

Human Needs, Robotic Means: Capitalist Ideals in Ishiguro's Klara and the Sun

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Abstract

The purpose of this study is to explore the way Kazuo Ishiguro's Klara and the Sun (2021) depicts as an ongoing transaction between human beings and artificial intelligence (AI), blurring the hierarchy between human beings and machines in the capitalist society. Karl Marx's commodification is a critical theoretical lens to critically analyze the theme and characters and critically scrutinizes how Klara, a solar-powered robot, an artificial friend, Josie, Rick, and Melania become the subject of commodity and lose their self in the human society. Through rigorous analysis, it infers the way characters' position is reduced to the objects of market value and social capital. Their conversion into consumer products for transactions is the core epitome of the analysis. Klara is a commodity to fulfil her family expectations and demands, but she is ignored and disposed at the end, whereas Josie is 'genetically engineered' for academic excellence and a better career, whose value is judged based on social benefits, relations, and utility. Rick is treated as less human due to the lack of his genetic modification, whereas Melania's voice is switched off as she performs the role of a housekeeper. Taking a lead from the above argument, this research paper concludes that the value of human beings and artificial objects is shaped by the buyer-seller relationship. Ultimately, humans and non-humans undergo commodification in the capitalist world.

Introduction

This study claims that capitalist consumer society homogenizes human and non-human to convert into exchange value as it is done in Ishiguro's novel *Klara and the Sun*. Set in the USA in a dystopian future where human children tend to buy the gift of science and technology like artificial intelligence, as a friend to be away from boredom. Some children belonging to a feudal society undergo gene editing for enhancing skills and abilities, like Josie. As the novel unfolds, Klara is positioned by the window in a big departmental store to be sold as a commodity. Josie insists that her mother get Klara as soon as she sees Klara when they visit the store. The mother agrees to buy Klara, and she becomes a member of the family. Rick, Josie's past lover and friend, has less of a chance to get a good college since he has a lower status in society, although he is brilliant, as he is unprivileged. Klara duly looks after Josie and wants to treat and heal her with the help of the sun. Chrissie and Mr. Capaldi ask Klara to learn the way Josie hopes Klara to make and behave Klara incase Josie dies. They aim to "continue" Josie even if Josie loses her precious life. They believe Klara is an exact model of Josie. But, with time, by the blessing of the sun, Josie recovers. After that, she turns away from Rick, leaves home for college, and Klara has no function to serve at Josie's house. So, Klara gets disposed of in the "Yard." The novel ends with Klara staring at the sun, recalling the moment she spent with Josie. In the novel, an artificial friend, Klara is bought by Chrissie to please Josie, used and finally abused, which indicates that capitalist society changes everything into commodities, treating them as objects for commerce and business, blurring the hierarchy between humans and machines.

The novel *Klara and the Sun* (2021) sheds light on the theme of the commodification of characters (humans and AI) through the representation of the protagonist, Klara (AI), who is made to give company and happiness to small kids like Josie. This article examines the issue of commodification with the concept of Marx's Commodity Fetishism and makes a minute investigation on how the novelist makes a critique on the tendency of capitalistic market and society to determine the position, function, ability, and exchange value to everything including human feelings, desires, ideology and their social relations. Karl Marx's idea of Commodity Fetishism argues that every means of commodity obliterates human labor and transfers social relations into the market price. In the same line of thought, this paper highlights how capitalist ideology commodifies subjects and objects, giving them value about social utility, demands, and necessities. Through detailed observation of Klara and Josie, we find the commodified status of the human beings and the artificial objects in the novel. When we examine Karl Marx's commodity fetishism, everything transforms into commodities as a price tag of money, including goods, human emotions, ideas, feelings and even human relationships, in the capital market. Things are produced for selling and exchanging in the market to address social needs and satisfy human wants instead of using

them directly. Furthermore, commodification primarily focuses on the process of buying and selling goods and materials for the service of society, creating exchange value.

