

## Human Rights of Cloning in *Never Let Me Go* - A Posthuman Perspective

Yingxuan Zhang

*School of Social and Public Administration, Guangdong University of Foreign Studies, 178 Outer Ring Road, Beigang Village, Xiaogu Wai Street, Panyu District, Guangzhou, P.R. China, 510006*

**\*Corresponding Author:** Yingxuan Zhang, School of Social and Public Administration, Guangdong University of Foreign Studies, 178 Outer Ring Road, Beigang Village, Xiaogu Wai Street, Panyu District, Guangzhou, P.R. China, 510006. Email: 1162548646@qq.com

### ABSTRACT

Kazuo Ishiguro's sci-fi novel, *Never Let Me Go*, envisions a social picture of "post-humans"-- humans create human clones and get replaceable organs from them to increase longevity. Once human beings are implanted into human organs which from human cloning, humans will become "post-humans"

This thesis will use the literature research method, through the Analysis of the "post-human" and "post-human society" created and presented by Kazuo Ishiguro in *Never Let Me Go*, this paper will interpret the childhood, teenage and youth lives of the protagonists Kathy, Ruth and Tommy, analyze the unfair and unreasonable treatment of cloned human beings in "post-human society". This article will cut into the human rights of human cloning in *Never Let Me Go*, and further explore that Kazuo Ishiguro is actually using the setting of human cloning to describe the survival plight of ordinary people, the description of human cloning mistakes and traumatic experiences, praise human clonings' spirit of living to death and arouse people's sympathy for the oppressed group in real life.

**Keywords:** *Never Let Me Go*; Kazuo Ishiguro; Human Rights; Human Cloning; Posthuman

### INTRODUCTION

#### Kazuo Ishiguro and *Never Let Me Go*

In the modern society, human cloning has always been a controversial topic with the development of science and technology, at the same time, "post-human" as the inevitable trend of the progress of the times, will also come one day. Therewith many works of art related to human cloning were published. In these works of art, Mark Romanek directed *Never Let Me Go* as a very different film, adapted from Kazuo Ishiguro's novel of the same name, about the feelings between clones created for "dedication" and the stories of they were destined to meet their tragic fate.

Kazuo Ishiguro is a British novelist of Japanese origin. Started publishing novels in 1983, his main works include *A Pale View of Hills*, *An Artist of the Floating World* and *The Remains of the Day*. Has won the 1989 Booker Award, the 2017 Nobel Prize in Literature, the British Empire Medal, the French Arts and Literary Knight Medal and other awards, Kazuo Ishiguro with Rushdie, Naipaul known as the "British literary immigrants three male". Kazuo Ishiguro

described himself as a "serious cinephile", and the main thrust of his works has always been serious. Among them, Kazuo Ishiguro has repeatedly explored the theme of "misplaced efforts", and he thinks that what we think of ourselves is often not what we think, and many of the things we are proud of are actually based on a kind of evil. "I am interested in how people tried to do something good and useful in their lives suddenly find that they have misplaced their efforts", he said.

*Never Let Me Go*, which published in 2005, is Kazuo Ishiguro's sixth novel, describing the memories of human cloning as a donor of human organs and reflecting on the significance of his life, was well received in British and American literature. *Never Let Me Go* was awarded the 2005 Booker Award and the American Book Review Association Awards Final List. The novel is arguably the most touching work of Kazuo Ishiguro so far. Murakami once said: "Nearly half a century of books, my favorite is *Never Let Me Go*." The film of the same name, adapted from it, was launched in 2010, a romantic and tragic film of the 2010 British dystopia, which was also

avored by many critics, the media and the audience after its release, and aroused deep thinking.

### Literature Review

The novel *Never Let Me Go* also has immediately and extensively attracted widespread attention since its publication in 2005. Overseas research on *Never Let Me Go* has achieved fruitful results, compared with the rich overseas research, domestic research although limited, but also some achievements.

