

Tribhuvan University

Detrimental Consequences of Extreme Governmental Control in Cory Doctorow's

*Little Brother*

A Thesis Submitted to the Central Department of English  
In Partial Fulfillment of the Requirements for the Degree of  
Master of Arts in English

By:

Yaman Pariyar

Roll: 361-063/064

University Campus

Kirtipur, Kathmandu

April 2013

**Tribhuvan University**  
**Central Department of English**  
**Faculty of Humanities and Social Sciences**  
**Kirtipur, Kathmandu**

**Letter of Recommendation**

Yaman Pariyar has completed his thesis entitled "Detrimental Consequences of Extreme Governmental Control in Cory Doctorow's *Little Brother*" under my supervision. He carried out his research from 2069/04/20 B.S. to 2069/12/24 B.S. I hereby recommend his thesis be submitted for viva voce.

---

Badri Prasad Acharya

Supervisor

Date: 2069/12/24

**Tribhuvan University**  
**Central Department of English**  
**Faculty of Humanities and Social Sciences**  
**Kirtipur, Kathmandu**

**Approval Letter**

This thesis entitled "Detrimental Consequences of Extreme Governmental Control in Cory Doctorow's *Little Brother*" submitted to the Central Department of English, Tribhuvan University by Mr. Yaman Pariyar has been approved by the undersigned members of the Research Committee.

Members of the Research Committee

\_\_\_\_\_

\_\_\_\_\_

Internal Examiner

\_\_\_\_\_

\_\_\_\_\_

External Examiner

\_\_\_\_\_

\_\_\_\_\_

Head

Central Department of English

\_\_\_\_\_

Date: \_\_\_\_\_

## **Acknowledgements**

First of all, I would like to express my sincere gratitude to highly respected guru and thesis supervisor Badri Prasad Acharya, the lecturer at the Central Department of English. He is the person who helped and encouraged me to complete this research. I am indebted to his guidance, inspiration, suggestions and constructive feedback from the very beginning to the completion of this thesis. Without his constant and continuous supervision and intellectual guidance, this research work would have never witnessed its present form. I feel very lucky to have worked under his supervision and guidance.

I owe a debt of profound gratitude to Dr. Amma Raj Joshi, Head of the Central Department of English, for the approval of this research work in its present shape and for his contribution of continuous guidance, regular inspiration and enthusiastic encouragement both to complete the research and in my academic life. I would like to extend my sincere thanks to respected teachers Saroj Ghimire, Shankar Subedi, Maheshwor Paudel, Chitra Karki, Shuvraj Ranabhat, Dr. Anirudra Thapa, Dr. Shiva Rijal and other teachers who inspired me to materialize my dream of Master of Arts in English Literature.

In the same way, my special thanks go to my parents for their encouragement, support, love and blessing to complete my M. A. in English. I would also like to thank my friends and relatives, who directly and indirectly helped me to bring this thesis in its present form. Finally, I am equally grateful Creative Computer for its computer support.

Yaman Pariyar

April 2013

## Abstract

This research entitled "Detrimental Consequences of Extreme Governmental Control in Cory Doctorow's *Little Brother*" is the exploration, examination and analysis of the overall public controlling mechanism of the government in different places including school, prison, court, street and other public places using most advanced and sophisticated technological instruments thereby highlights the adverse impacts of such instruments upon common people. The resistance, revolt, rebellion, confrontation and anti-surveillance activities of the techno-geeks like Marcus Yallow and his friends against the extreme governmental control result in deleterious consequences to the government, common people as well as technology experts. The authoritative and totalitarian government pressurizes and forces its citizens to meet predetermined criteria and become the complete model citizen and labels them terrorists in case of disobedience and defiance. The biopolitical government perpetuates its rule through public consciousness or ideology or different types of discursive practices and takes away liberty, freedom, will power and autonomy of American people treating people as the machine to be handled properly and carefully. Excavating the internal realities of the government and its institutions, this thesis excavates the self-destructive and counter-productive consequences of excessive development of science and technology and its abuse and misuse to hoard power and authority by the government and impose pains and sufferings on the common people.

