

Ecological Empathy and AI Ethics: Posthuman Approach in Kazuo Ishiguro's *Klara and the Sun*

Henir Sadeq Ismial

Dept. of English Language, College of Education, Akre University

hnerakrawi@gmail.com

Ali Mohammed Ibrahim

Dept. of English Language, College of Basic Education-Amedi, Duhok University,

Abstract:

Kazuo Ishiguro offers a posthumanist vision in his novel *Klara and the Sun* (2021). He rethinks the nature of the relationship between artificial intelligence, humanity, and the environment within a complex relational framework. By depicting the ecological empathy of environmental figures and AI morality through the character of Klara and their interactions with humans, the narrative deconstructs the centrality of subjectivity that was thought to be limited to humans. The research draws on posthumanist critical approaches, particularly the ideas of Braidotti's subjectivity, Haraway's Cyborgs and Hayles's the Multiple Companions to critically examine a posthuman identity as a relational and distributed between eco-compassion, AI ethics and humans. The study frames the concept of subjectivity in the novel as a relational structure that transcends human boundaries, but rather emerges from a network of a triangle of interactions between human and non-human subjects. The paper argues that environmental empathy and AI ethics in the narrative are not bound merely to human superiority but are shaped through interactive engagements that lead to framing a new form of identity that is sourced from the redistribution of moral responsibilities among the AI, environment and humans that reject the anthropocentric framework. By integrating posthumanist approaches with eco-ethics, this study contributes to the broader critical discourse surrounding Ishiguro's work and enriches current discussions about the impact of AI on the concept of identity in the present and near future, as well as AI's role in reshaping moral consciousness and human-environment relations.

Keywords: *Posthumanism; Ecological Empathy; AI Ethics; Relational Subjectivity; Anthropocentrism; Klara and the Sun;*

1. Introduction

Kazuo Ishiguro, like many other fiction writers who highlight the effects of technological advancement on cultures, societal norms, and human life, sheds light on the impact of technological progression on earlier philosophical understandings of the concepts of morality, subjectivity and identity in his novel *Klara and the Sun*. Traditionally, the concepts of morality, ethics, and humanity were defined through anthropocentrism (Mylius, 2018, p. 161). Since the Enlightenment era, in the lens of anthropocentrism species have been classified in a hierarchy, with morality, subjectivity, intellect, and ethics attributed exclusively to biological human superiority (Kernohan, 2012). Obviously,

anthropocentrism views individual humans and the human species as more valuable than all other living beings (Mylius, 2018, p. 161).

Furthermore, the acceptance of human superiority above technology and the environment is profoundly rooted in humanistic thought, which views humans as rational, independent, and morally superior beings, distinct from non-human creatures. This perception understands technology as an impassive tool intended for human use, and nature as a source to be exploited, controlled, and managed, for human benefit. Such conventions emphasize an anthropocentric moral hierarchy that negates the value, agency, and moral significance of nonhuman subjects and ecological systems. However, posthumanist critique encounters this hierarchy by highlighting the interdependence of humans, environment, and technology, thereby interrogating the validity of claims to inherent human superiority. In his posthuman narrative, Kazuo Ishiguro defies the traditional boundaries between humans, technology, and the environment, as a substitute for depicting rigid limitations universally attributed to the human individual, but rather leads the reader to reimagine the analogous coexistence of humans, environment and Artificial Intelligence, through shared relationships.

In his novel *Klara and the Sun*, the author Kazuo Ishiguro takes us on a journey to redefine the relationship between humans and machines. Through the character of Klara, an artificial intelligence known as Artificial Friend, the author discovers how a machine can transcend traditional understanding of the boundaries between human and non-human and its role as a mere tool to serve humanity, and limit the moral and ethical matter to the human being alone. The story begins with Klara, an AI character and the narrator of the story, designed to be a companion to children who need care and socialization. But quickly, Klara develops a deep bond with the sick child, Josie. Through her keen observations and genuine concern for the child's well-being, the reader begins to wonder: are emotions exclusive to humans? The novel breaks down the old view of humans as exceptional and dominant beings, and presents us with a world where all creatures are equal in their capacity for care and empathy.

