



Marginalization and Dehumanization: A Subaltern Study of *Never Let Me Go*

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Keywords:

Marginalization,
Dehumanization,
Can the Subaltern Speak,
Novel,
Never Let Me Go

Abstract

This research paper examines marginalization and dehumanization and the impact of dehumanization and marginalization on the clones in Kazuo Ishiguro's novel *Never Let Me Go*. The manifestation of dehumanization and marginalization in *Never Let Me Go* is in the form of indoctrination, physical distance, linguistic features, assimilation, and objectification. The nature of this research is qualitative, where the researcher applied textual analysis and close reading techniques. Consequently, this research is guided by a feministic approach: "Can the Subaltern Speak?". By analyzing the experiences of the clones at Hailsham School this approach, the research paper offers insights into how literature can illuminate and critique broader social inequalities in human society. The current study shows that characters face dehumanization and marginalization throughout the novel. Thus, the findings show that the characters are dehumanized and marginalized systematically. The dehumanization and marginalization of characters in the novel have a negative and destructive impact on them and on society as a whole. The main objective of this research is to explore the marginalization and dehumanization portrayed in *Never Let Me Go* and investigate the impacts of marginalization and dehumanization on the clones. The study used a qualitative method while employing textual analysis of the novel *Never Let Me Go*.

Introduction

Kazuo Ishiguro's novel *Never Let Me Go* was published in 2005. This novel is set in a dystopian world. In this novel, through the eyes of protagonist Kathy, readers are taken to Hailsham, a boarding school where Kathy and her other cloned friends are raised; they are unaware of their fate. However, as they grow up, they realize the harsh realities of life, and they come to know that they are donors. The author delves deep into the lives of these clones and found out that clones are marginalized in the society presented in the novel. "*The way I remember it, my life at Hailsham didn't really begin until my eleventh birthday*" (p.1). As can be discerned from the text, Kathy expresses a sense of detachment and owning her life, which is an authentic replica of marginalization. The text further shows that for ten years, she is cornered somewhere in Hailsham; she didn't live her life or call it life. Her life starts when she turns eleven years old. Through the character of Kathy, the author challenges the reader with the concept of marginalization. Kathy and her clone friends are marginalized in the society presented in the novel.

Freire, in his book *Pedagogy of the Oppressed*, states that marginalization refers to a social process through which groups or individuals are pushed to the margins of society; they are commonly excluded from the mainstream society and deprived of taking full part in social, economic, and political activities. It takes place for some possible reasons, including gender, sex, race, sexuality, disability, and ethnicity (Freire, 1970).

The history of marginalization has yet to be recent. It goes back to human civilization. Marginalization leads to oppression. As pointed out by Spivak. She calls it "subaltern". By it, she means dominated and suppressed subjects, here the clones. She expands the subaltern scope by including marginalized women's literary works. Spivak argues marginalized voices are given secondary and inferior roles in patriarchal societies. She adds that laws and culture are designed in such a way as to exploit and control the marginalized sections. In such cases, the control and domination

lead to the suppression and marginalization of subalterns. She further states that a subaltern try to be assertive in front of others. Spivak explains that subalterns are subjects in society with no voice and space of their own.

Dehumanization as a psychological process in which people are treated as less than humans and not worthy of humane treatment. Their basic beings are rejected and often treated as having no individuality (Livingstone,2011). In the same way, the clones in the novel are dehumanized by their guards and even by their friends.

Similarly, Spivak highlights that subalterns in male-dominated and structured societies are treated as objects and commodities to satisfy the needs of others. They are often used as sex toys, cooks, servants, homemakers, and housemaids (Spivak, 1988).

Similarly, researchers in social sciences take enormous interest in studying human behavior, but studying human behavior is full of challenges and difficulties because researchers cannot explain human behavior in quantifiable or measurable terms. For this purpose, they often use qualitative research focusing on how people view realities from different angles. For them, reality can be social or psychological. This kind of research focuses on the interpretation and description of text, which might lead to new theories and concepts. Such research is called qualitative research. Further, In this kind of research, a researcher focuses on textual analysis (Alan, 2017, p. 184).

