

# PalArch's Journal of Archaeology of Egypt / Egyptology

## FOUCAULDIAN SURVEILLANCE IN DAVE EGGERS' *THE CIRCLE*

*\*Hasanain Riyadh AbdulZahra (Corresponding Author)*

*Department of English, Faculty of Modern Languages and Communication, University Putra Malaysia*

*Email: [anjoor515@gmail.com](mailto:anjoor515@gmail.com)*

*Zainor Izat Zainal*

*Department of English, Faculty of Modern Languages and Communication, University Putra Malaysia*

*Email: [zainor@upm.edu.my](mailto:zainor@upm.edu.my)*

*Mohammad Ewan Awang*

*Department of English, Faculty of Modern Languages and Communication, University Putra Malaysia*

*Email : [ewan@upm.edu.my](mailto:ewan@upm.edu.my)*

*Hardev Kaur Singh*

*Department of English, Faculty of Modern Languages and Communication, University Putra Malaysia*

*Email: [hardevkaur@upm.edu.my](mailto:hardevkaur@upm.edu.my)*

**Hasanain Riyadh AbdulZahra, Zainor Izat Zainal, Mohammad Ewan Awang, Hardev Kaur Singh, Foucauldian Surveillance In Dave Eggers' The Circle-Palarch's Journal Of Archaeology Of Egypt/Egyptology 17(7),ISSN 1567-214x**

### ABSTRACT

*This essay presents a Foucauldian reading of Dave Eggers's The Circle (2013). The novel portrays power manipulation and disciplinary practices on the subjects who are confined to cellular spaces and are subjected to surveillance gaze. The Circle institution places its workers under constant monitoring and transgress their freedom and privacy by deceiving them with the culture of translucence. According to Foucault, disciplinary power such as surveillance works as a technique that converts an individual into an obedient human characterized as a productive and submissive body. In this study, the researchers attempt to investigate Dave Eggers' The Circle (2013) from the Foucauldian lens, considering his concept of surveillance as an effective disciplinary technique to convert individuals into productive docile bodies and to what extent this notion is accomplished in this novel. The response of the characters to surveillance in The Circle reveals the impact of power manipulation in converting the individual into an obedient subject.*

*Surveillance is displayed as repressive and not only as productive or profitable. The novel reveals in the beginning that the technique of surveillance seeming is harmless to human behaviour, but eventually, it becomes ultimately transgress freedom of humans by highlighting a culture of translucence. The Circle's organisation deceives its customers and employees and makes them abandon their old lives voluntarily and adopt a new shallow and unsatisfactory system.*

**KEY WORDS:** *Surveillance, Foucault, Discipline, The Circle, Dave Eggers, Privacy*

## INTRODUCTION

The publication of Michel Foucault's *Surveiller et Punir* (1975), especially the English translation in 1995 (which renamed *Discipline and Punish*), is very important milestones in surveillance studies. It stimulated interest in this field, which was supported by the rise of computers and searchable databases, as well as the emergence of all the communications and information technologies that we now use. In the field of surveillance research, Foucault is a “a foundational thinker”. His work on the rise of the modern disciplinary society has made social theorists “take surveillance seriously.” (qtd in Manokha, 2018). There is no doubt that the central concept was borrowed extensively from Foucault’s surveillance research. It was Panopticon, and Foucault himself borrowed it from Jeremy Bentham, who was influenced by his brother. The impact of the factory project developed by Samuel for the factory. Russian prince Potemkin; his brother was influenced by the dormitory organization of the Paris Military Academy.

