

Dystopian Mechanisms of Social Hegemony in Louis Lowery: *The Trilogy*

***Giver* a Foucauldian Reading**

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Abstract:

The present inquiry attempts to analyze the process of apocalyptic dystopian narrative of Lois Lowry's, *The Giver*, in light of Foucauldian critical reading. As a dystopian author, Lowry focused more on the methods of social control used by the totalitarian government against people. The components of people differences, memories, and cultural entities can function as self-identification and authoritarian opposition. Lowery opinions are, illuminated by the Foucauldian perspective, attempted to be modified and carried social change which could be used to the benefit of populace. The study's objective is to elucidate the ugly truth of dystopian representation and its negative affect on the community. Additionally, the polarity between power and resistance raises as notable issues of the culture studies. As a corollary, the development of uniform identities depends on the eradication of the memories, subjectivity and talents of those people who are unable to resist the imperializing authority.

Keywords: (Domination, Dystopia, Foucault, Ideology, Lois Lowry, The Giver, Social Control).

1.1.Introduction

The political and social struggles and the events that took place in the world led to the emergence of two types of literary genres, dystopian and utopian. The literary dystopian genre became a focal point for many writers and critics in the 20th century. In a dystopia, the most pleasant aspects of life are absent, making it "the blackest representation of an existing or possible society." (Papastephanou 2008 91). Among these intellectuals are Lowry, who depicted some scenes of oppression in their works. These events encourage some writers and critics to foreground dystopian fiction rather than utopian one. Therefore, the dystopian genre arose in the twentieth century. Hence, we can say that the 20th century is the age of the dystopian genre.

The aim of the paper is to look into how society and individuals are governed in Lois Lowry's dystopian society in (1993). The book clearly established the dystopian tradition of criticizing dictatorship and highlighting the value of individual freedom and privacy. Maria Varsam emphasizes this fact, she points out that while the utopian world is an appearance of desire and hope in a superior world and an isolated request that agitates the state of affairs (208). The dystopian world outlines the expectation of the devastation and re-location of situations so that the state could maintain its power. Alteration of a dystopian idea by constructing an ideal world is described with hope and desire, the hopeful man of the Enlightenment became disillusioned by the upheavals of the twentieth century leading to a reconsideration of utopian perspective. Thus, new genre of fiction called the Dystopian fiction "work to warn people about the doctrinaire, authoritarian mindsets that are the

foundation of utopian projects.”(Herrero 217). Dystopias come into existence as a result of "Crisis-related of political, and economic events" (Walezak 2), since the world is transformed into a dystopian idea due to scientific progress and because it destroys the status quo.

Young Americans are fighting for true freedom in the society that is viewed as the land of democracy and opportunity for a new generation and the standard model for all global societies. Additionally, they battle a variety of problems like worry, hopelessness, and self-obliteration. Modern literary works depict all of these issues. This paper explores the political systems of Lowry's novel *The Giver*. She is one of the American writers who depicted these psychological issues in her selected novels. She feels that be extra optimistic on troubling issues and seeing everything good will make the situation more complicated.

In November 2001 through the things Lowery said, "The Beginning of Sadness" According to Lowry, "the bravery, and wisdom to guide, support, and educate children will be front-line attributes as our country attempts now to shape a future free of fear." (9). In her dystopian novels, particularly *Giver*, Lowery emphasizes that young people need self-assurance and support. In fact, she portrays a realistic world so as her treatment reaches the reader unswerving and vibrant. One may notice that she does not pay attention to irregular matters. It focuses only on necessary issues.

The American government tries to visualize for the people that their land is a wonderful place to live, but the truth is unlike that, it is a dystopian place, not a utopian

place as portrayed via their government. One example of that is the family unity, Lowry in her *Trilogy's Giver*, explains that family has converted into governmental institution. The family's job is to raise the children but without emotional feelings attached to those children because the family's duty is to rise the babies until they grow up then they leave the home. For instance, the adolescent protagonist in *The Giver*, Jonas feels that his family is attached to him unemotionally like someone assigned to them. Lowry realizes that her-community needs to awaken to make changes within the society to get rid from the totalitarian authority's policy, which control even the family unity. She believes that this can be achieved through adolescent's resistance to the rules. In this context, we find out that the social philosophy of Michel Foucault is a great source to inspire the adolescent readers to understand the direct method by which power structures work inside a given society.