Literature Review

Vichiensing, 2017, in her research article, investigates the concept of othering. He refers to it as a post-colonial approach. He adds that *Never Let Me Go* is about human clones created for organ donation. He argues that clones in novels are othered and victimized, and the phenomenon of othering is also presented in the literary text. She finds that othering alarming and negative impacts on the characters and on the society as a whole.

Furthermore, Hanzlik 2023, in his research paper, points out that two novels, *Never Let Me Go* and *Karla and the Sun*, portray otherness and its emergence. Both literary works depict the regular characters of humans and clones differently. Clones are presented as others.

Xiao (2021) establishes an argument that Ishiguro's novel *Never Let Me Go* presents a post-human society in which clones are created and their body organs transplanted to other humans. In this post-human society, technology is used for happiness, health, and longevity. This transformation of transhumanism creates an ethical dilemma. It compels the reader to think of ethical fetters between humans and post-humans.

Beauvoir's analysis of women's marginalization encompasses various aspects of their lives, including family roles, access to education and employment, and representation in politics and literature. She examines how women are often confined to domestic spheres, denied equal rights and opportunities, and subjected to stereotypes and objectification (Beauvoir, 1949)

Zhang, in his poignant research paper, argues that *Never Let Me Go* is a stark portrayal of post-humans creating clones, who are later compelled to donate their organs to extend human life. His study delves into the childhood, teenage, and youth of significant characters such as Kathy, Tommy, and Ruth, revealing the profound emotional and physical traumas they endure. Through this novel, the author evokes a deep sense of empathy in the hearts of ordinary people, shedding light on the oppression that can pervade our daily lives (Zhang, 2021).

Statement of the Problem

The novel *Never Let Me Go* depicts a society where clones are created, and later, they are systematically marginalized and dehumanized in the story, a complete understanding of the mechanism applied to the marginalization and dehumanization of clones. Additionally, this research contextualizes these findings within the borders of philosophical, social, and cultural discourses.

Research questions

1. How have marginalization and dehumanization been portrayed in *Never Let Me Go*?
2. What are the impacts of marginalization and dehumanization on the clones?

Research Objectives

1. To explore marginalization and dehumanization portrayed in *Never Let Me Go*.
2. To investigate the impacts of marginalization and dehumanization on the clones.

Discussion

How have marginalization and dehumanization been portrayed in *Never Let Me Go*?

In the first part of the novel *Never Let Me Go*, this research investigates some textual references that depict the story's marginalization and dehumanization of clones. "I know when to hang around and comfort them, leave them to themselves, listen to everything they have to say, and shrug and tell them to snap out of it " (p.1). The passage reflects how these individuals are marginalized and dehumanized. The text shows the role of a carer. She is supposed to provide care and support to other clones. The narrator knows when to offer them comfort and support and when to let them alone. The narrator, Kathy, is well-trained and conditioned, so she knows her task of providing emotional

support to the clones very well. The word snaps out refer to accepting the harsh realities of their existence and life at Hailsham. (p.1). This passage reflects the experiences of caregivers trained to provide care and support to the donors. By this statement, Kathy wants to remind us that we clone are humans, we do have limits and emotions, the clones should be treated as humans, and humans need emotional support, care, time, appreciation and love. She adds that that I am treated and considered as a machine and it's a fact I feel exhausted cannot provide unlimited and nonstop services as machines. So, non-clones should not consider and treat us like machines. This is injustice in the so called world of justice and civilization. The physical tiredness of Kathy shows her humanized and marginalized status in society where she works as a robot with no human needs. Kathy portrays her life and herself as a machine which is designed in company to serve others from dawn to the dusk. As pointed out by Spivak, she calls it "subaltern." By it, she means marginalized and dominated subjects (Spivak,1988). Here Kathy is a subaltern because she has suppressed by powerful people in the form of teachers and institute.

