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# Foucauldian Resistance in Dave Eggers' *The Circle*

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## Abstract

The paper titled “Foucauldian Resistance in Dave Eggers' *The Circle*” is analysing the work of dystopian fiction from the perspective of Foucauldian resistance. The paper is structured in a way to depict how power politics is constructed through technical knowledge and how the concept of resistance comes into existence due to digitized dominance. Later, this study depicts how power sustains its position amidst much resistance by nipping the inimical/resistive ideology in the bud itself by manipulating sophisticated technology. Besides, it exposes Foucauldian views that multiple points of resistance are rarely united together to form a single force. “Resistances are distributed in an irregular fashion: (Kelly, 2009 -106). Modeling on this Foucauldian prediction, resistances at work in *The Circle*, either inside the company or outside the company are not synchronised together. This inherent weakness of the resistive forces serves as a cause for notwithstanding the power politics of the company. Exploiting this resistive disunity, the company removes all the hurdles working against it easily and holding power perpetually. In addition to this, this paper highlights how the company shatters political power through strategic resistance and exploits the situation in a skillful manner to hold power.

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## Introduction

Foucault, the French philosopher, is deeply attracted by the concept of power and shares much of his views on power in his book *The History of Sexuality Volume 1* (Foucault, 1978). Power is more pronounced than resistance in his writings. Yet, he describes resistance due to its unavoidable influence over power, because Foucault firmly believes that “resistance comes first” because without resistance there is no power. Power lies in inequality. This inequality is created,

the moment stronger discourse subordinates weaker one. Hence resistance exists before power is established. To Foucault both power and resistance are produced via discourses. To put in a nutshell, power is established through conflict between discourses. In society, knowledge creates lot of ideas. Among these, some ideas influence the society at large. As a result, people tend to believe that these ideas are real. These influential ideas are considered to be discourses. These discourses are considered as truths. Foucault in *The Archaeology of Knowledge* (1969) states that discourse is an impure base upon which facts are constructed.

*“Discourse refers to ‘regulated practices that account for a number of statements’, that is the unwritten rules and structures which produce particular utterances and statements” (Mills, (2003) - 53).*

These discourses compete with each other for dominance. Those who are in power support some discourses or they may promote some discourses. The discourse that receives support of the powerful people turns to be a dominant discourse. Dominance is established through Ideological conflict. Sometimes, to gain dominance, the stronger discourse overcomes the obstacles provided by resistances. Thereby it gets an edge over other competent discourses. Due to this edge, the dominance is secured. This dominance creates power. Hence, the dominant discourse turns out to be an established one. Thus, it influences society at large. This is how the dominant discourse gains power over other discourses. These lesser dominant discourses are considered to be resistance(s). Without resistance, there is no ideological conflict. Without conflict, there is no power. Therefore, it is understood that establishment of power is possible via resistance(s). Hence Foucault observes that resistance comes first. He affirms the view that,

*“Power and resistance are interconnected, and the oppressive power system catalyzes resistance” (Rafia, S, 2023).*

So there may be a possibility for resistance to defeat the dominant discourse and gain power. But it happens rarely. The remaining discourses maintain a repulsive relationship with the dominant discourse. As the edge is created for the dominant discourse, it gains dominance over other discourses. This dominance creates disequilibrium between these two types of discourses. As the dominant discourse gains power, it occupies the centre whereas other discourses are pushed to the periphery. If the Centre is associated with domination, and the periphery is associated with rejection/repulsion. As there is always discursive/ideological war between the center and periphery, power politics is set in motion and the centre always controls the periphery. As there is always a perpetual battle for power between the centre and the periphery, at any time there may be a shifting of power. It means that the peripheral discourses, with their more pronounced voices or receiving support of powerful people can take over the central position at any time. To Foucault, power affects discourse and knowledge. But Foucault clarifies the view that there is a relationship between power and knowledge but he never endorses other philosophers’ (such as Francis Bacon) view that Knowledge is Power. But Foucault strongly believes that power influences and constructs knowledge. “Power produces knowledge because it serves power” (Barry, S. (2007), - 76). He even accepts that power can be achievable through knowledge.

