

An Analysis of Man-machine Community from the Posthuman Perspective-- *Never Let Me Go* as an example

Xinyi Zhao^a

School of Xinyi Zhao, Nanjing University of Posts and Telecommunications, Nanjing 210023, China

^ab21140516@njupt.edu.cn

Abstract. Kazuo Ishiguro, a Japanese-British writer, has a rich variety of themes and content in his works, especially focusing on social phenomena. In his classic novel *Never Let Me Go*, Kazuo Ishiguro reflects on the post-human problem of making "human" by genetic technology, and responds to this problem by constructing a "human-machine community" between humans and clones. *Never Let Me Go* is narrated from the perspective of the clone Kathy. By describing Kathy's schooling in Hailsham, training in the Agricultural Society, and serving as a carer across the country, the story vividly outlines the daily life of humans and clones. In addition, through humans' protection of clones, the "human-like" emotional connection between clones, and the desire of clones to find their own "human prototype", the work shows the "human-like" characteristics of clones from three levels of human form, human feelings, and humanity, in order to seek to build a real "human-machine community". Therefore, this paper puts the work *Never Let Me Go* in the perspective of post-humans, and interprets it with the help of the community theory. The article will analyze the common characteristics of clones and humans in appearance, emotion, and nature, so as to reveal the essence of the "community" between humans and clones. At the same time, this article calls on people to correctly understand a series of problems faced by the "posthuman" era, and to maintain their humanistic concerns under the impact of modern technology.

Keywords: Kazuo Ishiguro, *Never Let Me Go*, Community Theory, Man-Machine Community.

1. Introduction

Nobel Prize winner Kazuo Ishiguro (1954 --) has published eight literary works, and two Indian-born writers Naipaul and Rushdie called the "three British literary immigrants". As an immigrant writer, Ishiguro is influenced by his own experiences and pays special attention to social reality. He focuses on the themes of human clone community, man-machine community, identity and destiny community and "utopian" spiritual home, profoundly reflecting the changes and challenges brought by the rapid development of high technology, artificial intelligence and digital life to mankind and the future society [1]. Although *Never Let Me Go* is a science fiction novel, it does not only stay at the level of scientific and technological progress, but focuses on the discussion of the relationship between human cloning itself, human cloning groups, human cloning and human beings, and reflects on the problems brought by the development of science and technology in the post-human era.

At present, foreign scholars' researches on *Never Let Me Go* focus on the perspectives of existentialism, identity theme and utopia theme, and rarely involve the perspective of "community". From the perspective of existentialism, McKelvey Stacy Marie (2011) explores the ontological concept of authenticity of existence in Martin Heidegger's "Being and time" and Jean Paul Sartre's "Being and nothingness"[2]. Rachel Carroll (2012) studied the special identity of cloned human by analyzing the performance of human cloning technology[3]. Bruce Robbins (2007), Keith McDonald (2007) and Leona Toker (2008) demonstrate the dystopia of novels from the perspectives of content, narrative and narrative techniques respectively[4,5,6].

Domestic scholars have few studies on *Never Let Me Go*, which has limitations. On the one hand, domestic authors focus more on the study of Ishiguro's other works. His Nobel Prize-winning work *Klara and the Sun* uses the perspective of the robot Klara to explore whether robots can replace humans. Her debut novel, *A Pale View of Hills*, uses Etsuko's memories to describe the trauma of war on the human mind[7]. His representative work, *The Remains of the Day*, shows the loss and reconstruction of the "self" through Stevens' six-day road trip[8]. On the other hand, domestic

scholars focus on the ethical analysis, existentialism analysis, growth and spatio-temporal interpretation of *Never Let Me Go*. Yechen Liu and Chi Zhang (2020) reflect on the problems caused by the use of modern science and technology from the perspective of literary ethical criticism[9]. Qian Li (2021), with the help of existentialism, reveals the proposition of free choice of existentialism by analyzing the story plot in which the protagonist Kathy finally chooses to return to herself[10]. Bing Ren (2021) interpretes the characters' growth experiences from the perspective of time and space, showing the emotional connotation and humanistic care of *Never Let Me Go*[11].