## Table of Contents

	Page No
Letter of Recommendation	
Letter of Approval	
Acknowledgements	
Abstract	
Chapter I. American Government and Concept of Biopower	1-13
Chapter II. Detrimental Consequences of Extreme Governmental Control in <i>Little Brother</i>	
<i>Brother</i>	14-43
Chapter III. <i>Little Brother</i> : A Critique of the Politics of Biopower	44-46
Works Cited	

## **I. Cory Doctorow and His Concerns about the Misuse and Abuse of Technology**

This project entitled "Detrimental Consequences of Extreme Governmental Control in Cory Doctorow's *Little Brother*" attempts to explore the uncontrolled and unjust activities of the American government and their impacts on the life of common people. The authoritative and totalitarian government exerts and even misuses its power and authority through its different apparatuses including schools, prisons, police force and all of its DHS (Department of Homeland Security). It pressurizes and forces its citizens to become the complete model citizen and labels them terrorists in case of disobedience and defiance. It examines and questions the bad system in the school, prison and throughout the country as a whole. This study minutely observes the abuse and misuse of scientific and technological inventions including gait recognition, CCTV camera, Xnet, Xbox and others in such places that create terror, horror and fear among the people on the one hand, and social regulation of the body of the population through consciousness or ideology or different types of discursive practices on the other. The volition or will power of the American people is abducted by the government and they are treated just as the machine to be handled properly in order to perpetuate its full-spectrum dominance, sovereignty, control on the individual and on the population as a whole.

The biopolitical role of the so-called modern American government based on most sophisticated and advanced scientific instruments as the means of controlling people is harmful not only to the people but also to the government itself. Due to the power blessed by science and technology, the government and other institutions like schools, prisons and police force become completely totalitarian, authoritative, suppressive and oppressive. Instead of maintaining peace and order in the country, they are headed towards spreading disorder, chaos, anarchy and lawlessness.

Excavating the internal realities of the government and its institutions, this thesis shows the bad and harmful consequences of excessive use of science and technology in the country where government is run by selfish and unsuccessful leaders.

Moreover, it excavates the self-destructive and counter-productive consequences of excessive development of science and technology and its abuse and misuse to hoard power and authority by the government and impose pains and sufferings on the common people.

The current thesis attempts to prove the hypothesis that the application of advanced and sophisticated scientific and technological inventions in different places including school, prison and public places in America is intended to control, subjugate and rule over people, and perpetuate tyrannical, dictatorial, autocratic and totalitarian government. The resistance, revolt, rebellion, confrontation and anti-surveillance activities of the techno-geeks like Marcus Yallow and his friends against the extreme governmental control result in detrimental consequences to the government, common people as well as technology experts.

Excavating the harmful and detrimental consequences of extreme development of science and technology and its abuse to control, direct, supervise and administer people, this thesis further fathoms out the internal intricacies and troubles of the government. The government and its supporting organizations forget the ethics and morality. They are intended to cause harm and damage to others. Marcus and his friends are very much critical about the system of the government even vow to fight against the tyrannical and oppressive government. Their tolerance and endurance cross the boundary and charge against the overall system of the government and make it almost paralyzed through their scientific and technological knowledge. To explore such conflict and tension between the government and people, the research has made

a deliberate choice to view the text from the perspective of biopower as a critical apparatus. As the main aim of this project is to find out the detrimental and harmful consequences of excessive control of the government, the theoretical modality called biopower is perhaps the best one for the better analysis of the text to pay due and sincere tribute to it. So, it will heavily based on the ideas of biopower put forward by Michel Foucault in *The History of Sexuality* (1975) and elaborated in his lectures *Society Must be Defended* given in the Collège de France in 1979. It will also incorporate the supportive ideas of the scholars and critics including Bryan S. Turner, Giorgio Agamben, Anthony Giddens, Nathan Van Camp, M.G.E Kelly and others.

Born in Toronto Canada on July 17, 1971 to Trotskyist teachers, Cory Doctorow was raised in a Jewish activist household. He received his high school diploma from SEED School, an anarchistic ‘free school’ in Toronto, and attended four universities without attaining a degree (Patten 229). Cory Doctorow is a science fiction novelist, blogger and technology activist. Doctorow is an opponent of Digital Rights Management, claiming that it limits the free sharing of digital media and frequently causes problems for legitimate users including registration problems that lock users out of their own purchases and prevent them from being able to move their media to other devices (Grossman 53). He is against the abuse and misuse of science and technology and argues that “it [technology] will not make us safer, it will make us less safe” and creates “total and terrifying power of Owner over User” (Jamieson 5). Furthermore, excessive dependence on technology makes people dull and devoid of creativity, originality, novelty and potentiality.