Another pivotal point is that the text shows that clones are highly dedicated to their work and duty, and it further explains that clones are given limited resources and are expected to work in the limited resources. The text further refers to the sleepless nights with drugs and pain and exhaustion; it shows the physical and emotional toll that the clones face and endure throughout their lives. (p.1) Clones at Hailsham go through various medical treatments without their prior permission, they are selected as commodities on the basis of their health. They donate their organs to humans they have never seen. They can never think of refusal and delaying their organs. They donate their organs as poultry-chickens are used by hotel owners as commodities. (p.6). Kathy describes that cottages and buildings are deliberately constructed in isolated areas far from mainstream society. She adds that even the windows restrict clones from communicating with the outside world; it is a deliberate design to prevent them from interacting with the outside world, highlighting a systematic marginalization and dehumanization of the clones. They are degraded and mistreated in an inhumane way (p.6). The description of Hailsham resembles to Guantanamo Bay Detention Camp, where prisoners were kept in dark isolated rooms and they were never allowed to see the world outside the camp. At the camp the prisoners were brutally tortured and mentally abused by guards (Gaurdain, 2010)

Furthermore, the juniors are not allowed to sit and join the seniors. Students at Hailsham are not allowed to mix up and share their feelings, thoughts and experiences with each other. It also suggests that their teachers control and dominate the clones, serves as an evidence of systematic marginalization. The text depicts their dehumanized status as they beg their teachers for such little choices and freedom to meet their friends or take classes in the places they like at Hailsham. The characters are indoctrinated with some norms and standards and expected to fulfill them. The guardians at Hailsham make the rules, and the clones are not supposed to go against the rules. They are considered civilized if they follow their rules. The passage from the novel suggests that clones are worried about their lives and future. Although teachers constantly brainwash them and control them, but clones think and are profoundly anxious and their life at Hailsham. This is an evidence of the clones' dehumanization and marginalization. (p.7).

In addition, Tommy's character is marginalized by his fellow clones. He is compared to a dog. The text suggests that Tommy's character is emotionally weak and breaks up. His actions are not guided by rational support. He does not look mentally healthy. The passage reflects that clones experience physical and mental pain. They need emotional support, but they rebuke each other by insulting remarks. The marginalization and dehumanization of Tommy by other clones leads to anger, despair, and mental frustration. (p.9) As pointed out by Spivak, she calls it subaltern. By it, she means marginalized and dominated subjects. She harshly comments on the dominant male society and shows that women are given a secondary and inferior societal role (Spivak,1988).

As clearly described in the text, Kathy and her friends are marginalized at Hailsham. The given textual reference proves that clones are frequently observed and checked at Hailsham. Their bodies are checked under their surveillance, which is institutional control over the clones. In the passage, the clones refer to their teacher as crow-face, which proves that people are judged at Hailsham based on their physical appearance; this is quite a derogatory and dehumanizing behavior. The passage further states that the medical examination of the students is placed at the top of the building; it is like a deliberate separation, which is isolated and far from the rest of society, giving the sense of isolation and marginalization of the clones. It is an evidence of marginalization. (p.11). Spivak point out, "She's seen as the marginalized section as subcultures are often given a low status in society" (Spivak, 1988), and the same happens with Kathy and her friends in the novel.

The lines illustrate that the clones live in an urbanized setting. Still, they are confined to the building only; they see lights outside the city, but they are not allowed to communicate with the outside world; this is a perfect example of a depiction of dehumanization and marginalization. Even though they can see glistening lines of the sea, their movement is limited to Hailsham. The text shows that they wish to explore and enjoy life outside in the modern world, but their life is restricted to Hailsham only (p.16). Further from the novel is an art exhibition where students make paintings. They are given awards and prizes based on their artwork, but Tommy's painting needs to be appreciated. Instead, he is ridiculed by his peers. His colleagues and classmates hates him. They stop sitting close to

him and did not even like to eat with him. His efforts bring disdain from his colleagues. The passage suggests that Tommy is also marginalized by his colleagues, and this kind of behavior caused him emotional pain. (P. 19). Spivak argues that oppressed sections of society are often prone to exploitation, and they have no say of their own (Spivak, 2006).

For critical discussion, the research quotes a passage from the novel's first part, which explains that the environment inside the school is not pleasant. The students feel upset and bored inside the walls of Hailsham, although, they find peace and quiet when they cross a specific area. The clones want to escape from the complex and tense environment. They are confined to the walls of Hailsham. They always find noise, frequent medical checks, bullying, and rudeness (p.23). In the same section of the novel, Kathy narrates, "*The woods were at the top of the hill that rose behind.*" (p.46). This passage illustrates that Hailsham is far from human society, deliberately constructed in the deep woods and at the top of a high mountain. It is so to restrict clones from social meet-ups. It further provides evidence that clones are physically marginalized, and they are given no access to the world outside. Spivak has highlighted this point by saying that subalterns are weak sections of society, and they are often not given their due rights and proper status because they cannot speak for themselves (Spivak, 2006). The same happens with clones; they are deprived of their rights of movement, and thus, they are confined to the building of Hailsham. In the text, we find that it's not only Kathy but all her friends and colleagues who are restricted; they only understand the change in day and night. The rest of the world is woods for them. The text is evidence that clones are aware of the world outside the building and wish to see and explore it, but powerful authorities keep them like animals in cages.

