

## Reflecting Panopticism And Surveillance: An Inter Textual Study of Kazuo Ishiguro's Selected Fiction

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### **Abstract**

*In the global complexity of the postmodern world, humanity experienced stupendous steps forward toward the unification of people and cultures for the sake of development. However, these advancement have led to the humongous situation whereby individuals are being pushed towards the edge of the society. Science fiction technology has come to pass in the society due to the enhanced application of technologies that are seen from the movies, for instance ubiquties apps, cameras as well as intelligences. However, the intrusive monitoring that is brought about by these technologies has encroached into the hitherto liberating liberty of people and replaced it with the fear of constant danger, which is akin to being confined in cages in an apparently open setting. As a result, people become surrounded by surveillance systems that control their actions and steadily push them away from other people. This research study proposes an analysis of panopticism and surveillance in the context of the selected novel by Kazuo Ishiguro, *Klara and the Sun*, and to situate*



*it within the hallmarks of sociological theory by Michel Foucault. The objective of this study is to explain more about the postmodernist concept of technological innovations, surveillance, and the consequent social marginalization as presented by the novel.*

***Key words:*** panopticism, surveillance, Kazuo Ishiguro, Klara and the Sun, Fiction

### Introduction and Background of the Study

Literary critics and theorists view life as an imitation that is reflected in fiction, running parallel to the real world. Fiction extends beyond literary texts and now encompasses many films, Screen dramas and immersive experience-based games. The technical advancements have not only affected the general public, but they have also had a clear influence on literary works. In the postmodern era, world literature finds its position inside the technological realm, where stories unfold in artificial worlds and take on the form of hypotexts and hypertexts. Moreover, science fiction assumes a significant function as it effectively intertwines the realms of science and literature.

Surveillance, as defined by Wright and Kreissil (2015), is the systematic and continuous observation and monitoring of a certain society in order to regulate individuals and prevent the abuse of authority. (319) Gary T. Marx is credited with introducing and coining the phrase "surveillance" in 1985. In addition, he associates the phrase with the concept of a surveillance society. Surveillance is an age-old method that has been used to monitor and regulate individuals in communal settings. In the modern technological world, this term has taken on a dystopian connotation, as it is used to exert control over large groups of people. The portrayal of society as dystopian, specifically in relation to monitoring, is depicted in a fictional manner. The portrayal of monitoring in a dystopian setting has also been depicted in various literary works, such as Franz Kafka's *The Castle* (1922) and Yevgeny Zamyatin's *We* (1924), which hold significant importance.

*Nineteen-Eighty-Four* by George Orwell is a renowned dystopian novel that was published in 1948, not long ago. The piece explored the notion of monitoring in a comprehensive

manner, akin to the omnipresent figure of Big Brother. The release of Michel Foucault's *Surveiller et Punir* (1975), and particularly its translation into English in 1977 (although with an unfortunate alteration of the title as *Discipline and Punish*), marked a significant milestone in the examination of surveillance. The rise of computers and searchable databases, followed by the development of communication and information technology, significantly heightened interest in this topic. In the field of surveillance studies, Foucault is considered a fundamental thinker. His research on the emergence of the modern 'disciplinary society' has prompted social theorists to give significant attention to surveillance as a distinct and important subject matter.

The primary idea, heavily influenced by Foucault's research on surveillance, is undoubtedly the Panopticon. Foucault himself derived this concept from Jeremy Bentham, who, in turn, was inspired by his brother Samuel's factory project for the Russian prince, Potemkin. Samuel, in his own right, had been influenced by the arrangement of dormitories in the Parisian Military School. It is worth mentioning that scholars who have studied modern surveillance have mainly used the metaphor of the Panopticon to analyze how the state and, to a lesser extent, business firms have gained more power over those being observed. Simply put, the focus has primarily been on the improved ability to invade people's personal lives, gather more information about their actions, and the consequences of this increased power to control individuals. This power, known as domination, has been made possible by the advancements in surveillance technologies.

Mark Poster views the Panopticon as a mechanism of control and tyranny, used to regulate large groups of people. Robbins and Webster (1999: 90) also highlight the need of repression and discipline when discussing panoptic environments. According to Fiske (1999), panoptic monitoring is regarded as the most efficient, dictatorial, and resistant form of power. In his 2012 work, Thomas Allmer contends that according to Foucault, the Panopticon represents disciplines as mechanisms of operational power dynamics and tools of control. Individuals who prioritize contemporary surveillance as a method of categorizing and organizing society also tend to highlight the controlling or depriving aspect of the Panopticon. This is evident in Gandy's influential work, *The Panoptic Sort* (1993), where he discusses how certain groups of people are subjected to this coercive system. Didier Bigo (2006) presents a comparable critique,

redefining the concept of the Panopticon as the "Ban-Opticon" to emphasize the utilization of power and marginalization in relation to migrants and ethnic and religious minorities.