His first novel *Down and Out in the Magic Kingdom* (2003) deals with the post-human and increasingly alien inheritors of the Earth where the relationships become ever more fragile; and to Julius, the corny, mechanical ghosts of the Haunted

Mansion have come to seem like a precious link to a past. Their brains are also like computers, where memory needs to be backed up in case of death so the body can be regenerated. Also, brain or computers are interlinked on a type of network, so someone can mentally call someone else's brain to talk (Huang 75). It is black comedic, sci-fi prophecy on the dangers of surrendering our consensual hallucination to the regime and raises the issues of today, tomorrow, morality, cloning, socialism, poverty, right to die, freedom of choice and pratfalls of hubris. It is concerned with digital culture, where death is not necessarily fatal, but it is annoying to lose the memory of a few days' experiences

*Eastern Standard Tribe* (2004) takes that concept that people use computers and other communication technologies more often in their personal lives than in previous generations, and takes them to an extreme conclusion. Since most communication is done via email and most people work from home, it's perfectly easy to do so. The novel takes place in a world where online "tribes" form, where all members set their circadian rhythms to the same time zone even though members may be physically located throughout the world. It is a reaction to the impact of instant global communication in which it is hard to tell whether the phenomena being reacted to have actually been observed or are the consequences of his imagination. Instant wireless communication puts everyone in touch with everyone else, twenty-four hours a day. But one thing hasn't changed: the need for sleep. The world is slowly splintering into Tribes held together by a common time zone, less than family and more than nations (Huntington 126). Thus, it presents the activities of a techno-based society.

*For the Win* (2010) deals with multiplayer online role-playing games. It also covers the new and fast evolving concept of virtual economy. Set in the near future

and in locations across the globe primarily China and India, the story involves a sweeping cast of characters making a living especially by the teenagers. Then these brilliant teens are brought together by the mysterious Big Sister Nor, who has a plan to unionize and bring these virtual worlds—and real-world sweatshops, too—to a screeching halt. In this novel too Doctorow talks about the abuse and misuse of scientific and technological inventions which may damage the life of the children and ruin their career. He makes people aware the same.

His latest novel *The Great Big Beautiful Tomorrow* (2011) presents the controversial issue of Creativity vs. Copyright in which Doctorow vehemently favours the former. It infuses our imagination with engaging characters, a tightly woven narrative, and carefully woven themes of isolation, family, and genetic engineering into Jimmy's journey through the American wasteland. His vision of the future is an entertaining and thought provoking reflection of our present (Iraheta 15). It presents a dystopian wasteland of high-tech world where technology has taken enormous strides developing mini-society that monitors and equalizes everyone's emotions, or a guerrilla movement in the wilderness trying to preserve its last vestiges of functioning technology from the ecological warfare.

*Little Brother* (2007) excavates the evil and harmful consequences of the misuse and abuse of science and technology by the government to control the people and it may also be misused by techno-geeks. It is a speculative fiction that imagines a society where people are over dependent on technology but technology is not always in favour of people. American government is presented as a modern biopolitical government which controls its citizens through advanced and sophisticated scientific and technological inventions. There is certain mould according to which American people have to be crafted or made. They cannot go against the government. They do

not have free will or volition. They are treated as objects void of feelings and sentiments. Breaching the rule or going away from the expectation of the government whether it is good or not is labelled as insane or mad or terrorist.

The government mobilizes all of its apparatuses including school, prison, DHS and police force in order to control its people and change them as per its wish. Marcus and his friends are forced to be within such harsh surveillance in the school as a result instead of taking interest in their study, they are diverted to other activities. The extreme control of the students in the school using CCTV surveillances, gait recognition camera and others change the course of their life. Later, the activities of the government and police force compel them to involve in the internet hacking and other cyber crimes.