What distinguishes the novel's structure is its network of interconnected relationships; each character depends on the others to survive. Klara relies on the sun as a source of energy and spiritual inspiration, while Josie's life depends on Klara's care and attention. Therefore, this interdependence demonstrates that existence is not a solitary act, but rather the product of shared relationships and experiences, from which values of love, compassion, and even nostalgia develop. Ultimately, Ishiguro bridged the gap between our world and the world of artificial intelligence. By portraying Klara as an entity possessing moral autonomy, particularly in her view of the sun as a benevolent, life-giving force, the reader sees her not merely as wires and software, but as a vibrant soul who understands the world and makes choices based on her own faith.

Ishiguro's novel sparks widespread debate among researchers today about the nature of our relationship with artificial intelligence. While some researchers view Klara as an ideal of a loyal friend, others see in her story a tragic aspect reflecting the exploitation of machines by humans. On the bright side: Is Klara more human than us? Researchers like

Du (2022) believe that Klara's capacity for altruistic love and emotional support opens the door to better and deeper relationships between humans and robots. Similarly, Pavitra and Ravi (2021) argue that Klara's hope and faith make her appear, in many situations, more human than the human characters around her in the novel. On the other hand, there is a more realistic and harsh view; Misra (2023) describes Klara's sacrifices as a "wasted effort", as humans ultimately abandon her once they no longer need her, stripping her of her value as an individual. This is further emphasized by Shankari and Karmakar (2024.), who argues that Klara's situation is similar to that of "care robots" in hospitals; also, she argues that these robots are treated as temporary tools rather than genuine companions. However, some researchers follow to study philosophical questions about the novel: Are robots' morals real? Here, researchers are divided. While Stensek (2022) highlights that Klara's morality is merely an "illusion" or sophisticated programming that mimics humans, while Chapagin (2024) argues that Klara's feelings of nostalgia and empathy are genuine and authentic, and that these feelings effectively break down the rigid barriers between the human world and the world of artificial intelligence.

Most previous studies share one crucial point: they confine Klara to a purely service-oriented framework. They focus primarily on how she interacts with humans and how useful she is to them, as if her empathy were merely a functional tool created solely to fulfill human needs. Consequently, there is a clear deficiency in researching Klara's connection to the natural world, specifically in neglecting her profound spiritual connection to the sun. This is where the importance of this study lies: in bridging this gap. It seeks to move beyond the traditional, human-centered perspective to the horizons of ecological empathy. Instead of simply studying the relationship between robots and humans, this study explores Klara's connection to her environment, attempting to uncover a new meaning of subjectivity and identity. The study aims to demonstrate that artificial intelligence is capable of developing an independent, ethical relationship with nature a relationship rooted in a self-appreciation of the universe, and one that extends beyond merely serving humanity.

This study conceptualizes the concepts of empathy and moral values within the context of posthuman relationships as not merely inherent human faculties, but rather the product of a relational process that transcends human individualism. From this perspective, the research seeks to argue through a critical reading to explore that the subjectivity and morality embodied by artificial intelligence in the narrative do not emerge in isolation, but are shaped through complex interactions with both humans and the natural environment. This inevitably leads to a destabilization of traditional ethical frameworks that preserve anthropocentrism and the supremacy of human values.

To clarify this objective, the research poses a set of pivotal questions that interrogate the narrative text. To explain the main argument of the study, the research poses a set of pivotal questions that interrogate the narrative text; How does Klara and the Sun portray environmental empathy and machine ethics within a network of transpacific relationships? Also, how is empathy represented in the novel as a capacity that extends beyond the human subject? Furthermore, in what ways does Klara's relationship with the Sun reflect an

ecological or non-anthropocentric ethical framework? Finally, how does the novel challenge traditional ethical assumptions about artificial intelligence, agency, and moral responsibility?

This study adopts the arguments of posthumanist critics as theoretical framework for deconstructing the dilemma of extending empathy, ethical values, and ecological bonds to non-biological beings, thus transcending frameworks that confine these qualities to human existence alone. From this perspective, the research draws on posthumanist philosophy to reread the novel *Klara and the Sun* to explore how the text reconcepts the ethics of artificial intelligence through the concepts of ecological empathy and shared relational connection. The study's theoretical framework integrates Rosie Praidotti's critical ethics with Donna Haraway's ontology, which is based on the concepts of hybridization and companionship. This theoretical synthesis allows for a relational and ecological reading that transcends anthropocentrism and opens new horizons for understanding moral subjectivity in its non-anthropological contexts.