Critics abroad disagree on the subject of *Never Let Me Go*. Joseph O'Neill considered that the novel has successfully adapted to the new science and technology era which is the most persuasive and saddest science fiction. This statement clearly shows the biotechnological color of this novel. Titus Levy classified the novel as a Bildungsroman and studied it from a narrative perspective. He believes that this masterpiece provides a solution model for contemporary human rights problems, and through the narrative function to show how the death autobiography novel serve for the social vulnerable groups. Justin Burley believed that the human-dominant society in the novel enslaves, menaces and massacres clones with a coercive force. Others think *Never Let me Go* is actually a metaphor for human existence under the guise of science fiction. This part of the critics believe that Kazuo Ishiguro only uses the framework of science fiction to reveal the ordinary human life, the human soul, the human sex, love, creativity and the innocence of childhood. For example, Bruce Robbins insists that one of the greatest advantages of the novel is that it depicts not only clones but also humans. Earl Ingersoll believes that the novel guides readers to reflect on themselves. Martin Puchner claims that the ultimate goal of the novel is "to question the status of the clones, and by extension, of the human."Henriette Roos put forward the view that based on organ transplantation in the novel, in the context of cultural diversity and the wave of immigration, this work reveals the confrontation and conflict between dominant power and others.

Some scholars at home analyze and interpret *Never Let Me Go* from the aspect of the devoid of humanity. Zhu Xiaoli and Wang Changhong ascribe clones' tragic fate to human beings' indifference. Zhu argues that people care only about their own benefits and interests and intentionally neglect the fact that clones are creatures with sensitive feelings exactly like

them. Clones' special identity can never become the excuse for human beings' ruthless treatments towards them. Wang raises the idea that Ishiguro aims to use the living conditions of clones to reflect the survival situations of human beings.

At present, there are some major perspectives of research on *Never Let Me Go*, narrative research is one of the popular perspectives research, and the ethical issues revealed in this movie have been widely concerned. On the other hand, some scholars called on mankind to pay more attention to the abuse of modern technology, and others analyze and interpret *Never Let Me Go* from the aspect of the devoid of humanity. But there is little research on the deep metaphor of "Everyone is a donor" in *Never Let Me Go*, this article will further develop this topic and make up for the shortcomings of this research.

### CONSTRUCTION OF HUMAN POSTHUMAN IDENTITY

#### Posthuman and Posthumanism

The word "posthuman" first appeared in the 1860s, and was mentioned by the Russian mystic Madam H. P. BLAVATSKY in Secret Doctrine, and then rarely used. Until the second half of the 20th century, some developed countries entered the post-modern era characterized by the information society, using modern science and technology, combined with the latest ideas and aesthetic consciousness to carry out partial artificial design, artificial transformation, artificial beautification, technical simulation and technical construction of human individuals, so as to form some new associations, new groups. These people are no longer pure natural or biological people, but through the technical processing or electronic, information-based action formed a "artificial person", that is, "posthuman". Then "posthuman" began to become a frequently used new word.

Human desire for the attributes of "posthuman" is as old as human history, and in the course of the evolution of human society, the technology of strengthening human itself has always existed. Despite the tendency of information technology and biotechnology to intensify this evolution, the debate about whether human society has entered the "posthuman era", because the definition of posthuman is not limited to superficial human and machine fusion or biological transformation of natural people. The American contemporary scholar N.

Katherine Hayles made the following assumptions about the characteristics of posthumans in *How We Become Posthumans*: First, The post-human viewpoint values the informationization data form, despises the materiality fact proof. Secondly, the posthuman view is that consciousness is just an accidental phenomenon. Next, the posthuman view that the human body was originally a prosthesis that we had to learn to manipulate, so that the use of additional prostheses to expand or replace the body became a continuous process, which began long before we were born; and finally but most importantly, the posthuman view arranged and shaped human beings one way or another so that they could be tightly linked to intelligent machines. Hayles's hypothesis is no longer limited to the status of the "hybrid" of the biological body, but also from the cognitive, moral and cultural aspects of the subversion of human beings.

