



**DEHUMANIZED HUMAN CLONING IN KAZUO ISHIGURO'S
*NEVER LET ME GO***

THESIS

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**ENGLISH DEPARTMENT
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UNIVERSITAS JEMBER
2022**



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Submitted to English Department, Faculty of Humanities, Universitas
Jember, as one of requirements to obtain the degree Sarjana Sastra in
English Studies.

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DEDICATION PAGE

With love and happiness, I dedicate my thesis to:

1. My beloved father Mr. Misni and my mom Mrs. Jarmini as the best parents for me. Thank you for all your love, persistence, and endless prayer for my fulfillment.
2. My best one big brother Yudi Hartoyo, and my big family.

MOTTO

Never stop trying, never stop believing and never give up.

Your day will come

DECLARATION

I hereby declare that this thesis entitled “**Dehumanized human cloning in Kazuo Ishiguro’s *Never Let me go***” is an original writing. The analysis and research contained in this thesis have never been done for any degree or publication. I also validate that sources utilized and supports received in the process of writing this thesis all been acknowledged.

Jember, 8 November 2022

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Yusvia Inasnani

SUMMARY

Dehumanized Human Cloning in Kazuo Ishiguro's *Never Let Me Go*; Yusvia Inasnani; 150110101009; 40 pages; English Department; Faculty of Humanities, Universitas Jember.

This research aims to explain the author's worldview in *Never Let Me Go*. *Never Let Me Go*, as science fiction usually attempts to explain cloning technology. Ishiguro said the cloning and harvesting took place without explaining how it works.

This thesis uses qualitative research because the data are from quotes and several stories from the novel. The data is divided into two: primary and secondary data. Primary data is taken from the novel *Never Let Me Go*. Reading and understanding the content of the novel *Never Let Me Go* is essential to find and collecting the needed data for the research. Secondary data is accepted from other textbooks, journal articles, and websites relevant to this research.

As a result, it can be concluded that Ishiguro wrote *Never Let Me Go*, asking what makes them become an actual human. One of the things in this novel talks about if clones can create beautiful art. The one important thing is that human clones exist to show others that they have organs. Harvesting the human clone's vital organs is like killing farm animals like cows and pigs because the purpose of cows or pigs is to be killed. Nevertheless, the author shows us what real Hailsham students are going through and how they go through the same thing as any ordinary people.

At this point in the story, the children assume that if they have good talent, they have the threat to be a donor. However, Tommy by no means introduced something into the gallery, so he feared he might miss out. The good things the students did in the gallery had been added because Madame desired to show outside people that clones could paint and write poetry. Due to the concept that if all people saw what they might do, she would assume cloned children have been real humans.

Ishiguro uses euphemisms, and the students are confronted with the fact

society. He additionally indicates the need to determine what makes their lives complete before the end. She portrays humanity as trying to escape destiny when Kathy and Tommy seek deferral donation.

In addition, ordinary people take advantage of the weak position of clones. The purpose of cloning is to serve the ruler of totalitarian things. These rulers are the upper-class members who can afford to take advantage of it. They do not feel afraid of morals because the economic benefits blind them. Your business requires a complete submission If they are deprived of freedom and personality.

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CHAPTER 1. INTRODUCTION

This chapter is an overview of the analysis of this research. This chapter is divided into three sub-chapters, consisting of the background of the study, research question, and goal of research.

1.1 Background of the study

Cloning is a scientific technique in which the same organisms are produced by transferring somatic cell nuclei (Griffin, 2009:650). It is an exceptionally complex system, but the bottom line is that humans can be created through cloning. Cloning has raised many ethical questions about whether it is correct or incorrect. A few people argue that it must be carried out because it can help individuals who cannot have children. Some researchers argue that cloning is an act of gambling with God (Griffin, 2009:654). Humans debate whether the technique is ethical or not. Several authors have written books on the situation and given ideas about who supports cloning and who does not.

Some parents against the use of cloning technology, and general principles favor human cloning. Nevertheless, people are not cloned, and cloned animals cannot tell us how they feel. It is based on the impact and the capacity of cloning to encourage.

According to a few critics, this story is a story of terror because it offers a dark future that no one desires to meet. As human beings, we are aware of our death, but no one character is aware about when the time to depart the earth will come. We feel unlucky when a youthful man or woman has to die and feel that an older person must pass first. The clones are blind to their identity during their childhood and tend to stay better lives than the alternative children in their surroundings.

It is hard for people to sacrifice their lives for special humans, specifically strangers. The characters in the novels did everything like us, went to school, and did many right matters. After they find out that they are not real human beings, some of them try and find their real human beings. Their future is not of their hands as we see some of them asking in the event that they can be suspended from their roles. They are in love and want they could stay longer, but this cannot arise

to objectify.

Never Let Me Go portrays a form of dehumanization and the relationship between those who have been dehumanized and those who are raised in an ideal way. *Never Let Me Go* tries to show choices based on technological advances. They do cloning to harvest organs one by one and try to form a perfect world by making a perfect human. Hailsham ultimate goal is to become clone adults and donate their organs until the human cloned is considered complete (death). A clone's life can be divided into three stages. In the first stage, childhood, they seek their identity. Kathy and other clones live under the care of guardians. Miss Lucy's arrival, the truth has revealed ahead of time: Hailsham's ultimate goal was cultivating them into organ donors, and they must devote themselves selflessly to everything. In the second stage, teenagers discover who they are and where they come from. At eighteen, Kathy and the other clone left Hailsham, were assigned to a different cottage, and began to touch the outside world utterly different from Hailsham.

The clone in *Never Let Me Go* never chose to escape in the face of an irrevocable fate but silently accepted the arrangement. All clones were instructed from an early age on the crucial idea of giving organs until death. Even if young clones do not know what donation is, brainwashed forced indoctrination makes them sincerely accept that giving organs until death is their natural responsibility and destiny, which is irresistible and must be experienced by every clone. They are ashamed that the first donation ended their lives and proud to be able to hold on to the fourth donation. Indeed, if they know that the fourth donation is the most difficult, they will comfort themselves and hope to find the tools to capture a glimpse of their future. The greatest dream of their lives is simply the hope that starting organ donations will be delayed for a few years.

The clone in *Never Let Me Go* never chose to escape in the face of an irrevocable fate but silently accepted the arrangement. All clones were instructed from an early age on the vital idea of giving organs until death. Even if young clones do not know what donation is, brainwashed forced indoctrination makes them sincerely accept that giving organs until death is their natural responsibility

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Dehumanized human cloning in this novel are analyzed using genetic structuralism by Lucien Goldmann. The researchers discussed the homologous connection between the structure in the novel and society in Britain in the 21st century. Furthermore, Goldmann's theory helps the researchers to find the worldview expressed in the novel.

1.2 Research Questions

There are some research questions, they are:

1. How are the structure explain dehumanized human cloning?
2. How is the social condition in England in 1990s and 2000s as the contextual background of the novel?
3. What is the worldview presented in the novel?

1.3 Research goal

The goal of this research is to explain the author's worldview, expressed through the novel. Hopefully, the worldview can sharpen our senses, stretch our understanding and cultivate our critical thinking, which serves as the foundation and framework for our wiser thought and action in real life.

CHAPTER 2. LITERATURE REVIEW

This chapter offers previous research and literary framework: Lucien Goldmann's genetic structuralism.

2.1 Previous research

There are several previous research. They are Nuraini's research entitled *Genetic Structuralism Analysis on Lucky Jim by Kingsley Amis* and Ariyanto's research entitled *The Aestheticism in Oscar Wilde's the picture of Dorian Grey: A Genetic Structuralism Analysis*. Using the two theses helps me apply the genetic structuralism theory to reveal the message that the author needs to say to the readers or the author's worldview.

