

## Transcending the Boundaries of Human and AI Being: A Posthuman Study of Kazuo Ishiguro's Novel *Klara and the Sun*

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### Abstract

This study critically examines the relationship between humans and AI beings in Kazuo Ishiguro's novel *Klara and the Sun*. The novel revolves around Klara, an Artificial being/Friend designed to provide companionship and protection to humans. What the AI being doesn't have that humans have? What does it mean to care for humans by non-humans? In the novel, Klara (Artificial Friend/AF) protects and provides companionship to Josie her friend and owner. Klara challenges the anthropocentric notion of humanity. She experiences and expresses human qualities and capabilities that accentuate Klara on a human level. By providing typical human qualities - love and compassion, sympathy and empathy, nostalgia, etc. – to Klara, Ishiguro fulfills the gap between the world of humanity and the world of AI/AF beings. This novel critiques such practices of anthropocentrism. Since the AI/AF beings exhibit supposedly human emotions; it transcends the setup boundary between them. Drawing on the theory of posthumanism forwarded by Donna Haraway, Rosi Braidotti, and N. Katherine Hayles, this paper attempts to analyze how the boundary between humans and Artificial Intelligence entities is blurred. These critics create a nonhuman platform to give place and position to the 'others'. Incorporating qualitative paradigm and interpretive technique, this paper analyses lines and ideas from the primary text to support the arguments. As a library research it uses secondary sources from various platforms. The paper further envisions a world where traditional binaries like human/non-human can be deconstructed.

**Keywords:** AI/AF being, boundaries, Klara, human qualities, Posthuman

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### Introduction

In the posthuman fiction *The Klara and the Sun*, Ishiguro (2021) elucidates the blurring of human and nonhuman boundaries set by anthropocentric practices. This paper critically examines how Kazuo Ishiguro's novel transcends the boundaries set between humans and AIs/AFs by applying the posthuman perspective. This perspective gives value, place, and agency to posthuman bodies like AI/ AF. As a science fiction, the novel explicates the human and AI relationship which challenges traditional dimensions of human qualities that nonhumans supposedly lack. The store informs its customers that Klara falls under the B2 model third series robotic heroin (AF). Klara as a produced AF, her body technologically functions under the energy supply from sunlight. However, she carries out unique human qualities to serve as companionship to the 'lifted' human being.

The solar-powered Klara (AF- Artificial Friend), performs unique human abilities. Certain human sentiments and qualities make humans unique individuals because they exercise their free will and ethics. These quintessential tenets include empathy and sympathy, reasoning and cognition, nostalgia and remembrances, love and compassion, observation and understanding, the exercise of free will, personal desires, and emotions, etc. Amazingly, Klara expresses these abilities to provide a true companion to Josie. In Ishiguro's novel, Klara claims "I believe I have many feelings. The more I observe, the more feelings become available to me" (p.111) stressing her human-like qualities and abilities. It seems obvious that the robotic heroin Klara is programmed in such a way that she resembles an exact type of human companion.

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Ultimately, humans are naturally programmed beings; Klara as a technologically programmed being transcends all the binaries between human and nonhuman. She appears as a moral and ethical individual AF like human characters in the novel. The gradual experimentation, bioengineering, and programming of the human body have prepared the posthuman platform. The renaissance concept of 'Vitruvian Man' considers humans an anthropocentric perfection. This concept creates a boundary between humans and nonhuman 'others'. Science and technology create nonhuman 'others' with human attributes. Posthuman philosophy recognizes others and gives value and agency to them obfuscating the boundaries between humans and nonhumans. Capitalist individualism in a consumeristic society accentuates the blurring of the background between humans and nonhumans.

