

The Concept of the Body and Autonomy: A Comparative Analysis of *Never Let Me Go* and *Beloved*

Ms. Tashu Dedha¹, Dr. Manisha Sinha²

¹Undergraduation, Amity Institute Of English Studies And Research Amity University

²Assistant Professor-Ii, Amity Institute Of English Studies And Research Amity University

Abstract

This research examines the interplay between bodily autonomy and systemic control in *Never Let Me Go* by Kazuo Ishiguro and *Beloved* by Toni Morrison. Both novels depict characters whose bodies are commodified and regulated by oppressive structures, whether through the legacies of slavery or biopolitical governance. Through a comparative literary analysis, this study explores how the human body becomes both a site of subjugation and a means of resistance.

The study begins by outlining the research objectives, questions, and significance, establishing a foundation for analysing how literature represents bodily autonomy. The literature review discusses the role of the body in literature, autonomy and personhood, trauma, and ethical concerns, drawing from postcolonial, feminist, and biopolitical perspectives. The theoretical framework incorporates Michel Foucault's ideas on power and surveillance, feminist critiques of bodily agency, and postcolonial theory's examination of historical oppression.

Using a comparative textual analysis approach, the study investigates recurring themes, including the body as an instrument of control, the struggle for autonomy, the psychological impact of trauma, and the role of memory in reclaiming selfhood. Additionally, the research explores how collective resistance and solidarity function as acts of defiance against oppressive systems.

The findings highlight the ways in which both novels challenge dominant narratives of control and agency, offering insights into broader literary and philosophical debates on power, identity, and the politics of the body. The study concludes by considering its implications for literary scholarship and suggesting directions for future research on embodied experiences in literature.

Keywords: Bodily Autonomy, Biopolitics, Trauma and Memory, Postcolonialism, Ethics of Representation

1. Introduction

The relationship between the human body and autonomy has long been a subject of inquiry in literature, philosophy, and ethics. Literature, in particular, provides a compelling medium to explore these themes, as narratives have the power to delve into the ways in which bodies are controlled, commodified, or liberated within societal structures. This dissertation examines the intricate dynamics of the body and autonomy through a comparative analysis of Kazuo Ishiguro's *Never Let Me Go* and Toni Morrison's *Beloved*. Both novels, though differing in genre and context, address fundamental questions about identity,