Individuals who take a Foucauldian approach to examining employee surveillance highlight the significant level of authority that the panoptic structure of the workplace affords managers in regulating and controlling workers (e.g., Zuboff 1988). According to Robbins and Webster (1993), the Panopticon can be seen as the early version of Scientific Management, pioneered by Frederick Taylor. In this context, surveillance was crucial in ensuring compliance and meeting productivity goals. This research investigates on the complex connection between human and non-human components in Kazuo Ishiguro's novel "Klara and the Sun." We focus our research on intertextuality, exploring the influence and connections between literary works. The researchers' concentration is on intertextuality, which examines the impact and relationships between literary works. In this research, we will therefore concentrate our discussion on two major areas; panopticism and surveillance in an attempt to understand how various forms of monitoring and control are depicted by the characters created by Ishiguro.

Ishiguro effectively combine both of those elements of panopticism and surveillance into "Klara and the Sun, making it a system of watchfulness and regulation that exists around his characters. Our intention is to scrutinise how Ishiguro's characters overcome a postmodern surveillance society in order to comprehend how their subjectivities are constructed and their freedom regulated by constant surveillance by the powerful. In this research, it has been intended to question the interconnection between individual freedom and the oppressive forces of control as portrayed within Ishiguro's work. Using the panopticism conceptual framework of Foucault, I seek to find out the power and surveillance system that is entrenched in the flow of Ishiguro's imaginary world. This inquiry seeks to build on the existing understanding of this novel to deepen our analysis of the dynamics of power and oversight in today's world. Surveillance refers to the systematic observation and investigation of individuals' behavior.

Thus, this comprehensive monitoring can be done in a number of ways such as the traditional watch-and-stARE method, technical monitoring, and social monitoring. Surveillance has thus become more important within our lives and our identities have become more connected and embedded within our digitalized environment as highlighted by Zuboff (2019).

To pursue the goal of this research , multiple fiction works by Kazuo Ishiguro will be examined with the focus on how the issue of panopticism and effects of surveillance are represented intertextually. This research will use an intertextual approach to demonstrate how Ishiguro masterfully intertwines and transforms literary and cultural references in order to enrich the interpretations of his works. The examination will be on the novels authored by Ishiguro, especially in light of character observation as well as manipulation. This research is to help to elucidate how people are in contact with panoptic systems and are, in due course, influenced to accept general surveillance from the authority, by examination. The research will examine how technological innovation and culture promotes constant monitoring and self-regulation among people.

They have the capacity to alter individuals' characteristics for the better but at the same time restrain liberty. This research has the objective of improving the understanding of the multi-layered power relations in panopticism and surveillance in the literary works of Ishiguro. This research proposal will thus make important contributions towards understanding the general impact of modern surveillance on freedom and society organization by investigating how surveillance processes interact with human agency and the process of becoming who one is.

This research is purely reliant on the theories of Michel Foucault, which especially focuses on the theory of panopticism. Foucault's panopticism is a discourse of power relations where people are constantly in a state of stimulant watchfulness of the presence of a surveillance agent irrespective of the actual existence of the agent or not. In this regard, the subjects internalize the panoptic stare and learn to conform to the society norms and standards as a self policing mechanism. So using Panopticism as the starting point, the research will widen its analysis with the help of the concept of surveillance. Surveillance entails the use of various procedures that enable observation and collection of data concerning persons. This entails observation as well as the use of technology and the setting up of social control measures. In broader terms, the research is concerned with the manifestation and different implications of surveillance in Ishiguro's novels.

The core of the investigation is based upon such questions as how surveillance influences privacy, freedom and the process of identity construction. Thus, the research aims at

identifying the ways the mechanisms of surveillance work within Ishiguro's narratives and influences the characters' lives. The impact of surveillance will be explored as a concept focusing on the characters and the way they behave, perceive themselves, and interact with other members of their civilizations with reference to details.

This research seeks to establish high understanding of system and relationships existing in Ishiguro's bodies of work through employing Foucauldian structures of panopticism and discourses on surveillance. This study will seek to understand the interrelation of power, surveillance and subjectivity in order to expand academic discussions of the wider effects and concerns of such surveillance methodologies and understandings of privacy, freedom and identity formation. The purpose of this research is to provide a comprehensive analysis of the relationship between panopticism and surveillance and its depiction in Kazuo Ishiguro's "Klara and the Sun" employing intertextuality analysis.

