



مجلة فصلية محكمة تصدرها كلية  
التربية للعلوم الإنسانية - جامعة كركوك



# مُجَلَّةُ جَامِعَةِ كَرْكُوكِ لِلِّدِرِيْسَارِيِّ الِّإِنْسَانِيِّ

المجلد (20) العدد الأول - الجزء الثاني - ب - تموز 2025

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الأستاذ الدكتور  
مراد إسماعيل أحمد

تموز 2025



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## مقدمة

يشرفي أن أقدم لكم هذه المقدمة التي تسلط الضوء على الدور الحيوي والمهم للبحوث التي يقدمها الباحثون للمجلة، والتي تسهم بشكل فاعل في تعزيز وتطوير مجالات الدراسات الإنسانية. إن المجلة تهدف إلى توفير منصة علمية رائدة لنشر الأعمال الأكademية التي تتناول قضايا حيوية في مختلف فروع العلوم الإنسانية، بما في ذلك الفلسفة، وعلم الاجتماع، والأنثروبولوجيا، وعلم النفس، واللغة، والتاريخ، والفنون، وغيرها.

إن الأبحاث المقدمة للمجلة ليست مجرد نتائج لدراسات علمية، بل هي محطات فكرية تعكس تطور المفاهيم والنظريات في هذه المجالات. تعمل هذه الدراسات على طرح حلول للمشاكل المعاصرة، وفهم الظواهر الإنسانية في سياقاتها المختلفة، كما تساهم في تقديم رؤى جديدة لتطوير المجتمع وتعزيز الوعي الثقافي والعلمي.

إن الدور الكبير لهذه البحوث لا يتوقف عند نشر المعرفة فقط، بل يتجاوز إلى تحفيز التفكير الناقد والإبداعي، ودعم الجهود الأكademية في بناء قاعدة معرفية متينة تُسهم في تحريك عجلة التغيير والتطور في المجتمعات الإنسانية. ولذلك، فإننا نعتبر هذه البحوث أداة أساسية في تطوير الفكر الإنساني، ودعم المساعي المستمرة لتحسين جودة الحياة البشرية عبر أبعادها المختلفة.

نتطلع في المجلة إلى استقبال مزيد من الدراسات الرصينة التي تُشريننا وتوسيع آفاقنا العلمية، مؤمنين بأن هذه الإسهامات العلمية هي حجر الزاوية في بناء مستقبل أكثر إشراقاً في مجال الدراسات الإنسانية.

رئيس هيئة التحرير

أ. د. مراد إسماعيل احمد

# شروط وقواعد النشر في مجلة جامعة كركوك للدراسات الإنسانية

1. تسلم نسخة الكترونية من البحث عبر الموقع (<https://kujhs.uokirkuk.edu.iq>) تحت برنامج Microsoft Word بصيغة doc او بصيغة .docx.
2. يطبع البحث بواسطة الحاسوب بمسافات واحده بين الأسطر شريطة أن لايزيد عدد صفحاته عن 25 خمس وعشرين صفحة وبواقع (5000 الى 10000 ) كلمة، ونوع الخط Simplified Arabic بما في ذلك الجداول، مع تنسيق محدد مسافة 1.5، خط Times 14، على ورق A4. للبحوث الخاصة باللغة العربية، يكتب البحث بخط (New Roman) للغة الإنجليزية و التركية بحجم خط (14) على ورق مقاس(A4). اما بالنسبة اللغة الكوردية فونت كوران .Kurdfonts
3. تقديم سيرة علمية مختصرة للباحث أو الباحثين مرفقة مع البحث وتكون منفصلة.
4. تكتب أسماء الباحثين الثلاثية باللغة العربية والإنجليزية كما تذكر عناوين وظائفهم الحالية ورتبهم العلمية.
5. إقرار من المؤلف يؤكد أن البحث لم يسبق نشره وليس قيد النشر في مجلة أخرى.
6. العناوين الرئيسية والفرعية تستعمل داخل البحث لتقسيم أجزاء البحث حسب أهميتها ويتسلسل منطقي وتشمل العناوين الرئيسية: عنوان البحث، الملخص، الكلمات الدالة، المقدمة، إجراءات البحث، الشرح، الاستنتاج، المراجع.
7. يرفق مع البحث ملخص باللغة العربية وباللغة الإنجليزية على أن لايزيد كلمات الملخص عن (250) كلمة.
8. تكتب بعد الملخص الكلمات الدالة للبحث.
9. تطبع الجداول والأشكال والخرائط داخل المتن وترقم حسب ورودها في البحث وتزود بعناوين ويشار إلى كل منها بالتسليسل.
10. يجوز نشر البحث إذا كان مستلًّا من أطروحة أو رسالة دكتوراه أو ماجستير، بشرط ألا تكون هذه الرسائل منشورة أو مقبولة للنشر، ويجب الإشارة إلى هذا في الصحيفة الأولى وقائمة المراجع، والإفصاح عن ذلك في الإقرار والتعهد.