Different from the perspective of most studies, this paper will analyze the infinitely close appearance, extremely similar emotions and gradually converging nature of human and cloned human from the perspective of posthuman, and reveal the essence of the human-machine community of cloned human as a posthuman and human.

In the traditional human community, the communication relationship is established between people, but with the continuous innovation of artificial intelligence and the emergence of new technologies, a new form of communication has emerged: man-machine community. Kazuo Ishiguro's novel *Never Let Me Go* is narrated from the first-person point of view of the cloned human Kathy, through the description of Kathy's experience at Hailsham school, training in a farm, and working as a care worker across the country, and tells the specific process of the cloned human becoming an organ donor. In the novel, the human cloning project is a scientific experiment to fight against diseases that cannot be solved by existing medical technology. People use the organs of cloned human beings to maintain their lives and health, while providing educational resources, survival materials, and jobs for cloned human beings. Clones also grow up recognizing their "donation mission" and constantly searching for their "human prototype."

As a post-modern novel, *Never Let Me Go* is close to the social reality. Through various connections between clones and their peers, clones and humans, and human society, the book shows the common characteristics of clones and humans in terms of appearance, emotion, nature, etc., and reflects the same material pursuit and self-pursuit of clones. It reveals the essence of "community" between human and clone.

2. Organization of the Text

2.1. The Beginning of the "Human Form" : The Shape of the Infinite Close

Raymond Williams, in *The Country and the City in the Modern Novel* (1973), defines the term "community" as "a sense of common identity" and "a group composed of direct relations" (Raymond Williams, 1985) as opposed to "the organization of a field or state"[12]. This means that "community" is no longer simply a group of social relations due to blood or geographical ties. On the one hand, community members need to share the same characteristics in order to form an identity. On the other hand, community members need to establish direct relationships through a series of activities to form group identity.

In *Never Let Me Go*, the clone has a similar shape and physiological structure with human beings, and has a "sense of common identity and characteristics" of becoming a "community". To some extent, the clone is no different from human beings. Hailsham's clone students interact with their teachers in the same way a human school does, with classes and entertainment. At the same time, the clone and human beings have a "direct relationship" in getting along. The essential purpose of human cloning is to use cloned human organs to prolong life, so in Hailsham, clone students are strictly forbidden to smoke, in order to ensure the good health of their organs and bodies. The school offers a physical health class that teaches students about sex and how to protect themselves during sex.

2.1.1 Closely Shape

In *Never Let Me Go*, the clone has a similar shape and body, and even a way of life, to humans. For example, during one of Kathy's conversations with Tommy, Tommy was "wearing a deformed football shirt" and Kathy was wearing "the magenta-colored blazer" (30)[13]. In conversation, Kathy

"stood up again" because her "calves were sore" (33). It is not difficult to see that there is no difference between the clone students and the human students, if judging from the appearance characteristics, the two groups have formed a "community".

At the same time, the fear of the normal "lady" in the novel reflects that the clone has "common characteristics" with human beings. In 1970, Japanese robotics expert Masahiro Mori proposed the "Uncanny Valley theory". Masahiro Mori's hypothesis points out that because robots and humans are similar in appearance and movement, humans will also have positive emotions toward robots; When robots resemble humans to a certain extent, the human reaction to them suddenly becomes extremely negative and repulsive. In the book, the clone students found that the lady was "uncomfortable" when facing them, and wanted to verify it in their own way:

Ruth gave the signal, and we strolled slowly, straight toward her, but it was like we were sleepwalking. It was only when she stood stiff that we each said softly, "Excuse me, miss." (40)

Faced with the sudden appearance of the clone, as a normal human lady was first frightened, and then changed to fear. As the Japanese robot scientist Masahiro Mori (1927-) once proposed the "terror valley" theory said: even if there is only a little difference between robots and humans, it will be very conspicuous and dazzling, so that the whole robot has a very stiff and scary feeling, just like facing the walking dead, just like facing the clone who is highly similar to human beings:

I can still see vividly how she seemed to be trying to suppress the trembling all over her body, the real fear that one of us might accidentally touch her. Though we went on, we all felt it; It was as if we had suddenly stepped out of the sun into the cold shade. (40)

In the community, in spite of all the separations, the union remains [14]. It is true that some human beings will have a certain fear of cloning because of "common characteristics", but most human beings can live peacefully with clones and maintain a good "direct relationship". Miss Emily, the headteacher, was a source of security for Hailsham's clone students, "as early as primary school we learned that her presence, intimidating as it was, was the very reason we felt safe at Hailsham" (44). Meanwhile, the students love Tutor Geraldine, whom they consider to be the best teacher in Hailsham, and vie to be her "secret guard."

Starting from the similar appearance, human beings and clones have common characteristics, and on this basis, the emergence of identity and construction of relations. A community is a lasting and genuine communal life, which in itself should be understood as a living organism.

2.1.2 Similar Physical Structure

In the post-human society, there is no essential difference or absolute boundary between physical existence and computer simulation, between human relationship structure and biological organization, between robotics and human goals [15]. In other words, the human body and the cloned human body are essentially the same. Therefore, in the novel *Never Let Me Go*, humans can train clones to become organ donors, and successfully borrow the healthy organs of clones to maintain their own health.

For human beings, health is very important. In the novel, the human teacher is very concerned about the health of the clone students. On smoking, "at Hailsham, the tutors are very strict about smoking." (71) In order to prevent students from smoking and affecting their health, the school eliminated all words and pictures about smoking. Miss Lucy teaches her students:

"You've been taught that. You are students. You guys It's very special. So it's more important to each of you than it is to me that you stay healthy and make sure your internal organs are completely healthy." (72)

In addition, Hailsham School has a special sex education course for clone students. Kathy, the clone, remembers, "They taught us to be very careful about avoiding disease during sex, which is so much more important to us than the average person out there, that it would be weird not to mention it." (86).

In the outside world, we have to be very careful about sex, especially when it's not with other students, because in the outside world, sex has all kinds of meanings. (86)

In the human world, "sex" has a variety of meanings beyond "sexual behavior" itself.

From the individual point of view, sex is human nature, is the ability of human beings themselves. When clones develop a sexual consciousness and need, they already have one of the human natures. During their time at Hailsham, the teenage clone students became curious about sex. At the farmhouse, the young students read adult magazines and had direct sex.

From a group perspective, sex as a means of procreation perpetuates the human race. The clone has no ability to reproduce, but subconsciously still desires to have their own children. Kathy listens to her favorite song and waits for a little bit of "Baby, baby, never forget it..." In her imagination, this is a woman who is infertile but who by a miracle has a child of her own (121).

Anyway, I was rocking along to the song, with an imaginary baby in my arms. (121)

Whether it is to pay attention to the physical health of the clone, or to teach the clone knowledge of human nature, all kinds of human behavior is fundamentally to prevent the clone from contracting diseases. For human beings, disease means loss and extinction, and the purpose of breeding clones is to reduce the loss of disease for themselves. Under the premise of having the same physiological basis, in order to make human health continue, the clone becomes an organ donor, and protects their organs so that they can be better used by human beings.

In summary, from the two aspects of appearance and physiological structure, the clone has begun to take on a "human form". Both of them generate a common identity from the common characteristics, and gradually form a "community" in a series of direct connections.

2.2. The Experience of the "Human Emotion" : The Samilarity of the Feelings

Benedict Anderson (1936-2015) sees community as an imaginary creation, shaped by cognitive patterns and imaginary structures. Rather than being determined by specific living Spaces and direct social interaction patterns [16]. In addition to the objective material connection, community is a kind of subjective emotional identification. Through interaction and communication, members of the community have emotional connections, form common values, and form the emotional basis of the community.

In *Never Let Me Go*, the clone has the inner feelings extremely similar to human beings, and establishes the emotional connection with human beings through communication. Clone students in Hailsham establish friendship by discussing their own thoughts, clone Tommy and Kathy develop love through mutual attraction and understanding, clone Tommy is isolated because of his "social" characteristics, and clone people experience human emotions through various interactions. The clones use the emotions they have learned to get along with humans, and also feel the feelings humans have for them. With the development of science and technology, more and more artificial intelligence machines have been produced, and people have doubts and escapes about human cloning. Miss Emily, and the principal, do their best to educate and protect the clones, and they want to prove that the clones have real souls and that they are no different from humans.