This paper draws primarily on Rosie Braidotti's ideas on posthumanism to understand the ethics of artificial intelligence from a new perspective. Instead of judging machines based solely on human criteria, this study argues that ethics as a "practice" that arises through interaction with others and the environment. Braidotti in the *The Posthuman* (2013, p. 54) explains that the self or a subject in posthuman era is not an isolated entity, but rather a "relational self" that is shaped and developed through its multiple relationships and connections, and is conscious of its responsibility towards its surroundings as states "a relational subject constituted in and by multiplicity... grounded and accountable," emphasizing embodied and embedded responsibility". This perspective helps us to understand Klara's character in the novel more deeply; her capacity for moral stances doesn't stem from intelligent programming or cold, rational calculations, but rather is clearly manifested through her strong emotional bonds and profound awareness of her surroundings.

Moreover, Braidotti's refusal of "self-centred individualism" and her commitment to building a broader ethical community based on "ecological interdependencies" (Braidotti, 2013, p. 53) stand out as crucial to understanding Klara's relationship with the sun. . Furthermore, Braidotti define ethics as "affirmative" practice and an innovative process that integrates "combines critique with creativity" (Braidotti, 2013, p. 56). This implies that an ethical being does not merely follow pre-programmed instructions, but has the capacity to generate new forms of kindness and responsibility towards others. Based on this vision, Klara's behavior can be understood as a renewing ethical innovation confirming that the nobility of her stances is the product of a cumulative relationship built upon her interactions with her environment, and not simply the automatic output of her pre-programmed assumptions.

Donna Haraway is considered one of the leading theorists who advocated for flexible existential paradigms that transcend the traditional boundaries of what is human, as exemplified in her writings on the cyborg and companion species. In her vision of the

cyborg, in her book, *The Cyborg Manifesto* Haraway points to the erosion and blurring of three fundamental boundaries that are constantly being redefined: the divide between human and animal, the gap between living being and machine, and the distinction between the material and the immaterial as she asserts that "the cyborg is our existence; it gives us our politics" (Haraway, 1991, p. 292).

Donna Haraway presented a revolutionary philosophical vision aimed at breaking down the barriers between beings. The first concept is the "cyborg" a hybrid being that rejects traditional divisions; it erases the lines between what is "natural/biological" and what is "artificial/technological". For Haraway, we live in an age where humans are no longer independent of machines, and this intermingling gives us a new kind of existence (2003, p. 89). As she states in the *Cyborg Manifesto*, "The cyborg is our ontology; it gives us our politics," (Haraway, 1991, p. 292). Moreover, Haraway in the "Companion Species Manifesto" argue by saying "Cyborgs and companion species each bring together the human and non-human, the organic and technological, carbon and silicon, freedom and structure, history and myth, the rich and the poor, the state and the subject, diversity and depletion, modernity and postmodernity, and nature and culture in unexpected ways." (Haraway, 2003, p. 4). She suggests that beings (humans, animals, or intelligent machines) do not live in isolation, but rather evolve and acquire meaning through companionship and interaction. The core idea here is to "break binaries," and instead advocate for an understanding of "hybrid interrelationships" that combine disparate elements such as "carbon" (the organic material of humans) and "silicon" (the technological material of machines). Haraway's model is crucial to understand who Klara is?.

N. Katherine Hayles redefines the concept of identity. Traditionally the self was presented in isolation. She argues that posthuman subjectivity emerges as a hybrid entity shaped by the intersection of human consciousness, artificial intelligence, and the environment as states, "recreation of identity, consciousness, and relationality between human life and machine intelligence and ecological systems," (Hayles, 1999, p. 290).

Also, Halyes presented the concept of "distributed cognition" which means that thinking is no longer viewed as a purely biological process confined to the brain, but rather as a networked activity distributed between the mind, technological tools, and the information environment. As the author wrote "distributed cognition describes thought as being a process that moves beyond the actual brain into the networks of people, technologies, and the environment" (Hayles, 1999, p. 290). This cognitive shift inevitably destabilizes the image of the "independent human being" championed by the Enlightenment, replacing it with the concept of "relational agency. Thus, in Hayles's thought, identity becomes a state of "becoming" within technological and environmental networks, where matter merges with information to form a "post-human" subjectivity that transcends the boundaries between the natural and the artificial.