Further, as a reference, the passage in the novel reflects that clones in Hailsham are psychologically indoctrinated and marginalized so that if something happens to them, they are told that something is wrong in the woods. Additionally, the text talks about their social marginalization; they cannot go out and even think of their outer life. Their thinking and looking start inside Hailsham and end by looking at the windows, which is the only way to experience life outside. Kathy narrates the characters' social, physical, and psychological marginalization (p.46)

In this passage, the researcher finds that a girl is socially excluded and not allowed back to Hailsham. The text shows that she is kicked out of the community. Further, the girl is physically marginalized and is not allowed to rejoin the institution, and therefore, she dies. Finally, the girl is psychologically oppressed; she tries to escape from her psychological oppression and marginalization. She begs them to let her in, but she dies (p.46) Spivak discusses the same point. She says that subalterns are the marginalized sections of society. They are dominated and controlled in patriarchal societies, and through this control, their rights are exploited (Spivak, 1988).

Similarly, in the exact first section of the novel, the students at Hailsham are outside by the pond, and Miss Lucy is talking to them. A student talks about the prisoners at camps who were killed by electric fences. One of them says (p.71). This passage is evidence of the psychological trauma and pain of students at Hailsham. They are deliberately marginalized and controlled by the authorities, which is why some young students think of committing suicide and consider it easy by saying they are just touching a fence. In this way, the passage proves that Hailsham's clones are systematically marginalized and oppressed. In the same part of the novel, Kathy reflects on her thoughts. In this passage, the protagonist highlights that they are deliberately marginalized, are not told about their purpose, are not adequately guided about their destiny, and are kept in the dark about their coming life. The passage suggests that Kathy and her friends want to know more about their lives and identities, however, they have no access to information. In the same passage, Peter talks about his dream of becoming an actor, but his thoughts are just a young boy's dreams. Most students speak of the same dream, as highlighted by Miss Lucy. She tells them that none of them can go to America, none of them will be film stars, and none of them should think of working outside in the supermarket. She tells them indirectly that you must live a decent life if you want to live life. You are created for donation. (p.73). The references prove that Kathy and her friends are marginalized at Hailsham.

Moreover, the clones are taught about sex, but they are told that they cannot have sex with people outside their community and cannot bear children. Miss Lucy dehumanized them by saying them that their sexual relations will have nothing to do with emotions. She considers them and teach them that they not humans but they are objects with no emotions and feelings. She gives them a sense of their uselessness (p. 77). Evidently, Spivak points out the that subalterns are the marginalized section of society and are often restricted to specific tasks and objectives. They are used as toys and objects to fulfill their needs and serve the oppressors; Kathy reflects that they are treated as objects with no emotions. They are made only to serve others (Spivak, 1988).

More importantly, in the novel's first section, the clones are marginalized in many ways. Even the students learn about sex, However, they deliberately keep them unaware of their sexual needs. They feel confused and frustrated about it. It is clear that students want to know more about sex, but they are given access to limited resources; even boys and girls are not allowed to visit their rooms after a particular time; they cannot have sex, and there are no specific rooms for sex. They are provided with some books on sex, but their books are outdated, and the videos they watch are not explicit, so by such methods, they feel mentally frustrated. Their rights of access to information and sex are ignored

systematically. They can access limited information, although they want to explore more and are interested in their physical and emotional needs. The clones in the passage are marginalized as they cannot visit their friends. The same point has been highlighted by Spivak; she builds an argument that in a patriarchal setup, subalterns are confined to specific domestic roles. Thus, the clones' role is to serve non-clones and provide them organs. (Spivak, 1988).

What are the impacts of marginalization and dehumanization on the clones?

