



SIMULACRA OF HUMANITY IN *KLARA AND THE SUN* BY KAZUO ISHIGURO (2021)

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Abstract

This study examines Kazuo Ishiguro's novel *Klara and the Sun* (2021) through the lens of postmodernism, particularly focusing on Jean Baudrillard's concept of Simulacra and Simulation. Using a descriptive qualitative approach, the research investigates how the novel depicts the creation of false consciousness through simulacra and the subsequent impact on arising consequences to humanity. There are two key findings emerge from the analysis. First, the simulacra in the novel that contribute to the creation of false consciousness among the characters, thereby blurring the distinction between reality and simulation. Second, the resulting consequences of the false consciousness on humanity include dehumanization, social segregation, and increased reliance on technology. These findings underscore the ethical and existential challenges posed by the advancement of technology.

Keywords: *Simulacra, False Consciousness, Technology, Humanity*

A. INTRODUCTION

The rapid advancements of technology have emerged since the mid-twentieth century, leading to an era of innovation and transformation. This progress has significantly transformed personal lives and industry, offering connectivity and efficiency. However, it also raises concerns as artificial models increasingly replace real-world entities, leading to false consciousness and distorted perceptions of reality. Therefore, technology stands as a double-edged sword, offering advantages and posing challenges.

On the positive side, technology has provided innovative tools and solutions, optimizing workflow and enhancing task precision. In addition, Alenoghena et al. (2023) highlighted technology's enhancement of the human experience through medical and communication advancements. However, the negative impacts of technology, including privacy invasion, cyber threats, and

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social isolation, reveal the ethical and societal dilemmas it brings. The rapid pace of technological progress often outstrips society's ability to adapt, leading to social separation and alienation, as noted by Lawson (2017).

On either side of this technological double-edged sword carry the potential for the creation of false consciousness. False consciousness manifests when individuals are so immersed in technology's virtual aspects that they lose touch with authentic social and economic realities. This is evident in the hyperreal world of social media and consumer culture, where idealized images and material desires overshadow genuine human experiences, leading to environmental and moral consequences. This aligns with what Angelbeck & Cameron (2014) referred to as the Faustian bargain, which is progress at the cost of humanity.

Among the numerous technological advancements, artificial intelligence (AI) stands out as a significant force in this double-edged era, creating debates on its ethical implications and potential to redefine human existence. AI could lead to utopian or dystopian scenarios, reflecting Harari's (2000) concept of humans evolving from *Homo Sapiens* (humans) to *Homo Deus* (God). The advancement of technology, particularly in artificial intelligence, has paved the way toward a future where human beings merge with machines, or what is called as the cyborg. In his book, Kaswan et al. (2024) define cyborg as an organism whose abilities have been restored or improved by integrating artificial parts or technologies that work through feedback systems. In addition, the advancement of AI has successfully created the presence of humanoid AI robots, a technology that physically cannot be distinguished from humans. The progression of technology could lead to destructive outcomes for humanity.

The theme of this futuristic technological world is depicted in one of the literary works by Kazuo Ishiguro entitled *Klara and the Sun* which was published in 2021. In this novel, the setting taken is a near-future where technology is very advanced and the existence of humanoids as artificial friends has become very common. These humanoids, serving roles from companionship to household assistance, are exemplified by Klara, who cares for a genetically edited child named Josie. This novel, through the lens of postmodernism, challenges the existential impact of technology on the human condition, questioning the boundaries between human and machine, and what it truly means to be human.

B. RESEARCH METHOD

This research uses the novel *Klara and the Sun* by Kazuo Ishiguro as its primary source of data. Published in 2021, this novel was longlisted for the prestigious Booker Prize and nominated for the Goodreads Choice Awards for Best Science Fiction. It was chosen due to its exploration of artificial intelligence's impact on human society and culture, raising significant questions about technology's role in shaping human interactions and identities. The novel's textual elements serve as data, aiding in examining how simulacra contribute to false consciousness and societal perceptions of humanity.