The next previous research from Girsang's research entitled *Problems of Cloning in the film Never Let Me Go in terms of engineering ethics* is based on moral problems from cloning technology. His thesis focuses on analyzing based on moral arising from cloning technology. Many problems result from cloning, including violation of human rights, the clones' identity matter, and the clones' liberty rights. He used the theory that explained sociology as a scientific study of humans in society, a study of social aspects and social process.

2.2 Lucien Goldmann's Genetic structuralism

The author chooses to apply genetic structuralism. It is considered influential in literary research because it has a clear theoretical basis and still puts pressure on its literary values. Not only text-oriented but also authors and historical backgrounds that make up the literary work. A few fundamental concepts that build the theory consist of Human facts, collective Subjects, significance structure, and worldview.

2.2.1 Human Facts

Genetic structuralism sees literature as human fact. Human facts are the same as human behavior. Goldman defines human facts as all human activities and behavior, each verbal and action, including creative works, artwork, musical compositions, and literary works.

2.2.2 Collective subjects

Humanity has two subjects: individual subjects and collective subjects. A collective subject is a subject of social fact. As a result, Social, political, and economic revolutions and great cultural works are viewed as social facts. Furthermore, the Trans individual subject is creating a social fact.

According to Goldmann, collective subject is a group of individuals. They are linked together because of the collective consciousness and have their uniqueness. In other words, the Trans individual subject is the social group. These Social groups are writers, artists, philosophers, etc.

2.2.3 Significance structure

Goldmann stated in the idea of The significant structure in the history of culture that Genetic Structuralism does not consider literature as a structure but also as a significant structure (Manuaba, 2009:12). An important structure is the depiction of social history in literary works. Social history can change over time. Literary works are not only about internal coherence; each element relates to the worldwide meaning structure, the world, or the social and natural surroundings. The important a part of the structure in literary works is the relationship among the character and the object surrounding the character.

2.2.4 Worldview

Worldview is the whole complex of ideas, aspirations, and emotions that link together a social institution's members in the face of other social groups. Worldview is reflected through the structure of the world of the literary work.

Goldmann believed there was a homology between literary structure and the social structure that existed when the work was created because they were both products of the same structural process. This homology is not substantial. This worldview bridges literary structures with specific social structures and creates homology. However, Goldmann argues that not every social group member is aware of their worldview. Only great writers can fully understand this.

CHAPTER 3. RESEARCH METHODOLOGY

There are three sub-chapters in this Research Methodology chapter. These are the type of research, data collection, data processing, and data analysis. The type of research sub-chapter explains on what method will be used to analyze the novel.

3.1 Type of research

This research use applies qualitative research as the basis of research. Qualitative is concerned with collecting and analyzing information in as many forms as possible. Qualitative research uses interpretation to dig up our understanding of the problem we discuss. It helps to develop our ideas (blaxter, 2006: 64).

3.2 Data collection and classification

There are kinds of data that support this studies. Each primary and secondary data. Primary data includes several stories and quotes from the novel *Never Let Me Go*. I gather data in *Never Let Me Go* and examine the novel to recognize the problems inside the novel. Secondary data helping the primary data analysis is common from other textbooks, journal articles, and websites relevant to the research.

3.3 Data Processing and analysis

Firstly, I do a close reading of the novel to investigate the binary opposition seen in the novel. In this part, I explore the paradox of how clones are purposely created to be organ donors who have to sacrifice their life to save human beings. Through the novel, I examine how dehumanized practices are ironically conducted to gain humanist aims.

Secondly, after studying the novel, I study the socio-cultural context of England in the 1990s and 2000s to examine the pros and cons in society concerning the development of science, particularly human cloning technology.

Thirdly, I will connect the novel as the text and the society in England in 1990s and 2000s as the context to find homological structure. The author's worldview in the novel can finally be found through homology

CHAPTER 4. RESULTS AND DISCUSSION

This chapter will discuss the subject matter and answer the research questions by applying steps that are explained in previous chapters. This chapter will be divided into three sub-chapters, each in order to answer the respective research questions. The first sub-chapter will discuss the structure of the novel explained dehumanize human cloning, socio historical context in England in 1990s and 2000s and worldview.

4.1 Dehumanized human cloning in *Never Let Me Go*

Humanity is a word that describes the characteristics of being human, including the desire of understanding where they came from, the desire not to harm another living thing, dreams of the future, emotions of compassion, empathy, and love for others, and using memories to deal with loss. The clones in the science fiction novel, *Never Let Me Go*, by British writer Kazuo Ishiguro are human shown through Ruth's desire to see or meet her possible when given the once in a lifetime chance. The careers in the novel are shown to be highly affected when one of their donors completes, and they have desires other than becoming careers or donors, shown through Kathy's imagination.

Never Let Me Go as science fiction usually attempts to explain cloning technology. Ishiguro said the cloning and harvesting took place without explaining how it works. The novel is told by Kathy, who became a student at Hailsham but now become a career. Careers are individuals who help others. Kathy no longer right now explains what a caregiver or donor is because this is the key factor of the Novel. At the start of the novel, the children in Hailsham were ordinary, who went to elegance and played sport. They did not choose Tommy to play soccer with them, even though he had become one of the excellent gamers because he changed into irritated and made the sport unsightly for others.

Tommy turned no longer creative, which made the opposite kids at Hailsham dislike him because he never had anything to install change, which is a selected

time when youngsters change the innovative stuff they make, like poetry, sculptures, and artwork. Kazuo Ishiguro's relevant questions: What makes us human? This seems to be a summary philosophical question. For the unconventional protagonist, it is a count of lifestyles and death. They may be a pupil at Hailsham's elite boarding college. They arrive to recognize that the clones destined to be killed for her organs. Because the characters try and show the human nature of clones, the novel gives a subtle metaphor for oppressive, dehumanizing systems and how they paintings and the way they grew up on the Hailsham boarding school.

Never Let Me Go, written by Kazuo Ishiguro, shows a bleak alternative future where humans reproduce clones to provide organs. Clones are no different from ordinary humans' for their origins and ultimate purposes. Ishiguro shows the humanity of clones through the story of the narrator Kathy, her friends Tommy and Ruth. Hailsham is a boarding school where clones grow up and the place of a cruel experiment. Although most activities are difficult to distinguish from school activities, they emphasize assessing clones' creativity in evaluating the art and poetry they produce.

Throughout the novel, we see clones interact like ordinary people. They develop friendships, rivalries, romantic feelings, and jealousy and find their clone partners. They create beautiful artwork and improve themselves with their knowledge and experience. Nothing separates them from humans.

Ishiguro uses euphemisms, and the students are confronted with the fact of society. He additionally indicates the need to determine what makes their lives complete before the end. She portrays humanity as trying to escape destiny when Kathy and Tommy seek deferral donation.

When they finally meet with Madame, they learn the devastating truth: deferrals do not exist. The true purpose of the Gallery was not to show case talented students or demonstrate romantic compatibility. The Gallery, like Hailsham, now closed, was an attempt to prove that the clones were fully human. Instead of raising them on an organic farm, like livestock for slaughter,

Hailsham was the more humane alternative.

Throughout the first a part of *Never Let Me go*, the students at Hailsham preserve hearing the guardians talk about how the children should understand more, however they are not informed what that means. While the guardians see a student, they constantly prevent talking about what the children have to understand. A few guardians deliver the children suggestions about who they are.

Never Let Me Go by Ishiguro shows the power of society because the oppression and objectification of clones lead to their loss of freedom. Throughout the novel, many images of dehumanization are a universal factor in this society. In non-literary works, it is explored how children in society do adhere to a conscious ethic of right and wrong and not show other options in life more than what they seek. In the novel, the characters lack human qualities. It can be used to help them distinguish between humans and non-humans. In the novel, children develop without any free awareness or identity.