Discipline-Based Methods for Monitoring Behavior in Lois Lowry's *The Giver*

Each member of society acts in a way that the ruling class desires. The techniques employed by those in positions of body docile force people to follow the laws and regulations. Community members are kept in constant surveillance to monitor their activities all the time, clouding their memory and past and individuality. In "Discipline and Its Discontents: A Foucauldian Reading of ," Don makes the case that Lowry's *Trilogy* both depicts and critiques excessive power that overrun the society (qtd in Latham 2004 149). In order to further her point, Lowry incorporates some of the Foucauldian concepts of power structure into *The Giver*.

These concepts include punishment, complete monitoring, resistance, discipline, and dissent. In the opening scene of *The Giver*, Lowry explains that using punishment as a form of social control is one of the techniques used by the authorities. She declares a theme about societal discipline. The protagonist, Jonas, recalls a frightening moment in this scene “ Frightened was the way he had felt a year ago when an unidentified aircraft had over flown the community twice...Then, the entire populace was told to enter the closest building and remain there. Then, he had been terrified” (Lowry, *Giver*, 1–2). Jonas contemplates deeply on the fate of the pilot, understanding that his release will be the decisive "a final judgment, a terrible penalty, and an overwhelming declaration of failure" (Lowry 1993, 2). Even while such a fate seems unfair, the reader quickly realizes that this is a rigid, brutal civilization built on a complex system of punishment and discipline, a society that has sacrificed individuality, diversity, and free will in the sake of protection, observation and sameness. A vast network of social discipline is hidden beneath the system and similarity. According to Foucault, the people must be ordered, disciplined, and controlled in order to be transformed into a productive economic authority (1977, 138). The governmental institutions, like education, economic and military system, become the lash to discipline the populace and keep everything under control.

1.1. Lowry's Community of Surveillance and Enforcement Strategies

Total surveillance is a further tactic that Lowry critiqued in the chosen book. The cameras and loudspeakers that are placed across the city's streets, buildings, and even

inside homes are constantly monitoring Lowry's community. People become watchers or "docile bodies" as a result of the ongoing scrutiny. The imperialising power in Lowry's world has created a panoptic society in which the subjects are constantly under surveillance. This is because "the stability of any highly disciplined society with rigidly defined roles depends on a careful monitoring of all individuals" (Latham 138)

The community portrayed in Lowry's works as 'docile bodies' through a multiplicity of disciplinary techniques based on the control of individual attitudes. Throughout, *Discipline and Punish: The Birth of The Prison*, Foucault makes the case for four key methods of discipline, all of which, though to varying degrees, are present throughout Lowry's books. These techniques involve the spatial distribution of individuals, the control of activities, the organization of training into discrete segments, and the coordination of all parts (Foucault 1977, 156-57). At this point, we realize there are points of parallel between the Foucauldian philosophies and Lowry's society, both of them critiqued the constant surveillance via the totalitarian regime. Foucault's view of power and knowledge and discipline should be used as strategies to emancipate individuals from oppression and aggression. Jonas with his knowledge that obtains it from *The Giver*, he was able to escape away and save the baby, Gabriel (Lowry, 1993 208). They run into the forest away from the authority control. Both the characters try to get red from authority's restriction by existing private places to express their thoughts and ideas or take private decisions.

The most notable aspect of Lowry's works was that they were not restricted by geographical borders. It appeared to start in North America, although there was no actual realization of any physical locations. While everything else is referred to as "Elsewhere," Lowry's town seems to be a part of a greater entity that also contains other communities like it. Hanson (2009) points out that the lack of recorded memory combined with the lack of geographic awareness gives the individuals a restrained perspective" (50,). Foucault emphasizes that the absence of geographical consciousness of certain community represents a part of discipline strategies:

This enclosed, segmented space, observed at every point, in which the individuals are inserted in a fixed place, in which the slightest movements are supervised, in which all events are recorded, in which an uninterrupted work of writing links the center and periphery, in which power is exercised without division, according to a continuous hierarchical figure, in which each individual is constantly located, examined and distributed among the living beings, the sick and the dead all this constitutes a compact model of the disciplinary mechanism.