The objective of the research is to shed some insights regarding the author's literary novelty and its implications to today's society through heavy use of intertextuality and the concept of panopticism and surveillance. This is a potential plan of the research, which is going to look into the relationship between panopticism and surveillance in 'Klara and the Sun' by analyzing the text written by Ishiguro. To this end, the study aims not only at describing the intertextuality, but also at discussing how Ishiguro's novel elaborates on the themes and develops the fabric of the discourse by entering into conversations with other literary works and cultural discourses to provide new and different insights into the thematic matters at stake in the novel and their relation to the contemporary culture.

First, the research focuses on clarifying Ishiguro's contribution to improving our understanding of panopticism and surveillance by explaining how these concepts are represented and problematized in the text. Thus, the study aims at identifying how in the context of focusing on the problem of power relations and surveillance in the Ishiguro's work, his literary imagination constructs the characters' experience and social institutions described in the novel. Thus, the goal of this research is to present a clear and critical understanding of panopticism and surveillance in "Klara and the Sun" of Ishiguro, to argue why this novel is important in the present discourse on privacy, technology, and power. The study aims at

proving the richness and explicitness of the literary vision of Ishiguro to his work by situating his work within an intertextual context. It also seeks to show how literature can respond to and discuss present important issues as well.

### **Research Statement**

In the postmodern world humanity has a great privilege of reducing gaps between humans and culture which are sources of advancement but in the other hands they are pushing them towards isolation. More advancement were shown in the science fiction, now practically shaped society full of different apps, cameras and artificial intelligences but they still hold people trapped under the strict surveillance where their existence is more in threat, and the freedom they had before the technology has been now turned to cages in open environment. Therefore, the man cannot move without prior surveillance and they despite the friends of technology become isolated. The current research is similar in nature to reflect panopticism and surveillance in Kazuo Ishiguro's *Klara and the Sun* which is redressed through the theoretical discussion of Michal Foucault's panopticism and surveillance, used as a social theory.

### **Significance of The Study**

Kazuo Ishiguro's "*Klara and the Sun*" offers a timely and insightful exploration of panopticism and surveillance in a technologically advanced society. Examining this theme through the lens of an Artificial Friend named Klara, the study not only provides a distinct perspective on AI's vulnerability to control but also investigates the potential for liberation. By drawing comparisons to classic dystopian works and examining the novel's ethical implications, the research delves into the evolution of surveillance themes, prompting crucial questions about consciousness, identity, and the delicate balance between security and individual freedom. Furthermore, the exploration of advanced AI's potential for surveillance sparks vital discourse on the ethical development and implementation of such technology, urging both critical reflection and conscientious action.

Ultimately, this analysis not only illuminates Ishiguro's place in contemporary literary discussions but also transcends disciplinary boundaries, contributing to broader societal conversations about technology's societal impact, individual privacy concerns, and the necessity for ethical AI frameworks. Through its insightful analysis, this study paves the way for a more

informed and responsible engagement with technology in the future, emphasizing the power of critical thinking in shaping a just and equitable world.

### Research Questions

This research paper raises the following questions:

1. How Kazuo Ishiguro's *Klara and the Sun* shows the representation of postmodern people.
2. How Kazuo Ishiguro's *Klara and the Sun* represents the elements of panopticism and surveillance.
3. How isolation and oppression of the characters in Kazuo Ishiguro's *Klara and the Sun* is caused by technology, particularly with reference to panopticism and surveillance?

### Theoretical Framework

The study's theoretical framework is based on the conceptualization of panopticism by Foucault (1995), transtextuality by Genette (1997), and intertextuality by Miola (2004). The notion of Panopticism and the television series *Black Mirror* have an intertextual relationship that is explored in this framework to provide an example of (a) Hypertextuality and (b) Sources, two intertextual categories as defined by Genette (1997) and Miola (2004), respectively. The majority of *Black Mirror* episodes address the topic of monitoring in the current era by delving into a range of subjects that are considered subtopics of surveillance, including security, privacy, punishment, authority, and so forth.

Although panopticism is not explicitly proved in the episodes' treatment of these topics, it is nonetheless feasible to read the dystopian societies portrayed in the series to find evidence of a panoptic system that is employed by the state or by people. In this way, Foucault's Panopticism establishes the central idea of the episodes pertaining to surveillance. Since Foucault's Panopticism provides the main idea and theme for *Klara and the Sun*, the series' subtle intertextual reference to Panopticism serves as an example for Sources in Miola's classification. According to Miola (2004), "source texts provide plot, character, idea, language, or style.

