



THE ETHICAL AND EMOTIONAL DYNAMICS OF ARTIFICIAL INTELLIGENCE IN KAZUO ISHIGURO'S *KLARA AND THE SUN*

Saba Arooj

Lecturer in English, Department of English, Thal University Bhakkar.

Email: sbaarooj100@gmail.com

Syeda Natasha Batool

MS English Scholar, ABASYN University Islamabad

Email: natashabatool37@gmail.com

Dr. Saiqa Siddiq Danish

Assistant Professor, Department of English Language and Literature,

Gomal University, Dera Ismail Khan, KP, Pakistan. Email: ssiddiqkhan85@gmail.com

ABSTRACT

This paper employs the Foucauldian theory of panopticism and the Kristevan concept of intertextuality, with an aim of exposing surveillance, ethics and some emotional underpinnings of Artificial Friends (AFs) and their relation to other entities in Ishiguro's Klara and the Sun. Focusing on the given novel, the objective of the paper is to critically consider how the novel's main AF, Klara, performs technologies of the self, namely power; observing; and self-policed; and where it also provides the ground for ethical concerns over the subject and agency and affection. The present paper therefore seeks to demonstrate how this novel does this; in doing so, it advances a critique of the technologization of affect and relations, and in so doing offers something more valuable: unique and novel conceptions of time and emotional relations in response to others. It is said in the paper that it is also an angry text, revealing a society's simple-mindedness in terms of surveillance and technology, as well as stressing on human touch in this technological period.

Key Words:

Surveillance, Panopticism, Emotional Complexity, Ethics, Intertextuality, Artificial Intelligence, Autonomy, Human Connection, Technology, Kazuo Ishiguro, *Klara and the Sun*

INTRODUCTION AND BACKGROUND

Exploring nature of Techno-humanism: Nature of Technology in relationship to Story told in Klara and the Sun by Kazuo Ishiguro With the current modern society embracing the use of artificial intelligence, the representation of AI as a literary genre gives the society information on what worries it by presenting to it elements of self-determination, and morality. Klara of Artificial Friends is technically an Android who provided human emotions in this story in order to analyze and challenge ethic and emotion existing in between human and other beings through the genres of science fictions. This paper seeks to observe these dynamics, sufficiently developing understanding of how Ishiguro brings about human interaction and social roles discernable through the use of AI.

Literature of various epochs reveals the communication of people and summarizes such processes in society. Thus, scientific evolution that took place in the postmodern period heavily influenced human living and writing. As Literature has advanced so has the capability of moving through a portal to another world or agreeing to take the blue pill and enter a world that is fully consumed by technology. It is best illustrated in the sphere of so-called "sci-fi", the subject matter of both science and letters and contributes to revealing social aspects of the scientific activity.

One of the best known topics is that of surveillance, a concept that students, who focus on literature and social theory, will best understand. It is here that technologies of control in a postmodern world can be analyzed. Hall elaborating the analysis of Foucault's work and panoptic prison based on Bentham's architecture related constant observing with power and self-observing. For Foucault surveillance is a technique of power, instrument of discipline, normalizing technologies and ends of dealing with subjects or managing them in certain institution or organizations – this is the way Foucault reasoned out in the *Discipline and Punish* (1977). The recent panoptic Cal disruptions primarily involve reshaping these concepts in Chief, spun Celestial by Shoshana Zuboff, to correspond to the digitalized adjacency of the contemporary world where relationship and identity technologies are produced and transformed.

Surveillance is actually an aspect that is well illustrated and represented in literature of the twentieth century more so in the works of Franz Kafka's *The Castle* and George Orwell's 1984 where monitoring systems are a personal representation of the authoritarian state. As expected in this book, the author has brought out motifs that had featured in his earlier books with themes of surveillance featured in *Klara and the Sun*, focusing on human-AI relationships. Klara as a subject-observant, as well as the subject-temper guardian, makes an ethical question of an AI both as an assistant and an oppressor. She communicates with the world and real-world phenomena reflected through her glasses – and the emotion and attitude she brings make setup of AI into people's lives quite moving and somewhat disturbing.