Resistive discourses have a considerable effect upon people sporadically. These create ideological conflicts in the

mindset of society against the ruling ideology/discourse. Foucault states that both resistance and power are modified forms of discourses, and resistance itself is power. There is always tension between these two.

Diana Taylor says that “Foucault asserted that” thinking differently” and self transformation, rather than “ validating what is already known” ( 2011 - 1). Therefore this dynamic intelligence of Foucault is reflected in his perception towards the concept of resistance and its functions. This creates ambiguity in understanding of his concepts regarding resistance. So it paves way for multiple interpretations. But many interpreters zero in on the point that resistance gives way to power and that without resistance there is no power. The resistance is explicit through multiple points and serves as an impediment to power. Foucault holds a view that all these multiple points of resistance rarely converge on a single point to serve as a great force because “ Micro - resistance does not necessarily constitute macro - resistance” ( Kelly, (2009), - 110). Due to this inherent weakness, power is more pronounced than resistance. Besides, he points out that resistance can only alter the network of power but can not replace the whole network.

*“There is no total network of resistance, only a total network of power, which supervenes on resistance” (Kelly, 2009, - 111).*

At the same time, the influence of power over people is not absolute. The reason behind is that resistance too has control over society to some extent. Moreover, Foucault conceives that,

*“Resistance is an endemic fact in the world of power relations. Yet, for the reader's tastes, he didn't give the right answers about who or what resists power, and why” (Faubian, 1994 - .20).*

Foucault implies through his writings that resistance is present everywhere power is exercised. Through this, it is understood that resistance is easily colonized by power, but it is not doomed to continuous defeat. Hence, it poses a severe threat to power relations. Both power and resistance are in sync with sociality. The respective forms of this relationship may undergo a change without affecting the presence of resistance. As humans are part of society, he/she can't be considered outside of the social network, so everyone in society gets dragged into the power network.

*“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” (Foucault, (1978), - 95).*

Dave Eggers, a distinguished American novelist, received global attention after winning the Pulitzer Prize for his literary production. His writing deals with themes ranging from present-day problems such as migration, globalization, capitalism, the internet, and its merits\demerits. His writing also studs with ideas related to posthumanism. *The Circle*, the dystopian novel, highlights how the centralization of power can be attained through technology and finely defines how those in power subordinate people and turn them into subjects. Dystopian fiction is fiction where the plot construction is woven around the themes of totalitarianism, dictatorship, and inequality. It mirrors how people are forced to live in a non-

egalitarian society where the state machinery is run on oppressive measures.

The paper intends to approach the novel *The Circle* from the perspective of Foucauldian resistance and maintains the interpretation relevant to that background. As the novel itself is dystopian in nature, it could provide a larger room for power politics and the inherent element of resistance. The sophisticated digitized microcosm, *The Circle*, through its technical knowledge, accumulated power over digital platforms. Then it tried to extend it into the entire society thereby bringing society under its control. This developed a conflict between the company and others. At one point of time, the policies of the company received resistance from its own employees as well as others from outside. Hasanain Riyadh Abdulzahra in his paper titled *Foucauldian Surveillance in Dave Eggers' The Circle* presents implicitly the idea of resistance through the character of Annie when she spearheaded the project named 'Past Perfect'.

It aimed at filling the gap in personal as well as the general history of individual members of the team. Abdul Zahra says in his research paper quotes *The Circle* which portrays the excavated truth about the past in a dismayed manner.