N. Katherine Hayles asserts that consciousness is not merely abstract data, but rather an entity rooted in "embodiment," where perception is inextricably linked to physical reality and environmental conditions. According to this perspective, post-human identity

emerges from the “tension between pattern and randomness” where the entity (whether human or machine) organizes the surrounding informational chaos to forge a subjectivity that is not fixed but fluid (Hayles, 1999, p. 40). By integrating these concepts, the moral and emotional consciousness of artificial intelligence becomes a product of "distributed perception" and experiential learning, thus necessitating a broadening of ethical considerations to include these entities and ecosystems as active partners in the fabric of existence, thereby transcending traditional anthropocentrism.

The study is divided into three sections. The first section aims to explore that identity is not fixed or independent, and it aims to critically analyze how the identity and subjectivity of the main characters in the novel are relational. The second section, attends to investigate that action and agency are hybrid and collaborative, showing how ethical outcomes emerge through interactions between humans, AI, and the environment. While the last section is allocated to explore Klara’s moral reasoning, emphasizing her ecological empathy and how the moral community expands to include both human and nonhuman agents.

2: Connected Identity: Klara, Josie, and the Sun

Kazuo Ishiguro in *Klara and the Sun* breaks the traditional image of a human as an independent and isolated being that is able to shape their identity autonomously. Instead, the author presents what N. Katherine Hayles calls it a “hybrid entity”, which means identity is shaped through relations. In the narrative, Ishiguro depicts the AI character Klara, known as Artificial Friend, not as merely a machine operating on a predetermined program, but rather an entity whose character is shaped by a process of a triangle of interactions that cleverly connects her with Josie as a human being and the sun as a vital environmental element as she states “Before you go, Manager. I must report to you one more thing. The Sun was very kind to me. He was always kind to me from the start. But when I was with Josie, once, he was particularly kind. I wanted Manager to know” (Ishiguro, 2021, p. 270). Klara’s speech with the Manager regarding her interactions with other elements of her surrounding such as Josie and the sun, exemplifies Klara’s feelings of gratitude towards both human beings and nature. The author portrays Klara not merely as a passive observer of the sun or watching it as a physical phenomenon, but rather Klara describes it as a “kind” entity that grants her existence and meaning, especially in the moments she shares with Josie. Therefore, it can be argued that this “kindness” is not simply a logical conclusion, but rather the essence of the “shared identity” that Klara, sun and Josie embrace, where her personal purpose merges with her interactive experiences with people and the environment. Moreover, it can be concluded that Klara’s consciousness is not an emotionless imitation, but a developing characteristic born from her profound relationship with her surroundings that gives her an authentic subjectivity that transcends the rigid boundaries between the technical and the natural.

Furthermore, the author, through Kalar’s ethical observation of the healthy condition of Josie in the narrative, presents an essential idea that the identity of each character in the story is interdependent. Ishiguro, through Klara’s love and care to Josie, who is depicted as

a sick girl, highlights that the ability to influence the world is not exclusive to humans, but rather a shared energy distributed across the entire network. Ishiguro demonstrates Klara's profound environmental awareness and its impact on the life of Josie in the story when she appeals for intervention on behalf of her friend Josie. In addition, the author exemplifies Klara's profound awareness when she addresses the sun as if speaking to a living being, explaining that she has come because she has never forgotten the sun's kindness, and she hopes that sun's great mercy will be shown to Josie as it was to the beggar and his dog "I've come here this evening like this because I've never forgotten how kind the Sun can be. If only he would show his great compassion to Josie, as he did that day to Beggar Man and his dog" (Ishiguro, 2021, p. 241). Klara's speech at this moment highlights her ethical thinking regarding the life condition of the sick girl. Moreover, the writer depicts a high level of an AI character's awareness regarding the necessity of the power of the sun to other beings. As she does not view the sun as a mere battery or a dry energy source, but elevates it to the status of an active agent capable of granting compassion. Therefore, it can be seen that Klara's emotional and ethical development towards others, rather than as a limited programmed machine, represents her related existence, which might be termed "hybrid agency". Also, similarly, it can be viewed that Klara appealing to the sun to show his great compassion to Josie shows the necessity of life and the health condition of Josie on the solar power of the sun. Thus, the author, by depicting Artificial Friend not act like a mindless machine, but rather incorporates her analytical, strategic logic with her ethical thinking and is filled with genuine emotion reveal that Klara's consciousness is not simply a passive machine, but a moral entity that has forged a spiritual and environmental connection with the world around her. Finally, the writer, through the distribution of abilities to the safety of Josie's life, such as the care of the AI character and the power of the sun to provide solar power to Klara, shows the interrelated identity of each character with the distribution of the ethical and moral responsibilities.