From the disintegration of natural persons to the construction of posthuman identity implanted by science and technology, posthumanism challenges a core that can not be ignored in "humanism", that is, emphasizing the superiority, uniqueness and particularity of "human". But what posthumanism preaches is not the elimination of human beings, but the relationship between people and tools, between human beings and the world; posthuman is to jump out of the concept of time, to re-recognize human beings, to define human beings, it becomes a rhetorical discourse describing the generation of changing states in which human beings have always been, and the construction of human concepts is a historic activity.

Posthuman believes that the body is the secondary appendage of life, the most important carrier of life is abstract information rather than the body, human beings can be separated from the physical properties of the body. If the fundamental differences between human beings and machines, between human beings and animals are erased, then a whole set of humanism, such as human values, human rights, human dignity, may lose its roots.

### Posthuman Society in *Never Let Me Go*

The novel *Never Let Me Go* begins with the "past virtual voice" that shows the setting of the whole story's background, that is, "a major medical breakthrough in 1952, doctors can finally cure the past terminally ill, by 1967, the average life expectancy has exceeded 100 years." *Never Let Me Go* builds a unique 20th

century world -- a parallel world of the real world.

The film begins to show us a strange boarding school named Hailsham, where children call teachers "guardians", who have no parents and family, and all children are warned that health is the most important, not only non-smoking, but also weekly physical examination. As Miss Lucy's sympathy and intolerance towards children, the truth is slowly revealed -- These children are actually clones of human beings, human through medicine and biotechnology, produce cloned human beings and hope to use human cloning organs to fight cancer and other deadly diseases that human beings can not overcome -- Paying attention to children's health is to ensure that human "organ source" health is pollution-free. Hailsham is actually an experimental project, not a purely charitable educational institution.

In this posthuman society, human beings invented themselves with the help of biological and medical technology, deconstructed themselves from a natural subject into technical parts, and transformed their identity through such a technology. Human cloning was created as a reserve "organ bank" for human beings. When human cloning organs were embedded in the human body, human beings were no longer natural beings or living beings, but "hybrids" processed through science and technology. The disintegration of the natural person proclaims that mankind has entered the posthuman identity construction, Rehabilitation centre as a donor site for human cloning is also the place of posthuman identity construction, and the posthuman age also comes.

From the disintegration of natural persons to the construction of human identity after the implantation of science and technology, it shows that the traditional humanist foundation is shaken. In this world, the whole society generally believes that human cloning itself is soulless, and regards human cloning as a habitual provider of human organs. The only purpose of human creation of cloned human beings is to wait for them to grow up and then acquire their organs to cure cancer and all kinds of incurable diseases and prolong the life span of human beings.

## THE ETHICAL IDENTITY OF CLONES

### Definition of Human Rights

The United Nations has the following definition of human rights: "What is human rights? Human

rights are the exclusive rights of all persons without distinction as to race, sex, nationality, ethnicity, language, religion or any other status. Human rights include the rights to life and freedom, freedom from slavery and torture, freedom of opinion and expression, access to work and education, and more. Everyone has the right to enjoy these rights without discrimination.”It is a general term for human rights in personal, political, economic, social and cultural aspects. It is both individual and collective rights.

Human rights are only an abstract framework, an ambiguous theoretical model. Different periods, different classes, different civilizations, different people, depict the ever-changing “human rights”, for example, the western view of human rights reflects the characteristics of western culture, with the individual and self as the center, and the rights of the individual and self as the center. A common reflection is double standards, which are more prominent when dealing with human rights issues in the international community. China’s human rights are more about “benevolence”, that is, “consider others in one’s own place”, “do not do to others what you do not want done to yourself” It is developed from the thought of “The benevolent loves others”, “the universal love the masses” and “the universal love”.

In today’s international community, upholding and safeguarding human rights is a fundamental moral principle. Compliance with the requirements for the protection of human rights has become an important criterion for judging the merits and demerits of a collective, whether political or economic.

