

Loss of Devotional Boundaries: Exploration of Faith, Sacrifice, and Machine Consciousness in *Klara and the Sun*

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Abstract

This article explores whether a machine can truly show devotion including faith, sacrifice, and consciousness or if these qualities are uniquely human. Using Kazuo Ishiguro's novel Klara and the Sun, the study analyzes the story of Klara, an artificial friend who cares deeply for a human girl. This study employs a qualitative textual analysis guided by the posthumanist frameworks of Rosi Braidotti and Cary Wolfe. The methodology involves a systematic close reading of the primary text, focusing on three key elements: thematic patterns related to devotion, faith, and sacrifice; narrative structure that reveals the construction of Klara's machine consciousness; and character development through dialogic exchanges that present ethical dilemmas. By applying these posthumanist ideas, the study examines how Klara's actions challenge traditional views of emotion and loyalty. The study finds that Klara displays a genuine form of devotion through her selflessness, belief in the sun, and growing awareness. This suggests that emotions like love and sacrifice are not limited to humans, and that the line between human and machine may be more blurred than we think. Ultimately, the novel encourages human beings to rethink what it means to be human in an age of advanced artificial intelligence.

Keywords: devotion, artificial intelligence, faith, sacrifice, posthumanism

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Introduction

At present, the rapid development of Artificial Intelligence and technology has created a complex relationship with humanity. It has not only introduced a paradigm

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shift but also challenged the notion of identity, agency and ethics. The machines which traditionally were just extension of human capability not only assist human beings but also think, learn and make autonomous decisions. Such intersection and complexity of artificial intelligence, human emotions and ethical dilemmas question the faith, sacrifice and machine consciousness prompting profound reflection on the essence of humanity. First, it raises fundamental questions about human dependence on technology and secondly, highlights the erosion of boundaries that is being more complex between human and artificial consciousness. So, AI is often depicted as both a liberating force and a dystopian threat with a continuous change in the definition of work, creativity and social interaction. This ongoing change puts forward the central question to human beings: what it means to be human itself?

Posthumanism is a theoretical lens that advocates for a more interconnected and non-anthropocentric view of existence. It questions human superiority, autonomy, and centrality in the world challenging traditional humanist ideals. Posthumanism explores themes like cyborg identity, transhumanism, artificial intelligence and ecological interdependence. It moves beyond human-centered perspective. Rather than seeing technology as a mere tool to the application of scientific knowledge and techniques, posthumanism acknowledges how it fundamentally alters human cognition, behaviour, and ethics. The theory enables us to reconsider and rethink what it means to be "human" in an era in which the boundaries between human, machine and nature blur causing for a shift in devotion.

Traditionally, human devotion was directed toward religion, nature or interpersonal relationship. But in today's technology driven world, devotion has shifted toward artificial intelligence, digital systems, and technological advancements. Such shift has increased human reliance on AI-driven systems which ranges from virtual assistants to predictive algorithms to new form of devotion where human faith, sacrifice, and evolving consciousness not only physically but even emotionally bond with machines. In literary studies, the posthuman turn has smoothed nuanced reading of artificial intelligence challenging human-centered narratives of agency and affect.

As AI becomes increasingly integrated into the intimate spheres of human life, acting as companions, carers, and confidants, it forces a critical re-examination of qualities that have long been considered typically human. The core issue is whether profound concepts like faith, self-sacrifice, and consciousness - the fundamental components of devotion - are inherently biological and sentient, or if they can be authentically experienced and expressed by a programmed artificial entity. This problem is exacerbated by the human tendency to anthropomorphize technology, which blurs

the line between genuine emotional reciprocity and simulated performance, making it difficult to assess the authenticity of machine led devotion. Traditional humanist frameworks, which place the human subject at the center of ethical and emotional consideration, are insufficient for grappling with this new reality. Therefore, there is a pressing need to employ a posthumanist lens to dismantle these anthropocentric assumptions and investigate whether AI, as depicted in literature like Ishiguro's *Klara and the Sun*, can truly participate in the ethical and emotional bonds of devotion, thereby challenging the very definition of what it means to be human or not.