Science fiction triggers critical inquiry and criticism in academia from the beginning of twenty first century. The recently published novel *Klara and the Sun* shoulders various scholarly attention. Stenseko (2022) observes human characteristics 'within' Klara but she receives a subservient position 'from outside' world. Analyzing from a gaze perspective, Simonetti (2023) exposes Klara as an object of gaze. Likewise, Routray and Das (2023) find a contradiction in the novel in giving a human position and place to AF, Klara. The preview of these sources cues that the expression of Klara's human-like capabilities and emotions remains a researchable gap. Consequently, this paper attempts to fill the gap. The point of departure begins with this turning point. This paper attempts to patch up and transcend the gulf between humans and nonhuman 'others'. I find this gap as a researchable issue. The robotic heroine Klara performs tenets of human characteristics that obfuscate the binaries and boundaries between humans and AIs. As theoretical scaffolding, this paper takes the support of a posthuman perspective. Special attention goes to N. Catherine Hayles, Rosi Braidotti, and Donna Haraway for their posthuman ideas and perspectives

### Literature Reviews

As a science fiction, *Klara and the Sun* invites and opens the avenue for various criticisms. In his essay, Jakob Stenseko (2022) exposes human beings at the top of any sentient beings. The inherent ethical issues and the moral status 'from within' and 'from outside' assure their position at the top. However, Stenseko highlights that "Ishiguro's novel will act as the vehicle for driving the philosophical debate on moral status and agency in the context of artificial intelligence" (p. 2). He introduces the

possibility of machines' moral status and artificial entities as moral agents in academic discussion and discourses. Stenseko analyses this novel from the artificial morality of Klara 'from within' and 'from outside': he observes Klara possesses qualities of moral status and agency from within. The view from within "gives us the evidence that supports the conclusion that Klara is rational, autonomous and conscious"; "but those status and agency are ultimately determined by others (from outside)" (Stenseko 2022, p. 9 and 14). It cues that Klara as AF gains theoretical personhood. She lacks a question of moral agency or status depending on social, cultural, political, and epistemological grounds from outside. Furthermore, Stenseko clarifies "Robots might never be viewed as our equals, no matter how advanced the turning tests they pass" (p.14). He gives a prejudicial and hierarchical expression that creates and maintains the boundaries between humans and AFs. It shows the unwillingness of human communities to welcome AFs as their fellow members.

Nikola Simonetti (2023) examines Klara's storyline from a Foucauldian gaze perspective in her essay. She uncovers the transgressive humanoid mastery of Klara in the novel as well as she bears the position of technological Other. Foucauldian gaze theory highlights the power relation between the gazer and the object of the gaze. Introducing the male gaze, female gaze, imperial gaze, colonial gaze, etc around the integral system of power relations, Simonetti considers "Ishiguro's fictional world around human's mastery of other technological nonhumans via gazing practices" (p. 2). He stresses Klara's position as no more than a subjective technological existence. However, the robotic heroine Klara performs excellent companionship with Josie beyond the normative boundaries. Klara bears the control of internal technological and human collaborative mechanisms. Likewise, Simonetti reiterates "A nonhuman robot, Klara experiences the repressive forms of power of anthropocentric society whose common denominator is that of surveillance" (p. 3). Klara bears internal surveillance of human programming in her mechanism. Besides this, she remains under the subservience of Josie, her parents, and her friends. Klara passes through double gaze disciplinary organization of the storyline. Technologically lifted human character Josie and her mother purchase B2 model third series Klara for Josie's companionship. At the host home, human characters like the Father, Rick, the Mother, Josie, and Josie's friends objectify Klara's position "constituting Klara as a non-entity" (p. 4). The technologically unlifted character Rick, remaining in inferior status comparatively with rich and 'lifted' friends like Josie,

reaffirms his higher status with Klara. The discriminated Rick, a human, discriminates against Klara who represents a nonhuman. The novel maintains the anthropocentric ladder of constant othering in its gaze disciplinary organization.

Contemporary society blooms with coexistence between humans and nonhumans. AI has become an integral part of human life. The robotic narrator in the novel inherits astute learning and observational capabilities like humans “However, her understanding of human emotion and experiences is limited by her programming” (Routray and Das, 2023, p. 241). These critics observe Klara as an ‘other’ and find the existence of limitations on her. They refuse to accept and respect her as a human. Klara performs her anthropocentric care to Josie under the technological limitations, for the critics. The novel provides priority and interests to the human characters at the center. Josie’s father throws his curtly glance over Klara. Her friends exercise anthropocentric power and command over Klara. Routray and Das question on position and place of anthropocentric humans who deny accept the excellence of AIs or AFs but envy them. They examine, “On one hand, we see humans representing themselves as superior beings having AFs taking their commands while their anthropocentric attitude continuously surfaces making them prejudicial and envious of robots” (p. 242). They bring the references that Josie’s Mother envies Klara’s concern and query over the death of her daughter Sal. But, the Mother wants Klara to have a place in Josie’s absence. Routray and Das observe that the novel surfaces contradictions and complexities. On the one hand, they find exceptional properties of emotions and desires in the robots. On the other hand, the novel denies to accept Klara’s agency and place in human society for the critics. Klara provides unconditional anthropocentric love and care to Josie.