Research Statement

The aim of the present research is to lay focus on the ethical and affective values of artificial intelligence (AI) in light of Kazuo Ishiguro's novel *Klara and the Sun*. These concerns will be explored in this study under three main threads, all of which bear important relationship to surveillance, identity, and the human-posthuman. Expanding on Foucault's idea of panopticism, and by using intertextuality analysis, the research will analyse how Ishiguro actuated his critique of societal sets the novel's protagonist and such advancements through technology as freedom, ethics and relations. Specifically, the topic of interest for the study will be how AI is transforming core human rights, especially privacy and liberty, as well as how humanity is to then interact with these beings. This research connects to a larger discourse on the impact of AI in human society and with specific focus on citizens' rights and human being existence.

LITERATURE REVIEW

The 'idea of the Panopticon' an architectural model of perpetual surveillance conceived by Jeremy Bentham in the eighteenth century remains basic to discourses on power, control and surveillance. Created for penitentiary, school, and hospitals, the architectural layout of the Panopticon hinges on the coordinator tower and ring-formed cells. Such a system enables the observer to observe all the occupants without being seen himself: it creates the feeling of omnipresent surveillance among the watched people. The structure that is used makes the observed individuals regulate themselves and act appropriately even when there is no supervision. The same term was taken by Michel Foucault as a metaphor to analyse the processes of sociopolitical disciplining – another theoretical transition from the architectural to the discursive (Foucault, 1995).

Analyzing Foucault's theory of panopticism places surveillance as an organized and systematic mechanism of regulation. In Foucault's work the primary use of the Panopticon is the creation of a state of constant observation, which would guarantee the process of effective authority on its own. It leads to a person being able to conform to societal expectations because they now have adopted the surveillance gaze themselves. With the changes in technology that took place, the manifestations of surveillance moved a step further beyond space and space-based. In this paper, Bauman and Lyon's (2013) concept of 'electronic panopticism' helps in understanding how new forms of power by new technological mediums like CCTV, social networking sites and data mining investigate individuals.

Electronic panopticism holds numerous possibilities to it. Norris, pointing to the Campbell's scheme, suggests that CCTV in the urban space is a reflection of a phenomenon of the "dispersal of discipline," (p. 244). The same Zuboff (2019) also argues that consumer behavior modification is unjustified particularly via data accumulation of personal inclinations and decisions where various options are fashioned by algorithmic surveillance hence eradicating autonomy. They are taken by Bauman and Lyon (2013), where people consciously or unconsciously relinquish their privacy in exchange for exposure for familiarity in social network platforms while being oblivious of the subjugation system installed these platforms.

The mutual incorporation of surveillance with intertextuality also supplements the analysis. Intertextuality according to Kristeva (1986) is an argument that each text is made up of other texts and implements the prior texts in a manner that reconstructs those texts into new texts. Another perspective on language, associated with the Russian philosopher Bakhtin (1986) focuses on the actual response which an utterance gives to other words. Genette (1997) develops this through transtextuality, intertextual relations into forms such as hypertextuality, new texts recharge old ones. These intertextual dynamics are important when explaining how surveillance is constructed and problematized in the current texts.

two concepts of intertextuality and surveillance are used in the fiction to have a postmodern satire of sociopolitical systems and developments. The TV show, a science fiction series known as Black Mirror offers an excellent example of using panopticism as intertextuality. Using references from Foucault's work, the series represents post-apocalyptic societies in which surveillance is an intrinsic part of private and social existence, which responds to and enlarges upon anxieties regarding electronic panopticism. Dolgun (2015) and Schofield (2009) also explain how surveillance has move from the direct oppression to structural and bio-power means of control that are driven by the enhanced use of technologies and actuarial rationality.

Within this context, the review of literature sets the map in its attempt to justify why surveillance studies and intertextual analysis are worth understanding when it comes to explaining the operation of power, control and agency in current stories. Klara and the Sun of Kazuo Ishiguro reveal the themes which panopticism embracing the perspectives of Foucault, Bauman, and Lyon offers a way to conceptualise. Incorporating panopticism and intertextuality this paper aims to discover how surveillance notions infiltrate and condition the experiences of characters in Ishiguro's works.

RESEARCH METHODOLOGY

This research Adopt qualitative research method, synthesising text analysis together with theoretical perspectives of panopticism and intertextuality to investigate ethics and emotions of artificial intelligence in light of Ishiguro's Klara and the sun. The approach to the study of narrative leads to the deep understanding of the subject and the major lines of the plot which reveal ethical problems and values of a man in a social perspective.