This study applies Marx's perspective; commodification is realized as the major factor contributing to discrimination and injustice in capital capital-driven environment. It blurs the hierarchy between humans and non-humans as it looks at labor, skills, intellect, culture, and relationships through the lens of commodities for selling and buying or transaction. It is thought that the dominance of commercial activities, production of goods, and consumerism consciousness contribute to promoting transactions and commodification. Marx opines that it is the result of capitalism that fosters commodification in which workers and employers sell their physical as well as intellectual labor in exchange for money or wages, which leads to the loss of the self.

Literature Review

Current study on the novel *Klara and the Sun* familiarizes with the scholarship and possible niche contribute the knowledge domain. This scholarship paves the groundwork for the conceptual clarity and way forward. Re-viewing the former approaches applied by the literary scholarships, the researchers come up with the latest idea and interpretations of the former task on the very concept of characters' commodification.

Swaminathan and Ravi (2021) in their research shed light on the theme of love, hope, faith and dreams of human beings and also tries to investigate the implications of faith and beliefs in life. The novel focuses on the life of Klara, a solar-powered, a humanoid robot who eagerly wishes to get a good family for her. She observes human activities very minutely and embodies every attribute like making a good company with human child, care giving to the family where she is bought, showing her feelings to Josie and her continuous journey to the barn hoping to get sunlight to heal her friend Josie. This paper critically studies on how hope, love and faith of people are important in the lives of humans is shaped and structured by those concepts.

Shikhar and Ray (2022) explore the idea of gene editing among the children for bright career. Children in the dystopian zone of *Klara and the Sun*, located in an imaginary city of the USA. Undergoes such 'lifting' to be socially accepted and embody enlightenment. This study projects the future human society where science and high technology dehumanizes human feelings and emotions. Ishiguro dreams of dystopian world in which advanced technology and artificial intelligence dominate the society in a full-fledged way.

Banerjee (2022) examines the position of artificial humanoids and their utility through the example of Klara. The novel explores the condition of Klara which is compared with a laborer. This paper investigates upon the unstable status and the

challenges that Klara faces in her family. It discusses about the role of biotechnology for the enhancement of a child's career. Emphasizing the importance of genetic engineering, the article highlights on socially detached condition of the non-lifted children like Rick who is away from luxury, opportunities and the access to all kind of facilities like the 'lifted' ones. It also penetrates on how the ability and intellect of underprivileged, marginalized and poor class people is ignored in the tech-driven world.

Yuqin and Peter (2022) question whether artificial intelligence deceives humans in the days to come. This study highlights the changes that AI brings which is far away from human reach and imagination. It projects the impacts of technology at present as technology dominates each aspect of human lives. The paper states that human beings should understand that technology has drastically been changing the world and has shaped differently.

Yameen and Khalid (2023) use post-human aspect and find human machine relation showing the domination of machine over human beings. The genetic engineering and its exploitation is the subject of the study. The impact of AI on human beings is the subject of the study.

Sumner (2023) explores the ability of Klara who is on a display in a departmental store. Klara, the protagonist of the novel observes everyone minutely and wishes to get chance to look outside of the window. The study unfolds that she is in a departmental store and as the customers enter the store, they examine her based on how she appears to them or her visual property.

Nayar (2023) comes up with the concept of rights and ethics of human beings to their fellow humans. Basically, highlighting on the position of 'lifted' and 'non-lifted' child, this article talks about the debate surrounded with rights and justice in the age of post-humanism. This dystopian science fiction delves into the issue of genetically engineered child and the opportunity they grab in the society. In contrast, it explores the very difficult situation for the one who is not genetically uplifted. The paper also reveals how artificial intelligence (AI) like Klara can become the friend for human childlike Josie and how her identity is constructed as caregiver in that family who purchase her. The way human beings never give Klara a position like humans though she has deserved every essential quality and performs her best at Josie's house. Taking the reference of "interaction", she is left alone in the room for a time being as Josie and her other 'lifted' friends go on having discourse which indicates that how society behaves to artificial beings.

Ahmed (2024) stresses on the roles of AI in the age of 21st century. He emphasizes that artificial intelligence and gene editing have divided the society. Human life is dominated by AI at present. The article compares humans with technology. Though the role of technology is confined, humans have still felt unsafe whenever they encounter humanoids products as technology has ruled every

people ranging from child to old age. Supporting this, this study reflects humans' insecurity in the dystopian future due to the advancement of technology proving the superiority of artificial intelligence in the technological age.