As Foucault (1980) pointed out, the purpose of surveillance in developing prisons, studios, factories, military camps and schools is to establish a new form of discipline to meet the needs of the emerging capitalist society and the interests of the bourgeoisie :

“The bourgeoisie is perfectly well aware that a new constitution or legislature will not suffice to assure its hegemony; it realises that it has to invent a new technology ensuring the irrigation by effects of power of the whole social body down to its smallest particles. And it was by such means that the bourgeoisie not only made a revolution but succeeded in establishing a social hegemony which it has never relinquished. This is why all these inventions were so important, and why no doubt Bentham is one of the most exemplary inventors of technologies of power”. (Foucault, 1980, p.156)

Moreover, Jacques-Alain Miller's general analysis of the classicists is that he argues that Bentham simply records the spread of utilitarianism in society, and his work on universalism and the Panopticon (surveillance) project is inseparable:

“It is clear now that the reference of a utilitarian, whatever the point of departure of his reflection, always turns out to be nothing other than the great Everything: the universe, humanity. It is in this sense that the ‘Panopticon’ is not a theme among others in Bentham’s work: a utilitarian is fundamentally panopticon” (Miller 2016).

Foucault in *Discipline and Punish* (1995), demonstrates the technique of surveillance is a very effective in the subjugation of the body: “It is the fact of being constantly seen ... that maintains the disciplined individual in his subjection” (p. 187).

A constant surveillance produced a normalised behaviour, and to achieve such level of normalisation, the establishments stratify mind control, mechanical surveillance, or other disciplinary tactics. Gazing is an extremely influential method for regulating, monitoring, acquiring knowledge of the body, and sustaining control over the body:

“It is a normalizing gaze, a surveillance that makes it possible to qualify, to classify and to punish. It establishes over individuals a visibility through which one differentiates them and judges them. That is why, in all the mechanisms of discipline, the examination is highly ritualized. ... At the heart of the procedures of discipline, it manifests the subjection of those who are perceived as objects and the objectification of those who are subjected. The superimposition of the power relations and knowledge relations assumes in the examination all its visible brilliance”. (Foucault,1995).

The surveillance mechanism derives power from the novel because it is the

fictional gaze of the law that controls human behaviour (Kinyon, 2001, p. 244).

Persons in groups, communities or institutions can use the power of surveillance to check people and things around. So gaze is fundamentally related to the discourse: it spreads possible versions of reality in history, privileged certain ideas and yielded to others. For Foucault, knowledge–power is based on an ideological system in which the gazer possesses rationality or truth, while the gazed is endured mutual irrationality and are whipped into "normal" and not abnormal, deviant or delinquent. (Van, 2016, p.4)

Surveillance and Panopticon as a means of discipline, marking a change in the foundation of modern society from corporal and spectacle punishment to that of monitoring and internal self-discipline. It is a spatial, visual, and moral technique used to train the human body with the purpose of enabling one to enter the "soul" and aiming at producing docile, productive and willing subjects. More importantly, based on the architectural model, it is also a common way of power operation in our society (Toye, 2007, p.485).

This study intends to investigate the power manipulation and the level of normalization in *The Circle*, and to what extent the disciplinary and surveillance gaze held on the individuals who work as employees in The Circle organization gives positive and productive results as debated by Foucault. *The Circle* portrays manipulative disciplinary methods and relational force aimed to convert human individuals into the docile body. The chosen text highlights individuals confined in a corporate facility. Disciplinary institutions such as the circle organizations have been the locus of thoughts for Foucault, as several of his theories indicate that factories are disciplinary systems that work as a controlling and homogenizing apparatus. Eggers attempts to foreground the notion of the circle company as a disciplinary apparatus that institutionalized social norms and cultural codes through repetitive coercion and exercises.

### **Criticism On *The Circle***

Dave Eggers is recognized as one of the most distinguished American

novelists, especially in his selection of the subject of his novels. Dystopia is one of these subjects, occupies a great deal of space in his writing. Dave Eggers grew up in Chicago, and he attended the University of Illinois at Urbana-Champaign. Nevertheless, soon before graduating, his parents have died abruptly, and Eggers was at the age of 21, was made him abandon the school to take care of his small brother. Eggers established the satirical magazine *In the* early 90s. He has also worked for Salon.com as an editor. The first publication of Eggers was a memoir, *A Heartbreaking Work of Staggering Genius*, a narrative of many years he donated supporting his younger brother, the book was awarded for Pulitzer Prize and became the one of bestseller in 2000. After that, Eggers wrote and published some successful works, including novels and nonfiction, such as *Zeitoun*, which have been greatly influenced by the people for facing serious, present-day problems, such as upscaling, the Internet, globalisation, and migration. Dave Eggers, founder of the independent publishing house (McSweeney's), *The Believer*, was a literary magazine and centres of writing and tutoring, which was named 826.