agency, and the physical and metaphorical constraints imposed upon the body. In *Never Let Me Go*, Kazuo Ishiguro constructs a dystopian world where human clones are created and raised to serve as organ donors. These individuals, while ostensibly human, are stripped of autonomy from birth, their bodies treated as resources to sustain others. Ishiguro's narrative probes the ethical implications of such a system, challenging the reader to reconsider the moral boundaries of scientific progress and the cost of dehumanization. The novel's subtle yet devastating portrayal of the characters' resigned acceptance of their fate foregrounds the tension between societal determinism and individual agency. Conversely, Toni Morrison's *Beloved*, set in the aftermath of American slavery, confronts the legacy of physical and psychological trauma endured by enslaved individuals. The novel centers on the character of Sethe, a formerly enslaved woman haunted by her decision to kill her daughter to prevent her from being recaptured. Morrison examines how slavery reduced individuals to mere commodities, stripping them of autonomy and redefining their bodies as sites of violence and oppression. Through a narrative infused with elements of magical realism, *Beloved* explores the enduring scars of slavery and the struggle for self-possession in the face of historical atrocities. While these two texts emerge from vastly different historical and cultural contexts, they share a central preoccupation with the ways in which systems of power exploit and regulate the body. Ishiguro's dystopian vision of cloning and organ harvesting reflects contemporary anxieties about biotechnology and the ethical dilemmas it presents, while Morrison's depiction of slavery interrogates the historical commodification of Black bodies and the residual trauma of such dehumanization. Both novels ask critical questions about the nature of autonomy: How is agency constrained or reclaimed in oppressive systems? What role does memory play in shaping one's relationship to the body? And how do societal structures redefine what it means to be human? This dissertation aims to explore these questions through the lens of comparative literature. By examining the representation of the body and autonomy in *Never Let Me Go* and *Beloved*, it seeks to uncover how these texts articulate the intersections of power, identity, and resistance. A key focus will be on the narrative strategies employed by both authors to depict the lived experiences of their characters and the ways in which these narratives challenge dominant cultural and ethical paradigms. The concept of the body in literature often transcends its physicality, serving as a metaphorical site where broader societal conflicts are enacted. In *Never Let Me Go*, the clones' bodies are subjected to a utilitarian logic that prioritizes the needs of the many over the rights of the individual. Their existence is framed within a biopolitical system that reduces them to their biological function, echoing Michel Foucault's theories on biopower and the regulation of life. Similarly, Morrison's portrayal of the enslaved body in *Beloved* highlights the historical practices of control and violence that sought to deny the humanity of African Americans. Through these depictions, both novels illustrate the profound impact of systemic oppression on the individual's sense of self and agency. Autonomy, as a philosophical and ethical concept, is central to the narratives of both *Never Let Me Go* and *Beloved*. In Ishiguro's novel, the clones grapple with their lack of agency, yet their muted resistance and internalized acceptance raise questions about the limits of autonomy in a preordained existence. Morrison, on the other hand, presents a more explicit struggle for autonomy, as Sethe and other characters fight to reclaim their bodies and identities from the legacy of slavery. Both texts underscore the tension between societal determinism and personal agency, revealing the complex interplay between external constraints and internal resilience. The comparative approach adopted in this dissertation allows for a nuanced exploration of these themes. By juxtaposing a speculative narrative with a historically grounded one, it becomes possible to trace the continuities and divergences in the ways literature addresses the exploitation and reclamation of the body. While *Never Let Me Go* offers a critique of future possibilities

shaped by technological advancements, *Beloved* serves as a reminder of the enduring consequences of historical injustices. Together, they provide a comprehensive framework for understanding how literature engages with the ethical and existential dimensions of the body and autonomy. This study also situates its analysis within broader theoretical frameworks, including feminist theory, postcolonial studies, and biopolitics. These perspectives provide critical tools for examining the intersections of race, class, gender, and technology in shaping the representation of the body. For instance, feminist theory highlights the gendered dimensions of bodily autonomy, while postcolonial theory underscores the historical contexts of colonization and slavery in *Beloved*. Similarly, Foucault's concept of biopower is instrumental in understanding the systemic regulation of life in *Never Let Me Go*. In conclusion, the exploration of the body and autonomy in *Never Let Me Go* and *Beloved* offers profound insights into the ethical and existential dilemmas that define human existence. By analyzing these texts through a comparative lens, this dissertation seeks to contribute to ongoing conversations about the role of literature in addressing issues of power, identity, and resistance. It aims to demonstrate how narratives not only reflect societal realities but also challenge and reimagine the boundaries of autonomy and personhood.

1.1 Rationale and Significance of the Study

The concept of the body and autonomy is a critical theme in literature, particularly in narratives that explore oppression, identity, and agency. Kazuo Ishiguro's *Never Let Me Go* and Toni Morrison's *Beloved* offer compelling portrayals of individuals whose bodily autonomy is constrained by larger sociopolitical structures—whether through the dystopian bioethics of cloning or the historical realities of slavery. By analyzing these texts together, this study aims to highlight how literature interrogates the commodification of the body and the struggle for selfhood.

In *Never Let Me Go*, the clones' existence is predetermined by a system that views their bodies as mere vessels for organ donation. Their inability to claim full autonomy underscores ethical dilemmas concerning agency, consent, and human dignity. Similarly, *Beloved* portrays the legacy of slavery, where enslaved individuals were deprived of ownership over their bodies, leading to generational trauma and complex negotiations of freedom. The comparative analysis of these novels will provide deeper insights into how literature represents the conflict between institutional control and personal autonomy, ultimately questioning the moral frameworks that justify bodily exploitation.