11. يلتزم الباحث بدفع النفقات المالية المترتبة على إجراءات التقويم في حال طلبه سحب البحث ورغبته عدم متابعة إجراءات النشر.

12. يمنح الباحث مدة أقصاها ثلاثة أشهر لإجراء التعديلات على بحثه إن وجدت ومن حق المجلة بعد ذلك الغاء الملف البحثي تلقائيا في حال تجاوز المدة المذكورة أعلاه.

13. التوثيق ( قائمة المراجع )

أ. يُشترط اتباع أسلوب الكتابة وفقاً لمعايير APA النسخة السابعة (الجمعية الأمريكية لعلم النفس ) ، ويجب الالتزام بالدقة في الاستشهادات وتنسيق القائمة المرجعية وفقاً لهذه المعايير ، لضمان الوضوح والتلاقي في تقديم البيانات والمعلومات العلمية.

ب. يشار إلى المراجع في المتن بالاسم الأخير للمؤلف وسنة النشر والصحيفة، مثل: علي عبد عباس العزاوي ( العزاوي، 2008: 214) أو ( العزاوي، 2008).

ت. يجوز في بحوث علوم القرآن والتاريخ الإسلامي توثيق المراجع من خلال تهميش المراجع باستعمال الأرقام المتسلسلة بين قوسين هكذا (1) ، (2) ، (3) وتبين في آخر البحث تفاصيل المراجع حسب تسلسلها وتوضع قبل قائمة المصادر والمراجع.

ث. توثق المصادر والمراجع في قائمة واحدة في نهاية البحث وترتب هجائيا حسب الاسم الأخير للمؤلف مثل:

(اسم العائلة، الاسم الأول للمؤلف، (سنة النشر )، عنوان الكتاب، رقم الطبعة، مدينة النشر، در النشر )، مثل:

شحادة ، نعمان 2011، التحليل الإحصائي في الجغرافية والعلوم الاجتماعية، عمان - الأردن، دار صفاء للنشر والتوزيع.

ج. أما الدوريات: فيبدأ بذكر الاسم الأخير للمؤلف، ثم بقية الاسم كاملاً، ثم توضع سنة النشر بين حاصلتين. ثم عنوان البحث. ثم اسم المجلة غامق، ثم مكان صدورها، ثم رقم المجلد، ثم رقم العدد، ثم أرقام الصفحات.

14. يستشهد الباحث بباحثين على الأقل منشوريين في مجلة جامعة كركوك للدراسات الإنسانية

15. عمل استقلال للبحث في مركز الحاسبة الصادر من رئاسة الجامعة.

16. على الباحث دفع أجور النشر البالغة: (150.000) مائة الف دينار عراقي وإذا زاد عدد الصفحات عن (25) خمس وعشرين صحفة فسوف يتم استيفاء الأجور بواقع (5.000) خمسة الاف دينار لكل صفحة.

17. تجري هيئة تحرير المجلة التقييم الأولي للبحث، ثم يعرض على محكمين من ذوي الخبرة العلمية في مجال التخصص، وتلتزم المجلة بإخبار الباحث بالقرار النهائي بشأن الموافقة على النشر من عدمها على أن يلتزم الباحث بإجراء التعديلات التي قد يطلبها المحكمون من أجل إجازة البحث أو الدراسة للنشر في المجلة.

18. ترسل البحوث وجميع المراسلات المتعلقة بالمجلة إلى موقع المجلة.

## فهرست البحوث المنشورة

### اللغة العربية

رقم الصفحة	الباحث	اسم البحث	ت
1-24	م. م. حسن علي حسن الكاكائي	المقالة الوصفية ( مقالات فاروق مصطففي ) أنموذجًا	1
25-50	م. د. يونس أحمد عيدان سلطان	السبك النصي في ديوان (الى برقيات وصلت متأخرة ) لأحمد جار الله ياسين	2

### اللغة الانكليزية

رقم الصفحة	الباحث	اسم البحث	ت
51-65	م. الماس نسرالدين عبدالرحمن	تحليل النصوص في القصة القصيرة الكردية "پاشماوهى مئرد مندالئك" (بقلايا مراهق) لمحمد فارق حسن	1
66-89	حكمت خلف حسين الحسين	حضور الأب وغيابه في قصة فرانك أوكونور "عقدة أوديب" من منظور التحليل النفسي	2
90-104	م. م. رؤيا لطيف طالب	استخدام المحادثات الغير الرسمية في تدريس الافعال السببية لطلاب	3