The growth of the tech industry in the United States of America in the early 21st century, especially in California, was the most significant historical trend to which the novel *The Circle* response. Through this time, network programmers and computer engineers resided in California, especially in Northern of the city, and produced a startling number of the devices and websites that American people now take for invested: the personal computer such as Dell, the iPhone, Twitter, Facebook, and YouTube. Google was undoubtedly is the best example for *The Circle*: similar to *The Circle*, Google is generally seen as a fabulous institution for work and like *The Circle*, Google has come under fire in recent years, both for monopolizing the world's access to information and for using its customers' personal information in unethical ways.

Gouck (2016) examined *The Circle* and how the protagonist's body is controlled by a new technology which is used by the capitalist organisations to maintain its power over human life. The researcher attributed this to the conflation of the physical and digital conditions in contemporary societies. He

has also analyzed the events and characters in the novel through the theory of Gilles Deleuze's societies of control that employ a new model of technology in which subsequently influenced a new mode of monitoring which infiltrates the body and encourages behaviour as performance. Thus, the Gouck examined the novel through Gilles Deleuze's theory of societies of control.

Moreover, the sensitive themes and inspiring techniques of Dave Eggers' novel *The Circle* have prompted many researchers to study it in an attempt to decipher its thematic and structural secret, Filip for example, addressed the novel in his study entitled *The Future of the Enhanced Self and Contemporary Science Fiction: TED Talks and Dave Eggers' The Circle* (2019) argued the methods in which cultural and literary texts actively form the discourse on human enhancement. The study successfully examined the critical and ethical potential of Dave Eggers' *The Circle* (2013) to challenge the notion of posthumanism (Filip, 2019, p.24).

Besides, the character of Mae Holland and its tech workers and attitudes were highly conducted in many studies. In this respect, Mae's behaviour toward the transgression of her privacy was mainly addressed in Lilburn's study titled '*Secrets Are Lies': Academic Libraries and the Corporate Control of Privacy in the Age of Commercial Social Media, a Reading of Dave Eggers' The Circle* (2015). The study presented the social, cultural, and political implications of the tool and services offered by what has become the most powerful internet company quickly. Through Mae's character Dave Eggers the novel reveals the impact of the power of the internet company in control every aspect of the society, thus, Lilburn argues that " *The circle* changes not only the internet but, by the novel's end, amasses unrivalled power and influence over just about every aspect of life and society " (Lilburn, 2015, p.2-3).

Thus, although Eggers' narrative of *The Circle* was analysed in terms of different thoughts and approaches. However, unlike these studies, this study intends to examine *The Circle* and the subject of surveillance through the Foucauldian lens.

### **Methodology**

In this study, the researchers examine *The Circle* through Foucault's concept of surveillance. Foucault regards confinement as an ineffective technique in regulating individuals to adhere to social norms. He affirms that constant surveillance is the only effective way that can make the individual be productive and submissive. By utilizing Foucauldian theory, this study strives to shed light on practised disciplinary systems in the organization of The Circle and investigates the impact of dominant power on its employees. It exhibits how the power system that is dominated by authorities of The Circle institution follows the method of surveillance, which results in direct and constant obedience of the personals in the company. The study follows a close reading of the novel which is the primary source and uses some articles, academic books and internet references as secondary materials. Thus, in this study, we employ Foucault's concept surveillance to examine power manipulation and disciplinary practices on the circle individuals who are confined to cellular spaces and are subjected to surveillance gaze in order to convert them into docile human bodies.

