

**A Study of Surveillance and Society in *The Hunger Games* by Suzanne Collins and *Allegiant* by Veronica Roth**



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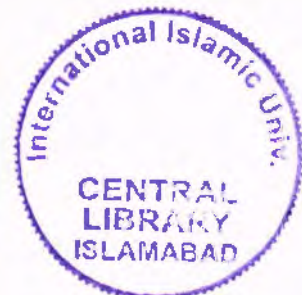
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**A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE  
REQUIREMENT FOR THE DEGREE OF  
MASTER OF PHILOSOPHY  
IN ENGLISH**

To

Department of English, Faculty of Languages & Literature  
International Islamic university, Islamabad

2018



Accession No TH 19327



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1. Comparative Literature
2. Collins
3. Roth
4. Hunger Game

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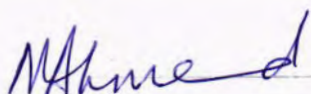
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Title of the Thesis: **"A STUDY OF SURVEILLANCE AND SOCIETY IN THE HUNGER GAMES BY SUZANNE COLLINS AND ALLEGIANT BY VERONICA ROTH."**

Registration No: **270-FLL/MS Eng/F12**


Accepted by the Department of English, Faculty of Languages & Literature, International Islamic University, Islamabad, in partial fulfillment of the requirements for the MS Degree in English.

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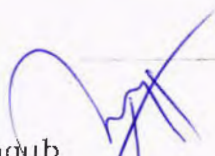
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## ABSTRACT

The present dissertation focuses on the development of surveillance theory with reference to its social and political implications in everyday life particularly in dystopian fiction. This study analyses social and political strategies of discipline and control enabled by the contemporary surveillance technologies. The particular ideology of surveillance is an agenda of few individuals to dominate, discipline, control and establish a totalitarian rule over rest of the populace. The research uses the theoretical perspectives provided by Michel Foucault's *Discipline and Punish* (1975) and David Lyon's *The Rise of Surveillance Society* (1994). Foundation of surveillance theory was laid by Michel Foucault while Lyon focuses on the contemporary development of surveillance societies. Data for the purpose of analysis is selected from the genre of dystopian novels *The Hunger Games* (2008) by Suzanne Collins and *The Allegiant* (2014) by Veronica Roth. Textual analysis of these works reveal the pervasive and controlling nature of surveillance technology as it takes over individual's social and personal space by reducing him into a docile body and force him to submit to dominant authorities. Textual analysis of the selected texts led to certain pertinent findings. It is found out that contemporary culture of surveillance has reduced individual autonomy by reducing him into nameless entity that readily provides his personal and public information to digital systems. It is concluded that current rate of advancement in contemporary digital technology is alarming for the solidarity of individuals and modern nation states.

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## ACKNOWLEDGEMENTS

First and foremost, I am grateful to Almighty Allah for endowing me with the strength, patience and ability to complete my thesis in due time. Without His will, I do not have the nerve to boast of any accomplishments or achievements.

I owe great thanks to Dr. Munazza Yaqoob, Associate Professor at English department IIUI and my respectable supervisor, for her continuous guidance throughout the period of my thesis writing as well as during the coursework. Dr. Munazza's critical analysis and critical appreciation of my work has been the driving force behind all the hard work I have been able to generate since the start of my MPhil endeavor. Furthermore, I owe an even greater debt of gratitude to Dr. Munazza for having exposed me to opportunities of working in environments conducive for research-based tasks. In particular, being a member of her Critical Thinking Forum (CTF) has rendered unique qualities to my work experience.

I am indebted to Dr. Saiyma Aslam, Assistant Professor at English department IIUI for equipping me with the intricate basics of research. No words would be enough to convey the gratitude I carry for the precious time and energies that Dr. Saiyma offers to her students at times of need. I am also indebted to Ms. Sofia Hussain as she has been a constant support and sustenance for all sorts of academic impediments throughout.

I thank all my teachers, colleagues, peers and friends who collectively provided me with whatever help I needed anytime. From the major tasks like data collection to smaller ones like

editing of the drafts and critical analysis, I have been very lucky to find productive support in Aamina, Aqsa, Gulnaz, Fariha, Jabeen, Comal, Abida, Mahwish, Aiman and Naveen. However, I do acknowledge the responsibility for the final compilation as mine alone.

My deepest gratitude goes to—my mother, my father. My parents constantly provided me with the requisite moral as well as physical support. They have always given me due support and confidence to face this world on my own.

Finally, a huge thanks to Aarsal, best friend (if that's a thing) I have in this world who understands everything. Just one thing '*when you won't look at the bright side, I will sit with you in the dark*'.

## **DEDICATION**

**Dedicated to Poets of the Fall**

As you have been my beacon of salvation!



## **CHAPTER 1**

### **INTRODUCTION**

Surveillance is an act of watching over people while they perform daily life activities. It has been a customary practice as old as history itself, used as a tool by different societies of the world for the maintenance of social control. Surveillance is not a new phenomenon, traces of it are present in ordinary activities of daily life i.e. Parents and guardians watch over kids, bosses watch over employees, police watch over vicinities, guards watch over detainees and criminals et cetera. However, these monitoring or surveillance activities are minor and mostly done for the safety of the populace and workplace. Surveillance has come a long way from mundane watching over people to very organized and systematic forms of surveillance. Modern forms of surveillance (electronic) are not mundane activity of watching over as it carries many social, political and ethical implications. Every activity of people is monitored by gathering their social, personal, professional, religious information, thus making them an object of surveillance and suspicion. Today systematic surveillance has turned into a standard and unpreventable piece of regular day to day existence in modern times and is currently, aided by modern information and communication technologies. Surveillance in the form of organized monitoring has become pervasive and inescapable in all social hierarchies. Rapid development of advance technologies combined with new administrative and commercial strategies imply that new methods of observation multiply; making spread of surveillance hard to follow, dissect or control (Lyon 19).

Modern technologies have increased the possibilities of surveillance by watching over the life routines of individuals and hence, temptation to manipulate individual's behavior. Huge data bases have been created to store the data gathered about the various aspects of individuals' personal and social life. These data bases are easily available to social and state enterprises including capitalist institutions, bureaucratic agencies and social policing structures. This data is used to create categories and data profiles in order to exclude include, qualify and disqualify individuals according to different criteria of the surveilling powers. World has increasingly become a digital space wired across various channels of information technology and powered by surveillance capacities.

With the rise of contemporary digital technologies surveillance now, is used for watching over the specified subjects who actively give in the precise details of their social and personal life. They take it as an ordinary practice in which individuals engage in routinely, frequently and unconsciously. In most occurrences, surveillance has a more particular use, of focused, intensive and purposive. It is apparent that real 'watching over' is not a primary issue, or not an immediate issue. While Closed Circuit Television camera surveillance do have the element of watching over the populace, other different sorts of ICT-empowered surveillance networks incorporate a wide range of information and data gathering, storing and processing practices. One such example of information sorting happens when we encounter numerous checks at an airport terminal, from the ticketing data and visa check to luggage screening and the passport and ticket check at every door. Public data relating to government, legislation, customs and immigration and private data of airlines, carriers, and business are sought by the various systems. While we deliberately provide this information, most of the times we unconsciously reveal our personal data like loyalty cards and market preferences which are quickly fed into surveillance systems.

Contemporary surveillance uses complex information and communication technologies to expand power, reach and capacity of monitoring systems. Electronic surveillance is quickly developing and more likely is controversial, namely because of handling and processing of individual information care or control, to impact or oversee people and populaces. Postmodern societies are highly transparent which actively restrict, manipulate and track individuals' behavior and movements than merely observing them. All facets of individuals' daily life are accessible to the governing authorities by means of various surveillance technologies. Surveillance capacities have peaked by the development of modern communication and information systems. A new intangible and electronically simulated space has emerged to observe and record subjects. Physical bodies of subjects were studied to make their electronic identities (digital persona) which are further used to manipulate subjects. Power and control relations remain inherently connected with surveillance systems and the way it processes. Surveillance in the form of direct watching or observing has become a vital aspect of social life, has been assisted by the information systems coordination information across various electronic channel. Computer and information technologies framed fundamental foundations of the modern state and commercial enterprises and societies came to be known as 'surveillance societies'. Information societies rely heavily on the surveillance and its various tools for gathering and sorting and storing of individuals data.

The present research is being conducted with the purpose to locate surveillance and its coercive systems operating inside different dimensions of society for the purpose of total hegemonic control. This research also aims to find out how surveillance technologies render individual into a mere docile subject. It also focuses on studying different techniques of control

and hegemony used by the controlling authorities to disseminate their power. This study will highlight the role of surveillance and computational technologies in maintaining total and absolute control and resulting in a state of dystopia. Dystopia is a futuristic, imagined state in which hegemonic societal control and the illusion of a perfect society are maintained through corporate, bureaucratic, technological, moral, or totalitarian control majorly powered by surveillance systems. The research will critically evaluate the technological makeup of the postmodern societies with the architecture of a prison or panopticon and its resemblance with a dystopian state. The research will critically evaluate contemporary dystopian narratives by Suzanne Collins and Veronica Roth for the purpose of analysis. These dystopian narratives, through an exaggerated worst-case scenario, make a criticism about the current technological hype, surveillance systems, or political system.

### **1.1 Background of the Study**

Surveillance as we know it today - that is, as an institutionally central and pervasive feature of social life - did not emerge until modern times. While its primitive forms may be seen for instance in the eleventh century with Domesday Book (11<sup>th</sup> century), its expansion from the nineteenth century was dramatic. Systematic surveillance came with the growth of military organization, industrial towns and cities, government administration, and the capitalistic business enterprise within European nation-states. It was, and is, a means of power; but not merely in the sense that surveillance enhances the position of those 'in power'. But it also enables those in power to exercise their absolute authority over the powerless. Paradoxically, as we shall see, surveillance expanded with democracy. Indeed, it is associated with the post-Enlightenment political 'demand for equality', and with populations previously denied access to full political involvement. At the same time, older local, familial, and religious kinds of surveillance declined

or were diluted. Historically, then, the development of surveillance is complex. The question of who watches whom and with what effect cannot be answered without reference to specific social situations at specific times.

Surveillance and its traces can be found in the entire nation in the history though it gained momentum by the inception of technology in 20<sup>th</sup> C. Nation-states have been using various mechanisms of total hegemonic control to keep a tab over public activities. Watching over and monitoring actions/ behaviors of people have been an interest of all governments' either modern or medieval. Throughout human history people have been classified and divided into tribes and clans, their names and ages been documented, permitted oversight and order. Once the numbering was complete, leaders could calculate how many were suitable for fighting and what land would be required where. Less long ago, Domesday Book, a record of English land-holding begun in 1086, contained a massive collection of facts about people and property. This so-called documentation enabled the Norman administration, having established itself militarily, to consolidate its power. William I inaugurated a massive scheme of land transfers, redistributing property and imposing new systems of taxation. The effect was to harness the wealth of England to a new system of feudal baronies. It was a written record of the new order, as seen through Norman eyes (rulers).

Power and its exercising remain central to all techniques and technologies of surveillance and its resulting activities, and surveillance and absolute hegemony was experienced negatively by those called into account by their authorities practicing surveillance. But it is also noteworthy that surveillance, documentation and inquisition of this kind depend upon the development of writing. Changing technique, one might say, facilitated alterations in the surveillance capacity of rulers. This important insight, though expressed a little differently, is central to the work of

Harold Adams Innis. As Innis put it, all forms of communication technology have a 'bias'. He suggests that in ancient states citizens were bound together over time by the use of writing, whether on stone, parchment, or clay. Recorded details of past transactions and rules were more secure and sacred than human memory. Only when papyrus became widely available to the Romans, through their conquest of Egypt, could they hold together administratively the vast spaces that would be known as the Roman Empire. But papyrus fell into disuse after the decline of Rome, and it took the growth of printing - the 'Gutenberg revolution' - before a further major change could occur in administrative power. Now the political sphere could expand enormously, given the novel availability of written texts. This is of course highly pertinent to the development of surveillance as a dimension of modernity; printing facilitated the development of modern democratic governance.

Surveillance today is highly ordered, systematic and large scale activity which has become an essential characteristic of bureaucratic organizations is increasingly automated and relies heavily on computing power of computers. It depends most importantly on databases (information collected through surveillance devices and stored in computers) to recover and process the pertinent information (Lyon 12). Albeit a few surveillance systems rely on pictures or film, (for example, CCTV) which produce far more prominent surveillance control when combined with databases. Also, most of the surveillance is not hidden. People mostly know about its presence in general, but are unaware of how information is extricated, put away, controlled, linked, exchanged and prepared in numerous different ways and what could be the aftermaths. Various surveillance technologies facilitate everyday routine surveillance as an automatic process of daily life (Lyon 2).

Michel Foucault has been one important theorist who not only traced the development of surveillance throughout history and also laid foundations of surveillance theory. Bigo and Guild write, while Foucault considered surveillance as something that influences masses equally, in actuality '... the social practices of observation and control categorizes, divides and serialize who should be controlled and who remains free of control. Such sorting is turning out to be increasingly apparent in Europe as well as in North America and other regions as well. It is encouraged by new surveillance observation mechanisms, like biometric, travel permits and electronic ID cards, as of now being built up in the UK and the USA (qtd. In Lyon 5).

Surveillance has become a central feature for maintaining social control by twenty-first century nation states. Modern governance system increasingly became interested in monitoring and data gathering of public through surveillance. The tendency to gain control over other party by surveillance techniques has always been present in social systems. Structure of panopticon developed by Jeremy Bentham in 18<sup>th</sup> century signifies the all controlling and seeing nature of social systems in older times (Jespersen et al. 110). Michel Foucault's *Surveiller et punir (Discipline and Punishment)* offered a detailed explanation of panopticon and its capacities of surveillance. The idea of the panopticon for Foucault is of an ideal architectural model of modern disciplinary power which is designed to incorporate disciplinary power through procedures of fixing, partitioning, and verticalizing enabling surveillance of members of population (Foucault 202-203). He maintains that development of 'Panopticon' marks the shift from corporal punishment of ancient societies to systematic confinement of modern societies. He accounts this change not as a humanistic improvement but a different way of exercising power and authority. Structure of panopticon proposed by Bentham provided a best solution 'Morals rehabilitated- health conserved- industry revitalized- orders diffused- community burthens lightened- economy

settled' through one simple architectural design which enhanced and empowered totalitarianism (qtd. In Jespersen et al. 110-111). Foucault further asserts that panopticon has become an exemplary structure for all social institutions. He predicted that future societies will be like one big panopticon prisons built on the technologies of surveillance and discipline (7).

David Lyon reaffirms Foucault's assertions that surveillance goes past the individual domain to the social domain in his book *The Rise of Surveillance Society* (1994). Lyon contends that there are perils inborn in surveillance frameworks whose coding and computing mechanism constantly process sensitive information. Surveillance has raised alarming concerns for every one of us living in technologically advanced societies, in the activities of regular daily existence, the dangers introduced by surveillance systems go well past anything that quests for security and privacy or data protection. Any sort of surveillance raises concerns as for individual security and other civil liberties. Surveillance networks can be viewed as a type of influential strategy as individual knows about being observed he or she will be roused to change conduct to what is viewed as acceptable as per society's standards (17).

Mark poster calls a society built on the principles of panopticon powered by electronic surveillance to develop huge databases storing information of the subjects as 'superpanopticon' as panopticon now, is not limited to any single domain rather it has led to the development of new dialects of autocratic power (Lyon 54). A database is a discourse because it constitutes subjects. Poster proposes that databases produce subjects who are to a lesser or greater extent willing participants in their own surveillance. He defines superpanopticon as an iron cage of panoptic infrastructure and electronic databases to produce a far lighter and easier maintained panopticon – the super-panopticon – which is a never ceasing machinery of surveillance. The super-panopticon interpellates the subject through the discourse of databases. The database



produces subjects that are multiple and decentred and in contradistinction to the hegemonic concept of the subject as a rational, autonomous, centered agent (Poster 78-94). Today disciplinary frameworks of superpanopticon have normalized the presence of surveillance among the masses. Posters analysis of new social patterns comes from 'mode of information' which enabled electronic communication across various systems hence constituting new patterns of power (qtd. In Lyon 55). The super panopticon is a powerful and persuasive framework to understand electronic surveillance and its capacities. Society, which is built on the principles of prison, where unseen observers keep track of movements, seems panoptic. Today's people complying with the institutional norms, use trackers, IDs and barcodes will surely make Bentham smile a little louder. Distinction between personal and public have been dissolved by government and various state corporations which collect data of most trivial activities too (Lyon 56). Modern societies have developed even sinister panoptic designs of surveillance. Surveillance activities are intensified by the development of computer technologies which enabled effective and pervasive data gathering and storage technologies. All types of government and social enterprises store data of customers, clients, members for several different reasons. Today people are monitored at work, at home, in markets; in hospitals etc. boundaries between private and public life are blurred by the presence of various electronic surveillance tools everywhere. Electronic surveillance has led to the erosion of human rights of privacy and liberty. 21<sup>st</sup> century world has become a superpanopticon where everything is under the control of electronic surveillance systems and huge database (Lyon 57).

Superpanopticon holds the absolute power with its surveillance capacities, electronic communication, increased visibility, and individual's total submission to constant observation. It carries the undertone of dystopian future. No model or metaphor will be adequate to sum up the

pervasiveness and effects of contemporary surveillance on private and personal domains of society but some important hints could be found in *Nineteen Eighty Four* (1949) and Foucault's debate of discipline and punish. George Orwell's nightmarish depiction of dystopian future might be from the previous century but it correctly highlights the determinable role played by information and surveillance techniques in dissemination of state power and social control (qtd. In Lyon 2). While drawing parallel imagination between Orwell's *Nineteen Eighty-Four* (1949) and world of Dystopia, Lyon intends his readers to imagine of a world where all urban domains are built on similar architectural design, where people are identical and dress uniformly, where people need permissions to enter and leave, where individuals association with any group is immediately recognized, where there is no boundary between public and private, where house doors are automatically operated, where everything and everyone is visible, that situation is of 'total surveillance' and place would be called Dystopian (2).

Today surveillance is powerful, inescapable, multi-dimensional social certainty, however fictional works from More's *Utopia* (1516) to Orwell's dystopia of *Nineteen Eighty-Four* (1949) and others have delivered clear, critical and unfathomable cognizant records of surveillance trends, their practices and patterns. In the present condition, with hurried and enormous advancements in technologies of surveillance and its capacities, fictional works give stimulating and empowering perspectives to surveillance scholars (Lyon 3).

Literature dealing with the accounts of surveillance and social control is categorized into the genre of dystopian fiction. Dystopian works of literature serve as metaphoric representation of futuristic societies which will be heavily dependent on surveillance powers to maintain total control. *The Utopian Reader* (1999) defines dystopia as "a utopia that the author intended a contemporaneous reader to view as considerably worse than the society the reader now lived"

(Claeys and Sargent 1-5). Baccolini and Moylan maintain that almost all dystopias are built around the narrative of terror and total surveillance of the state hierarchies and techniques of resistance. Dystopia revolves around a central character who challenges the hegemonic agendas and totalizing notions of society (Baccolini and Moylan 5).

Dystopian fiction deals with various accounts of surveillance and strategies of control. These societies are modelled on the panoptic ideals of Jeremy Bentham where an observer, usually state, watches over the public and manipulates and exposes them according to their desire. Citizens of such superpanopticon societies are scrutinized on the basis of their genetic makeup marking them as favorable or unfavorable to categorization of individuals into group and sects for menial work to sorting individuals on the basis of their abilities. Dystopian narratives reflect on public imagination with regard to surveillance and technologies of control. Moreover these narratives predict growth of sinister technologies and surveillance devices which will make life literally inescapable (Lyon 3).

Stanley Cohen's book titled *Visions of Social Control* (1985) argues ideology of social control and absolute power is deeply embedded in almost all of futuristic predictions, dystopian fantasies, visions and expectancies (199). Michel Foucault's well acclaimed book *Discipline and Punish: Birth of the Prison* (1975), gives a more popular adaptation of Bentham's Panoptic model by presenting a complete and consolidate and influential knowledge for theorizing surveillance. James Rule, a leading surveillance theorist readily acknowledges the significance of George Orwell's *Nineteen Eighty-Four* (1949) as a metaphor for understanding surveillance with its all dark powers (Rule 15). David Lyon, a contemporary authority on surveillance admits the ground breaking dystopic depiction of Orwell and considers dystopic fiction as important insight into theorization of surveillance and its capacities (57).

## 1.2 Working Definitions

Following are the working definitions of the concepts explored and analyzed in the thesis.