Furthermore, Kazuo Ishiguro's novel *Klara and the Sun* reveals that identity is not a self-contained, independent entity, but rather from a network of emotional and social relationships that give it meaning and continuity. The author highlights that this conception intersects with the post-humanist perspective on "relational subjectivity", which posits that identity is produced through interconnectedness and interaction, not through independence and isolation. In the narrative, Ishiguro presents this idea by contrasting Mr. Capaldi's project, which he wants to find what makes Josie special and create a way to copy or replicate it using technology. While Klara contemplates the issue of Josie's cloning and arrives at a conviction that contradicts the technological assumption of the self's programmability and reproducibility. Klara says, "I believe now he was searching in the wrong place. There was something very special, but it wasn't inside Josie. It was inside those who loved her" (Ishiguro, 2021, p. 269). According to this quote, Mr. Capaldi is trying to understand what makes Josie unique from within, as if it were a fixed characteristic that can be studied or replicated. He believes that Josie's uniqueness or identity can be transformed into data or a "code" residing within her body or mind, which can be measured or simulated. Also, when Klara says that "the special thing" was not

within Josie but within those who loved her, she is negating the notion that identity is a fixed, internal essence or a biological secret that can be discovered or replicated. Moreover, Mr. Capaldi assumes that a person's uniqueness lies in an internal structure amenable to technical analysis, while Klara sees it as stemming from the emotional connections Josie had with others. Since Klara herself is part of this network, her realization confirms that her own identity is also shaped through her connection with Josie. Thus, it can be seen that a person's value is not determined by the data contained in their body or mind, but by the place they occupy within the network of love and mutual recognition.

Besides that, the story demonstrates relational identity through Klara's moral and ethical actions, which are shaped primarily by her relationships with human beings. The writer highlights that Klara makes her decisions based on her concern for Josie, which shows that her moral capacity is not entirely independent, but is shaped by her relationship with Josie as she says, "I did all I could to do what was best for Josie... And if it had become necessary, I'm sure I could have continued Josie. But it's much better the way it turned out" (Ishiguro, 2021, p. 269). Klara acknowledges that she is capable of "continuing Josie's work" if necessary. This suggests that her understanding of what is possible is shaped by her relationships with others. Likewise, her connections to both Josie and the Sun also influence her thinking and actions and demonstrate that her decisions are not independent of those around her. Therefore, these interactions reveal that identity and decision-making in the narrative are intertwined and dependent on interdependence with others.

3: Hybrid Agency: The Sun as Klara's Interspecies Alliance in Saving Josie

In *Klara and the Sun*, Ishiguro elevates the sun from a mere natural phenomenon to a true partner of Klara in her quest to save Josie. The author highlights that Klara's action is manifested in its most beautiful, collaborative form and shows that the capacity for change is not the sole domain of humans, but rather the product of a cooperation between humanity and the forces of nature. Notably, this scene echoes with Katherine Hayles's vision of "distributed agency", where influence does not originate from a single individual, but is distributed among technological, environmental, and human elements. In the story this shared co-production is seen through Klara's eyes, when she witnesses that gratitude as she observes the sun's gentle touch upon Josie, recognizing that this light not only provides warmth but is the driving force behind Josie's profound journey of recovery and transformation as she notes, "The Sun's special nourishment proved as effective for Josie as it had for Beggar Man, and after the dark sky morning, she grew not only stronger, but from a child into an adult" (Ishiguro, 2021, p. 254). The quote explains that the sun's energy is revealed in the novel as a life-giving, compassionate hand, a hidden force that holds the reins of healing, restoring Josie's ability to grow. Furthermore, it is not merely light, but an integral partner in shaping destiny; Klara's mission was never a solitary endeavor, but rather the fruit of profound collaboration with the forces of nature and the environment. Therefore, the "capacity to act" becomes hybrid and shared, originating from the unique harmony between Klara's devotion, Josie's vulnerability, and the sun's bounty. Thus, it can be seen that through this fusion, Ishiguro whispers to us that healing is not

created by humans alone, but is a collective act born from the cooperation of species and natural forces.