*"The program unveils the hidden information concerning her parents. They saw a drowned man shouted for help and they did not save him. Then, Anne feels angry, and it is almost impossible for her to consider her father and mother as parents. Annie's viewpoint proposes that it is hard to see the dignity and beauty of other people by attacking with information about them" (Zahara, (2020) - 11).*

The extract above depicts the mental turmoil experienced by Annie, which prepared her to quit the project forthwith and made her bedridden under the coma stage at the end of the novel. The decision of quitting the job exposes her unwillingness to continue. This personal level deviation from company norms is identified as micro - resistance by Foucault. The policies of the company received resistance inside as well as outside. All these resistances occurring in *The Circle* are identified as micro level as well as strategic level resistances. Since these resistive energies were not synchronised together to serve as a great force to fight company policies, they were all easily removed by the powerful company.

## Resistance in *The Circle*

### Strategic Resistance

*" Strategic resistance is counter-power , which affects the actions of others to marshal them against power" (Kelly, (2009), - 111).*

*The Circle*, the world-renowned company run by three great stalwarts with distinguished mindsets, made it an incompetent one. Among the three, Tyler Alexander Gospodinov, considered to be the Circle's wonder boy, endowed with digital knowledge, established the company in his twenties. Tom Stendon, the world-striding CEO, excels in his modus operandi by removing hurdles against the company and assuring its smooth functioning. Eamon Bailey, the wise man, naturally

blessed with the attitude of encouraging the employees to venture into strange assignments, in such tasks, he used to take decisions through plebiscites conducted online. The company aspired to be more powerful by venturing to introduce different types of apps, by which it cast a spell upon the customers by providing the best services. At the same time, it extracted all the personal information of the customers. The user-friendly app 'Tru-You' influenced the people in such a manner that the Circle's products were supreme and itself genuine. But the real intention of *The Circle* was revealed later, through which it was understood implicitly that the Circle aimed at acquiring power in the name of transparency. This idea was promoted by Eamon Bailey, lovingly identified as 'uncle' by circlers, who perpetually insisted that the idea of transparency brought down the corruption rate and the crime rates. The person who wanted to be transparent should wear the camera around his/her chest so that whatever happened to the wearer is minutely recorded and telecast on the company's website, so that viewers around the world could access their activities round the clock. But the wearer had some liberation from using it not in the bathroom. Since the wearer was under close watch, the constant feeling of observance prevented the wearer from engaging in any kind of illegal activities. Attracted by this concept, Stewart, the sixty-year-old, bald-headed circler, willingly went transparent. The heroine of the novel, Mae Holland, followed his footsteps and turned out to be transparent. At the beginning, it all went well, and the reputation of the company grew, by which it gained power over the people, but this received resistance when Tom Stendon announced that

*"There's another area of public life where we want and expect transparency, and that's democracy." (Eggers. (2013) - 110).*

This statement targeting the political sphere received immediate resistance from the politician named Williamson. But Stendon removed the political hurdle by hacking her email and publishing her corrupt activities anonymously. Stendon said,

*"Williamson. You didn't hear? She got busted for all kinds of weird stuff. She's under investigation for a half dozen things, all kinds of ethical violations. They found everything on her computer, a hundred weird searches, downloads- some very creepy stuff," and the political sphere is not at all transparent as there is no apt technology" (... - 111).*

Thus, Stendon muzzled the resistance in a dexterous manner by utilizing digital technology. This depicted a power tussle between the two spheres, respectively the private and political. As the political sphere ran the entire administration of the country, it developed the feeling that it had an edge over all other spheres because all came under its administration. So when there was a threat in the form of transparency, it created ripple in the political sphere, and so, Williamson, a people's representative, exposed resistance by criticizing the transparency. The resistance registered by Williamson became null and void due to the public trust for Congress being just eleven percent in the plebiscite conducted recently on political transparency by *The Circle*. Hence, the public support on one side and technological supremacy on the other side took over the political resistance easily. This happening was based on Foucault's view that mighty discourse (power) would weaken the weaker discourse (resistance). It endorses the Foucauldian view that knowledge constructs power. In *The*

*Circle*, the technical knowledge contributed power to the administrators. This was how they easily shattered the political resistance.

