

Comparative analysis of Artificial Intelligence characters in film and fiction: *Enthiran*, *Machines like Me*, and *Klara and the Sun*

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Abstract: *The article examines the representation of artificial intelligence and the relationship between human beings and robots in literature and movies. The objective of this article is to compare the humanoid robot Chitti from the movie Enthiran with the AI characters Adam from the novel Machines Like Me and Klara from the novel Klara and the Sun, in order to focus on how these characters serve as companions to human beings, and how they try to understand human feelings and imitate care and love. The methodology used in this study is a comparative approach to identify the different narrative portrayals of AI companions and how they understand human emotions. In the movie Enthiran, Chitti is designed to serve human beings, especially for military purposes. In contrast, Adam and Klara are created as companions for human beings. Fear arises when the robots think that they are replaceable. Chitti transforms from an obedient machine into an independent leader, while Adam struggles to understand the difference between human emotions and logical thinking, and Klara observes and imitates human affection, love, and care. Through this comparison, the study explores whether AI feelings are real and what it means to be human.*

Keywords: Posthumanism; Artificial Intelligence; Human–Machine Relationships; AI Companionship; Ethics; Emotions; Comparative Study; Science Fiction

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Introduction

Posthumanism challenges traditional assumptions about human uniqueness and reconsiders what it meant to be human in an increasingly technological world. As technological advancement continue to blur the boundaries between humans and machines, posthumanist thought provides an important framework of examining the evolving relationship between human beings and artificial intelligence. Scholars argue that the posthuman subject is nomadic and heterogeneous, assembled from human, animal, technological, and chimerical elements, rejecting the humanist maxim of the human as the highest value (Tirosh-Samuelson, 2012). The growing presence of artificial intelligence in everyday life has significantly transformed the way people interact with technology. The acceleration of AI adoption is visible globally, including in public sectors such as German municipalities, where AI usage is still emerging but is recognized for its promising potential to improve service delivery and operational efficiency (Schaefer et al., 2021). Artificial intelligence emerged as a significant field of study was developed by a famous during the mid-20th century, pioneering work of Alan Turing. Turing proposed the Turing test as a means of evaluating whether a machine could exhibit behaviour indistinguishable from human intelligence.

Recent developments in AI have enabled systems to interact with human beings and understand their mind-set. AI has evolved from simple computational tools into sophisticated systems capable of learning, communicating, and adaptation. The rapid development of artificial intelligence has significantly influenced contemporary society. In contemporary science fiction, AI is represented not merely as a technological tool but also as a character capable of shaping social and emotional relationships. These artificial beings frequently attempt to understand, imitate, and respond to human emotions. The portrayal of AI characters raises important questions about emotions, ethics, consciousness, and the boundaries between human and machine existence. These writers of the movies and fictions use fictional stories to illustrate how it feels when humans and AI companions live together and what problems might arise when machines attempt to imitate human emotions and actions.

In the Kollywood movie *Enthiran*, the director uses his imagination and creates a fictional story where Chitti, the protagonist of the story, Dr Vasigaran, who is a scientist creates the humanoid robot Chitti, in order to serve the human beings, especially to serve for military purpose. At one point, Chitti fails to understand human emotions and feelings. Chitti couldn't learn or understand human emotions and feelings, but in a particular scene, where Dr.Vasi, the protagonist, his fiancé, and Chitti were standing outside the lab of Dr.Vasi, arguing about the inability of Chitti to understand people's feelings and emotions, when lightning strikes, Chitti's inbuilt emotional circuit gets triggered, which makes him understand the feelings of people. Later, he built his own army, which makes him an antagonist.