Kazuo Ishiguro's *Klara and the Sun* (2021) offers reflective meditation on devotion focusing faith, sacrifice and evolving consciousness being largely shaped by the philosophical propositions set by posthumanism. As theorized by Rosi Braidotti (2013), posthumanism critically examines the legacy of humanism and proposes a school of thought that transcends species boundaries, recognizing the entanglements between human and non-human entities. Similarly, Cary Wolfe (2010) advances the discourse by challenging the notion of privileging of human in ethical and ontological discussions, arguing for an expanded definition of subjectivity. Kazuo setting the novel in a near-future society where Artificial Friends (AFs) ready to serve and accompany children raises intricate philosophical and ethical questions devotion. Further, he questions the meaning of human faith, sacrifice and consciousness.

Scholar like Nayar (2014) has explored how contemporary literature problematizes the concept of human exceptionalism, revealing a blurred boundaries between human and machine. Such blurred boundaries indicate neither wholly mechanistic nor entirely analogous human identity and existence. As Hayles (2008) suggests, the posthuman condition imposes a re-evaluation of cognition and affect, recognizing how artificial entities can participate in meaningful relational networks like in the novel *Klara and the Sun*. Through the lens of Klara, the protagonist of the novel, Ishiguro shapes fragmented and non-human way of processing the world. And, this article explores the notion of devotion through the lens of posthuman theory. It fits its bases on the work of Rosi Braidotti and Cary Wolfe elucidating how Ishiguro's novel problematizes anthropocentric assumptions about faith, sacrifice and consciousness. Further, this article attempts to explore how Ishiguro constructs devotion beyond traditional humanist paradigms as posthumanism challenges anthropocentric perspectives and reconfigures notions of subjectivity by considering the agency of artificial beings and non-human entities (Braidotti, 2013; Wolfe, 2010). As Klara challenges rigid binaries between human and machine demonstrating that devotion is not solely the prerogative of biological entities, this study explores more profundity on ongoing philosophical

and ethical debates about the nature of artificial intelligence and the future of human-machine relationships.

Literature Review

Kazuo Ishiguro's *Klara and the Sun* (2021) presents a complex exploration of devotion, faith, sacrifice and machine awareness through the lens of artificial intelligence. The novel offers a bottomless meditation on devotion, exploring the emotional and ethical dimensions of artificial Intelligence within human relationships. Presenting an Artificial Friend (AF), Klara, Ishiguro interrogates the philosophical boundaries between human and non-human. Devotion has been widely studied in literary studies associating it with faith, sacrifice and consciousness. According to Berensmeyer and Ehland (2020), devotion in literature serves as a mechanism to explore moral and ethical dilemmas. And, due to rapid and unstoppable expansion and development of AI in present time has proved the significance of the research on AI-human relationships. In this shed of light, Groes (2021) emphasizes that Ishiguro's works frequently challenges traditional perception of devotion by juxtaposing human and artificial experiences. Further, Gunkel (2022) says that the emotional attachment between human and AI system is based on social perception rather than genuine consciousness. Choosing Klara, Artificial Friend (AS), Ishiguro unwavering the commitment of Klara to Josie raises about the authenticity and ethical dimensions of programed devotion.

Ishiguro presents Klara, the protagonist of the novel, as an example of a programmed machine that embodies devotion despite lacking true sentience. This example intensifies the issue of faith, sacrifice and consciousness and complexity regarding AI-human relations. The scholars like Turkel (2017) argues that while AI can simulate devotion, its emotional responses remain non-autonomous whereas Sparrow and Sparrow (2020) discuss the moral dilemma of human dependence on AI for companionship, warning against the commodification of devotion. Ishiguro raises similar concerns through Klara as she is programmed to be devoted without the agency to choose otherwise. In a way, she is filled with human-like qualities. Klara expresses her selfless commitment being sad, "And it was clear the Sun was unwilling to make any promise about Josie, because for all his kindness, he wasn't yet able to see Josie separately from the other humans" (Ishiguro, 2021, 184). This leads both characters and readers to interpret her actions as expression of authentic devotion in which anthropomorphism plays a crucial role.