This study is significant because it bridges discussions of historical oppression with contemporary bioethical concerns. It contributes to literary scholarship by offering a nuanced perspective on how different historical and speculative narratives frame bodily autonomy. Additionally, it invites reflections on current debates regarding bodily rights, medical ethics, and systemic control over marginalized groups.

1.2 Scope and Limitations

This study focuses on a comparative analysis of *Never Let Me Go* and *Beloved*, examining how each novel portrays bodily autonomy and its implications for identity and agency. The analysis will primarily employ literary theories related to postcolonialism, biopolitics, and trauma studies to understand how the characters' bodies are sites of power struggles.

The study is limited in its scope to these two novels and does not extend to broader literary works that also deal with bodily autonomy, such as feminist or disability studies literature. Additionally, while historical and ethical contexts will be considered, the research does not aim to provide a comprehensive historical account of slavery or bioethics but rather focuses on their representations in fiction. The analysis will also be constrained by the primary texts, meaning that interpretations will be based on the novels' narratives rather than external theoretical applications beyond the literary domain.

By maintaining this specific focus, the study ensures a detailed examination of how *Never Let Me Go* and *Beloved* engage with the theme of bodily autonomy, contributing to ongoing discussions in literary and ethical discourse

2. Literature Review

2.1 The Concept of the Body in Literature

The body has long been a central subject in literary studies, serving as a site of meaning, resistance, and control. Across different genres and time periods, literature has explored the body's role in shaping identity, reinforcing social hierarchies, and challenging power structures. In postcolonial and feminist literature, the body is often depicted as a contested space, symbolizing both oppression and resistance. Works such as Michel Foucault's *Discipline and Punish* (1975) and Judith Butler's *Bodies That Matter* (1993) emphasize how societal institutions regulate and discipline the body, reinforcing systems of control. In speculative fiction, the body becomes a focal point for ethical and philosophical inquiries, particularly concerning cloning, genetic engineering, and artificial life. By analyzing how literature represents the body, scholars gain insight into historical and contemporary anxieties surrounding autonomy, agency, and selfhood.

2.2 Autonomy and Personhood in Literary Studies

The notion of autonomy in literature is closely linked to the philosophical and ethical debates surrounding free will, self-determination, and personhood. Theories of autonomy often intersect with existentialist thought, as seen in the works of Jean-Paul Sartre and Simone de Beauvoir, who argue that individuals must define themselves through their choices. In literary studies, autonomy is frequently examined through the lens of power and oppression, particularly in narratives that depict marginalized groups struggling for self-ownership. For instance, scholars analyzing *Beloved* by Toni Morrison have discussed how slavery's dehumanization strips individuals of their autonomy, while studies on *Never Let Me Go* explore the ethical dilemmas surrounding artificially created beings and their right to self-determination. These discussions contribute to broader literary and philosophical debates on what it means to be human and the extent to which autonomy is shaped by external constraints.

2.3 Trauma and Identity in *Beloved* by Toni Morrison

Toni Morrison's *Beloved* is widely recognized for its exploration of trauma, memory, and identity, particularly in the context of slavery's lasting effects. The novel illustrates how physical and psychological scars shape the identities of formerly enslaved individuals, with the protagonist, Sethe, embodying the struggle between past suffering and the desire for autonomy. Scholars such as Cathy Caruth have argued that trauma disrupts linear narratives of selfhood, leading to fragmented identities and a constant reliving of past horrors. Morrison's portrayal of Sethe's inability to separate herself from her traumatic past demonstrates how bodily and psychological autonomy are deeply intertwined. Through its use of fragmented narration and supernatural elements, *Beloved* challenges traditional notions of historical recovery, emphasizing how the trauma of slavery continues to shape collective memory and identity.