The boarding school at Hailsham is where students are never taught basic living skills except for being “cultivated” to create various art forms, gradually producing unsettling feelings. This feeling is further enforced when the clones are shocked by unfathomable acts from guardians who treat them as if they saw scary aliens.

Madame knows the secret of their identity and the purpose of Hailsham as an experiment to test their humanity. However, she suppressed her fear and anxiety long ago and is now reluctant to face it longer. As a “Thing” that stimulates one’s fear, Kathy is the recurrence of the repressed, familiar and unfamiliar, and that is why she is also shocked by what “gave her the creeps.” Madame sees a double performing and building her castle in the air, and she is also aware that this double is repeating a person’s childhood when one used to sing with a doll held in her arms. Hence Madame’s complicated emotions involve her fear, compassion, and anxiety, a cause and effect of the uncanny.

At the novel's beginning, Kathy looks for Hailsham as she drives around the country side, but what she sees cannot remind her of the exact "home" she remembers. Hailsham is the only homely and comfortable "home" for the clones, where they study, play, and grow up together. As the plot develops, Hailsham produces Uncanny and unhomely feelings as enforced colonization in which the children begin to take medicine and are forced not to violate school rules. The clones are not supposed to talk about many things, even in their safest shelter, the pavilion. Their paintings and sculptures are on exhibition.

Kathy mentions Madame's creepy and strange reactions several times, and with the repetition of acts, the novel produces an uncanny ambiance throughout the plot. In the eyes of Madame and the guardians, Kathy discovers another world where the students are treated as "inappropriate others."

With no information about the true identity of "human cloning," the organ donors just live with "being told and not told." For one, they live at Hailsham believing it is their only home; for another, they are "supposed" to live in a more traditional home to serve humans who desire longevity. When they grow up, Kathy and her friends Ruth and Tommy begin to wonder what it means to say, "You've been told and not told," which implies something must be hidden. More uncanny feelings arise because of the bizarre behavior and attitudes of the guardians and Madame who usually picks out their artworks for Gallery exhibition. Although the students compete to display their creations in the hope of being selected, not everyone has a talent for art.

At this point inside the story, the children assume that if they have good talent, they have a threat to be a donor. However, Tommy by no means introduced something into the gallery, so he feared he may miss out. The satisfactory things the students did in the gallery had been added there because Madame desired to show people outside that clones could paint and write poetry. Due to the concept that if all people saw they might do, she would assume cloned children have been real humans.

Ishiguro wrote *Never Let Me Go*, asking what makes a human being a real

human being. One of the matters on this novel talks about if clones can create beautiful art, perhaps they can become real people because best real people can do beautiful matters. If human clones exist to show others they have got organs, we need to not feel horrific for them. It is like most of the people do not sense bad about killing cattle like cows and pigs due to the fact they assume the reason of cows or pigs in life is to be killed so human beings can devour them. Although, through showing us how real what Hailsham students are going through and how they go through at the same aspect as any ordinary humans.

By objectifying a clone, the clone loses self and subjectivity. They lose their individuality and independence in their thoughts and lives. Everyone in Hailsham learned to maintain good health and was instructed not to smoke. It is strictly prohibited and requires regular healthy eating and exercise.

Speculative future when human clones are raised as organ donors. The schools focus on health; clones cannot analyze more about the genuine factor. Donors just live with “being told and not told.” For one, they live at Hailsham believing it is their only home; for another, they are “supposed” to live in a more traditional home to serve humans who desire longevity. When they grow up, Kathy and her friends Ruth and Tommy begin to wonder what it means to say, “You’ve been told and not told,” which implies something must be hidden. More uncanny feelings arise because of the bizarre behavior and attitudes of the guardians and Madame who usually picks out their artworks for Gallery exhibition. Although the students compete to display their creations in the hope of being selected, not everyone has a talent for art.

It would help if you obeyed what they had been told about the right to express your beliefs. Clone is treated nicely in the following sense medically, but only to helpful products. The clone can lose its identity if it cannot manage its thoughts and body.

Clone narratives generate the apprehension of humanity. This is referred to in question as reproductive technology challenges the traditional perception of origin. Another factor contributing to the fight for clone identity is assimilation;

it reinforces the mystery of their origin. Ruth and her friends followed Norfolk, a legendary place where you could find all your lost belongings. She wanted to find her essential person there. However, their mission failed. Tommy and Kathy think the search is meaningless because they know it. Their lives have nothing to do with their role models.

Their frustration is shown here when they give up and criticize their dream of the possibility of the idea. When she says she probably does not believe what she was saying that they are created from garbage, she says it because she feels defeated. She has traveled for a long time to Norfolk.

They grew up without a family or a name. I do not know where they came from, and they start thinking they are coming from the garbage. They have no freedom in life; it is hard for them to see themselves as more than a pawn in someone else's game. They have no freedom. They are used as a machine to provide essential parts to other people. Nevertheless, this objectification is hidden by the assimilation Hail sham gives to the clones.

In Hailsham, clones are usually treated like ordinary people. They go to school, Exercise, make art, and play with friends. Loved ones or loved ones are referred to as disciples' euphemistic substitutes. However these factors are the same, but it is not the same as understanding the attitude of clones in other parts of the world. Hail sham is the common place where clones are often handled. However, the dark world is waiting for them in front of the school. Teachers educate clones to explain that they are essential and valuable, but the hidden truth is what they can give to others.

In addition, ordinary people take advantage of the weak position of clones. The purpose of cloning is to serve the ruler of totalitarian things. These rulers are the upper-class members who can afford to take advantage of it. They do not feel afraid of morals because the economic benefits blind them. Your business requires a complete submission If they are deprived of freedom and personality.

They are dehumanized and treated like machines. They are at the bottom of the hierarchy and have no opportunities for social mobility. Because the upper class always has power. In the novel, Tommy explains that after the fourth donation, the clone is still conscious and in intolerable pain.

This stage of clone life is delayed until the process is complete. The clone is used as a machine to provide the resource until nothing remains, then the next batch of clones starts doing the same. It is an endless cycle of work, Exploitation imposed by the owner without a moral compass. Therefore it is comparable to slavery. People promoting this organ transplant surge claim they are doing this for society's benefit because they effectively save lives. However, the only life they save and the only life they cherish is the life of the higher.

In *Never Let Me Go*, the normal people does not understand clones; their fear and Ignorance shape their opinion that they are not humans. When they enter the adolescent stage, the clones become fascinated by novelty. While the clones in *Never Let Me Go* are endowed with humanity and produce art, they are never "added to each other." Further, the clones are eager to contact the outside world and establish relationships with natural persons.

When they reach sixteen, they are allowed to leave Hailsham and live at the Cottage, where they start a journey to see a world different from Hailsham. After embarking on their aim at an exploration of an authentic self, the clones realize that a Cottage is a place of different social and political structures where they acquire knowledge about the ethics of human beings.

After the children left school and went to the cottage, they grew like normal children. They have got boyfriends, do home tasks, chat, and sometimes fight with each other. The cottages are where they go when they are too old to live in Hailsham but not old enough to live inside the real world or be a donor. They get to tour sometimes, and during the sort of journeys, Ruth, Kathy's best friend, attempts to discover an opportunity.

At the end of *Never Let Me Go*, Tommy, Kathy, and Ruth try and locate

Madame because they suppose she can sometimes get when they must start donating their organs. Ruth had started out donating, so she wanted Tommy and Kathy to be a pair and ask themselves. They find Madame's house and enter, telling her they may be clearly in love.

Those emotions exist in the shape of love between Kathy and Tommy. Ishiguro presents love as part of identity. Love is something that cannot be labeled. Interestingly, despite all their questions regarding identity, the student never doubted that they had a soul. At the novel's end, Kathy and Tommy face the truth that Miss Emily refused to share with them through all their years at Hailsham. While leaving, Emily tells them we did it to prove they had souls.