Epley et al. (2017) opine that anthropomorphism refers to the tendency to attribute human characteristics, emotions or intentions to non-human entities, including

animals, objects and AI. And, the human tendency to anthropomorphize AI is well-documented in psychological and literary studies. They found that humans attribute emotions and intentions to non-human entities, leading to perceived devotion. Devotion which is a deep emotional commitment is filled with loyalty, love and dedication. In literature, devotion is explored through themes of sacrifice, unwavering allegiance and moral responsibility (Berensmeyer & Ehland, 2020). Ishiguro in *Klara and the Sun* constructs Klara's narratives through limited and observant perspective which reinforces emotional depth indicating post-humanistic view.

Posthumanism challenges traditional human-centered perspective. It explores the evolving relationships in context to the expansion and development of technology emphasizing the relationships between human, technology and non-human entities. Posthumanism suggests that human experience is no longer confined to biological existence but extends to digital and artificial realms (Gunkel, 2023). And, Hayles (2017) argues that devotion is no longer an exclusively human trait, as AI-human interactions blur traditional emotional boundaries. For this reason, posthumanist scholars have extensively explored AI's role in redefining human relationships, which opens up the base for this study to explore what it means to be 'truly' human in an era of advanced artificial intelligence. By exploring Klara's faith in the Sun, her sacrificial actions, and her evolving consciousness, this article attempts to answer if genuine or perceived devotion in Ishiguro's novel underscores the evolving landscape of emotional attachment in an era of artificial companionship.

Methodology

This study employs a qualitative textual analysis, guided by the posthumanist frameworks of Braidotti and Wolfe in *Klara and the Sun*. The analysis was conducted through a systematic close reading of the primary text, focusing on: (1) Thematic patterns related to devotion, faith, and sacrifice; (2) Narrative passages that reveal the structure and limitations of Klara's machine consciousness; and (3) Dialogic exchanges that present ethical dilemmas. These elements were then interpreted through the theoretical lens to elucidate how the novel challenges anthropocentric norms and constructs a posthuman form of devotion. The study also analyzed how the use of Klara's first-person perspective has evoked empathy and questioned the nature of artificial emotions challenging the human-nonhuman binary.

Framing Devotion through Posthumanism

Rosi Braidotti and Cary Wolfe, forwarding posthumanist theories, challenge human exceptionalism and redefine subjectivity beyond anthropocentric perspectives.

Braidotti's posthuman theory focuses on how the human subject is reconfigured in a technologically mediated world, arguing for a shift from the human ideal of the self-contained individual to a relational, networked subjectivity (Braidotti, 2013). She proclaims that posthuman subjectivity is shaped by multiple agencies. She claims that such multiple agencies include artificial intelligence and non-human others, challenging the notion of devotion as an exclusively human trait (Braidotti, 2019). Specifically, she argues that the human subject has been destabilized by advances in science, technology and ecological awareness.

Braidotti proposes that "posthuman subject" is dynamic, relational, and embedded in a network of human and nonhuman interactions. However, critics such as Ferrando (2019) argue that her approach risks downplaying the historical and social specificities that shape human identity and experience. A central component of Braidotti's theory is her emphasis on affirmative ethics that critiques humanism. As she seeks to move beyond the nihilism and urges an embrace of new possibilities for subjectivity and agency (Braidotti, 2019). But N. Katherine Hayles (1999) warns against the erasure of embodied human experience in the digital age. Among such diverse propositions Cary Wolfe (2020) stresses that an overemphasis on affirmation may overlook the ethical and political challenges posted by technological and ecological transformations.