The whole episode of conflict between Stenton and Williamson (the politician) could be interpreted on the line of strategic resistance. leaking Williamson's corrupt practices with evidence anonymously on the internet spoiled her entire political career. This countermeasure against Williamson created fear psychosis among all the politicians in the US. It affirms Foucault's statement that counter power is that which escapes power. In this scenario, Stenton's move to thwart the political power was highly strategic; in this sense, it could be equated with counter power or strategic resistance. This resistance itself was an exercise of power, and it was exercised by Stenton.

## Resistance from individuals/ Micro - Resistance

*"The inevitable resistance to power at the personal level is what we might call micro - resistance" ( Kelly. (2009) - 109).*

Foucault claims that individuals opted to oppose and challenge oppression rather than to simply acquiesce, thus he enforces a view that individuals are not passive recipients or inert onlookers. This Foucauldian notion is explicitly revealed through some of the characters who developed an ideological war with *The Circle*. As power is exercised prevalently, so the resistance too. Hence, even at the lower level, the resistance is built up against the power.

In *The Circle*, the resistance came from ordinary individuals as well. Mercer, the ex-lover of Mae Holland, nurtured the aversion to the Circle's transparency policy from the beginning. He recorded his resistance in various ways against transparency. As an expert in making chandeliers out of antlers, he was not happy with the uploading of chandeliers' images to social media without his permission by Mae. But she did it with the intention of creating a good market for his products. It hurt him a lot as he developed an antagonistic perception against the capitalist policy followed by *The Circle*. Mercer had an opposite ideological stand to *The Circle* because he was completely of the view that the company was profit-oriented and soon it would eliminate all kinds of retail traders. In addition to this, he observed that the ending of retail trading would establish a monopoly in all businesses by *The Circle*, which would have a detrimental effect on the entire society. So he says,

*"The tools you guys create actually manufacture unnaturally extreme social needs. No one needs the level of contact you are purveying. It improves nothing. It's not nourishing" (Eggers, (2013) - 71).*

Mercer was a person, holding aloof from the digitized world as he was under the impression that the virtual sphere would kill privacy. He influenced Mae's parents as well. Hence, her parents objected to Mae's plan of installing cameras at home. The installation was an outcome of the company's new project named 'Surf Sight'. It was a URL where viewers could have live visuals of any places studded with thumb-sized cameras. This radical project was designed to bring a revolution in society through transparency.

"Soul Search" was another project by which any person's whereabouts in the globe could be easily sensed with the help of technology. To make this project viable, already the cameras were set up in the air, and data collected from them were transferred to the network. As the network was already loaded with all people's profiles cum personal data, the accessibility of the whereabouts of any person through this technology was feasible. Mae used the same technology to locate the absconded Mercer as he became reticent and dejected with the dominance of the digitized world. When Mae, along with her supporters, was about to catch him on camera, he was resistant to this activity, and in his attempt to escape from being captured, met with an untimely death by falling into the valley. Thus, he proved a big resistance to the consuming technology of *The Circle*. Even his argument with Mae regarding transparency explicitly exhibited his ideological resistance to this concept. He strongly believed that

*"Something should be kept in darkness and something should be transparent, as the way the whole day is separated by dark and light. Did you ever think that perhaps our minds are delicately calibrated between the known and the unknown? That our souls need the mysteries of night and the clarity of day? You people are creating a world of ever-present daylight, and I think it will burn us all alive" (... - 230).*

Mercer too believed that he would have supporters on his side as a resistive force to the transparency that kept everyone under surveillance in the name of reducing illegal activities. He still held out hope that people in the future, a new generation, would rise against all the ludicrous, oppressive, and outrageous circlers. Mercer developed much distress over the loss of personal freedom due to the advancement of transparency. He perceived that in the pretext of transparency, the technological web clutched people within it and choked their thinking mentally, and converted them into digital slaves. So he took a strong decision of saying 'no' to the policies of the company.