Literary analysis in this research involves breaking down the novel to understand its themes, meanings, and artistic methods. According to Caulfield

(2020), this process examines the text's language, structure, and style to explain how literary devices create effects and convey ideas. The analysis is guided by principles from Abrams' (1999) *A Glossary of Literary Terms*, which provides comprehensive explanations of plot, character, setting, and theme. This research focuses on two elements introduced by Abrams: character and plot, to elucidate how Ishiguro's novel portrays simulacra and their impact on human consciousness.

The research employs descriptive qualitative methods as outlined by Creswell & Creswell (2018), which utilize textual and visual data and involve unique analytical procedures. The analysis focuses on the novel *Klara and the Sun* through the lens of postmodernism, specifically using Jean Baudrillard (1994) theories of *Simulacra and Simulation*. This framework helps examine how the novel's depiction of artificial intelligence blurs the line between reality and simulation. The data processing includes three steps: data collection, data preparation, and data analysis, each tailored to identify and interpret relevant elements of the novel.

After analyzing the data, the research findings are presented to address the research question about the role of simulacra in creating false consciousness and forming hyperreality. The conclusion confirms the hypothesis that technology, as depicted in *Klara and the Sun* influences human perception and relationships by introducing artificial entities that simulate real human interactions. This blurring of reality and simulation has profound implications for understanding the nature of human identity and the ethical dimensions of technological advancement.

C. RESULT AND DISCUSSION

1. Result

This chapter explores the concept of false consciousness created by simulacra and simulation and its consequences for humanity in Kazuo Ishiguro's novel *Klara and the Sun* (2021). Through the character of Klara, an artificial friend (AF) designed to replicate human companionship, the novel delves into the creation of false consciousness. Klara's first-person narration provides a unique perspective, reflecting the experiences of an artificial intelligence entity. The novel raises profound questions about the nature of human relationships and the ethical implications of creating beings like Klara. As AFs like Klara become integrated into society, there is a risk of human connections being blurred by interactions with simulacra. This chapter emphasizes how technological advancements might force humanity to reconsider the essence of human identity and the distinction between reality and simulation.

1.1 The Simulacra that Contribute to the Creation of False Consciousness

In *Klara and the Sun*, the concept of simulacra is closely linked to the theme of false consciousness, as seen through the character of Klara, an artificial friend designed to simulate human emotions and interactions. The novel illustrates

how Klara's presence influences human perceptions of love, value, and purpose, leading to false consciousness. This false consciousness obscures genuine human experiences and blurs the line between the real and the simulated, highlighting the impact of simulacra on human relationships and self-awareness.

In this chapter, the simulacra are divided into two, namely humanoids and genetic editing. Humanoids, like the artificial friend in the novel, simulate human companionship and interactions, while genetic editing, involves modifying genes and called as the 'lifted' in the novel. Thus, humanoids stand as simulation of life as it imitates human being and genetic editing stands as simulation of desire as it reflects the human aspiration for enhancement.

1.1.1 Humanoids as Simulation of Life

In *Klara and the Sun*, the humanoids, known as artificial friends (AFs), are central to the narrative, which is told from an AF's perspective. Created to simulate companionship for children, AFs often become more real or hyperreal than the humans they imitate, despite lacking organic origins. Their ability to form deep emotional connections with humans can surpass even human-to-human interactions, leading to a false consciousness where people believe in the authenticity of their experiences with these artificial beings and promote them as unique entities. This idealized companionship fosters consumerist behavior and blurs the line between reality and simulation, reinforcing the false consciousness in humans.

This is expressed in the quote:

“ ‘Mom. Klara’s the one I want. I don’t want any other.’
‘One moment, Josie.’ Then she asked Manager: ‘*Every Artificial Friend is unique, right?*’
‘That’s correct, ma’am. And particularly so at this level.’
‘So what makes this one unique? This...Klara?’
‘Klara has so many unique qualities, we could be here all morning. But if I had to emphasize just one, well, it would have to be her appetite for observing and learning. Her ability to absorb and blend everything she sees around her is quite amazing. As a result, she now has the most sophisticated understanding of any AF in this store, B3s not excepted.’ ” (p. 43)

The quote above represents the interaction between Josie, the Mother, and the Manager when they are about to purchase Klara, an artificial friend. Klara, as an AF, is designed to replicate human companionship. The Manager promotes the uniqueness of Klara to encourage the Mother to buy Klara. This is in line with the concept of a consumerist society by Jean Baudrillard, where the act of purchasing is intricately linked to the uniqueness of a product and its associated sign value. The Mother and Josie are led to believe that Klara possesses special qualities, overlooking the fact that AFs like Klara are mass-produced and

designed to simulate human traits. The act of choosing Klara for her uniqueness promotes false consciousness by fostering the belief that an artificial entity can provide the same fulfillment as human relationships.