(Foucault, 1977, 197)

As a result, we see that the society depicted in *trilogy The Giver* is one where the Elders committee exercises authoritarian authority. Totalitarian authority doesn't take care of the individual's life. It follows certain strategies to increase and empower of domination over society, such as individuals' isolating from their past and abolished memory. As result, the lack of regional identity has a big role in social control. Another benefit of

Lowry's society employs technological advancement as revenues of social control. In the *Trilogy Giver*, dystopian authority utilizes the technology as advice to manipulate individuals' life. Huxley's (1858) criticism of civil libertarians was attentive to challenging "man's almost infinite appetite for distractions", Authorities take advantage of people's addiction to media in an endless cycle that causes them to stray in any way that serves elder brothers' interests (35-36). Through analyzing Orwell's books, we learn that authoritarian governments use the media as one of their primary methods of control in order to uphold their authority. Control over the media and its relationship to information sources, knowledge-based power, the ability to assign blame to a traitor, and authorization to manipulate people's memories, change language, and erase history (past) all lead to abstractions from important concerns. The media is used to convince the populace that their circumstances are better than before. Therefore, people ought to be content with what they have. At the same time, adversaries and traitors are employed to quell the movement. They establish terror in people's hearts so that they would submit to authority. Rodden asserts that "has a stinging moral warning against the abuse of power...a political treatise that suggests larger lessons about power, tyranny, and revolution in general" (72) Through the use of technologies for manipulating propaganda for historical events, the invention of newspeak as a new language, and numerous forms of surveillance, the ideology and worship of the party's ruler promote Big Brothers.

Elders Committee is in charge of scheduling appointments for clients and arranging them according to their qualifications and skills. Since their occupations are assigned due

to their obligation, they are constantly monitored by those who are electing their jobs as adults. In this way, the Elders are rarely seen but, "all the actions of the children are observed, influencing the decision of their assigned careers" (Toma, 2017 223). In Lowry's society, People are vulnerable to a variety of tactics that are enforced through the machinery of the state; these ideologies' primary goal is to dominate people's minds and bodies.

1.3. Lowry's Community's Ideologies of Authority to Control People's Mind and Body

Some institutions in Lowry's community pursue particular beliefs in order to maintain social control, for example, in society, they have Committee of Elders. These organizations apply their principles and methods within the community to curb any behavior that intersects with their interests. The most prominent of these strategies are surveillance, training system, the abolition of the past and memories, sameness, and routine of life. The administering control with these techniques keeps up its control and control society. As Foucault says "power in its strategies", the strong power comes from the strategies that are imposed on society (qtd in Deacon, 1998, 125).

In *The Giver*, the Committee of Elders is one of the totalitarian state apparatuses. The main aim of this committee is to silence the society by imposing a proper ideology. Althusser in *On The Reproduction of Capitalism Ideology* (2014), argues that "the workers, reproduction of labor power's submission to the dominant ideology and, for the agents of exploitation and repression" (51). In other words, administering control hones the control belief system to abuse and overwhelm people for its benefits as it was.

The preparing system is one of the Committee Elders' beliefs to practice it for keeping up their control. The most reason of the training framework is to make individuals who are prepared to give up themselves for their community. For occasion, when the committee chosen Jonas as a unused recipient, he committed to relinquishing in his flexibility and his companions (Lowery, 1993 80). Training is one of the significant tools to mature ideological control, as Althusser points out that education is "dominant or as the number one of ideological state apparatus" (2014, 153). In this context, Due to the fact that people acquire knowledge through education, education plays a significant role in educating society in a particular way or philosophy.

In Lowry's text, education is a priority from the start of each person's existence. In this approach, government instills its authority on people from a young age. The main character of *The Giver*, Jonas, outlines the many levels of his society's educational system. He told his sister Lily that each year differs from the other and "there are good things each year... This year you get to start your volunteer hours. And remember last year, when you became a seven, you were so happy to get your front-buttoned jacket" (1993, 51). Jonas informs his sister that she will receive volunteer hours once she reaches the age of seven. In this approach, an individual receives new training and a new job based on his age each year. The Committee of Elders decided all of this.