### **Surveillance, Privacy and Translucence In Egger's *The Circle***

Surveillance is an essential feature of the present culture in which the novel *The Circle* investigates. Throughout the novel, *The Circle* reveals a set of systems that make virtually the whole industrialised realm is set under monitoring. The Circle's administrators, particularly Bailey, supports the view that surveillance is intrinsic merit. He also thinks that permitting the individual himself to be under-watched and being transparent in all the times' heads on the enlightenment.

Foucault maintains that in addition to surveillance obvious purpose of recognising and catching people who are committing unacceptable actions, It also works to instil in everybody an impression of always being monitored, so that they become self-policing. This enables the superiors to dominate the people without having to resort to physical violence, which is problematical and expensive as well (Foucault, 1995, p.201-202).

Bailey's philosophy of Translucence is merely the invisible face of the

totalitarian system. On the contrary to Bailey's thoughts, *The Circle* explicates how the monitoring and the culture of translucence intervene with human nature and human freedom as well.

The hypothesis of *The Circle* in the critique of the culture of surveillance is not very complicated. The novel displays how surveillance techniques end the beauty of human interaction. Monitoring destroys individual behaviour through supporting and forcing people to work for their observers rather than letting them live without bothering what the other individuals will think.

Moreover, Eggers implies that the beauty of communication face-to-face is instinctive, spontaneous, and intended mainly for another person. However, when two people talk face-to-face, "go transparent" is not like when they speak online, and millions of people watch them. In this case, their behaviour should correspond with the anticipation of their audience. *The Circle* explicates, for instance, how the protagonist Mae Holland fails her friendship to Annie Allerton, who was one of her best friends due to her transparent in her job in the circle. The relationship between the two Annie and Mae turned into distant and strained because it is interfered with by Mae's observers at all times.

Foucault (1995) illustrates that disciplinary practices utilise methods of constraint and pressure, and that is employed frequently (p.128). That implies that social behaviour should be accepted and entrenched as the norm. This is achieved by training and restating the subjects routinely. Accordingly, disciplinary power practices tactics like daily activities, homogenised thought, Teamwork, and instilling good costumes to succeed the disciplinary intentions. Eventually, these methods would end in the creation of the obedient individual. Foucault continues and explains that the person who is opposed to the rules, orders, and habits :

"What one is trying to restore in this technique of correction is not so much the juridical subject, who is caught up in the fundamental interests of the social pact, but the obedient subject, the individual subjected to habits. There are two quite distinct ways, therefore, of reacting to the offence: one may restore the juridical subject of the social pact, or shape an obedient subject,



according to the general and detailed form of some power". (Foucault, 1995, p.129)

As mentioned above, Foucault asserts that the purpose of power manipulation is to produce obedient individuals with the habit that guarantees succeeding the norms. So, when the obedient subjects are internalised by norms, breaking the rules of the disciplined society would be less. Despite the disciplinary power does not practice methods of torments like slavery and public tortures to control the human body, it instructs them to create new sorts of habits and gestures.

The novel also explicates how the circle organisation utilises addiction of Mae in order to manipulate her into practising out the institution's immoral agenda. In a word or another, voluntary choice by Mae to be watched individual at all times turned into her complete deprivation of freedom. She extends even to lose the capability to think for herself. That seems more frightful since Mae understands that she is working willingly, and she does not observe that she is manipulated into doing what the circle desires.

The Circle institution does not give a clear picture of what to do with power manipulation and surveillance gaze for its employees and customers. However, Eggers warns that the Circle will be a dangerous and tyrannical institution because it can monitor everyone in the world. Even though knowing the Circle's endgame is not apparent, the threat becomes apparent, especially at the end of the novel.

Eggers demonstrates that despite The Circle institution's stress on surveillance and translucence, The Circle's administrators ignore to explain their aims for the corporation's future. Consequently, Eggers in *The Circle* discloses their debates, which later turned out to be evil and lying.