Hayat (2024) critically analyzes the novel from trauma narratives viewpoints. The degradation of Klara to the level of a slaves due to the evolution of technology. Rick gets traumatized due to marginalized condition. In the same way, Sahu and Karmakar (2024), assert that the novel delves into the major themes of posthumous affect, disposable culture, and role of artificial beings. Drawing the critical perspective from disposability theory, the paper pinpoints the discourse between human beings and non-human beings. The study comes up with the notion that the book can be taken as the mirror reflection on the detailed interpretation of emotional complexities that humans face in modern time. In a similar vein, Askew (cited in Sahu and Karmakar, p.1351) focuses on how human beings are altered by technology.

Mukherjee (2024) indicates "emotional computing" in a society guided by technology. It challenges the machine's limitation on understanding human emotions. This article examines the weaknesses of humanoid robots in assessing human inner feelings. It discloses the gap between humans and AI as Mukherjee speaks, "The exchanges between humans and Klara, especially the episode of the "interaction meeting", not only underline the established hierarchy between humans and machines but also reveal the enigma of Josie's fluctuating behavior towards Klara, a complexity that her algorithm finds baffling" (Mukherjee, 2024, p.40). Such exchange reveals Klara's "struggle to grasp the nuanced spectrum of human emotions and the subtleties in their expressions, highlighting her limitations in fully understanding human intricacies" (Mukherjee, 2024, p.40). As a result, Klara, becomes unable to transfer the message and encounters complexities in developing empathy with humans in the neighborhood and becomes emotionally defective.

In the words of Tan and Huang (2024) "the intersections between artificial intelligence (AI) and human emotion, while offering a profound critique of the instrumentation and fragility of human emotions in modern society" (p.11). The authors also opine that the rapid development of technology and artificial intelligence (AI) has radically changed the bond between humans and AI. The paper highlights, "technology was viewed as a tool serving human needs, aiding in controlling nature and increasing productivity. However, with the advent of AI, technology has gradually transcended its role as a mere instrument, displaying autonomy, learning capabilities, and emotional responses" (Tan & Huang, 2024, p.13). Furthermore, the article investigates the connection between people and AI to indicate how technology rules over humanity in the future. Researchers have undertaken Klara and the Sun highlighting the issues of love, hope faith, posthumous effect, dehumanization of human feelings and emotions,

superiority of Artificial Intelligence over human beings, human faiths, hope and beliefs, role of biotechnology, human rights and ethics, trauma narratives, interplay between humans and machines, dominance of technology, conflicts on emotional computing and machine vision. However, this study delves into critical analysis of the novel interpreting the depths of the commodification of human beings, leading them into the status of the machine. To do so, Marx's commodification and commodity is the theoretical perspective to examine the text. Therefore, this present research study on characters' com-modification on *Klara and The Sun* drawing Marx's commodity and commodification showing the way it blurs the boundaries between human beings and the artificial intelligence becomes much significant in bridging the gap by revealing com-modified situation of the characters and pave a strong foundation for further studies in the days ahead.

Theoretical Framework

Marx's Commodity and Commodification

This research employs Karl Marx's commodification and commodity fetishism in uprooting and exploring the novel *Klara and the Sun*. This theory investigates how humans are treated as commodities and how they are purchased and sold in the capitalist market. Holborow (2018) argues, "Commodities here are understood as physical goods. But Marx argued that capitalism is unique in that it not only oversees the exchange of products of labor, but also the exchange of people's ability to work. This commodity form of labor- wage labor- hides the antagonistic social relations of seller and buyer" (p.2). In Marxist's capital market, the commodity is associated with the production of goods, labor, a market for transactions, and exchange value. Marx (1818) argues that "people are obsessed with the things they buy and the articles of utility, commodities" (p. 669), forgetting the real labor that produces them in such a harsh condition. In a similar vein, Jackson (1999) states, "commodities are simply objects of economic value" (p.96), which links with "the product of exchange" (p.96). According to Karl Marx, a commodity refers to "a thing that by its properties satisfies human wants" (Marx, 2018, p.27). The job of a commodity is to satisfy human desires, needs, relations, and requirements. In this light, Marx puts forward his view regarding commodity as "use value" and "exchange value" (Marx, 2018, p.27). For Marx, "use value" means the "value of a commodity" when it is in utility that "constitutes the substance of all wealth, whatever may be the social form of that wealth" (De Angelis 1996, p.46). When the products, feelings, emotions, or relations are utilized for consumption, then their use value is created and such "use value" represents "the material depositories of exchange value" (De Angelis 1996, p.46). It contributes in satisfying human needs and desires, resulting in a commodity.

