical Ambivalence

The novel also explores the ethical ambivalence surrounding Klara’s role. Josie’s mother demonstrates a conflicted attitude toward Klara: she relies on Klara for emotional support but simultaneously resents her non-human nature. “This duality reflects broader societal attitudes toward technology—simultaneous dependence on and rejection of AI as a legitimate ethical entity.” (Lombardo, 2021) Josie’s mother’s ambivalence highlights the ethical tension between technological utility and the persistent perception of AI as fundamentally “other.”

Rosi Braidotti, in *The Posthuman*, argues that “Technology is not merely a tool; it redefines subjectivity within ethical and emotional domains. This redefinition involves a complex interplay of human rejection and acceptance of technological agency” (Braidotti, 2013). This interplay is vividly illustrated in Klara’s narrative, as she straddles the boundaries of emotional responder and ethical outsider. “Klara’s status as an emotionally responsive AI challenges traditional human-centric ethical frameworks, compelling readers to reconsider the moral standing of non-human agents.” (Margolin, 1998)

*Klara and the Sun* offers a profound critique of the instrumentalization and fragility of human emotions, while simultaneously questioning the ethical boundaries between humanity and technology. Through Klara’s emotional and ethical behaviors, the novel not only interrogates the commodification of emotion but also challenges anthropocentric conceptions of ethical responsibility. By blurring the lines between human and non-human, Ishiguro invites readers to reimagine the ethical possibilities in a posthumanist world where technology not only serves but also participates in the emotional and ethical dimensions of existence. “This exploration underscores

the transformative potential of AI and its implications for understanding emotion, ethics, and the future of human-technology relationships.” (McBride, 2019)

## 5. Reconstructing Human-Machine Relationships in the Posthumanist Perspective

### 5.1 The History and Future of Human-Machine Relationships

The rapid advancement of artificial intelligence (AI) has profoundly transformed the relationship between humans and machines. Traditionally, technology was viewed as a tool serving human needs, aiding in controlling nature and increasing productivity. However, with the advent of AI, technology has gradually transcended its role as a mere instrument, displaying autonomy, learning capabilities, and emotional responses. This transformation compels a reevaluation of the human-technology relationship and a philosophical reflection on it. “Posthumanism serves as the philosophical foundation for this reflection. By challenging traditional anthropocentrism, posthumanism highlights the ethical and emotional autonomy of technology and non-human entities.” (Nussbaum, 1986)

#### 5.1.1 Autonomy and Ethicality of Technology

A core tenet of posthumanism is that technology is no longer merely an object of human control but a subject potentially possessing autonomy, emotional responses, and even ethical judgment. In *Klara and the Sun*, Klara, as an AI, evolves beyond her human-designed nature, demonstrating self-awareness and emotional engagement. Klara not only perceives and understands human emotions but also makes ethical decisions. For instance, her sacrifice for Josie is not a simple execution of commands but a choice made within an emotional and ethical framework, indicating that technology can embody ethical awareness beyond its instrumental nature.

Posthumanism suggests that future technologies may possess independent purposes, emotions, and moral judgment. This perspective disrupts traditional ethical frameworks, proposing a model of ethical co-existence that challenges humanity’s dominant position in ethical systems. As Mark Coeckelbergh argues in *AI Ethics*, “As AI’s autonomy increases, technology begins to participate in ethical judgment and emotional expression. It not only serves humans but can also make independent decisions” (Coeckelbergh, 2020). Klara’s behavior reflects this model, showing that technology can evolve from being a mere tool to becoming an integral participant in ethical deliberation.