After its publication in 2008, *Little Brother* was received very favourably by both readers and critics thereby enriching and broadening its literary opulence. It is described differently by different people in different context. It is generally taken as "terrifying glimpse of the future--or the present" (*Kirkus Reviews* 355). It is even described from the perspective of feminism as "Doctorow, like many freedom-fighting writers before him likes his women smart and strong. Male or female, freedom-loving writers tend to like writing strong female characters, often protagonists" (Hourigan 1). He relates it with the struggle of female characters like the girlfriend of Marcus to get freedom from the ghetto of the patriarchal society. He further analyzes as:

. . . school-issued laptops, library books, electronic public transport passes, videogame consoles and even electronic funds transfer become tools for the overzealous DHS to dig up excuses to detain citizens without charge and haul them off to secret prisons for brutal

interrogation . . . they employ cryptography to maintain their privacy so they can continue their work-and their lives-free and unmolested. The book, which in its way can be as heavy-handed and didactic as Wilson's, loads its story with explanations of the real-world technologies behind Marcus' hacks, and his attempts to keep his messages private and his body free. It serves as a practical introduction to how readers can protect themselves from the state online. (Hourigan 1)

It presents the world full of scientific and technological inventions which control the life of human beings. The surveillances used everywhere to control the life and activities of people do not have positive impacts upon the people. The life of people in different places is made hellish due to these technological inventions. Instead of improving the life of people as per the basic ethics of technology, it is misused to deprive them of their fundamental rights.

*Little Brother* is an epitome of the detailed description of the age of technology. It is a scarily realistic adventure about how homeland security technology could be abused to wrongfully imprison innocent Americans. Throughout the story, Marcus Yallow tries to fight against the torture, suppression and oppression caused by the DHS of San Francisco. Describing it as thrilling story Grossman says:

An entertaining thriller, *Little Brother* is also a practical handbook of digital self-defence. Marcus's guided tour through RFID cloners, cryptography and Bayesian math is one of the book's principal delights...*Little Brother* is a terrific read, but it also claims a place in the tradition of polemical science-fiction novels like *Nineteen Eighty-Four* and *Fahrenheit 451* (with a dash of "Mr. Smith Goes to

Washington"). It owes a more immediate debt to Brian Wood and Riccardo Burchielli's comic book series *DMZ*, about the adventures of a photojournalist in the midst of a new American civil war. (Grossman 53)

Marcus is an IT genius for whom technology is the tool of an energetic young subculture. The battle for freedom takes place both on the streets and in the classroom. It's no accident that Marcus is clever. His intelligence is more than a quirky character trait. Knowledge is power, and we see that by intervening in the classroom the government is attempting to take away yet one more freedom from people. It raises the issue of dichotomy between national surveillance and personal freedom.

After being taken to the prison and questioned and tortured there, Marcus vows to break down The DHS of San Francisco. DHS is doing nothing except grabbing the inalienable rights of people as Karl Patten says; "*Little Brother* by Cory Doctorow is a criticism of the termination of human rights in the name of national security" (229). His analysis is suitable as there is not any security in the country. People are arrested, taken to the custody, kidnapped, suppressed, oppressed, tortured, and even killed by the police in the name of maintaining peace and order in the country. It deals exclusively with the issues of liberty and freedom in the modern states which are controlled and ruled by technology:

The main theme of the novel is human rights. The book centers itself around the rights of liberty, free speech, and other unalienable rights. Doctorow introduces this theme gradually throughout the book, starting with Marcus's school's surveillance system . . . The DHS transports them to a secret location to interrogate them – stripping their

rights to privacy and treating them inhumanely . . . with new technology, the definition of human rights is getting fuzzier. Not many people really know how far their rights to privacy extend, or if they really do have the right to liberty. (Austin 1)

*Little Brother* tells readers that your own rights are worth fighting for. Marcus says in the book: “I can’t go underground for a year, ten years, my whole life, waiting for freedom to be handed to me. Freedom is something you have to take for yourself” (263). The theme of human rights book appeals to readers, contributing to the success of this revolutionary novel. Commenting on the book, McCarthy says, “This is a collection of short stories [that] mixes technology and cyberpunk themes with acute political observations and zombie mayhem” (151). Marcus questions the policies and plans of the government. The nature of the government is not that of people friendly. It grabs everything from people. Even their elementary and basic rights of people like life, liberty and pursuit of happiness are not provided. Carl Rollyson, describes *Little Brother* as “a rousing tale of techno-geek rebellion, as necessary and dangerous as file sharing, free speech, and bottled water on a plane” (6). He shows hinds towards the dangers caused by the misuse and abuse of technology.