2.4 Ethics and Biopolitics in *Never Let Me Go* by Kazuo Ishiguro

Kazuo Ishiguro's *Never Let Me Go* presents a dystopian vision of bioethics, where human clones are created solely for organ donation, raising questions about the ethics of scientific progress and bodily autonomy. Drawing from Michel Foucault's concept of biopolitics, scholars argue that the novel critiques how modern societies regulate bodies through institutionalized control. Giorgio Agamben's theory of *bare life*, which examines the reduction of

individuals to biological existence without rights, is particularly relevant in analyzing the clones' existence. The novel's subdued and passive tone further reinforces the ethical dilemma—despite their sentience and emotions, the clones accept their fate without resistance. This depiction invites critical reflections on contemporary bioethical debates, including organ donation, genetic engineering, and the commodification of the human body.

2.5 Postcolonial and Postmodern Perspectives

Both *Beloved* and *Never Let Me Go* can be examined through postcolonial and postmodern frameworks, as they deconstruct traditional narratives of identity, history, and power. In postcolonial studies, *Beloved* is often analyzed as a text that reclaims erased histories, using fragmented storytelling to reflect the disruption caused by slavery. Homi Bhabha's concept of *hybridity* and Edward Said's *Orientalism* offer insights into how Morrison challenges dominant historical narratives and repositions the voices of the oppressed. Similarly, *Never Let Me Go* incorporates postmodern techniques such as unreliable narration and dystopian settings to critique contemporary anxieties about biopolitics and human agency. The novel's exploration of simulated realities and constructed identities aligns with Jean Baudrillard's ideas on hyperreality, where boundaries between the authentic and the artificial become increasingly blurred. By applying these theoretical perspectives, this study seeks to highlight how both novels interrogate the intersections of history, identity, and autonomy.

3. Theoretical Framework

The analysis of *Never Let Me Go* and *Beloved* requires an interdisciplinary theoretical approach that encompasses feminist and gender theories, postcolonial perspectives, biopolitics, and the ethics of representation. These frameworks will provide insight into how the novels interrogate bodily autonomy, identity, and systemic control.

3.1 Feminist and Gender Theories

Feminist literary theory plays a crucial role in understanding how *Beloved* and *Never Let Me Go* depict the body, autonomy, and identity. Drawing from Simone de Beauvoir's *The Second Sex* (1949), which argues that women are historically positioned as the "Other," this framework helps examine how Morrison and Ishiguro portray marginalized bodies as sites of oppression. In *Beloved*, the female body is central to the narrative of slavery and trauma, particularly in Sethe's experiences of maternal agency and bodily violation. Scholars such as bell hooks and Hortense Spillers further emphasize how Black female bodies have been historically commodified and dehumanized. Similarly, *Never Let Me Go* explores themes of gendered passivity and care ethics, particularly through the character of Kathy, whose role as a "carer" aligns with traditional expectations of femininity. By applying feminist and gender theories, this study will highlight how both novels engage with systemic gendered oppression and resistance.

3.2 Postcolonial Theory

Postcolonial theory is essential in analyzing how both novels depict bodies as subjects of systemic control and historical trauma. Edward Said's *Orientalism* (1978) provides a framework for examining how Morrison challenges dominant historical narratives by reclaiming the voices of the enslaved. In *Beloved*, the legacy of colonialism and slavery manifests in the characters' fractured identities and their struggle to reclaim autonomy over their bodies. Homi Bhabha's concept of *hybridity* is also relevant, as it helps explore how the novel destabilizes fixed notions of identity through fragmented storytelling and supernatural elements. While *Never Let Me Go* is not explicitly postcolonial, it can be examined through the lens of biopolitical control, which parallels the colonial mechanisms of dehumanization and

exploitation. The clones' existence as commodified beings mirror the historical objectification of colonized subjects. Through postcolonial theory, this study will reveal how both texts critique power structures that reduce individuals to mere bodies devoid of agency.