### Human Identity of Clones

The cloning technology is developing and improving with the progress of science and technology, but the cloning of human beings is still only in the stage envisaged by scientists. In fact, some scientists believe that the preparation of human cloning technology has been completed, and the important problem that puzzles the public is the ethical identity of human cloning. The technology of cloning is not only a means to satisfy human desires and illusions, when human beings are faced with the situation of coexistence with the “human” created by themselves, once cloned human beings sprout a rational understanding of themselves, human dignity and moral ethics will meet great challenges, then how to consider

their identity has become a new theoretical problem.

Human cloning, as a scientific product that comes to the world by artificially cloning human genes, is fundamentally different from the birth of natural people in the essence of survival. Human beings are the natural result of sexual reproduction, while human cloning is the unnatural product created by human beings for some scientific purpose. However, apart from the way human cloning embryos are produced, human cloning is the creation of human beings with the same intelligence, physiological functions and no essential difference from human life, their genetic characteristics, physiological structure, appearance and appearance are the same as their corresponding archetypes. In addition, Human being is abstract anthropological existence and labor is human nature, Marx write in the Manuscript of Economics and Philosophy in 1844. Marx believes that a people-oriented person is a anthropological existence of person, is the fundamental difference with animals in the community of life. “It is precisely because of this that conscious activity of life distinguishes man from animal life that human beings are beings.” So “through practice to create the object world, transform the inorganic world, people prove to be a conscious anthropological existence.” It can be seen that Marx’s definition of human focuses on “consciousness”. Kant put forward “man is the end”, he thought: “Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end.” This view distinguishes people from animals fundamentally. That is: animals are the existence of unconscious instinct, and human survival is life, is consciously forward to the goal of life. Combined with the above Marx and Kant’s definition of human beings, once the clone develops the same sense of self as a human being, whether from a general perspective or a legal perspective, cloning human beings is human beings. Based on this, human cloning should have the same civil rights as natural persons. That is, they should have the right to life, health, property, inviolability, work, education, and even the right to vote and to marry.

But it is undeniable that the starting point for developing cloning technology is to be used by people. Human cloning technology to “copy” human is utilitarian purpose, which will lead to

a serious ethical crisis. When humans consider the object of extraction of the genes studied, and the individuals made and produced by humans, as the object of the thing or as an experiment without human rights, even if the clone has the same body as his prototype, but without the same respect and treatment as human beings, the status of experiment type completely counteracts his human dignity and survival value. The utilitarian purpose of the birth of human clones makes their existence materialized and has been assigned a lifetime mission before birth. The clones born to satisfy the interests of mankind, their life as a cage bird, whether the body or soul cannot get their own freedom

### Clones in *Never Let Me Go*

*Never Let Me Go* presents the story from the perspective of Kathy's first-person recollection. Kathy's life can be divided into three stages. At the first stage, childhood -- seek their identity. Kathy and other clones lived in a boarding school called Hailsham, who lived in isolation under the care of "guardians". With Miss Lucy's arrival, the truth was revealed ahead of time: Hailsham's ultimate goal was to cultivate them into organ donors, and they must devote themselves selflessly to everything until the flowers of young life wither. At the second stage, teenagers -- self-cognition and seek self-cognition in emotional entanglement. At the age of eighteen, Kathy and other clones left Hailsham and were assigned to different "cottages" and began to touch the outside world that was completely different from Hailsham. They adapt to the surrounding environment in their own way, try to accept their own destiny, looking for their own meaning in life. Kathy accepted her identity and fate in her emotional entanglements with Tommy and Ruth and joined the care provider. At the third stage, young people -- self-prove and yearn for the meaning of life in the face of life and death. After having to accept the "donor" life, waiting for "notice", that is, to start "providing" organs, dying struggle, no hope of living, no right to die. Clones such as Kathy, like every human being, want to find traces of themselves in the world and prove their existence. They will work hard for living, go together to pursue the possibility of delay, will be sad for death, after Ruth and Tommy completed, Kathy returned to the Hailsham where has been pushed flat and plowed into fields, miss the time has passed. They are also looking for their own traces, living proof, the meaning of existence.