1.1.2 Genetic Editing as Simulation of Desire

In *Klara and the Sun*, genetic editing is seamlessly integrated into society and determines social hierarchy. Selective genetic editing enhances children's intelligence, qualifying them for college and societal advantages, while the unlifted remain marginalized. This genetic editing creates false consciousness by establishing social standards and fostering the belief that intelligence can be implanted. The lifted live in an artificially superior reality, creating a sense of inferiority, while the unlifted feel excluded from societal acceptance and better opportunities. This societal standard with the illusion of genetic superiority reflects a deep-seated false consciousness.

This is reflected in the quote:

“ ‘I don’t blame Paul. He’s entitled to his feelings. After Sal, he said we shouldn’t risk it. *So what if Josie doesn’t get lifted? Plenty of kids aren’t. But I could never have that for Josie. I wanted the best for her. I wanted her to have a good life.* You understand, Klara? I called it, and now Josie’s sick. Because of what I decided. You see how it feels for me?’
‘Yes. I’m sorry.’ ” (p. 210)

In the conversation between Klara and the Mother, the Mother’s expectation of Klara’s understanding highlights her need for empathy regarding her decision to have Josie lifted. The Mother highlights how Paul, Josie’s father, is cautious about genetic editing due to concerns about its risks, which was proven by Sal's death while going through the lifting process. However, the Mother’s insistence on lifting Josie reflects her belief that genetic enhancement is crucial for providing a good life, influenced by societal pressures and the idealization of genetic editing. This belief, rooted in false consciousness, shows how societal hyperreality values genetic editing over natural human conditions, leading the Mother to view an unlifted life as inadequate despite the existence of many unlifted individuals.

1.2 The Consequences Arise to Humanity

The novel *Klara and the Sun* examines the profound consequences of human interactions with simulacra and the desire for artificial enhancements, revealing the impact of false consciousness on humanity. The novel highlights how relationships with entities like artificial friends and the pursuit of genetic modifications distort the essence of true human connection. Ideally, humanity would involve authentic experiences, critical evaluation of technology, and genuine emotional bonds. However, the influence of false consciousness leads to dehumanization, social segregation, and a growing reliance on technology, ultimately diminishing authentic human interactions and ethical considerations.

1.2.1 Dehumanization

1. Ethical Implication

In *Klara and the Sun*, the creation of AFs like Klara raises ethical questions about the treatment of artificial beings and the moral considerations of their integration into society. AFs like Klara are created as simulations of life, a cloning. As stated by Baudrillard, cloning is the final step in the development and imitation of the human body. At this stage, a person is reduced to just their genetic information, making it possible to create many identical copies of that person. Thus, Klara's existence raises significant ethical concerns, particularly regarding the treatment and rights of artificial beings, the authenticity of human relationships, the loss of uniqueness, and the potential dehumanization and exploitation of simulacra for emotional labor.

This is reflected in the quote:

“ ‘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. That's how Capaldi sees it, and there's a part of me that fears he's right...’ ” (p. 221)

In the quotation, Paul expresses his unease to Klara about Capaldi's project, which uses Klara's database to create a clone of Josie. Paul fears that Capaldi's claim that science can replicate and diminish human uniqueness to mere data may threaten the essence of what makes his daughter and all humans special. This anxiety is heightened by Klara's existence, symbolizing the very advancements that challenge his beliefs and suggest a hyperreal world where simulacra may replace genuine human connections, creating a false consciousness. The false consciousness arises as the simulacra not only mimic humans but potentially replace human emotional bonds, altering the perception of true humanity.