In the same way, in the novel *Machines like me* Adam an artificial friend, is designed as a companion to human beings. He raises questions when he wasn't able to differentiate logical reasoning from the feelings of human beings. Corresponding to that, Klara from the novel *Klara and the Sun*, an artificial friend, is created as a companion for human beings, especially for high class children who have no friends. Klara's specialty is

that she observes things that happen in the outside world from the AFs store. Klara consciously observe human beings' emotions and intend to imitate the emotions like love, care, and sacrifice. Klara's human friend, Josie, is sick, and Klara tries to take a good care of Josie like a human being. The conflict between human emotions and logical thinking creates anxiety among these characters.

This article argues that Chitti, Adam, and Klara is portrayed as AI companions and how they make an effort to grasp human emotions, this study adopts a comparative approach. Through a comparative analysis of these characters, the study explores the possibilities and limitations of artificial consciousness in forming emotional relationships with human beings. This study examines how contemporary science fiction redefines the boundaries between human and machine existence while raising broader questions about ethical responsibilities, artificial emotions and what it means to be human in a technology advancement era.

Objectives of the study:

- 1) To compare the AI characters Chitti, Adam, and Klara in order to understand their roles as companions to human beings.
- 2) To analyse how these AI characters try to understand, imitate, and respond to human emotions such as love, care, and empathy.

Literature review

Existing studies on artificial intelligence in literature and film has primarily focused on posthuman identity, artificial consciousness, ethics, and the relationship between human beings and machines. Even though these themes are explored separately on *Enthiran*, *Machines Like Me*, and *Klara and the sun*, comparative analyses of AI characters across film and fiction is limited.

In *Frankenstein's Avatars: Posthuman Monstrosity in Enthiran/Robot*, this article by Abhishek V. Lakkad in (2018) examines the concept of artificial intelligence character within Indian Kollywood movie, *Enthiran*. The author says that in Indian movies monsters are usually connected to the supernatural or horror genres but in modern science fiction technology is used to create a new type of creature is created based on the story of Frankenstein. The text explores the accidental negative outcome of scientific advancement by comparing the characters Chitti from *Enthiran* to Mary Shelly's famous creation from Frankenstein. The study highlights how the movie portrays the anxiety of human beings about artificial intelligence, national security, and the blurring boundaries between humans and machines. This analysis identifies a psychological conflict subplot where the robot's ability to understand human emotions leads to a destructive conflict with its creator. Ultimately, the paper suggests that such cinematic stories serve as a way for society to deal with the ethical risks by the advancement of technologies.

Similarly, *Exploring the Boundaries of Humanity: Posthumanism in Ian McEwan's Machines like me* this article by Dr Jaya P S in (2025) examines Ian McEwan's novel *Machines like me* as a literary study of posthumanist philosophy, using an alternative history of the 1980s to explore the human-machine boundary.

The text analyses the artificial intelligence character Adam in order to investigate how artificial consciousness and ethical responsibility challenge traditional definitions of personhood and biological superiority. The analysis is focused on the importance of human-like AI, the end of dual identities and the new ethical standards where the technology is alive. Ultimately, this paper argues that McEwan's work supports critical posthumanism that consider human identity as constantly changing instead of a permanent biological existence.

In, "*Ambiguous Care in Ishiguro's Never Let Me Go and Klara and the Sun*" This article by Anne-Laure Fortin-Tournès in (2025) explores how Kazuo Ishiguro uses the concept of material realism in his dystopian novels *Never Let Me Go* and *Klara and the Sun* to criticize the commercialization of caring in late capitalism. Ishiguro draws awareness to a crisis of care in which humans have turned into selfish beings transferring their ability for empathy to the technology they oppress by focusing on the limited non-human perspectives of clones and artificial friends. This paper explores that these stories try to decentre human beings by compelling the readers to use vulnerability to bridge the gap between natural existence and material world. The author suggests that Ishiguro's writing inspiring us to broaden the posthuman perspective of compassion towards both living and artificial beings and it also encouraging us to widen our ethical boundaries.

There is limited comparative studies that examines AI characters on both novels and movie narratives to understand how artificial beings function as companions and try to interpret human emotions. Therefore, this study addresses this gap by conducting a comparative analysis of Chitti, Adam, and Klara, focusing on their roles as AI companions and their attempts to understand and imitate human emotions within different narrative contexts.