2.2.1 Experiencing Human Emotions in Interaction

Emotion is a unique spiritual feature of human beings, it is the product of human interaction with the world, and it is also the basis of human communication and cooperation. Humans have six basic emotions, fear, hate, jealousy, sadness, joy and surprise, and clones have the same emotional experience as humans through various interactions.

The clone students are afraid of Miss Emily, and although she is not usually strict, the students still feel uncomfortable about her evaluation (48); Ruth the clone tries to make the rest of the students jealous of her by giving Miss Geraldine the illusion of her pencil case (60), and the rest of the students do become jealous of Ruth and feel resentful that the investigation was unsuccessful; Clone Kathy once took care of a clone donor who was dying but yearned for a better life (9). Kathy sympathized with his sadness and wanted to do her best to help him. Clone students often discuss their own concerns in the dormitory, laughing loudly or Shouting angrily together (11), and experiencing joy...

According to Guo Tongying, a well-known robotics scholar in China, the robot is an automated machine, the difference is that this machine has some intelligent abilities similar to people or organisms, such as perception, planning, action and coordination ability, is a highly flexible

automated machine. By definition, robots have intellectual abilities similar to humans, but not the ability to experience human emotions. In the novel, the clone realizes the basic feelings, that is, the clone has gone beyond the category of robots and become a real human.

In addition to the basic emotion, the clone also produced another "humanoid" emotion--- love. Love first appeared in mammals as a survival instinct to protect their young. But as a result of the development of human civilization, love has surpassed this survival instinct and become a core value in human culture. The so-called "love" instinct among animals is also more about the need to reproduce.

In the novel, clone Tommy and Kathy love story twists and turns. Tommy is attracted to each other at the first meeting, from the friendship of strange classmates, to the gradual mutual understanding of love, and to the pursuit of love together. During this period, a series of interactions are generated, which lead them to feel different human emotions.

I saw Tommy running around the field, unabashedly delighted to finally be accepted back into the group, to be able to play the game he was so good at, and maybe I felt a little heartache. (12)

When Tommy grows up and starts painting again, he leaves behind the "shadow" of his past painting and pursues the possibility of living with Kathy for a longer time. At the same time, unlike others who don't understand, Kathy can see the meaning and subtlety of it, and form a soul resonance with Tommy.

I wasn't sure if this meant I should start praising him for how well he'd done it, but this time I was genuinely fascinated by the sight of these amazing animals. (187)

By interacting with one another, clones experience human emotions. The same emotional experience forms the emotional basis of the "community". Through emotion, human beings and clones can have a spiritual connection beyond language and further form a close-knit community.

2.2.2 Creating Emotional Connections in Communication

In the community of clones and human beings, clones realize their donation tasks and dedicate themselves to mankind. Human beings also respect the personality of the clone and establish a deep emotional connection with it in communication.

Through the communication during the course, Hailsham's clone students develop a deep affection for the school's human teachers. The students love Miss Geraldine and organize a "secret guard" for her to protect her from kidnapping (53). The students feared Miss Emily's majesty, but still found her a reassuring presence, and they remembered the good life of Hailsham many years after graduation. Therefore, unlike ordinary donors and recipients, devotees and profiteers, clones have established an emotional connection with human beings beyond material benefits.

Due to the emotional connection, human beings do not blindly accept the donation of clones, and people use their own ways to repay the clones. People provide comprehensive education, safe protection, emotional support, and continuous efforts to prove the existence of the "soul" of the clone.

In Hailsham, Miss Lucy cares to teach every clone student. In the face of the clone students' curiosity about their future, she gives them the right to know, although she is eventually expelled for it. In the face of clone students' questions about not smoking, she confesses her past and teaches by example. In the face of Tommy, who is not good at painting and is ridiculed, she gives him trust and enlightenment, so that Tommy can regain hope.