*Little Brother* is a genuine representation of the biopolitical government and its unsuccessful activities. Everything is in the state of disorder, chaos and confusion in San Francisco. Nothing is certain – even the life of people is also in danger due to excessive use of scientific and technological inventions. Like the school and the government, students too are also following. The system of the school and the government is being controlled by these inventions as a result people are not getting any sort of security –even personal information and secrecy is abducted by the government. Commenting on the book, McCarthy says, “This is a collection of short

stories [that] mixes technology and cyberpunk themes with acute political observations and zombie mayhem” (151). Similarly, Carl Rollyson, describes it as “a rousing tale of techno-geek rebellion, as necessary and dangerous as file sharing, free speech, and bottled water on a plane” (6). It shows that technology is not only useful but also detrimental to human beings and their civilization. Andrew Huang, in the Afterword describes that the book makes us aware about the life in the future technological world:

*Little Brother* is a reminder that no matter how unpredictable the future may be, we don't win freedom through security systems, cryptography, interrogations and spot searches. We win freedom by having the courage and the conviction to live every day freely and to act as a free society, no matter how great the threats are on the horizon. (291)

*Little Brother* is terrifying because Cory Doctorow isn't really going in for futurology in a big way. A lot of the tracking and data mining technologies he mentions are with us today. He also hits very close to home when it comes to the political changes that took place in the aftermath of the September 11 attacks, and the controversy over Guantanamo Bay. It is a stark warning about the future.

Generally, *Little Brother* presents American government as controlling mechanism to grab the activities and secrets of people. The government uses highly advanced technology. It clearly shows the consequences and harmful effects of the misuse and abuse of scientific and technological inventions thereby warning human beings to be alert about the excessive development of them. Unnecessary control over people neglecting their sentiments is not good which is clearly portrayed in *Little Brother* beautifully, clearly and artistically. Tracking of secret information of people by the government and all of its agencies results in different illegal.

Biopower is the state's power over life, and it is defined as the power which aims to “*foster* life or *disallow* it to the point of death” (Foucault, *History of Sexuality* 138). It stands in opposition to the old power of the sovereign and “exercised his right of life only by exercising his right to kill or by refraining from killing” (136). It relates to the practice of modern nation state and their regulation of their subjects through “an explosion of numerous and diverse techniques for achieving the subjugations of bodies and the control of populations” (140). According to Foucault, the modern state exercises its power by administrating life; it is preoccupied with life itself, rather than death. Biopower is, however, only one of the “two poles around which the organization of power over life was deployed,” it is the pole that focuses on the “species body” (139). This power is “centered on the body as a machine” (139). It is a form of power of the modern state, has the ability to “be applied both to the body which is to be disciplined as to the population that is to be regularized” (*Society Must be Defended* 262). In this sense, in Foucault's words, biopower exposes the way the government manages to control its citizens through different apparatuses as:

By this [biopower] I mean a number of phenomena that seem to me to be quite significant, namely, the set of mechanisms through which the basic biological features of the human species became the object of a political strategy, of a general strategy of power, or, in other words, how, starting from the 18th century, modern Western societies took on board the fundamental biological fact that human beings are a species. (*Security, Territory, Population* 16)

Foucault uses the term broadly to mean all the strategies of the government to control the population, its activities and to modify and lead the population in the targeted trajectory as per the wish of the government. The concept of biopower even

incorporates the ideas of birth control, control of migration, change of biological structure of people and other controlling mechanism of human body and its overall process by using different modern and highly advanced inventions.

French philosopher Michel Foucault thus characterizes biopolitics as biopower, as a power that aims for the production and reproduction of life itself. He uses the terms biopolitics and biopower synonymously and interchangeably unlike others philosophers who make the difference as biopower – literally the power over life – and biopolitics as a politics of expression of the power over life. Biopolitics thus practices sovereignty that can, today, also be connected to the processes of subjectivization, regularization, instrumentalization and overall framing of people. So, biopolitics /biopower is based on control. Biopower is a matter of a direct instrumentalization of life enabled through contemporary new technologies. It is managed through surveillance systems, digitalized databases of personal information available to the state; as well as, it is composed of public opinion researches and other forms of acquiring more and more precise personal data.