Marx asserts that commodities appear to have an autonomous existence in the capitalist framework. For Marx, "their social action takes the form of the action of objects which rule the producers instead of being ruled by them" (Marx, 1818, p.

760). His interpretation of "the forms of value or exchange value" links with the idea of "the fetishism of commodities" (De Angelis, 1996, bk. 1, pt. 1, chap. 1) where the world 'fetishism' suggests that the relationship between persons is reflected in the relation of objectification between and among things. Talking about exchange value, Marx says that exchange value is created by the time when "values in use of one sort are exchanged for those of another sort" (Marx, 2018, p.27). This exchange value keeps changing with context, place, and demands. For any product to be a commodity, Marx asserts "the use value and exchange value is quite necessary and further he says, "the form the peculiar characteristic of labor that creates exchange-value or manifests itself in exchange-values - the nature of this labor . . ." (Marx, 1968, p.164). Marx claims that it is necessary to know that "a thing can be a use value without having a value" (Marx, 2018, p.30). This happens when "it's utility to man is not due to labor" (Marx, 2018, p.30). A commodity is a mysterious and very complex concept for Marx. For Marx, all forms of commodity obscure the true nature of the toil process that produces it. "A commodity is, therefore, a mysterious thing simply because, in it, the social character of men's labor appears to them as an objective character stamped upon the product of the labor"(Marx, 1818, p.668) when he says, "the wage relation was thus premised on the fact that workers are separated from the means of production—a social process that goes on behind the backs of the producers"(Marx, 1976, p.135). As Marx believes, it comes to be a simple and "a very trivial thing, and easily understood" but in real sense, it is "a very queer thing"(Marx, 2018, p.47). This theory gives credit to the one who produces labor for creating "use value" and "exchange value of all forms of commodities. Marx says that it is human labor that creates value "but is not itself a value (Marx, 2018, p.35). It is said, "commodification converts use value into exchange value" (Jackson, 1999, p.96). Taking Marx's idea, Jackson opines "commodification is the extension of the commodity form to goods and services that were not previously commodified" (Jackson, 1999, p.96). Everything in the capitalist society is commodified and marketed, as money plays a vital role in human existence.

The modern capitalist society has faith in the designation, yielding, and utilization of goods and materials. Such a society treats human beings as the products of commodities having at least value, either use value or exchange value. As Jackson (1999) notes, "people have been treated as commodities" (p.99). Humans have been enslaved and objectified since the obscure primitive society era, but the way they are commodified in the present capitalist framework is quite different in terms of human ethics and moral aspects, with the assigning of use value and exchange value to them. Karl Marx opines that objects possess a fetish quality in the capitalist structure, which means people value objects for their social relations, status, and functions rather than their inherent qualities. The intrinsic quality or real labor that produces them disappears in the things they purchase in the market, turning those objects into commodities for transaction. Marx conceived the idea of commodity fetishism in part one, section 4 of his *Capital*

Volume 1. The fetishism of commodity has its origin in the “peculiar social character of the labor” (Marx, 2018, p.48) which produces the commodities.

Lewin and Morris (1977) emphasize, “In the fetishistic world capitalists are personifications of capital, workers are personifications of labor-power (a commodity form) or of variable capital (the money form of labor power) and, in general, commodity owners are personifications of commodities” (p.175). Talking about the origin of “fetishism of commodities,” Marx argues that “fetishism” originates neither in “use value” nor in the “determining factors of value.” Marx describes such determining element of value as “human labor in the abstract” (De Angelis, 1996, Bk. 1, 1, chap. 1) saying the relation to any individual producer is similar, as in the way “coats or boots stand in a relation to linen” (Marx, 2018, p. 49). Human relationship is tied up with the relationship between several commodities available in the capital market for transaction purposes.