The couple appears baffled that they have souls. It discovers that humans openly war with skepticism and hesitate to accept as a considering their soul or religious ideals. In this novel, the primary individual has a soul until pressured to realize the underlying question in return for the mystery of developing the artwork. The guardian hoped the artwork could show that Hailsham students had souls. However, in truth, they should see the humanity of their life through the feelings that regularly overwhelm them.

Sexuality becomes less an expression of desire, attachment or pleasure than another social discourse which must be learnt and emulated for the purposes of integration. Hence Kathy's adolescent curiosity about sexuality seems not so much expressive of her emerging sexual identity as indicative of a struggle to understand a sexuality which is given no value: 'I also spent a lot of time re-reading passages from books where people had sex, going over the lines again and again, trying to tease out clues' (Ishiguro, p. 97, emphasis added). Her confessed interest in a discovered collection of pornographic magazines seems more studious than sexual; she discloses that she is searching for the face of her 'possible' having heard the rumor that the genetic models for clones are drawn from the socially marginalized and disempowered. As Ruth puts it: "We're modelled from trash. Junkies, prostitutes, winos, tramps. Convicts maybe, just so long as they aren't psychos" (Ishiguro, p. 164).

“It’s just that sometimes, every now and again, I get these really strong feelings when I want to have sex. . . I don’t know what it is, and afterwards, when it’s passed over, it’s just scary. That’s why I started thinking, well, it has to come from somewhere. It must be to do with the way I am.” (Ishiguro, 2005: 179)”.

Kathy’s explanation for her interest in pornographic images offers another instance where an apparent imitation of conventional heterosexual behavior reveals, instead, its contradictions. Indeed, performative motifs recur throughout the novel, with Kathy repeatedly finding herself an unwitting spectator or actor, positioned ‘as if I was in the front row of the audience when *Ruth+ was performing on stage’ (Ishiguro, 2005: 128) or becoming like ‘people in a play *Ruth+ was watching’ (Ishiguro, 2005:216).

In one of a number of uncanny moments which consist in the discovery of being watched or in the unwitting watching of others, Kathy finds herself under the tearful surveillance of Madame, the school’s enigmatic visiting patron. She is acting out the lyrics to a favorite pop song - ‘baby, baby, never let me go’ (Ishiguro, 2005: 70). By hugging an imaginary baby to her chest; in doing so, she appears to misunderstand the heterosexual vernacular of pop in assuming the ‘baby’ is an infant and not a lover.

In this context, it is worth noting the particular significance with which the figure of the couple is invested in *Never Let Me Go*. One might expect the vagaries of romantic and sexual partnership to play a significant role in a narrative which dwells on adolescent group identities. However, coupledness is understood less as an elective expression of a romantic or sexual affinity than as a necessary assumption of a culturally coded set of practices: that is, as an index of successful assimilation into the world of the ‘normal’. While staying at the Cottages, a transitional residence between Hailsham and the outside world, Kathy detects that some of the gestures and phrases by which older couples signify their status have been ‘copied from the television’ (Ishiguro, p. 118), including an American sitcom depiction of marital conflict: ‘the way they gestured to each other, sat together on sofas, even the way they argued and

stormed out of rooms' (Ishiguro, p. 119)".

The myth of 'deferral', which dominates the closing stages of the narrative, becomes all the more poignant given that desires and attachments between students are credible only so far as they emulate those of 'normal.' Rumors circulate among students who have begun their work as donors and careers that a couple can be permitted to postpone donations, and hence defer 'completion' – the euphemism for premature death resulting from the loss of vital organs – if they can 'prove' they are in love.

Never Let Me Go mitigates against the construction of the clone as 'other' to the reader; moreover, it is the implicitly normative status of the reader - which such 'othering' might serve to sanction - which is rendered uncanny by the narrative mode of address. In a recurring and poignant refrain, the narrator addresses the reader and wonders 'how it was where you were . . .' (Ishiguro, 2005: 13; 67; 94).

Never Let Me Go imagines a world in which genetically cloned embryos are not merely conceived but brought to term and lived existence. Moreover, it is a world in which the distinction between therapeutic and reproductive cloning has collapsed; the cloning depicted in the novel is both therapeutic and reproductive, in that fully developed cloned bodies are being produced in the service of medical science. As Miss Emily puts it in the dramatic denouement of the novel: "However uncomfortable people were about your existence, their overwhelming concern was that their own children, their spouses, their parents, their friends, did not die from cancer, motor neuron disease, heart disease" (Ishiguro, 2005: 258).

Ishiguro's novel is not concerned with speculation about the forms which this technology will take; the absence of engagement with currently contentious scientific developments only serves to reinforce the impression that this development is neither novel nor new. Indeed, it is a practice sufficiently entrenched to have generated its own counter-discourse which takes the form of a social reform movement advocating the humane treatment of cloned subjects:

“we demonstrated to the world that if students were reared in humane, cultivated environments, it was possible for them to grow to be as sensitive and intelligent as any ordinary human being” (Ishiguro, 2005: 256). However, this complex temporal context, in which a contemporary medical and ethical controversy is depicted as a past reality, is one which the reader must deduce from the narrative which relies not on controversial public histories but on subjective memories.

However, the rituals of child and adolescent cultures are implicated in this novel in what is essentially an institution of biotechnological slavery. ‘Normal’ are the non-cloned humans to whom the Hailsham students are destined to donate their vital organs and ‘possible’ is the term given to the imagined human original from which the students have been generated. The quest for privacy evident in the struggle for personalized space is countered by the pedagogic and medical surveillance to which the students are subject to ensure their fitness for purpose.

Finally, the ‘Sales’ and ‘Exchanges’ of used possessions by which the students are encouraged to construct their own identities only underline the commodified status of their condition.

4.2 Social condition in UK in 1990s and 2000s

It is providing a child to a couple who cannot have a baby, which, biologically, is to be one of the most important objectives of human cloning. One significant benefit of human cloning is that it helps put an end to such diseases, which run in genes and are passed from one generation to the other (Singh 2004 vol. 328 issue 7438).

While we investigate the benefits of human cloning, some other essential factor that many human beings tend to ignore is that, first of all, it makes replica possible for a person and, secondly, enables the experts in the subject to manufacturing organs that might be genetically equal and appropriate for any transplantation (Brock W, 1972:438)

People who favor the idea of cloning bring in the freedom of privacy. Within the case of *Eisenstaedt v. Baird*. ((Brock W, 1972:438). The superior court of the United Kingdom held that "If the right to privacy means anything, it is the right of the individual, married or single, to be free from unwanted governmental intrusion into matters so affecting a person as a choice whether to bear or beget an infant."

Another important argument in favor of human cloning is that by producing a baby through this method, people would be capable of teaching the fundamental needs of the modern world, along with the exact health of their child. Human cloning allows a homosexual couple to provide a biologically related infant (Katrien, 2017: 654 – 658). It additionally allows copying gifted people and genius. After having a take a look at the benefits of human cloning, the most crucial one is to be capable of updating a relative who is on their deathbed because of a few genetic sicknesses which the character has taken from their ancestors (Supra, note 29)

After discussing many advantages of human cloning, it's time to examine the negative aspects or ethical troubles that might be part and parcel of human cloning. One of the essential trouble is that of individuality. If human cloning is carried out, it removes the character's uniqueness (Gogarty, 2009: 84-89). It is far pretty, just like a scenario. Once an identical duplicate of a precious piece of artwork is accomplished, it loses its cost.

Human cloning comes with a lot of physical and phycological risks as correctly. It tries to produce dolly the sheep. Experimenting with it on human beings ought to bring about more wide variety of deaths or deadly delivery defects compared to successful births. Another component to fear is that in the current era, it is impossible to determine the impact of cloning on intellectual improvement and the getting older procedure of the infant produced.