In this posthuman society, the social identity of human cloning is obviously materialized "non-human". In order to cure disease, human beings want to clone themselves to provide the necessary healthy human organs and so on. The complete consistency with the ontology makes the transplanted cloned human organs do not appear repulsive, which greatly overcomes the major risks in previous transplant operations. Having an inner clone with a human appearance has become a "non-human" backup "organ source", and their value in life is to sacrifice themselves to continue the life of their prototypes. Clones were deprived of their liberty from birth, without family, belonging or even a reasonable identity. As clones who were told when they were young that their future destiny was to donate organs until they died, so, wherever they were, every day in adulthood was faced with imminent death. This anxiety and fear of insecurity is accompanied by their brief life after they know their destiny. The identity of these clones has always been a mystery, from the moment of birth, because of their missing blood relationship, determine their identity ambiguity. After entering their youth, they have a certain understanding of their identity, and think that if they can find their own "possible prototype", then they can understand the inner self, and perhaps predict their future. So they began their "self-seeking journey" with hope. When Ruth saw her "possible prototype", she realized, "We are copied from the scum of society. Drug addicts, prostitutes, alcoholics, homeless people. There may be criminals, as long as they are not mentally ill." These clones have no family, no place to belong, no past, no future, and when the donation is complete, they do not know where to go. So they are like a kite without a thread, aimlessly floating around, waiting to fall at any time. The scheduled mission, the fate that can not be rewritten deprives clones of their right to self-fulfillment, and they do not live for themselves.

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 taught from an early age the important idea of donating organs until death. Even if young clones don't know what donation is, brainwashed forced indoctrination makes them deeply believe that donating organs until death is their innate responsibility and destiny, which is irresistible and must be experienced by every clone. They are ashamed that the first donation ended their lives, and are proud to be able to

hold on to the fourth donation. Even if they know that the fourth donation is the most painful, they will often comfort themselves and hope to find their own prototype to catch a glimpse of their future, even if they know that they have no future. The biggest dream of their lives is simply the hope that the date of starting organ donation will be postponed for a few years. So lies like “just prove true love can delay donation” always disappear and appear. This kind of “silent victim” is a remarkable feature of Kazuo Ishiguro’s novel works, and he focuses on responsibility and fate, which is where he is different. In this story, donating organs until death is very sad and unacceptable, but it is the only reason that clones come to this world, their innate responsibility and irresistible fate. Clones still do good things without any right or ability.

At the end of the film ends in the clone Kathy’s monologue, “What I’m not sure about is if our lives have been so different from the lives of the people we save.” She never found an answer in her short life. To death, clones do not understand why their lives are so different from those they have saved. They do not expect to be a real human, nor dare to imagine that they can live forever, just hope that their short life can enrich a little, can let themselves experience this beautiful world. This alternative way of thinking makes the film more humanity than the same subject matter.

### THE ETHICAL CHOICES OF POSTHUMAN

The posthumans in *Never Let Me Go* can be roughly divided into two categories in their attitude towards human cloning, namely, those who think that human cloning is merely a provider of organs without soul and those who try to awaken and explore the clones’ souls. The former is the majority of Posthuman people who are accustomed to accept the materialization of human clones, while the latter is a small group of people who are different in this era, representing a small part of human nature, and representing the sense of guilt borne by human beings, which is especially important in this novel.