She knew a lot of students, and for a long time, they had a hard time being creative... And then one day they get over a hurdle, and it's a boom. It's possible that Tommy was one of them. (32)

From a micro point of view, Miss Lucy has an emotional connection with her clone students through communication and constantly provides them with help in their lives. The principal, Miss and Mrs. Emily, are looking for a way out for the clone students and even the entire clone community from a more macro perspective. With the development of science and technology, more and more artificial intelligence machines have been produced, followed by people's doubts and evasion of human cloning.

In the early fifties, science quickly made one major breakthrough after another... People prefer to believe that these organs appear out of thin air, or at best are grown in some kind of vacuum. (258)

But, precisely because of the evolution of *The Times*, the post-human condition urges us to think critically and creatively about who we are and what we can do in the process of being created (Rosie Braidotti, 2015)[19]. The principal Miss and Mrs. Emily realized in the communication with the clone students that the clone has human emotions and the real soul, so they began to think, they want to prove through their own efforts.

We took your work because we thought it would reveal your soul. Or more accurately, we did it to prove that you have souls. (256)

It is true that the practice of the headmaster and his wife in the novel was not recognized by most people, and Hailsham eventually ended up in bankruptcy, but the emotional connection between the clone and human beings and the existence of the soul of the clone show that the clone has surpassed artificial intelligence and has human feelings.

From the perspective of emotional experience and emotional connection, clones already have "human feelings". The two produce emotional bonds in communication and interaction, and deepen emotions in interaction, forming a "community" connection.

2.3. The Beginning of the "Human Form" : The Shape of the Infinite Close

In the process of increasing the degree of specialization, individuals gradually lose the ability to cope with the living environment in the developed society alone, so the degree of dependence on the society increases. Entering the post-human era, human beings hope to facilitate their lives through technological means. Among them, the "post-human" contains double meanings: on the one hand, with the advent of the post-human era, humans and intelligent machines will enter a symbiotic relationship, and humans may even be replaced by machines; On the other hand, the advent of the posthuman also brings happiness, such as the development of biotechnology, which makes the fantasy of eternal life almost become a reality[18]. Human beings invent clones with the same "nature" as themselves, and gradually achieve "symbiosis" with them, forming a true sense of "man-machine community".

In *Never Let Me Go*, the clone students continue to grow, in the material and spiritual level to find self-pursuit, to achieve self-value. During their time at Hailsham, clones hoped to build their own collections through exchange activities and auctions, displaying "human-like" characteristics. After leaving Hailsham, the clones Kathy and Ruth continue to search for their own possible "human archetypes", showing their desire and yearning for their own human "nature". The material pursuit and detached self-pursuit of cloned human beings have shown that cloned human beings have the same "nature" as human beings, and can completely form a "community" with human beings.

2.3.1 The budding material pursuit

Material pursuit is the first pursuit of human survival, on the basis of material needs to be satisfied, human beings will produce a higher level of want to pursue. In the novel, clone people have a strong material pursuit. On the surface, they use exquisite "collections" to satisfy their inner preferences, and feel the human world through novel "treasures". Basically, they want to prove through their own unique taste that they have a "soul" and are the same existence as humans.

Clone students are keen to participate in the exchange. Through exchange, they can get what they want and enrich their "collection" to satisfy their inner pursuit of beauty. Clone Kathy recalled the exchange years after graduation, saying it was the only chance they had to build a personal collection other than an auction. Let's say you want to decorate the walls around your bed, or you want something to carry in your bag (20).

In addition to exchange activities, clones obtain "treasure" through auctions. Unlike the auction, which deals in the works of clone students, the items at the auction come from the human world. This aroused great interest among clone students, who occasionally "fought over items" and even "fought" (47). Auctions are the best way for clones to connect with the outside world.

But I guess the key is that each of us has found something at an auction in the past that has become something special: a coat, a watch, a pair of craft scissors that we never use but proudly put on our bed. (46)

The clones perceive the human "physical world" through these "treasures", and they want to connect with humans. Therefore, for the clone, the human "treasure" is very precious. Looking back years later, the clone Kathy "can't shake the sense of hope and joy that she had in the past" (46).