Likely, the child might also feel diminished personal autonomy (Anna's, 1998: 122 – 125). The child might imagine that he is different from others or is

an authentic replication of someone else. This would affect the intellectual health of toddlers. We will see that there are equal amounts of advantages as well as risks of human cloning. There is an urgent need for an excellent set of rules and guidelines that must be followed internationally. Such rules and policies should simplest be formed after analyzing the concept of human cloning in elements and no stone needs to be left unturned. While doing so, people who cannot have a biological baby is to be one of the most important objectives of human cloning. One significant benefit of human cloning is that it helps end such diseases, which run in genes and is passed from one generation to the other (Singh 2004 vol. 32 issue 7438).

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As with most ethical debates, a reasonable person might object. It concerns different views on humans and whether human embryos deserve perfect morality. We give moral status to individuals when we allow them to have moral status. Desires, aspirations, and rights are considered in the decision-making process.

There are some arguments against cloning technology, generally principles in favor of human cloning, but humankind was not cloned and cloned animals cannot tell us how they feel. How cloning feels or how it affects you. Many discussions address multiple issues, Concerns about human cloning individuality, cloning, and the potential for cloning to facilitate towards a new era of objectification of people and eugenics.

Clone humans have a unique identity. Some critics fear human cloning. We are constantly compared to our ancestors and suffer from this comparison. These clone people can feel their own life. Cloning can violate what some ethicists call future "rights to disclosure".

Children born by cloning selected by parents, some critics believe

technology will open up the door to human objectification, Instead of loving her children as gifts. When parents discover their potential as they grow and develop, they see this as a made-to-order product. These critics bring society to a situation where children are conceived rather than born, like other artificial products made by somatic cell transplantation. Objectification is not vital and can be made worse by cloning. Reproduction Cloning could open the door to human genetic engineering (The scientist who cloned Dolly was looking for an efficient way to produce genetically modified cattle)

As far as we know, you can expect a lot from the benefits human reproductive cloning (Takala, 2005). It can be used instead of Fertility treatments and nuclear transfer methods, and it is used to avoid some mitochondrial diseases.

Human reproductive cloning carries a high risk, but it appeared that security problems could not be solved, and people were researched. Cloning causes suffering and exposes research participants to unacceptable risks.

Some research suggests that our curiosity and craving satisfaction through scientific research is the defining characteristic. It means being human. Of course, science and its applications have great potential benefits to humanity, such as improved health and well-being. At the same time, science presents us with challenging social and social challenges. Ethical difficulties for technological advances open greater possibilities to change and control our environment and ourselves.

Keeping pace with scientific and ethical developments, such studies can often challenge scientists. Public concerns about science must be dispelled and protected at the same time. Scientists should follow standards of social acceptance or at least Ethics review. However, governments must also consider scientific ideals. Freedom to Pursue Knowledge and achieve our full potential is not influenced or constrained by social norms or restrictions.

For reprogramming human technology and human cloning, Science does not

allow embryos to be created using these techniques (SASS, 2006, page 426). They are not embryos in the traditional sense because they do not come from a fusion of two essential genetic traits. They are not approved for medical or regulatory supervision Experiments with the reproductive embryo. No standards, even such quality topics, and requirements. Researchers claim that some prefer male offspring. Especially in Asian cultural traditions.

Human cloning has recently received worldwide media attention in 1990s and 2000s. It has been hailed as a potential source of cures for various human ailments. It is feared as human damage and abuse of nature. Cloning became a hot topic in the United Kingdom.

However, there is no doubt that cloning is underway. Technology makes human cloning attempts more likely to succeed. It is an almost universal practice among scientists to clone humans. Reproductive purposes are too dangerous to attempt at this point, so there is little morality to human reproductive cloning. There is little consensus on this Human Cloning Ethical. They are sophisticated to the point of being as safe or secure as traditional duplication.

Potential applications of cell reprogramming and cell transfer for therapeutic purposes and medical research constitute a separate group of technical and moral risks that save lives, cure disease, and relieve pain. The culture needs of individuals, communities, and societies. These experts are gratefully respected and celebrated. Medical research and medicine Nursing is everywhere religiously, and humanism is supported, sought after, and nurtured. Demanded by vulnerable citizens.

Human dignity is a new concept expressed in an international agreement (Wolfrum, 2004, p.133). The preamble's reaffirming belief in human dignity aims to save the future. A few generations before the war, Human dignity is, therefore, one of the most critical factors.

The question remains whether they will ban human cloning. In other words,

cloning violates your right to privacy. Cloned recipients violate basic knowledge about the life of genetic donors. Furthermore, cloning autonomy is given to a child whose genetics knows he has only one feature. Researchers also claim that cloning can give the recipient that feeling of depersonalization. Finally, cloning is a step toward the commodification of life.

The decision proposed a ban on some legal cloning. As proposed argues, human reproductive cloning in the United Kingdom sometimes would be unconstitutional. Depending on the Cloning is the only way to have children. Human cloning can be banned and interpreted as an unjustified intervention in the decision-making process.

Cloning advocates unintentionally get along with each other arbitrarily (Kass, 1998), and individuals have reproductive freedom. Scientists and inventors who discover, design, and drive progress. Nevertheless, they want clones as a human alternative to exercise our reproductive right.

4.3 Worldview in *Never Let Me Go*

According to Goldmann, Worldview is the whole complex of ideas, aspirations, and emotions that link together a social institution's members in the face of other social groups. Worldview is reflected through the structure of the world of the literary work.

Goldmann believed there was a homology between literary structure and the social structure that existed when the work was created because they were both products of the same structural process. This homology is not substantial. This worldview bridges literary structures with specific social structures and creates homology. However, Goldmann argues that not every social group member is aware of their worldview. Only great writers can fully understand this.

Kazuo Ishiguro's novel *Never Let Me Go* offers the concept of human cloning as a difference that refers to moral values in treating people and cloning. He points out that clones are made from the bodies of cyborgs and other species, so they grow to be donating their organs and helping human beings live alive.

Furthermore, after the fourth donation, the clone went to meet the author. In his novel, Ishiguro explains that human existence is organized for them through clones who end up adults, and before they develop old, they donate their crucial organs to maintain different people alive. Clones are created for a reason and also have a destiny that is all properly-described. The use of new technology including cloning, the subject *Never Let Me Go* addresses the bioethical implications of growing clones as nicely-defined species to serve humans. Clones are referred to as donors that are grown in order that their internal organs can help different humans to stay.

The clones wanted to offer away their vital organs while they had been still alive on the earth. After the vital organs, they had been like the undead. They were held beneath suggestions for previous organ donors. They are cyborg clones or artificial human beings. Existence is 'absolute' for a clone before they make their first donation, as they're cyborgs who live alive with machines and tablets for their organs.

On the other hand, if the reader reads that starred as fiction about the treatment of humans and awful technology, technology, and rights. Many others have found that the story lacks science and technology in it. Despite the fact that the story has human clones and the main characters are clones, neither scientists nor medical doctors are in sight. No explanation of reproduction, mechanism, or execution of cloning is determined within the story. Any other technologically advanced item seen in this novel is a car. The critics are critical, and it is tough to categorize the radical as it has technology within the shape of clones. Within the process, scientists listed the genre of the novel as 'close to science fiction. Many scientists have confusion about novels with respect to genre and refer to *Never Let Me Go* as 'science fiction feeling lazy without the usage of technology. Many students and different reviewers find the novel popular and refer to it as 'the 20 the-century legacy of the authoritarian conquest.

The story of '*Never Let Me Go*' is set in England in the late 1990s; Kathy H,

a cloned female who become raised with different clones like her in order to donate their organs during their lifetime, is used to help so-known as habitual or non-human cloning. Life in a boarding school is shown through a younger female becoming a mature character prepared to donate. The radical's factor is that clones are people and ought to not be treated as animals.