*"The no is an irruption from the human subject of power, which is not compliance, nor the regular reaction of a physical object to a quantum of force" (Kelly. (2009) - 109).*

## Vertical and Horizontal Level Resistance

### Resistance from The Circlers

Foucault states that power is at work horizontally and vertically, so the resistance too. As the employees were hierarchically held at a lower level, the resistance shown by them was vertical. The resistance reflected in the minds of some of the employees who were considered to be more valuable to the development of the company. Annie, one of the forty members of the gang of *The Circle*, serving as a privy to its most secret plans and data, began to nurture the idea of resistance inwardly towards the dream project of Eamon Bailey's 'Past Perfect'. The aim of this project did lie in filling the gap in the personal history of individuals in particular and the holistic history of every customer in general. Annie herself volunteers for this project, and as she found a way to explore the genealogy of her parents, she was affected by the



striking truth that her ancestors were once Irish enslavers. In due course of time, they enslaved the Africans also. The sharing of these exhumed past information backfired on her with the pungent criticism from her colleagues. Even though some of them used to call her 'Masha Annie,' some black employees in her team threatened her with forthwith resignation from the company. This created much stress for her as she was projected as a descendant of stained lineages. Hence, she was, at one point of time, under heavy stress, sent out a strange zing out into the world. It ran like this ' I don't know if we should know everything' ( Eggers'. (2013) - 233).

The idea of resistance crept into the mind of Mae Holland when she herself was caught red-handed for stealing the boat on the beach. It was sensed with the lollipop-sized camera placed on the beach by one of Eamon Bailey's friends, so the police arrested her. The intrusion of the owner of the boat house at the right time prevented this incident from being published in the newspaper. At that time, she felt happy over the absence of a surveillance system. When the news reached Bailey, she was inquired about it by Bailey. Then she realised the installation of a surveillance camera on the beach. This put her into an embarrassing situation. And as a newbie at *The Circle*, she at the beginning of her career avoided the social gatherings conducted by *The Circle* and kept herself aloof from the unwanted social media activities, though the work nature of the company demanded it from its employees. It all exposed her willingness to have privacy. Privacy itself was a sign of resistance to transparency.

The project named 'Luv Luv', which was an improvised dating website where people could find their partners, was launched amidst Circlers in a grand manner. It was in the open forum where the unexpected revelation of Mae Holland as his lady love by Francis Garaventa put her in an embarrassing situation as she agitated over revealing her personal relationship. These unexpected incidents in Mae's life projected her as a person against the transparency of Eamon Bailey, at the beginning. All these activities gave a hint that something should not be disclosed publicly, as she strongly held a view that personal information should be kept secret. This maintenance of secrecy was in stark contrast to the idea of transparency. Hence it could be interpreted that having willingness to keep a secret itself was a sign of resistance.

Though she later received global attention through her vibrant social media activities such as adopting complete transparency, the vote on her smartness received 368 negative feedback from her fellow circlers. "To say no is the minimum form of resistance" (Kelly. (2009) - 109). This startled her because she was in a firm belief that every circler had a positive perception towards her way of doing things. As she proved herself as a dedicated employee, integrated herself with the company and projected herself as a mouthpiece of *The Circle*, she developed a strong perception that every Circler loved her. But this online voting disproved that, even though she received abundant support from her fellow colleagues. All these indicated how minutely the concept of resistance developed into the employees' minds against *The Circle's* policies. People around the world believed that *The Circle* provided a better platform to prove their abilities, skills, and intelligence, but very few could sense that the growing dominance of the company would be a threat to society as a whole. The vote Mae Holland received, was just a replica of that resistive tendency. It means that resistance was present among the Circlers too. As they held their position on par with others, it can be interpreted that resistance is at work in a parallel manner.