Put another way, the concept of panopticism from the earlier poem is expanded upon in the later text, *Klara and the Sun*. Since *Klara and the Sun* function as a hypertext that modifies its hypotext, the nuanced intertextual interaction also serves as an illustration of Genette's hypertextuality. A new text (hypertext) that replaces an old one (hypotext) "can be of a



descriptive or intellectual kind," according to Genette (1997). Hypertext in this transformation need not always reference its hypotext. The purposive sample approach is used to examine the Klara and Sun episodes, which centre on surveillance society, in order to analyze and discuss the intertextuality between the two texts based on these two primary categories of intertextuality.

### **Research Methodology**

The methodology of the investigation and the underlying theoretical framework are the main topics of this section. It's a qualitative study. The data have been examined using the close textual analysis technique. The latest investigation utilized a qualitative research approach, specifically using the close reading method for the chosen book. The present investigation has been carried out through an analysis of a work of postcolonial literature, namely Kazuo Ishiguro's Klara and the Sun. The approach is essential for conducting a research study. P. Sam Daniel's book "Research Methodology" (2011) offers a comprehensive explanation of the process. Methodology is the structured and methodical technique employed in conducting research. It relates to the cognitive process of scientific investigation.

It is not a research model employed in a particular project, but rather a strategic approach that encompasses theoretical concepts and a framework that offers guidance for conducting research within a given paradigm. The text explains that it helps to convert paradigmatic concepts into research language and shows how society may be thoroughly characterized and studied. This examination will also examine the influence of the physical environment of the colonial area on the characters' lives and circumstances. Qualitative research entails the meticulous examination of written material to highlight the issues under investigation. Martyn Hamerasy's book "What is Qualitative Research" (2013) explores the subject of qualitative research. Qualitative research is a form of social inquiry that tends to adopt a flexible and driven research design to use relatively unstructured data to emphasise the essential role of subjectivity in the research process to study a small number of naturally occurring cases in detail and to use verbal rather than statistical form of analysis.

### **Panopticism and Surveillance in Kazuo Ishiguro's Klara And The Sun**

In this section, the researchers analysed the textual analysis of Kazuo Ishiguro's stimulating science fiction book "Klara and the Sun." From the vantage point of an Artificial Friend, Klara,

one often spies the world. In this world of electronic wandering and technical dictatorship-- those are the influences of unceasing surveillance, deeply infiltrating our existences. This section explores in more detail about the novel's main subjects and themes, probing how Ishiguro artfully adds them to the narrative. And they've captured it – it's a nightmare vision – a little eerie – of just how inter-connected this complex world is.

In a society postmodern, Klara with her synthetic makeup is a touching representation of something growing up. It also emphasizes the feeling of isolation, which is traditional for living in the present age, being locked in the cage of schedule and becoming more and more enclosed in the world of technology. According to Klara's vision, how the differentiation between reality and simulation vanish – as in the postmodernist search for the authentic and meanings in midst of the fake society. This analysis will also consider humans' interaction with artificial intelligence because Klara is endowed with more than ordinary artificial intelligence. This will assist us in comprehending the anxieties generated by our growing dependency on technology and to destroy settled power relations.

When you first enter the cleverly made-up little Cottage, you run into a microcosm of panopticism, in which hidden watchers and universal surveillance govern everything. Departing from this outset, the researchers investigate to what extent limited access to information and tightly controlled schedules exhibits an intentional environment in one's character. This environment encourages a sense of self-regulation as well as spotlighting the covert and gradual suppleness of surveillance. This research explores the psychological effects of living under constant surveillance, revealing that there are many similarities between Ishiguro's text and the contemptible tendency towards a more panoptic society amid our modern technological environment.

However the Cottage Palace boundary is not a barrier to the eye of the surveillance. Klara's internal systems and omnipresent digital network continually watch and manipulate her behavior, actually making technology itself a kind of gendarme. The researchers set out to uncover how this extensive surveillance squelches uniqueness and propels variety into uniformity--an important issue concerning the moral dimensions of our dependence on technology. As Klara moves through a society where every step would be closely monitored and

analyzed, we are led to face the dangers inherent in giving up privacy and independence for convenience and the ability to connect."