2. Emotional Detachment

In *Klara and the Sun*, the novel explores the impact of emotional detachment on human relationships and the potential loss of empathy primarily due to the presence of simulacra such as artificial friends. The presence of AFs designed to mimic human emotions and interactions convinces humans to treat them as real companions. Consequently, the depth and authenticity of human connections are diminished, as people increasingly rely on these artificial entities for emotional support, thereby detaching from real and meaningful human interactions. This false sense of companionship and understanding fosters a superficial emotional landscape, ultimately weakening true human relationships.

This is shown in the quote:

“ ‘Curious thing to ask an AF. In fact, I don’t even know if that question makes sense. Do you miss that store? She drank more wine and stepped towards me so I could see one side of her face in the light from the hall, though the other side, including most of her nose, stayed in shadow. The one eye I could see looked tired. ‘I sometimes think about the store,’ I said. ‘The view from the window. The other AFs. But not often. I’m very pleased to be here.’ The Mother looked at me for a moment. Then she said: *‘It must be great. Not to miss things. Not to long to get back to something. Not to be looking back all the time. Everything must be so much more...’* She paused, then said: ‘Okay, Klara. So you’re with us Sunday. But remember what I said. We don’t want accidents up there.’ ” (p. 90)

The quote above is a conversation between the Mother and Klara. The emotional detachment is evident in the Mother's envious reflection. When she asks Klara if she misses the store, her upcoming contemplation reveals a sense of detachment in her own emotions. The Mother observes that Klara, unlike humans, does not experience longing or nostalgia, saying, *‘It must be great. Not to miss things. Not to long to get back to something.’* This remark suggests that the Mother envies Klara's lack of emotional attachment, hinting at her own desire to escape the burdens of human feelings. Her detached tone indicates a longing for the simplicity of Klara's existence, where emotional complexities are absent. This interaction highlights how the false consciousness created by AFs influences human emotions, leading to a diminished capacity for authentic emotional experiences and fostering a sense of envy towards the artificial detachment embodied by the AFs.

3. Loss of Authenticity

In *Klara and the Sun*, the loss of authenticity emerges as a consequence of the false consciousness created by simulacra. As technology blurs the lines between artificial and human experiences, characters grapple with the loss of authentic emotions. In the novel, the creation of artificial friends like Klara commodifies companionship. AFs are designed to provide emotional support, but their existence raises questions about whether genuine connections can be replicated or reduced to mere transactions. This influence of technology results in a reality where the authenticity of human emotions, relationships, and identities is diminished, replaced by artificial constructs that generate a misleading sense of connection and self, ultimately destroying the core of genuine human experience.

This is depicted in the quote:

“ ‘So you see what’s being asked of you, Klara,’ Mr Capaldi said. *‘You’re not being required simply to mimic Josie’s outward behavior. You’re being asked to continue*

her for Chrissie. And for everyone who loves Josie.'
'But is that going to be possible?' the Mother said. 'Could she really continue Josie for me?'
'Yes, she can,' Mr Capaldi said. 'And now Klara's completed the survey up there, I'll be able to give you scientific proof of it. Proof she's already well on her way to accessing quite comprehensively all of Josie's impulses and desires. The trouble is, Chrissie, you're like me. We're both of us sentimental. We can't help it. 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. *We have to let it go, Chrissie. There's nothing there. Nothing inside Josie that's beyond the Klaras of this world to continue. The second Josie won't be a copy. She'll be the exact same and you'll have every right to love her just as you love Josie now.* It's not faith you need. Only rationality. I had to do it, it was tough but now it works for me just fine. And it will for you.' " (pp. 207-208)

The quotation above between Mr. Capaldi and the Mother highlighted the theme of loss authenticity caused by the false consciousness. Mr. Capaldi claims Klara, an AF, isn't just imitating Josie but is meant to become her, challenging the concept of individual uniqueness. He argues that the sentimental belief in a unique, irreplaceable essence within each person is outdated, asserting that modern technology can replicate even the most intimate human impulses. This perspective promotes false consciousness by implying that technological replication can replace the human soul, erasing the unique aspects of individual identity. Consequently, the authenticity of human relationships is compromised, reducing profound connections to data that can be transferred and replicated. This narrative questions the nature of humanity, suggesting that personal identity and emotional bonds are being sacrificed to technological imitation, thus undermining the depth and authenticity of human connections