## Inherent Resistance due to Ideological Conflict at the Top Level



Even the idea of resistance experienced and exercised among peers is also visible due to the change in perception. This is identified as resistance at horizontal level. The concept of resistance not only affected the employees alone, it spread out to affect the employers too. The vibrant trios named Tyler Alexander Gspodinov, Eamon Bailey, and Tom Stendon, who established and administrate the company, got themselves polarized into two groups due to ideological conflict over the concept of transparency, with Tom Stendon and Bailey on one side and Tyler Alexander Gspodinov on the other side. Tyler was the one who launched the company with the Tru-You application, the unified operating system, which received global attention by having a lot of customers with their true identity. As he was socially conscious, he was averse to the popularity of the company with monopoly power. The other two aspired to revolutionize the world by making all global activities performed via *The Circle*, whether it was a renewal of a licence or casting an online vote for electing a president. Doing every activity through the company was a big threat to global society. This was sensed by Tyler. Hence, considering global safety, he himself saw a big resistance to this attempt. To carry out his plan, he directly requested Mae Holland to act against that.

The company utilized Mae Holland's popularity as a driving force to influence the people with their projects such as 'See You', 'Soul Search', and 'Demoxie' around the globe. This was how they wanted to connect everything in the world to complete the Circle. The logo of the company, completing the circle or closing the circle, was a symbolic representation of controlling the entire global activity by the company alone. The symbol Eggers used on the cover page, 'C', reflected the idea that the circle was incomplete. The gap in the 'C' was immediately filled, the moment the company controlled the entire global activities. Thus, the gap in the 'C' was filled and transformed into 'O' or Circle soon.

*The Circle*, with its technical know-how, knew very well how to manipulate world activity. Even its primary intention did lie in regulating global activity through their digitized platform alone. As a result, the company launched a lot of projects which were highly competitive so that rival companies could not compete with *The Circle*. At the outset, the company wanted to bring the entire company under its surveillance by installing a lot of cameras within it. It assured transparency at the micro level. Later, this concept was extended to cover the entire globe through the installation of lollipop-sized cameras in and around the world to bring it under its watch. For this sole purpose, the company promoted the project called 'See Change'.

People accessing this, through websites could look at the complete activity of the globe. This served as a platform to intervene in national and global politics. It was due to the installation of new cameras that a number of politicians from the U.S. volunteer to go transparent like Santos. Besides, the company indulged in some illegal projects such as Project 9. Even this project was not defined clearly in the novel, but it was rumored to involve the accessibility of massive amounts of data to be stored in human DNA. For storage purposes, a bus-sized red metallic box was kept in a secret place. Tom Stendon's idea of counting the Saharan sand by the 'Saharan project' aimed at fulfilling the company's aim that "no earthly questions would remain unanswered" (... - 128).

'The neighbor watch', 'Child Track project' aimed at reducing crime rates, and the 'Demoxie' project intended to goad the disinterested people to vote to safeguard democracy. All these projects of the company enclosed the globe under a single

private digitized organization. And the 'Tru-Youth' project implanted a chip in the hands of children at a tender age with the safety assurance that it would not be removed after they crossed eighteen years. These kinds of illegal activities aroused fear in the mind of Tyler Alexander Gospodinov; hence, he advised Mae about the consequences of the monopoly of the company in the near future. After complete conscience over the company's ultimate aim, he held a view that if 90% of world searches went via *The Circle*, it would reach one hundred percent soon without competitors. The flow of information through this particular digitized platform had the power to control, manipulate, and ruin anything that it wanted. Already, government representatives, in the name of transparency, were muzzled, so the kind of dark age should be prevented from being born. He directly requested Mae Holland to read out the written message against the completion of the Circle, when she was with the maximum number of global online audiences, as she was already gone transparent. The written message ran like

*"The Rights of Humans in a Digital Age, We must all have the right to anonymity. Not every human activity can be measured. The ceaseless pursuit of data to quantify the value of any endeavor is catastrophic to true understanding. The barrier between public and private must remain unbreachable. We must all have the right to disappear" (... - 259).*

## Conclusion

To conclude, the readers develop a conscious understanding of the demerits of absolute control by the Company. This is indicative of the ensuing danger behind the complete accessibility of global data by the single company. The concept of resistance present in the minds of the majority, who opposed it is individualistic in nature. All this resistive energy is scattered. Individuals like Mercer, Annie, Mae Holland's parents, and the great Tyler Alexander Gospodinov were all ideologically at one with each other. They developed an antagonistic view against this monopolistic power. It purely modelled on Foucault's theory of resistance at micro - level. The people's representative, Williamson's quick resistance against the company's transparent policy is considered to be strategic. So it was sensed that different resistive forces were working horizontally and vertically in *The Circle*.