Consequently, jobs' distribution and selecting a type of training will enable the authority to control the peoples' desires and control their destiny, because the committee has stringent rules and monitors everything. The authority's observations are intended to

"assess it, to judge it, to calculate its qualities or merits" (Foucault, 1972, 143). The younger generation has been convinced that the older generation always makes the best decisions. As a result, everyone will soon be able to find employment and training. Moreover, they believe that "Elders are so careful in their observations and selections" (Lowery 1993, 20). For Elders to have control over each person's talents, choices are crucial. The Committee Elders have chosen specific tasks for the youngsters in The Giver's village, and they must be completed. These tasks include "The Eights always set out on their first volunteer hour a little nervously, giggling and staying in groups of friends. They almost invariably did their hours on Recreation Duty first, helping with the younger ones in a place where they still felt comfortable" (Lowry, 1993, 33). According to each person's abilities, the activities are distributed. This process is consistent with Foucault's theory that "It was essential to have this new power structure known as a discipline at the same time, complete with inspections, exercises, and procedures for conditioning and training"(Rouse 2005, 158). In this context, these activities function as mode of discipline that everyone must practice. So the training system is regarded one of the discipline strategies, which enables the ruling power (Committee of Elders) to exercise complete control and impose appropriate social restrictions. Additionally, it gives the authorities the ability to shield people from poor decisions.

In a dystopian society, the majority of people concentrate on enhancing their skills so they can participate in their community. Althusser argues that "the agents of

exploitation and repression... will provide for the domination of the ruling class" (2014, 236). As a result, the Council of Guardians utilizes a system of training as a proxy to subject people to the methodically trained. On every day of training, they supply trainers with a new knowledge. For instance, Jonas, in every day "comes home from his training weighted with new knowledge" (Lowry, 1993, 125). For Foucault, with new knowledge, the authority tries to reflect two types of power "the power of knowledge of the truth and the power to distribute this knowledge" (1972, 34).

Lowery, in the intended work, also criticizes government using educational system as a tactic to enforce its ideology, which the citizens are expected to comprehend through education. People develop their skills in order to benefit society. Any individual is thus confirmed by the distribution strategy and characterized by the area and position allotted to him. It is "intended to produce individually characterized, but collectively useful aptitudes"(Foucault, 1977, 162), according to the masterminds organization. Training system ideology focuses on the young fiction rather than the old individuals. The Focusing on children training from early stages of their life has more impact on building their abilities and adherence to the laws. The ruling class is reinforced by stringent surveillance in addition to disciplined tactics. Transferring the individuals into docile bodies is crucial. The educational facility will become a biological facility in this manner.

The training system exposes the truths in front of the trainers even if it is created to support the ideology of the totalitarian government. Like for instance, Jonas through his

training realized the truth of controlling. He is surprised with the cruel destiny of a small baby. He says "I hope they're not going to decide to release him" (Lowry, 1993 144). According to the genuine tale, which claims that he was not attacked by monsters? In this situation, we understand that the training system's goal is to distort the facts. As Foucault argues, that "Power makes men mad, and those who govern are blind; only those who keep their distance from power, who are in no way implicated in tyranny,... their room, their meditations, only they can discover the truth" (1977, 51).

1.4. Erasing and Manipulating memories as Route to Political and Social Domination

Eradication of memories and the past incidents are a strategy adept by the totalitarian authority in Lowry's novel. An intricate tactic used in the dystopian countries was the eradication of the past and the building of the present in accordance with dictatorial ideology. In actuality, a variety of control mechanisms are used in traditional dystopian communities to establish and sustain social control, and their establishment targets every aspect of human existence, including technological, religious, historical, and governmental control manipulation. According to Foucault, it is "knowledge and local memories" that enable us to create a historical understanding of struggles and apply that understanding tactically in the present. (1977, 83). In other words, authority establishes its knowledge according to the individual's local memories so as to create a new ideology or a new tactic for controlling.

The dictatorial governments are alarmed by the unacquainted future as it is uncontainable; also they scared from the past. In *Trilogy*, all the memories are eliminated. The Committee of Elders constrained all the people's memories in one person called receiver in which "the community has depended, all these generations, back and back and back, on a resident Receiver to hold their memories for them" (Lowry, 1993 155). In this way, the present cannot be comprehended without having knowledge of the past, and it also cannot be compared to anything that could indicate the injustice and mistreatment meted out by the dominant power. As Foucault asserts, "There has been so much action in the past" (1990, 157). People will be curious about what happens in the present if they don't comprehend the history. They won't be able to understand why a civilization was so focused on creating powerful tools for both creation and devastation. Despite the risks associated with erasing the history, the totalitarian regime only cares about what would benefit it.

The Committee of Elders and Council of Gardenias obliterated mentally because of the manipulation of future events and the control of its history and memories. Both the past and the future are viewed by the governing power as being more threatening than the present. Consequently, by influencing individual's past "no longer differentiate between present and past and future" (Gottlieb, 2001, 12).