1.2.2 Social Segregation

1. Social Boundaries

In *Klara and the Sun*, social boundaries refers to the distinction that define and separate groups within society, often leading to exclusion. These boundaries are not just economic but also rooted in the societal structure, such as the educational system that excluded the 'unlifted' children. These boundaries create distinct social categories and groups, which in turn perpetuate the inequalities by limiting interaction, understanding, and mobility between them.

This is highlighted in the quote:

“ ‘Where were we? Ah yes, so the plan was for Rick to be home-tutored by screen professors like all the other smart children. But of course, you probably know, it all became complicated. And here we are. Darling, would you like to tell the tale from here? No? Well, the long and short of it. Even though Rick was never lifted, there still remains one decent option for him. Atlas Brookings takes a small number of unlifted students. The only proper college that will still do so. They believe in the principle and thank heavens for that. Now there are only a few such places available each year, so naturally the competition is savage. But Rick is clever and if he applied himself, and perhaps received just a little expert guidance, the sort I can’t give him, he has a good chance. Oh yes you do, darling! Don’t shake your head! *But the long and short of it is we can’t find screen tutors for him. They’re either members of TWE, which forbids its members to take unlifted students, or else they’re bandits demanding ridiculous fees which we of course are in no position to offer.* But then we heard you’d arrived next door, and I had a marvelous idea.’ ” (p. 146)

This passage speaks to the social boundaries created by educational segregation. Rick’s situation, being unlifted and thus excluded from certain educational opportunities, shows how societal structures create divisions. The limited options for unlifted students at institutions like Atlas Brookings and the prohibitive costs of private tutors reinforce these boundaries, segregating individuals based on their ‘lifted’ status. The lifting procedure creates a clear divide between lifted and unlifted children. Those who undergo lifting gain advantages, while unlifted children face exclusion and limited prospects. This segregation affects educational opportunities and future paths.

2. Social Inequality

Social inequality in *Klara and the Sun* is depicted in the limitation of access to opportunities and privileges within the society. It is characterized by the inequality of advantages based on economic status or enhancements like being genetically modified, or ‘lifted’. It manifests in the form of accessibility that is available to some children but not others, as highlighted in the quotes where certain children can afford an artificial friend while others cannot, and where inherent abilities or enhancements dictate the level of opportunity afforded to a child. This inequality affects the characters’ social standing and future prospects, highlighting the societal consequences of unequal access to advancements like genetic modification.

“ ‘What you must understand is that we’re a very special store. There are many children out there who would love to be able to choose you, choose Rosa, any one of you here. But it’s not possible for them. *You’re beyond their reach. That’s why they come to the window, to dream about having you. But then they get sad.*’

‘Manager, a child like that. Would a child like that have an AF at home?’

‘Perhaps not. Certainly not one like you. So if sometimes a child looks at you in an odd way, with bitterness or sadness, says something unpleasant through the glass, don’t think anything of it. Just remember. A child like that is most likely frustrated.’

‘A child like that, with no AF, would surely be lonely.’

‘Yes, that too,’ Manager said quietly. ‘Lonely. Yes.’ ” (p. 11)

This quote illustrates social inequality through the lens of economic disparity. The Manager’s explanation to Klara about the children who cannot afford an AF like her highlights a divide between those who can purchase such luxury and those who cannot. The children’s sadness and frustration at the window signify a longing for something out of their reach, emphasizing the social gap between different economic classes.

2.2.3. Technology Reliance

1. Connection

In *Klara and the Sun*, the reliance on technology, especially on Klara, promotes the influence on connections in humanity. As characters interact with Klara, they treat her as human, attributing simulated emotions and consciousness to her. However, Klara’s understanding of the world is limited, and her beliefs, such as the Sun providing special nourishment, stem from programming rather than genuine experience. This blurring of boundaries contributes to the creation of false consciousness, where Klara and others perceive her as more than an artificial construct. This is depicted in the novel:

“ ‘Josie’s never been this bad before,’ he said, looking down at the ground. *‘You kept saying there was reason to hope. You kept saying it like there was a special reason. So you had me hoping too.’*

‘I’m sorry. Perhaps Rick is angry. The truth is, I’ve been disappointed too. Even so, I believe there’s still reason for hope.’