The conclusion of the novel tries to evoke sympathy, empathy, and caring. The three clones are cared for, cared for, and raised inhumanly by society for selfish and cruel motives. This novel has attention and a literary prominence that should not be ignored. In the early nineteenth century, Harriet Beecher Stowe, Garrison referred to as an abolitionist writer, reasoned with seasoned-slavery enemies and demanded alternatives to harness their feelings. Kathy's characterization and emotional connection with different characters are to the radical's influence of human values. Some readers also regard Ishiguro's work as a combination of overly romantic and abolitionist literature. The novel's important angle revolves across the dystopian premise of clones being understood through society for his or her organs through killing them. Like different abolitionist writers, Ishiguro explains that humanity may be recognized by means of legislatures or by way of social recognition.

Ishiguro, in his novel, proposes an element of human individuality that makes indifference an indicator of the soul. This novel surprises readers that clones are people but to find out that those clones have human emotions and act like people. The separation among the person and his environment. Keepers may need to offer evidence that clones are human beings because clones are offered with Clones having rights that are passed down from era to era: innovation, clarity, and love. He made it very clear that a clone became a human, and same individuality inside an unmarried man or women independent of any essential human traits. This depends at the emotionality of any clone. Human qualities to supply art additionally display that those clones have human developments.

In his novel '*never let Me go*, Ishiguro does not reveal the specifics of the

donation, however there are numerous suggestions for it. He noted that the donor ought to donate usually up to the fourth time, where his essential organs are taken. Once this process is described as ‘finishing’ and referred to as the quit. On only one occasion in the novel is it known as death, and the character Ruth from Ishiguro discusses the settlement of an old friend, Chrissie, from the cottage. When Kathy met Rodney, another friend stated that Chrissie completed (died) earlier than predicted during her second donation on the operating table, which become unexpected. Kathy went directly to give an explanation for that Rodney did not appear too disenchanted while Chrissie was declared entire, and maybe that is what Chrissie desired because the two had lived as a pair for one of these long time within the cottage. Ruth changed into shocked through this and requested how Rodney knew what Chrissie wanted and felt. Ruth felt it become impossible due to the fact she was no longer on the operating table fighting for her life. That is where the organ donation process takes place.

Organ donation or transplantation aimed at saving lives is an extraordinary form of scientific development but has almost become habitual. Something is right will not cover and shield the bad. It will be exposed. It is not sufficient not to be part of evil; one also has to fight evil and fight it. this can be seen from Ishiguro’s emotions that describe to the world the inhumanity that exists through the numerous characters he brings together in *Never Let Me Go* considering that its inception.

Ishiguro’s vividly imagined perspective of “ordinary people” and clone, not in the future, but in late Nineties England in a beautiful institution called Hailsham that resembles a special British school. However, all is not entirely true, aside from the comforting lines of normal life. Kathy H. and friends are the raw material of the organ donation program’s nut and bolt of biology. They are produced and “grown” clones to donate their vital organs to “ordinary” humans.

Ishiguro’s clones, nicknamed “students,” are at the outermost boundary. They do not have a real surname, carrying one initial after their name, and are

valued exclusively for their internal organs.

Obsessed with rumors that students can prove they are in love can be a three-year delay from their stint as organ donors, Kathy and her boyfriend, Tommy D., look for a way to step outside the bounds of their arranged lives. . Even when they admit that they are clones, they always move towards “finishing.” Ishiguro’s title “Never” represents an impossible desire, a frequent hunger for something that is always there to be fantasized about but can never finally be fulfilled. *Never Let Me Go*, the autobiographical story told by Kathy’s career in an attempt to “remember all of [my] old memories” before embarking on a donation cycle that will live on, is also Kathy’s strong, living argument for herself as more than just a clone.

However, Kathy poses challenges of her own in the dystopian she lives in, emerging as an individual who is more than just several body parts constantly on the way to completion. Kathy felt it in the brain rather than physically. He reads Homer to his lover, who is recovering after his third donation, and, in another poetic gesture of procrastination, brings “One Thousand and One Nights” to his bedside. The body that has determined its life form is mainly invisible in the novel. What is most striking about Ishiguro’s vision of influencing cloned humans and organ donation is that the body itself is almost non-existent. There is no sex, and there is no gruesome description of the so-threatening donation procedure in the novel. Ultimately, the absence, more than anything else, ensures that Ishiguro’s dark tale has little in common with fantasy sci-fi clones, even though the subject matter is gruesome. This novel is a modern attempt to grapple in prose with human problems and the search for greater meaning undertaken during one’s lifetime.

Never Let Me Go has inspired questions about why students do not try it themselves and why they do not struggle to face them as organ donors. Suppose Kathy H. manages to “finish” her life as a clone. In that case, Ishiguro leaves us with her deepest desires and urgent need to make her life in the face of death the life she ultimately embodies as an undeniable and unambiguous human.

In this world, human cloning technology is implemented on a full scale for vital organ harvesting. This novel considers the consequences of treating life as a resource. More importantly, it forces us to reopen the comparison between human and non-human life.

Ishiguro's view that life is fragile from beginning to end is a worldview that informs occasional references to highly deterministic components of our lives, consisting of uncontrollable existence and death. On the other hand, the newly determined cloning framework appears to evoke our extremely helpless condition from early life to maturity to death through 'synthetic' clones.

Hailsham is a school quarantined from the outside world. The students living in it are strictly forbidden to go beyond the estate's boundaries through their guardians, who, even as teaching subjects consisting of geography, excellent arts, and hygiene, will not give their students explicit clues about their bleak future. Indeed, their role is, first and main, to hold their students from approaching knowledge. However, these shrines are generally not so secure as to save them from being detected by their headmaster. He watches his students vigilantly to shield them even from their loose-shape fantasies.

Though, fantasy creeps in their direction. The headmaster's vigilance in each student's thoughts fasts spread within Hailsham. The mechanics of creating and spreading fantasy work this way: a metaphorical wall to guard college students serves as a barrier to dam their worldviews both outside and inside; hence their narrow vision, in turn, encourages them to fill the information gap by developing what Siddhartha Deb aptly calls the 'Hailsham mythology' of unknown persons and incidents as diverse as the ghosts seen in the woods behind Hailsham's plot, miss Lucy's vague but frightening warning about their future, the possible life of the Gallery, are just three examples.

Kathy, as the narrator, obtained information from a Hailsham that the school was closing. That same night she became her mind to the episode from a few days ago when she discovered herself walking in a direction close behind a clown carrying a helium balloon:

Tommy (Kathy's lover) eventually defined this feeling of separation: 'I hold thinking about this river somewhere, with the water moving fast. The current is too strong. They have to let go and float away. This is how they think; together, we cannot stay all the time. Their firm grip on each other is to sneak in, ending up in a rushing current; they have been swept into a covered sea where they could never contact each other.'

This phase also reminds us of Kathy's favorite music, 'Never Let Me Go,' and the novel's identity. Kathy knew her interpretation was inconsistent with the relaxation of the lyrics, but then she still held tight to her thoughts, the image of a mother holding her infant tightly. This may signal his futile refusal to be separated from his safe childhood, from other students, or from 'even humanity' or signifies his helplessness about his future destiny. Never Let Me Go, in brief, is a poignant echo of a lifetime of unhappy, sad tears.

The light-hearted existence of a clone of clones is most depressingly represented in the novel's final scene, where the piles of trash flying along the fence surrounding the large Norfolk fields could be blown away at any moment through the wind. The picture of rubbish packed, thrown away, and then carried away by the wind from miles away does indeed refer to the end-life conditions of Kathy and others. Tommy and Ruth's organs were eliminated from their bodies, after which they were implanted into human bodies, which are unknown to anyone. Donors, their complete life, live only in Kathy's memory. However, even those memories will eventually be lost when shortly, she undergoes the same transplant surgery as her friends, with her organs scattered and her complete frame lost in the world. They are life which is represented metaphorically as weightless, unrestrained, and fragile, and they are powerless about it.