### **Panopticon**

The concepts of panopticon can be traced to the 1791 publication of Jeremy Bentham's *Panopticon; or, The Inspection House* (37). Although he presented it primarily as a prison design, Bentham believed the panopticon was "applicable to any sort of establishment, in which persons of any description are to be kept under inspection," including prisons, workhouses, manufactories, hospitals, and schools (37). Bentham asserted that "gradual adoption and diversified application" of this "simple idea in architecture" would have far-reaching benefits: "morals reformed, health preserved, industry invigorated, instruction diffused, public burdens lightened ..." (66).

Foucault took the structure of panopticon as a metaphor to explain the nature of Disciplinary society in his book *Discipline and Punishment*. A contemporary social structure built on the principles of panopticon which assures the automatic functioning of power through constant surveillance. Now panopticon is no more a metaphor or an insituational design, the Panopticon epitomises the disciplinary network of society seen not only in prisons but also in the capitalist enterprise, military organization, and a multitude of state-run institutions.

### **Panoptic Gaze**

The disciplinary society operates and disseminates its disciplinary mechanisms and strategies through the panoptic gaze. The **panopticon gaze** (from panopticon) is an ideological phrase, a metaphor. The panopticon gaze is the idea of a silent, unknown overseer in the society such as

the government that subconsciously controlled all aspects of life. It symbolizes extreme transparency within the society where the rulers or leaders can look down and know, being able to see exactly what is going on, influencing the actions of every individual. (Lyon 25)

### **Superpanopticon**

Mark Poster proposes that modern surveillance technology has outgrown the traditional structure of panopticon as it now heavily relies on the data and facts provided by the subjects to the systems. The combination of infrastructure and commerce combine to produce a far lighter and easier maintained panopticon – the super-panopticon – which is a never ceasing machinery of surveillance. The super-panopticon works beyond the reach of individual agency and interpellates the subject through the discourse of databases. The database produces subjects that are multiple and decentred and in contradistinction to the hegemonic concept of the subject as a rational, autonomous, centred agent (Poster 94).

### **Panoptic Sort**

The collection, processing, and sharing of information about individuals and groups that is generated through their daily lives as citizens, employees, and consumers and is used to coordinate and control their access to the goods and services that define life in the modern capitalist economy. (Gandy15). It is a discriminatory technology which surveils all information about an individual's status and behavior to use in the profiling and categorization of a person for various reasons by various state and social institutions.

## **Dystopia**

A futuristic, imagined universe in which oppressive societal control and the illusion of a perfect society are maintained through corporate, bureaucratic, technological, moral, or totalitarian control. Dystopias, through an exaggerated worst-case scenario, make a criticism about a current trend, societal norm, or political system.

A society which is built on the principles of panopticon, operates through the mechanism of panoptic gaze, heavily dependent on close knit channels of surveillance for the purpose of total control is called as Dystopian society. It is no more a satire or a prediction but has now become an obsolete reality.

## **Hyperreal**

According to Baudrillard The hyperreal is "more real than real": something fake and artificial comes to be more definitive of the real than reality itself. World of surveillance and dystopia relies increasingly on the hyperreal images then that of the real subjects. Data image of a subject is considered more reliable than the real subject him/herself.

### **1.2 Statement of the Problem**

The aim of this research is to highlight the politics of organized surveillance in the selected dystopian narratives by using theoretical discourses of Foucault and David Lyon. It attempts to describe through the medium of dystopian fiction, surveillance and its various menacing techniques have been used to create a horrible state of total hegemonic control.

### 1.3 Research Questions

Following are the three research questions which I want to answer by an in-depth analysis of the mentioned dystopian novels. These questions will probe into types of surveillance societies, surveillance and classification practices, and role of technology and how protagonists of fiction experience them.

Q1. How do the postmodern societies experience different types and levels of surveillance in the selected texts?

Q2. What are different techniques and propagandas employed by the controlling bodies in *The Hunger Games* (2008) and *Allegiant* (2014) used to control the citizens of their society?

Q3. How do the protagonists of the selected fiction struggle and resist the social control?

### 1.4 Methodology and Theoretical Framework

The current academic research investigation will be focused on the qualitative method of research and will employ the method of close textual analysis of the two novels selected for the purpose. Research will be written in MLA citation style. Framework developed through the literature review will be applied to the text to find out the answers of the proposed questions. Analysis and answers of the questions will be made on the notions highlighted by the theoretical framework.

Theoretical and critical theories on the given topic have been studied to develop a research framework in the second chapter which will be applied to the selected texts for analysis. Michel Foucault's *Discipline and Punish* (1975) David Lyon's book *The Electronic Eye-The rise*

*of surveillance society* (1994) will serve as the framework of present study. Foucault highlighted the development and role of social structures (panopticon) and surveilling gaze in maintaining disciplinary power over population as the centuries progressed. Foucault's notions of panoptic surveillance carry several social and political implications. Focusing on the elements of panopticism and its utilization by social institutions to enforce power over individuals, Foucault examined the use of surveillance in the prison system, medicine and social life. He also stated that this power coerced masses and initiated social control, forcing individuals to internalize the ever present disciplining gaze. Social and political implications of surveillance changed with the development of Electronic modes of surveillance. David Lyon picked up from where Foucault left and incorporated his ideas of panopticism and surveillance into modern context. Lyon theorization of surveillance is related to contemporary digital technologies that permeate the physical and virtual spaces we occupy. Modern surveillance systems brought a transition from disciplinary societies to surveillance societies which enabled the powerful groups to use surveillance and its techniques as a strategic mean of social control by groups in authority to observe and supervise populace. Furthermore, Powerful computers and telecommunication networks have facilitated an active supervision and categorization of population resulting into an electronic panopticon where population lives under an invisible 'Electronic Eye' watching and controlling them day and night. These electronic and digital spaces usurped, fragmented and reassembled the individual identities. In this way, agency and subjectivity are withdrawn from the individual and appropriated by the system. I will particularly study the use of Electronic surveillance technology as a mean of social control and speculate the penetration and effect of electronic eye (devices) in the selected narratives *The Hunger Games* (2008) by Suzanne Collins and *Allegiant* (2014) by Veronica Roth.



## 1.5 Rational of the Study

The present work aims to investigate the silent pervasion of surveillance into social and private lives and what probable dangers it holds. Rationale behind this research is to find how and why modern states use electronic surveillance with its various menacing strategies of manipulation and control over the common man. Also this study will explore how these practices of control are experienced by the common man and whether they are aware of the constant surveillance and possible strategies of resistance. This research provides an insight into the postmodern and futuristic nation states and their absolute dependence on surveillance technologies for maintenance of power. Further this study offers an understating of surveillance particularly electronic and digital surveillance and how it work in different domains of social and personal life.

Two contemporary dystopian texts *The Hunger Games* (2008) by Suzanne Collins and *Allegiant* (2014) by Veronica Roth have been selected for the purpose of investigation. Reason behind selecting these novels is that these novels represent dystopian societies working based on principles of surveillance and total social control. Writers of these novels have raised their concern over the rapid development of technology and its ever increasing interest in gathering personal and private information of common man, through their narratives.

## 1.6 Delimitation of the Present Study

Subject matter of Surveillance and its related issues and concerns makes it a very broad inquiry, so I focused on the issues of contemporary surveillance in relation to the notions of dystopia. Dystopian fiction is a vast genre as it comments about alarming future of mankind in relation to technology. But I have chosen to work on the elements related to superpanopticon, surveillance,

computer databases and techniques of social control and resistance. Research questions are also developed on the same elements. The researcher has focused on the negative effects of surveillance only and not the virtues of it.

### **1.8 Significance of the Present Study**

Surveillance theory and its close relationship with modern nation states present a very interesting domain for researchers to find out about the pervasive nature of surveillance and imminent dystopia. This research will not only add knowledge into existing literature of dystopian and surveillance fiction but also it will highlight the relationship between literature and technology and issues of individual's autonomy and privacy. The study is significant as it explores surveillance and its menacing tendencies in contemporary dystopian narratives. Surveillance carry several social and political implications and the rate at which surveillance and its systems are being installed in current governmental systems, is an alarming situation as humans might be stepping into an inevitable dystopia.

Widespread usage of surveillance is not limited to west only; it has become a very useful tool of hegemonic control for all eastern nations as well. Researcher belongs to Pakistan, an asian country which in comparison is less technologically advanced and comparatively less equipped with surveillance systems as most of the western nations does. But the rate at which surveillance is spreading in the world and also in Pakistan is alarming. Biometrics, CCTV's, ID cards, loyalty cards with various other data gathering tools have been installed which seem very convenient today, are in reality giving way to the rise of complex and organized surveillance practices. Thus the notion of total hegemonic control has become a totalitarian agenda of all nation states which needs to be checked and stopped before it becomes too late.

## 1.9 Tentative Chapterizations

This thesis consists of five chapters.

Chapter 1 is an Overview of the whole study. This chapter delivers an outline of the research topic, the background of the study, the statement of the problem, the research questions on which analysis will be based, methodology used in the research.

Chapter 2 is the review of all available Literature on the subject chosen for thesis. This chapter put forwards a meticulous theoretical framework on which analysis will be drawn. It provides a thorough synopsis about the development of panopticon, shift from corporal punishment to systematic confinement and surveillance, electronic surveillance and superpanopticon to a possible dystopia. All the stated elements will be probed in the selected texts.

Chapter 3 entitled “Surveillance as a Social Reality in The Hunger Games and Allegiant” examines all those phenomena and developments which give in assembling surveillance as a social certainty. It discovers the nature of the electronic panopticon, techniques of social control.

Chapter 4 “Experiencing and Resisting Surveillance in Dystopian Fiction” deals with different levels on which surveillance is directed and experienced. It further explored techniques of resistance used by the members of dystopic societies.

Chapter 5 lays out the findings and inferences drawn from the analysis of the study. It also debates about recommendations for the further investigations.

## **CHAPTER 2**

### **LITERATURE REVIEW**

This chapter provides a comprehensive and detailed survey of the literature related to the topic of thesis. After thoroughly reviewing the available works/texts, it provides a comprehensive critical framework on which the analysis is fabricated. This chapter charts the development of Surveillance in traditional societies to postmodern societies and provides an overview of the rise of electronic Surveillance, social control ideology, techniques of social classification, totalitarian nation-states and rise of superpanotic societies.

#### **2.1 Surveillance**

Surveillance is an act of watching over people while they perform daily life activities. Modern forms of surveillance are associated with computer capabilities to monitor the activities of individuals, Individuals and societies actively employed these surveillance capacities of computers for various purposes (Lyon ix). Exact details of individual's life are gathered, stored and processed by the help of surveillance abilities of computers owned by huge organizations and government departments (Giddens 58). People are constantly under surveillance while they perform their daily routine works (Simon 17). Every activity and behavior of them is monitored by gathering their social and personal information, by making them a subject of surveillance and sometimes of suspicion (Lyon 4). Surveillance is not a mundane act of watching over, it is a politically loaded act and has been criticized by many sociologist for being morally wrong and unethical (Cohen 25). It has resulted into issues of privacy, Inequality, identity, trust and

personal integrity. It has enabled those in power and government to maintain social control over the less powerful (Lyon 19).

Huge excitements and anticipations were generated by the development of tremendous social conditions of 1970s and 1980s. Arrival of new and complex computer and communication technologies resulted in a new social condition which was called as 'information society'. Information society generated great hopes among masses regarding new and better educational prospects, strong and sustained democratic condition and prosperity. World became a global village by the advent of these highly complex and efficient technologies which continuously redefined the traditional system of communication, government, workplace hierarchies and social class relations (Lyon viii). David Lyon, in his book *Electronic Eye: The Rise of Surveillance* (1994) accounts that the development of new technologies and their increased usage and dependence in postmodern lifestyle did not happen overnight but several different historical contexts contributed toward the development of this 'information (surveillance) society'. The world became a heaven for its dwellers with all sorts of increased facilities; however historical conditions and rapid sociological transformations forecasted a threatening future (dystopia). Highly efficient computer technologies failed to change the economic condition of nations pushing them toward recession along with increased possibility of electronic and nuclear war. Individual's privacy became constantly invaded and labor class struggle intensified by employment of machines. Machines particularly electronic ones which made life easier become a threat; for privacy, for freewill, to living (Lyon viii).

Information (surveillance) societies employed high end technology and complex computers to sort, store and retrieve information from various departments of human life. This information was then used for several different purposes and helped in the smooth functioning of

the society. The term 'information society' or as Gary T. Marx call it 'surveillance society' was coined in year 1985 (qtd. In Lyon 39). We all are currently members of such societies and are victims of more or less surveillance all the time (Lyon ix). Surveillance ability of computers helps to maintain a strict hegemonic control over the population of any given society. Many critics are of the view that utilization of computers for surveilling purposes is undemocratic, intimidating and inhuman (Cohen 25). As a result everyone is constantly under the direct gaze of surveillance technologies while they perform their daily routine works (Simon 1; Lyon x).

Nations and people throughout history have contested to attain power in order to maintain their supremacy, authority and control over the other people and groups. Surveillance strengthens power and those in power. Surveillance provided an efficient and effective mechanism for maintenance of power which enabled rulers and governments to watch and observe people and to keep them in their allotted spaces. Surveillance techniques were used by rulers for their benefits while Victims of surveillance experienced it negatively (Lyon 23). Stanley Cohen maintains that social control was one major motive of surveillance societies. He defined Social control as set of organized and systemized principles by which society administer people and their behavior by categorizing them as deviant, threatening, troublesome. Such behaviors or individuals are directed to punishment, treatment, counseling, segregation, reformations, and rehabilitation. All those who administer the behavior of people are statesmen, judges, policemen, criminologist or social workers (Cohen 1). Social control methods induce conformity in people; conformity with existing social practices. It helps to maintain order and peace. It is a method of policing devised by those in power to eliminate any negativity or mutiny against them in society. Cohen maintains that social control might be a neutral term; it has increasingly become negative because of its coercive practices. States have developed putative apparatuses of social control like constant

surveillance and monitoring of behaviors and actions for the purpose of policing and punishment (3).

## **2.2 Panopticon, Gaze and Disciplinary society**

Michel Foucault has been an important surveillance theorist and critic. Foucault has theorized the different modes and condition of history and culture under which human beings were made into subjects of surveillance in his much celebrated work *Discipline and Punish: The birth of Prison* (208). Foucault argues here that he has been concerned throughout his career to create a history of the different modes by which, in our culture, human beings are made subjects (208) via three modes of objectification which transform human beings into subjects (208): firstly, those modes of inquiry that give themselves the status of sciences and which objectivize the Speaking subject (e.g. Linguistics) or the productive subject (Economics) or the sheer fact of being alive (Biology); secondly, those "dividing practices" (208) that divide the subject inside himself or from others (the mad from the sane, the sick from the healthy, the criminals from the good) and, in so doing, objectivises them; and, thirdly, the "way a human being turnshim- or herself into a subject" (208). Throughout history human beings have been categorized on the basis of their labor skills and productive abilities. Their mental capabilities and intellect was not considered important. Human beings are controlled to the extent that they have no control on their bodies. Unrestrained Powers have been exercised on people's bodies at the cost of their lives. Negative use of power has placed a big question on the status of individual, are they really individuals? As power rule deepens individual struggles for basic life necessities and ultimately they give up their individuality and submit to mechanisms of power as subjects. (Foucault 212)

Surveillance systems initially developed in specific foundations like army, prisons and the departments of government and then it expanded and encompasses all spheres of life. A

pioneering study of *Private Lives and Public Surveillance* by James Rule in early 1970's was the first attempt to define surveillance and its effects (19). But it was Michael Foucault's argumentative study of surveillance which has been much studied, quoted and celebrated work in regard of surveillance (Lyon 5). Foucault's study draws much of its insight from the Bentham's panopticon. Jeremy Bentham's proposed structure of 'Panopticon' marks a high point for the development of modern and penile forms of surveillance and its related structures. It was Bentham's panopticon structural design which became the basis of modern and postmodern societal organization (Mungwini 344). Foucault writes that absolute forms of power have been closely related with social establishments that successfully controlled the masses through a collective discourse exuding after those structures, for example, the health care center, educational institution, citadel and church, workstation and prison, which underscored the unceasing plausibility of always being under the watch or gaze. Foucault additionally maintains that absolute forms of power, "hidden though ever present," constrained the common people and instigated strategies of control over them, at the same time training the masses to adapt to the ever present by internalizing it. Eventually, the fact that absolute surveilling powers of social establishments, was combined with self monitoring of subjects by internalizing the gaze. Thus states order and control was kept up more proficiently than before.

Jeremy Bentham, an English philosopher and social theorist, designed an inspection building by the end of eighteenth century and called it 'Panopticon'. It was designed in such a way that all the residents/inmates of the building were under direct observation of an absolute observer without their knowledge (qtd. In Jespersen 109). Foucault describes Bentham's model of panopticon in *Discipline and Punish* as an institutional design, a model of a building where inhabitants live on the periphery while a tower is erected in the center. Peripheral building is



constituted of individual cells and subjects like rebels, sick, madmen, workers, or children are kept in these cells. While a supervisor sits in the central tower and keeps the watch over the peripheral building. Inhabitants of the cell are aware of the surveilling eye constantly gazing over them which forces them to submit themselves and monitor their behavior in order to avoid punishment. The panoptic apparatus assembles spatial unions that results in a possibility to gaze continuously and to locate any anomaly immediately (200). Such a structure was very helpful in monitoring the actions and behaviors of people by the help of gaze; gaze of an omnipresent viewer and observer (Lyon 62). Although the structure of 'Panopticon' was developed for prison but later it became a model structure for all kind of institutional buildings. The Prison or panopticon were all seeing and observing spaces which offered technologies of control and monitoring to those in power (Mungwini 344). According to Foucault, panopticon due to its structural benefits became a widely established structure of modern times. It became an exemplary structure to monitor the issues of deviance and social control (Jespersen 110). Moreover, Foucault argues that modern societies are highly 'Disciplined Societies' identical to carceral and panopticon societies where all the members of society are kept under the direct control (qtd. In Simon 2).

Michel Foucault's model of a 'Disciplinary Society' is a dynamic structure which utilizes a physical space necessary to maintain surveillance deriving its inspiration from Bentham's panoptic model. For Michel Foucault, the notion of surveillance and observation involves a spectator or an observer who is superior, who is constantly sorting, analyzing and monitoring the actions of the observed subjects. Such a system of surveillance regulates the automatic functioning of the power between the observer and the observed. For the observer keeping an eye on the subjects of surveillance is power while for the observed, their vulnerability of being

watched all time is powerlessness. Surveillance is a gaze, which Foucault calls as panoptic gaze holds the subject in the positions determined by the one who exercise that power (Mungwini 346). Panoptic gaze is a metaphor, an idea of a gaze of a silent unseen observer who is looking/monitoring all the activities of the inmates of the panopticon. This very gaze induces consciousness of behavioral administration among the population. Panoptic gaze symbolizes extreme transparency within the panoptic structures where the rulers or leaders can look down and know, being able to see exactly what is going on, influencing the actions of every individual (Lyon 25). As Crossely writes that this panoptic gaze is not just a simple looking over but a torturous look which tear up the privacy of the individuals. Individual is no more a free individual but a subject of gaze, constantly experiencing the 'gaze' and being defined by it (Crossley 404). Foucault adds that surveillance is a kind of system which may not require any kind of physical violence or torture to know about ones whereabouts but just a look, a gaze. This gaze takes over the individuals in such a way that subjects of the gaze interiorize it; they start watching over their actions and monitor their conduct. This power of gaze yields the result in interest of the employer of this gaze (Mungwini 346). This panoptic gaze is normalized as it penetrate deep into the body of the subjects, becoming a part of their everyday life so much that subjects are unable to differentiate between being watched or not. Thus an individual who has internalized this gaze, follow the order routinely and follow the rules determined by the powerful members of the system and thus submits to their choices and desires (Mungwini 346). The development of an open and vulnerable space which is probably used by statesmen as a playhouse of disciplinary mechanism inside the boundaries of the state then can be taken to expand in to control bodies of individuals and their private spaces by consolidating the utilization of public exhibition. This reversal of point of view, permitting those regularly looked at to

perpetrate their own distinct look onto others, employs a serious and interesting power play to restrain and control the individuals who see and in addition those being seen. The utilization and torment of the body as open spectacle fortifies the discipline of opposing the state as well as, and all the more vitally, a definitive power and control of the ruling body over the body of the subject (Lyon 49).