Clara Connors (2023) ponders over critical reviews on the Goodreads page about Ishiguro’s novel *Klara and the Sun*. Sometimes, online demotic plaits draw critical attention in academia. The reviewers from the Goodreads page call the novel uninteresting turns out to be “At the same time, however, this is a novel which quite overtly thematizes interest” (p. 2) to Clara Connors. She scrolls over the demotic complaints of reviewers on the page. The complaints read the novel as uninteresting becomes an issue of interest to Connors. Uniquely, creative writers use their craft to play with tedious and uncanny experiments in narrative expression which cue the way for *avante garde* literary implication. Connors observes “computational narrational lens through AI Klara, the flat and affectless tone of his stilted and stolid narrator[s] become interesting” (p. 4).

Furthermore, implicit dialogues, the singularity of unique observing and learning ability of Klara, her obsessive political affinity towards the Sun and pollution, her emotional engagement with Josie and her Mother, style, and characterization turn out to be interesting motifs and concerns for the study in her essay. In addition, Connors accepts ‘anything can be interesting’ “which seems to fit in for what has been called the ‘aestheticization of everyday life’” (p. 5). The novel elucidates the fascination of everyday life prone to AIs and AFs companionships.

Human dignity makes a human a more special and unique individual. William Lombardo (2021) defends human dignity in his essay “Losing Ourselves” to the torrent flow of AIs/ AFs for human assistance and companionship. The novel *Klara and the Sun* positions so loveable and pleasant AI but Lombardo reiterates “the threat AI poses to human dignity is far creepier” (p. 110). Human beings naturally inherit and creatively develop abilities against any adversities. The human world has crossed many adversities in its existence. They acquire the irreplaceable secret of the ability of free will to love others. Lombardo observes unconditional and illogical love in human characters like the Mother, the Father, and Rick towards Josie. Lombardo italicizes “It is the source of willing self-abnegation, a self-emptying for the sake of another that separates humans from Klara” (p. 116). The reproduced people value and provide agency to other reproduced ones. The Mother wants Klara to replace Josie’s position seems ‘just so’ in the novel. It means the narrative design in the novel provides Klara with mannerisms, observing qualities, and a loveable character to become merely a subservient caretaker. For Lombardo, the artificial being never attains human power and position. Klara like AF/AIs get a place of ‘Yard’ and meet the fate of ‘slow fade’.

The juxtaposition of produced and reproduced characters in a fiction frame accentuates the uncanny and estrangement in human hubris. In her master's degree thesis, Vebjorn Josefsen Birkeland criticizes “these artificial Others are perceived as more human ... than their human counterparts” (dissertation, p.4) in both the novels *Frankenstein* and *Klara and the Sun*. The deconstruction of binarism in both novels elevates ambiguity that erodes traditional human values, ethics, and morality. Birkeland dislikes the embellishment of typical human qualities like love, friendship, altruism, sympathy, empathy, etc. to nonhuman characters like Klara. This project makes humans further ambiguous. Since capitalist individualism commodifies human quintessential qualities, the posthuman and transhuman projects add anxiety and fear to such qualities. Birkeland

observes “In Ishiguro’s latest novel, in which the lines of dividing human and nonhuman are increasingly blurred” (p. 8). The blurring of the boundaries adds ambiguity and complexities to human beings. The human characters like Rick face victimhood in the individualistic and utilitarian capitalist society in the novel. The human characters face further vulnerability and victimhood because of the juxtaposition “in which values and qualities of human nature are expressed ... through unnatural, artificial characters” (p. 46). The technologically ‘lifted’ character Josie purchases AF like Klara for her companionship. Josie seems superior to ‘unlifted’ Rick. Due to this reason, their friendship comes to an end. The additional experimentation on human biology gives no better news. Capitalists, utilitarian individualism, and consumerism accelerate the eradication of human norms in the course of transhuman and posthuman sentiments.