‘Come on, Klara. She’s just getting worse. The doctor, Mrs Arthur, you can see it. They’ve just about given up hoping.’

‘Even so, I believe there’s still hope. I believe help might come from a place the adults haven’t yet considered. But

we need to do something now quickly.’

‘I don’t know what you’re talking about here, Klara. I guess it’s to do with this big deal you can’t share with anyone else.’

‘To be truthful, ever since we returned from the city, I’ve been unsure. I was waiting and hesitating, hoping the special help would come regardless. But now I believe the only right course must be for me to go back and explain. If I made a special plea...But I shouldn’t talk any more about this. I need Rick to trust me once more. I need again to go to Mr McBain’s barn.’

‘So you want me to carry you again?’

‘I must go as soon as possible. If Rick isn’t able to take me, I’ll try on my own.’

‘Whoa, hold on. Of course I’ll help. I don’t see how this helps Josie, but if you say it will, then of course I’ll help.’

” (p. 265)

In the context above, technology reliance is depicted through the interaction between Klara and Rick. It illustrates a scenario where human characters are not only relying on Klara, an artificial friend, for emotional support but also for a potential solution to a critical problem. Klara's unwavering belief in hope originates from her reliance on her artificial intuition and capabilities, which Rick reluctantly begins to trust. As a humanoid utilizing solar absorption, Klara's simulated consciousness leads her to believe that the Sun is an essential element in life, playing a role akin to that of a deity. Klara's belief in receiving "special help" from an unconsidered source and her intention to act on it demonstrate trust in technology's ability to provide solutions beyond human capabilities. This reliance on an AF's actions and its artificial understanding of hope can lead to a diminished sense of human agency and authenticity in confronting and resolving their own challenges. The quote reflects a human character's dependency on an artificial entity's judgment and actions, underscoring the theme of technology reliance in human society.

2. Isolation

In *Klara and the Sun*, technology reliance leads to isolation as a consequence of the false consciousness created by simulacra, as individuals prioritize artificial interactions over genuine human connections, ultimately leading to a sense of disconnection from the world around them. Isolation is a recurring theme in the novel, with characters like Josie experiencing physical and emotional separation due to her health condition and societal status. This is depicted in the quote:

“ Mom, if my grades are so good, do I really have to host this interaction meeting?”

‘Sure you do, honey. It’s not enough just being clever. You have to get along with others.’

‘I know how to get along with others, Mom. Just not with this crowd.’

‘This crowd happens to be your peer group. And when you get to college, you’ll have to deal with all kinds. By the time I got to college, I’d had years of being alongside other kids each and every day. *But for you and your generation, it’s going to be pretty tough unless you put in some work now.* The kids who don’t do well in college are always the ones who didn’t attend enough meetings.’

‘College is a long way off, Mom.’

‘Not so long as you think.’ Then the Mother said more gently, ‘Come on, honey. You can introduce Klara to your friends. They’d be excited to meet her.’

‘They’re not my friends, Mom. And if I have to host this meeting, I want Rick there.’

For a moment there was silence behind me. Then the Mother said: ‘Okay. We can certainly do that.’ ” (p. 65)

In the quote above between Josie and the Mother highlight the isolation experienced by the character as a consequence of the false consciousness. The character's reluctance to host an interaction meeting with their peers stems from a feeling of disconnect and inadequacy within their peer group, worsen by the pressure to excel academically. The Mother's insistence on socializing with the peer group highlights the societal expectation of conforming to social norms and the importance placed on interpersonal relationships. However, the character's desire to have Rick, an unlifted friend, present at the meeting underscores the isolation felt due to false consciousness created by genetic editing. The character's reluctance to engage with their peers and preference for an unlifted friend demonstrates the alienation and isolation caused by societal pressures and the false belief that genetic enhancements determine social status and acceptance. Thus, the quote illustrates how technology reliance and false consciousness resulting from genetic editing contribute to feelings of isolation and social disconnection.