		اللغة الانكليزية كلغة أجنبية	
106-124	م. د. زينب عصمت صفاء الدين النفطجي	لا تدعني أذهب أبداً" لكازو إيشيجورو: قراءة ماركسية لغسيل الدماغ من خلال التعليم	4
125-155	م.م. علي حسن علي	الطبقات الاجتماعية ودور الملابس والقراءة في رواية التوقعات العظيمة موضوعية لتشارلز ديكنز: دراسة	5
156-188	م. د. غياث منهل الكناني	الهوية الوطنية كمنتج ثقافي في الرواية العراقية المعاصرة: دراسة ثقافية في روايتي علي بدر "بابا سارتر" و"حارس التبغ"	6
189-203	أ.م. مي احمد مجید	المسرح داخل المسرح ووسائل التواصل الاجتماعي في مسرحية "قاعة السينما" لأنى بيكر و"صمت السماء" للورين غندرسو	7

## اللغة الكردية

رقم الصفحة	الباحث	اسم البحث	ت
204-245	م. د. تانيا إسماعيل حمه امين م. د. باخان سرحد عبدالرحمن	التغييرات الصوتية والدلالية لمصدر (يائى) من وجهة نظر إيمولوجية	1
246-279	م. د. ساكار أنور حميد	التغييرات المعجمية للهجة الخوشنواطي	2
280-313	سرحت حسين مصطفى زانيار صالح علي	المفارقة في نصوص قباد جليل زادة	3
314-359	ا. م. د. ربيبين خليل قادر م. د. كوران عبد الله احمد	رواية الحرب لصلاح عمر في ضوء منهج النقد التاريجي (المنهج النقي لـ(هيبوليت أدولف تين)، على سبيل المثال)	4
360-384	د. هئرش كهريم حميد	ادراك المخططات الذهنية، مفهوم (القلب) و (العين) و في الشعر الكوردي الشاعر (محوى) نموذجا	5
385-409	م. م. ارام رشيد مجيد	الكلمات متعددة المعانى، كيفية تحديد الكلمات متعددة المعانى	6

		وتخزينها	
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## اللغة التركية

رقم الصفحة	الباحث	اسم البحث	ت
385-411	م. م. ابراهيم ضياء انور	1921-2025) على ضوء وثائق الأرشيف التربية والتعليم اللغة التركية في كركوك	1
412-432	م.م.علي نيازي رشيد	عناصر الجمال في ديوان ابو بكر المفتى	2
433-458	م. د. مرتضى حيدر عزت	دراسة الحكايات الشعبية في قرية قره ناز التركمانية	3
459-478	م. م. عائشة ممتاز حسن	ديوان المفتى بكر أفندي في ضوء نسخة منسية وقصائد حصرية لهذه النسخة	4



**Kazuo Ishiguro's *Never Let Me Go*: A Marxist Reading of  
Brainwashing through Education**

**Dr. Zainab Ismat Safa Eldeen Alnaftchi**

**Abstract**

Kazuo Ishiguro's *Never Let Me Go* (2005) is an outstanding and thought-provoking novel that clearly presents how a dominant ideology gradually influences the students, shaping and conditioning their minds through the use of the school as a hegemonic institution. This process can be understood through the concept of brainwashing, a powerful device used to manipulate and control the minds of individuals, compelling them to adopt the views, values, and ideas of a specific system, which eventually creates a dependent and submissive individual. This study aims to explore how *Never Let Me Go* illustrates the process of the students' brainwashing, leading them to passively accept their predestined roles as organ donors within the framework of the dominant ideology. It examines the novel from a Marxist perspective, emphasising how the school, as a key educational and ideological institution, exploits the students by turning them into mere means of production, thus making them live in a distorted and false reality. In this way, the students' condition mirrors that of the exploited proletariat in a capitalist society.