In the second part of the novel, 'Never Let Me Go' by Kazuo Ishiguro, we enter a dystopian world where clones endure dehumanization and marginalization. Throughout the book, the impact of this treatment is depicted through suicidal thoughts, unbearable pain, isolation, loss of identity, loss of love, and the death of friends. These effects are vividly portrayed in the novel, causing them isolation, mental agony, pain, and the loss of their friends and loved ones. Kathy mentions that such treatment by guardians has had a horrendous impact on the minds of clones. They are always confused and worried about their uncertain future. They are kept ignorant of their future, a situation that deeply pains them and underscores their sense of isolation and powerlessness in the face of power dynamics. They yearn for clarity about their future, yet their fate lies in the hands of non-clones (p. 88). Uncertainty about their future persists. Kathy recalls that as children, they were unaware of their future roles, but as they grew up, they learned about their brief lives. She wants to convey that initially, they were naive about their marginalization, but soon realized that their lives are predetermined. This sense of marginalization causes them profound pain and reveals the mental frustration they endure. She metaphorically refers to Hailsham as a store where their fates are written, depicting their resentment towards Hailsham as it feels like a store to them—a place where they are treated as objects, with their fate decided by others (p. 98). The passage illustrates the impact of dehumanization and marginalization through constant overthinking, leading to psychological abuse and mental exhaustion. The narrator laments that she doesn't understand why her peers have little understanding of their lives, and such questions inflict emotional pain. The text underscores their desire for more agency to make decisions for themselves. The protagonist states that their lives are controlled by external forces, and they lack autonomy in deciding about their education, sex life, reproduction, and careers. The narrator emphasizes that they are treated as objects and commodities due to their marginalized status. This impact is evident as they see themselves as objects in a store (p. 93). In this context, Spivak argues that subalterns are treated as commodities, a theme echoed in Kathy and her friends' experiences in the novel (Spivak, 1988).

Kathy narrates their recent move to a new region called Cottages and White Mansion in the Welsh hills. She describes the cottages as old farmhouses, now converted with stables, outhouses, and barns for their living quarters. "The cottages were remains of a farm" (p.105). The text reveals that the clones face physical marginalization once again, removed from mainstream society. They are completely dehumanized, forced to live in barns. At Hailsham, they had limited access to the outside world. Now, in the cottages, they inhabit old buildings originally designed for animals and are tasked with maintaining them. The clones are assigned various chores. It is the impact of marginalization that they remain silent and bear the pains.

Even Keffer behaves grumpily. This elderly man stares at them, and the clones perceive his behavior as discriminatory and filled with hatred towards them, as mentioned: "he'd stare at you like you were mad" (p.107). The text clearly shows the impact of dehumanization and marginalization; they see themselves as different and treat each other as abnormal. The text proves that clones are dehumanized and marginalized because of their gender. They accept their destiny and never protest against the rude behaviour of Keffer. The impact of dehumanization is noticed that they live in utterly miserable conditions but they never say a word. "Even three jumpers on, and your jeans felt cold and stiff" (p.107). The rooms are described as dirty and muddy. This description proves that clones in the cottages are confined and given limited access to life, thus dehumanized and marginalized. They are not given proper sleeping quarters and do not protest or request better facilities. They have sex under many blankets and carpets, which exhausts them and often diminishes the pleasure of intimacy, as noted in the text. Proper settings and environments are essential for sexual pleasure, yet clones engage in sex with their partners under inadequate conditions. They lack proper rooms for privacy and enjoyment of life together. In freezing winters, they lack warm jackets and clothes, hiding under curtains and torn carpets that offer no warmth. Kathy notes that the supposed blankets are actually old, used pieces of carpets. This evidence underscores their marginalized status. They endure dehumanization from non-clones and have accepted their status, illustrating the impact of marginalization and dehumanization (p.107).

In the second part of the novel, characters face hardships and challenges, both external and internal. The impact of marginalization is on their internal and external life. Their external life is completely at the hands of other while their internal emotions are suppressed by the teachers and colleagues. Kathy narrates that they are now adults, but they cannot imagine a carefree life. They must adhere to the rules imposed on them, and there are expectations they must meet. The text depicts the clones' sense of marginalization at Hailsham (p.109). The impact of dehumanization is evident throughout the narrative. The narrator reflects that their childhood was merely a dream, their lives shattered by harsh realities. They have witnessed the suffering of friends at Hailsham, in the cottages, and in hospitals, but no body resisted it. They are psychologically depressed and anxious. They accept their predetermined

fate and long to return to a simpler time when they were unaware of their tragic destiny. At least then, they were children, shielded from the pain endured by Ruth, Carssie, and others who suffered greatly.