Kathy, Ruth and Tommy spent their childhood in Hailsham. As a small number of schools for the cultivation of cloned human beings, Hailsham has offered different educational and artistic courses to cultivate the creative and communication ability of clone students. Miss Emily, Madam and other guardians tried their best to provide a better living environment for

clone students. Hailsham has many activities, such as “selling”, which is an important activity for human cloning, because it is an opportunity for them to get things from outside, as well as for them to talk to people outside and capture information from outside. In addition to this activity, Hailsham offers several courses to develop students’ talents and skills such as painting, sketch, pottery, prose and poetry. Clone students learn art from these courses and give full play to their creation. Many times, how the children are viewed, how popular and respected in Hailsham is related to his performance in creation. If a clone student makes an awesome work for his or her talent and creation, then it may be selected by the Madam to the gallery for human judgment as to whether the clone has the same soul as human beings. When clones grow up, they leave Hailsham, and in order to familiarize them with later life, Hailsham offers an exchange course that simulates an outside environment of real life, such as a coffee shop, allowing cloning students to practice dialogue. The educational methods of “sales”, “communication” and “art education” offered by Hailsham have inspired the creation and value sense of clone students, made them realize the importance of creation, and also cultivated group identity. What they have learned makes them try to seek truth and try to recognize themselves.

However, when Madam obtained the art of human cloning as evidence that human cloning had a soul, she was afraid of them. Just as those who sponsored these movements outside of Hailsham believed that cloning was not just a tool or machine for providing organs, they launched a campaign to prove their point. After Hailsham succeed proved that if clones are raised in humane and cultured environments, then they are likely to grow up as sensitive and intelligent as normal humans, the human fear of clone awakening caused them to stop the plan. Hailsham’s closure marks the community’s complete abandonment of the question of human cloning, since then, human cloning has become a commodity and materialized “organ source”. The human were well aware that cloning was not just an organ provider, but that it was wrong to use it as a tool or machine, but when the whole society is used to “cancer is curable”, these awareness become minimal, when their children, loved ones, family members are suffering from cancer, people will only hope to receive organ transplant surgery as soon as possible to save lives, and no one will

care about those clones who provide organs, no one will think about whether the clone is the same as their own life. Once cloning technology is mature, human beings also worry that cloning will become more intelligent and superior, and even occupy the position of human beings in society. Not only to clone, humans also harm low-class humans for good. They see human clones and low-ranking people as machines that benefit them.

At the end of *Never Let Me Go*, the author uses Madam's words to convey feelings and worries about the posthuman age: "I saw the rapid arrival of a new world. More scientific, more effective. There are more treatments for past diseases... It's a very ruthless and cruel world."

### CONCLUSION

This paper uses the literature research method to interpret Kazuo Ishiguro's *Never Let Me Go* in depth. With a plain and calm narrative style and writing techniques, Ishiguro outlines the post-human picture of the coexistence of human cloning and human beings. There is no struggle, no denunciation, but in the story slowly told, showing the clone irresistible desolate fate. Most of the domestic scholars' research on *Never Let Me Go* is limited to the conflict between the development of science and technology and ethics, but the author thinks that the content that Kazuo Ishiguro wants to express in this work is not limited to this. *Never Let Me Go* is actually a metaphor for the survival of human society using the framework of science fiction, using the "post-human" and "clone" settings to describe human beings.

Why didn't the clones choose to escape? Why don't clones kill themselves? The confusion led most viewers to think the work was too dark, pessimistic and fatalistic. In fact, it is the choice that clones silently bear that makes the theme of the novel gradually rise, higher than the level of ordinary science fiction film, not only the right and wrong of bioengineering and moral ethics, not only the exploration of human nature, the theme of the novel is to sigh the fragility and brevity of life, as well as the inherent, irresistible fate and responsibility.

Although the novel is set in the future, the details of daily life described in it are no different from the reality. Under the cloak of science fiction, *Never Let Me Go* reveals ordinary human life, human soul, human sex, love, creativity and innocence of childhood, which is a metaphor for human living condition.