**Keywords:** Hegemony, Dominant Ideology, Marxism, Donors, Guardians, Kazuo Ishiguro.

## لا تدعني أذهب أبداً" لكازو إيشيجورو: قراءة ماركسية لغسيل الدماغ من خلال التعليم

م. د. زينب عصمت صفاء الدين النفطي \*

### الملخص

رواية "لا تدعني أذهب أبداً" (2005) لكازو إيشيجورو تُعد من أبرز الروايات التي تعكس بعمق كيف تؤثر الأيديولوجيا السائدة في تشكيل وتهيئة عقول الأفراد، وتحديداً الطلاب، من خلال المدرسة التي تعمل كمؤسسة هيمنية تُعيد إنتاج النظام القائم. يمكن فهم هذه العملية من خلال مفهوم "غسيل الدماغ"، وهو وسيلة فعالة تُستخدم للسيطرة على عقول الأفراد والتلاعب بها، حيث يُجبر الأشخاص على تبني الأفكار والقيم والمعتقدات التي تفرضها منظومة أيديولوجية معينة، مما يؤدي في النهاية إلى خلق أفراد تابعين وخاضعين بشكل كامل. تهدف هذه الدراسة إلى تحليل الكيفية التي تُعرض بها عملية غسيل أدمغة الطلاب في الرواية، والتي تؤدي إلى تقبّلهم السلبي لأدوارهم المحددة مسبقاً كمتبرعين بالأعضاء، ضمن إطار الأيديولوجيا السائدة. وتناول الدراسة الرواية من منظور ماركسي، من خلال التركيز على الدور الأيديولوجي للمؤسسة التعليمية في استغلال الطلاب وتحويلهم إلى أدوات للإنتاج، مما يُجبرهم على العيش في واقع زائف مشوه لا يعبر عن حقيقتهم. وهكذا، فإن وضع الطلاب يُجسد وضع البروليتاريا المستغلة في المجتمع الرأسمالي، التي تُسلب إرادتها وُتُستخدم لخدمة مصالح الطبقة المسيطرة.

**الكلمات المفتاحية:** الهيمنة، الأيديولوجيا السائدة، الماركسية، المتبرعون، الأووصياء، كازو إيشيجورو.

## Introduction

Kazuo Ishiguro's *Never Let Me Go* (2005) deals with cloned students learning at Hailsham, an educational institution. Hailsham provides the students with education as well as interesting activities. The teachers of this school are called guardians who have a fine relationship with the students. Deceptively, the school seems to be a perfect educational institution, yet this ideal place hides its real purpose of raising these students. The cloned students will be utilised to function as donors when they grow up. They will give their organs until they complete (die). In order to limit the students' information about their dark future, they are deprived of asking questions or arguing with their guardians. So, from the Marxist perspective, this educational system oppresses the students gently to achieve the dominant ideology.

This gentle oppression can be regarded as brainwashing since the guardians deal with the students' minds. Brainwashing means controlling the minds. The first one who refers to this concept is the journalist Edward Hunter, suggesting that this strategy causes individuals to mindlessly follow a given ideology. He argues that brainwashing aims to change the mind of individuals, thus they transform into puppets or robots (Boissoneault, 2017). So, the guardians at Hailsham represent the authority which can kindly control the minds of the students.

### **Dehumanisation, Alienation, and Ideological Control: The Lack of Freedom and Privacy in Hailsham**

In *Never Let Me Go*, Ishiguro presents Hailsham as a representative institution where dehumanization, alienation, and ideological control unconsciously deprive the students of their freedom and privacy, eventually preparing them to serve the interests of a dominant capitalist

system. On the surface, Hailsham appears to be as a successful educational institution. The students are given every necessary lesson to be successful individuals, such as art, science, sport and lessons concerning sexual matters. The school also offers a weekly medical test to check and take care of the students' health. In doing this activity, the school seems to care about the students' health, yet this activity is a means to prepare healthy donors. Moreover, Hailsham, for the students, represents a warm place, and they are deeply related to it through their memories. Besides, the students believe that they "are protected in an Eden-like place at Hailsham" (Taketomi, 2019, p.121). Patrick R. Query (2015) states that "Hailsham exists entirely in their memories—sincere, incomplete, conflicting overstated, guarded—and in their imaginations" (p. 165). Hence, Hailsham represents the world for the students, the place in which they find excellent education, protection, friendship as well as their sincere memories. Kathy H, a student at the school and the narrator of the novel, regards herself lucky as she is one of Hailsham's students, especially when donors from other institutions asked her to describe her childhood at Hailsham.

Yet, Hailsham has a hidden purpose, and the students are kept unaware of the full reality. In this school, the students adopt the dominant ideological view without fully understanding what is really happening. The school, by its rules that are not mentioned clearly in the novel, creates submissive individuals who cannot even question their future. The school reflects the concept of Hegemony that is used by the dominant ideology to spread its ideology and control the proletariat.

At Hailsham, the relationship between the students and the guardians reflects what is called by Marx 'the base', as the guardians, who represent the capitalists, exploit the students, the proletariat. From

this relationship, which depends on exploitation, arises the superstructure, as suggested by Marx, which is represented in the novel by Hailsham as an educational system. This educational system is used by the capitalists to keep the proletariat under their control (Bressler, 1994).

Consequently, the school controls the minds of its students mirroring Louis Althusser's ideological state apparatuses. Hailsham reflects Althusser's definition of ideological state apparatuses as "a certain number of realities which present themselves to the immediate observer in the form of distinct and specialized institutions" (Leitch, 2001, p. 1489).