Flying at the heart of the study is Foucault ›panopticism‹ intended as the lens through which to scrutinise the dynamics of the characterisation in relation to the structures which define the novel. Through analysing the character of Klara, an AI, the paper goes through how surveillance does not only act as a monitoring tool, but also shapes artificial affection and moral choices. Moreover, Intertextual analysis is used to establish links of the novel with other literary and theoretical text such as Foucault Discipline and punish and more generally the discourses on technology and the human will. Through this intertextual conceptualization, it proves possible and productive to understand Klara and the Sun against the background of a historical and philosophical culture into which Ishiguro incorporates the novel and expands previous notions of AI, ethical and surveillance.

The research process calls for line by line analysis of the text to be undertaken for purposes of themes as observational capacity, emotional agency, and the society. The study then situates intertextual references in order to identify all hidden and manifest engagements with extant theories and bodies of literature. In addition, the panoptic structure is used to analyze how protagonists exist in a society of power-oblivion-discipline considering modern concerns about digital surveillance and the absence of privacy.

Primary data for this study is sourced from the primary text and secondary sources such as critical essays, academic articles, theoretical texts that offer understanding into the relationship between surveillance, ethics and technology. In this way, the methodological approach proposed in this study enriches the interpretation of how Ishiguro engages with the theme and problematizes the ethical and emotional potentialities of artificial intelligence, as a way of expanding the literature on technology and its consequences.

THEORETICAL FRAMEWORK

This research uses Michel Foucault's theory of panopticism and Julia Kristeva's intertextuality for exploring the ethical and affectionalities of artificial intelligence within Ishiguro's Klara and the Sun. On this way, it explains how power works in terms of visibility, making the power of authorities to incline people to regulate themselves effectively. This framework is instrumental in analysing the novel's AI protagonist, Klara, and her observational role that parallels the panoptic function: in how she is watches and how she watches.

In the following part of the study, panopticism is employed in understanding how social interactions, emotions and ethics in the novel are already framed by the surveillance that comes with the use of AI technology. This, I believe, speaks to wider cultural concerns of power and freedom in a digital age, and our place within it. Intertextuality complements this by positing the text as intertext and the text relations as a dialogue oriented. Here intertextuality is seen, common in post-structuralist criticism, as showing how the tissue of citation thickens and intertwines with prior literature, philosophy, and culture, with Klara and the Sun.

This paper focuses on the textual connections between Foucault's panopticism, dystopian theme and the ethical dilemma surrounding AI with regard to the way Ishiguro introduces and reinterprets these concepts to devise a plot that explores the moral and sentimental concerns provoked by artificial intelligence. Altogether, the mentioned theoretical constructions offer rather a complex approach to understanding the novel. Whereas Panopticism exposes the voices and constraint systems that underlie the relationships between characters and social organization of the Robotic, intertextuality positions the novel within a textual and philosophical framework to explain how it rewrites the text.

This integrated theoretical framework allows for the nuanced analysis of how this text by Ishiguro delivers a critique as well as advances current ideas of surveillance, ethics and man-machines relationship at present.

DATA ANALYSIS

The present paper deals with the identification of patterns and relationships between surveillance, ethical issues, and emotions in Ishiguro's 'Klara and the Sun', in the framework of Foucault's panopticism and Kristeva's intertextuality approaches to analysis. This paper explores how Klara, an Artificial Friend (AF), maps to the features associated with the panoptic structures of power, surveillance, and self-observation; and how it serves as a platform for investigating the ethical issues related to agency, freedom, and social interaction. The current text analysis based approach of the paper, thus, captures and explains various forms of surveillance and how these impact the characters and social relations within the story. At the same time, the research explores intertextual references that the novel contains and links it with the philosophical, literary, and cultural discussions of artificial intelligence, morality and emotions. Thus, using these two forms of analysis in parallel, the data analysis aims to reveal the complex manner in which Ishiguro's text both addresses and subverts today's socio-technological culture with a view to understanding the moral and affective implications of human-AI interactions.

"Mr Capaldi believed there was nothing special inside Josie that couldn't be continued. He told the Mother he'd searched and searched and found nothing like that. But I believe now he was searching in the wrong place. There was something very special, but it wasn't inside Josie. It was inside those who loved her." (Ishiguro, 2021, p.251)

This expression contradicts Mr. Capaldi's belief that Josie's "specialness" can be objectively measured. Klara disagrees, emphasizing that a person's worth isn't quantifiable. Instead, it depends on love and connection, not surveillance. Klara counters Mr. Capaldi's view by suggesting that Josie's "specialness" lies in those who wish to love her, shifting focus away from all-seeing surveillance.