Karl Marx's analyses of commodities and commodification reveal modern capitalist society, where human value is degraded at the level of the commodity and commodification. Due to the influence of the commodity machine, everything is evaluated based on exchange value. Consequently, humans are reduced to machines.

Analysis and Interpretation

Artificial Intelligence in *Klara and the Sun*

The novel explores the commodified situation of the major characters, including Klara. Here, Klara, a humanoid robot who is produced, transacted, consumed, and ultimately replaced or disposed of in the 'yard' as dust. Josie's family purchases her as a companion for Josie to provide happiness, but when Josie gets recovered and no longer needs her, she is abused and discarded in front of the yard. In the similar vein, the manager speaks, “I'm giving you a special price too” (Ishiguro, 2021, p.42). These statements indicate how Klara (a consumer product), loses her value, reduces her position as a thing to be purchased in Marxist's capital market, and is misbehaved when she loses her utility in Josie's family. Klara is very observant, dutiful, and has lots of human qualities, however, she is not judged based on her intrinsic value or innate intelligence, but is assessed based on the function she has in the family where she is adapted.

This study argues that Klara as a commodity, is produced for marketing to fulfil the demands of society. Like an object for consumption, she is not given intrinsic value. Rather, she is judged based on how much she contributes to human society. As the novel opens, she is displayed in a store, and her manager makes her move to different locations in the store, intending to sell her. In the same vein, Ishiguro opines, ‘We all knew we were more likely to be chosen while in the window’ (Ishiguro, 2021, p.8) means they are about to be sold.

Klara, Rosa, and other artificial intelligence are on display in the store to be sold. They are very excited to get adopted by a good family. The manager of the store tells them the way they should behave towards the customers. Klara thinks that they are likely to be noticed in the window where a large number of customers see them and wish them to buy a doll. They change their position in the store to attract anyone who visits them. Again, connecting the idea, Rosa speaks, "She is going to choose him. She loves him. He's so lucky!" (Ishiguro, 2021, p.6). It is the moment when Chrissie, along with her sick child Josie visits Rick, Josie and Klara whisper to each other and guess that Rick is going to be purchased. This overall scene of the store reflects how commodities are given value based on customers' interest and wants rather than the labor spent on their production in the capitalist ideology.

Klara is assessed in the store by the visitors in terms of her capacity to observe, the extent how far she can contribute and satisfy human needs and utility, showing how her worth is decided based on the social networks. In a similar vein, Ishiguro writes, 'Mom? Can we buy her right away?' (Ishiguro, 2021, p.48). This suggests that Klara is treated as a saleable commodity, an independent entity in Marx's term, where her value is declared by the capital market. Josie's question to her mother Chrissie sounds like Josie (a consumer) intends to buy Klara very quickly when she says, "Before someone else comes and takes her? (Ishiguro, 2021, p.48) high-lighting her demand of getting Klara into her life and treating her as just an object to be traded. Again, Chrissie tells her daughter Josie, "Very well. We'll take her." (Ishiguro, 2021, p.51). Chrissie's response to Josie about purchasing Klara is affirmative. This sort of promise made by Chrissie is directly connected with the process of commodification of Klara in the text.