The clones, such as Kathy, have seen themselves as a "human" from the beginning of conscious independent thinking. Although Hailsham have limited the scope of these poor children's activities and brainwashed them, they are no different from normal children, they have friendship, jealousy, teasing, deception, they have independent thinking, rich and delicate feelings, their own understanding of the world -- they are "human". At the end of the film, Kathy faced the sunset and thought that everyone, whether donor or recipient, would go to the end of life, and on the way to selfless donation and dedication. In fact, in real society, everyone is a "donor". The clones in *Never Let Me Go* were taught a set of theories about their responsibilities in life from an early age: they lived to provide organs to people in the outside world, and after giving them over and over again, they became weaker, and finally died with honor. Just as people in real society are being taught that the value of our lives depends on how much we give and donate to this society. In one society, people seem to have found no other way to realize their self-worth than to live in the way set by the values of that society.

Furthermore, Kazuo Ishiguro said in an interview with reporters, the story is very sad, but he still hopes that the story can give inspiration, he wants to show that people in the absence of any rights and abilities, still can do good things, can choose the right way. "From my view of the world, I think that no matter what pain people suffer, no matter what tragic experience they encounter, no matter how un free they are, they will survive in the crack of fate and accept everything given by fate. People make unremitting efforts to find dreams and hopes in such a narrow living space. These people have always been more interesting to me than those who have broken the system and carried out the rebellion." he said. As Kazuo Ishiguro wants to express in the novel the novel, the setting of irresistible fate at first glance has a strong taste of Japanese fatalism, but deep thinking, after knowing that they are spare "organ petri dish", they do not choose to escape, but choose to live like human beings, take on their own mission, born to die, and strive to find the meaning of life every day they live, leaving traces of their own existence. Like the blooming of epiphyllum, even if short, but also brilliant. Kathy in the face of the same fate than other clones more than a calm, adhere to the self, her pursuit of life and thinking impressive, survival dilemma is each of us to face the problem, the

## Human Rights of Cloning in Never Let Me Go - A Posthuman Perspective

difference is how to face it. Roman Roland once said: "There is only one true heroism in the world, that is, to love life after knowing the truth of life."

### REFERENCES

- [1] Britzman, Deborah P. "On Being a Slow Reader: Psychoanalytic Reading Problem in Ishiguro's *Never Let Me Go*." *Changing English: Studies in Culture and Education* 13(2006):307-318.
- [2] Burley, Justine. "A Braver, Newer World." *Nature* 16 (2005):427-435.
- [3] Bruce, Robbins. "Cruelty is Bad: Banality and Proximity in *Never Let Me Go*." *NOVEL: A Forum on Fiction* 40 (2007):289-302.
- [4] Ingersoll, Earl. "Taking Off the Realm of Metaphor; Kazuo Ishiguro's *Never Let Me Go*." *Studies in the Humanities* 18 (2007):200-215.
- [5] Ishiguro, k. *Never Let Me Go*[M].New York: Vintage International, 2005.
- [6] "Kazuo Ishiguro keeps calm amid Nobel Prize frenzy". BBC. 6 October 2017.
- [7] O'Neill, Joseph. "*Never Let Me Go*." *The Atlantic* 23 (2005):39-46.
- [8] Oe, Kenzaburo (1991). "The Novelist in Today's World: A Conversation". *boundary* 2.18 (3):110.
- [9] Puchner, Martin. "When We Were Clones." *Raritan*. 18 (2008):146-157.
- [10] Roos, Henriette. "Not Properly Human: Literary and Cinematic Narrative about Human Harvesting." *Journal of Literary Studies* 35 (2008):79-85.
- [11] Swift, Graham (Fall 1989). "Kazuo Ishiguro". *BOMB*. Retrieved 12 January 2012.
- [12] Tamara S. Wagner (2008). "Gorged-out Cadavers of Hills". In Neil Murphy; Wai-Chew Sim (eds.). *British Asian Fiction: Framing the Contemporary*. Cambria Press. p. 165. ISBN 978-1604975413. "British Asian authors like Timothy Mo or Kazuo Ishiguro.

**Citation:** Yingxuan Zhang "Human Rights of Cloning in *Never Let Me Go - A Posthuman Perspective*", *International Journal of Research in Humanities and Social Studies*, 8(2), 2021, pp. 31-38.

**Copyright:** © 2021 Yingxuan Zhang. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.