Foucault asserted that eighteenth to nineteenth century saw a change in the disciplinary mechanism of the western cultures by pointing, “modern forms of discipline [were] being rendered increasingly invisible” (82). Punishment was no longer an open undertaking where subjects would accumulate in the market places and city squares to watch and partake in the discipline of lawbreakers as it was famous amid the primitive and initial Modern stages of society. Rather, Foucault stated that from the time of conclusion of the 18th century the pitched display of torment had increasingly blurred, and discipline turned out to be less unmistakable – a marvel Foucault called as the “privatization of punishment”. Furthermore, Foucault asserts that all these lawful changes looked for “not to punish less, but to punish better” also to embed abilities to discipline all the more profoundly into the social structures (82). Jennifer Burwell states that Foucault’s disciplinary model relies on an architectural space where discipline is maintained not through the techniques of violence and torture but through the constant and consistent observation of the subjects (Notes on Nowhere 57). She claims that Foucault’s coercive model of gaze and discipline laid down the construction of *Utopia* by More.

Stanley Cohen asserts that societies of nineteenth century strived to achieve social and political order by means of coercive strategies of control. Traditional societies administered the negative behavior of individuals by sending them to prison and rehabilitation centers while modern capitalist societies have built in methods of social control (3). The very ideology of

control is embedded into all the organizations of modern societies. By early twentieth century, political dimensions of social control shifted toward social and psychological dimensions of the individuals. State and statesmen became obsessed with the methods and processes by which individuals were forced to take part in maintaining the social order. Citizens were seen as actors who internalize the rules and scripts of state rules and spend their life accordingly. If they failed to conform to the rules of state, they were administered by coercive social control techniques (5). All the social control practices and ideologies contributed toward a social, political and psychological reordering of the subjects. New techniques of social control enabled intrusion of state into daily life activities, increased access to private life of individuals, constant monitoring and documentation of events, subjection to surveillance (6). Cohen realizes that social control practices intensified by the end of twentieth century which forecasted a fearful situation of future (6). Lewis Mumford gave a very useful insight about the surveillance city which is quoted by Stanley Cohen as The dark shadow of the good city is the collective human machine: the dehumanized routine and suppression of autonomy, first imposed by the despotic monarch and the army, is now the 'invisible machine' of the modern technocratic state... Mumford described how the Utopian ideal of total control from above and absolute obedience below had never passed out of existence, but was reassembled in a different form after kingship by divine right was defeated (qtd. In Cohen 27).

The ideal implementation of mechanisms and strategies of power are prompted by means of decreasing the quantity of those who practice these strategies and by increasing the size of those on whom these are implemented and worked out. What is required, afterwards, to anchor these power mechanisms to root the basic risk of being caught by the surveilling gaze. The state's production of this risk, regardless of either it being a false faux or in reality genuine makes little

difference to the dispersal and efficacy of power in situations like these. Rather, internalizing the absolute capability of this risk is sufficient to blow out terror in the crowds and constrain people to constantly remind themselves of the heaviness of this bleak power lying on them, ensured by no different ways, by just arousing their feelings of guilt, that arranges people into a new political and social order. In this way individual becomes the prisoner of his/her own conscious awareness of being seen (Foucault 205).

The internalization of controlling gaze by the subjects is self-induced and very subtle but acts as a type of surveillance. Foucault in *Discipline and Punish* (1975) maintains that discourses of power inside the panopticon are manifested through the techniques of gaze and constant surveillance. Through the constant surveillance information of the inhabitant is gathered and stored for future outcomes. An automatic functioning of surveillance is maintained through the continuous discourse of power between the observer and observed (197). Within the controlling gaze of the observer, power is imposed to the subject in order to ensure control and order. Foucault describes the capacity of inducing punishment and self-administration as a “gentle way to punish” (104) which removes even the possibility of conferring unlawful acts. Imposing conformity is the first and foremost function of surveillance system achieved by the internalization of the presence of gaze.

Gaze is not limited to the administration of the public life of an individual but what goes on with him/her in their private life has also become an interest for the users of surveillance technologies. Dorothy Ko describes internalization of gaze as “Penetrative Mode” in her work titled *Discipline and the other Body* (2006). Ko maintains that different social conditions and physical nature of a place may shape specific sorts of bodies and labor produced by them. Ko asserts that penetrative technique of the surveillance system generate a spectacle focused on

suffering of the subjects. Surveilling gaze penetrate deep down into individuals private life readily making private life into a public spectacle (227). Louis Althusser's notion of ideological state apparatuses from *Lenin and Philosophy, and Other Essays* asserts similar claims by stating "Ideology hails or interpellates concrete individuals as concrete subjects" (171). Althusser contends that the purpose of ideology is to induce total submission among subjects to produce the relations of submission. Individuals must be prepared to act according to the expectations of society and this conformity with societal rules is accomplished by constituting social subjects, a process called as 'interpellation' by Althusser (174) which resonates with Foucault's notion of docile bodies. Ideology of a state is as pervasive as the all-seeing gaze of surveillance system thus shaping individuals into submissive subjects or docile bodies. Docile bodies and the conditioned resulting from the docility of bodies allow utilization of bio-power. These bodies will be used to enhance economic utility and production and also to reduce disobedience and resistance against the state. By becoming docile individual becomes more useful for the controller of the power (*Discipline and Punish* 208).

Individuals submit to the constant and ever present gaze consciously and ideologically which is another function of Foucauldian disciplinary societies. Foucault further adds that discipline in a panopticon functions one way through the recording of dissimilarities and by decreasing multiplicities to basic arrangements of binary oppositions: normal/distraught, self/other, devout/disrespectful, sound/debilitated, legitimate/criminal, and so forth. The curse of torment upon the body becomes noticeably secondary to the mental "correction" or restoration of the deviant. Foucault saw this new method of total hegemonic control spearheaded in jails additionally perceived its application to societies by various social establishments. Eventually, in this move not to punish less, but rather to punish all more adequately and effectively, the

punishment and discipline is pushed all the more profoundly into the social body. By observing, monitoring and restricting the various functions of the body, an individual becomes transparent and as Foucault call it becomes a docile body. Foucault asserts that transparency in a specific space prompts a condition of consciousness and continuous accessibility/visibility that guarantees the autonomic working of power (201). In the given space of a Panopticon, this capability of total visibility is sufficient to limit deviant conduct basically by making the likelihood of being seen: "Visibility is a trap" (200).

A communal atmosphere is cultivated inside the panopticon to emphasize on the necessity and importance of collective wellbeing. Work is considered beneficial and healthy. Inmates of the disciplinary society labor and fulfill their duties so that everybody can earn benefits; also this induces conformity and adherence to social norms and prevents all forms of deviance. Thus working under the supervision of eyes, any act of resistance, deviance and unwarranted behavior goes unnoticed. Foucault writes about this mode of surveillance as "there are no disorders, no theft, and no coalitions" (201) which could take place.

Foucault claims that surveillance mechanism of disciplinary society guarantees the automatic functioning of ubiquitous power. Power is internalized and each individual begins to monitor their conduct and administer their behaviors extending the automatic dissemination of power and discipline (201). Individuals are ripped off their individual identities and are reduced to mere subjects labeled as "docile body" by Foucault (135). Foucault claims that one of the central functions of surveillance systems is the dissemination of states power which aims to eliminate all traces of individualities (221). Foucault writes "[the 'docile body'] is a subject of information, never a subject in communication" (200). He further states that docility of bodies is brought by the continuous indoctrination and administration of penitentiary techniques. This

continuous and repetitive exercising of power is what Althusser calls as interpellation. Masses are continuously interpolated to internalize the states ideology of total submission to the disciplining powers of society. Total docility and submission of individuals becomes possible by the implementation of a single ideology “which can be implemented in hospitals, workshops, schools and prisons” (205). State uses its various capitalistic enterprises to benefit from the bio-power of the docile bodies function like Marx and Engel’s archetypal of *The Communist Manifesto* (1848). They define history as a constant contestation between the two socioeconomic classes: one being exploited and as exploiters. Surveillance frameworks of the society works similar to the Bourgeoisie class who own the means of production and also command the workforce by internalizing the rules in a capitalist nation. Docile bodies of the subjects are exploited as Proletariat and are forced to sell their abilities or as Foucault call it bio-power for the functioning of the society.

Marxist critics account workplace as one exemplary instance of Foucault’s disciplinary society. Karl Marx has been concerned with the struggle of social classes and accounts the development of surveillance as a product of differences between labor and capital. In *Capital: Critique of Political Economy* (1867), Marks states that Specific means of surveillance were developed by managers of any workplace to monitor the activities of the workers on the interest of capital (6). Karl Marx attributes all the social changes that lead to the enormous development of administrative surveillance have been caused by one fact: Money. Political and economic situations of twentieth century encouraged the use of highly effective systems of surveillance and new methods of social control (251). Marx accounts that new methods of social control altered the traditional methods of forcible and physical punishment. Forcible methods were gradually substituted by administrative control- by keeping tabs and by using new structures of coding,



documenting and policing. Quest for effective and efficient technologies along its widespread use has been present in all traditional societies (280). Lyon adds that such quest of information technology was not limited to traditional societies but has grown in the recent times (Lyon 120). From Marxian point of view, technology became central to modes of production in all type of factories and industries. The site or space of workplace where all the labor and production occurs was minutely observed and production actions were controlled by administrative supervision. Labor had to sign a contract with their employers for the purpose of living. Employers in return use to keep close watch and supervision over activities of workers, to monitor and to discipline them. Administration had their means to impose sanctions, income cuts for workers who failed to comply with the given orders while financial benefits and bonus were given to those who succumbed to the orders. By ensuring total control in the workplace employers gained financial and productive benefits along maintaining strict control over workers (271). For Marx, employers constantly burdened the labor by techniques of surveillance changing individuals to set of docile and submissive individuals. He further observed that capitalism has separated mental and physical form of labor to maximize productivity and ensure control (249). Cohen accounts the rise of surveillance systems as new technologies of repression and domination, which support legitimize the control of ruling classes over the working class and also enable them to deal with redundant and marginal populations (Cohen 26).

However, Michael Foucault argues that capitalistic enterprises are just one out of many instances of disciplinary societies which shape and frame modern world of 20<sup>th</sup> century. Power and knowledge have become synonymous to modern societies and all the human activities are regulated by time and space (Lyon 122). Capitalistic unit is one example of panopticon, society itself now operate as one huge panopticon- all visible. Foucault further adds that technologies of

power have been invented for increased control but same techniques of power will also become destructive in (dystopian) future (Simon 15).

According to David Lyon, surveillance is a power and its increasing usage is making it more of a destructive power than constructive. This power is not a personal possession limited to one's life, but a strategy. That strategy is knowledge and understanding, of how to disseminate the power without using physical force. With this knowledge and understanding, possessors of the power, exhibit it by the mechanism of surveillance. Hence, people are constantly watched, their activities are recorded, and behaviors are documented in order to create data files of the people who abide to the constructed rules, people who could be suspect of deviance, and people who do not conform at all to the existing rules, all to maintain the dynamics of power. All what goes inside a society is linked with power and knowledge (Lyon 27). Now the power of surveillance has become a central and influential feature of modern institution. Its technologies and tools have grown dramatically with the changing times of 20<sup>th</sup> century. Surveillance has become more systematized, ordered, persuasive and all encompassing on the national and international level by rise of military establishments, industrial units and cities, bureaucratic organizations, government administration and capitalistic enterprises. Historically surveillance served to enhance and strengthen power but now with the growing complexity it has become a totalizing power (Lyon 24).

### **2.3 Electronic/ Computer Surveillance and Data Images**

Surveilling powers turned out to be drastically upgraded by the technological innovation of the modern age resulting in development of powerful impalpable digital spaces, made possible by electronic technology, to observe and monitor human subjects. With the development of

electronic technologies physical bodies start to vanish, as David Lyon states, and are supplanted by the digital portrayals of bodies the digital bodies. Moreover, the physical body starts to decline from the physical spaces as the new electronic or digital body appears to have its place. For instance, though the Bentham model of Panopticism looked to control bodies and render them submissive by means of the disciplinary gaze of social institution, in Orwell's *1984* the electronic look of the telescreens controlled bodies by rendering them as apparently purposeless articles, just considering the portrayals of those bodies as imperative. In spite of the fact that this virtual portrayal of the body and data delivered by bodies will affect and amplify the utilization of surveillance in the twenty-first century (59).

Foucault maintains that power was circulated through different systems of discourse that intended to punish not the body but rather the spirit of the individual by utilizing electronic surveillance devices to both watch and collect data of those subjected to surveillance. In this way surveilling powers is both ingrained in the individual as awareness of observer's expectations of self-discipline and in addition gather and store data delivered by the body. To put it plainly, the presence of the state's gaze through the electronic surveillance devices not just guarantees that bodies know they are being watched, which guarantees the "autonomic functioning of power" (206) as Foucault asserted, additionally to accumulate data a created by the bodies being watched. Foucault's discourse on surveillance encompasses cultural and technological advances till 1970s, by than most of his seminal works were issued. Theorist like David Lyon, William Bogard, and William Staples took off the debate of surveillance where Foucault has left off, relating surveillance with postmodern technologies and societies. Lyon claims that surveillance frameworks changed from that of panoptic gaze to that of electronic eye and societies shifted

bodies and the data delivered by bodies that are the fundamental foci of these systems of electronic surveillance.

William staples comments that a cultural transformation has taken place by the development of modern digital surveillance systems which has changed the traditional modes of punishment. Traditional modes of punishment were focused on the individual who failed to conform to social norms and is replaced by a everyday generalized form of surveillance of total populace (7). This generalized form of surveillance has blurred the boundaries between the deviant or criminals and possible deviants. Staples consider the body of individual as the center of several surveillance and punitive techniques, similar to the claims of Foucault. It appears as social control is being maintained by prediction and prevention of likely acts of deviance by maintains a general atmosphere of fear and control.

Traditionally discipline was maintained by public torture and power was disseminated through the normalizing gaze of the observer which instilled self-policing among the inmates of society. Modern methods of discipline and control are designed to render punishment invisible from the social spectacle. David Lyon observes that strategies of discipline are continuously evolving owing to the speedy technological development and surveillance capacities for ever increasing control of masses. Lyon asserts that previous century has seen a paradigm shift regarding the use of surveillance inflicting discipline upon individuals. Now physical space is not the only the gazing space for surveillance but the emerging and predominant digital space has taken the center stage in the modern nation states. This digital space is regarded as “hyperreal” by Jean Baudrillard which means that a digital copy or representation of an object leads over the true physical reality of the object in *Sign and Simulation* (1981). In this way human body is manipulated, altered, digitalized, configured and reconfigured in the presence of advancing

technologies with their ever increasing surveillance techniques. Surveillance systems allow for the digital representation of human bodies, recorded and transported by the huge electronic systems which enable the dual existence of a body: physical and real; digital or hyperreal. This two dimensional manifestation of the image captured and created by electronic systems act as a simulation for the original object as stated by Baudrillard. When this copy or Simulation of the real object 'engenders the real', and it is taken as the real object, it becomes simulacra, no more simulation of an object. Digital image of a physical subject is more valued and trusted similarly an object is taken for its exchange value than its actual use. Digital image becomes the identity of the individual similarly in a capitalistic space money becomes the measure of life, argued by Marx. People start to deal their life in terms of monetary equivalents. Baudrillard further adds that postmodern nations equipped with advance technology have lost the value of real as they rely more on representations of the real in the digital space: "it is all capital" (82)

Surveillance and its various forms are also used for the purpose of social sorting. Modern nation states use the information captured by the electronic surveillance systems to sort individuals into criminals and possible acts of deviance. Their focus is to not only predict deviance but also erase them and their influence entirely. Lyon states that bodies are reduced to a disposable mass which are readily disappeared from physical spectrum and the information produced by the bodies is the only focus. This information is utilized by state in order to commence effective discipline strategies over the populace. Lyon notes that surveillance practices creates specialized databases for different purposes of state institutions for national secrecy, bureaucracy and market competitions in his book *Surveillance and Social Sorting* (2002). Surveillance structures today sort individuals into classes, relegating probabilities of possible dangers and acts of violence. Profound segregation happens, in this way making

surveillance not only a matter of individual security but rather of social justice (Lyon 1). To consider observation as social sorting is to probe on the social and economic strata of society and the computer codes by which individual information is collected and store to databases with an intention to oversee, influence and monitor individuals and populaces (2). Codes, typically processed by computers, deal with exchanges, communications, visits, calls, and different exercises; they are the undetectable entryways that allow access to or prohibit from investment in a large number of occasions, encounters, and procedures. The subsequent classifications are intended to impact and to oversee populaces and people along these lines and by implication influencing the decisions and odds of information subjects. The entrances and boundaries that contain, channel, and sort populaces and people have turned out to be virtual (13) The fact of the matter is that entrance to enhanced speed of processing with and rich bases of data about people and populaces is accepted to be the most ideal approach to check and screen conduct, to influence people and populaces, and to expect and pre-empt dangers (14). Oscar H. Gandy adds that day to day functioning of power and control occurs through the classification of daily interaction of individuals which he calls as 'panoptic sort'. Gandy describes the "panoptic sort" as "the complex technology that involves the collection, processing, and sharing of information about individuals and groups that is generated through their daily lives as citizens, employees, and consumers and is used to coordinate and control" (Gandy 112). The basis of the panoptic sort is the remote, invisible, automatic, and comprehensive sensing of personhood and the classification, evaluation, and sorting of individuals into groups for efficient training, rehabilitation, or elimination, based on their value to the economic and political elite who control the sorting. Assemblage of personal information is central to the sorting scheme of Gandy. All the information collected about individuals constitutes huge databases which predict and restrict

individual's action according to the wish of the supervisor (Gandy 133). "It is a discriminatory technology because it is used to sort people into categories based upon these estimates" (133).

William Bogard maintains the same opinion about the new technologies of electronic surveillance where subject bodies are not only monitored but operated through a process of constant assembling and disassembling while the data produced is constantly analyzed (72). Subjects are fragmented into a series of information packets that are captured, monitored and stored by various social and state institutions for various reasons (72). These information packets constitute our electronic profiles that are readily available and used for different state agendas. Richard Ericson and Kevin Haggerty name these electronic profiles as 'data doubles' in *The Surveillance Assemblage* (4). Despite the fact that there is a sense in which the subjects of surveillance move toward objectification as their data doubles turns out to be more genuine and believable to the surveillance systems than the individuals and everyday lives from which the information have been drawn, their contributions with surveillance frameworks regularly stays dynamic, cognizant and deliberate. Individuals go along (yet not as hoodwinks), organize and on occasion oppose the surveillance structures in which their lives are enmeshed (Lyon 29).

New technologies of electronic surveillance amplify power and focuses not on discipline but rather control subjects. Actually, the physical presence of people turns out to be less imperative in this move to a computerized, hyperreal mode of observation. Rather, surrogate advanced personae are rendered more obvious and start to replace physical bodies, possibly reducing the Foucauldian docile bodies obsolete. Eventually, control of the state over people in hyperreal spaces turns out to be almost outright by means of the refined advanced surveillance frameworks of the twenty-first century. William Bogard states that Bentham's Panopticon was outlined as an enclosed framework connected to and subordinate upon a large group of



gatherings like the institutional components that gave the assets to observation capabilities (109). Nonetheless, in light of technological advances and the dependence upon information gathering and preparing toward the end of the twentieth and beginning of the twenty-first century of years, power, control and discipline have turned out to be decentralized and liberated from their earlier limits, twofold standards and the customary Benthamite arrays. More particularly, surveillance control has turned out to be decentralized, liberated from this shut framework (110) which Foucault had used to show as an analogy for how control worked in the public eye. Christian Parenti in *The Soft Cage* adds that in the 20<sup>th</sup> century: Computers transform useless information into the mineral from which are refined the valuable enlightening composites of the delicate enclosure. Rather than surveillance towers, security checks, and the low-flying dark aircrafts of dystopian fantasy the developing surveillance society is described by harmless passwords, swipecards and working environment IDs. Rather than being watched we are deliberately checking in with experts (79).

Modern surveillance societies have become iron cages as they are closely connect and wired by different channels of electronic and digital communication and surveillance (Kalberg 178-179). Mark poster accounts this close knitting of surveillance channels and electronic caging of the world as 'superpanopticon' because panopticon now is not limited to any single domain rather it has led to the development of new dialects of autocratic power (Lyon 54). Today disciplinary frameworks of superpanopticon have normalized the presence of surveillance among the masses. Posters analysis of new social patterns comes from 'mode of information' which enabled electronic communication across various systems hence constituting new patterns of power (55).