### Methods and Materials

To examine the transcendence of boundaries between human and technological AIs/AFs, this inquiry follows the qualitative research design. It accesses data from primary and secondary sources. The selected primary text *Klara and the Sun* by Kazuo Ishiguro belongs to posthuman science fiction dealing with human and nonhuman companionship. Application and adaptation of science and technology obfuscate human-nonhuman (AI/AF) boundaries. The technological productions of AI/AF (Artificial Friend) beings perform human-like characteristics. Generally, we consider that human beings experience and express human emotions and feelings. However, AI/AFs express such unique qualities that collapse the boundary between humans and AI/AF beings. To establish the transcendence of boundaries, posthuman perspectives give a place and a position to nonhuman beings (AFs). Including primary text, this paper uses other books, journal articles, online sources, and secondary materials to support the claim. Critical analytical and interpretive methods have been used for the analysis of textual data using posthuman perspectives.

### Methodological Map

Regarding the theoretical map, this study uses a posthuman perspective. Posthumanism deals with human-nonhuman relationships challenging anthropocentric parameters. Posthuman Studies stand on the deconstruction of such parameters. Rosi Braidotti (2013) begins her essay with the concept of the hierarchical axiom of humanism. Humanism considers the universal model of Leonardo da Vinci’s ‘Vitruvian Man’. Accordingly, human inherits unshakable certainty and the capacity to be a perfect being above ‘Others’. Rosi

Braidotti considers “humanism historically developed into a civilizational model, which shaped a certain idea of Europe as coinciding with universalizing powers” (p. 13). It indicates a Eurocentric anthropocentrism that accounts for dialectics of self and inferior other. The sexualized, racialized, and naturalized others acquire their position of “less than the human status of disposable bodies” (p.15). Antihumanistic Social, political, and cultural movements like feminism, decolonization, antiracism, anti-nuclear, and pacifist movements shake the very foundation of anthropocentric Eurocentric humanism. This quarrel between humanism and antihumanism paves the path for the posthuman movement. Posthumanism stresses a look “towards a new alternative” (Braidotti, p. 37). Her idea of new alternatives endeavors to solve the existing problem of injustice and dichotomy between humans and nonhumans. She considers the alternatives as proactive or affirmative to all. Braidotti favors the subjectivity of all ‘others’. She focuses on the subjectivity of nonhuman others. Only the problem is disregard for the value, place, and agency of ‘others’. The produced others perform human-like activities and bear emotional ethics and morality.

In practice, humans and nonhumans work and live together as family members. N. Kathrine Hayles (1999) stresses the possibility of human and nonhuman conglomeration in society. This idea accentuates Braidotti’s ‘new alternatives’ to give space to the scientific and technological others. Hayles argues “In the posthuman, there are no essential differences or absolute demarcations between bodily existence and computer simulation, cybernetic mechanism and biological organism, robot teleology and human goals” (p. 3). Her argument blurs and obfuscates the chasm between humans and nonhuman machines. Consequently, her ideas support this study that a machine like Klara transcends the boundaries of human and AI beings. The humans remain no more unique and specific in their performances; programmed heroine Klara can perform and practice the same human qualities. In the novel, the ‘lifted’ child Josie performs higher intelligence in comparison to the ‘unlifted’ human, Rick. In this line posthuman “is a way of understanding ourselves as embodied creatures living within and through embodied worlds and embodied words” (Hayles 1999, p. 24). Biologically and socially human and nonhuman embodiment seem unavoidable practices in society. Hayles reiterates, the common theme of posthuman “is the union of the human with the intelligent machine” (p. 2). For the fulfillment of the unionship, Klara as a robotic AF looks after Josie in the novel.