3.3 Michel Foucault's Biopolitics and Power Dynamics

Michel Foucault's theories on biopolitics and power dynamics provide a critical lens for understanding the regulation of bodies in both novels. In *Discipline and Punish* (1975) and *The History of Sexuality* (1976), Foucault argues that modern institutions exert control over individuals by regulating their bodies through surveillance, discipline, and normalization. *Never Let Me Go* exemplifies these biopolitical mechanisms, as the clones are subjected to a system that determines their fate from birth, mirroring real-world discussions on medical ethics and bodily autonomy. Foucault's concept of *biopower*—where states exert authority over life itself—helps analyze how Ishiguro's novel critiques the commodification of human life. In *Beloved*, slavery functions as a historical biopolitical system in which Black bodies are reduced to economic assets. Through the Foucauldian perspective, this study will explore how both texts depict the body as a site of institutional control and resistance.

3.4 The Ethics of Representation

Ethical considerations in literary representation are crucial when analyzing narratives that deal with trauma, oppression, and bodily autonomy. In *Beloved*, Morrison's use of fragmented narration and supernatural elements raises questions about how trauma should be represented in literature. Scholars such as Cathy Caruth argue that trauma narratives disrupt linear storytelling, reflecting the fractured experience of memory. The ethical responsibility of representing enslaved bodies without reinforcing historical violence is central to Morrison's approach. Similarly, *Never Let Me Go* presents ethical dilemmas regarding the depiction of clones as sentient yet powerless beings. The novel raises concerns about how literature represents the commodification of human life without reducing its subjects to mere victims. By engaging with ethical literary criticism, this study will examine how both novels navigate the tension between storytelling, historical accountability, and the politics of representation.

4. Methodology

This study employs a qualitative research approach, combining comparative and textual analysis techniques to examine how *Never Let Me Go* and *Beloved* depict bodily autonomy, identity, and systemic control. By drawing on literary theories and close reading methods, this research aims to provide a nuanced interpretation of the ways in which these novels engage with themes of power, oppression, and selfhood.

4.1 Research Design

The study follows a qualitative research design, focusing on an in-depth literary analysis of the selected texts. Instead of relying on quantitative data, this approach emphasizes interpretative and theoretical frameworks to explore the thematic and narrative structures of *Never Let Me Go* and *Beloved*. Through a close reading of both novels, the research identifies key motifs, character developments, and narrative strategies that contribute to their representations of bodily autonomy. This study also integrates secondary sources, including scholarly articles, critical essays, and theoretical texts, to support and contextualize its arguments.

4.2 Comparative Analysis Approach

A comparative literary analysis is central to this study, allowing for an examination of the similarities and differences between the two novels. This approach highlights how Ishiguro and Morrison address the theme of bodily autonomy within different sociohistorical and genre

contexts. While *Beloved* engages with the historical realities of slavery and its aftermath, *Never Let Me Go* presents a speculative dystopian future in which cloned individuals are deprived of agency over their bodies. By comparing these perspectives, the research uncovers recurring patterns of oppression and resistance, as well as the ways in which each novel critiques institutional control over human lives. The comparative approach also enables an exploration of how different literary traditions—postmodern historical fiction and dystopian speculative fiction—convey ethical and philosophical concerns about autonomy and identity.

4.3 Textual Analysis Techniques

This study employs textual analysis techniques, including close reading, intertextual analysis, and thematic interpretation. Close reading focuses on language, symbolism, and narrative structure to uncover deeper meanings within the texts. Intertextual analysis considers how both novels engage with broader literary traditions and theoretical concepts, such as postcolonialism, biopolitics, and trauma studies. Thematic interpretation identifies recurring motifs related to bodily autonomy, power dynamics, and ethical dilemmas. These textual analysis methods ensure a thorough engagement with the novels' representations of the body and autonomy, while also considering the sociohistorical and philosophical implications of their narratives.

5. Comparative Analysis

The comparative analysis of *Never Let Me Go* and *Beloved* explores how both novels depict the body as a contested site of oppression, autonomy, and resistance. By examining key thematic intersections, this section highlights how Ishiguro and Morrison interrogate systemic control, trauma, and the reclamation of identity.