The school represents various faces of ideological state apparatuses to achieve its dominant ideology. For instance, the lack of privacy characterises the school. The students have "little life of [their] own" (Moosa and Noori, 2008, p. 6). Kathy and other students are afraid of being overhearing as if they are always under observation. Kathy's description of her meeting with Tommy, a student at Hailsham and Kathy's friend, reveals how it is very hard for her to speak with him privately, so she decides to speak with him in the lunch queue, as she regards it as the best place for a private conversation. She suggests that "Quiet places were often the worst, because there was always someone likely to be passing within earshot" (Ishiguro, 2005, p. 20). Later, Kathy suggests that there are few private places at the school, saying: "Maybe all of us at Hailsham had little secrets like that—little private nooks created out of thin air where we could go off alone with our fears and longings" (Ishiguro, 2005, p. 59). The speech reflects how they are deprived of having secrets and privacy at the school. Kathy also explains that the only place to be away from being under observation is the "sports pavilion" in which she will be able to observe the students as well as the

guardians. The lack of privacy in the school persists in other hegemonic institutions the students attend after Hailsham, such as the Cottages and the recovery centre, Kingsfield.

The lack of privacy also highlights the students' lack of freedom in the school. The students are not allowed to behave freely in the school and they cannot go beyond the limits. Their following the unstated rules reflects their following the school's ideology without questioning. Asking a question is a means of investigation, and this aspect leads to thinking, which represents a threat to the school as a hegemonic state, so it threatens its means, brainwashing, which is adopted to achieve its ideology. The guardians want to shape the students' minds in a specific way; if they start to think, the guardians' influence on them will be threatened.

It is very difficult to find any student break the rules by asking about forbidden topics as Ria Taketomi (2019) asserts that "Nobody tries to know the truth by asking the guardians about what is bothering them. Instead, the students closely watch "the guardians' manner" or seek non-verbal clues, and learn about the murky territory of their destiny" (p. 119). So, instead of asking questions to build their own personality, the students merely imitate the guardians. For instance, smoking is one of the taboos in the school, even questioning about it. Marge K., a student at the school, breaks the rules by questioning about smoking. Instead of being punished by the guardians as the authority in the school, the students themselves punish her by making her life miserable, according to Kathy's account. This incident proves the concept of brainwashing and how it successfully works at the school. The students follow the rules without thinking, and they treat their own friend as an outsider if he/she tries to cross the boundaries of the rules. This again reflects the Marxist

perspective of ideological state apparatuses regarding the school as a hegemonic institution.

The students' plight is similar to the plight of the proletariat. The dominant class gets benefits from the oppressed class, proletariat, depriving them of their privacy as well as their freedom. Thus, the students represent the proletariat who are exploited and oppressed in a capitalist society. Their fates are designed by the ruling power, which is represented by the guardians. The students wish to live a normal life, to have a different future, but that is impossible. Miss Lucy, an opinionated guardian, explains how the students' lives are designed, saying:

You'll become adults, then before you're old, before you're even middle-aged, you'll start to donate your vital organs. That's what each of you was created to do. You're not like the actors you watch on your videos, you're not even like me. You were brought into this world for a purpose, and your futures, all of them, have been decided (Ishiguro, 2005, p. 65).

This speech reflects that the students are a means of resources in a capitalist society, according to the Marxist perspective. They are oppressed and victimised to achieve the dominant ideology that shapes their future. They are prepared for one purpose, which is donation, exploiting their organs.

One of the manifestations of a lack of freedom is depriving the students of having children in the future, convincing them that they cannot carry babies, and as usual, the students do not try to argue about this matter. This aspect proves how the system oppresses the students to restrict their freedom as well as their hope to have a family. In this way, they can control them more.

To deceive and exploit the students more and make them feel that they are free, the school offers the activity of exchange. In this economic system, the students exchange their art for things from outside the school. Before the exchange takes place, Madame, a benefactor of the school, takes away the students' work and the students believe that she puts them in her Gallery. On the surface, the exchanges offer students an opportunity to keep personal recollections, yet this activity is utilised by the guardians to achieve hidden purposes. For instance, Miss Emily, the head guardian of the school, used to give lectures to the students about disorder and how they should be systematic in following the rules. Besides, exchanges train the students' minds in the practice of give and take concerning their future as they take from the school everything necessary to be perfect individuals; in return, they are expected to donate their organs to achieve their roles according to the ideology. Even when the students ask about what Madame does with their artwork, they do not receive any clear answer, justifying that they do not have the ability to understand. Thus, talking about Madame's Gallery is one of the forbidden things at the school. The mystery of Madame's Gallery makes Kathy and Tommy believe that there is a connection between donations and creativity. Thus, keeping Madame's Gallery as a mysterious topic participates in giving hope to the students by making them interpret it in different ways. So, their minds will be busy with the interpretation of these mysterious things instead of thinking about their real plight as donors.