The book describes the overwhelming dominance of technology and also contrasts how this technology has brought distress and solitude to the main characters. Armed with an exploration of Klara's highly restricted autonomy and curtailed capability for making choices for herself and achieving her dreams, this segment identifies the dehumanizing possibilities of technology as well as its potential to mislead while people are led into resignation or even suffering altogether. An analysis will be conducted on Josie's dependence on Klara - her emotional crutch - as well as the cultural expectations to conform to artificial ideals of happiness and normalcy. This analysis will disclose hidden costs incurred when we meet our needs for connectedness and satisfaction through technology. Ultimately, regarding Artificial Friends as expendable goods will force us to face the ethical implications of treating technology as mere tools without any inherent value or care for.

In other words, "Regardless of her storyline, Klara and the Sun raises penetrating questions about personal autonomy and authenticity, as well as warning of the inherent dangers of a society riddled with panopticism and electronic surveillance." This section makes a preliminary attempt to systematize Ishiguro's overall investigation in these regards, encouraging readers to take part in an intelligent conversation about the world which we now inhabit and the one which we are busily putting together for future generations. The researchers look at Klara's world, humanity, from a technological perspective. What is the real price of our interlinked existence if not the dark shadows behind such marvels as digital doorbells, instant messaging systems that never rest?"

Klara and the Sun", by Kazuo Ishiguro, is a sophisticated book that gracefully portrays the complex relationship between man and nature, and mixes it with the fascinating enticements-what of technology may contain hidden dangers too. In a transhuman world, an Artificial Friend-every parent's dream-sun-powered.The Cootings Machine, a veritable pollution devil, relentlessly turned out filthy fumes, with evil destruction as a side effect. Showing our industrial progress in an authentic way--hurtling backward for the Earth. Klara affords a rare contrast, bright and beautiful under the sun while yearning for nature. Behind the artificial

technology of this cottage in the landscape, Josie's "illness" is really a piece of trickery to reveal the unreality out there now in nature.

Nevertheless technology possesses its own dualism. Klara's dependence on sunlight is a metaphor for the insufficiency of our fantasy consumption. Technological offspring that are not obtained through the normal methods are the subject of ethical questioning with respect to our own technological desires: they ask whether depriving these children of parents is fair. Once the sun veils us a lot of confidence floods in. "The Shadow" casts a mellow shade through all of summer on Klara's door," line implies Klara's undoubting confidence in the natural powers of recovery. Josie's condition was the question, and with Klara's situation hanging by a thread the curtain falls over the future: all this forces deep thinking upon us. Should we follow a path of ecological balance, with technology and the sun in harmony instead of mutual opposition?

In this new postmodern age of I am the eggman and you are the walrus more people are complaining about being alone together. With all its attendant heartaches one person may indeed be another entire world but how can they be reached? Josie's feelie of the heart: a poetical and symbolical thing. As for Klara or anyone else's attempts to comprehend Josie discovering new levels and depths has kept emphasizing the fact that not everybody is reachable even when they try to reach out! In summary they remind us of the research statement's claim that developments promoting progress can plunge people into solitude as well. "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 everyone can see it and that the "specialness" of Josie's inherent and can be measured objectively. Klara does not agree with Josie's constitution in her bones. This perspective is not that of a person who is a quantifiable measure of any internal attribute. It is subjective and dependent on others' love for oneself or lack thereof. The idea of people as measurable objects who can be surveyed from now on is invalid. Instead we ought to look at connectedness as what makes up a person. Klara in her own

way strikes back at Mr. Capaldi. By pronouncing that the specialness is inside those who want to love Josie she shifts attention away from all-seeing surveillance.

This stands in the direction of research, which aims to force upon us a bit more deeply the paradox that although technology spreads information it can also make people lonely by emphasizing surveillance above understanding. Klara believes that sincerity in human connections will involve going beyond surface aspects. It necessitates taking all the emotions into consideration to love someone truly. Josie's "exceptionality" may be found inside her. It can be regarded as Mr. Capaldi's search for technology itself capable of distinguishing identity and manipulating people. But Klara's view, however, highlights the power of the individual in shaping his or her own worth. Klara opposes the predictable dominance of technology and, instead takes in the differences and uncertainties found within human relationships.