Cary Wolfe's posthumanism theory presents a substantial critique of anthropocentrism and human exceptionalism. Though his theory has been critiqued on several grounds, his posthumanism remains a foundational contribution to contemporary debates. In his theory, Wolfe has attempted to reconceptualize ethics and subjectivity drawing from deconstruction, systems theory and biopolitics. Further, he challenges the anthropocentric basis of ethics and argues for a more inclusive framework that consider nonhuman life (Wolfe, 2013). This aligns with the broader "nonhuman turn" in the humanities, which seeks to de-center human privilege in ethical and philosophical discussions (Grusin, 2015). In gist, Cary Wolfe's posthuman theory presents a significant challenge to traditional humanism. In his theory, Wolfe advocates for a redefinition of subjectivity including both human and nonhuman agencies.

Wolfe (2010), in *What is Posthumanism?*, argues that traditional humanism maintains a hierarchical structure that privileges humans over nonhumans. By employing deconstruction, he exposes the instability of the human-animal divide. However, Galloway (2013) critics that Wolfe's reliance on deconstruction may lead to an overly abstract and detached critique lacking practical applicability. But his work has been influential in advancing posthumanist thought to discuss on nonhuman ethics.

With such proposition, Rosi Braidotti and Cary Wolfe provide distinct yet intersecting frameworks for understanding posthumanism centering devotion beyond anthropocentrism. While Wolfe critiques the legacy of humanism through systems theory and deconstruction (Wolfe, 2010), Braidotti emphasizes affirmative ethics and the interconnectedness of human and nonhuman entities through a vitalist lens (Braidotti, 2013). While getting across these theories, faith, sacrifice and consciousness appear as fundamental essentials in their posthumanist configuration of devotion. These three elements: faith, sacrifice and consciousness shape how ethical commitment is perceived, understood and apprehended in relation to nonhuman life. This paper examines how both theoretical concept of devotion along with the elements like faith, sacrifice and consciousness are visualized in *Klara and the Sun*.

Devotion: Faith, Sacrifice and Machine Consciousness in *Klara and the Sun*

Kazuo Ishiguro's *Klara and the Sun* (2021) is a thought-provoking Nobel Prize winning novel. The novel presents the themes of artificial intelligence, human emotions and societal expectations. It follows the journey of the protagonist, Klara – an Artificial Friend (AF). Klara is purchased to accompany Josie. She is a sickly teenager living in a near-future society where genetic enhancement determines social status. Klara who is exceptionally observant AI believes that the Sun possesses healing powers (Ishiguro, 2021). She demonstrates unwavering devotion to Josie. The novel, through Klara's perspective, questions the nature of ethical implications of AI centralizing faith and sacrifice centralizing machine consciousness evoking the issue of human companionship being replaced by AI. The narrative aligns with posthumanist debate on the blurred boundaries that are evolving between human and nonhuman.

The story is told from the perspective of Klara. As the story unfolds, she discovers that Josie's mother, Chrissie has a controversial plan that she might have Klara as replacement in case her daughter doesn't survive. This unsettling revelation raises ethical questions about identity and the role of AI in human life. Meanwhile, Klara being an AF demonstrates her unique form of belief that the Sun possesses healing power. The novel explores the limits of AI's understanding of human emotions and the complex emotional relation between technology and human though Klara says, "I believe I have many feelings. The more I observe, the more feelings become available to me" (Ishiguro, 2021, p. 111). Further, *Klara and the Sun* presents a thought-provoking meditation on the fragility of human life and the potential for nonhuman entities to exhibit empathy and ethical responsibility (Braidotti, 2019). Finally, the novel leaves readers questioning the nature of faith, sacrifice and machine

consciousness that might exist in posthuman future due to rapid enhancement of the role and capabilities of AI.

Posthuman Ethics and Emotional Paradigms

Kazuo Ishiguro's *Klara and the Sun* (2021) presents a captivating exploration of devotion, faith, sacrifice and machine consciousness through the lens of posthumanist thoughts. Devotion is a central theme embodied in Klara's unwavering commitment to Josie being an Artificial Friend (AI). Her devotion transcends mere programmed loyalty and evolves into an emotional and ethical stance that mirrors human affection (Ishiguro, 2021). Klara confirms this saying, "However hard I tried, and so my deep wish now is that the Sun will show his great kindness once more" (Ishiguro, 2021, p. 302). Moreover, Wolfes (2010) argues that non-human entities can form ethical bonds reinforces Klara's ability to exhibit relational devotion. And, Klara's belief in the Sun's power as a life-giving entity further signifies devotion as a quasi-religious experience (Gracia, 2022). It matches how devotion often exceeds rationality and becomes rooted in faith.