Eggers also expounds that the circle disciplinary institution instils surveillance techniques in its employees by tricking them indirectly. Once the circle achieves this goal, the individual's privacy will be unveiled to the superiors. Mae describes how the Circle 's doctor has manipulated her and disclose her privacy. She explains :

"Okay. Can you drink this?" The doctor handed Mae the dense green liquid she'd been preparing. "It's a smoothie." Mae drank it down. It was vicious and cold. "Okay, you just ingested the sensor that will connect to your wrist monitor. It was in that glass." The doctor punched Mae's shoulder playfully. "I love doing that" (Eggers, 2014, p.155)

In the above extract, Mae visits the resident doctor in *The Circle* for medical treatment. The Circle's doctor Villalobos provides Mae with several medical therapies. She also gives her a wrist monitor in order to check the heart rate. Mae also drinks a particular smoothie. After all, Dr. Villalobos informs Mae that she has ingested the device that tracks Mae's heart rate, which is called a wrist monitor. Although Dr Villalobos tricks Mae by telling her that the deception is a joke, it is considered a severe transgression of her job as The Circle's doctor. The professional doctors should not lie to their patients. Ironically, in the atmosphere of transparency that supposed to be in *The Circle*, Dr Villalobos employs deception technique to transgress Mae's privacy; to do so, Villalobos forces Mae to ingest the device that tracks Mae's heart. In a way or another, Mae's life has become available to The Circle, and this is a violation of her privacy. Gradually, The Circle turns out to be a police state. However, Dr Villalobos could, in a professional way to manipulate Mae, Mae does not recognise that her privacy and right have been taken from her.

On the other hand, The Circle's managers inform Mae that privacy is a dangerous feature. Bailey states that :

"Secrets are lies. It's very memorable. Can you walk us through your logic with that phrase, Mae?" "Well, when there's something kept secret, two things happen. One is that it makes crimes possible. We behave worse when we're not accountable. That goes without saying. And second, secrets inspire speculation. When we don't know what's being hidden, we guess, we make up answers" (Egger, 2014, p.138).

Through *The Circle*, Eggers refutes Bailey's description, in which The Circle organisation does not only relate the techniques of surveillance with abuse and tyranny, but it also reveals the feature of privacy is a vital element in general and

human experience in particular. There are private and secret moments that are important since they may turn to be therapeutic and meaningful. People can be converted to anxious or insecure wrecks when they lose their privacy.

The Circle discusses that privacy perceived as the capability to hold people information, emotions, and experiences which cannot be shared with other individuals. The Circle has also revealed that privacy is an elusive power and cannot easily be identified. It is considered as confidentiality is a corrective system, in which the individual builds his thoughts and feelings depending on his subjectivity.

Moreover, Eggers implies in *The Circle* that is contradictory to Bailey's unrealistic assumptions, two individuals can make mature relationships, only when they hold some privacy of each other. on the contrary, when two individual hold comprehensive information from each other, in this case, a mature relationship cannot be achieved. For instance, The character Annie Allerton joins for a program that broadcasts her whole family past. She was in a shameful and horrible situation. The program unveils hidden information concerning her parents. They saw a drowned man shouted for help, and they did not save him. Then, Annie feels angry, and it almost impossible for her to consider her father and mother as parents. She starts to remember them more distantly, and eventually, she looks not to remember them at all. Annie's viewpoint proposes that it is hard to see the dignity and beauty of other people by attacking with information about them. Maybe, there are unusual features of the human experience that can only be appreciated with the advantage of privacy.

More so, the body, according to Foucault in *Discipline and Punish*, is constituted by discourse. The behaviours of the bodies reflect the prevailing discourse; lifestyle, language, and ideas are defined by discourse. Through understanding individuals as subjects, the government finds a particular method to utilise the individual body to its entire prospects to guarantee the highest productivity of the population in order to reach for the prosperity of the state. The administration of the human mind accomplishes that, ideological brainwashing is used to guarantee individuals "s entire recognition of the state's ideology, besides, total

obedience to the state's commands. Therefore, they could become the nation's main yielding power. The idea of discipline in the dystopian texts “fixes; it arrests or regulates movements; it clears up confusion; it dissipates compact groupings of individuals wandering about the country in unpredictable ways; it establishes calculated distributions,” and not only dominate the body but control the individual mind as well (Foucault, 1995, p. 219).