It is not always surprising but given the emotions. To begin with, the unrestrained Ishiguro of his life seemed in him more or much less inside the period when he began working on the original version of this novel. In a sense, we are all being toyed with by our abnormal fates, like trash by the wind.

Moreover, this metaphor is not always beside the point of the argument here, as Ishiguro gives feedback on the lightness of our unruly life, comparing destiny to the wind: 'I realized that we could not control our life.'

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As far as we know, you can expect a lot from the benefits of human reproductive cloning (Takala, 2005). It can be used to replace fertility treatments and nuclear transfer methods, and to prevent some mitochondrial diseases.

Human reproductive cloning carries a high risk but does not seem to address

safety concerns, so investigations into humans are being made. Cloning causes suffering and exposes study participants to unacceptable risks.

Several studies have shown that our curiosity and desire to be satisfied through scientific inquiry are our defining characteristics. It means being human. Of course, science and its applications have enormous potential benefits to humanity, such as: B. Improving health and well-being. At the same time, science presents us with challenging social and social challenges. The ethical difficulties of technological progress open up even greater possibilities for changing and controlling our environment and ourselves.

When comparing the lives of clones and normal people, it is important to learn from one reflections on the nature of human clones or their "donations". Even though it might be another point of view can be seen given that human clones can simply be regarded as human existential philosophy calls it essence. One of the core claims of existentialism is that from Jean-Paul Sartre's statement that existence precedes essence (Sartre, 1946).

If (normal) people can do what they themselves aspire to be (though such statements are relative and debatable), does this also apply to clones? Apparently, her life is more doomed than a person the sense of death - from the beginning of formation (I use the word "formation" On purpose because Ishiguro didn't provide any information on how the clones got in world), they are designed to be clones/humans whose purpose is to cause premature death. It suddenly, the finitude of clones seems more inevitable than normal humans; both groups are inherently mortal, but for clones this mortality is not just an inherent part basic biological principles, but it seems to be an integral part of their existence.

The fact that clones do not try to escape or rebel from an existential perspective Opposition to a system that sentenced them to death is perhaps not so surprising. If we compare the mortality and consequences of the fourth donation, the results are practically the same. So, metaphorically (and philosophically), avoiding achievement would Take a little more time until he

or she achieves the same goal. Like this, of course a statement may sound harsh, even nihilistic, but is not intended to belittle it Means the time before a person dies. It is for demonstration only Reasons why clones would "supplement" naturally, even if they survived Donation Program.

At the same time, it serves as an example of a possible clone Stick to the self-declaration of the donor role; it can be seen as a source their own meaning, which is comforting to them.

It can then be said that clones have a legitimate right to commit suicide. As Arthur Schopenhauer believed that doing so was essentially correct. It is any form suffering, which he saw as an integral part of human existence, and therefore the act of suicide should never be considered immoral; however, he did not do so directly recommends what he calls an experiment that destroys set consciousness Ask questions and wait for answers (Schopenhauer 1891). However, the characters in *Never Let Me Go* would rather live your life to the end and ignore the possibility of this ultimate escape It is indeed a revolt against ordinary people who are in control and responsible for donation programs.

Avoiding ethical discussions, the fact is that all living organisms are issue to time, causing an unstoppable, slow decay. In our understanding, time does not serve only as something that offers us area for our realization in life, but it, metaphorically, represents also our arch enemy, a phenomenon that impacts completely everything, which destroys and offers an opportunity for (re-)creation. human beings understand and experience time as something that flows one way unstoppably and relentlessly, moving them towards permanent cessation, without any possibility to gradual it, stop it, or turn it again. We often confer with time as to some tangible material that we do (or do not) own, and to which we have assigned the highest possible value (or at least we area it on the same level as money, according to the popular idiomatic expression "time is money").

Humans have divided life into smaller sections of time – days, months, years, a long time – and through those they have set the mileposts that show them

where on the imaginary axis they are currently located on the specific factor of their lives. In other words, apart from all of the pragmatic applications of time we use in everyday existence, we basically unconsciously measure the distance among our existing, actual being and the point in which we can give up to exist.

However, it would appear that the clones anticipate the end of their lives in a different manner from normal human beings/we do, although the precept remains the same: there is a restrained amount of time given, which, through an experience of inevitable death, emphasizes existence's value.

People calculate the years of their lifespan which are essentially not threatened through something else but their health condition and numerous unpredictable, however mostly incredible, phenomena, such as deadly injuries or murders. but, clones are certain that sooner or later (depending on their choice to or not to become a career), they will be required to make a set of donations, in order to eventually cause their unnatural death, often in their early 30s. These donations can be understood as "mileposts", metaphorically speaking, marking the place of a person clone at the imagined line of life, and so they can be used to degree the approximate lifespan of clones.

In the novel, we will see that clones often refer to themselves according to the number of donations they have already made. however as these donations may arise, in reality, whenever, clones live in a state of permanent suspense, and the amount and frequency of donations is more crucial for them than their lifespan measured in years. The same anticipation is, after all, acquainted to us, as we are aware not only of the inevitability of natural death, however also of the opportunity of unexpected death in each moment. The symbolic exaggeration of the event of death inside the form of completion (as for clones, the completion is somehow more certain than their/our natural dying) thus suggests the fragility of human life. Assuming that clones adhere to their role of donor to the quantity that they basically do now not question the predetermined reason of their lives, they try to stay the fullest feasible lifestyles they could. And in spite of the donations and brief lifespan, they seemingly do

no longer surrender their hopes and dreams, despite the fact that they are aware of the impossibility in their fulfilment.

The characters of the clones seldom speak about unpleasant emotions; they do no longer explicitly express misery, despair, anger or ache. still, such emotions are inherently related to the novel's themes, as well as to human life in popular, due to unfulfilled plans and goals, slow degradation of health, losing own family members, near friends and associates, the never ending pursuit of meaning, and the fear of the final unknown – our very own death. It could for that reason be concluded that human existence itself generates the very unique form of trauma that lies in silence within all of us.

The question of humanness troubles the clones, as well as sympathetic individuals like the guardians. On Hailsham's mission, one of the guardians Miss Emily proclaims, "Most importantly, we demonstrated to the world that if students were reared in humane, cultivated environments, it was possible for them to grow to be as sensitive and intelligent as any ordinary human being." The liberal-minded guardians invested in the students' cultural education not only with the aim of improving their quality of living, but also to establish that their lives were worth saving. Working against the rationalization of science, the guardians looked to the students' creativity as the truer measure of their being human. "We took away your art because we thought it would reveal your souls," Miss Emily informs Kathy, then amending, "Or to put it more finely, we did it to prove you had souls at all." The insinuation that she could be without a soul does not so much upset Kathy as it confuses her.

Another critical position with humanity is shown in the selection of subjects to carry out the cloning process. At one point in the novel, the characters reflect on why they choose prostitutes or drunkards or other types of declassified people as the basis for the cloning process, blaming themselves for their problems – real or perceived – regarding this origin also considered by them worthless. The reflection that is not in itself but a reification of the human being, a reduction of his condition from subject to object, simplifying his existence to

a solely material and / or materialistic dimension, reducing the body to the condition of interface and life to the condition of the accident.

This moral analysis insinuated in the first two parts of the novel, where the plot is structured under the scheme of the bildungsroman with hints of a gothic novel. The seclusion schools are the place not only for the narrator's intellectual but also for her personal maturity. She acquires a true depth in the third part upon assuming the role of "caretaker" of her childhood friend, Ruth, and also remembers his special friendship relationship with her partner, Tommy.