Klara is no doubt a commodified character as she assimilates herself and holds a commodified position when she says, "And I was in many ways pleased to be the only one, since I could focus my attention solely on Josie" (Ishiguro, 2021, p.56). She feels pleased to serve Josie and wishes nobody to intervene in her service to Josie, which is closely associated with Karl Marx's notion of alienated status under the domain of the capitalistic framework, as her intrinsic qualities are not assessed; instead, she is reduced to a commodity to satisfy Josie. But Josie doesn't seem positive to Klara and treats her as a commodity when she says, "Now I am starting to think I should have" (Ishiguro, 2021, p.124). Josie plans to remove Klara from her service and wants to have a new B3 model when her friends suggest that she throw Klara. Similarly, when Scrub shouted at Danny, "Throw her over here" (Ishiguro, 2021, p.86). In this case, his treatment of Klara signals that Klara is a fetish character in Marx's commodity, which is to be disposed of after use. The family doesn't need or respect Klara anymore, and she becomes as useless a dust in a bin. It further shows how a commodity like Klara is neglected and thrown away or misused by the time she lacks utility as per the demand of the market and society. In this regard,

Ishiguro writes, "that I am, in reality, sitting here in the yard, on this hard ground" (Ishiguro, 2021, p.333), suggesting that Klara is kicked out of Josie's house and is placed on the ground in the yard.

This study explores how Klara is disposed of in a dirty yard when Josie becomes healthy and leaves home for college. It is an indication of commodification, according to Marx. The examples above truly strike the idea of commodity fetishism, where the protagonist Klara is examined based on her social function rather than her inborn quality. Here, the exchange value of Klara is declared by the social relationships, needs, and demands of the family where she is purchased.

Commodification of Josie, Melania, and Rick

Josie, Melania, and Rick are the victims of capitalist society because they do not get human treatment in life. Josie as a genetically 'lifted' daughter of Chrissie. She is unwell and needs an artificial friend like Klara as a good companion to provide her solace, satisfaction, recover from her illness, and enhance her living. Josie buys Klara at home to fulfil her desires, treating Klara as a commodity; however, she is not away from the commodification process. Josie's life is commodified in such a way that she is genetically engineered to enhance better career in the future. Looking through Marx's capitalism, Josie undergoes gene editing to be socially and economically powerful in society and to be a good human resource as human capital in the future for a happy living. In this vein, Ishiguro opines, "She'd been warned by Dr Ryan not to resume her oblong lessons" (Ishiguro, 2021, p.131).

Due to gene editing procedures, Josie becomes ill, but her mother is still hopeful that Josie retains whatever investment her parents has in her lifting process, believing that 'lifting' is like buying some goods for the future in advance that makes a good return to the family and society in the days to come. Chrissie believes that gene editing ensures better employment opportunities and maintains social standards. In this case, Josie is judged based on her position rather than quality. Additionally, the study explores how human beings like Josie is commodified after Chrissie wants Klara to do something as Josie. Chrissie wants Klara to imitate Josie and take her position if she dies due to illness. In this regard, Chrissie asks, "Okay, Klara. Since Josie isn't here, I want you to be Josie, walk like Josie" (Ishiguro, 2021, p.117). This very idea suggests that even human beings like Josie are replaced by Klara (a machine), losing their autonomy, which blurs the boundaries between humans and artificial intelligence, changing them all into commodity form in the capital market. Marx's commodity Fetishism turns everything into a price tag of money. Josie's parents spend a lot or invest much on her for her gene editing process to make sure that Josie achieves better achievements, good income, and social prestige in the future, which reflects her commodified status.

Melania is a domestic laborer at Josie's house whose value is assessed based on the contributions she makes to Chrissie's family. She is portrayed just as the

exploited and suppressed caregiver who has been locked within household activities and denied opportunities that she desires in her life. In a similar vein, Ishiguro opines, "Melania Housekeeper came back into the house holding her keys and gestured for us to go out" (Ishiguro, 2021, p.105). The line indicates that Melania has been given limited freedom and rights. She is not permitted to go out along with other members of the family while the family is going to have a portrait of Josie in the city at Capaldi's. Yet she can neither raise a voice nor publicize her feelings. Instead, she remains silent, innocent, and honest, which signals commodification of her feelings and emotions, which is related to Marx's commodity. Melania is discarded and replaced by another new housekeeper. Here, Klara speaks, "If Melania Housekeeper had still been with us, I...the room myself" (Ishiguro, 2021, p.324). Klara says that she would get a place to go if Melania still lived together with her, but she is being replaced by a new one, which makes her panic. The study claims that Melania (the Housekeeper) becomes useless in Josie's family when she has no particular work to serve Josie since Josie goes to college. As soon as Melania is replaced, her emotions, feelings, and demands are shattered as she is judged based on her functional potentiality and is treated like a commodity by reducing her position as an object.