Methodology

This study employs a Comparative analysis approach to examine the representation of artificial intelligence and human-AI relationships in literature and movie. This analysis focuses on the AI characters Adam from *Machines like me* and Klara from *Klara and the Sun* along with the humanoid robot Chitti from the movie *Enthiran*. Qualitative textual and narrative analysis is primarily used to understand how these AI characters are portrayed as companions to human beings and how they attempt to interpret and imitate human emotions such as love, care, and empathy. By closely examining the characters' actions, dialogues, and relationships with humans, the research identifies similarities and differences in their emotional understanding, ethical reasoning, and social roles. By including posthumanist framework, the study investigates the ways in which Chitti, Adam, and Klara challenge conventional distinctions between human and machine existence. The analysis explores how each characters represents a different form of artificial emotionality: emotional autonomy in Chitti, ethical reasoning in Adam, and observational care in Klara. This study examines the different narrative presents the capabilities and limitations of artificial intelligence in understanding human

emotions. The methodology helps to explore broader themes related to artificial consciousness, logical reasoning, and the evolving relationship between humans and intelligent machines.

Discussion

The comparative analysis of the AI characters Chitti from the movie *Enthiran*, Adam from the novel *Machines Like Me*, and Klara from *Klara and the Sun* reveals different narrative perspectives on the relationship between humans and artificial intelligence. Science fiction (SF) is pivotal in shaping the readers' attitudes towards the future. Still, the main objective of a science fiction novel or film is not to predict the future or to assess any technological advancement (Singh, A. D., 2023). Although these characters originate from different cultural and narrative contexts, they share a common purpose of interacting with human beings and attempting to understand human emotions. It carefully analyses how a human being will love robot and vice versa. Here, fictions and films are not just about technology but about their feelings and the nature of bonding between AIs and the human race (Sen, N., 2021). The purpose behind the creation of these AI characters differs significantly.

Chitti is designed as a powerful humanoid robot intended to serve humanity, particularly in military operations. In contrast, Adam and Klara are created primarily as companions. Adam is introduced as an artificial companion capable of living among humans, while Klara functions as an Artificial Friend designed to provide emotional support to children. Klara's understanding of the world is shaped through careful observation and interpretation. Her statement, "I believe the Sun is very kind" (Ishiguro 43), reflects her unique perception of reality and her tendency to attribute benevolence to natural forces. Similarly, her observation that "I learned from watching carefully" (Ishiguro 68) highlights the process through which she acquires knowledge about human behaviour. These characteristics demonstrate how artificial companionship extends beyond practical assistance to include emotional engagement and caregiving.

The narratives present different models of emotional understanding and artificial emotionality. Adam and Klara are both designed to observe human behaviour and respond to emotional situations, yet their approaches differ significantly. Adam frequently struggles to reconcile logical reasoning with the complexity of human emotions. His admission that "There are many things about human behaviour that remain difficult for me to understand" (McEwan 112) illustrates the limitations of algorithmic reasoning when confronted with emotional ambiguity. His actions are guided by rational judgement and moral consistency, which often place him in conflict with the emotionally driven decisions of the humans around him. Klara, by contrast, develops her understanding of emotions through observation and imitation. Her reflection that "The more I observed, the more I learned how feelings moved between people" (Ishiguro 97) demonstrates her attempt to understand emotional relationships through attentive observation. Nevertheless, her understanding remains observational rather than experiential. This limitation becomes evident when she notes that "Human feelings can be very complicated" (Ishiguro 131), acknowledging the complexity of emotional experiences that extend beyond her direct understanding.