The logic of the novel works to keep people apart from their pasts in order to avoid the truth, which would go against its beliefs. For example, in *Giver*, Rosemary, a receiver-in-training, fulfills a training prerequisite before Jonas becomes a Receiver.

Rosemary had only been under The Giver's tutelage for five weeks when he decided to instill in her worst memories. Rosemary was insufficient for the memory once she obtained it. She made a request for additional memories. He had to do that because it was the Giver's task. She was unable to handle the memories she was given at the conclusion of the program. She made the decision to approach the Chief Elder and request her freedom as a result (1993, 183). Foucault, in one of his interviews, claimed that individuals "are much freer than they feel, that people accept as truth, as evidence, some themes that have been built up at a certain point in history, and that this so-called evidence can be criticized and destroyed," according to one philosopher" (Dreyfus et al. 2014, 1). Jonas, He is shocked by the harsh fate of a small baby who was sentenced to release because he is not suited for society's rules after learning about control and monitoring via his training. "Usually, it's just a matter of birth weight. We release the smaller of the two" (Lowry, 1993 144).

The Committee of Elders and Council Guardians as authoritarian apparatuses use a systematic method to strip an individual from his past and memories. As Connerton in his book *How Societies Remember*, points out that "the state apparatus is used in a systematic way to deprive its citizens of their memory" (14). These devices are more interested in creating a control system for the static now than for the past or the future. This mechanism "is articulated directly on time, it assures its control and guarantees its use," as Foucault puts it" (Foucault, 1972, 160). Control of the present, it means ensuring your stay in power.]

As a dystopian society, Lowry argues that the ability of this community to "register the impact of an unseen and unexamined social system on the everyday lives of everyday people" is one of its most distinguishing characteristics” (qtd Moylan, 1989 xiii). The dystopian project depends on memory. The reconstruction of memory and the suppression of memory that preserves the social system—whether invisible and unexamined—are two essential themes. In this context, the protagonist has the ability to distinguish his situation, for what truly is. This technique follows the connection between singular experience and the activity of the whole structure

Contrary to Lowry's community, there is no artistic or musical tradition. The people forbid reading books, and there are no communication means like televisions, telephones, etc. The constant monitoring and medical repression of adolescent stirrings inhibit creativity and inquiry. With the medical treatment, the authority could control individuals stirring "It's just the pills. You're ready for the pill, that's all. That's the treatment for Stirrings" (Lowry,1993 48). Since history is not taught in schools, the government concentrated all historical memories and occurrences in the hands of a single individual, who gave the government some information when it requested. In the Lowry community, certain methods were used by the committee Elders to control society.

1.5. The Ideology of Sameness as a Supremacy of Social Approach in Lowry's society

In dystopian societies, the machineries of the totalitarian state put various ideas into effect in order to establish an ideal world. The Committee of Elders eliminates all inequalities between people in Lowry's culture, especially in Giver's society. The leadership of Lowry's society uses this ideology, known as "Sameness," to gain social control or, in their opinion, build a utopian community. The central idea is a secret government in which people are brainwashed into thinking they are all the same. Elders believe that prevent individuals from the free selection will prevent them from wrong choices and also keeps them away from dangers. Accordingly, the founders of this system set specific rules, and these rules must be strictly appreciated and complied with. For instance, despite the fact that Joan's mother erred, "But Jonas knew, even as he had the thought that she hadn't. The Chief Elder made no mistakes" (Lowry, 1993, 71). The Chief Elders or Through their speeches, society leaders are able to persuade people that their plan is the best one for the neighborhood and that living in the sameness is preferable to living in variation. The community's stability is threatened by diversity, the leaders warn the citizens.

In Lowry's society, the state's apparatus uses a "Sameness" ideology to make all individuals equal. Lowry portrays community "Sameness" where the absence of difference allows everyone to obtain a predetermined job and follow a set of rules. The Elders' Committee portrays sameness as a mode that is so essential that the world would end without it. As a result, people comply with all the laws as written. Since they are powerless to choose, "The decision to move to Sameness was made by our people

before my time before the time before that, and so on and so forth” (Lowry, 1993 120).