2. Discussion

In analyzing the novel *Klara and the Sun*, Jean Baudrillard’s concept of simulacra and simulation provides a framework to explore the postmodern implications of technological advancements on human consciousness. The novel illustrates how simulacra which is embodied in the form of artificial friends (AFs) and genetic editing contribute to a profound false consciousness.

The false consciousness is produced by presenting these simulacra as unique and individualized, despite their mass-produced nature. The novel reveals how marketing and societal norms deceive individuals into believing in an illusion of authentic connections with these entities. This illusion is amplified by the emphasis on minor differences like the AFs appearance and ways of communicating, which mask the underlying manufactured essence of these

technologies. Consequently, consumers are led to mistake artificial constructs for genuine human experiences. This is aligned with Baudrillard's theory, where the reality that has been surpassed because of the simulacra, could lead humans to believe and live in the false reality.

Furthermore, the novel highlights how simulacra, particularly AFs like Klara, simulate authenticity and generate a sign value that creates a false sense of originality. The presence of Klara and similar entities blurs the line between real and artificial companionship, leading individuals to perceive artificial interactions as equivalent to true human connections. As individuals become increasingly involved with these simulacra, they risk losing sight of the genuine emotional and interpersonal experiences that define real human relationships. This is what Baudrillard claims as the fourth stage of simulation, where reality has been replaced by hyperreality, and that is where humanity in the postmodern era lies.

Simulacra also plays a significant role in establishing societal standards, particularly through genetic editing. The novel depicts how genetic enhancements set new standard that marginalize those who do not undergo such modifications. This societal shift fosters a false consciousness that values technologically enhanced individuals over those who remain unedited, reinforcing social hierarchies and creating a divide based on access to genetic improvements. The status of the 'lifted' individuals further intensifies social segregation and exclusion, highlighting the ethical and social implications of such technological advancements.

The consequences of this false consciousness are deeply impactful. Dehumanization emerges as ethical considerations are overshadowed by technological advancements, leading to emotional detachment and a loss of authenticity in human relationships. Social segregation becomes more obvious, with enhanced individuals receiving privileges and opportunities that reinforce social inequalities. Additionally, the reliance on artificial entities for emotional and practical support underscores a broader theme of technological dependence, isolating individuals from authentic human interactions and experiences.

In general, novel *Klara and the Sun* underscores the postmodern dilemma of technology's dual role as both a facilitator of progress and a source of distortion. While technological advancements enhance communication and convenience, they also foster dependency and ethical challenges. The novel illustrates how simulacra exemplify this duality by creating a hyperreality where artificial constructs are mistaken for real experiences. This blurring of reality and simulation questions the essence of human connections and societal values, challenging the understanding of what it means to be truly human in an increasingly technologically mediated world.

D. CONCLUSION AND SUGGESTIONS

This research examines postmodern issues in Kazuo Ishiguro's *Klara and the Sun* through Jean Baudrillard's lens of Simulacra and Simulation. It reveals

how humanoids like artificial friends (AFs) and genetic editing contribute to false consciousness by marketing mass-produced simulacra as unique, simulating authenticity to replace genuine human connections, and establishing societal standards that marginalize those without enhancements. The resulting false consciousness leads to dehumanization, emotional detachment, loss of authenticity, social segregation, and technological dependence. These issues highlight the postmodern concern that technology, while offering many benefits, distorts human perception of reality and challenges the essence of human connections and societal values, raising questions about what it means to be truly human.

Throughout this research, the writer acknowledges certain gaps due to time constraints and suggests further research on postmodernism and technology. Future studies should investigate the psychological and social consequences of a world dominated by artificial friends and genetic editing. Additionally, a reader-response study using *Klara and the Sun* could provide valuable insights. As we examine postmodernism, it is crucial to understand how technology can both enhance and distort reality, and to ensure we remain connected to our humanity. By critically assessing technological advancements' impact on our social and emotional lives, we can better navigate their complexities while preserving authentic human experiences and values.

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