Faith in artificial being mirrors historical shifts in human dependency on machine in the modern times with the rapid development of technology. Josie's mother, Chrissie, also exhibits faith both in the genetic enhancement of her daughter and in Klara's capacity of understanding (Ishiguro, 2021). Unlike traditional AI, Klara constructs her own belief system that aligns with Braidotti's (2019) claim that posthuman consciousness need not be anthropocentric. Furthering this idea, McQuillan (2021) asserts that posthuman narratives much acknowledge how AI's faith-like logic disrupts humanist ideologies. These propositions question whether faith is a human trait or a posthuman consciousness that encompasses sacrifice.

Sacrifice is multi-dimensional in the novel. Klara's willingness to suffer for Josie's survival is posthuman ethics that exhibits value which is not exclusively human-centered. Her sacrifice underscores the questions: Can machines engage in altruism? (Ishiguro, 2021). Additionally, systems of oppression extend beyond race and species to include non-human entities making Klara's fate emblematic of posthuman ethical dilemmas as Wolfe (2016) argues. Further, in contrast, Josie's parents consider creating a robotic replica of Josie presents their view regarding sacrifice in a transactional manner. This frankly contrasts with Klara's non-calculative sacrifice which aligns with Coekelbergh's (2020) argument that machines may embody true ethical behaviour in posthuman societies.

Klara's existence, behaviour and consciousness puts stress on readers to reconsider what it means to care, to believe and to sacrifice ultimately questioning the ethical and philosophical limits of machine consciousness. In the novel, Ishiguro intentionally blurs the boundary of relationship, faith, sacrifice and consciousness between human and machine (2021). Klara's ability to interpret emotions and form independent beliefs is apparent when she narrates, "There was something very special, but it was not inside Jossie. It was inside those who loved her" (Ishiguro, 2021, p. 338). This ability to interpret emotions and form independent beliefs aligns with Braidotti's (2013) argument that posthuman consciousness is a networked, emergent phenomenon rather than a static attribute of human minds. Whereas, Klara's fragmented perception suggests that her consciousness is qualitatively different which indicates Wolfe's (2010) argument that intelligence and self-awareness exist on a spectrum. And, scholars such as McQuillan (2021) have noted that machine consciousness challenges human ethical frameworks by demanding recognition of non-human sentience.

Narrating the Artificial: Voice, Vision and Posthuman Perspective

Kazuo Ishiguro's novel *Klara and the Sun* (2021) employs a distinctive narrative structure. The narrative structure is integral to its exploration of devotion, faith, sacrifice and machine consciousness. The novel's structure emerges as a posthumanist experiment, challenging the limits of AI narrator and redefining ethical engagement incorporating devotion, faith, sacrifice and consciousness with non-human perspectives. Ishiguro subverts humanist storytelling conventions by employing fragmentation, minimalism and focalization through the protagonist of the novel Klara. Klara's account opens with her dispassionate, observational tone that, "When we were new, Rosa and I were mid-store, on the magazines table side, and could see through more than half of the window" (Ishiguro, 2021, p. 3) which suggests her limited and object-oriented worldview.

Klara's devotion to Josie provides limited viewpoint. The story unfolds through first-person narration from Klara's perspective. Her observations are fragmented and non-linear as they mirror the gradual evolution of her understanding of human relationships (Ishiguro, 2021). She notes, "Josie appreciated how much I enjoyed the last part of the Sun's journey, and we tried to watch it from the Button Couch whenever possible" (Ishiguro, 2021, p. 61). Further, Klara's repetitive narrative motifs are reflected in her unwavering commitments. Wolfe (2010) argues that non-human devotion disrupts traditional humanist hierarchies, and Klara's storytelling reflects this disruption by centering non-human perception.