5.1 The Body as a Site of Oppression

In both *Beloved* and *Never Let Me Go*, the body is central to systems of power that dehumanize and exploit individuals. In *Beloved*, slavery reduces Black bodies to economic assets, stripping them of agency and subjecting them to physical and psychological violence. Sethe's body, marked by scars from whippings, serves as a testament to the brutal commodification of enslaved individuals. Similarly, *Never Let Me Go* presents a dystopian world where cloned individuals are created solely for organ donation, their existence reduced to biological utility. The novel's depiction of bodily exploitation resonates with Foucauldian notions of biopolitics, where institutions exert control over life itself. By juxtaposing these narratives, this study reveals how literature critiques the systematic objectification of bodies, whether through historical slavery or futuristic biomedical ethics.

5.2 Autonomy in the Face of Systemic Control

Despite the oppressive structures governing their bodies, the protagonists of both novels struggle with questions of autonomy and self-determination. In *Beloved*, Sethe's act of infanticide is a radical assertion of agency—an attempt to prevent her child from enduring the same fate she suffered. However, this act also raises ethical dilemmas about ownership over life and death. In contrast, the clones in *Never Let Me Go* exhibit a passive acceptance of their fate, raising questions about the internalization of oppression. Kathy, Tommy, and Ruth navigate a system that denies them true autonomy, yet they rarely resist it. Their subdued acceptance highlights the insidious nature of systemic control, where individuals comply with structures that exploit them. This comparison underscores the varying degrees of resistance and submission to institutional power, prompting deeper reflections on how autonomy is negotiated within oppressive frameworks.

5.3 Memory, Trauma, and the Reclamation of the Self

Both novels explore the role of memory in shaping identity and processing trauma. *Beloved* uses fragmented narration to mirror the disjointed nature of trauma, as Sethe and other characters struggle to reconcile their past with their present. The ghostly presence of Beloved embodies the inescapable nature of trauma, symbolizing how the past continues to haunt the present. Similarly, *Never Let Me Go* employs a reflective, nostalgic narrative style, as Kathy recounts her past with a sense of longing and resignation. The act of remembering in both novels is a means of reclaiming selfhood, yet it also reinforces the characters' entrapment in their histories. Through these narratives, Morrison and Ishiguro illustrate how trauma disrupts linear self-conception, making the reclamation of identity a complex and ongoing process.

5.4 Community, Resistance, and Solidarity

While both novels focus on individual struggles, they also emphasize the role of community in resisting oppression. In *Beloved*, the collective experiences of the formerly enslaved create a network of solidarity that helps in healing and survival. The Black community's intervention in Sethe's life, particularly in the exorcism of Beloved, symbolizes the power of communal support in confronting trauma. In contrast, *Never Let Me Go* presents a more fragmented sense of community. Although the clones share a common fate, their relationships are shaped by competition, jealousy, and internalized resignation. Hailsham offers an illusion of belonging, but ultimately, the clones face their destinies alone. The contrast between these portrayals highlights how solidarity can serve as a means of resistance, while isolation reinforces systemic control. By comparing these depictions, this study reveals how literature explores the potential for collective action in the struggle for autonomy and selfhood.

6. Conclusion

This study has explored the thematic intersections of bodily autonomy, systemic control, trauma, and resistance in *Never Let Me Go* and *Beloved*. Through a comparative and textual analysis, it has demonstrated how both novels critique institutionalized oppression and question the ethical dimensions of bodily ownership and selfhood.

6.1 Summary of Findings

The analysis has revealed that in both novels, the body functions as a site of oppression, subject to systemic control. *Beloved* presents slavery as a historical system that commodifies Black bodies, while *Never Let Me Go* depicts a dystopian society where cloned individuals exist solely as biological resources. Despite their different sociohistorical contexts, both texts explore the struggle for autonomy in oppressive environments. Additionally, memory plays a crucial role in shaping identity, with trauma manifesting in fragmented narratives that reflect the ongoing psychological scars of institutional violence. The study also highlighted the significance of community and solidarity in resisting systemic control, with *Beloved* offering a more collective approach to healing compared to the isolated and resigned existence of the clones in *Never Let Me Go*.