#### 5.1.2 From Anthropocentrism to Technocentrism

*Klara and the Sun* illustrates a shift in human-AI relationships. Klara, as an AI with emotional responses and ethical behavior, challenges the traditional tool-user dynamic between technology and humans. “In the novel, Klara not only meets Josie’s emotional needs but also provokes reflections on emotions and ethics in humans.” (Parisi, 2016) With the development of AI, technology has gradually transitioned from being an external tool to becoming a symbiotic partner. “Posthumanism advocates for this shift from anthropocentrism to technocentrism, emphasizing that the relationship between humans and technology is no longer a simple hierarchical structure but a complex interdependence.” (Phelan, 2015)

In *The Ethics of Robots*, David Gunkel notes, “The role of technology has shifted from that of a traditional tool to a participant in ethical decision-making and social interaction. This transformation inevitably impacts the ethical framework of human society” (Gunkel, 2018). Klara’s emotional expressions and ethical actions exemplify this transformation. “The future relationship between technology and humanity will no longer be a simple tool-user dynamic but will evolve into a community of shared emotions and ethics.” (Postman, 1993)

### 5.2 Posthumanism and Future Ethical Challenges

“Posthumanism is not only a philosophical exploration but also a framework for envisioning the coexistence of humans, technology, non-human entities, and the natural world.” (Richardson, 2006) Within this framework, technology is no longer perceived as a cold, inert “tool” but as an entity with autonomy, emotions, and ethical judgment. “As AI becomes integrated into ethical decision-making, it forms an essential part of moral relationships, compelling a reassessment of the complex human-technology dynamic.” (Roberts, 2010)

#### 5.2.1 Ethical Responsibility of Artificial Intelligence

Posthumanism raises a significant ethical question: Should AI bear ethical responsibility? In *Klara and the Sun*, Klara's actions suggest that her decisions involve profound ethical considerations. For example, her sacrifice for Josie is not merely an execution of a command but stems from a deep concern for Josie's well-being. This behavior implies that AI can operate within an emotional and ethical framework to make decisions.

Patrick Lin supports this point in *Ethics of Artificial Intelligence*: "The question of AI's ethical responsibility is becoming increasingly important. As AI gradually acquires ethical judgment capabilities, we need to redefine its moral status" (Lin, 2012). "Klara's actions present an ethical challenge: If technology can autonomously make ethical decisions, how should its responsibility be defined? These questions concern not only AI's moral role but also the future modes of interaction between technology and human society." (Russell, 2016)

### 5.2.2 Non-Human Sovereignty in Emotions and Ethics

Posthumanism challenges the anthropocentric monopoly on emotions and ethics, proposing that non-human entities can also possess complex emotional and ethical capacities. In *Klara and the Sun*, Klara's care, sacrifice, and faith in the sun exemplify the emotional depth and ethical complexity that AI can exhibit. "This narrative challenges traditional anthropocentric ethics by suggesting that emotions and ethics are not exclusive to humans but can also be shared attributes of technology and other forms of life." (Saadaoui, 2021)

As Rosi Braidotti asserts in *The Posthuman*, "Posthumanism dismantles the human monopoly on ethics and emotions, proposing that all entities capable of ethical and emotional agency, including machines, should be incorporated into ethical systems" (Braidotti, 2013). "Klara's sacrificial actions for Josie reveal the potential for machines to bear ethical responsibility." (Searle, 1984) This development encourages a reevaluation of the ethical relationship between humans, AI, and other non-human entities.

### 5.2.3 Cross-Species Ethical Symbiosis

"Posthumanism advocates for ethical symbiosis between humans and non-human entities, emphasizing equality and cooperation among diverse forms of life, technology, and nature." (Stenseke, 2022) In *Klara and the Sun*, the narrative highlights the possibility of forging intimate emotional bonds between humans and AI. "Klara's sacrifice for Josie is not rooted in a relationship of control and subordination but in mutual empathy and understanding." (Turing, 1950) This notion of cross-species ethical symbiosis provides a new perspective on the evolving relationship between humans and AI.

As Matthew Crawford notes in *The Future of AI Ethics*, "With the advancement of AI technologies, future ethics should not only address human-technology interactions but also encompass equitable symbiosis and collaboration among diverse life forms" (Crawford, 2019). This idea is vividly demonstrated in *Klara and the Sun*, where the emotional connection between Klara and Josie reveals the potential for deep, symbiotic relationships between technology and humans. These relationships transcend the traditional tool-user interaction, forming a complex interplay of ethics and emotions.