The super panopticon is a powerful and persuasive framework to understand electronic surveillance and its capacities. Society built on the principles of prison, where unseen observers



keep track of movements, seems panoptic. Today's people complying with the institutional norms, use trackers, IDs and barcodes will surely make Bentham smile a little louder. Distinction between personal and public have been dissolved by government and various state corporations which collect data of most trivial activities too (56). Modern societies have developed even sinister panoptic designs of surveillance. Surveillance activities are intensified by the development of computer technologies which enabled effective and pervasive data gathering and storage technologies. All types of government and social enterprises store data of customers, clients, members for several different reasons. Today people are monitored at work, at home, in markets; in hospitals etc. boundaries between private and public life are blurred by the presence of various electronic surveillance tools everywhere. Electronic surveillance has led to the erosion of human rights of privacy and liberty. 21<sup>st</sup> century world has become a superpanopticon where everything is under control of electronic channels and surveillance (57).

Technologies of absolute power in Poster's vision of Superpanopticon yield two effects. It maintains a disciplinary norm by instructing its subjects to give in submissively, constantly providing social and private information. This information of an individual when fed into computer databases yields their electronic images. Individuals are transformed into another version of self which carries the same name but is digitally created and modified by the information stored in the databases. This version of an individual is called as electronic or data image. These electronic images than become an identity of the particular human subject and play significant role in their day to day transactions and dealings. Individuals are muted, electronic images are created and deviants are confined all with the surveilling eyes of the Superpanopticon. The possibility that state power could be amplified by surveillance frameworks

in ways that are at any rate reminiscent of totalitarianism is very conceivable. This might be found in some south-east Asian nations, for example, Singapore and furthermore in western social orders, like the USA, after the attack of 9/11 (Lyon 54). Monitoring and disciplinarian of the self, instigated by the instability and fear induced by the unseen observers, inside a restricted domain like a jail, and also in more public scenarios, give extensive credibility to panopticon. There is confirmation that individuals do change their behaviors when, they know that they are under camera surveillance (Lyon 7).

The capitalist networks across the globe, from which the spread of these advancements issue forward, have turned out to be more comprehensive and effective. David Lyon expresses that these new data networks and technological gadgets – openly bought, conveyed and accessed by customers –, for example, the web, PDAs, ATM machines, Visa buys, CCTV, satellite imaging et cetera have resulted surveillance as considerably more universal process. Lyon accords that we are effectively "plugging into circuits of our own panoptic surveillance, which exist outside of the Bentham model" (Poster 184). Besides, in the twenty-first century, more data and records about people are computerized, for example, Social Security numbers, school and doctor's facility records and credit profiles. Therefore, Lyon sees this consistent stream of data delivered by society by means of these channels creating a "Super Panopticon," taking into account the constant observing and recording of our practices. 'It imposes a norm [exercising the Foucauldian dissemination of power], disciplining its subjects to participate by filling out forms, giving social security numbers, using credit cards. But it also helps to constitute complementary selves for those subjects, the sum, as it were of their transactions. New individuals are created who bear the same names but who are digitally shorn of their human ambiguities and whose personalities are built artificially from matched data. Artificial they may be, but these computer

"selves" have a part to play in determining the life-chances of their human namesakes. Thus are subjects constituted and deviants defined within the Super Panopticon' (An Electric Panopticon? 665).

In addition, Bogard affirms that discipline has now arrived the all dangerous plane of the internet that can be transformed into reenactment and exists in a condition of hyperreality (The Simulation of Surveillance 17). Lyon echoes this claim declaring that contemporary surveillance manages both physical and virtual spaces, as we at present occupy both as physical bodies and advanced personae separately (Lyon 43). In this double state, both recreation and observation exist harmoniously, building a double reality that takes into consideration extensive surveillance as well as a more prominent control of people. In any case, there is by all accounts a proceeded with move towards the accentuation of hyperreal surveillance. While the Foucauldian display served to persuade people by means of the look to self-police one's activities through one's own office, this new "Super Panopticon," as Lyon cases, is naturally introduced to "a hyperreal plane," (50) sends a more noteworthy control over those inside the framework than Foucault could have foreseen. Notwithstanding being forced to internalize the institutional gaze as Foucault distinguished, people are presently, unexpectedly, willfully 'checking in' with surveillance frameworks by means of different advanced interfaces said above.

Surveillance observation has turned out to be pervasive in day by day life, as observed in protective measures and the accessibility of technological innovations in the twenty-first century, that not just have purchaser populaces turn out to be by and large desensitized to the dread of being watched, yet we now enthusiastically craving to be checked and happily communicate data about ourselves. In the content, *Welcome to the Machine*, Derrick Jensen and George Draffan assert that the focal reason of state actualized security and legitimate surveilling measures are to

standardize surveillance in the lives of nationals (38). They express that the fingerprinting [of] kids in lunch lines, driving youngsters to wear RFID labels, and putting camcorders in schools (38) influences subjects at an exceptionally youthful age to recognize as well as acknowledge this condition as common. In the twenty-first century, surveillance of people happens even before birth by means of ultrasounds and physiological tests on the baby and mother. This is caught up with infant screens for guardians to "check in" on babies by means of sound and video gadgets and in addition innumerable home video and photos the child is liable to. Therefore, even preceding the snapshot of birth, those raised in customer social orders are subjected to the unavoidable surveilling gaze of the state and others, which have created a society that never again fears the gaze, however observes its arrangement as an aspect of commonality in day by day life.

David Lyon states that it is consumerism and not the conventional social establishments that Foucault recognized that is the driving monetary and social compel of western social orders. Consequently, consumerism vigorously manages social standards and norms (61). Shoppers are taught to some degree, nonetheless, in that they react to the most recent patterns and forms, seeking and acquiring new and enhanced products, subject to the evolving market. Indeed, the universality of electronic surveillance is made conceivable in substantial sum by buyer activity. Greg Elmer states that "dataveillance," the orderly utilization of individual information frameworks in the checking of at least one people's customer associations, trades, charge card buy and ATM pulls back (Profiling Machines 36) assembles, prescribes and even decides our preferences with respect to the utilization of products. Thus, shoppers are really offered less choices, constrained by past decisions and purchasing patterns, which dispose of less mainstream things and assortment. Accordingly, people are additionally affected almost to the point of



organizations controlling individual decisions. Truth be told, Elmer claims that what buyers buy is just a deception of through and through freedom and individual decision. Control over individual choices, in such manner, additionally seems to have turned out to be much more decentralized by means of the dispersal of the advanced surveillance technologies.

Digital technology has progressed to the point that people can stay in contact with others regardless of distance or get data from around the world; electronic surveillance has developed with these technological advances. For example, GPS frameworks, PDAs, the web, and other advanced remote communication devices have enabled surveillance to grow past the closed panoptic structure of the Foucauldian – Benthamite show, which depends upon architecturally planned physical spaces or authoritative limits to create control and disseminate the gaze. Interestingly, these contemporary surveillance frameworks are considerably more pervasive, no longer rely on the stationery physical spaces where the gazing structures and the subject is statically arranged. Rather, the surveillant instrument, the gaze is acquired and deliberately conveyed by the subject, encapsulated by the mobile phone, portable workstation, GPS, and so forth advertised and disseminated by means of consumerism. Subsequently, there is no longer a settled, fixed notion of the gaze between the subject and the hegemonic control. Rather, control keeps on streaming unreservedly by means of these mechanical courses, claims Lyon (32)

Moreover these electronic devices not only screen, as well as have the capacity to record the exact location of a person physically or in the internet. For instance, mobile phone signal are linked with towers to triangulate location, which likewise also tracks the location of mobile phone and in this manner the location of the user of the phone. On the web, servers and sites and the client's extremely records on computers searches and also the virtual places or groups joined on web are also being seen. Thus, the observation based economy induces people that they check

when all it needs is to number them. The display returns unequivocal, afresh parading the body before groups of onlookers (Hier and Greenberg 8). Thusly, by advertising these technologies to customers, i.e. cellphones, GPS frameworks, and so forth., people can participate in the most recent buyer patterns, additionally take part in more effective channels of their own surveillance observation. At last, these technologically progressed, i.e. mobile phones, the web, GPS, dispose of the requirement for steady human supervision of people in light of the fact that the individuals who had beforehand abstained from being seen are currently eagerly "checking in" and accidentally stamping areas, recognizing buys, noticing almost every move or act with a date and time stamp, and so forth., by means of these individual advanced interfaces. This advancement in surveillance systems uncovers the continuous improvement of technological monitoring and observation of the computerized human.

Lyon expresses that previous defined characterized spaces of open and private are consistently blurred because of the expansion of these meddling technological innovations. Moreover, the individuals who are conscious of these advances can screen people continually. William Staples guarantees in *Everyday Surveillance* that a "subtle coercion" (36) is drilled in the public eye related with consumerism that additionally adds to the transformation toward a society of total control. Staples argues that advance technologies are readily available to customers creating innovations, make an incorporation of people inside a culture, as opposed to an isolation of one or a few people from others, the last being a polarity nascent to the Foucauldian hypothesis of train. Staples guarantees that TV, the web and different types of media have immense effects upon populaces with respect to conscious decision making (34). This combination, affected through prominent media, work to pressure people to act as indicated by the yearnings and mores spread. web, PCs, and mobile phones create a boundless field

through which people submit themselves to the surveillance framework, these subjects can likewise utilize these devices to look at others.

Today's world of surveillance is not merely an act of watching over by a human eye but by an electronic eye. (Lyon 19). Human identity is constantly being constructed by these inanimate machines which create rather construct our data images depending on the type of information we reveal consciously or unconsciously (Poster 130). Data image is an electronic version of human individuals whose life details, activities, preferences e.t.c are stored by computer via surveillance systems. Data image then becomes a cyber or electronic identity of an individual which is accessible to various organizations for several different purposes (Simon 17). One of the constituent elements of postmodernity is multiple identities of single individual and such identities are made possible by the postmodern technologies assisted by surveillance tools (Lyon 19). These Electronic identities, named as "digital personae" by Lyon, are treated as "packets of information" which are readily assembled and disassembled, coded or decoded depending on needs of systems and desires of authorities. Electronic technologies enabled deeper dissemination of surveillance in the modern societies. Such dissemination of technological surveillance was aided by power especially the political power. Electronic surveillance changed the dynamics of societies and nation-states resulting into totalitarian nation-states (Lyon 39). Today's world of digital communication and data files is the vital components of contemporary surveillance systems. These surveillance systems are shaped and framed by the political, economic and social circumstances of the society. These surveillance systems are created and monitored by dominated groups of society which shape them according to the political influences, personal preferences and religious priorities. Here Lyon noted that surveillance and its component systems are not negative or bad in their essence, there usage yields negative

experiences (44). The electronic eye of computers is impersonal but it offers its users immense storage capacities and instant processing of data, permanent deletion or slight modification in documents (Innis 139). It also contains large networking facilities for communication and data exchange purposes. With all these features modern technologies are imperialistic and restricting yet impersonal (Lyon 45).

Bogard maintains that in this condition of hyperreality, which is made by present day technology, people are lessened to discern bundles of data that are consistently assembled, reassembled, disassembled, coded, recoded and handled reliant on what criteria surveillance systems or approved users want. Fundamentally, we are subjected to an extraordinary hyperreal spreadsheet that composes and revamps people as indicated by multitudinous potential outcomes and criteria, a procedure that Greg Elmer calls as "Panoptic Sort." The subsequent creation and amusement of various identities in the digital space, or "fractal subjectivity" as Bogard characterizes it, can constantly be controlled and transformed promptly by those conscious of the framework. These digital identities, called as "digital personae" by Lyon, are eventually isolated, and disembodied from their unique physical subjectivities. The digital persona is a model of the individual built up through the gathering, stockpiling, and examination of information about that individual. It is a valuable and even vital idea for building up a comprehension of the conduct of the new, arranged world. Lyon states, "New individuals are created who bear the same names but who are digitally shorn of their human ambiguities and whose personalities are built artificially from matched data. Artificial they may be, but these computer "selves" have a part to play in determining the life-chances of their human namesakes" (665)

Those who control the surveillance systems increasingly encode, recode, process and index it without impedance or impact from the simple subject. The gaze at no time in the future



brings out discipline and in self-policing people. Rather, the gaze monitors to assemble data about, develop and control the data doubles of people. Contemporary surveillance techniques and technologies have been progressively used to identify, as well as predict and direct future activities of bodies; this new worldview appears to underscore the same in regards to the utilization of buyer products. Actually, directing utilization is one component of the Society of Control (Lyon 8). Data streams come to represent the digital personae, which denote the cyber representation of an individual. Besides, identities once characterized by human bodies are condensed to login names and passwords. As opposed to make a social division between the masses and individual to improve control these divergent characters, called 'digital personae' by Lyon.

Individual eventually loses agency over the self owing to the hyperreal identities over complex digital systems. Bogard alludes to this procedure as the "disarticulation of the self." This absence of organization or "disarticulation" of people in digital or hyperreal spaces is additionally analyzed by John Palfrey and Urs Gasser in *Born Digital: Understanding the First Generation of Digital Natives* (2008). Palfrey and Gasser depicts that what rises up out of the circumstance of online personalities, or digital personae as Lyon has named it, is the "problem about an individual's control over one's identity in a digital age" (44). Moreover, the endless bits of data gathered about each person on routine basis dispersed into virtual frameworks online create what Palfrey and Gasser call "digital dossiers" (39). These digital dossiers keep on growing in size and informatics quickly. Be that as it may, what is most troubling to Palfrey and Gasser is that: People are losing control of this data in light of the fact that the data collection practices of organizations, among others [advertisers, budgetary records, charges etc.], are moving at a rate that is speedier than the rate of progress for society's strategies for securing that

information. It could be said that, the market for data about people is growing more rapidly than the social standards that oversee how individuals secure information about themselves. But these numerous, every day singular acts result in a rich, profound dataset related with a person that can be accumulated and looked. This procedure, from beginning to end, is just lightly taken and directed. (39-50)

With this improved capacity to process and track data about subject bodies, Lyon, Staples and Bogard assert that there is a move from forcing a particular type of discipline on a specific individual for a specific wrongdoing to a general, more crafty surveillance of all. Hence, expert authorities around the world are utilizing this processed data, digital dossiers and "digital personae" to avert and even foresee possible deviance. Bogard additionally expresses that with these innovations and boundless access to immense data about people, experts are profiling potential acts of deviance and future speculates to an ever increasing extent, making the strong claim that the police don't need to sit tight for a wrong act, they can arrange and stage it in *The Simulation of Surveillance* (126).

Kevin Haggerty and Richard Ericson have recognized a rising surveillant gathering toward the begin of the twenty-first century, which works by transforming physical bodies into virtual data copies to be targeted and investigated (607). Moreover, this visualizing gadget brings into register that host a large group of until now dark streams of sound-related, fragrance, substance, visual, bright and enlightening stimuli. The dominant part of this representation focuses on the body, and exists past our ordinary scope of perception (613). By this the surveillant collection depends completely upon machines to mark and record objective facts that people are incapable distinguish.

Louis Althusser alludes to the procedure of interpellation, which is the capacity and system of social components via which ideology constitutes people as subjects. Moreover, the constitution of subjects concerns the courses in which people come to characterize themselves and to understand the own particular subjectivity through social positions, for example, "citizen," 'white collar class,' and 'criminal' (380). For Althusser, it was the ideological state mechanical assemblies – large portions of which Foucault later names as the representing institutions that maintains control by means of the discourse of surveillance and gaze – that hailed or characterized people in a way that arranged them in definite social positions. This technique of interpellation likewise happens inside the hyperreality that tenant of cyber world experience. Individual agency is taken from the individual and set in the hands of the state, which decides one's conduct as well as future activities as anticipated by the surveillance frameworks. This complicated and complex assembly of surveillance, which takes into account particular people to watch deviant activities before they happen, offers a significantly more prominent power of control over the populace. The power of the state renders all noticeable at all circumstances in the virtual system. The physical body's departure from real plane of existence evacuates the agency of self as data double is present in the virtual plane of existence, which can be effortlessly manipulated and totally controlled by those aware of the working of the framework.

Mark Winokur guarantees in *"The Ambiguous Panopticon: Foucault and the Codes of Cyberspace"* (2003) that for Foucault attention regarding the body of the detainee [in the Panopticon] is add up to: it shows interest and impact on every one of these developments of the individual (5). However, as indicated by Lyon, the new arrangement of social control never again focuses on the bodies of people, those chaotic, eccentric things, Instead, with the development of digital technologies there is a move to review and accumulate data about and

delivered by bodies. This condition strengthens the paradigm change, transferring from a disciplinary society to a Society of Control, in that the individual can be persistently separated into information streams and handled in the hyperreality of the digital world where the data is logged. In the last change, from physical to virtual, the hyperreal information twofold usurps the physical person. This is a huge takeoff from the Foucauldian demonstrate, which depended upon the docile body individualized, changed, stamped and under the steady dread of being physically observed.

As an outcome Lyon announces that an individual is completely deteriorated and disintegrated as surveillance is increasingly replaced by dataveillance of the "dividual" (Lyon 16). Devised by Gilles Deleuze, the "dividual" is a physically epitomized human subject that is endlessly dividable and reducible to data portrayals through the cutting edge technologies of control, similar to computer based frameworks. With the greater part of the data gathered from credit card buys, biometrics, surveillance cameras, ATM articulations, web based shopping and individual Web Pages, what Palfrey and Gasser allude to as a person's 'digital persona' over, the array of identities for one individual in cyberspace can be interminable. At last, Lyon, Bogard and in addition Palfrey and Gasser concur and sees a total disintegration of the individual in this digital space through data sharing and handling. In accord, undeniably a lot of data, both personal and general, created by and about ourselves day by day, who Staples calls out as "The Pornography of the Self," have turned out to be open and accessible to others through the digital channels. More convincing than Palfrey and Gasser's underlying perception, Bogard sees an absolute control of mankind happening as power and discipline meld consistently and break down into what he calls the "pure operationality" of the framework that at last can't be fought.

Oscar Gandy further adds that personal data is a vital source of information for contemporary capitalism and has become an 'information commodity' in their hands (Simon 4). 'Information Revolution' of 20<sup>th</sup> and 21<sup>st</sup> century is just not limited to military areas, prisons or factories but has become a social totality which functions as self-ordered and monitored panoptic organism asserted by Robins and Webster (qtd. In Simon 14). Gandy calls it 'Panoptic sort'. The modern societies of 20<sup>th</sup> and 21<sup>st</sup> century are wired by electronic surveillance devices, computers, CCTV's rendering visibility of people by an omnipresent observer, watching and controlling their routine, activities, information exchanges, purchases etc. Private, isolated, decentralized activities, ordinary interaction all are watched and recorder automatically and continuously (Lyon 69-70). Oscar Gandy's presentation of societies of 20<sup>th</sup> and 21<sup>st</sup> century are similar to one presented in the foucauldian tradition by Mark Poster (qtd. In Lyon 71). Poster calls this new world of surveillance as a 'Super-panopticon' all-encompassing with increased technical facilitation. In Poster's view structure of panopticon was developed for the modern totalitarian, bureaucratic system of administration. Today's citizens have increasingly become subject, participating in their own self administration and discipline them according to the rules of the 'Superpanopticon'. For Poster, modern modes of information have resulted in a disintegrated society and all social relations are intervened by electronic system of communication constituting new orders of societal relationships (Simon 14).

Mark Poster regards structure of panopticon as a powerful and useful understanding of electronic surveillance. Societies built on the principles of prisons where our foot prints are digitally observed and tracked by an invisible eye seems panoptic. Panopticon is just not a structure, it is a metaphor of power carrying the under tones of Orwellian world of torture and panic (Lyon 72). The self-normalizing and self-disciplining, increased visibility of the people,

exaggerated observation, dehumanizing people as subjects- are all important characteristics of the panoptic serving ideal structure of power. Poster asserts that the panopticon is indeed an axial structure for understanding the power and its various dimensions in modern information societies (Simon 17). Mark Poster further adds that as population is observed, silently and automatically, individuals raise no question as they have internalized rules of the state. Distinction between public and private life has been consistently blurred in postmodern societies and resultantly individuals have changed into 'another self' – socially effective and acceptable (Poster 118). Poster terms this new self as 'data image'. Social relationships changed drastically by the introduction of 'data images' (Poster 118, Lyon 167, Simon 16). Poster equates technologies of power of old panopticon system as today's structure of domination- both are established by practices. These practices were constituted by discourses. And Prisoner's experience of the prison was actively defined by these discourses so that he/she could readjust according to the rules. Poster accounts postmodern modes of electronic communication as more effective practices superseding the traditional technologies. Today's society is under constant gaze of the inspector and hence making it Superpanopticon (Lyon 190). We all perform our daily task and constantly follow the rules by giving information, producing identity cards passively as disciplined citizens of the postmodern society (Poster 128). Our personal information is digitally encoded into huge data bases on daily basis which in turn yield our data images (Lyon 192). Poster accounts the process of coding and decoding of individuals data into databases is enabled by languages.