The activity of exchange also reflects the idea of subjection, which is suggested by Marxist theorists in which the students believe that they are free, but in fact they are not because "they are free within the ideology" (Balibar & Macherey, 1978, p. 9). Their minds are restricted to

the rules, and they cannot get rid of them even after departing from the school. This sense of feeling free to choose also reflects what Althusser calls “interpellation”; he states, “Ideology ‘acts’ or ‘functions’ in such a way that it recruits subjects among the individuals... or ‘transforms’ the individuals into subjects... by that very precise operation which I have called interpellation or hailing” (Althusser, 1971, p. 174).

Subjection and interpellation are means of brainwashing used by the school. Miss Lucy’s remark that the students have been “told and not told” reflects the idea of brainwashing and to which extent it influences the students’ minds. They understand the system, but they cannot realise its consequences. It seems that the students just understand their roles in this ideology.

The students are dehumanised by living in a world which is pervaded by lack of privacy and freedom in addition to utilising their organs. The students as proletariat experience what Marx called, in his *Das Kapital*, the process of “reification”: “All means for the development of production transform themselves into means of domination over, and exploitation of, the producers; they mutilate the labourer into a fragment of a man, degrade him to the level of an appendage of a machine” (Marx, 1990, p. 548). Thus, the dehumanisation of the students represents the proletariat in a capitalist society. The society benefits from their body ignoring their feeling. They are well aware of what is happening, yet they obey without questioning since their minds are prepared to accept the system in which they live. The author also uses the word “complete” instead of “die”, affirming dehumanisation of the students as they transform into means of production (Villiers and Slabbert, 2011). The dehumanization is reflected in their inability to express their feeling freely, for instance when Kathy wants to hug Ruth, her friend at the

school, since she gives her a cassette tape as a compensation for the one that she lost, she cannot because she remembers that they are not supposed to hug each other at the school. As a result of these rules, students become dissociable creatures and they are isolated from each other, especially after leaving school.

Thus, one of the school's aims is to alienate the students from each other. From the Marxist perspective, the capitalist system depends on the creation of a sense of alienation by isolating a person from others and himself. If the workers, the students in the novel, do not have the ability to communicate with others, there will be no revolution, so everyone will be submissive to the dominant ideology. Therefore, the alienation is created to give the authority the power to control the individuals more and more. Creating the sense of alienation is shown in the absence of the means of communication, for instance, Kathy does not communicate with her friends after leaving the school by sending a message or calling them on the phones. So, the school is the only thing which relates the students to each other, as Huang Yu-min (2017) maintains that "without Hailsham, the clones may lose the chance to stay linked with one another and lose their sense of belongingness and root" (p. 1155). Otherwise, there is no communication among them. Consequently, cutting off the communication leads to alienation. Even at the end of the novel, Kathy seems to be lonely as a sign of her failure.

### **Deception, Hope, and the Illusion of Change: The Students' Submissive Acceptance of Their Fate**

Even though the students experience systematic exploitation, they remain hopeful for a different future, a hope that eventually serves as a means of control. The students still believe in the greatness of the

school's system, In spite of all the means that the school uses to exploit them, ignoring unconsciously that they are transforming into means of production for the benefit of others, which shows how the students reflect Marx's belief that the proletariat are means of production. They cannot realise that they are deceived by the dominant ideology, and they are following its rules. They become "part of the system created by the consumer society, and that [they] are turned into puppets controlled by a community only interested in its own profit" (Berzenji, 2008, p. 12).

The influence of Hailsham's closure on the students reflects the importance of this school to them. The school and its system are rooted in the students' minds. When Kathy is informed that the school is closed, she thinks about the carers and the donors who graduated from the school, instead of thinking about the current students. She knows that all the students are related to school unintentionally, and they can only find their identity through the school. Kathy's thoughts as well as memories are imprisoned inside Hailsham that she cannot get out of it. As a carer, she used to deal with donors from Hailsham. She used to look back at her childhood at school instead of paying attention to her future. Ruth and Tommy also relate the school to the marsh, which reflects the picture of Hailsham in their minds as an image of comfort and shelter. The places that they transfer to after leaving the school do not change their thought about Hailsham. For instance, The Cottages mirror Hailsham as isolated places. At the Cottages, they are away from the dominance of the guardians, yet the influence of Hailsham's hegemony continues. Kathy prefers to spend her time with students from Hailsham, and unlike Ruth, Kathy keeps her collection pieces to remind her of her childhood. The students continue to have this nostalgic sense and continue to obey the rules of the school in spite of their new adult life at the cottages.

Hence, the students' minds are limited because they live in a distorted reality, as Miss Lucy declares that they are "told and not told". They continue to dream of having a different future; for instance, they, especially Ruth, believe in the ideas of "possibles" and "dream futures". Ruth has a hope to find her original version, and she even tries to find her. This means that they have dreams of breaking the boundaries of the system in which they live.