*The Circle* also depicts the power of discourse that is used by The Circle's superiors to manipulate the employees and convinces them that The Circle tries to produce new technology called "SeeChange" to limit authoritarian systems from concealment. In this respect, The Circle's administrator Baily addresses some coworkers about the new technology and states:

“Now Bailey cleared the screen again and stepped toward the audience. "You know what I say, right? In situations like this, I agree with the Hague, with human rights activists the world over. There needs to be accountability. Tyrants can no longer hide. There needs to be, and will be, documentation and accountability, and we need to bear witness. And to this end, I insist that all that happens should be known” (Eggers, 2014, p. 67).

In this extract, Baily gives a presentation in The Circle institution in front of a significant number of employees. He unveils a new technology named "SeeChange.", his purpose in such technology is to record and post some of the footage online. Bailey claims that the technology of SeeChange will change the world by restricting despots from concealment; this is achieved by broadcasting their atrocities online for the whole world to view. Baily thinks that once the people observe the tyrant's crimes, people will help each other to fight and prevent such kinds of tyrants.

Baily's principle through the novel is that people's role can be passive because of their perception that it is wrong and evil, and they can do nothing about it. Hence, Bailey alleges that despots cannot be hidden from the cameras that belong to SeeChange technology. The Circle will be turned into a totalitarian corporation because it is installing surveillance cameras all over the world. And then, The Circle institution utilises the discourse of ending tyranny in order to

shield itself from charges of despotism.

On the other hand, Mae explicates how she has manipulated by her supervisor's discourse. Dan uses a particular discourse that forces Mae to spend all her time in the Circle. In the following lines, Dan talks to Mae in front of her coworkers :

“That's very understandable. To spend time with your parents, believe me, I think that is very, very cool. I just want to emphasize the community aspect of this job. We see this work as a community, and every person who works here is part of that community. And to make it all work it requires a certain level of participation. It's like, if we were a kindergarten class, and one girl has a party, and only half the class shows up, how does the birthday girl feel” (Eggers, 2014, p.179)

In these lines, Mae talks to Dan, who is her supervisor in The Circle. Dan scolds Mae because she does not spend all her time in socialising online, as her coworkers do. Mae tries to justify her position by telling him that her father has been sick. Dan was not satisfied and superficially sympathetic to Mae's father. As it is clear, in the lines, He considers that spending an individual's time with his parent or the family is not more important than spending time with The Circle's coworkers. However, for Mae seeing her father, who has been sick, is a sacred duty. This can be an illustration of the difference between Mae's values and the values that The Circle looks for.

Dan's resemblance to the kindergarten school is unveiling for many purposes. Among these, Dan is a belittling and condescending man, just the contrary of what Mae perceived him at first. Dan's discourse also indicates that Mae committed something morally corrupt when she sometimes does not participate with her coworkers posting online, which will hurt Mae's fellows' feelings in the work. Consequently, Mae decided to spend less time with her parents and increases her time in The Circle Organization.

The Circle describes a tyrannical system from someone's viewpoint, which is gradually seduced by disciplinary tactics. The Circle is narrated by Mae who eventually unveils that Circle organisation has particular aims to control the whole world, He also describes How The Circle has become a totalitarian

institution by its plan of taking over the world. However, by concentrating so entirely on the character of Mae, Egger investigates one of the essential features of any totalitarian institution. The Novel explores how influential people convince their subordinates into docility or obedience, utilising techniques of surveillance, persuasion, peer pressure, and brainwashing.