Further, the text highlights that the clones are deliberately and systematically marginalized and the impact can be seen in form of mistrust among the clones. They never share their secrets and fight with each other over all kinds of little things. They even face load shedding in the cottages, as mentioned, "*talks in our dorms after light outs*" (p.115). This is clear evidence of their marginalization and access to limited human rights. As they are kept away from the leading stream society, they don't learn from others, and they share their secrets and break their promises of not sharing their secrets.

Further, the text shows the impact of their marginalized status on their moral standards. They are morally corrupt. The clones meet in the cottages and have sex with anyone they want; they cuddle everywhere and have sex with each other, even just for a night. This is the evidence of their ethical dilemma (p.115). The text highlights that they are no longer in love with each other. They behave as lusty humans with no sense of loyalty and respect for their bodies and lovers.

In addition, Kathy comments on the life of Tommy and her other friends; the passage shows the terrible impact of dehumanization on the minds of clones. They feel as others. Tommy thinks their teachers and the outside world treat them as strange. The outside world considers them as objects of experiments and as others. Further, they are not considered as human. They no identity of their own. They are dehumanized at Hailsham as well by the outside world. Tommy feels upset that the outside world never tries to know about oppression. (p.153). In this regard, Spivak says that subaltern means low-ranked people. Here, she means women; she adds that the voices of the subaltern are silenced by the dominant discourses of power. In the same way, the authorities control Kathy and her friends' voices to gain and fulfill their social, economic, and biological needs. (Spivak, 2006).

In the second part of the novel, characters feel frustrated by the behavior imposed on them. The clones at the cottages copy mannerisms from television and imitate ideas and things from the real world, showing their marginalization. They worry about their identity and face both external and internal challenges. Aware of their lower status in society, they express reservations and question their existence. They feel outcast from mainstream culture and see themselves as objects and junkies, believing they are created from prostitutes. Tommy's awareness of their marginalized status is clear; they realize they are treated as objects and strangers. This reflects Tommy's thoughts on their identity crisis (p.153). They know they have no identity. This point is highlighted by Spivak, who argues that oppressors exploit the subaltern, considering them of low status (Spivak, 1988). The impact of dehumanization and marginalization is profound. Clones mimic television behavior and real-world ideas, demonstrating their exclusion from genuine human experiences. They are deeply concerned about their identity, knowing their societal status is inferior. This awareness leads to a sense of being objects, not individuals. Tommy's thoughts reveal their struggle with identity and their understanding of how they are viewed as mere tools. The narrative shows how systemic oppression and dehumanization strip them of their sense of self, forcing them to confront their lack of identity and place in the world.

In the final part of the novel, the impact of dehumanization and marginalization is portrayed artistically. The clones feel nostalgic about their past at Hailsham. Now, they face the harsh realities of their predetermined fate and destiny. Bred for organ donations, some have already donated, and others are going through the painful process and treatment of donation. This section reflects on their memories, identity, and marginalization at the hands of non-clones. Kathy remembers her life at Hailsham with Tommy, Ruth, and her other fellow clones. She grapples with the emotional complexities of love, loss, and acceptance, contemplating their lives' meaning and purpose.

In this final part, the characters try to get a deferral to extend their lives. However, they soon accept their destiny, which is written by non-clones, and take on their predefined roles. This section highlights the inherited dignity and humanity of the clones, even though society exploits and marginalizes them. The impact of dehumanization and marginalization is profound. The clones' nostalgia for Hailsham underscores their longing for a time when they felt somewhat protected and hopeful. Now, they endure the painful process of organ donation, stripped of autonomy and treated as mere resources. Kathy's memories and reflections on love, loss, and purpose reveal the emotional depth and humanity of the clones, despite their exploitation. Their futile attempts to get a deferral and extend their lives demonstrate their desperate desire for agency and survival, yet their ultimate acceptance of their fate shows the crushing power of societal oppression. This final part of the novel artistically portrays how systemic dehumanization and marginalization destroy hope and reduce individuals to their utility, yet also underscores the enduring human spirit and the clones' inherent dignity.