Haraway's possibility of an embodied world signals her concept of a cyborg. The cyborg myth subverts established boundaries of human and nonhuman machines. Donna Haraway (2004) defines and determines "A cyborg is a cybernetic organism, a hybrid of machine and organism, a creature of social reality as well as a creature of fiction" (p. 8). Josie as a technologically lifted character represents a cyborg. Modern medicine brings a coupling between the human body and machines. This conglomeration incites the possibility of historical and cultural transformation. Besides biotechnology and bioengineering, Haraway imagines the existence of a robotic machine that obfuscates the boundaries between organisms and machines. She argues, "Late twentieth-century machines have made thoroughly ambiguous the difference between natural and artificial, mind and body, self-developing and extremely designed, and many other distinctions that used to apply to organisms and machines" (p. 11). The extremely designed machine, Klara blurs her distinction with the Mother, the Father, Rick, and others. The cyborg solves the maze of dualism. The creative and careful cooperation that Klara provides assures that "Our machines are disturbingly lively, and we ourselves frighteningly inert" (Haraway 2004, p. 11). She advocates the existence of cyborgs shortly. She signals machines more lively than inert humans. Klara performs lively duties and ethics that transcend the boundaries and binaries.

Since the posthuman performs ethical characteristics, Patricia Maccromak (2012) advocates posthuman ethics. She elucidates "Posthuman ethics is historically and philosophically the oppressed site of life which does not register as entirely viable within humanist operations of knowledge, power and majoritarian systems (p. 1). As ethics regard human life, posthuman ethics privilege the oppressed life of AIs/ AFs considering them posthuman bodies. Posthuman ethics dismantles the boundaries and binaries. However, Francis Fukuyama (2002) worries about the overwhelmingly torrent flow of technologies. He expresses his obsession with the posthuman condition that "contemporary biotechnology is the possibility that it will alter human nature and thereby move us into a 'posthuman stage of history' (p. 7). He wants to continue human hubris that keeps the human species unique and special. The excessive dependence on technology becomes like a 'devil's bargain'. He emphasizes human abilities of own. Klara-like character can be a dangerous agent for Fukuyama.

### **Expression of Human Abilities and Emotions in *Klara and the Sun***

Kazuo Ishiguro Shows how Robotic heroine and narrator

Klara elucidate human qualities and abilities. Regarding her love and compassion towards her boss friend Josie, Klara transcends her machine status. Klara assures her emotional feelings "I believe I have many feelings" (Ishiguro 2021, p. 111). Klara responds to Chrissie (the Mother) with this statement when she doubts Klara's feeling ability. The Mother plans to visit Morgan's Fall as an outing. In the absence of Josie on this trip, Klara reiterates "I felt sadness" (p. 111). Klara shows her deep-rooted kindness to Josie to be a nice and humble companion; it justifies her human-like love feeling. Klara enjoys the natural beauty and waterfalls there. Equally, she experiences sadness in Josie's absence. The tenets of apology and regret truly reflect human characteristics. The next day, Klara visits Mr. McBain's barn riding on Rick's back. She begs Sun "for his special help" that she has discovered "the other way to save Josie" because "her deep wish now is that Sun will show his great kindness once more (Ishiguro 2021, p. 229, 302, 302). These instances and expressions clarify her deep-rooted compassion and concern for Josie's health. Also, Klara prays to Sun's wish to keep the 'plan' of Josie and Rick. Klara accentuates the slogan of 'A friend in deed is a friend in need'. Klara worships Sun to be kind and to provide nourishment to Josie as he has done to Begger Man and his dog in the novel. These many instances and extracts signal her love, kindness, and compassion that a good human fulfils.

Fear and fright account for typical human emotions. Klara demonstrates fear and fright in response to different unfavourable incidents and references. Josie visits the store with her Mother and promises to purchase Klara as her AF. The manager's alarming information that the children make "the promise and choose another" gives "a fear had entered my mind" (Ishiguro 2021, p. 47). Here, Klara worries about Josie's delay in revisiting the store on time. However, Klara's fear vanishes when Josie finds her in the store with her Mother to purchase her. Rejecting B3 model AFs Josie chooses Klara the B2 model third series. Next, the Mother organizes the interaction meeting at her home. The lifted children, the Josie's friends visit there. Klara fears the meeting and whether she can perform her ability to cooperate with them. Klara reiterates "I feared the interaction meeting" (p. 95); she takes it as a challenge to build her friendship ability. In another incident, the Mother takes Klara to visit Morgan Fall, the countryside. The Mother drives on a narrow and steep road. On a short walk to the Fall, Klara enjoys a greenery field, children and AFs playing, birds flying, and animals and sheep grazing there. Besides a grazing bull "its face, its horns, its cold eyes watching me all brought fear into my mind" (Ishiguro 2021, p. 113) triggers her fear. Since it is her

first journey in a car and first encounter with bulls except in a magazine. Likewise, Klara feels fear as she walks through shoulder-long grass in the Mr McBain's barn. This grassy land draws her memory back to the Morgan Fall where the terrible bull was grazing in the field. These instances indicate Klara expresses her fear and fright like the common human beings.