This aligns with the study's argument that technology, while spreading information, can also create loneliness by prioritizing surveillance over genuine understanding. Klara believes true human connections require sincerity and emotional depth, going beyond surface attributes. Josie's "exceptionality" is internal, highlighting the individual's power to shape their own worth, in contrast to Mr. Capaldi's reliance on technology to define identity.

Klara's view challenges the dominance of technology and emphasizes the uncertainties and differences within human relationships. This challenges ideas about surveillance, control, and

self-worth, while underscoring the importance of love and human connection. Comparing Mr. Capaldi's perspective with Klara's provides insight into the novel's subtle critique of solitary existence, resistance to technology, and the transformative power of human bonds.

“At the same time, what was becoming clear to me was the extent to which humans, in their wish to escape loneliness, made maneuvers that were very complex and hard to fathom, and I saw it was possible that the consequences of Morgan's Falls had at no stage been within my control.”(Ishiguro, 2021, p.97)

This phrase explores key concepts related to panopticism, surveillance, and isolation in the postmodern era. Postmodern life is inherently contradictory: as technology advances to enhance communication and reduce distances, people still experience loneliness and isolation. Klara's comment reflects the research goal of examining how increased knowledge and technological progress can sometimes lead to solitude and a yearning for true human connection.

Klara highlights the complexity of human efforts to combat loneliness, pointing to the difficulty in explaining how individuals navigate social relationships in a world of constant surveillance. These strategies, lacking simple solutions, underscore the intricate and uncertain nature of human interactions.

Klara's recognition of her lack of control over Morgan's Falls—a pivotal moment in the novel—reflects the tension between personal autonomy and external influences. This aligns with the research objective of investigating how technology and social systems can impact individual decision-making and autonomy. Klara's vulnerability reminds us that even artificial beings, like those hidden behind screens, are subject to the complexities of human relationships.

“The heart you speak of,’ I said. ‘It might indeed be the hardest part of Josie to learn. It might be like a house with many rooms. Even so, a devoted AF, given time, could walk through each of those rooms, studying them carefully in turn, until they became like her own home.”(Ishiguro, 2021, p.182)

Researchers can find in the passage from Klara and the Sun an excellent source for analyzing panopticism, surveillance, and isolation in the postmodern period. The metaphor of Josie's heart as a complex residence with many chambers serves effectively to convey the problems involved in understanding others. Each room reflects a facet of Josie's inner world, some easy to get to and others hidden away in darkness. This metaphor is congruent with a fractured identity in a postmodern state, and captures the fundamental impossibility of achieving absolute knowledge. Moreover, it challenges the idea that visibility and authority can be total, arguing instead that real understanding involves the virtues of patience and personal subtlety faithfully discerned.

The speaker suggests that a highly dedicated Artificial Friend might enter these spaces and set up an emotional linkage with Josie—expressing familiar, comforting feelings as if they were at home. This is a stark contrast to panoptic surveillance and regulation. Instead of watch, the focus is now on forging a deep, compassionate relationship where empathy from shared experiences and other encounters contributes to a growing understanding over time. Changing from observation to association is perhaps the most hopeful route out of isolation in a technological and surveillance society.

The concentration on "time" and "thorough examination" demonstrates how rapid solutions are impossible and things like the socially mandated rush toward success. The contemporary fixation on speed and effectiveness is at odds with this emphasizing a slow pace, attentiveness and loving care in forging meaningful relationships. Moreover, it indicates that although technology can assist in certain kinds of communication, it does not substitute for the amount of time and affective outlay needed to understand others deeply.

"I think I hate Capaldi because deep down I suspect he may be right. That what he claims is true. That science has now proved beyond doubt there's nothing so unique about my daughter, nothing there our modern tools can't excavate, copy, transfer. That people have been living with one another all this time, centuries, loving and hating each other, and all on a mistaken premise. A kind of superstition we kept going while we didn't know better."(Ishiguro, 2021, p.187)

His aversion to Capaldi Capaldi comments from fear that he might be right about the essential part of human beings. The proposal that science has made individualism irrelevant, reducing people to biological facts, poses problems for the most fundamental questions of inequities.

The purpose of the work is also involved in common conditions. Anxiety over this aligns with the researcher's purpose of seeing how technologies might lead to social isolation by eroding people's singularity associated values and relationships.