This phrase adds to the study by challenging the deeply-held ideas regarding surveillance and control as they relate to the self. While emphasizing the importance of love and human relationships Of course, technology plays a part in the world. This would suit our research very well. By comparing Mr. Capaldi's with Klara's view one can gain insight into the novel's subtle expression of solitary existence, defiance against technology; and the deepening power that human bonding has upon a person's significance and worth. "Our generation still carry the old feelings. A part of us refuses to let go. The part that wants to keep believing there's something unreachable inside each of us. Something that's unique and won't transfer. But there's nothing like that, we know that now. You know that. For people our age it's a hard one to let go." (Ishiguro, 2021, p.175)

Here, the speaker argues the conflict between traditional beliefs and contemporary circumstances from a postmodern perspective. This could contribute to the literature as a retelling of the way panopticism, surveillance, isolation appeared in the novel Klara and the Sun. The speaker feels there is still an entrenched, romantic belief in individuality which disagrees with what later postmodernity understood--that humans are tied together with one another and technology down to the copy machine. This internal fight perfectly exemplifies why one of the things to be investigated here is, how can movement lead to insulation by obliterating original

identities of person and self? What the term refers to is that ambivalent feeling of sadness and disappointment caused by having to give up comforting beliefs.

A "unknown" internal core, as the concept would have it, is not in accordance with the panoptic idea that individuals could be fully understood and controlled by external surveillance. This point is resistance shows a true understanding can mean to understand the essential secretive and complex quality of human life -- a force that monitoring equipment cannot enclose. The assertion seems to say not only must the researchers resist the all-encompassing surveillance of panopticism, but also has to face up to the immense and changing facets involved in an individual's form. The speaker points out the difficulty of discarding old views, especially for people in our age group. This suggests there may be a generational gap with respect to accepting new realities. This fits in with our objective of studying how technology's influence on seclusion may alter depending on individual backgrounds and circumstances. The term implies that those from earlier generations who grew up with an idea of personal identity unique to each person as a fingerprint, may find it even more difficult to accept the disappointments brought about by technological advances.

"As I say, these were helpful lessons for me. Not only had I learnt that changes were a part of Josie, and that I should be ready to accommodate them, I'd begun to understand also, that this wasn't a trait peculiar just to Josie, that people often felt the need to prepare a side of themselves to display to passersby - as they might in a store window, and that such display needn't be taken so seriously once the moment had passed." (Ishiguro, 2021, p.182). The changes that Klara saw in Josie are exactly the same as the study is trying to do. Its aim is to see how postmodern society's advances can affect an individual's ability to adapt and change himself or herself. It also explains its relationship to deviant behavior. Klara's acceptance of this change in Josie only highlights the importance of being flexible in a world of permanent change. Moreover, it substantiates the idea that what a human being is cannot be fixed; it's flexible and growing.

Given that the store window is the metaphor that best encapsulates the postmodern concept of social masks and performativity, it also explains why Klaramas had previously indicated that men in their dealings with others mostly show just a part. In essence, how does this idea rightfully slot within the development of human characters? Also, this comments on

the study's aim to investigate what effect technology has upon social interactions. Klara's comprehension of this act indicates a degree of social consciousness and perceptiveness, despite her artificial nature. However, Klara emphasizes, "You should not take them seriously." This involves a deep understanding of the fact that people are not limited only by their outward appearances. Doing so stands in contrast to trends that tend to couple outer appearance with full understanding, and promotes a more rounded theory of the self. Klara's ability to see through the pretense in this kind of performance reflects society's pervasive pursuit of surface manners rather than true substance. Only this cheap impersonation society that constantly judges on the surface can highlight the enormous consequence of genuine connection and empathy.

"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 paper surveys the many key concepts important in my research on panopticism, surveillance, and isolation in the postmodern age. Postmodern life is contradictory in nature, as these sentences plainly show. As technology advances strike toward enhancing communication and shortening distances, by contrast but people still suffer from feelings of loneliness and an overwhelming sense of being alone. Klara's comment implies a research goal: examining the conditions under which increased knowledge and progress might result in solitude and a craving for companionship. The paradox illusory many individuals not only to their condition in technology, but also--or for what could be termed the longing for true connection of human beings.

Klara describes human efforts to alleviate loneliness as being complex and difficult of explanation. This statement outlines the work's research goal, investigating the complex methods that human beings can--or must--employ to regulate social settings and relationships in a universe of constant surveillance. These "manoeuvres" are not accompanied by easily available cures, which suggests that human relations are complex and complex, uncertain things that elude ready explanation. If Klara acknowledges the possibility that she is not in control of the outcome(s) of Morgan's Falls--an important happening in the book--this shows the struggle

between personal sovereignty and exterior forces. In this respect it accords with the second criterion of research objectives, an inquiry into how technology or social systems can affect personal autonomy and decision-making. Klara's vulnerability reminds us that even artificial entities--let alone those sitting hidden behind screens and keyboards--are not resistant to the tangled skeins of human relations.

“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.