The veils drop suddenly to show us the clone in its final stages of life when she makes the decision to be a "donor" or "caretaker". In any case, she has to remain confined to the walls of that category of dehumanized and declassed, as a form of non-life only valid to be with other forms of non-life, "ghettoized".

However, we can feel their pain, that pain devoid of radical and pure emotions, *Never Let Me Go*, exposes us to these clones and forces us to take sides. Moreover, there is a perfectly calculated ambiguity, and a plot capable of presenting us with the many dilemmas contained in this question end up leading us, little by little, towards the definition of a position. Are these clones a form of life or not? And if they are, could it be considered a form of human life? And regardless of whether it is human or not, would any form of life deserve a destiny like our own? Humanity has written for them?

As the story progresses, the portrayal of the dehumanization of cloned humans is deepened and characters remain in ignorance. The existence and identity of the narrator and her friends turn out to be helplessly pathetic and the hope for an extension of providing a longer life depending on creative capability proves the hypocritical nature of humanity.

Until now we have seen the apparent story which is garnering a theme of imperialistic and racial metaphor. '*Never Let Me Go*' does not provide any background and racial commentary of the characters which is leading us to identify these characters as nonwhite entities. The writer is often confined

within the social condition and this 2005 novel might have focused on the post-9/11, post-colonial time contemplating racial and imperialistic discourse in a metaphorical way. Ishiguro's novels are not less than an excavation. Though the film adaptation has picked out white and comparatively pale characters yet the novel does not remark on the racial ground. Since there is no mention, we can potentially read these characters as non-white.

There is another potential reasoning behind this racial understanding which is theorized by Ruth saying, "We're modeled from trash. Junkies, prostitutes, winos, tramps. Convicts, maybe, just so long as they aren't psychos. That's what we come from." Ruth's theory makes sense if we look closely at the western depiction of the east. In reality, the oriental and ethnic minorities from the east live in poverty comparison to Western and white people which makes this case even more strong figuratively and literally.

Human cloning and treatment of this less than human characters are typically leading us to the inhuman act of organ trafficking. The cloned soulless donors are only recognized as an object that is used for harvesting organs. In the reality, organ trafficking has become a highly profitable business in the eastern non-white countries including China, India, Vietnam, and Thailand. This organ trafficking is one of the forms of modern-day slavery which is real. This novel can be considered as a carrier of modern-day enslavement process hidden in the science fiction story. The latest enslavement process is called commercial surrogacy and indentured servitude, an immigration law that dehumanizes the entire system like the colonial period.

According to Ishiguro, willful ignorance is what causes social injustices in our society today. For example, in the narration, the clones are living on rumors that make them feel better (Ishiguro 56). They believe that their purpose in life can be deferred, making them an ordinary life, and they are so happy when talking about the rumor. Human beings prefer this kind of ignorance because the truth is not always sweet, but the message that the author is communicating is a different one, which is founded on the truth regardless of how painful it is

in the short-term. However, the truth can help us to plan our lives in a better way in the future. When the idea of cloning was first introduced in the late 1990s, some people viewed it as “joking” with God. The author has addressed this issue by passing to us a message that we might be “playing” with God without being aware of it (Whitehead 67). The clones want to be deferred and changed from their purpose in life. We were all created with a purpose and trying to change it can be regarded as “playing” with God creations, according to Ishiguro.

At the end of the novel, Kathy still mentions Hailsham although it no longer exists due to the scandal following a change of public opinion towards human cloning. Kathy recollects that the clones took

their otherness for granted as they call themselves as "people from Hailsham" This term not only demolishes subjectivity and selfness, but also demonstrates that it is this unhomely home, a haunted house that is forever linked to the identity and fate of the clones. By repetition, Hailsham is kept in Kathy's narration as well as in her memory, because it is always Hailsham, the remote, isolated, and decentralized countryside house which has the greatest influence on the clones' ethical choices. Although writing is Ishiguro's consolation and therapy, the novel remains "uncounseled" in the end.

The unhomely home together with the clones' castrated body parts takes on and elaborates their own life as the double. Ishiguro's choice is highlighted until the completion of the donors that one is always in need to comply with social norms and ethics so long as born and raised in a certain situation: where there are groups of people, there are politics and ethics. A person's ethical choices are determined by his/her ethical situation and historic context, which confirms Ishiguro's interest focusing on one's responsibility, loyalty, and destiny.

In conclusion, Ishiguro's novel is narrated from a point of view of biotechnology located in science fiction not only sets off alarm bells, but also represents his political motivation. With the theme of homelessness, Hailsham is portrayed as the return of Ishiguro's repressed memory for "home," the

repetition in a particular situation and dominant culture. For Ishiguro, Hailsham is not only a projection to the United Kingdom of the 1990s, but by projecting forward into a future when the opposition between "us" and "them" it becomes a global issue.

CHAPTER 5. CONCLUSION

Never Let Me Go is one of Ishiguro's novels that has been chosen in doing this research. This novel tells more about dehumanization human cloning which occurs in England in 1990s and 2000s. Using genetic structuralism theory, the structure of the novel, the structure of the society and the worldview of the author as the collective subject has been analyzed.

The novel's start, the children in Hailsham are ordinary, go elegance and play sports. Because the characters try to show the human nature of clones, the novel gives a subtle metaphor for oppressive, dehumanizing systems, how they are painted, and how they grew up in the Hailsham boarding school. Ishiguro shows the humanity of clones through the story of the narrator, Kathy, and her friends, Tommy and Ruth. Hailsham is a boarding school where clones grow up and the place of a cruel experiment. Ishiguro uses euphemisms, and the students are confronted with the fact of society.

The narrative structure in the novel shows the practice of dehumanization human cloning which take place in England in 21st century. Several events which are shown in this novel are the depiction of the real condition in England at that time. This novel tells about the perspective of a female character named Kathy who grows up knowing how she will die and her friends. They attend to a boarding school called hailsham that raises them from birth and are informed of their certain death by donating their organs.

Throughout the first part of *Never Let Me go*, the students at Hailsham preserve hear the guardians talk about how the children should understand more. However, they are not informed of what that means. *Never Let Me Go* by Ishiguro shows the power of society because the oppression and objectification of clones lead to their loss of freedom. Madame knows the secret of their identity and the purpose of Hailsham as an experiment to test their humanity. Hailsham is the only homely and comfortable "home" for the clones, where they study, play, and grow up together. In the eyes of Madame and the guardians, Kathy discovers another world where the students are treated as "inappropriate others." active subject have been analyzed.

With no information about the true identity of "human cloning," the organ donors live with "being told and not told." More uncanny feelings arise because of the bizarre behavior and attitudes of the guardians and Madame who usually picks out their

artworks for Gallery exhibition. Although the students compete to display their creations in the hope of being selected, not everyone has a talent for art. Although she has long been aware that Madame regards her as a different person, this time Kathy "froze in shock" when she caught sight of Madame framed in the doorway. Crying and Kathy feel "a new kind of alarm" and "strange about the situation."

At this point in the story, the children assume that if they have good talent, they have the threat to be a donor. The good things the students did in the gallery had been added because Madame desired to show people outside that clones could paint and write poetry. Due to the concept that if all people saw what they might do, she would assume cloned children have been real humans. If human clones exist to show others, they have got organs. We need not feel horrific for them. It is like most people do not feel bad about killing cattle like cows and pigs because they assume the reason for cows or pigs in life is to be killed so human beings can devour them.

Ishiguro wrote *Never Let Me Go*, asking what makes them become an actual human. One of the things in this novel talks about if clones can create beautiful art. The one important thing is that human clones exist to show others that they have organs. Harvesting the human clone's vital organs is like killing farm animals like cows and pigs because the purpose of cows or pigs is to be killed. Nevertheless, the author shows us how real Hailsham students are going through and how they go through the same thing as any ordinary people.

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