The mention of panoptic had better not come up again for human feeling as this would give him an opportunity to manipulate and thereby control. Capaldi's claim that human emotions, whatever they may be, owe their birth to a "misguided belief" strikes a chord with panoptic control and manipulation.

Human emotions are regarded by him as a result of ignorance which can easily be replaced with the same species of scientific understanding Potentially--Well. This would destroy the panoptic idea of there being absolute knowledge and commands over Everything.

If individuality is a lie, then what will become of relationships, love, and the very purpose human life? The speaker's unease indicates the possibility of disconnection from others in such a pessimistic view of human nature. The scope of this research is to seek to what extent the rise in technology, and its panoptic tendency, may others connect with each other on a true level of empathy.

"I suppose I'm saying Josie and I will always be together at some level, some deeper one, even if we go out there and don't see each other any more. I can't speak for her. But once I'm out there, I know I'll always keep searching for someone just like her. At least like the Josie I once knew. So it wasn't ever a deception, Klara. Whoever that was you were dealing with back then, if they could see right into my heart, and right into Josie's, they'd know you weren't trying to pull some fast one."(Ishiguro, 2021, p.239)

According to the speaker, despite being physically separated, their bond with Josie was planted too deep for cutting. What's wrong with those who hold that our connections depend only on observation and control? Such a view is called the "panoptic ideal." If we look beyond this surface level of things, we see that their relationship is in many respects invisible, or at best can be deduced from the hints and traces which go just as clearly unnoticed. All-knowing insight! The

speaker thinks that it is not possible to understand everything; she conveys meaning.

The speaker's unflagging hope for ever finding a Josie-type person suggests that humans' need for companionship is relentless, and each individual has personal traits worth preserving. Josie is capable of being reproduced, but the speaker values her idiosyncrasies and past experiences that come together to make someone truly exceptional. This is in direct opposition to attempts from all walks of life to insist upon uniformity within identity, making everyone indistinguishable. This research looks at the way people in the contemporary urban environment preserve their identity as technological advances proceed headlong. The aim is to investigate this challenge.

The speaker lets Klara know that their motives had no hint of trickery, only an honest appreciation for Klara as well as Josie. The contrast between the open display of humanity and the suspicious, all-seeing attitude of surveillance and authority is particularly striking here. It is maintained in the text that making understand others' feelings is essential to establishing truly sound relationships. The passage denies that technology alone can reproduce the complex emotional life of human interactions.

“When he'd posed his question – about children really understanding what it meant to love – I believe he was already sure of the answer and was simply raising the question for my benefit. I even think, at that moment, he may have been thinking about the Coffee Cup Lady and Raincoat Man – after all, we'd been talking about them the previous moment. Perhaps the Sun was supposing that after many years, and after many changes, Josie and Rick might once again meet as the Coffee Cup Lady and Raincoat Man had done.”(Ishiguro, 2021, p.240)

Klara wondered if the Sun's question about children's understanding of love had been posed as a test for her rather than out of genuine curiosity This is all part of our objective to investigate how the Sun as the all-seeing is carrying out its own plans with individuals whose existence it possesses--a fairly novel approach to deal with the whole economy espoused by modern times. Klara's analysis suggests that the questions the Sun asks might also function as an exquisite means of surveillance; in the form of questioning themselves or others they will take psychological measurement for things like this even if at all!

Of all Klara's speculations about the Sun, her latest judgment regarding whether or not it contemplated the Coffee Cup Lady and Raincoat Man is an example how this book examines limits to understanding--even for purportedly omniscient celestial bodies. For all its enhanced powers of observation, the Sun sometimes makes hasty judgments; this serves to provide an example. Outside that bedroom window--even within the romance of The Sun Also Rises--there is always some wash or corpses lying about its heart. Ultimately this only underscores the uncertainty and opacity of the human spirit that lies beyond our sight. It weakens the idea of perfect darkness and domination of mankind; humans wear this one as the shabby rags on their backs.

Klara's final idea that the Sun might want Josie and Rick to get back together in the same way as the Coffee Cup Lady and Raincoat Man brings a sense of hopefulness to the narrative. Even under the orders of a panoptic, the Sun may yearn for human associations and improvement too. It suggests some opposing view to solitude and discipline attached with panoptic surveillance, however, human need for communication and change continues unceasingly.