### **Conclusion and Findings**

The present section is consisted of the final part of the Kazuo Ishiguro's dystopian masterpiece “Klara and the Sun,” which explores the world where the closed society relies on technology provoking the themes of surveillance and control. Through Klara who is an Artificial Friend we see what can be considered the fears of a highly connected society, a world where the distinctions between the real and the virtual and between humans and artificial beings blur and the roles switch. This section is devoted to the elucidation of the highly intricate and elaborated nature of the concept constellation in Ishiguro's novel, and how he integrates the constitutive concepts into the narrative. Klara acts as the reminder of loneliness in the present world that is highly engulfed with technology.

She has been trapped by the set programme and an increasingly artificial environment to become the embodiment of the emotionless, lonely feeling which people have in the middle of the continuous expansion of technology. We explore the relationship between the user and



reality and simulation which is in tandem to the postmodernist challenge of authenticity in a society filled with fabricated products. Furthermore, the shifting power relations between Klara and Josie, given that Klara becomes smarter than expected, raise doubts about our advancing relationship with technology and the latter's potential to challenge current order.

Upon our arrival into the intricately constructed Cottage we are welcomed by a life in a holistic manner orchestrated through the Panopticism model of surveillance and power. In this discussion, I discuss how the highly structured environment that is clearly scripted and restricted in available information influences the behavior of both Klara and Josie. It fosters the sense of freedom and uncovers the aggressive aspects of covert surveillance that are disguised as an attempt to promote safety. This paper seeks to examine the effects of living in conditions of observe and to be observed always, especially in a comparison between the novel and the current advanced technological world.

The concept of Panopticism permeates the analysis of "Klara and the Sun," exposing the widespread presence of surveillance and regulation in the postmodern era. The metaphor of Josie's heart being described as "rooms within rooms" effectively conveys the notion of concealed depths within us, paralleling the society panopticon where individuals are perpetually monitored and evaluated. Technology, although it appears to provide a way to gain knowledge, can really become a complex and confusing system, which further enhances the sense of being alone that it intends to overcome. Klara's rebuttal to Mr. Capaldi's all-encompassing assumption that Josie's "specialness" is inherent to her, instead proposes that it emerges from the experience of being loved. This emphasises the crucial importance of relationships in moulding one's identity and worth.

The analysis explores the paradoxical aspect of human connection in a technology-saturated environment, uncovering the complex and conflicting aspects that influence our social connections. The metaphor of the "store window" encapsulates the performative nature of postmodern existence, wherein individuals meticulously construct and present curated versions of themselves for public consumption. Nevertheless, Klara's recognition that this "presentation" should not be regarded as "excessively important" implies a more profound reality—that genuine connection exists beyond the artificial appearances we create. It is possible to recall that the

narrative underlines the duality of mankind – loneliness and the need for companionship, using the concept of technology as the proof of humanity's inability to repay debt to the need for companionship.

The Sun, which one might expect to be all-seeing and all-wise, unwillingly reveals its inability to understand human relationships' subtleties. Interrogating Klara about children's understanding of love suggest a possibility of examination, a calculated attempt to somehow frame her conception of human emotions. Still, if the Sun can commit Tyler Perkins erroneously claims to know everything about the Coffee Cup Lady and Raincoat Man, one discovers that experiences and interactions are rather fluid and uncertain, like a vague cloud that cannot be predicted where it will drive a person: to the house or to work. Klara can but receive Rick's remarks as a faint ray in the dark as all of her dreams are crushed in the story. Nevertheless understanding the influence of the other forces, and the impossibility of such a relationship, he reaffirms the existence of a true love between them in the past. This suggests that real dialog can take place within a monitoring and regulating civil society as long as the polymedia interface is configured this way perhaps for a short duration only but can change with time.

The data also surfaces to explain how love, behaviours, as well as relationships are entwined with each other while experimenting amidst surveillance and technology trends. Analyzing these discussions, the study reveals the challenges and prospects regarding constructing the real interpersonal relationships in the society that often prefers observation to understanding, calculative means to care, and mastery over the passion of essential emotions. The novel's focus on the 'human heart' in the 'poetic' view stands against transforming human beings into docile bodies that can be observed in their behaviours in panoptic ways. It needs a deeper understanding that extends beyond the physical aspects of the identity consisting of feelings, incidents and uniqueness of personality. Given the nature of the story, in order to understand Josie, Klara has to move from the level of passive observation to interaction with the powerful dynamics of love. This simply means that to build a real friendship one has to be prepared to encounter the random, the unpredictable, and the inexplicable nature of life.