In the same section of the novel, the clones have no choice but to live their lives; they are marginalized and treated as commodities and objects of use. The text proves the career's job is full of pain and sorrow. Kathy says that

there is no rest, peace, or freedom in it because they see their clone friends in pain and dying. The carers blame themselves when things go wrong during treatment, which pains them deeply. It causes frustration and mental agony for them. The text illustrates their status of marginalization and its impact on clones. Kathy, as a carer, has no replacement for a co-worker; she works from dawn to dusk with no other choice. The text also proves that many carers donated their organs and died, but they never experienced physical and mental trauma at medical centers (p.191). This lack of rest and constant exposure to suffering underscores their dehumanization, as they are forced to endure the emotional burden without any support or respite. The impact of dehumanization and marginalization is stark. The clones' roles as carers highlight their lack of autonomy and the emotional toll of their work. Constantly surrounded by pain and death, they internalize guilt and suffer from mental anguish. Kathy's relentless work schedule, with no relief, exemplifies their exploitation. The fact that many carers ultimately become donors themselves, dying without ever receiving care, further illustrates the brutal cycle of dehumanization. They are treated as expendable resources, their suffering and humanity disregarded. This portrayal in the text emphasizes the profound emotional and psychological impact of being marginalized and dehumanized.

In the same part of the novel, Kathy meets Laura in a car park. They say that Hailsham is closing down, and thus, they hug each other because it is the center of their memories. Later in the story, Ruth is sick, and it's been about two months since Ruth's first donation. Kathy and Ruth meet up, and Kathy goes to see her. Ruth and Kathy meet Tommy in a recovering center. They become happy, and thus, they arrange a visit outside to see a boat stranded in the marshes; they share their memories and express their feelings for each other. When they come from their visit and part away, Ruth goes through her last donation, and now seriously sick, Kathy visits her in the hospital. In this passage from "*Never Let Me Go*," Ruth, who is a clone and has gone through her final donation, is depicted in a state of severe pain near the end of her life. The narrator, Kathy, describes Ruth's suffering and the medical staff's behavior, indicating that they don't expect her to survive. The impact can be seen in accepting their predetermined destiny, their powerlessness, and the experience of excruciating pain. The impact of dehumanization is clear in Ruth's painful experience, Kathy recognizing the familiar look of agony on her face, reminiscent of other donors Kathy has seen before. Despite Ruth being conscious, she seems distant and inaccessible, focused inwardly on managing her pain. Kathy, however, remains by her side, offering physical comfort by holding her hand. From the text, it is evident that Kathy is the only person sitting on her side. There is no reference to human presence. This is the evidence of marginalization that at the end of her life, there is no one to comfort her except her clone friend. The text shows that even Kathy can be there with her for a limited period of life. Even Kathy notes that Ruth needs painkillers because she is going through floods of unbearable pain. That moment of pain is highlighted as unnatural.

This passage illustrates Ruth's marginalization and its terrible impact on the clones in the novel. As clones created for organ donation, Ruth and others like her are treated as mere resources rather than individuals with feelings and desires. Despite her suffering and impending death, Ruth's agency and humanity are diminished, evidenced by the medical staff's apparent resignation from her fate and Kathy's acknowledgment of Ruth's lack of control over her own destiny. Spivak has highlighted the same point that subaltern voices are often silenced by dominant structures and powers, and frequently, subaltern voices are marginalized based on their gender (Spivak, 1988). In the novel, in a very systematic way, clones' voices are silenced by the dominating power present at Hailsham (p. 221).