Learning and observation represent acute human norms. Unlike Rosa and other AFs, Klara prefers to be on the window "to see it outside in all its detail" (Ishiguro 2021, p. 9). She receives the Sunlight for her nourishment from the window and observes the surroundings. The Manager of the store informs and persuades the Mother "The Klara has many unique qualities... I had to emphasize just one... appetite for observing and learning" (p. 49). The B2 model third series Klara updates herself as per the situation from the observation. The manager emphasizes again "As you see, Klara has extraordinary observational ability. I have never known one like her" (p. 51). Klara's reasoning and observation begin from the store. She observes the building in front of the store, activities and movements outside, the madman and his dog on the road, the nourishment of the sun, etc.. Her observational ability gives numerical details. From the observation and learning, Klara imitates and reproduces Josie's walking as per the Mother's request. Klara observes Josie's weakness in her left hip, notices her gray eyes, and the range of her conversational voice to the Mother's query. Klara clarifies, "It's important for me to observe Josie in many situations" (p. 92). She observes the interaction meeting organized by Josie's mother. By observation, she estimates Josie's behavioral patterns. Klara observes and enjoys the environmental scenario in Morgan's Fall visit. On her next trip to the Morgan's Fall, she observes tall trees and counts them seven or eight; she counts forty creatures in the field. Among them, she finds particular "four sheep that looked even more gentle than others" (p. 121). From observations of fields, grassland, birds, animals, pasture land, waterfalls, villages, upside roads, trees, etc., Klara estimates their nature, behaviors, and attitudes too. The manager appreciates Klara's observational quality, better than other AFs, even during her visit to the Yard.

Religio spiritual quality accounts for human mysterious nature. Klara's anxious affinity towards the Sun signifies her spiritual inclusiveness. William Lombardo's (2021) interrogative criticism "of what use is a religious robot?" (p. 116), about Klara's fascination with the Sun, connotes Klara's worshipping of the Sun as a deity. Like Lombardo's indication, solar-empowered Klara prefers to have nourishment from the Sun through the window in the

store. Besides her personal need for the Sun, Klara considers the Sun's nourishment better for Josie, a beggar man, and the dog too. Klara accentuates "the beggar man and the dog were both hungrily absorbing the Sun's special nourishment and becoming stronger by the minute" (Ishiguro 2021, p. 44). She considers the sun as a deity whose special help improves Josie's health. She wants the Sun's compassion and kindness as the deity bestows over her aspirants in the East. Like the human pilgrimage, Klara repeatedly visits Mr McBain's barn "to beg for his special help" (p. 239) for Josie's better health. Incessantly Klara wishes and begs with the Sun for compassion like the sun does to the Begger Man and the Dog. Klara hopes the Sun listens and bestows his kindness over Josie's fragile health too. Ultimately Josie regains her good health and joins her college study.

Humans meet their retirement from their lives and become nostalgic for their past. Like the retired and aged grandparents, Klara accepts her retirement. At her Yard, a kind yardman asks her to transport nearby, Klara replies "But I told him I was content with my special spot" (Ishiguro 2021, p.335). She accepts the place and fate of her final moment of slow fading because she is unable to move but can turn her head to see around. Eventually, the manager of her store once happens to pass through the yard. Klara recognizes and feels happy about her visit to the Yard. This instance corresponds to the happiness of a married woman in visiting her parents. Similarly, like the aged people, she remembers and feels nostalgia for her past life. Klara reiterates "I'm happy to see Manager again" (p. 336). Klara exists as her retirement after Josie 'enters' the college. The affection and empathetic nostalgia meet apex when Klara asks the Manager about Rosa and other AFs. Laying in the Yard, Klara remembers her friends at the store and her owner Josie. Klara reports her satisfaction with her companionship with Josie. She has no more complaints about the past; she accepts it. Klara accomplishes her contract well.