Rick is a male character in Ishiguro's *Klara and the Sun*. He spends time with Josie, and they want to live together in the future, but due to his 'un-listed' condition, Chrissie does not see any future security in his life. It speaks that being 'unlisted' means having no capacity for respectful jobs, less value in society, loss of personal prestige, and lagging behind academic excellence. In this light, Ishiguro (2021) speaks, "Rick to be home tutored by screen professors like all the smart children.... became complicated" (p.164). Rick is brilliant in studies, but getting into a good college for his academic enhancement is not possible due to a lack of genetic transformation. Here, he is examined based on his possibility of a bright future and success, but not based on his intrinsic quality. Marx's capitalist society treats him as a useless commodity having no value. It seems very unnatural that genetically unmodified children are not easily accepted by the college Rick is seeking for. In a similar vein, Ishiguro states, "They're either member of TWE, which forbids its members to take unlicensed children" (Ishiguro, 2021, p. 165). 'Lifting' is associated with social progress, respect, and success. In contrast, 'unlisted' children are perceived as failures, less important, and having some defect. For this reason, nobody wishes to speak in favor of Rick since he is not genetically modified. This evidence supports how people in the capitalist society get valued and commodified like things in the marketplace.

Thus, these three humans are dehumanized and become the victims of the convention. This article infers that Ishiguro's *Klara and the Sun* (2021). is a science fiction that critiques on commodification of characters in the capital-driven market with the representation of artificial intelligence. This study highlights Klara, a

humanoid robot who is more advanced, dutiful, intelligent, and sincere, but is commodified. Klara, the major character of the novel, is on display in a departmental store for being sold by the manager to the customer who seeks her for companionship to kids like Josie, who is 'lifted' for academic excellence and good fortune to achieve. This argument stresses that Klara is hopeful that she is going to be chosen, which primarily highlights her internalization of the commodified state.

As the narrative proceeds, Klara, an object, is sold from the store and is bought by Chrissie for her daughter Josie, who is not a good health. This study shows how motherly affection is exchanged, blurring the hierarchy between humans and machine. Chrissie's love for Klara seems equivalent to that of Josie, which indicates that human beings are replaceable like things, which is associated with Marx's concept of commodity and commodification. The bond between Klara and Josie reflects commodity fetishism in *Klara and the Sun*. Looking through Marx's lens, their relation is maintained based on capitalist commodification. Klara's feeling and emotions is ignored while Josie's value is tied to the investment her mother has put into her better future. The argument reflects Marx's idea: if an object or market product performs a function, it can substitute for humans.

Thus, in capitalist culture, even human qualities like honesty, sympathy, and empathy can be seen as commodities for transaction. Overall, this article provides insight to all the readers that the value of everything, including human beings and artificial objects, is commodified within the capitalist model and is shaped by the buyer-seller relationship.

Conclusion

Klara and the Sun is a seminal text that underscores commodification, discussing how the exchanged value of characters as commodities is judged and marketed for the benefit of society in terms of the ability to function, demand of the market, and contributions they make to society, obscuring their inherent qualities. Taking a clue from the novel, Klara is a commodity to fulfil her family expectations and demands, and is ignored and disposed at the end when she is no longer necessary for Josie whereas Josie is 'genetically engineered' for better career whose value is judged based on social benefits, relations and utility, progress and development more than autonomous beings. Rick, a childhood friend of Josie, is treated as an object or less-human by Chrissie due to his lack of gene enhancement and is detached from Josie, though she wishes for him in her future. It shows how human relationship is also a matter of commodity for buying and selling in the capital ideology, according to Karl Marx, and how humans are devalued like an object if they lack genetic enhancement. This study explores how, in the capital market, everything turns into commodities with the inclusion of human feelings, emotions, relationships, labor, and art, and how it blurs the boundaries between humans and artificial intelligence. It explores how, in the capital structure, human

social relationships, their function within the group, and demands play a pivotal role in deciding the value of each individual and commodifying them.

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