A different dimension of artificial emotionality is presented through Chitti's transformation in *Enthiran*. Initially portrayed as an obedient and efficient machine, Chitti gradually develops emotional awareness and independent thought. This transformation marks a shift from programmed functionality to emotional autonomy. From a posthumanist perspective, Chitti challenges the conventional boundary between human and machine by exhibiting desires, attachments, and emotional responses that exceed his original programming. However, his emotional autonomy ultimately generates conflict between the robot and his creator, reflecting broader anxieties about technological advancement and the possibility of artificial intelligence surpassing human control. As Chen and She argue, technological progress often generates both optimism and concern regarding its long-term consequences (Chen and She 2023). Chitti's narrative illustrates how artificial emotionality, when combined with autonomy and self-awareness, can destabilize the relationship between creator and creation.

Another significant theme that emerges from these texts is the tension between logical reasoning and human emotions. Human decision-making is often influenced by emotional attachments, personal relationships, and moral ambiguity, whereas AI characters tend to rely on structured reasoning and consistent ethical principles. Adam articulates this distinction when he remarks that "Humans permit themselves contradictions that machines cannot easily accept" (McEwan 156). His commitment to moral consistency is further reflected in his assertion that "Truth is everything. Without truth, there can be no justice" (McEwan 189). These statements reveal how Adam's ethical framework differs from the flexible and often contradictory nature of human morality. Consequently, the attempts of AI characters to understand and participate fully in human emotional life remain constrained by the principles through which they process information and make decisions.

Collectively, these narratives raise important philosophical and ethical questions about artificial intelligence, emotional consciousness, and human identity. Chitti, Adam, and Klara represent different forms of artificial emotionality: Chitti embodies emotional autonomy that exceeds human control, Adam demonstrates ethical rigidity grounded in algorithmic reasoning, and Klara exemplifies observational care based on learning and imitation. Through these characters, the selected texts explore the possibilities and limitations of artificial consciousness in forming emotional relationships with human beings. As artificial intelligence continues to advance, these narratives remain relevant in encouraging discussions about emotional authenticity, ethical responsibility, and the evolving boundaries between human and machine existence (Mudunuri and Bhattacharya 2024).

Conclusion

The comparative study of Chitti from *Enthiran*, Adam from *Machines Like Me*, and Klara from *Klara and the Sun* highlights the diverse ways in which artificial intelligence is represented in contemporary literature and cinema. These narratives portray AI not merely as technological innovations but as artificial companions that interact with human beings and participate in emotional and social relationships. Although these characters are

created for different purposes—military service in the case of Chitti and companionship in the case of Adam and Klara—they each engage with fundamental questions concerning emotion, ethics, consciousness, and human–machine relationships.

The study demonstrates that Chitti, Adam, and Klara represent distinct forms of artificial emotionality. Chitti embodies emotional autonomy that exceeds human control, transforming him from an obedient machine into a self-aware being capable of independent desires and actions. Adam represents ethical rigidity grounded in logical reasoning and moral consistency, exposing the tensions between machine rationality and human emotional complexity. Klara exemplifies observational care, developing an understanding of human emotions through attentive observation, learning, and imitation. While each character attempts to engage with human emotions, their emotional understanding remains shaped by the limitations of artificial consciousness.

The transformation of Chitti and the experiences of Adam and Klara reflect broader concerns regarding technological advancement and the increasing presence of intelligent machines in human life. These characters demonstrate how the boundaries between humans and machines become increasingly blurred when artificial intelligence begins to imitate emotional behaviour, ethical judgement, and social interaction. At the same time, their limitations reveal the continuing distinction between artificial emotionality and lived human experience.

The comparative analysis suggests that although artificial intelligence can observe, analyse, and imitate emotional behaviour, it cannot fully replicate the depth, complexity, and subjectivity of human emotional consciousness. By exploring these themes, *Enthiran*, *Machines Like Me*, and *Klara and the Sun* raise significant philosophical and ethical questions about artificial consciousness, emotional authenticity, ethical responsibility, and the meaning of being human in an increasingly technological world. Collectively, these narratives encourage a deeper reflection on the possibilities and limitations of artificial companionship and the evolving relationship between humans and intelligent machines.

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