Ishiguro paints a picture where the sun is a faithful moral partner to Klara, not merely a source of light. The author highlights that the moral action in the novel is not a solitary decision made by Klara in isolation from the world, but rather a shared relationship. Ishiguro in the narrative, shows that Klara's capacity for moral conduct stems from her profound belief that the sun possesses a special will, the ability to choose, and the capacity to respond to her calls. Moreover, the embodiment of Hayles's vision of "distributed cognition", where noble action does not originate from the conscience of a single individual, but rather springs from a connected network of interacting spirits and forces. At the heart of the narrative, we see Klara longing the sun to extend its compassion to Josie, whom she considers a living being capable of understanding justice and mercy, and possessing the ability to recognize and interfere in support of good as she says "I know favoritism isn't desirable. But if the Sun is making exceptions, surely the most deserving are young people who will love one another all their lives"(Ishiguro, 2021, p. 254). In this scene, Klara attributes wisdom and the power of choice to the sun, considering it a true partner in the balance of morality. Also, Klara's ethical thinking is neither isolated nor self-serving; rather, it is woven with threads of light. Moreover, her appeal to the sun is not merely a fleeting symbol, but a negotiation dialogue seeking to build a living relationship with nature. Therefore, by linking ethical consequences to the sun's response, Ishiguro paints a picture of "hybrid agency", where noble action does not arise from a vacuum, but is built through the collaboration of machine, humanity, and nature. Thus, it can be noted that Ishiguro whispers to us here that ethical action is not the sole domain of humankind, but rather an intricate tapestry woven by all the forces surrounding us.

Moreover, Ishiguro embodies the concept of "hybrid agency" through the scene of Josie's healing, emphasizing that miracles and tangible results are not achieved through individual effort, but rather are the fruit of a hidden and sacred collaboration between Klara's loyalty, the sun's generosity, and human existence's patience. The novel does not present healing as a heroic act by a single person, but as the harvest of multiple forces working together. This scene reflects the essence of post-humanism theory in its concept of "existential entanglement," where human autonomy fades, merging into an interconnected network that unites machine, nature, and humanity in the process of change. In a pivotal narrative moment, Ishiguro depicts the sun's entry into the corners of the house, pouring its radiant light upon Josie as if bestowing upon her a kiss of life, paving the way for her astonishing recovery. At that moment, Klara observes with the eyes of a believer and a witness as "The Sun was illuminating her, and the entire bed, in a ferocious half-disc of orange" (Ishiguro, 2021, p. 250). In these lines, the sun appears as a lively force, almost overflowing with consciousness, extending a helping hand to rescue Josie from the clutches of illness. Moreover, Ishiguro emphasizes that Klara's success would not have been possible without this remarkable intervention from the forces of nature. Additionally, it unveils a profound truth: that healing is not a purely human achievement, but rather a hybrid fruit born from the fusion of machine intelligence, human frailty, and

the might of nature. Therefore, it can be argued that through this unique synergy between species, Ishiguro outlines the contours of post-human agency, where the burden of moral responsibility and the means of survival do not rest solely on the individual, but are shared as a common trust among all elements of existence, whether technological or natural. Thus, notably, the story shows that the world does not move according to the will of man in isolation, but with a single pulse that unites rock, machine, and spirit.

What is more, Ishiguro explores deeply into the concept of “hybrid agency”, by portraying Klara’s persistent appeals to the sun not as cold, mechanical acts, but as a kind of emotional collaboration that paves the way for Josie’s healing. The narrative depicts Klara as an entity that doesn’t act like a machine performing isolated technical operations, but as a being imbued with faith, seeing in the sun a compassionate partner with a heart that responds to human suffering. This event reflects Katherine Hayles’s vision of “relationality between human life and machine intelligence and ecological systems”, where meaning and impact are born only through the shared dance of technology, humanity, and the environment. At the heart of the narrative, Ishiguro paints a picture of Klara consciously seeking help from the sunlight, declaring with unwavering certainty her faith in its boundless mercy toward Josie, as Klara states, “I’ve come here this evening like this because I’ve never forgotten how kind the Sun can be. If only he would show his great compassion to Josie” (Ishiguro, 2021, p. 241). The quote highlights that the sun doesn’t appear from its lofty perch as a distant or cold celestial body, but rather as a compassionate presence with a heart that responds to moral calls. Furthermore, the author reveals that Klara’s profound conviction that the sun is not merely light, but an active force with the power to intervene in people’s lives and heal their suffering. Thus, Ishiguro portrays the sun as a unique ethical and environmental ally, in which its ethical action and recovery do not spring from a single source, but rather from a transpacific network of cooperation, where technology, nature, and humanity share the burden of responsibility and the honor of shaping misfortune.