The impact of dehumanization and marginalization is stark. Tommy's inadequate living conditions after his third donation highlight the clones' treatment as expendable resources. Despite needing proper care, he is placed in a noisy, unsuitable room, showing a lack of consideration for his well-being. Tommy's lack of reaction to this treatment indicates that he has internalized the oppression, accepting it as inevitable. Kathy and Tommy's discussions about deferral reveal their desperate hope for a better future, yet their confusion and uncertainty underscore their powerless position. The narrative vividly portrays the emotional and psychological toll of being treated as less than human, reinforcing the profound impact of systemic dehumanization and marginalization. In the final part of the novel, Kathy becomes Tommy's carer. Tommy has undergone his third donation. The room allotted to Tommy is supposed to be well-furnished, but it is not. It is extra-large, with frosted window glass, and was once a bathroom before being converted into a living room. The room is not suitable for a patient. This clearly illustrates that clones are oppressed by their oppressors. They are treated as commodities to be used and discarded. Kathy narrates that after his third donation, Tommy needs a room with proper facilities, but he is kept in a room close to the noise of the other clones. The text proves that Tommy is not cared for properly, and there is no evidence of Tommy's reaction against such discrimination. This shows that Tommy has internalized the marginalization and oppression. Kathy and Tommy think about Tommy's fourth donation. They discuss the possibility of getting a deferral, wondering if it would change their destiny and where they might go. They are confused and uncertain about their future (p.223).

Kathy and Tommy meet Madame and discuss Tommy's fourth donation to get a deferral. When they reach Madame's home, they are let into the house and talk about deferral and other things that happened in Hailsham. Madame tells them about the terrible accidents and treatment that occurred in other treatment centers, and she consoles Tommy and Kathy that they are lucky. They don't know what happened to other clones. She explains that they were created to fulfill their medical needs and are considered clones with no souls. The reference shows that clones were just objects and commodities; their purpose in life was just to serve non-clones. She confessed that we tried to show and prove to the world that clones are normal humans and should be treated in a better way, and that was done through your paintings, art, and poetry, but the world outside Hailsham considered you clones as terrible things, (p.227.) The text mentioned proves that clones were marginalized in society, and society was not ready to accept them as normal human beings, although clones performed all the chores and activities done by normal human beings. The text proves that due to their marginalization, they were not able to raise their voice; they were brainwashed and deliberately kept away from mainstream society to fulfill the purpose of medical sciences and handle the health issues of other children, parents, friends, and spouses. The clones were treated as if they had no feelings and emotions, but in fact, they loved each other, helped each other, and felt the pain of their fellows more than human beings. Spivak has discussed the point of marginalization. She argues that dominated and marginalized sections of society have no voices. They are oppressed and exploited by those who control them.

Conclusion

In *Never Let Me Go*, Ishiguro explores the themes of marginalization and its intense effects on the lives of the characters—Tommy, Ruth, Kathy—and society. Ishiguro delves deep into a dystopian society and explores the complexities of identity, agency, and the passive impact of societal marginalization. Throughout the novel, Kathy, Tommy, and Ruth display unwavering resilience as they confront and grapple with their marginalized status and predetermined roles as clones. They are marginalized not only by the larger society that views them as commodities but also by the institution that creates and controls them. From the very beginning, they are taught to obey the commands at Hailsham and adhere to the rules, and they have no purpose in their lives other than to serve as donors and accept their predetermined fate and role. The lives of clones were confined to the walls of Hailsham, where they were given minimal opportunities for education, health, self-determination, and personal growth. As a narrator, Kathy serves as a powerful voice through which the reader witnesses the effects of marginalization. She is aware of her dehumanized status and the injustices surrounding her, but she resists and challenges the prevailing system. Her accepted role as carer and donor reflects the institutionalized marginalization that dehumanizes her status. Tommy's journey towards self-realization is marked by his experience of marginalization. At the novel's outset, he is portrayed as unintelligent and awkward, often the target of bullying and ridicule. Instead, his artistic talents, which should be nurtured and celebrated, bring him rejection and shame. As he tries to conform to the environment of Hailsham and adhere to the institute's norms and standards, he is frequently mistreated by his peers, causing him profound emotional pain. Thus, he lives a life of marginalization, which inflicts unbearable suffering on him. Ruth also lived a marginalized life. Despite her confidence, she is driven by a deep-seated fear of marginalization. Her betrayal of Kathy and Tommy reflects the insidious way in which marginalization can breed division and mistrust among those who are marginalized themselves.

The effects and implications of marginalization are evident throughout the novel. Since childhood, they felt the impact as they lost their friends as donors, and some of them disappeared or maybe they lost their lives. They always think of their lives and future, but no one gives them answers to their question; it causes stress, anxiety, and tension among the clones and has alarming adverse effects on clones as they think of quick, complete, and even suicide.

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