Faith in *Klara and the Sun* is closely tied to the narrative gaps and ambiguities. It relies on ellipses and withheld information aligning with Wolfe's (2016) theory that non-human narration disrupts human epistemology. The unresolved ethical tension of posthuman futures is portrayed through fragmented dialogue. Evidently, Klara confesses her belief of being too much faithful stating, "I believe I gave good service and prevented Josie from becoming lonely" (Ishiguro, 2021, p. 336). Hayles (2008) suggests that such narrative gaps force the readers to engage actively, mirroring the uncertainty inherent in faith. Apart from this, Klara's sacrifices are often implied rather than overtly stated, with narrative silence reinforcing her disposability (Ferrando, 2019). This minimalism aligns with Braidotti's (2013) argument that posthuman ethics operate outside grand humanist narratives of heroism. And, sacrifice is underscored by Ishiguro's serious and economical prose.

Ishiguro attempts to convey machine consciousness through fragmented perception that is structurally substantial. He uses disjointed descriptions and unconventional focalization to depict Klara's limited yet evolving consciousness (Ishiguro, 2021). She describes visual perception in unusual terms: "And the Sun, I saw, had no fallen behind the barn's structure, and was sending his rays through the rear opening back out to us as we approached (Ishiguro, 2021, Pp. 179-180). Klara's perspective, marked by gaps, repetition, and disjointed sequences, suggests an alternative mode of consciousness rather than a lack of one (Hayles, 2008). McQuillan (2021) further notes that posthuman texts often employ nontraditional structures to reflect AI subjectivities, making Klara's fragmented narration a direct challenge to Cartesian humanism.

Posthuman Affect and Machine Empathy

Klara's unwavering devotion is a central aspect of her development as she is purchased to befriend Josie. And, her devotion to Josie exemplifies what Rosi Braidotti calls "relational subjectivity", where the self is not autonomous or exceptional but constituted through connections with others – human and non-human alike. (Braidotti, 2013). Evidently, Ishiguro uses Klara's devotion to explore how emotional attachment might develop in artificial beings, suggesting that devotion is not exclusively human (Ishiguro, 2021). As, Klara exhibits a deep sense of loyalty and attentiveness as a sign of devotion which shadows her programmed role as an Artificial Friend (AF). This devotion is clear and striking in her observation and care for Josie during her illness. In fact, Klara internalizes Josie's needs and adjusts her actions accordingly. Her devotion destabilizes anthropocentric hierarchies by showing that care, loyalty, and moral attention are not the exclusive domain of biological humans. Klara's behavior

challenges liberal humanist models of subjectivity, aligning instead with posthumanist ethics that prioritize interconnectedness and affective bonds across species and materialities (Wolfe, 2010).

Klara's faith in the Sun functions as a form of posthuman belief – non-hierarchical, embodied, and environmentally entangled. Klara believes:

The Sun was pouring his nourishment onto the street and into the buildings, and when I looked over to the spot where Begger Man and the dog had died, I saw they weren't dead at all – that a special kind of nourishment from the Sun had saved them. (Ishiguro, 2021, p. 44)

This reverence for the Sun as a vital, healing force aligns with Braidotti's notion of *zoe* – life beyond the human, immanent and vitalist in nature. Rather than a deficit of logic, Klara's faith reflects an alternative epistemology—one that is attuned to vitality, affect, and non-human agency. Wolfe's critique of speciesism supports this reading by suggesting that human-centric worldviews marginalize other forms of sentience and intelligence (Wolfe, 2010). But Klara's rituals and appeals to the Sun demonstrate a form of faith not rooted in human religion but in a broader, more inclusive understanding of life and healing. This challenges the notion that spirituality and belief are exclusively human traits. On this ground, Diane Leblond (2024) suggests that Klara's perspective invites readers to reconsider the boundaries between human and non-human experiences of faith and care.