The aforementioned text demonstrates how Lowry's community restricts its members' freedom of choice, because they are unable to distinguish between items. As a result, Sameness is unsettling and exerts its power through traditionalism on everyone. The sameness thesis states that Lowry's neighborhood becomes into a uniformed society where everyone dresses alike, lives in similar homes, and consumes the same cuisine. In addition, the 10-year-old kids all had the same hairdo: "each child's hair was snipped neatly into its distinguishing cut females lost their braids at ten, and males, too, relinquished their long childish hair and took on the more manly short style which exposed their ears" (Lowry, Giver 1993, 59). The main aim of the sameness ideology is to protect individuals from wrong choices. As Foucault says, "we must situate them in their field of operation" (1972, 25). Only those positions that are appropriate for their skills and credentials may be distributed to people by the state. It thus has power over the person's destiny and freedom. Therefore, people are not entitled to choose what they desire.

In Lowry's neighborhood, people are not free to make their own decisions. Whatever is appropriate for them is decided by the government. It exerts power over people's bodies and thoughts in this way. People in Lowry's group are unable to distinguish between good and bad decisions. Because whatever a man does in this community is under the authority's control, so "the community was so meticulously

ordered, the choices so carefully made...We don't dare to let people make choices of their own" (122-123). All choices in Lowry's community are created by the Elders or leaders.

According to Susan Lea (2006), the concept of Sameness is still relevant, which is the fundamental cause of the person's unwillingness to make a decision. It results in the loss of contrast and differentiation between items. Lea claims. "one might propose that choice is dangerous unless exercised only by the dominant who know how to make the right decisions, in which case, choice ensures safety and sameness" (56). When Jonas, the adolescent protagonist of *Giver*, decided to leave he laments his decision: "once he had yearned for choice. Then, when he had had a choice, he had made the wrong one: the choice to leave. And now he was starving" (Lowry, 1993 217). In general, the decision is something that makes life worthwhile. If choosing something brings about pain, they can also bring about amazing joy. Any system has a certain social discipline, claims Foucault. Individuals in the sameness community must therefore be organized, disciplined, and subjected to in order to grow into a strong economic force. (Foucault 1977 138).

Lowry's community developed an abnormal community when its differences were eliminated. In a dystopian world, individuality does not exist. Within one civilization, there are two classes: the rulers and the ruled. As a result, the training will be dispersed based on their capacities. As Foucault states "the distribution according to ranks or grade has a double role: it marks the gaps, hierarchizes qualities, skills, and aptitudes;

but it also punishes and rewards" (1977 181). Age-related categories are used to group people. Therefore, the governing classes issue specific directives to each group. Unfortunately, the majority of these directives concern aspects of adolescent life, such as what they should eat, drink, wear, behave, and what not to do. Everyone in society conducts themselves in accordance with specified rules compiled in a book titled *The Book of Rules*. One of these regulations states that every family must have two children, a boy and a girl. In addition, since they are not allowed to choose children, the parents in each family unity must have a relationship with the child. One requirement for the continuity of the dystopian pragmatic community is this worldview. Controlling the memory has a significant role in achieving the sameness ideology. So, most dystopian governments focus on the control of history through abolishing the past and abolishing memory. Lowry believes that sameness can be attained through abolishing memory. Memory can be disabled by leaving and reducing the memories of the community's communal practices. In community, when Jonas is assigned to be the next receiver of memories, the memories that he received from regarded as original knowledge of human beings. Yet for individuals, there must be no memories: "I don't know what you should do if you are seen, Jonas" had said: "I have memories, of course, of all kinds of escapes. People fleeing from terrible things throughout history, But every situation is individual. There is no memory of one like this" (Lowry 1993 41).

The authority adopts weird ideologies to attain community sameness in the area of eradicating diversity. A certain ideology that the government use to handle

differences is known as an anti-human ideology. The government works to eliminate the elderly. It does horrible mayhem in this situation. Each person over the age of sixty in the Lowry neighborhood becomes the focus of the authorities' scrutiny. Their experience is what makes them unique. They have the sophistication to think deeply about their situation. They consequently saw them as a source of threat to the government and possibly as an instigator of crimes against the state. They must therefore be displacing adulthood due to their extensive knowledge. The ruling class thinks they might employ their knowledge.

According to the aforementioned narrative, When Joan has the chance to reveal the value of memories, the memories also enable Jonas to experience new feelings in greater depth. Having seen things like colors and oceans, Jonas realizes that the kind of feeling his family and other citizens in the community feel is not genuine – only shallow feelings. (Lowry 1993 41). Past has a significant role in the understanding of our present. At some time, we believe that lose memories may be lead people to avoid the pains of the past, but they are stripped of wisdom as well.