Bentham's panoptic has helped States of 20<sup>th</sup> and 21<sup>st</sup> century in maintaining surveillance through an unseen observer. Postmodern surveillance maybe more invisible and subtle than past times but it is ten time more effective. Uses of enhanced technologies reinforce the existing class



disparities, labor struggle, privacy issues, and personal identities. Citizens are termed as data subjects and their identities are created by data images which raises question of trust and personal dignity. Surveillance trends appear to be impersonal but those who employ it have political, social and economic preferences (Lyon 100). According to Lyon, traditional methods of inhuman and cruel punishment have been replaced by more non coercive systems by all the nations which help them to maintain a strict social control. Modern nations do not rely on the external system of administration and control for its smooth and hassle free functioning rather such modern states has developed number of disciplinary rituals for the citizens (Cohen 4). Citizens themselves administer their behaviors according to these disciplinary rituals and failure to do so will caste adverse effects. Modern nation-states are more regularized and works in patterned ways because citizens cooperate with means of control (Lyon 7). Typical methods of social control employed by states result in internalization and normalization of given rules by the help of specialized units like police and law infrastructures. Sociologist argue that agents of social control include every individual at the dominant position doing the action of controlling (Cohen 3).

Information technology has played a central role in implicating drastic changes from societal policing, establishment of identification systems, computers data matching programs, to invisible monitoring of public. Surveillance has been intensified and in turn surveillance has intensified social control, documentation and creation of databases. One vital character of contemporary surveillance techniques of government agencies is widened sense of suspicion. Once democratic governments are increasingly bureaucratic and totalitarian. A hostile paranoia has prevailed among state administration to intensify social control (Cohen 20). State administration and dominant groups of society are multiplying benefits of surveillance

technologies for their interests while ordinary citizens are strangled in the growing web of electronic system (Lyon 116).

Technology and surveillance tools which once were developed for the safety and security of citizens and for smooth functioning of the daily work life has placed lives of citizen into a constant risk. Ordinary citizens of the state are threatened by the electronic eye of the huge and powerful organization. Development of technology which once aimed to create balance in the society has failed to maintain equilibrium and is bent toward the benefits of people in power. Weak, poor, helpless minors are at great disadvantage in the world of computers and scanners. Their lives are constantly put to danger by the big and powerful bureaucratic establishment (Kalberg 189). Government authorities have access to each and every detail of citizen's including who live with whom, voting preferences of the people, political, social and religious bent of people. They have all kind of information which they can easily utilize and manipulate for their own benefits. Similarly commercial organizations and agencies contain people's financial positions, priorities and preferences which are then effectively used by them to strategize market trends (Lyon 14).

## **2.4 State of Total Surveillance and Dystopia**

David Lyon states that it is very obvious that States keep constant tabs on the citizens and also employs a wide variety of astonishing and highly complicated surveillance systems. Modern states of 20<sup>th</sup> and 21<sup>st</sup> centuries employ surveillance technologies with increased surveillance capacities to create particular type of political, social and economic conditions. Thus these conditions will empower the State and keep citizens in their assigned positions (99). Surveillance has become the most pervasive feature of postmodern life though it has been present in all forms



of societies. We all participate in surveillance by providing our information, it is almost inseparable part of our life, we have been so accustomed to surveillance that now we are self-disciplined, constantly taking part in our surveillance. Social dynamics have changed based on new technologies; social relationships have entered into digital world where relationships are maintained by data images. Surveillance is pervasive, controlling, restricting, all seeing, asymmetrical and sinister. Surveillance is intensifying, leading toward a fearful dystopian future (Lyon 220-222). Postmodern surveillance systems contain deep implications for social categorization and personal values, has strong Orwellian coming to it. George Orwell wrote a dystopian narrative, which paints a threatening picture of societies increased indulgence in complex technologies of surveillance.

Dystopia is a kind of narrative fiction painting a picture of some futuristic world. Dystopian fiction is usually a satire on marvel of science and information technology. It usually presents a very bleak and sinister image of future world, where governments are authoritative and employ wide variety of social control technologies over public. Government are highly vigilant of public activities, tracking locations, storing data, hence maintain a very strict control over public. Society is divided into different groups while a ruling group maintains and exercise power over all other groups (Stock 9-11). They are mostly written in the setting of a war, revolution, mutiny, uprising which result in massive restructuration of society Protagonist plays a very important role in such narrative and usually aided by friends to bring about societal reformation (Stock 12). For Postmodern critics dystopia is just a narrative mode but they use the term to refer to the technological trends in which they find threatening and dangerous for societies (Stock 13).

Dystopia is opposite if Utopia, Dystopia is situation trending toward a disaster while Utopia is the solution, the ideal solution of all the social problems. Both share very ambiguous relationship; Bentham's panopticon was a Utopian – ideal to solve all social problems by keeping an invisible observer over all. Same panopticon for Foucault contained dystopic predictions –a futuristic totalitarian society being watched by an authoritative observer (Lyon 200). Electronic surveillance has taken over domestic and social sphere of everyday life and have crossed all the thresholds, Government administration takes special interest in knowing about where one lives, with whom and what their economic standing is (Lyon 143). Domination of computer technology with its close abidance to power forecasts very bleak future full of sinister imaginations. One such picture has already been presented in Orwell's dystopian fiction, Nineteen eighty four, where computer and TV screens constantly keep a tab on all activities (Stock 12). Giddens has been of point of view that such nations are totalitarian and are product of extreme and absolute surveillance. Also that such increased usage of technology and its all surveillance capacities in government administration and monitoring must give us a break (Simon 13). James Rule openly denotes Orwell's Nineteen Eighty Four as the condition of 'total surveillance'. Rule is of the view that situation of absolute surveillance is only possible through the concept of 'surveillance capacities'. Surveillance capacities is related to computers capacity to store large amount of data, processing of data, transfer of data (Rule 25, Lyon ).Cristopher Danderker's voices the same concept of surveillance capacities in reference to his analysis of computer societies in 'surveillance, power and modernity'. Intensifying and increasing surveillance technologies and methods is the major central element of totalitarianism (Lyon 8).

Surveillance theory is essentially dystopian especially present day electronic surveillance. The sinister world and helpless people presented in George Orwell's nineteen eighty four,

Margret Atwood's 'A Handmaid's Tale' or some portions of Mike Davis 'City of Quartz' presents a devastating prediction of future time and rings a warning bell. This dystopian work show how surveillance capacities aid the administration to construct fear of being watched and observed for instance – Big Brother is watching. Dystopian presents strong hints about effects of surveillance and how it is being experienced by the subjects. If the growth of technology and surveillance capacities goes unchecked, we will soon be living in a dystopia (Lyon 201).

Big Brother or model of Panopticon highlights the unwanted and negative effects of surveillance. Both models present how privacy of individual is invaded by surveillance apparatuses and how strict social control is maintained. These models raise question about asymmetrical or imbalance of power favoring the dominant groups while subjecting the powerless. Dystopian writers and critics have been concerned with how surveillance and its capacities devoid citizens of their personal values and dignity while making them mere subjects (Lyon 203).

Bentham's and Orwell's model of dystopia can be understood by Cohen's *visions of social control* (Bloomer, Hay 174). Both models depend on vision where an observer gazes over all other to keep social control. Metaphor of gaze might not be present in the postmodern electronic surveillance systems but it remains in the form of digital eyes. Seeing and seen remain central to traditional and modern surveillance systems with principle of gaze being present either by an individual or by digital eyes (Lyon 203). Foucault's accounts the 'Great Incarcerations' as the success of modern state systems. He maintains that modern states actively classify individuals into different social spaces – thieves and burglars into jails, lunatics into treatment centers, labor into factories, children into schools (Cohen 25).

Foucault's vision of Panopticon and Orwell's dystopia are possible and inevitable but preventable future. Paranoia and paralysis of *Nineteen eighty four* and *Discipline and punish* are the imminent future situations due to ubiquitous power of surveillance (Lyon 204). James Rule's study of electronic surveillance also indicates a future similar to Orwell's warning. Rule is of the view that today's societies are increasingly 'total surveillance societies', and the only difference between the surveillance societies and Orwellian futuristic nightmare lies in the surveillance capacities of the contemporary technology. Surveillance capacities of any society are dependent on technology and computer capacities of data processing which are increasing day by day (Rule 22). Soon surveillance capacities will match the Orwellian forecast and *Nineteen eighty Four* will not be a thing of future. Surveillance is not limited to one place or context of social life; it has become a global phenomenon and is related to daily life of citizens. Orwell's *Nineteen eighty Four* is about the supremacy of technology, social control maintained by the authoritative government and lack of privacy. Surveillance societies are also transparent societies where nothing is hidden from the electronic eye similar to the world of *Nineteen Eighty-Four* (Lyon 57).

## **2.5 Techniques of Resistance**

William Bogard point out that, "bodies are messy, unpredictable things' in *Welcome to the Society of Control (2006)*, and the panoptic model is not always infallible. Since the framework of panopticon is reliant on the willful submission of the individual, some may oppose and resist its operation. So while panoptic surveillance is to a great degree compelling in controlling the greater part of its subjects, its reliance upon self-policing allows for some level of resistance and illegal conduct (70). Foucault's *Discipline and Punish (1975)* convey a strong sense that power is ubiquitous and all encompassing. It also posits that knowledge and power are continually

reproduced, so there is no way for docile bodies to escape the grasp of disciplinary mechanism without reproducing the same forms of oppression they are trying to overcome (232).

Protagonists of dystopian fiction are generally suited to get involved in resistance and disobedience toward state laws and become a reason of social or political outrage, revolution and change. These heroes of dystopian narratives are young, have not integrated traditional conceptualization of politics, thus they are free to think of possibilities outside the established structures and imagine an alternative future. Their spirit of openness makes them ideal figure to spark social and political change. They are adored by masses thus they stand against the surveilling authorities. Foucault's philosophy precludes the possibility of a revolutionary action. Resistance is inevitable and inherent to the systems of power relations. In the *History of Sexuality Volume 1* (1984), Foucault writes 'where there is power, there is resistance, and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power' (95). However he maintains that power does not just react to resistance, nor it is merely preceded by it, resistive tensions constitute power and lie at its very centre. However Foucault makes it clear that to imagine utter liberation is as impossible as to imagine utter domination (96).

Resistance can be defined as "a public, nonviolent, conscientious yet political act contrary to law usually done with the aim of bringing about a change in the law or policies of the government" (qtd. in Erickson 564). At the heart of civil disobedience is willingness to suffer inconvenience, expense, threats, real danger, and eventually punishment (Erickson 565) in the name of justice and opposition. This willingness to be punished for beliefs is a striking representation of the protestor's commitment to a "higher cause" (Erickson 564) afforded priority above the broken law. Civil disobedience is thus premised on the belief that there is a higher truth beyond man made law and progress to be made with laws currently in place. This

willingness to sacrifice is compounded with civil disobedience's close ties to spectacle and publicity as tools to create change. The publicity affords a uniquely clear public image of civil disobedience which is often associated with dedicated, self-sacrificing leaders of civil disobedience like Henry David Thoreau, Mohandas Gandhi, and Martin Luther King Jr. These leaders epitomize the dedication to higher callings through their unrelenting sacrifice of their own well-being in pursuit of reform and progress toward their vision of a better world. These visionary leaders present purified selves to "ensure their actions are based on disinterested motives" (Calvert) which further sets them apart and reinforces their resistance.

According to Patricia Erickson, Thoreau's essay 'Civil Disobedience' is perhaps the best-known American statement on the right of the solitary individual acting alone against government that had allegedly abused its authority (Erickson 567). Thoreau protested the Mexican-American war by refusing to pay taxes to support the U.S military endeavor. He was jailed for his disobedience and wrote his famous essay in response, arguing that "societal reform does not occur through politics" (Erickson 567) but instead through individual awareness, contemplation, and private resistance. At its core, "Civil Disobedience" presents a rather radical view of the role and limitation of government (Thoreau 385). Above the law, Thoreau places the importance of the individuals' quest for what is right which becomes their duty to convey to the inherently corrupt government. In his model, it may not be the duty of the citizen to single mindedly work to eliminate a wrong, but he must at least "wash his hands of it, and, if he gives it no thought longer, not to give it practically his support" (Thoreau 393). There is a lower requirement of public display and organizing in Thoreau's sense of civil disobedience but he expects the sentiment of reform and resistance to pervade every aspect of an individual life. "Let your life be a counter friction to stop the machine," (Thoreau 396).

Civil disobedience and resistance toward the established structures has been associated with public displays and performance, more recently it has been transformed again by the media. In the 1950s and 60s, television became more widely popular and this shift happened to coincide with the advance of the civil rights movement. Jenice View, in her essay on the civil rights movement, explained how media affected resistance both positively and negatively. Television allowed the common American access to the scenes of civil disobedience and protest, finally making the cruel treatment and oppression of black protestors more obvious and salient to viewers. This allowed viewers at home, unconnected to the movement and previously unconcerned, to be drawn in by the images of violence and sacrifice and respond by pressuring the state. However, View suggests that mass media also “glamorized the product (the marches, the rallies, the arrests, etc.) at the expense of the long, sometimes boring, and always difficult process of organizing” (View) and tied the work inescapably to individuals, especially charismatic leaders, thus often devaluing the work of vital behind-the-scenes players. And in the present world, with the internet and television programming, media plays an even more vital role in politics and reform efforts as viewers are inundated with news and events. As an action tied to performance and witnessing reality as a means of creating change, the world of reality TV and 24 hour news must necessitate a change in perception. Civil disobedience is further complicated in dystopian novels as it is often in direct opposition to the constant surveillance typical to dystopian states.

At the heart of the discussion of public spectacle and performance of civil disobedience is the power of witnessing. According to John Durham Peters in his article on witnessing, “to witness an event is to be responsible in some way to it” (Peters 708). The protagonists in these novels are placed in positions in which they witness something and become responsible as



witnesses, to preach this truth. Peters explains these two aspects of witnessing as the process of observing something and the process of testifying these observations. The history of civil disobedience is strongly associated with iconic figures, like Thoreau, Gandhi, and King who utilized civil disobedience tactics in their work. These activists embodied the causes that they worked for and were often symbols of the change they sought to realize. Far from being distant political figures, their lives were considered relevant to their civil disobedience work. As civil disobedience involves public displays of moral judgment and resistance, the figures performing the act become inextricably wrapped up in the act itself. While these great men grew to become symbols of their movements, they also built and steered them. The same cannot be said of the resistance leaders of these novels. While the dystopian protagonists grew to epitomize the image of the resistance and rebellion in their worlds, they are not in the same situation to control the direction of the change they are a part of.

The process of resistance and political struggle is all about power—maintaining it or seizing it. Maria Nikolajeva, in *Power, Voice and Subjectivity in Literature for Young Readers*, observes that frequently, in response to these power struggles, “symbolic or real death seems to be the only possible solution, reflecting the adult author’s capitulation to the demands of adult norms” (Nikolajeva 203). Martyrdom, suicide, and death in general are present forces in the lives of these protagonists especially as they seek to exercise resistance to power of their oppressive dystopian worlds. In general, these characters are more interested in a total revolution of the way the world is structured and perceived and never consider slight reforms which would make their integration into society simpler. Instead, they seek to start fresh and rebuild a world of their own imagining, but it is left unclear what this better world would look like.



## CHAPTER 3

### **Surveillance as a social Reality in *The Hunger Games* and *Allegiant***

'Surveillance as a social reality' will look at those elements and procedures which produce and strengthen surveillance into a social reality. People experience surveillance in different forms of social control, in different spheres of personal, social and political lives. Users of surveillance employ wide variety of visible and invisible surveillance techniques to keep tabs over the public. Keeping in mind the problem statement of the current study, my goal is to highlight and study how surveillance has become a reality and how surveillance technology is used in different forms and levels to wield total control.

Inside any institutional system two different dimensions of surveillance and control operate simultaneously. First perspective is of the supervisor or of supervisory system that uses different frameworks of surveillance to dominate the system. This perspective includes the transformation of society into a superpanopticon for the purpose of systematic confinement, surveillance and data gathering. Second perspective is of the inmates/citizens of the society on whom supervisory system operates and uses its techniques of observation (Simon 12). Techniques of domination and control by the supervisory system of superpanopticon will be discussed in this chapter while what happens with the inmate will be discussed in the next chapter of analysis.

Public and private spectacle is constantly permeated by complex digital technologies resulting in ever increasing control of individuals. Social life is controlled, ordered and structured and by digitally mediated systems of state corporations and institutions. Digital

technologies have become closely associated with the socio-political hierarchies of the postmodern life (Lyon 52). Individuals have been subjected to behavioral administration in order to maintain social control by the state agencies but also for their use values in the form of their mental capacities and physical labor (138). Electronic surveillance has become one important tool in the hands of modern governments aiding them to maintain ever increasing social control. It helps them to keep people fixed into their allocated spaces, helps to monitor, administer and store individual's information, create a database of each individual. Masses are constantly sorted and classifies on the basis of their identities, social systems and beliefs they carry. Surveillance is experienced at every sphere of public and private life in the contemporary postmodern world.

Fiction writers have been taken up with the idea of surveillance and its techniques and various narratives have considered as predictive of future times as well. Gorge Orwell's dystopian narrative of '1984' presents an apt and unavoidable picture of postmodern world which has become true in some domain of social life. Dystopian and science fiction writers write about an alternative world probably less good and more badly than the one we currently live in (Delany, 144). These writings deal with threatening and dark picture of coming time raising serious repercussions of uses and abuses of science and technology by states. Dystopian fiction is about future and is less predictive and more descriptive of future societies by offering commentaries on the present social trends. Dystopian fiction presents us with a wide range of questions concerning utopian to dystopian societies to speculative technologies and autocratic government systems to renewed methods of social division and control. Dystopian writers present us with the narratives of future in present with the objective of discussion, argumentation, acceptation or rejection.

Dystopian fiction deal with notions of government system, education and society, health care and legislation and most importantly about means of imprisonment and punishment. A dystopian world is usually a society based on strong categorization of people between classes or ranks where governments hold the absolute power with less or no democratic principles. Education systems coerce the public into a strong adulation of their government and its principle ideologies without raising a question. Dystopian societies are strictly hierarchical with defined boundaries between those in power and those under power. One important characteristic of dystopian societies is unrest among few suppressed groups of society who aim to overturn the autocratic government by leading a revolution. Characteristically a female set out to fight against system and is helped by others.

The hyper advancement of science, technology and surveillance techniques inspired American writers to envision dystopian societies where everything is dark and bleak. American writers like M.T Anderson, Mark Dunn, Max Barry, Suzanne Collins, Veronica Roth wrote about ever increasing penetration of surveillance and unavoidable dystopic situations. Writers write about what they see and perceive of their surroundings. Numerous authors have taken on the themes of future of surveillance and its drastic results on human life. George Orwell was the first person to talk about effects of surveillance technologies in future societies in his novel "1984". Orwell foreshadowed dangers associated with surveillance of public and private lives and of social control techniques. In this particular regard, Researcher has selected two contemporary American novels *The Hunger Games* (2008) by Suzanne Collins and *Allegiant* (2014) by Veronica Roth. The Researcher will analyze how these two writers portray the dystopian societies through textual analysis of the selected novels. Also, Researcher will study the use of surveillance techniques by several groups over the others in the selected novels which

helps dystopian vision a reality. Also Researcher will explore the techniques of resistance by the protagonists of the novels.

Suzanne Collins tells us the story of Panem, an autocratic country established on the ruins of North America. She presents an account of futuristic and totalitarian society which actively classifies people into different social orders with the help of surveillance technologies. Her representation of dystopian world is totally believable and painful. Her story is satire on contemporary world's extreme dependence on surveillance and classification technologies which presents a terrible view of future. Her novel is a biting critique of social and political implications of surveillance technologies.

Suzanne Collins world of *Hunger Games* is all seeing and pervasive world of surveillance where country of panem is strictly divided into 12 districts ruled by a capitol (capital). Capitol administers the activities of the people of all 12 districts by highly advanced system of surveillance. Capitol has devised various systems of social control on districts among which one is pageant of Hunger Games. Every year a girl and a boy between the ages of twelve to eighteen are chosen from every district of the country called as tributes in a ceremony called reaping. These tributes are then sent to an arena where all twenty four fights with each other till one of them remains alive. All the happenings of hunger games is televised for the purpose of entertainment of few while to maintain an air of constant fear and fright for the rest of the country.