Though the resistance was at work in various ways through various members, all these antagonist forces were not trapped into a single point to serve as a great force against the powerful digital company named *The Circle*. The presence of diverse resistive forces endorsed Foucault's view that multiple points of resistance were not linked together. “

*The points, knots, or foci of resistance are spread over time and space at varying densities, at times mobilizing groups or individuals in a definite way, inflaming certain points of the body, certain moments in life, certain types of behaviours" (Kelly, 2009 -106).*

Either it was Mercer, Tyler, Mae's parents, or Annie, all these people's resistances were not synchronized together to form an enormous force. It might be due to the wreckage of the political sphere because in democracy the political sphere

could create a space for connecting the counter ideological force and finally transforming it into the dominant force. But Stenton's strategic resistance dissolved the political system's attempt at holding resistive forces together. All other individuals' resistances, like Mercer's, Annie's, Tyler's, occurred at different levels in the horizontal and vertical relations of power. Hence the absence of a central point to hold the collective resistive forces on the one hand, and the enormous impetus given through strategic resistance by Stenton on the other hand, shattered all these resistances against *The Circle* into pieces temporarily. To resist power, resistance should involve majority support from people as well as having a well constructed novel strategy.

*"In order to meet power, resistance must produce a strategy incorporating many persons, must be complex, must meet power dynamically" ( Foucault. (2009) - 111).*

The lack of collective involvement among resisters and the absence of strategy bury the resistance.

Dave Eggers carved out an imaginary world where sophisticated technology plays a significant role in constructing power. The way in which the company assumes power and how it functions in a dictatorial manner are already predicted by Foucault.

*"The increase of power created by the Panoptic machine may degenerate into tyranny" (Foucault. (1991) - 204).*

Foucault exhumed the underlying defect in the theoretical construction of Bentham's Panoptic machinery. The Latter perceives it constructively, as it enhances democracy because the machinery would allow any citizens to its watching tower. This freedom to access makes the function of machinery a healthy one. But Foucault negates Bentham's view on tyrannical ground because the machinery, under the long control of capitalists would degenerate it into tyranny. As Foucault strongly believes that democracy is invented by capitalists, they never let ordinary citizens have an easy accessibility to the Panoptic machinery. Therefore democracy instead of paving way for socialism, it would lead to totalitarianism under capitalists' perpetual control. This is reflected in the present day society. The entire globe is controlled by dominant major companies such as Google, Yahoo, Amazon and Facebook. Like in *The Circle*, the entire global digital activities are run via these companies. They view every customer and their activities, their interests and their attitudes through digital media. After the introduction of Artificial intelligence, Big Data, and ChatGpt every global information turns to be digitised. It is easy to track or hack every digital information. Besides this digital platform is utilised by the capitalists to propagate discourses. People in the present day world, deeply influenced by the rampant consumer culture and tend to modify their behaviour on capitalist Ideology. These capitalistic discourses are meticulously planned to meet the capitalist's demand. Hence it is very difficult to understand the political nuances behind these strategies developed by the companies. Already the political sphere is brought under the control of capitalists, by donating huge amounts of money to politicians. After winning elections, they used to remote control the politicians and thereby the government policies. So whatever resistance against these capitalistic discourses would be made null and void. As Foucault said there may be an alteration in power but not in the total network of power. Like this, the power may be shifted from one company to another company but not the total network of capitalism and its holding power. Hence in the

present day world capitalism would survive any resistances.

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