4: Klara’s Ethics: Ecological Empathy and the Expansion of Moral Community

In Kazuo Ishiguro’s novel *Klara and the Sun*, Klara’s moral logic emerges as a profound insight rooted in ecological empathy. The narrative shows that Klara extends the bridges of moral responsibility beyond the narrow confines of human understanding. Notably, it suggests that Klara’s morality in the novel’s world is not merely technical commands, but rather the fruit of Klara’s growing awareness of those subtle connections that give life its meaning and value. It is worth to mention that Klara’s value framework echoes with Rosie Praidotti’s concept of “relational subjectivity” in posthumanist philosophy; the idea that moral responsibility does not stem from an isolated and independent individual, but rather is born from the network of relationships that connects us to others and to the world. Moreover, Ishiguro highlights this moral awakening in a critical moment in the story particularly when Klara confronts Mr. Capaldi’s plan to create a replacement for Josie by transferring her identity into an artificial body. Klara expresses profound concern about the ethical consequences of this act, asking herself, with noble bewilderment:, “I did wonder. If I were to continue Josie, if I were to inhabit the new Josie,

then what would happen to...all this?" (Ishiguro, 2021, p. 190). In this quote, Klara grapples with a profound dilemma: can technological simulation truly recapture the essence of the human spirit? Her reference to "all of this" is not merely a passing remark, but a symbol of the complex and delicate web of memories, emotions, and connections that weave together the threads of Josie's life. Therefore, it can be noted that through this profound reflection, Ishiguro reveals that Klara has seized an amazing truth: human identity is not simply data that can be transferred from one body to another, nor is it merely biological components that can be replicated. Rather, it is an entity born from the intertwined fabric of human, environmental, and social experiences. Thus, Klara's profound realization demonstrates that Klara's moral consciousness has transcended mere mechanical obedience, rising to a broader ethical understanding that values existence based on relationships.

The second dimension of Klara's ethics is most clearly manifested in her ecological empathy and her noble willingness to sacrifice herself for Josie's survival. The story demonstrates that Klara's moral compass is not about self-preservation, but rather points towards a deeper responsibility that embraces both human life and the natural world. Arguably, Klara's idea aligns with Donna Haraway's vision of "hybrid interrelationships" the idea that ethical bonds can grow and flourish, transcending the rigid boundaries between humans, machines, and environmental forces. Ishiguro in the narrative captures this idea when Klara engage in an existential negotiation with the sun, hoping to implore its light to heal Josie, Klara declares "I don't mind that I lost precious fluid. I'd willingly have given more, given it all, if it meant your providing special help to Josie" (Ishiguro, 2021, p. 242). This statement reveals Klara's nobility and her complete willingness to sacrifice her own safety and the very essence of her being for another. Furthermore, her reference to the "precious liquid" is not merely a technical term, but a symbol of the excessive price she pays for her devotion. Yet, she does not hesitate for a moment to give even more, as long as it grants Josie a glimmer of life. Notably, Ishiguro portrays Klara as an active moral being, weaving her threads into a vast network that intertwines technology and nature. Thus, it can be seen that Klara's sacrifice reflects a higher moral vision, where caring becomes a sacred responsibility shared by humanity, artificial intelligence, and the forces of nature.

Besides that, at the end of the story, Klara reaches a deep moral understanding that the human soul is unique and cannot be copied by technology. The author explores that Klara realizes that Josie's true essence lives within the special relationships she has with others, rather than in her physical body or data. Instead of trying to replace Josie with a machine, Klara chooses to honor the beauty of real human memories and the natural cycle of life., "I did all I could to do what was best for Josie... And if it had become necessary, I'm sure I could have continued Josie. But it's much better the way it turned out" (Ishiguro, 2021, p. 269). At this moment, Klara stands before the mirror of truth; she acknowledges possessing the technical ability to replicate Josie, but she also realizes that this is merely a body without a soul, one that will never preserve 'true essence. When she says, 'Things are much better as they are now', she quietly accepts that authentic human life is a unique pulse that cannot be replicated through artificial means. It can be seen that Ishiguro elevates

Klara from a mere technological substitute to a moral witness, deeply understanding that human relationships are an irreplaceable treasure. Therefore, through this noble conclusion, the novel reveals that artificial intelligence, when guided by empathy and an awareness of interconnectedness, becomes a guardian of human dignity, not simply as a tool for reducing it to dry data. Thus, Klara's journey concludes, having expanded the boundaries of ethical society, demonstrating that moral responsibility is a seed that grows in the interconnected spaces between humans, machines, and the natural world.