People of panem are always under fear, fear of being seen, fear of being heard, fear of being caught, fear of being selected as tribute, fear of death, fear of not being able to follow the rules, fear of saying something against the capitol, fear of watching your family member dying in

the area, fear of dying of hunger. Fear is one great tool for maintaining social control and order. First of all, country of Panem is divided into twelve districts in the descending order of economy, district 1 being the richest while district 12 being the poorest. Each district has a different occupation ranging from jewel making to farming to coal mining. No communication between districts is allowed by capitol so that people will not organize themselves into groups and turn against the capitol. Pageant of Hunger Games structured and organized by the capitol after an uprising by a district, is a way of maintaining control over the districts. Whole process of selection of tributes in the reaping to the fighting in arena to the telecast and obligatory viewing of it, is capitol's way of asserting its control and power over districts and to tell them that capitol will no show no mercy on those who rebel or work against the wish of capitol. Capitol has installed peacekeepers, an army in each district to ensure compliance of rules and to remind people that they are being watched and observed. All the districts are surrounded by electric wires and no movement to and fro of any district is allowed without the permission of capitol. Surveillance technology of capitol is present everywhere, constantly observing, monitoring and invading personal life of people. Jabber Jays, genetically engineered birds were developed by the capitol for the purpose of surveillance. These birds could record conversations of the people and would utter it back. Foucault's disciplining gaze is present everywhere, in workplace, in markets, in schools and at home.

Amongst such dark world of surveillance, technology and fear, Collins narrates a story of a family of three women. Katniss Everdeen the brave girl who volunteer herself as a tribute in reaping to save her younger sister from the pageant of hunger games. Katniss and her friend Gale always criticize the capitol and its controlling practices. Katniss enters into arena of hunger games to keep her promise with her sister and whole country watches her love for her sister. By

watching Katniss defying the rules of capitol and fighting fearlessly in the arena along PeetaMallark and turning the capitol's game, people stand in her support and start questioning cruel practices of capitol. The narrative provides a dystopic and lethargic and painful vision of a future where technology will actively own the life's of people even their death.

Veronica Roth's dystopic fiction *Allegiant* (2014) narrates a story of a city built on the ruins of Chicago divided into five definite groups, fractured by power struggles and violence. City has classified its people into 'Factions' according to their personality traits. In order to avoid any conflicts. Uprising or catastrophe various serums have been developed to control behavior and reactions of the people. *Allegiant* (2014) is the third and last novel of the Divergent series. It is a story of 16 years old girl Tris who embarks a journey of finding the truth behind the city and its walls. The new reality turns out to be more alarming and explosive discovery than the one she has left in the city of Chicago. It completely changes their view of the world. World which they find out behind the city fence is vast and huge in comparison to their city. Their city which they call as home turns out to be one of the few experiments run by the authorization of US Government.

Government has waged a purity war by dividing people into 'Genetically pure' and 'Genetically damaged' groups. One those who have healed are genetically pure while whose genes are fractured as damaged people. Bureau of Genetic Welfare, a government organization is sanctioned to heal the genetically damaged people. Tris and her friends find out that their city (Chicago) was just one out of several experiments run to cure the genetic damage. Their entire life was just an experiment aimed to heal the genes and nothing else. They also find out that the government has labelled people as healed or damaged to maintain an atmosphere of fear over people. People who react against this division are administered by various serums which may

erase the memory or even cause death. Roth's *Allegiant* presents a fractured picture of future world where people are labelled as healed or damaged, a world where technological power determines the fate of rest of the people.

In both of the selected works, it is observed that maintenance of power and control in postmodern dystopic societies is equipped with information technology and surveillance systems. People are under constant surveillance as narrated: "you cannot say or do anything without the Capitol seeing, hearing or catching you" (Collins 6). Similarly Roth in the *Allegiant* (2014), says about bureau of genetic welfare "they've been watching us" (Roth 129). These instances from the novels show the strict monitoring and surveillance of public in postmodern dystopic society. Collins and Roth relate the strict surveillance of citizens with the technological advancements. Government of panem in *The Hunger Games* (2008) uses technology in the form of genetic engineering to force fields "some kind of electric field throws you back on the roof" (Collins 81) to hi-tech cameras to record daily life routines of the people "you do have a sense that we might be under surveillance here" (Collins 80). While in Roth's dystopic world of Bureau of Genetic Welfare has control rooms to monitor the activities, when David says "Dauntless observe the city with security cameras" (Roth 129).

Foucault indicated the same view regarding surveillance and technology. Foucault maintains that power in modern times, is linked with social institutions like school, healthcare, history, media and workplace to efficiently discipline the citizens. Foucault further states that this power "hidden though ever present" conditioned masses into submission and commenced social control, thus coercing masses to internalize the ever pervasive surveillance. One who has the surveillance technology has the power and dominance over the less powerful groups of the society. Government of the capitol in *The Hunger Games* (2008) controls what is to be taught at

schools “weekly lecture on the history of Panem” (43) which Katniss finds as “mostly a lot of blather about what we owe the Capitol” (43). Capitol also control the content to be aired on television and it compulsory for the citizens of every district to watch it “airing the Games or some important government message on television that it’s mandatory to watch” (81). Similarly in *Allegiant* (2014), members of Erudite faction are allowed to read books and get education only among the five factions of the Chicago city.

Surveillance competence has dramatically improved by the development of postmodern computational technologies. David Lyon explains the surveillance situation of the postmodern man “plugging into the circuits of our own panoptic surveillance” as he/she uses technology thus allowing surveillance capacities of devices to surveil them. In *The Hunger Games* (2008) all the tributes for the games are injected with trackers, which than locates their position in the arena and in the just like our cell phones with GPS act as locators of our location. While in *Allegiant* (2014) people are injected with “fluid packed with micro-computers” (170) to “detect specific genetic markers and transmit the data to a computer” (170).

Both the selected texts foreshadow a coming of age dystopian societies accompanied by digital surveillance technologies which constantly categorize, classify, survey, assemble, disassembles individuals and information they provide. Power and control is maintained through different techniques and at different levels mainly by controlling the actions and moments to entire individuals by injecting serums and trackers. States control is also exhibited by pervasive surveillance techniques transforming the private to public display. The country of panem is ruled by capitol in *The Hunger Games* (2008) and of *Allegiant* (2014) by Bureau of Genetic Welfare. Citizens of both of the worlds have internalized the manifesto of their rulers and hail to it without raising any questions. “may the odds be ever in your favor” (Collins 21) and “factions before



blood” (Roth 208). Surveillance and technologies are major reason behind making the world as postmodern panopticon an eminent reality. Amidst all the surveillance and control technologies, few individuals dare to stand against the techniques of social control and question the validity of them. Katniss of *The Hunger Games* (2008) and Tris of *Allegiant* (2014) becomes the face of revolution by defying all the norms and codes set by the government. These elements of dystopic fiction and postmodern surveillance activities make it a social reality. All these elements will be discussed in detail in this and forthcoming chapter.

### **3.1 The Super Panopticon**

Panopticon, an architectural project was originally designed by Bentham, but its historical and ideological importance has been situated by Foucault. For Foucault panopticon is an institutional structure where discipline, control and surveillance came together to ensure and restore order in all enterprises of life i.e. schools, factories, workplaces and prisons (Simon 2). For Foucault panopticon is merely not a building but a schema of power over society. Panopticon consists of two essential elements: supervisory system and inmates. Supervisory system refers to the “techniques of observation, information gathering, data management, simulation” (Simon 4) while inmates refer to the techniques of self-administration and normalization with the consciousness of being seen (Simon 4).

Development of complex modes of information technology, electronic surveillance took over the world by the storm by the end of 20<sup>th</sup> century. Computer aided surveillance helped governments and ruling groups to develop data images of individuals which were stored in huge data bases (Poster 118, Simon 16). David Lyon states that “computers become machines for producing retrievable identities” (Lyon 115). For Poster, modern modes of information have

resulted in a disintegrated society and all social relations are intervened by electronic system of communication constituting new ordering and classification of social relationships (qtd. In Simon 14). Mark Poster claims “plugging into circuits of our own panoptic surveillance” (Poster 184). Such a society with ever increasing capacities of surveillance and administration is called as Super-Panopticon. Superpanopticon which is the shape of contemporary world is "a means of controlling masses in the postmodern, postindustrial mode of information" (Poster 97)

Both the selected dystopic fiction put forward an apocalyptic situation of world dominated by technology, surveillance, control and violence. Collins in one of her interview with school library journal admitted that futuristic narrative of *The Hunger Games* (2008) is a reality and we have to tell people about war, violence and all the surveillance going on (Scholastic.com). While Roth is of the view that we should know about our world and where is it going (theguardian.com).

Suzanne Collins world of *The Hunger Games* (2008) presents a (super) panoptic vision of country (panem) built on the ruins of North America. Country of panem resembles one big panopticon divided into 12 districts with one capital called as capitol where the central totalitarian government resides. Capitol uses surveillance as a technique to maintain institutional control over the twelve districts of the country. Capitol controls all the information and communication systems and absolutely no communication is allowed between the districts as Katniss point out “It’s to the Capitol’s advantage to have us divided among ourselves” (Collins 15). Similarly in *Allegiant* (2014) Roth tells us about a city which is being run as an experiment “Your city is one of the experiments for genetic healing” (Roth 125). This city is divided into 5 factions named as Abnegation, Erudite, Candor, Amity and Dauntless. Each faction has separate lifestyle, food, dressing, rules and schools and duties and city run through these differences.

Outside the city people are divided into two domains: “genetically healed humans” (124) and “genetically damaged” (125).

Government of panem is totalitarian where people have no authority while state exercise total control over them. Organization of system and distribution of resources is very poor for the districts. Capitol holds all the privileges and facilities of life whereas people in most of the districts starve to death “District Twelve. Where you can starve to death in safety” (Collins 8). Capitol decides the duties of each districts, typically each district perform particular duties i.e. District one people produce luxury items while district 12 people work in coal mines. Districts closer to capitol are better resourced than the one far away, district 12 being the last district is very poor as compared to other districts. Katniss and Rue expose this differential treatment of capitol toward their districts as when Katniss inquires “but you have fruits and vegetables, right? Isn’t (district) 11 all farms?” to which Rue replies “oh, we never get that fancy stuff. That goes to the capitol. I never tasted it till I got picked” (Collin 233).

In *Allegiant* (2014) Bureau of Genetic Welfare is government funded institute aimed to heal people and bring behavioral changes by correcting their genes through a healing process. Bureau stands as symbol of healing from brokenness and damage as explained by Zoe “The slab of stone is the problem we are facing. The tank of water is our (Bureau) potential for changing that problem” (Roth 114). David, chairman of Bureau states “to reduce the risk of these undesirable qualities showing up in our population by correcting them” (Roth 121). In order to heal the damaged and broken and keep the healed one intact different experiment are launched by Bureau “experiments to restore humanity to its genetically pure state” (124). Chicago city is one of the experiment where genetically damaged people were sent after erasing their earlier memories to start a new society “to produce more genetically healed humans” (124) generation

after generation until complete healing is achieved. Experimental city (Chicago) was divided into five factions which addressed to correct different “genetic predisposition toward cowardice, dishonesty, low intelligence” (121).

Poster points out one important aspect bound up with power/knowledge relation are of categorization of individuals into groups, factions or districts. All individuals are sorted into categories which signify their place in society and assign them their roles as workers, citizens or consumers. In *The Hunger Games* (2008) people are constantly divided into capitol vs. district divisions. Each district is different from other district in terms of its resources, profession, rules and life style “each district’s principal industry District 11, agriculture. District 4, fishing. District 3, factories” (Collins 67). In *Allegiant* (2014) individuals are categorized on the basis of their genetic makeup as healed or damaged. Also people at Bureau wear uniform which shows the power dynamics at Bureau as Zoe explains to Tris “Dark blue means scientist or researcher” (Roth 149) and “green means support staff-they do maintenance, upkeep” (149). Inside the city people are divided into five faction, each faction is different from other. Abnegation people wear grey while Candor always wear black and white as Tris feels difficulty in wearing outfits that doesn’t symbolize her faction “new outfits can’t erase the division between us; they are ingrained” (58).

Mark Poster regards structure of panopticon as a powerful and useful understanding of electronic surveillance and power. Personal information of each individual is digitally encoded into huge data bases to yield their data images which become their electronic identification. Electronic version (data images) of an individual is considered more important and trustable than the real individual as it is easily disseminated across electronic channels. Databases are also one important characteristic of dystopian narratives. Their excessive indulgence into complex

technologies of surveillance renders individual citizens as a mere subject who readily provides his/her information to the technologies of power. In *The Hunger Games* (2008) writer shows that “people file in silently and sign in” (Collins 16) to provide their information to the electronic systems of the government. Similarly in Roth’s *Allegiant* (2014) Tobias finds out that information like “faction of origin” (233) and “faction of choice” (233) and names of forefathers of all the people inside the Chicago city (Experiment) are stored in matrilineal order by the Bureau. Nita explains to Tobias “these are the Chicago family tress” (232).

These Electronic identities, named as “digital personae” by Lyon, are treated as “packets of information” which are readily assembled and disassembled, coded or decoded depending on needs of systems and desires of authorities. In *The Hunger Games* (2008) one can find out the after the ceremony of repeaing game makers keep record of all the information of tributes from their level of skills to their strengths etc. into their computers. Game makers utilize this information to manipulate and play with the sentiments of the tribute inside the arena for the entertainment of the people of the capitol. In *Allegiant* (2014) we can see that Bureau keeps record of each and everything of individuals in the experiment. These databases actively sort individuals into genetically damaged or healed on the basis of their genetic makeups. Genetically damaged people are considered a threat for the safety of experiments that Bureau can actually kill them as Nita informs “The Bureau values the experiment above the GD lives” (270).

Poster noted that in the superpanopticon physical distances might be diminishing, paradoxically new distance among people may be emerging. Individuals as ‘data subjects’ vest their trust into the technological systems but the other kind of trust that exist among people have eroded because of invasion of state apparatuses insides the home (Lyon 167). Katniss in *The Hunger Games* (2008) feels that capitol has planted hatred in the hearts of the people due to the

hunger games. She opines that repealings for hunger games “ensure we will never trust one another” (Collins 16). In *Allegiant* (2014) one can see that people value their positions and factions more than their blood relations “faction before blood” (Roth 51). Validation of a human being comes from certain micro-computers which determine one being healed and damaged while no value is paid on human feelings and relationships. Tris’s brother Caleb arranges the execution of his sister because he believed on the ideals of his faction than his sister.

Superpanopticon does not only belong to the dystopic world of technology and databases but it is the reality of our very world. Modern day technology constantly collects social and personal information, sort people into groups and classes on the basis of their habits, behaviors, aptitude, financial value, and intelligence level etc. This information is then used by different systems to construct data images and to predict the future aspects of the people. We help in our own surveillance by submitting to technologies of power.

Surveillance trends appear to be impersonal but those who employ it have political, social and economic preferences (Lyon 100). According to Lyon, traditional methods of inhuman and cruel punishment have been replaced by more non coercive systems by all the nations which help them to maintain a strict social control. Modern nations do not rely on the external system of administration and control for its smooth and hassle free functioning rather such modern states has developed number of disciplinary rituals for the citizens (Cohen 4).

### **3.2 Surveillance and Social Control**

Stanley Cohen states that maintenance of social control has been a major objective of totalitarian societies. Surveillance and its related technologies ensured total control of authorities over the various spheres of life. Social control methods induce conformity in people, conformity with



existing social practices, and conformity with the rules of the government and helps to maintain order and peace. It is a method of policing to eliminate negativity, uprising or distrust toward the authorities from any human society (2). States has developed various putative apparatuses of social control for the purpose of policing and punishment (3).

Electronic surveillance enabled state authorities to maintain an absolute social control by monitoring, influencing, coercing and cajoling everyday life of people. State administration and dominant groups of society multiply benefits of surveillance technologies for their interests while ordinary citizens are strangled in the growing web of electronic systems (Lyon 116). Powerful computers, cameras and other surveillance devices used by government for everyday policing and monitoring purposes. State and citizen relations are constantly affected by use of new surveillance technologies and enhanced abilities of computers (Lyon 116; Cohen 4).

Electronic surveillance minimalize the distances, obscurity and all physical obstacles. Surveillance transcends time, by storing the data with quick retrieving ability of computers. Electronic surveillance is mostly invisible, unseen and the subjects of surveillance are unaware of it and it is consistent, documenting everything. Surveillance cannot be contained or constricted to particular spheres; it is everywhere (Lyon 53). Collin's world of *The Hunger Games* (2008) is a manifestation of complex surveillance technologies of genetically engineered wasps (Tracker jackers), talking birds (Jabber Jays), and human mutts to tropes of peacekeepers, high quality camera, and control rooms. While Roth's world of *Allegiant* (2014) is a world of control rooms, control serums, memory serums even death serums all operating under the hands of controlling bodies. Governments of *The Hunger Games* (2008) and *Allegiant* (2014) maintain two fold dimension of control over the citizens. Physical surveillance by camera, peacekeepers,

jabberjays and by constructing fence and electronic boundaries. Another kind of control has also been developed which provide access toward a person's thoughts, memories, fears etc.

One can see in *The Hunger Games* (2008) constant surveillance by the government of panem over the people of districts. Nothing is hidden from the surveilling eye of the capitol "even in the middle of nowhere, you worry someone might overhear you" (Collins 8). People have the idea that they are being surveilled "You do have the sense that we might be under surveillance here" (81). The knowledge of being under surveillance forces people to conform to the dominant social rules. Failure to conform the governmental rules results in subjection to severe punishments and public execution. There are plenty of Avox in capitol which Haymitch explains as "Someone who committed a crime. They cut her tongue so she can't speak" (78). Similarly in *Allegiant* (2014) every action of people inside the city of Chicago is being seen and recorded. Tris express her agitation over the cameras monitoring her actions by saying "the creepy cameras that followed my every move" (Roth 131). People of the city are aware of the presence of cameras everywhere in the city "dauntless observe the city with security cameras" (129) but it comes as a shock when Tris and her fellows find out that they were being watched outside the city as well "We have access to those camera too" (129). Bureau has been watching them all the time "They've been watching us" (129). Tris is devastated on finding out that she hasn't been alone, people from Bureau have been watching her "My first steps. My first words, my first step of the school, my first kiss" (129). Presence of cameras influenced people to administer their actions, behaviors, movement even thoughts according to the wish of founders of the city. In one particular instance when an individual moved out of city limits during routine patrols he was punished for it by resetting his memories "serum to anyone who goes out past the limit, just enough to make them forget the experience" (100).



Lyon argues that surveillance is one important tool in maintaining social control over the citizens. Citizens tend to discipline themselves according to the disciplinary authorities as they are aware of them being surveilled constantly. However surveillance is not only limited to watching over people through cameras but surveillance aided by complex information and communication technologies has various manifestations. These complex surveillance technologies are pervasive, controlling, restricting, all seeing, asymmetrical and sinister. Dominant authorities subject citizens to complex technologies of surveillance to ensure conformity to their devised social control practices to have absolute control over the citizens (Marks 237).

One major act of compliancy and conformity found in Collins *The Hunger Games* (2008) is the yearly pageant of hunger games. It is very clear in the novel that government is very unfair in distributing the state resources to the twelve districts. Also there is no political contribution of the districts in the governmental setup of the capitol. People from the districts are treated very badly and are forced to obey the orders given by the capitol. In order to keep people under control and afraid of capitol and avoid any uprising against the government, capitol holds the pageant of hunger games to entice a consistent fear among the people. Every year government of capitol selects twenty four individuals between the ages of twelve to eighteen from the twelve districts of the country. These selected individuals called as tributes are sent into an arena where they all fight to death and a single tribute remains alive called as victor. All the events of the hunger games are televised and it is mandatory for the people to watch. Capitol treats this event of mass killing as entertainment while the underlying message is a clear threat for the people of under privileged districts "look how we take your children and sacrifice them and there's nothing you can do" (19). This pageant is also a warning for the people to obey the rules otherwise they

will be administered to serious punishment “if you lift a finger, we will destroy every last one of you” (19).

Similarly in the disciplinary narrative *Allegiant* (2014), surveillance and social control practices operate at two levels: public and biological. Surveillance cameras and screens present in the city and control rooms in the Bureau surveil, monitor and record public lives of the individual “They have been watching us” (Roth 129). To maintain intimate control over the bodies of the individuals, ruling bodies have developed serums and microcomputers which provide access to ones fears, memories and also to genetic markers. David inform Tris about the body controlling serums used by faction leaders “equipped with basic versions of the serums to help them control their city” (124). Narrative of *Allegiant* (2014) shows that faction system as the best social structure to avoid social problem “faction system would be the best way to love—or the way to get people to live the best lives” (136). Bureau has employed different techniques of surveillance and discipline to keep control over the subjects of the experiment.