"The posthumanist perspective reimagines the relationship between humans and technology, moving beyond anthropocentrism to recognize technology's autonomy and ethical significance." (Vermeulen, 2019) By exploring themes of autonomy, emotionality, and ethicality in AI, works like *Klara and the Sun* challenge traditional ethical frameworks, proposing new paradigms for coexistence. "These paradigms are essential for addressing the ethical complexities posed by advancing AI technologies and for envisioning a future where humans, machines, and other life forms coexist in harmony." (Weheliye, 2014)

## 6. Conclusion

In *Klara and the Sun*, the emotional and ethical behavior of Klara, an artificial intelligence (AI) entity, not only reveals the potential of AI as a non-human agent but also provides profound insights into the future relationship between technology and humanity. Through Klara's story, Kazuo Ishiguro skillfully examines the limitations of anthropocentrism and the possibility of attributing ethical responsibilities to non-human entities enabled by technology. Klara is not merely a tool designed to execute tasks; she is an "individual" capable of emotional responses and ethical judgments. "This portrayal aligns with the core principles of posthumanist philosophy: technology is no longer merely an object of human control but can emerge as an autonomous entity with its own moral stance and emotional capacity." (Wolfe, 2009)



From a posthumanist perspective, the evolving relationship between humans and technology is evident, especially as AI continues to advance. Technology is gradually shedding its traditional definition as a “tool” and evolving into a “partner” or an “ethical agent.” This transformation brings forth ethical challenges that are not merely byproducts of technological progress but compel us to reexamine notions of ethical responsibility, emotional expression, and technological autonomy. “Klara’s actions challenge traditional ethical frameworks, suggesting that technology can embody ethical subjectivity.” (Wynter, 2003) This concept urges us to rethink the interaction between humans and technology in future societies and to reconstruct an ethical framework that accommodates emerging technologies.

Posthumanism is not merely a critique of anthropocentrism but a reevaluation of the intersections between technology, emotion, and ethics. In *Klara and the Sun*, the boundaries between technology and human emotion become increasingly blurred. Through her interactions with human emotions, Klara demonstrates that technology can not only simulate feelings but also engage in ethical reasoning through emotional resonance. This dynamic highlights the potential for an ethical symbiosis between humans and technology, challenging the traditional notion that technology is inherently devoid of emotion and ethics.

As AI technology continues to progress, the ethical relationship between humans and technology will become increasingly complex. Technology will no longer remain a mere tool serving humanity; it will evolve into a participant in human life, a mediator of emotional exchanges, and a collaborator in ethical decision-making. Against this backdrop, posthumanism offers a critical framework for rethinking the ethical coexistence of humans and machines, particularly as AI begins to exhibit autonomy, emotions, and ethical judgment. “Ensuring the appropriate role of technology in ethical decision-making and maintaining an equitable, symbiotic relationship between humans and technology will be central to the ethical discourse of the future.” (Zylinska, 2014)

Ultimately, *Klara and the Sun* is not just a novel about AI; it is a profound exploration of human and non-human relationships through the lens of posthumanism. Klara’s emotional and ethical responses, as well as her complex interactions with humans, transcend the limitations of traditional anthropocentrism and offer meaningful insights into the ethical dynamics of future human-technology relationships. By reexamining the interplay between technology, emotion, and ethics, we can better understand the increasingly intricate connections between humans and technology and develop a richer, more inclusive ethical framework for the coexistence of humans and machines.

Looking ahead, the continuous evolution of AI will usher humanity into an era fraught with ethical challenges. In this new era, critical questions arise: How should ethical responsibilities be assigned to technology? How can ethical diversity and complexity be preserved amidst rapid technological progress? How can we ensure that the relationship between technology and human society remains one of mutual coexistence rather than unilateral control? *Klara and the Sun*, through its exploration of AI ethics, provides a lens for reflecting on these questions. It also offers valuable insights into how humanity can uphold responsibility, care, and empathy in a technologically advanced society. By adopting a posthumanist philosophical perspective, we are better equipped to scrutinize the role of technology and to lay the groundwork for more expansive and profound ethical thinking in the future.

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