Kathy and Tommy also have such a hope in following the idea of deferral when they visit Madame to delay their donations after proving their feeling of love. Possibilities and deferral provide the students with hope, proving that they do not completely accept their designed fate, yet their hope about their future is simply a hope without a real step towards changing. Even this hope is designed by the system of the school by spreading such rumours.

The system intends the students to live in such dreams, to control their minds more, suggesting that even in their dreams they cannot go out of the system. Kathy and Tommy's hope in a deferral of death makes them give their work of art to Madame as if begging her for more time to live. This scene reflects the plight of the students, which is similar to the plight of the proletariat in a capitalist society, as they are oppressed and victimised.

Miss Emily insists that there is no deferral, yet it seems that she knows everything about this rumour, which proves that she intentionally keeps this subject as a mysterious one. Then, she reveals that one of the school's aims is to show that the clones, like humans, have souls. This is the reason behind keeping the best artworks of the students.

The stories of the woods are also used by the system. The woods are the source of fear for the students as they heard many horrible stories about them. The source of these stories is again rumours. The student who tries to escape from the school will face a horrible fate in the woods. For instance, a boy lost his hands and legs when he went to the woods. The fate of the boy reflects the fate of the donors who will lose their organs when they grow up.

Subsequently, the guardians give limited information to students about their future and the idea of donations, so they have a great influence on them. They also spread rumours to control them more. As teachers at the school, they are supposed to provide the students with knowledge, but they do not. The students try to get knowledge depending on themselves, yet the knowledge that they have got is just rumours. Knowledge becomes a means that the guardians use in order to control the students. Miss Emily confesses that the students are “pawns in a game”. Their fate is designed, and they should accept it.

The students accept Miss Emily’s scheme about the school’s ideology, and they agree to take even the information that they do not fully understand (Yu-min, 2017). This is the aim of the school, as a hegemonic state as it “makes certain views seem ‘natural’” (Barry, 2002, p. 161). Tommy explains his comprehension about their situation, saying: “it possible the guardians had, throughout all our years at Hailsham, timed very carefully and deliberately everything they told us, so that we were always just too young to understand properly the latest piece of information” (Ishiguro, 2005, p. 66). Tommy’s speech shows the extent of the students’ brainwashing. They are too young to understand what is happening to them, yet everything is planned, and the guardians follow specific steps to achieve the aim of the system, which is preparing donors.

As the students are deprived of the sense of freedom, they cannot decide and they are forced to accept certain rules functioning by the ideological state apparatuses. Keeping the students with limited information has deprived them of their right to choose. Miss Emily suggests at the end of the novel that they did not tell them the whole reality in order to protect them from being depressed as she says: “we were able to give you something, something which even now no one will ever take from you, and we were able to do that principally by sheltering you... we sheltered you during those years, and we gave you your childhoods” (Ishiguro, 2005, 206). The sense of protection here is achieved by Althusser’s ideological state apparatuses as he suggests that “the power of the state is also maintained more subtly, by seeming to secure the internal consent of its citizens” (Barry, 2002, p. 160). Miss Emily seems to be proud of her achievement since she believes that she creates a perfect world for the students, providing them with an excellent environment as well as shelter. In this speech, Miss Emily also justifies their deception of the students. However, she and other guardians’ main concern is to achieve the aim of the system, which is preparing the students to be donors as Nathan Snaza states, “What the guardians at Hailsham protect is, first and foremost, the ‘donations’” (Taketomi, 2019, p. 121). It seems that deception is a device of the guardians to control the students. This matter of deception is similar to Marx and Engels’ “false consciousness,” which is “a set of false assumptions or illusions used by the elite to dominate the working classes and to maintain social stability” (Bressler, 1994, p. 119). Yet, it seems that the guardians, especially Miss Emily, deceive themselves as well as the students since they are unsatisfied with the system, but they used to keep their real intention and feeling, for instance Madame’s feeling sorry for the students describing

them as “poor creatures” with the tears in her eyes. The name of the school itself, sham, reflects the act of deception.