At the same time that the clones collect human objects, the humans are also collecting the "creations" of the clones. Every once in a while, Madame would collect the works of the clone students into the "Art gallery", in order to prove to the outside world that the clone "soul exists" (256). People's pursuit of material "creation" of clones is essentially to help clones find their true selves.

By collecting items from the human world, clones attempt to prove their "unique" taste, eager to blend into the human world. By collecting the works of the clones, human beings try to perceive the emotions of the clones, understand the thoughts of the clones, and achieve harmonious coexistence with the clones. Human groups and clone groups are connected through material exchange, and further integrate into each other on the basis of material exchange, and tend to the real "community".

Through the pursuit of collecting works and auctioning treasures, clones show the same nature as humans. On the one hand, clones have the same material needs as humans. On the other hand, clones desire to make contact with "fellow humans" and form a "community." On this basis, human beings help clones to find themselves and achieve self-pursuit by collecting the "creation" of clones.

2.3.2 Detached self-pursuit

According to Freud, personality includes ego, id and superego. The ID represents the primitive and deep desires and impulses of human beings, and the superego judges the self by moral and social standards, while the ego regulates the ID and the superego, and is the existence and awakening of human consciousness. Having a self is the ultimate goal of human beings, and it is also the distinguishing feature of human beings from other species.

In the novel, the clone longs for "self" and constantly tries to find "self" in order to achieve the same "self-pursuit" as human beings. During the training period of the farm society, the clone Ruth escaped with her friends to find her possible "human prototype".

The woman was about fifty years old... She pulled her hair back into a simple ponytail -- that's how Ruth usually wears her hair... In particular, the way she shook her head after laughing, the degree of resemblance to Ruth was more than a little. (158)

Finding the "human prototype" is not only the goal of the clone Ruth, but also the goal of all clones. After seeing the human prototype of Ruth, the fellow clones were happy for her, "we ran down the street for a while, stopped again, and excitedly began to talk at the same time" (158). Ruth's success brought hope to the clones. Although they eventually found that Ruth's possible "human archetype" bore no resemblance to her other than physical appearance, the search continued.

Most of us had an idea of the "possible prototype" as early as Hailsham... It's a question that has both intrigued and troubled us. But at the same time, you can tell that people are passionate about it -- some are even obsessed with it. (138)

By searching for a "human prototype", clones want to prove their real existence and see their future through the human prototype. With the awakening of self-awareness and the search for self of the clone population, they have the same natural pursuit as human beings and become human beings.

In addition to self-consciousness, in the novel, cloned people also produce a sense of service to human society. With the increase of age and knowledge, clones gradually realize that their true value is to become organ donors or caregivers, through the continuation of human health and then realize their value.

As a nurse, clone Kathy dutifully, she tried to help every donor, not only for the safety of her own clone compatriots, but also to promote the success of the donation, so that the donated human to obtain more long-term benefits. Faced with the teacher's teaching in the physiology class, Ruth the clone understood the teacher's intention to let the clones protect their bodies, and the clone students protect their organs for human use. Although some clone donors died after donation, they still spare no effort to devote themselves to the cause of donation and promote the common development of people and clones.

Human beings invent human clones for the purpose of maintaining their own health. In the process of learning and growing up, clones feel human emotions, produce human pursuits, and build humanoid clone groups in the process of communication and interaction. Human beings make unremitting efforts to pursue their own health and longevity, and the essential purpose of human cloning is to pursue human health. The clone group and the human group are connected under the consistent self-pursuit, mutual integration, harmonious symbiosis, and form a community in the true sense.

From the two aspects of material pursuit and self-pursuit, the clone has "human nature". On this basis, clones dedicate themselves to human beings, human beings provide support for clones, the two are interrelated, interdependent, harmonious symbiosis, forming a "community".