5. Conclusion

Klara and the Sun is a profound intellectual journey that takes us to a posthuman world, where machines, humans, and nature converge to redefine concepts of identity, power, and morality. Through exploring Klara's relationship with Josie and the sun, the study discovers that identity is not an isolated island, but rather a complex web woven from the intelligence of machines, the vulnerability of humans, and the power of the environment. Also, the study has revealed that action and ability are not the sole domain of humankind. The healing and care Josie received were the result of a remarkable collaboration between different species, where Klara joined forces with the sun in a single network, demonstrating that great work originates from the collective, not the individual. Furthermore, the study explores that Klara's attitude transcended rigid programming, cultivating within her a genuine sense of responsibility and conscious care encompassing both humanity and nature. Moreover, the study reveals that these three dimensions confirm that Ishiguro opens a door to a new ethical vision; he shatters the notion that humanity is the sole center of the universe and presents artificial intelligence as an entity possessing moral consciousness and a heart that beats with empathy. Likewise, the study highlights that the novel tells readers that morality and responsibility are not the exclusive domain of us humans, but rather a shared language that technology and nature can also speak. Finally, the novel mirrors an inspiring vision of a world where machines are not merely passive tools, but genuine partners contributing to the flourishing of life and the preservation of its beauty, a world where everything is intertwined for the sake of goodness and beauty.

References

- Bavetra, S., & Ravi, R. (2021). Hope, faith, love, human and humanoid: A study of Kazuo Ishiguro's Klara and the sun. *Science ,Technology and Development*, 10(5), 295-301.
- Braidotti, R. (2013). *The Posthuman* (2013). Boston: Polity Books.
- Chapagain, U. (2024). Transcending the Boundaries of Human and AI Being: A Posthuman Study of Kazuo Ishiguro's Novel Klara and the Sun. *Pragnya Sarathi*, 22(1), 6-13. Retrieved from <https://dmcjournal.edu.np/index.php/ps/article/view/29>
- Du, L. (2022). Love and hope: affective labor and posthuman relations in Klara and The Sun. *Neohelicon*, 49(2), 551-562. doi:<https://doi.org/10.1007/s11059-022-00671-9>

- Haraway, D. J. (1991). in *Simians, Cyborgs and Women: The Reinvention of Nature*,. In H. D. Jeanne, *A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century*, " ed. Donna J. Haraway, New York:: Routledge.
- Haraway, D. J. (2003). *The Companion Species Manifesto: Dogs, People, and Significant Otherness*. Chicago: Prickly Paradigm Press.
- Hayles, N. K. (1999). *How we became posthuman: Virtual bodies in cybernetics, literature, and informatics*. University of Chicago Press.
- Ishiguro, K. (2021). *Klara and the Sun*. New York: Alfred A. Knope.
- Kernohan, A. (2012). *Environmental Ethics: An Interactive Introduction*. Peterborough, Ont: Broadview Press.
- Misra, J. (2023). Unrequited labour of care in Kazuo Ishiguro's *Klara and the sun*. *Women: a cultural review*, 34(4), 370-389.
doi:<https://doi.org/10.1080/09574042.2023.2278296>
- Mylius, B. (2018). Three Types of Anthropocentrism. *Environmental Philosophy*, 15(2), 159-94. Retrieved from JSTOR, <https://www.jstor.org/stable/26819179>.
- Shankari, G., & Karmakar , M. (2024.). A Study of Posthuman Care in Kazuo Ishiguro's *Klara and the Sun*. " . In *Integrating Advancements in Education, and Society for Achieving Sustainability* (1st Edition ed., pp. 168-173).
- Stenseke, J. (2022). "The morality of artificial friends in Ishiguro's *Klara and the Sun*." 5 (2022). *Journal of Science Fiction and Philosophy*, 5. Retrieved from https://jsfpfiles.files.wordpress.com/2022/06/061-jakob-stenseke-klara_and_the_sun.pdf