Sameness as a control ideology is used by totalitarian countries to impose dictatorships and create two social classes—the ruled and the ruler—in society. This distinction exists to facilitate healthy social interactions. In this framework, some critics and philosophers view Sameness as a cruel hegemonic ideology. The sameness is seen as a form of hegemony in this way. There are three different sorts of hegemony in Lowry's village, as may be shown by looking into the happenings there. Based on the

degree of dominance and opposition, these categories exist. Firstly, we encountered integral hegemony, it's involved the full obedience of the individuals towards the authority of the Committee of Elders. For instance, when Jonas expresses his feelings to obey the strict rules, "it had turned out, by far, to be the most frustrating of the rules he was required to obey" (Lowry, 1993 129).

Consequently, there are two classes in Lowry's community. The ruling class, which includes the Committee of Elders and the Council of Guardians, is the first class. They use rules and guidelines to try to control people. The community's inferior class is the other class. Hegemony theory is related in this context with the dominance and subordination within the community. Antonio Gramsci (1891-1937) developed a theory of Cultural hegemony to give a platform for legit authority. In his book *The Prison Notebooks* Gramsci (1971) states that hegemony is a control ideology allows a certain group of people to establish its sovereign authority not only by material force but also by consensual obedience of the people who are subjugated. In this way, the "hegemony will be exercised by a part of the social group over the entire group, and not by the latter over other forces to give power to the movement, radicalize it" (106). Hegemony according to Gramsci refers to the method of moral and intelligent leadership, through controlled or subordinate groups to their domination by ruling classes.

We agree with Gramsci and Foucault that there are two classes in any dystopian society: the ruling class and the ruled class. Hegemony is a significant ideology as a result. This ideology can be implemented through the concept of "Sameness," which

results in a totalitarian state and a utopian society. In addition, most regimes in the 20th century used technology as a means of hegemony. As Foucault points out:

The bourgeoisie is perfectly well aware that a new constitution or legislature will not suffice to assure its hegemony; it understands that in order to ensure irrigation through the strength of the entire social body down to its smallest particles, it must design new technology. And it was via these methods that the bourgeoisie managed to bring about a revolution as well as maintain a social hegemony that it has never lost. (1972, 156)

The quotation above, explains the significance of the sameness's invention and its veracity. The authoritarian state created the concept of sameness to manipulate people. We consider the ideology of Sameness, which controls society, to be anti-social.

In the end, we can see that the Lowry community depicts a totalitarian regime as one that employed a methodical approach to control people's minds as well as their environment. To maintain control over society, state apparatuses use genetic engineering and language manipulation. These authoritarian structures manipulate the terrain and environment to instill the idea of uniformity in the political system.

Conclusion

The majority of people in Lowry's society were under physical and mental restraint. The paper goes into detail about different methods for establishing social control, whereby people submit to the laws of the state. Foucault emphasizes where there is power, there is resistance. Power is not possessed by a dominant agent, nor located in that agent's relations

to those dominated, but it is distributed throughout complex social networks. So, there is a conflict between the ruling power and the governed. Authority used its strategies to control individuals without the use of violent force. In the first case, the totalitarian government tries to gain power and control without violence. The totalitarian collectivism employed particular strategies to produce disciplined docile-bodies in these societies. The employing of these concepts in Orwell's text has shown the oppression and aggression of the authorities against their individuals. The hostility that was practiced by the ruling power against the individuals led them to revolt against the totalitarian authority. Resistance approaches were used constructively to transform society, whilst authority strategies were used destructively to dominate and control a person's fate. The subjects go to nature's representations for resistance since they bear the semantic weight of freedom and resistance. The perspectives of Foucault are closed to those of Orwell. They all made an effort to influence society and bring about social change that might be used for people's own gain. They employed a variety of methods to keep control of the populace without resorting to physical force, including absolute control and surveillance, propaganda, linguistic manipulation, erasure of history, and media. They attempt to change people into passive beings that would follow the ideology of the government. Due to some people's desire to dominate or control others, these discrepancies lead to conflict between people and those in positions of authority. The alteration of the idealistic is brought about by the authority's battle.

Besides, since there's a need of any kind of social restriction, the subjects go to nature's representations for resistance since they bear the semantic weight of freedom and resistance.

Furthermore, because there is a lack of any kind of social opposition, the subjects go to nature's representations for resistance because they bear the semantic weight of liberty and resistance.

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