Miss Lucy represents the only hope of telling the truth. She does not try to deceive the students with false hopes, yet she is fired from the system because she tries to be against it by informing the students everything about the donation. Miss Lucy’s character shows that if anyone tries to transgress the boundaries of the dominant ideology will be cast away from it. She encourages the students, especially Tommy, to think freely, and this aspect comes against the system in which the students live. Miss Emily explains the danger of including guardians such as Miss Lucy at the school, saying: “We had run Hailsham for many years, we had a sense of what could work, what was best for the students in the long run, beyond Hailsham. Lucy Wainright was idealistic, nothing wrong with that. But she had no grasp of practicalities... if she’d had her way, your happiness at Hailsham would have been shattered” (Ishiguro, 2005, p. 206-207). In this speech, Miss Emily expresses her view about Miss Lucy’s way of dealing with the students, accusing her of trying to deprive the students of their happiness. She even suggests that people like Miss Lucy are responsible for closing Hailsham. Instead of admitting that the students’ learning about the reality of the school and their being educated enough to be dangerous to the system of the school, Miss Emily blames Miss Lucy, who represents the truth. However, as Kathy says, “it’s our life”, so they are supposed to know everything about it. Thus, if the students know the truth, they may choose another way, but they are deprived of choosing. The scream of Tommy after Miss Emily’s disclosure shows the influence of forcing them to accept their fates by deceiving them and hiding the information from them as Query (2015) states: “The most clear-eyed and eloquent response to the fact of forced

organ donation is no doubt Tommy's scream at the novel's climax, in the wake of Miss Emily's disclosure of the reality behind Hailsham (p. 162). The students are exploited as if their only purpose is to be donors, so the dominant ideology deals with them on that basis, ignoring the students' creative works, which prove that they are not just commodities that provide others with their organs.

However, Ishiguro shows the danger of educating the proletariat, who are represented by the students. As they become educated, they will try to change their class, so Hailsham is closed when the dominant class realises the danger of the possibility of changing the social class.

Ishiguro may call for social reform by showing the miserable state of the students of Hailsham. This call of social reform reflects Marxist view which maintains "All working men and women can free themselves from the chains of social, economic, and political oppression if they will only recognize that they are presently not free agents but individuals controlled by an intricate social web dominated by a self-declared, self-empowered, and self-perpetuating social elite" (Bressler, 1994, p. 120).

Yet, Hailsham suppressed the students' desire for revolution by making them dependent and adapting the role imposed on them by society (Yu-min, 2017). So, they are oppressed with complacency as they have chances to be free from the system, but they do not because their minds are shaped according to this system. It is very difficult for them to refuse or challenge it, just like the proletariat who cannot rise in the class. The students accept their fate and they do not try to revolt against the system since "their logic to this responsibility is twisted and they are "creatures of habit" (Yu-min, 2017, p. 1153). They continue to be submissive to the system, so there is no hope of change, as the students

do not take any action towards a change. This inability to change is rooted in their childhood at school and it shows clearly the idea of brainwashing. As a result, the students fail to change their world by adopting alternative options, and they accept their miserable situation as suppressed by the system of their society.

### **Conclusion**

To sum up, *Never Let Me Go* portrays how Hailsham manipulates the students by providing a false reality that serves the dominant ideology. The school's system not only dehumanises the students but also deprives them of privacy and freedom, which are key aspects of independence. Through this control, Hailsham deceives students into believing in their valuable role as organ donors. This emotional and intellectual exploitation leaves them unable to challenge the system or imagine a different future for themselves.

The educational system at Hailsham functions as a metaphor for how hegemonic institutions shape the proletariat's mindset. It doesn't merely provide knowledge but forms perspectives, preparing students to accept their roles unquestioningly. The system creates the illusion of freedom, choice, and perfection that ultimately serves those in power. The system teaches compliance, not resistance, reflecting Marxist criticism of capitalist societies, where the working class is kept submissive. The possibility of revolution is overwhelmed by the ideological apparatuses that form their reality.

This system of brainwashing is reinforced by the guardians, who hide critical information and present the students' fate as natural. Their behaviours reflect how ideological state apparatuses preserve the existing state of affairs by confirming the working class's adopted beliefs that

support the capitalist order. Kathy, Ruth, and Tommy accept their roles rather than rebel, illustrating Marxist false consciousness. Even after realising the truth, they remain emotionally bound by Hailsham's principles. Their belief in "possibles," deferral, and tender memories of the school offers deceptive hope that maintains their submission.

Thus, the educational system at Hailsham represents a way of controlling the students' minds. This educational system prepares students who do not dare to challenge boundaries. The students adopt the authority's views. They become submissive to the system instead of trying to challenge it. Therefore, their reaction to this educational system reveals the value of hegemony in educating the proletariat in a certain way to control them and spread the dominant ideology. Their realisation of being donors is supposed to change their views about the ideology of the school, but nothing changes by the end of the novel. Yet, through a Marxist lens, Miss Lucy tries to transgress the boundaries and challenge the ideological system by revealing the truth. Her behaviour could be regarded as a fragile call for revolution. Miss Lucy could not succeed in breaking the system; however, her attempt to blur the boundaries indicates a ray of hope for awakening, despite the rigid system of brainwashing. Consequently, the novel depicts that even under the rigid system of control, the signs of revolution find their way to emerge.

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