Emotional abilities like love and kindness, docility, empathy and sympathy, peacefulness, obedience, etc. assure human qualities. Klara inherits and performs all these qualities in appropriate situations as per the need. The Mother organizes interaction meetings for the 'lifted' children. Josie's friends insult and perform rude behaviors toward Klara at the party. Scrub exhorts to throw Klara. Josie gives a stern look and Danny grasps her elbow. The long-armed girl stares at her eyes and holds her wrist. Despite these terse behaviors, Klara obediently waits for Josie's wish (Ishiguro 2021, p. 87). Klara digests irritation, insult, discrimination, and anger for the sake of Josie. Her mission seems to provide an appropriate

companionship to her owner. Klara also observes human behaviors to plan and deal with such behaviors. She accepts “It’s important for me to observe Josie in many situations” (p. 92). Klara builds abilities of learning and observation to be a perfect companion as per Josie’s need. Klara seems cautious, worried, and fearful about the next interaction meeting. But she prepares herself to face the difficulties. Klara opines “As I say, these were helpful lessons for me” (p. 96). Klara observes the manners and behavior of the people and Josie’s friends so that she can update herself further for the adversaries. Klara shows her overwhelming sensitivity to sad incidents. The Manager visits the Yard where Klara lays for her slow fade; Klara worries about whether the Manager’s long coat “might touch the dirty ground” (p. 339). Likewise, Klara expects the Manager to look back at her last time at the Yard. However, the Manager departs gazing far distance. Klara possesses touchy and heart-rendering human qualities in her.

Environmental sensitivity and awareness account for burgeoning human concern in this global warming globe. Overtly, Klara expresses her concern and sensitivity about the Sun, and obsession with the pollution-spewing Coating Machine. Klara confesses her wanting to remain in the window of the store for two reasons: observing the Sun’s nourishment, and seeing and observing outside (Ishiguro 2021, p. 9). The novel begins with a reference to the window to observe the environment outside and closes with a “construction crane at the horizon” (p. 340). This framing of the novel signifies first an open place to look at, and second a smoking of the window by a pollution-spewing construction crane. Klara considers the pollution-spewing Coatings machine responsible for the problem of the Sun. This machine produces “a high-pitched whine” and contains “three short funnels protruding from its roof, and smoke began to come up out of them” (p. 32). Like the environmentally erudite personalities, Klara shows her awareness of environmental degradation. The machine puffs up darker and denser smoke. Klara wants to destroy it “Because it causes pollution” (p. 244). Her anxiety with the machine heightens further and assures her that other people too be happy about its destruction. Both the smoke and the noise represent pollutants.

### Conclusion

In conclusion, this novel invigorates the way obfuscation of the boundaries and binaries between humans and nonhumans- AI/AF beings. Although the solar-powered robotic heroine Klara represents extreme scientific experimentation, traditionally understood as nonhuman; she expresses and experiences human-like subjective

characteristics. Her emotional and subjective expression transcends boundaries set up by an anthropocentric mindset. Klara expresses unique human qualities like love and sympathy, learning and observation, nostalgia, sympathy and empathy, fear and anxiety, environmental awareness, love and compassion, spiritual yearning, etc. These emotional and subjective qualities and abilities make a human unique individual. Such characteristics give value, place, agency, and hubris to a human being. In some cases, Klara transcends such emotional qualities and seems more than a visible human being. Klara displays her full commitment of humility to her boss friend Josie in various aspects. The novel gives a message that classical humans need not be proud of human hubris. Posthuman study dismantles the anthropocentric boundaries and binaries traditionally set between humans and nonhumans. The author has provided a narrative net in which Klara performs her activities as a robotic machine. Otherwise, Klara represents a humble human being. posthumanism gives a message of all inclusion. This paper tries to examine the transcending of boundaries between humans and nonhumans -AI/AF beings only. Besides this novel opens up its avenue to explore issues such as the all-pervasiveness of the Sun, like *Brahman* in *Vedanta* in the Eastern philosophical paradigm.

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