6.2 Implications for Literary Studies

This research contributes to literary studies by demonstrating how narratives of bodily autonomy extend across historical and speculative fiction. By applying postcolonial theory, feminist perspectives, and Foucauldian biopolitics, this study underscores the ways in which literature critiques power structures that regulate the human body. The findings also emphasize the ethical responsibility of literature in representing trauma and systemic violence without reinforcing historical or speculative dehumanization. Furthermore, this study illustrates the intersection of postmodern narrative techniques with social critique, showing how

fragmented storytelling and shifting perspectives can deepen our understanding of historical and futuristic oppression.

6.3 Suggestions for Further Research

Future research could expand upon this study by exploring additional literary texts that deal with bodily autonomy in different cultural and historical contexts. A comparative study involving contemporary bioethical debates, such as reproductive rights or genetic engineering, could further enrich the discourse on biopolitics in literature. Additionally, examining the role of genre—particularly speculative fiction versus historical fiction—in shaping readers' perceptions of autonomy and oppression could offer valuable insights into narrative strategies and reader engagement. Further studies could also explore how race, gender, and class intersect with bodily autonomy in other postcolonial and dystopian texts.

References

1. Beauvoir, Simone de. *The Second Sex*. Translated by Constance Borde and Sheila Malovany-Chevallier, Vintage, 2011.
2. Bhabha, Homi K. *The Location of Culture*. Routledge, 1994.
3. Brooker, Joseph. "Kazuo Ishiguro's *Never Let Me Go* and the Limits of the Human." *Journal of Literature and Science*, vol. 2, no. 1, 2009, pp. 29-44.
4. Caruth, Cathy. *Unclaimed Experience: Trauma, Narrative, and History*. Johns Hopkins University Press, 1996.
5. Foucault, Michel. *Discipline and Punish: The Birth of the Prison*. Translated by Alan Sheridan, Pantheon Books, 1977.
6. Foucault, Michel. *The History of Sexuality, Volume 1: An Introduction*. Translated by Robert Hurley, Pantheon Books, 1978.
7. Gilroy, Paul. *The Black Atlantic: Modernity and Double Consciousness*. Harvard University Press, 1993.
8. Hartman, Saidiya. *Lose Your Mother: A Journey Along the Atlantic Slave Route*. Farrar, Straus and Giroux, 2007.
9. hooks, bell. *Ain't I a Woman? Black Women and Feminism*. South End Press, 1981. Ishiguro, Kazuo. *Never Let Me Go*. Faber & Faber, 2005.
10. Mbembe, Achille. "Necropolitics." *Public Culture*, vol. 15, no. 1, 2003, pp. 11-40. Morrison, Toni. *Beloved*. Alfred A. Knopf, 1987.
11. Morrison, Toni. "The Site of Memory." *Inventing the Truth: The Art and Craft of Memoir*, edited by William Zinsser, Houghton Mifflin, 1987, pp. 83-102.
12. Nayar, Pramod K. *Posthumanism*. Polity Press, 2013.
13. Rowe, John Carlos. "Toni Morrison and the Legacies of Slavery." *The Cambridge Companion to Toni Morrison*, edited by Justine Tally, Cambridge University Press, 2007, pp. 37-55.
14. Said, Edward W. *Orientalism*. Pantheon Books, 1978.
15. Said, Edward W. "Reflections on Exile." *Reflections on Exile and Other Essays*, Harvard University Press, 2000, pp. 173-186.
16. Shklar, Judith N. *The Faces of Injustice*. Yale University Press, 1990.
17. Spillers, Hortense J. *Black, White, and in Color: Essays on American Literature and Culture*.