Doctorow's *Little Brother* is a revolutionary story having a sharp sense of humor, but delivers a strong and powerful message. It deals with the overall surveillance system of the government including CCTV camera, gait- recognition camera and other instruments that help the government to control and supervise its citizen in different places. It presents the scenario of the school, prison and different places which use technological inventions to control supervise and modify people, their thoughts and other activities. The overall situation of the so-called upholder of democracy, America is suffocating, suppressing, oppressing, distressing and dehumanizing. This situation obligates people to go against the government and its corrupted rules and regulations.

Thus, in *Little Brother* each and every activity of human beings is being watched without considering their basic rights of secrecy. The government becomes totally totalitarian and doesn't provide any freedom to its people instead it spread the reign of terror by arresting the people, taking them to custody, interrogating them and even killing them. People are made to follow whatever type of rules made by the government by hook or by crook least they are labelled as insane or mad or at least terrorist in the eye of law and are punished. All the power holders are not responsible to their duties and responsibilities but they misusing their power and authority to suppress, oppress and terrorize people. To explore this overall controlling network of the government, its impacts upon its people and human beings search for human rights in such situation fighting against bad and unsystematic government, the research depends on the theoretical modality called biopower, which deals with different apparatuses of the government used to control the common people. This research divided in three chapters. The first chapter is the general introduction of the research which includes hypothesis, objectives, literature review and limitations/delimitations of the research. The second chapter includes textual analysis and theoretical modality in embedded form. Similarly, the third chapter briefly summarizes and concludes the overall research.

## II. Detrimental Consequences of Extreme Governmental Control in *Little Brother*

The present research ventures to explore different mechanisms of the government to control, rule, guide, direct and modify people as per its wish in the age of advanced science and technology. From the very beginning of their life American people have to follow the strict rules and regulations in order to save themselves to be labelled as deviated and terrorists. The government traces out the activities of the people using different technological inventions including gait-recognition camera, CCTV camera and others. *Little Brother* revolves around the duties and responsibilities of the government and subsequent consequences of not fulfilling them. In the so called democratic country, people are living hellish life full of restrictions. The treatment of government and its concerned agencies towards the general people is not good. People are terrified, horrified, dehumanized and petrified as a result they are united to fight against the corrupt and cruel activities of the government and save their natural, inborn and innate rights. The fear and humiliation Marcus experiences in interrogation leads him into an ingenious program of resistance and civil rights activism by hacking cell-phones, sasses clueless authority figures and quotes the Declaration of Independence from memory. All of his activities are resulted from bad governing system.

The central story of *Little Brother* is concerned with Marcus, a seventeen year school student and his friends who fight against the suppression, oppression and domination of the DHS in particular and the government in general who are responsible for creating extremely unbearable, miserable, dehumanizing and devastating situation. It dramatizes the abuse and misuse of scientific and technological inventions in order to control and modify people. It crystallizes the

condition of the government agencies when all the so-called secret information is captured by the hackers. So, in America, there is “an explosion of numerous and diverse techniques for achieving the subjugation of bodies and the control of populations, marking the beginning of an era of "biopower" (*The History of Sexuality* 140). The government has nothing to do except to control its citizens through different techniques and different discursive practices.

Seventeen-year-old Markus and three of his friends are cutting school when terrorists blow up the San Francisco Bay Bridge. Caught out on the streets, they're picked up by the Department of Homeland Security, and detained and questioned for days under suspicion of being involved in the attack. When Markus is finally released, he finds his city on lock-down, with the DHS having ramped up surveillance in every sphere of daily life. The government abuses its power and authority as “biopolitics in the modern era operate primarily through security mechanisms rather than disciplinary ones” (Nadesan 8). But Markus isn't willing to let the government strip away his freedom without a fight, and he eventually becomes the figurehead for a new counterculture rebellion. Soon Marcus finds himself as the leader of a new online movement to thwart the government's draconian civil rights crackdown. His friends are terrified, his father is happy that the government is trying to keep them safe, and Marcus is rapidly learning that revolutionary is often synonymous with martyr.