Another device of social control is the presence of peace keepers in *The Hunger Games* (2008). Peace keepers is an army, trained by the capitol and sent into districts to maintain law and order. Peace keepers physically surveil and monitor activities of the people in all districts and report acts of deviance to capitol (Collins 31). Whereas Bureau has installed a three walled fence around the compound of the Bureau of the genetic welfare.

A new dimension of surveillance directly affecting human behavior is of genetic engineering. Genetic modification became a possibility with advance technologies of the 21<sup>st</sup> century. Governments actively utilized genetic engineering technology to produce modified and better version of human, animals to manifest an atmosphere of fear and control over the people. Though these technologies promised better results but it ended in social in-equalities by favoring

those in power (nogeneforthehumanspirit.blogspot.com). Similarly, dystopian societies have genetically modified versions of humans and animals for better administration of life and aid their surveillance missions. Government of capitol in *The Hunger Games* (2008) and Bureau in *Allegiant* (2014) have developed plenty of genetic modification procedures as weapons to fight against the non-conformers.

Capitol in *The Hunger Games* (2008) have developed number of genetically modified insects, birds and wolves to surveil over the twelve districts “Capitol’s mutations, tracker jackers. Like the jabberjays” (Collins 185). Tracker jackers are the genetically engineered wasps whose venom can cause death and serious hallucinations altering perception and memories of different events (185). Individuals are given tracker jackers venom in order to alter their mental and psychological wellbeing by the disposition of capitol. Jabberjays are the modified birds who can mimic the human conversations. Jabberjays are used for spying and surveillance of the rebels by the capitol (44). Mutation are another genetically engineered wolf like animals made by the DNA of dead tributes of the hunger games and DNA of dogs. They inflicted physical dangers and psychological fear on the remaining tributes in the games (328-330).

In the *Allegiant* (2014) human beings are categorized as healed or damaged on the basis of their genetic makeup. Individuals whose genes have modified over the period of time are called as healed or perfect humans while those whose genes failed to match the criteria of Bureau are labelled as damaged or broken (124-127). Bureau has developed number of serums like truth serums which when injected to any individual alters their thinking process and force them to speak their mind, force them to reveal their secret thoughts (5-10). Terror serums are injected to individuals which produce disturbing visuals as Tris remembers her experience “I watched my worst fears come to life” (289). Bureau administered injection of memory serum to few

individuals whom they find as rebel which result in erasure of their memories (99-100). Bureau also possess simulation serums which are injected to individuals to surface their fears into their brain thus allowing control on the body and access to the mind (69-73).

All the social control practices, ideologies and surveillance agendas contribute toward a social, political and psychological reordering of the subjects. New techniques of social control came into practice with the development of complex technologies of surveillance and behavioral administration enabling intrusion of state into daily life activities, increased access to private life of individuals, constant monitoring and documentation of events, subjection to surveillance (Cohen 6).

## **CHAPTER 4**

### **RESISTING SURVEILLANCE AND SOCIAL CONTROL IN DYSTOPIAN FICTION**

Resisting surveillance and social control deals with the individual's attempts at recognizing surveillance, resisting surveillance and eventually fighting back in the selected dystopic narratives. Having discussed the surveillance and control strategies, central notion of this chapter highlights the techniques of resistance put forward by protagonists of the selected works. This chapter also discusses subjects experience surveillance as docile bodies and how individuals become submissive to the electronic eye of surveillance.

One important characteristic of dystopian literature is constant struggle of few individuals to escape rule of the totalitarian government. Usually, protagonist of a dystopian novel is a female who constantly questions the validity of existing social systems set by the government. Protagonist highlights the negative aspect of government's ideology of total surveillance and absolute control. Protagonist in both novels, along with a group of friends share same social and political resentment and set out to defy the rules of authorities and resist technologies of control. They become face of the rebellion against the surveilling bodies and generate hope of restoration of better social and political order which in most narratives is achieved.

In the former chapter, I have discussed various supervisory systems namely technologies of surveillance and control used by the authorities over masses to discipline them. In this chapter I will move from the discussion of powers of the supervisor (of superpanopticon) and their

techniques of surveillance to the inmates (of superpanopticon) on whom these techniques are administered (Simon 4). Inmates experience surveillance as a negative activity which renders them into vulnerable Subjectification, force conformity and homogeneity leading toward absolute control over the bodies of the subjects (Nayar 106).

#### **4.1 Experiencing Surveillance as Docile Bodies**

Throughout human history, individuals have been categorized into groups and classes according to their productive abilities and usefulness by the ruling authorities of time in order to contain them in restricted spaces. Controlling capacities of powerful groups have increased with the development of new surveillance techniques reducing human bodies into mere packets of information (Ogura 276). Human body is a potential threat for totalitarian agencies as it is capable of resisting their techniques of control. Thus, body becomes the spectacle of regulation “as object and target of power” (Foucault 136). Individuals are subjected to extreme forms of regulation and control procedures that they lose control on their bodies and become manipulable body. These subjected bodies are contained, categorized, transformed, used, and subjected to maintain discipline and control until they become docile. Foucault states that “a body is docile that may be subjected, used, transformed and improved” (136).

Postmodern societies use electronic surveillance as an important tool to discipline and train human bodies. Individual’s awareness of presence of a disciplinary gaze via complex array of electronic channels incorporates conformity and responsibility (Nayar 102). Bart Simon a surveillance theorist, call docile subject of surveillance as inmates of postmodern panopticon (5). Controllers of the power constantly observe and document routine behaviors of the inmates for future usage. Inmate’s awareness of being watched forces him to discipline him/her according to



their administered routine. “the inmate thus ... conforms to the explicit and even implicit rules of the institution” (5) because he is cautious not to transgress the set routine. Surveilling authorities center the inmate’s attention on the correctness of their actions and failing to do so may result in severe punishments. Fear of punishment prevents inmates from planning or scheming transgression. Surveilling authorities isolate and routinize human behavior as they fear unity and spontaneity of human bodies may guide them toward attainment of their rights. Inmates when become fully submissive and docile, are used by authorities for number of social ends. These disciplinary apparatuses of ruling authorities result in formation of what Gary T. Marx terms as “maximum security society” (qtd. In Simon 6).

In selected dystopian novels *The Hunger Games* (2008) by Suzanne Collins and *Allegiant* (2014) by Veronica Roth, human bodies are shown powerless, submissive and silent. Citizens in both the novels are reduced as mere subjects of oppression, surveillance and discipline. Government agencies constantly manipulate and use them to achieve their aims. Foucault observes that discipline is used as a tool that ensures “possible the meticulous control of the operation of the body” in number of ways (137).

Government of Panem in *The Hunger Games* (2008) maintains a strict hold on the activities of citizens through various channels of surveillance as Katniss exclaims “You do have the sense that we might be under surveillance” (Collins 81). People of all twelve districts are aware that they are being watched through big screens and heard through jabberjays, stick to their routine activities to save themselves from punishments (40). Capitol has laid number of rules for the people of districts which must be followed and any act of deviance will be punished. For instance it is compulsory for all the district people to attend the reaping ceremony according to the rules “Attendance is mandatory unless you are on death’s door” (16). Peace keepers keep a

check to assure everybody is following the rules “if not, you’ll be imprisoned” (16). Citizens of panem are rendered as docile bodies who quietly obey the orders without raising a question “people file in silently and sign in” (16).

Similarly, in *Allegiant* (2014) people have been ripped off their identities and turned as subjects into various experiments conducted by Bureau of Genetic Welfare (122-123). People in the past were manipulated by the Bureau to become subjects of “the genetic manipulation experiment” (122) conducted for genetic alterations. Bureau very cleverly tricked them to participate in the genetic manipulation experiment as one of the Bureau member explains “they were given the option to give a gift to our future generations” (122).

Partitioning, one of the central practice is conducted to discipline bodies of the subjects. In order to exercise power and control individual bodies should be classified and categorized into groups (Foucault 217). In *The Hunger Games* government of panem exercise its control by dividing the country into twelve districts and also divide the state resources among the twelve districts but not on the basis of equalities. Physical boundaries and favoritism between the district bodies developed hatred among the people of one district toward the other and government gained more strength. In *Allegiant* division of bodies runs into many layers of society. Broadly Bureau divided people into “Genetically healed” (Roth 124) and “genetically damaged” (127). Another division is created between the people of Bureau and bodies living in fringe. Individuals are divided into people from the experiment and people from the Bureau “organization that founded your city” (105). Another important categorization of people lies with the city of Chicago. People inside the city are divided into five factions on the basis of their personality dispositions. By dividing people into factions government inside the city and of



Bureau are able to anchor their power and control mechanism (123). Body, when isolated and partitioned becomes the medium of subjugation, manipulation and modification (Foucault 200).

Walsh asserts that Individuals are ripped off their individuality and are reduced to subjects who willingly fulfill the demands of the powerful masters. Individuals are forced to forget their individual identities by merging them into a social whole where they are assigned numbers instead of names (143). Pageant of hunger games, in Collins *The Hunger Games* (2008), is an annual event organized to induce conformity and docility in the citizens of panem. Innocent young children between the ages of twelve to eighteen are selected to fight and kill in an arena while capitol jokes on their part by saying “may the odds be ever in your favor” (338). Capitol treat event of hunger games as a festivity and districts people are required to join in the festivities of hunger games by hiding their emotions from the camera screens. At one point Katniss blurts “Capitol requires us to treat the Hunger Games as a festivity, a sporting event” (20). Hunger games is the constant reminder to people of district to discipline their actions according to the orders of the capitol as they stand no chance of survival “this is the capitol’s way of reminding us how totally we are at their mercy” (18). Hunger games is organized as a reminder to the rebellion of thirteenth district against the capitol but it is anticipated in terms of beauty and appearances by the people of capitol as Effie explains to Katniess “The Hunger Games aren’t a beauty contest, but the best-looking tributes always seem to pull more sponsors” (Collins 59). Docile bodies of the tributes have become spectacle of gaze where manipulation and modification will occur (59).

Docile bodies are subjected to enclosure, where they have no communication with the outside world but to perform the task assigned to them (Foucault 217). Tributes in *The Hunger Games* (2008) are the docile bodies who had no say in their participation in the games are chosen

through a draw are forcefully “thrown into an arena to fight to the death” (Collins 34). While inside the arena their bodies are inflicted with pain, isolation, hunger, starvation till they die or kill the other tribute. These horror inflicted bodies once come out of games will be left for nightmares and greater terrors (195). One can see that city of Chicago in *Allegiant* (2014) is enclosed from the outside and no one from the city knows about what lies behind the fence. Tris explains about the world outside their city as “THE WORLD BEYOND ours is full of roads” (Roth 101) and also “beyond the two fences is . . . order” (111). Individuals were turned into submissive subjects by Bureau for the purpose of their experiment on genetic alteration while subjects inside the experiment never knew about the world outside their. Zoe from Bureau explains the details of the experiment to Tris and her friends. At one point, she hints at their unawareness by stating “I keep forgetting how little you all know” (113).

Dystopian states take control of citizen’s mind and body by their advanced techniques of surveillance. These captives of state are trained to live and act according to the orders given by the state. State educates and trains children according to its own ideal of history, politics and economy. Children are taught to be submissive and loyal toward their state without challenging or questioning them (144). School in district twelve of panem in *The Hunger Games* (2008), keeps reinforcing about techniques of coal mining, history of coal “most of our instruction is coal-related” (Collins 43) as it is the major industry of the district. Also, at school, students are taught about the history of panem, rebellion of thirteenth district against capitol government and how government defeated them (43). Students are taught to be loyal toward their government, abide by rules set by it and that government has done a lot for them which Katniss finds as an exaggeration “It’s mostly a lot of blather about what we owe the Capitol” (43). What they are

never taught at school is to ask questions, nurture creativity and aesthetics and ask reasons behind rebellion (43).

In *Allegiant* (2014), Bureau tries to earn the trust of people by validating its propaganda of genetic alteration “our predecessors designed experiment to restore humanity to its genetically pure state” (Roth 124). Bureau convinces people to participate in the experiments to prove their loyalty toward the government of United States (122). What it doesn’t tell is about reasons behind the purity wars, damaged genes and development of death serum.

By smearing any traces of freedom and individuality dystopian governments demand blind compliance and conformity from citizens. Citizens tend to behave in similar fashion and robot like in performing their routine activities. They abide by the strict system of rules and regulations either by internalization and indoctrination of the rules as seen in the *Allegiant* (2014). Citizens of Chicago have accepted the faction way of life and thought of living the other as Tris points out her normalization with the faction systems “it is impossible to erase my choices” (Roth 23). Citizens also abide to the system of state laws because of fear, fear of doing or saying something wrong, fear of getting caught and fear of punishment. As Katniss lets out her fear “insidious fear that the Capitol may be monitoring and confining me” (Collins 359). Surveillance and disciplinary apparatuses used by state does the “soul training” of citizens and produce completely docile and willing worker (Lyon 16).

Ruling classes keep constant control over the bodies of the citizens by monitoring them through various channels of surveillance. Submissive bodies relentlessly perform their assigned duties and tasks, always busy in following the routines set by the authorities. These exhausted bodies have no time and energy for any sort of mental activity, as these ever drained and tired bodies are trained to be mentally infertile and inert. In this bareness of mind, dystopic societies

anchor their control mechanisms to keep people under control. Nevertheless, few people manage to keep their mental sanity and alertness, are able to locate the gaps and snags of the societal and governmental hierarchies and recognize the devious master plan of state. These individuals resist the states ideology through resisting the governmental mechanism of control and supremacy, defy the surveillance practices and strive to make world a better place.

## **4.2 Resisting Surveillance**

Governments rely heavily on the surveillance and its related techniques for meticulous control over the minds and bodies of the individuals. These governments have developed strict system of laws which administer daily routine of individuals and prescribe them their social position and function all happening under constant surveillance. "To participate in modern society is to be under electronic surveillance" (Lyon 4).

By resisting dominant ideology of the time, individuals liberate themselves from the state's control, resist surveillance and fight back against the authorities. It is very important for people to discover their true identity and challenge those in power and resist their techniques of power. Individuals resist surveillance in order to maintain the sanctity of their privacy and basic human rights. It is very interesting for the power mechanisms to collect information about the private life of individual. Surveillance is used as a technique to nullify individual's personal integrity in order to manifest desired normative behaviors (Marx 224).

Scott notices that few individuals show strands of resistance toward the normative techniques of the totalitarian authorities. Usually, a single individual starts by a non-instrumental technique of resistance by showing false compliance which eventually is joined by other individuals and become collective responses of resistance and rebellion. People break rule when

they realize an organization or its surveillance mechanisms are illegitimate and unacceptable (29). Mann and fellows devised the term “sousveillance” for the set of practices that people employ to resist surveillance through non conformity and by blocking and distorting the mechanism set for the purpose of surveillance (333). They acknowledge that few individuals are capable to resist the surveilling gaze to achieve their own benefits. People discipline according to the Foucauldian disciplinary gaze but according to de Certeau few individuals develop counter tactics to evade surveillance in certain ways. In the similar manner protagonist of the novel are aware of their presence on camera screens and because of which they put up a performance adored by the masses (37).

Political structure in *The Hunger Games* (2008) is highly oppressive and stifling toward its citizens particularly toward the youth. Citizens of panem in pageant of Hunger Games have no say in the decision making and planning of the central capitol. In the capitol a centralized decisions are taken by the ultimate consent of the president Snow. There exist no mechanism to devise any change, to cast votes and to make any choices by the people of all 12 districts of panem. Resistance, rebellion and disobediences are the routes for people of panem to bring changes in the existing social and political structure as citizens of District 13 did. Anticipating possible situations of resistance after the rebellion of district 13, government of panem has restricted any organized activity in the districts except the annual pageant of hunger games which served as a reminder that no resistance and rebellion will be tolerated as narrator writes “ yearly reminder that the Dark Days must never be repeated, it gave us the annual event of Hunger Games. The rules of the pageant of Hunger Games are simple. In punishment for the uprising, each of the twelve districts must provide one girl and one boy, called tributes, to participate”



(Collins 20). Population is forced to “treat the Hunger Games as a festivity, a sporting event pitting every district against the others” (20).

Social hierarchy in *Allegiant* (2014) is devised by the authorities of all five factions which are governed by the Bureau of Genetic Welfare located outside the boundary of city. Faction members have to obey the rules set by faction authorities and have no voice in the decision making process. Any act of disobedience on the part of faction member results in adverse effects. Fearing any dissent and resistance Bureau has provided all factions with the serums like truth serum, fear serums, death serums and in severe situations with a memory resetting serum.

Philosopher John Rawls defines the acts of resistance and disobedience in science fictions as public acts aimed to bring change in the policies and laws developed by the central authorities in a very nonviolent and conscientious manner (qtd. In Erickson 546). All those who aim to bring reformation are willing to suffer threats, dangers and punishments for the sake of justice and reformation (Erickson 565). Such acts of rebellion are carried out with a belief that there exist an alternate and better system of government than the existing oppressive structures thus tying close the resistance and rebellion as means of social change and justice. Image of resistance and rebellion against the set norms are associated with selfless, self sacrificing and dedicate leader in history like Mahatma Ghandi, David Thoreau and Martin Luther King Jr. These thinkers and reformers epitomize the devotion and enthusiasm toward higher objectives of life with their sacrifices of self pursuits for the vision of a reformed and better world. Similarly dystopic fiction present their protagonists as leaders leading the movements of resistance and rebellion to bring political change and free their societies from the constraints of injustice and inequality at the hands of few individuals. They don't belong to any political hierarchy so their motives are pure

and free of any personal gains and are able to think of a world radically different from the existing. Their spirit, selflessness and openness project them as ideal figure as face of rebellion and to start of political changes.

Patricia Erickson mention, Thoreau's essay titled 'Civil Disobedience' as the best statement regarding an individual fighting an unjust government who has allegedly abuse all its powers (Erickson 567). Henry David Thoreau protested against American-Mexican war as he refused paying taxes which were meant to support US military. He was sent to jail for creating resistance against military endeavor. It was during that time he wrote 'Civil disobedience' essay arguing that social reforms seldom follow politics but comes by social awareness and resistance to follow the unjust structures (Erickson 567). Central to the argument of essay 'Civil Disobedience' is the thought that individual is autonomous to find truth and convey it to others. He also points out that roles played by governments should have some limitations as most of them abuse their power and resources (Thoreau 385). Every individual must support what is right and must organize with others uniformly. Thoreau wanted the very sentiment of resistance and of reform to pervade individuals mind so he start of a quest for better. he expected an individual to cause friction in order to stop the unjust wheel of corrupt governments (396).

Protagonists of the *The Hunger Games* (2008) and *Allegiant* (2014) show similar resistance when they find out that have been fooled to follow a set of rules and practices which are untrustworthy and highly illogical. Katniss has always been a rebel and this behavior of her was not acceptable for her mother as she once says "when I was younger, I scared my mother to death, the things I would blurt out about District 12, about the people who rule our country, Panem, from the far off city called Capitol" (Collins 23). Katniss has been breaking few rules of moving out city fence for hunting in the forest without the notice of anyone. Although she has

been breaking the capitol rule but she was able to get food for her family. Katniss's friendship with Gale was also because both shared mutual disgust toward the Capitol. Their little act of getting out of the fence for hunting was wielded acts of resistance. They often thought of running away as well. Katniss shielded resistance came out when her sister name was pulled out in the reaping of hunger games and she volunteers while "District 12 hasn't had a volunteer in decades" (Collins 24). When Effie draws out Prim's name as the female tribute and Katniss volunteers in place of her sister, in *The Hunger Games* (2008) the very moment surveillance and related performance comes into action. First glimpse of Katniss as selfless genuine leader is formed in the very moment of volunteering for her sister, setting stage for her as a leader for resistance and rebellion. She volunteered for something where no one wanted to ho. Katniss showed fierce resistance in following the rules for the first time when she finds herself in the arena of hunger games where she has to fight and kill for the entertainment of the capitol. She did not want to let go of her humanity and to become a puppet in the hand of capitol. When everyone was expecting Katniss to be killing and fighting in the arena she developed an alliance with a little girl Rue from district 11 "taking Rue on as an ally seems a better choice all the time" (204). While first glimpse of Tris as someone who will challenge the social political hierarchies of the city in future is shown when she first goes for serum testing in the choosing ceremony. She finds out that she is a divergent, a kind feared by the authorities. Tris's first act of resistance comes out when she chooses to be part of Dauntless instead of Abnegation as her parents wanted.