The novel reflects the techniques of brainwashing gradually. At the beginning of the novel, Mae is slowly seduced by the extreme ideology of the Circle. Mae is so passionate about the essential premise of the Circle, such as responsibility on the Internet: live-blogging and posting online at all times. However, she sometimes is doubtful of some of the organisation's more ambitious thoughts. Mae was spending time with her family and sometimes enjoys kayaks alone. Later she forced by her superiors to spend all her time at The Circle institution. She frequently posts online and compelled to stop her relationships with the world outside the Circle organisation.

Throughout the novel, Mae has convinced with the idea of surveillance and transparency that The Circle call for. She sees it somewhat justifiable. Mae perceived that The Circle organisation has a plan to help in protecting young children from kidnapping: the plan is to insert tracking chips inside children's bones. Mae does not investigate this plan because it aims to protect the children from abduction. Mae later observed that tracking chips are utilised by The Circle to track the whole human in the world to control them. Mae spent much time in understanding the truth of The Circle, and this is because of The Circle's tyrannical project establish the plan with moral groundwork in order to achieve its aims.

As commonly known, Adolf Hitler did not show his plan of murder the Jews directly because if he does so, the German people will reject and ignore his idea. So, he followed an increasingly radical ideology and measures that helped him in seducing his people to uphold him in his genocidal plan toward the Jews. Similarly, Egger explicates in *The Circle* that if Mae understands from the beginning that The Circle aims to track all the conditions of human life, she would oppose The Circle and might have left. Nevertheless, The Circle makes Mae obedient to its control. As a result, she follows all of its endeavours:

“The extra layer of the Circle Surveys helped distract Mae from thinking about Kalden, who had yet to contact her, and who had not once answered his phone. She'd stopped calling after two days, and had chosen not to mention him at all to Annie or anyone else. Her thoughts about him followed a similar path as they had after their first encounter, at the circus. First, she found his unavailability intriguing, even novel. But after three days, it seemed willful and adolescent. By the fourth day, she was tired of the game. Anyone who disappeared like that was not a serious person. He wasn't serious about her or how she felt” (Eggers, 2014, p.235).

Through this extract, Mae starts to manifest the persuasion, indoctrination, and brainwashing and how she has become an obedient slave of The Circle. Realising she is not engaging adequately in The Circle's social scene, The company superiors have given Mae a special headset, in daylong, the headset inspires Mae. The superiors ask Mae to survey about what does she like? What she does hate?. Mae did not intend that is violating the privacy, and it is rude and unusual, Mae believes that is a comforting entertainment. The Circle's questionnaire subjects: which look to be produced to help companies sell stocks to her and her coworkers. That prevents her even from remembering Kalden, the unnatural person that she had romantic sex with him a few nights ago.

Thus, The circle brainwashes Mae by making her interact and passionate about the internet and electronic devices, which made her gradually forget her relationships. Mae mostly drowns in technological practices. and she has become not caring for the social relationships that are important and interesting. Eventually, Mae turns to be more loyal to The Circle philosophy.

### CONCLUSION

In this study, the researchers employ Foucault's concept of surveillance to shed light on the disciplinary practices of The circle institution on its individuals. *The Circle* manifests how human behaviour is homogenised by the techniques of disciplinary practices, especially surveillance. The novel reveals in the beginning that the technique of surveillance seeming is harmless to human behaviour, but eventually, it becomes ultimately transgress freedom of humans by highlighting a culture of translucence. The Circle's organisation deceives its customers and employees and makes them abandon their old lives voluntarily and adopt a new

shallow and unsatisfactory system. Egger likens Mae (the protagonist) with a drug addict. In the beginning, she willingly decides to undertake surveillance techniques, but she promptly converts to a slave to her wish. Thus, The researchers show that Dave Eggers through his novel *The Circle* portrays that the technique of surveillance is not only convert the individuals in the disciplinary institutions into productive and obedient subjects but it is also repressive and leads to the loss of freedom and privacy of the individuals in the disciplinary places such as The Circle.

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