Ideas that can be identified within Capaldi's text and all of which are connected to scientific reductionism, remove the notion of individuality. Therefore the time when the speaker

experiences the identification with both the fear of losing one's beloved ego, threatened by the chaotic sea, and the longing to surrender to the rationality, objectivity, and order. This it does in a manner that reflects the overall social issue of attempting to justify the existence of the soul with the advancement in technology that seeks to erode this concept of individualism. Whereas Chrissie is conventional, the speaker questions the very real possibility of a panoptical society, and thus the contrast between the two underlines the split of generation.

The speaker shows a desire to return to the past especially the thought which is not observed in the society today, or only observed but not practiced; the thought of generations differencing their generation from a younger one that might be more articulate on the acceptance of a perspective that considers every aspect. The emergence of the generational shift is linked to the metamorphosis of the concept of identity in the epoch as the technologies that challenge the very essence of human being. In the case of themes of power relations, solar energy utilization by the AFs and the fear of failure can be associated with the feelings of weakness within the panoptic mechanism. That they entirely depend on a central authority that governs and disciplines them just as the panoptic system depicts that they are not free and coerced into practicing what they have been trained as if it is within their nature to do so. The fact that one is afraid of a 'unique' perversion in the AF means that while the system endlessly defers authority and constantly stresses disciplinal normalisation, we know it still has the virtue of preserving certain unequivocal boundaries.

Last but not the least, the signs of submission and fear could also signal the fading of the personal identification, this is the conclusion that results of AFs' analysis of the panoptic systems pointed at. The problems that are associated with artificial intelligence, with regards to its potential on supplanting interpersonal communication, is felt on the affective surface level. This show Chrissie's concern of the new Josie to tell a story of how people felt when their loved ones are replaced by technology. However, the father saying to "maintain belief" is a pressure on mourning families as it seeks to ensure they keep on believing in something they have lost. Klara on the other hand has an ability to understand thus there is a small window, which is the general practice of the ability to accept that practice in order to successfully deal with this sort of an emotional issue. However, an aspect that was not contained in the consideration is the

capacity of Josie to heal on her own and therefore an inclusion of ethical and emotional perception not envisaged earlier.

Moving beyond the case of Berkley and Lena, and the post-Oedipal sensibility they represent, Klara's observations are social observations. The opening of teaching about accepting Josie's 'transformations'; the protagonist's coming to understanding of the tendency towards wearing various 'masks' in society to correspond to the novel exploration of the process of the individual's formation, theatricality of social interactions. This metaphor of the shop window contributes to the perfect orchestrated creation of a public persona, and applies the moral that one shouldn't judge a book by its cover. Such aspects have vast implications to the relationship between people and artificial intelligence, as Klara's ability to understand can advance the way people communicate with the machines.

It raises ethical questions regarding such a concept of 'lifting' technology especially in relation to genetic engineering and the implications that lie therein of social class and justice. The relatively low level of acceptance is also a source of concern, especially owing to the possibility of worsening the existing inequality status in the country and thereby, increasing the already existing gap between the 'haves' and the 'have nots'. Still, it is rather rare, which, when discussing the possible acceptance of an unlifted student, can be considered as offering at least a glimmer of hope. This is in line with the broader exploration of the themes by the author of the novel that explores hope against hope, having to rise up from adversity. This is a real and striking evidence that even under a number of challenges people may still pursue for excellence. Finally, the profound 'questions asked by the heart' are more than mere focused concern with the body organ referred to as 'heart'. This work is devoted to the study of a person's core, emotions, the essence that sets every individual apart.

This philosophical study makes one to sit and ponder on what could be a part of a person, which is not physical. But, in this background, Ishiguro effectively brings in some hope, the glimmer of which begins to appear in the story towards the end. Two of the three shifting images of the narrator occur in Klara, and these are her deep love for Josie, the way she rebels against the society's norms and practices by resisting the Agency's commands. Real connections – albeit of love, friendship, shared food, stories, or experiences – are seen briefly amidst the

darkness: two people laugh together. The ending of the story is rather ambiguous, and this is why the latter alludes to the potential of becoming something else and suggests the victorious overcoming of the omnipotent observing through courage, empathy, and understanding. Thus the story is not just an example of an intersex dystopia, it is a reflection of the darkest of our fears. Ishiguro meets the readers to pose a challenge concerning effects of a society overrun by surveillance and technology. Huxley underlines everything linked to human contacts, individualism, and, in the end, the unyielding hope for the superiority of compassion and understanding over controlling and subjugation.

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