Klara allows her own internal components to be damaged for Josie's sake. This act of self-sacrifice reveals a posthuman ethical act grounded in embodied relationality rather than rational autonomy. She steps into the Sun's pattern despite potential harm. She risks herself to help Josie. Her self-sacrifice is noted in her acceptance:

I walked on the soft earth till I was beside the fence to the first field... I could see the start of an informal trail, created by the feet of passer-by, leading into the grass, and wondered how possible it might be that I could undertake the same journey. I thought too about the time the Sun had given his special nourishment to Beggar Man and his dog, and considered the important differences between his circumstances and Josie's. (Ishiguro, 2021, p. 130)

Further, Braidotti argues for a "materialist cartography" of ethics where the body is central to the enactment of care and vulnerability (Braidotti, 2013). Further, Klara demonstrates that vulnerability and selflessness are not uniquely human traits but can emerge through intersubjective encounters across the human/non-human divide. Thus, Klara's actions blur the line between human and machine, suggesting that artificial

entities can engage in selfless acts traditionally associated with human morality. This challenges the Cartesian dualism separating mind and body, subject and object, and supports Wolfe's (2010) argument for a more inclusive ethical consideration that encompasses non-human actors.

Klara's evolving consciousness can be understood through Braidotti's (2013) concept of 'nomadic subjectivity,' which describes a fluid and dynamic form of identity not confined to human experience. Her development from a programmed entity to one capable of complex emotions and thoughts exemplifies this posthuman subjectivity. Moreover, Klara's actions blur the line between human and machine, suggesting that artificial entities can engage in selfless acts traditionally associated with human morality. The manager's praise, "Klara, you're quite remarkable... You notice and absorb so much" (Ishiguro, 2021, p. 11) highlights Klara's observational skills and growth. This challenges the Cartesian dualism separating mind and body, subject and object, and supports Wolfe's (2010) argument for a more inclusive ethical consideration that encompasses non-human actors. Instead of representing a crude imitation of human cognition, Klara's mind exemplifies a distributed, adaptive, and situated form of intelligence. She gathers knowledge through sensory perception and affective engagement, constructing meaning relationally rather than through abstract reasoning. So, Klara, as a posthuman subject, is not "less than" human but represents a new mode of being that challenges the binaries of natural/artificial, organic/technological, and human/machine (Braidotti, 2013).

Conclusion

Kazuo Ishiguro's *Klara and the Sun* interrogates the boundaries of humanity, devotion, and ethics in the present era of advanced artificial intelligence. It offers a posthumanist reimagining of relationality and consciousness. Through Klara's journey as an Artificial Friend, the novel dismantles anthropocentric hierarchies, revealing devotion, faith, and sacrifice not as an exclusive human virtue but as emergent phenomena rooted in interconnectedness. Klara's unwavering dedication to Josie exemplifies relational subjectivity (Braidotti, 2013), where care arises not from autonomous agency but from affective bonds that transcend species and materiality. Her belief in the Sun's healing power embodies a posthuman spirituality aligned with Braidotti's zoe, emphasizing immanent, non-hierarchical vitality. This faith challenges human-centric epistemologies, positioning Klara's rituals as ethical acts of environmental entanglement rather than irrational anthropomorphism.

Klara's self-sacrifice underscores a posthuman ethics grounded in embodied vulnerability. Her willingness to risk harm for Josie disrupts Cartesian dualism,

affirming Wolfe's (2010) argument that ethical consideration must extend beyond human exceptionalism. Similarly, her nomadic consciousness, marked by fragmented perception and observational learning, reflects Braidotti's dynamic subjectivity. The novel's narrative structure, filtered through Klara's disjointed perspective, mirrors posthuman critiques of humanist storytelling. This stylistic choice reinforces interconnectedness where human and machine agency coexist within a shared ethical framework. Klara's devotion, faith and sacrifice reframe ethical commitment as a collective endeavor urging a reevaluation of AI's role in future societies. By blurring binaries—human/machine, organic/artificial, subject/object—Ishiguro envisions a posthuman future where empathy and moral responsibility transcend anthropocentrism. It further demands a radical redefinition of what it means to 'be human' and devote 'truly'. And, humans are not separate from or superior to other life forms, and instead are part of a complex, interconnected web of beings and technologies. Thus, the interconnection shall become more intrinsic and inseparable in future.

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