“I’ve got my own plans now, and that’s how it should be. But that was no lie, Klara. And in a funny way, it still isn’t a lie now.’ ‘I wonder what Rick can mean by that?’ ‘I suppose I’m saying Josie and I will always be together at some level, some deeper one, even if we go out there and don’t see each other any more. I can’t speak for her. But once I’m out there, I know I’ll always keep searching for someone just like her. At least like the Josie I once knew. So it wasn’t ever a deception, Klara.”(Ishiguro, 2021, p.239)

Rick is the first speaker, and he explains that Klara’s past actions had nothing to do with deception; but her manner of living is not stagnant. It is also his intention to turn to new endeavours. These show that he sought autonomy and wanted to remove the intrusive eyes of surveillance and control. Thus it dispels the idea of identities that are fixed and actions that are regulated, endorsing the individual's right to develop oneself. It is the refusal to admit 'lying' that demonstrates how important personal control or autonomy is inside such a possible surveillance system.

Rick made the claim that they would be "together at least in certain ways" which transcends physical distance and the total surveillance environment. This deepened connection suggests a love that transcends regulation and surveillance. This really challenges panoptic rule as perceiving and understanding every tiny nuance of human relations pointing out that true connection transcends the merely external observation.

Rick's contention that he will continue to seek an individual who is never Josie epitomizes man's ageless pursuit of company, and underscores the importance of individuality. But even though Josie could be duplicated, he is looking for the specific attributes and experiences that gave her an individual character. This goes against the idea that we would all turn into the same. This is in line with the research objective to examine how postmodern individuals struggle to protect their identity in the face of technological advancement.

Rick's last words, "Then, Klara, it was never a deliberately false act," might have many meanings. Did he ever deceive you in what he did before? The affect of the statement is to demand that Klara and readers review themselves; by requiring their consideration of human feelings and motives within a larger view.

“Josie and I really loved each other, that was the truth at the time. No one can claim you misled or tricked them. But now we’re no longer kids, we have to wish each other the best and go our different ways. It couldn’t have worked out, me going to college, trying to compete with all those lifted kids. I’ve got my own plans now, and that’s how it should be. But that was no lie, Klara. And in a funny way, it still isn’t a lie now.”(Ishiguro, 2021, p.239)

Rick acknowledges that he and Josie did indeed love each other at one time, even though he recognizes that it's impossible their present situation should continue. This underscores the ever-changing world of truth and connection in postmodern times, when external forces and mental development may alter the mold of relationships. They overturn the often stated assumption that people are fixed and results predetermined with complex analyses of a life-giving force such as love, connection with time or situation.

In saying that his own plans are now what matter, Rick demonstrates his autonomy and self-reliance; they're both more important to him than anything a potential watcher or controller might

do. The thought of pursuing his own path has been at the back of his mind; only so should things be. The study intended to examine how characters manage authority and preserve their independence in a technological society.

Rick signals the lack of a formal separation even though they no longer live together, in this remark nevertheless their relationship still exists in subtle form. The relationship's essence endures despite extraneous factors demanding separation. The great question this poses is whether or not, in the fundamental essence of social feelings, one is together or alone. Social relations are little more subtle than this.

Rick's final remarks have a dual significance. What in particular now is no longer a lie? Did his previous actions have some deception behind them? The revelations leave readers with much to think about, encouraging them to reflect on their own desires and emotions at a time when the public can observe every move and record it with technology. The exposition suggests that thorough understanding of human life requires deeper understanding than appearances suggest.

CONCLUSION

In *Klara and the Sun*, Ishiguro presents a nuanced exploration of the ethical and emotional dimensions of artificial intelligence, illustrating the tension between technological surveillance and the human need for connection. Through Klara's observations and her relationships with human characters, the novel critiques the panoptic structures that prioritize control, measurement, and visibility at the expense of genuine understanding and empathy. Klara's perspective underscores the importance of emotional subtleties, highlighting that true connections cannot be reduced to mere observations or calculations. By contrasting the cold, utilitarian views of figures like Mr. Capaldi with Klara's deeper emotional insights, the novel advocates for a more compassionate, slow-paced approach to human relationships—one that transcends the limitations imposed by technology. This study affirms that while technology may shape our interactions and perceptions, it is the complexity of human emotion and the bonds we form that ultimately define our worth and identity, resisting the reductionism of surveillance and the mechanization of humanity. Thus, the paper concludes that Ishiguro's novel offers a critical commentary on the emotional and ethical dynamics at play in a society increasingly shaped by technology, urging readers to reconsider the true nature of connection and individuality in a postmodern, surveillance-driven world.

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