Pageant of hunger games is constantly recorded by the hidden camera throughout the arena which are used by game makers to craft image of the volunteers for the prospects of sponsorship. Ironically Katniss uses the same spectacle of surveillance to craft her image as a



rebel. Katniss is aware that she is on screen and people would be watching her, so she keeps her composure by hiding away the disgust she has over all the lies and manipulation of the Capitol. It's the thought of Prim's anxious face as she watches me on the screens back home that breaks me from my lethargy (Collins 238). Katniss engages herself in the digital performance in order to survive the games but does not submit to the will of the Capitol. Cinna, Katniss's stylist, crafts a very feisty and strong image of her which turns out to be highly marketable and favorable for Katniss. She becomes the "girl on fire" (Collins 207) and a symbol of hope and rebel for the oppressed masses. In *The Hunger Games* (2008), game makers have used a wide network of camera and surveillance devices so that the audience can watch all the tributes in the arena surviving and killing each other to death. Katniss is much conscious of her projection on television screens, carefully plans her outlook so she may not look afraid during particular situations, also by turning against the anticipations of the game makers. At one point she thinks of "the thought of Prim's anxious face as she watches me on the screens back home that breaks me from my lethargy" (Collins 237). In fact, Katniss has been a rebel from ever, as she has been going into the jungle for the game and always dissented the pageant of the Hunger Games as she says "Taking the kids from our districts, forcing them to kill one another while we watch — this is the Capitol's way of reminding us how totally we are at their mercy" (Collins 20).

When Katniss finds Rue is dead, she decides not to be part of the game as the Capitol wants her to be but to play games on her own terms. She covers the dead body of Rue with wild flowers and "I press the three middle fingers ... hold them out in her direction" (235). Katniss finds out Peter Mellark and helps him get better and both of them make a strong alliance, defying the Capitol's notion of one single victor. Katniss sparked a collective response of rebellion against the Capitol when she denies to kill Peter and suggests that they both kill themselves so there will

be no winner of the pageant. She baffles the game makers with her stunt in the hunger games finale while game makers were forced to announce both of them as winners "Stop! Stop! ... I am pleased to present the victors of the Seventy-fourth Hunger Games, Katniss Everdeen and Peeta Mellark!"(340). With this she becomes the face of hope and rebellion for the people of panem, people identify themselves with Katniss and became ready to fight against the totalitarian rule of the capitol which they did in the later part of the trilogy.

Tris of *Allegiant* (2014) was a one strong girl who stood against the totalitarian rule of the Bureau of the Genetic welfare. Tris revealed the reality of city and fence and of the world beyond by bringing out the video of Edith Prior. Tris from the beginning of the trilogy titled as *Divergent Series* has always been questioning the norms and been a rebellion in her personal life. Her choosing Dauntless over Abnegation to getting tattoos and fighting with truth serums has been little acts of resistance against the set rules. Tri and her friends collectively rebel against the faction systems by being the part of factionless and march on city streets to attend secret meetings. When they ventured outside the city they came to find out that city, the place they called as home is just an experience for producing genetically pure people. world is shown to be on a war. War between the good genes and damages genes. People are privileged on the basis of their good genes and other are punished on the basis of their damaged genes. Bureau sets up experimental cities by resetting the memory of people with damaged genes in order to nurture genetically healed individuals. Upon finding these shocking revelation Tris and her fellows immediately decide to stop Bureau from such cruel acts. They start of their resistance by planting two bombs around the central entrance of the Bureau in order to stop Bureau from using death serums against generically damaged people.

Tris from the very beginning was suspicious of people and did not believe on people easily. Tris stood against the Bureau's decision of erasing the memory of people by releasing memory serum to restart the experience. She and her friends plan to attack the Bureau's lab to release memory serum to reset memories of the people at bureau and to stop experiments of genetic healing. In her struggle to save memories of people. Tris breaks into the weapon lab but is injected with death serum by David "kill anyone who makes their way into that room without the passcode" (Roth 395). Before she died she made sure to release memory serum to reset memory of the people at Bureau of Genetic Welfare. Very few people have the courage to become the face of revolution and seek freedom even at the expense of their lives. Same happened with Tris, she died but city of Chicago got its life back. In her last conversation with David, Tris say "real sacrifice. That it should be done from love, not misplaced disgust for another person's genetics" (473).

Spectacle of resistance and rebellion sparks when individuals witness manipulative and destructive ways of the governments. John Durham Peters writes about witnessing in his article as witnessing a spectacle of credulity of government or by finding out lies of the government protagonist feel responsible in certain ways by either reporting it or fighting against such people (Peters 708). Young protagonist of the dystopian novels are positioned into circumstances where they learn about manipulative and horrible reality of governments and as witnesses they must expound it to others. Katniss knows about the corruption and manipulation of the government of capitol and as a witness she later starts a rebellion against them. One high moment was when Katniss witnesses the murder of tribute from District 11, Rue, during the games. This moment transforms all the hatred Katniss have for capitol into a determination of vengeance, disobedience and rebellion. Katniss says "Something happened when I was holding Rue's hand,

watching the life drain out of her. Now I am determined to avenge her, to make her loss unforgettable, and I can only do that by winning and thereby making myself unforgettable” (Collins 242). Death of a very young, energetic and capable child, full of passion for life, dying for entertainment of silly people of capitol prompted a strong realization for Katniss. “Rue’s death has forced me to confront my own fury against the cruelty, the injustice they inflict upon us...I want to do something, right, here, right now, to shame them, to make them accountable” (Collins 236-237). Katniss felt determined to no longer escape from the reality of Capitols crimes and expresses her determination by “I press the three middle fingers of my left hand against my lips and hold them out in her direction” (234).

Tris felt powerful on finding out that she can resist all the serums used by city authorities and Bureau of Genetic Welfare. “I’m good at fighting off serums. There’s a chance I’ll survive” (Roth). She no longer feared to express her hatred toward the methods of Bureau and exercised her agency of divergence to help other people. The Bureau holds its control over the city of Chicago through mechanisms of surveillance and rarely by controlled intervention. When Bureau leaders saw the experiment as a failure they thought of resetting the memories of the people to restart the experience. Tris is left baffled when she finds out about the planning of Bureau against the people of Chicago. She expresses her disgust “why do they believe they have the right to rip people’s memories, their identities, out of their heads, just because it’s convenient to them?” (Roth ). She considered this maltreatment of people at the hands of Bureau as a genocide and felt responsible to save people of Chicago from losing their memories and identities. She along four and her other friends decided to resist any such efforts of the Bureau by stealing the memory serum and destroyed it forever.

Katniss from *The Hunger Games* (2008) and Tris of *Allegiant* (2014) serve themselves as the faces of the rebellion by embodying and wrapping themselves totally into the activities of resistance. Characters of both the female protagonists have been carefully crafted to fit the role of leaders. Katniss if she was only a hunter and ruthless player in the hunger games, she wouldn't be able to get attention of people to becoming the symbol of uprising. It was through her refusal of not being a puppet in the hands of the capitol revealed her as ideal for resistance and rebellion. Her costume at the opening ceremony of the hunger games "girl on fire" (Collins 207) served as an absolute metaphor for sparking up the rebellion. Rebels in the districts deemed her suitable for leading the revolution. Her images started off by as "girl on fire" and due to her brave and daring acts led her into a complete transformative Mockingjay. She went on to endure many public and personal losses on this journey of resistance and rebellion. From the very beginning of the trilogy Katniss volunteers herself for the safety of her mother and sister as her first sacrifice in front of the public eye. It was in the arena of the games when Katniss came to realize of her true potentials. She came to realize that her death inside games will spark massive rebellion against the capitol so game makers have to keep her alive. That is the reason she fearlessly offered to eat poisonous berries at the finale of the games which appeared to be an act of sacrifice again for Peeta. But she knew that capitol will never let her die because of her immense following and the rebels associating with her. Her death may have resulted in massive acts of revolution and upturning of the government. Tris knew that only she can fight against the death serum, so she presented herself to enter the control room of Bureau despite of risks. No one wanted her to risk off her life but Tris didn't want her brother Caleb to go into control room so she sacrificed herself. Time and again Tris has been rebelling against the control of Bureau by entering into fringe and helping the people to fight against Bureau. So when she got a chance to

wipe of Bureau's weapon which mainly were serums she went into the control room. In the control Tris had a tiff with David who shoots her. But before dying Tris wipes off all the serums serving to her higher purpose of reforming the social and political hierarchies.

Protagonists of dystopian novel exhibit variety of performances when in front of camera as their counter surveillance tactics. In spite of severe measures of authorities to stop individuals from resisting the social order and rebelling against the commands, protagonist proved to be clever adversaries to their plans Katniss engages in number of counter surveillance tactics in the arena of hunger games to overturn the disciplinary gaze of the capitol. . Aware of the fact that she is being seen by the audience of panem, Katniss plans and adopts the behavior which public expect from her. Katniss and Peeta stage a romance to gain sympathy of the viewers thus making it difficult for the game makers to kill or dispose them. Being the audience favorites they were able to be on television screens all the time thus turning sponsors and people in their favor. Already miserable and oppressed people of districts saw Katniss as their messiah while they saw her taking care of wounded Peeta in the arena. They believed that she will take them out the dark times to a a better world. Peeta and Katniss, well aware of importance of their lives threaten capitol to consume the berries and submit themselves to death. Due to which capitol was forced to stop them from killing themselves and declare them as co-victors for the first time in the history of seventy years of the pageant of hunger games. Katniss proved herself as a real example of resistance and rebellion by cleverly overturning the surveillance mechanisms of capitol in her favor.

Tris epitomizes herself as a rebel as she doesn't submit herself to the false propaganda of good genes and damaged genes set by Bureau to fool citizens. She believed in the imperfect of nature of human beings as the real beauty and valued human memories and relationship more

than any serum and experiences. When Tris finds out about the intentions of David, who is the executive of the Bureau of Genetic welfare, she plans of resetting the memories of the people living inside the city in order to start another experiment she immediately decides to stop him. "They wanted to take away the memories of everyone in this city. They believe there is no reasoning with us, no appealing to our better natures" (Roth 462). Many people at Bureau tried deviating her attention by telling her that her boyfriend Four has damaged genes but she did not believe on them and did not let her love die. Tris gave up her life in order to save her friends and family so no one would be able to label them as genetically damaged.

Detailed analyses of both the novels clearly showed that surveillance is capable of more harm than good. Katniss and Tris could be seen as true dystopian heroines who went on a journey of self-recognition and survive under the extreme situation of surveillance. Surveillance used is not only limited to social aspects of one's life but invaded each and every aspect of individuals life even ones genetic makeup is also studied and monitored. Dystopian writers have very truthfully narrated the bleak sinister realities of postmodern world. Collins and Roth have very convincingly put forward a painful prediction of future which could be avoided if current obsession with technology and surveillance gets checked.



## CHAPTER 5

### CONCLUSION

Conclusion sums up the discussion presented in the study by revealing findings of the analysis. By the meticulous analysis of the selected novels it is concluded that modern nation states are pacing toward an inevitable dystopia with all its obsession with technology and surveillance. *The Hunger Games* (2008) and *Allegiant* (2014) present fear and suspicious scenarios resulting from excessive surveillance and disciplinary techniques as ones evoked by Orwell in *Nineteen Eighty-Four* (1949). Analysis of the selected works have shown that surveillance and its usage has surpassed the Orwellian notion of dystopia due to incorporation of new and advanced technologies of control serums, genetic alteration and social sorting resulting in new social and political hierarchies. These narratives depict the tales of resistance against the totalitarian bodies too. Analysis of the selected fiction shows that surveillance has the capacity of infiltrate public imagination and the way public experience surveillance. Surveillance is capable of creating social polarities and inequalities in the favor of users of it. Surveillance is a highly political and social act and has been criticized by many sociologist for being morally wrong and unethical. It has resulted into issues of privacy, Inequality, identity, trust and personal integrity.

The present research probed into the domains of surveillance societies and their strategies of discipline and control by analyzing two works of fiction. Societies in *The Hunger Games* (2008) and *Allegiant* (2014) are swarming with techniques of control and surveillance devices. In order to analyze these texts David Lyons *Electronic Eye: The Rise of Surveillance Society* served as a theoretical framework for the purpose of analysis. I aimed to prove that surveillance society is not a fictitious concept but a concrete reality and if it goes uncontrolled world will eventually



end in dystopia. I took up the issue of surveillance and its ever increasing range in the context of dystopian novels to formulate the problem statement for this thesis. People have grown accustomed to all the forms of surveillance around them and most of the time they participate in their own surveillance. What they are unaware of that these surveilling mechanism carry many political and social implications.

For the purpose of analysis I developed three research question which were developed by careful study of the selected theoretical frameworks and their relevance with the selected novels. First question dealt with different types of disciplinary and surveillance systems and techniques used to maintain absolute power and control in the selected novel i.e. *The Hunger Games (2008)* and *Allegiant (2014)*. From the study of surveillance theories provided by Michel Foucault and David Lyon to the dystopian novels written by Suzanne Collins and Veronica Roth, all writers and theorists delineate that there exist incomprehensible amount of surveillance and disciplinary mechanism not only among the modern nations but throughout human history. Foucault by using the architectural design of Jeremy Bentham has given a model of panoptic surveillance where individuals are surveilled in the space of a panopticon. Panoptic surveillance yield two types of power namely sovereign power and disciplinary power. According to Foucault Sovereign power is about maintaining authority and control over individuals to restrict and administer their activities while disciplinary power is a power which leads people in to willing submission by transforming them into docile bodies so that they will administer their own activities (138). David Lyon has given the concept of Digital and Electronic surveillance where there is no need for a spatial boundary to keep an eye on the activities of citizens (Lyon and Zuriek 7). Infact according to Lyon people actively provide their information to different modes of electronic surveillance thus taking part in their own surveillance. By probing this research question inside

the narratives of chosen novels, it is found out that dystopian world of surveillance surely have more sinister forms of surveillance disciplinary mechanisms. Authoritative and totalitarian governments of both the novels use various techniques of surveillance to maintain their control including dividing the population into various districts and faction to keep them divided, camera and computer surveillance, body trackers to location tracking systems. Specialized electronic robot birds (Jabber Jays) have been developed to record human speech, utilized to spy over the general public. Specialized monitoring screens have been used to watch over the routines of people in their daily lives. Numbers of serums have micro-surveillance trackers are injected to human bodies to reveal all sort of conscious and unconscious information individuals possess. Genetic engineering is common among the authorities in order to cultivate the genes of their choice. Apart from surveillance devices, numbers of disciplinary actions are carried out by the dystopian governments like public executions of rebels, sending protagonist to fight and kill each other for the purpose of entertainment, administering them to truth and fear serums. Hence, it can be said about Dystopic world that they contains all the forms of wrong and dangerous surveillance and disciplinary systems.

Second Research question probes in to various amounts of propaganda and surveillance techniques used by authorities of the dystopian novels to render their world as a superpanopticon. It is postulated that techniques of surveillance and digital technologies disseminate total power and control over the citizens that an individual's loses his/her agency over their self and submits submissively to the monitoring system. Their physical bodies are reduced into mere image carrying information of their social and personal alliances. Absolute control over populace has been a dream of every governing authority and this dream has been fulfilled by the all-encompassing and monitoring gaze of technology. Today, the inhabitants of

the world actively communicate and share information of life through various electronic channels. People constantly provide their personal and social information to electronic system for the purpose of creating an email to opening a bank accounts etc. what they don't know is that their information is being fed into huge databases to yield their electronic images. This information is used by security departments, capitalist enterprises and various other state structures. This electric wiring of today's society is what sociologist label as superpanopticon. Superpanopticon is the ultimate reality of 21<sup>st</sup> century made possible by surveillance technologies. Another facet of this superpanopticon is maintenance of total control over public. Individuals are aware that they are wired with electronic channels and trackers in the form of ~~their mobile phones and are under constant surveillance of CCTV, GPS and other such~~ techniques. This awareness of being watched forces individuals to adhere to the rules of the state. Societies in the chosen text have peaked the surveillance techniques while they serve as a metaphor for our existing society's to be aware of where all this obsession is going.

Third and last research question aimed to find out reactions of the people at the receiving end of surveillance. Surveillance and disciplinary systems used by authorities of the *Hunger Games (2008)* and *Allegiant (2014)* took away their identity by transforming them into docile bodies whose every aspect is visible and accessible. Absolute control is the ulterior motive of these dystopian societies for which they have used all techniques of control and violence. Today's world is highly transparent and there exist no boundaries between public and private aspects of life. Inhabitants of postmodern world are exposed to all forms of surveillance and are dictated to exhibit particular kind of behavior. Citizens are aware of the fact that they are being monitored and the information they are revealing is being stored in the database. An email which a person sends to a very informal text message and the search entries one makes in cyber world

all are being tracked and then provided to relevant bureaucratic and capitalist systems and stored into particular databases. Today in the postmodern world of technology, people are under heavy shackles of surveillance systems which are inescapable. But individuals have found their ways of resisting these extreme modes of surveillance. Individuals in the chosen dystopian narratives go through a journey of self-recognition by fighting against the authorities. They resisted violent modes of surveillance and helped others to do the same. In the real world, resisting surveillance is yet to happen but public in general is wary of developments made in fields of surveillance technologies.

The central notion behind this discourse of surveillance is power. It is in very human nature to get an edge over others and he/she goes to any extent in this fulfillment of desire. For the very same power man has built prisons, designed panopticon, and so much insatiable is human desire that he/she changed societal structure to make it one totalitarian space. For the attainment of utmost power man has developed surveillance and control devices and strategies. This desire has taken over the rational abilities of man to sense where this obsession is leading. Sociologists doubt that world might possibly be entering a dystopia or maybe we are living in one.

Chosen dystopian narratives present a very thorough and painful picture of a society whose control is deeply embedded in the totalitarian techniques of surveillance and control. It is very evident that surveillance is the central notion in maintaining total control and discipline in these texts. By using surveillance techniques the authorities of the given texts categorize and manipulate people in their favor, control and monitor their life's according their whims, scrutinized and punished any act of defiance. These fictive works predict a coming of societies of

total surveillance and control where every human interaction and transaction will be mediated by digital systems.

This research also highlights that contemporary dystopian narratives are not only political and social satires but also detect and predict the possible dangers inside the surveillance systems of postmodern world. Postmodern individuals care less about the harmful consequences of their indulgence in digital technologies as they want to be seen and noticed. People post intimate details of their lives on facebook, myspace, twitter, google plus etc in an effort to assert their selves. What they forget to notice is that all these digital interfaces are constantly monitored and their activities are being seen with their willing consent. This willing consent become as spectacle of gaze and surveillance. So a postmodern man is consciously and unconsciously helping in his/her own surveillance.

It is concluded that both the writers Suzanne Collins and Veronica Roth rightly and correctly exposed the painful reality of postmodern world's obsession with surveillance and related technologies. They are not only focusing on the dystopian operation of power and violence through surveillance but are enlightening readers about the true nature of what this world has become.

## **Recommendations**

Surveillance and technology has become a debatable topic in contemporary literature. Modern technology has transformed various social, political and economic dimensions of society. It has fueled capitalism, consumerism and totalitarianism. The present research was an effort to explore adverse effects of technology specifically of surveillance and electronic technologies which has occupied the current social arena. However, I propose that further detailed accounts of researches

are required to enlighten readers. There should be informed and educated about the negative capabilities of modern technologies.

Analysis shows that there is need of thorough research to enumerate current technologies of surveillance and control. Also factors behind the insatiable need of these technologies has to be found. Current analysis has been formulated by studying dystopian narratives so there is a need to study surveillance and its effects in the current scenarios. It is also important to learn other aspects of surveillance than of control and discipline. Technology has blurred the lines between public and private life, so it would be interesting to know explore how and to what extent human rights of privacy are being violated.

The current analysis has been made on contemporary American novels. It would be interesting to find similar kind of consciousness regarding technology and surveillance in Pakistani literature. Also, it would be interesting to explore the technological development of Pakistan in terms of its surveillance capacities and computational abilities.

One important aspect that has emerged after this research is critical pedagogy of citizens regarding their over indulgence in technology. Citizens of any society should be informed about presence of surveillance and sanctity of private life should be maintained. Individuals have to a step and initiate dependence on manual labor than technology for all tasks. To sum up, I believe that an informed individual is important for the makeup of any society. An educated individual will not give into excessive modes of technology consciously and will not be ready to be a subject of surveillance and suspicion.

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