3. Summary

To sum up, this paper puts *Never Let Me Go* under the post-human perspective, uses the community theory to make a comprehensive understanding, and reveals the possibility of clone becoming a human organ donor by analyzing the infinite proximity between clone and human in appearance and physiological structure, thus forming the material basis of "man-machine community". Through the humanoid feelings generated by the interaction between clones and the emotional bond between humans and clones, the relationship between clones and humans is revealed rather than the simple relationship of using and being used, and the emotional support of "man-machine community" is formed. By analyzing the common material pursuit and self-pursuit of the clones and human beings, the "nature" of the clones and human beings gradually converging is revealed, and the real "man-machine community" is finally formed. Through a series of interactions, the clones' physical similarities lead to emotional resonance, and eventually form a natural convergence. At the same time, various phenomena of "man-machine community" also reflect that in the post-modern society, people and clones and other "post-humans" are not simple interest relations, and humans and clones should coexist harmoniously and achieve equality in the true sense.

References

- [1] J.Hillis Miller. *Communities In Fiction*. Shanghai Foreign Language Education Press, 2022, p.1-60.
- [2] McKelvey Stacy Marie. *A Figura of Authenticity: Redefining Authentic Living in Kazuo Ishiguro's Never Let Me Go*. ProQuest Dissertations Publishing, 2011, p. 1-10.
- [3] Rachel Carroll. *Rereading Heterosexuality: Feminism, Queer Theory and Contemporary Fiction*, Chapter Title: *Imitations of life: cloning, heterosexuality and the human in Kazuo Ishiguro's Never Let Me Go*. Edinburgh University Press, England, 2012. p. 1-13.
- [4] Bruce Robbins. *Cruelty Is Bad: Banality and Proximity in Never Let Me Go*, *NOVEL: A Forum on Fiction*, Vol. 40 (2007)No. 3, p. 289-302.
- [5] Keith McDonald. *Days of Past futures: Kazuo Ishiguro's Never Let Me Go as "Speculative Memoir"*. University of Hawaii Press, American, 2007. p. 1-20.
- [6] Leona Toker. *Reader Response and the Recycling of Topoi in Kazuo Ishiguro's Never Let Me Go*, *Daniel Chertoff Partial Answers: Journal of Literature and the History of Ideas* Johns Hopkins University Press Vol.6 (2008)No. 1, p.157-163.
- [7] Jianing Xu. *On the Narrative Strategy of Individual Trauma in A Pale View of Hills*. *Journal of Mudanjiang University*. Vol. 32 (2023)No. 9, p.16-22.
- [8] Shifu Huo, Wenjia Li. *Disintegration of "Old Self" and Reconstruction of "New Self" : On Kazuo Ishiguro's The Remains of the Day*. *Journal of Xi 'an International Studies University*. Vol. 30 (2023)No.1, p. 124-128.
- [9] Yechen Liu, Chi Zhang. *On the Bioethics and Social Ethics of Human Cloning in Never Let Me Go*. *Emglish Square*. Vol. 120(2020), p. 8-12.

- [10] Bing Ren, Time and Space Interpretation of the Theme of Growth in Kazuo Ishiguro's *Never Let Me Go*. Hunan University of Science and Technology Journal. Vol.24 (2021)No. 4, p. 53-58.
- [11] Qian Li. Absurdity and Responsibility: Kathy's choice in *Never Let Me Go* from an Existential Perspective. Vol. 34(2021)No. 23, p. 189-190.
- [12] Raymond Williams. *The Country and the City in the Modern Novel*. The Commercial Press, 2013, p. 25-28.
- [13] Kazuo Ishiguro. *Never Let Me Go*. Shanghai Translation Publishing House, 2018, p. 1-256.
- [14] Ferdinand Tunnis. *Gemeinschaft und Gesellschaft: Grundbegriffe der reinen Soziologie*. The Commercial Press, 1999, p. 156-161.
- [15] N.Catherine Hayles. *How We Become Posthuman*. Peking University Press, 2017, p. 1-30.
- [16] Benedict Anderson. *Imagined Community*. Shanghai People's Publishing House, 2016, p.35-42.
- [17] Guidi Yan. Posthumanism, Modern Technology and the Future of the Humanities. *Fujian Forum*, Vol.12(2019), p. 47-54.