*Little Brother* dramatizes the activities of Marcus and his friends which are against the system of the government in epic scale. The story is set in the immediate future, with very near-future tech like a new Xbox system. It deals with bad governing system of the government and its agencies including schools, prisons, police force and Department of Homeland Security. Cesar Chavez High School with full of advanced and sophisticated scientific and technological inventions like Xnet, Xbox, CC camera,

gait recognition camera provides suppressing and oppressing environment for the students through its “paranoid school administrators” (21). Misusing the Internet as the form of “the information superhighway,” the school administration keeps the students in strict control (17). Students in the school system are constantly monitored and controlled in the name of security and governmentally efficient education. The school does not have conducive environment to conduct teaching-learning activities. Marcus and his best friend Darryl have got lots of ways of fooling the relatively dumb automatic monitoring systems that the school inflicts on them, and they regularly run circles around the system. They are frustrated with the school system and decide to discontinue their study and fight against such corrupt system. When terrorists bombed the Bay Bridge and subway underneath it, killing four thousand plus people, Marcus along with his friends are charged and captured just because they are in the wrong place in wrong time.

When the terrorist attack happens at San Francisco bridge, Marcus, Darryl, and several friends are skipping class downtown and are in the wrong place at the wrong time, they're picked up by DHS and automatically labeled as troublemakers if not actual terrorists. Before he is released, Marcus is threatened by the DHS to keep what has happened in the prison a secret or face the death penalty for the crime of treason. After he is taken back to San Francisco, Marcus discovers that not only is his best friend, Darryl, still missing, but also that his home has transformed into a police state- Congress passed a bill to monitor all credit/debit card use at all times; the police can monitor everyone's ‘public transit usage pattern;’ the DHS has installed surveillance technology in practically every nook and corner of the city; and people who talk about free speech, the Constitution, or the Bill Rights run the risk of

immediate removal, in the name of 'general public safety' (90). In the eyes of the DHS, each man, woman, and child is a potential terrorist.

Humiliated and horrified by the brutal disregard of his rights, Marcus becomes a devout enemy of the state. Marcus meets others who feel as he does, and using the pseudonym M1ck3y. He decides to gather a large and trusted group of jammers on Xnet to fight back against the injustices imposed on them by the DHS. It is at a secret meeting of Xnetters that Marcus meets Ange, a unique, rebellious teen ager, who serves as Marcus's support, inspiration, and love interest. Even with Ange at his side, the underground battle with the DHS becomes increasingly difficult and dangerous. Marcus faces even more trouble when he crosses the new Social Studies teacher, explaining that Constitutional rights should never be superseded by the government. "The Bill of Rights isn't supposed to be something you pick and choose from. What the framers hated was tyranny. That's what the Bill of Rights is supposed to prevent," he argues (169). He is against the violation of fundamental rights of people.

The main problem for Marcus is how to fight back against an unfair government without being caught. But this is not the only obstacle Marcus must overcome. He receives pressure from Ange and other characters to "do the right thing," but there is debate about what is right. (196). Everything seems to be falling apart but Marcus stands strong and makes his decision clear: "You can't get anything done by doing nothing. It's our *country*. They've [the DHS] taken it from us. The terrorists who attack us are still free--but *we're not*. I can't go underground for a year, ten years, my whole life, waiting for freedom to be handed to me. Freedom is something you have to take for yourself" (263). All the activities happen as the response of bad ruling system and government's excessive control over its citizen through different scientific inventions.

Biopower is a term coined by French scholar, historian, and social theorist Michel Foucault. It relates to the practice of modern nation states and their regulation of their subjects through "an explosion of numerous and diverse techniques for achieving the subjugations of bodies and the control of populations" (Foucault, *The History of Sexuality* 140). Foucault first used the term in his lecture courses at the College de France, but the term first appeared in print in *The Will to Knowledge*, Foucault's first volume of *The History of Sexuality*. In Foucault's work, it has been used to refer to practices of public health, regulation of heredity, and risk regulation, among many other regulatory mechanisms often linked less directly with literal physical health. Biopower consists of two modes of power - disciplinary power, which subjects people to the norms of a society and biopolitics, which controls populations through the regulation of aggregate life processes like birth and mortality, social hierarchies and segregation. It is further described by Foucault as:

Biopower is developed as the techniques of power present at every level of the social body and utilized by very diverse institutions (the family and the army, schools and the police, individual medicine and the administration of collective bodies), operated in the sphere of economic processes, their development, and the forces working to sustain them . . . as factor of segregation and social hierarchization, exerting its influence on the respective forces [and] guaranteeing relations of domination and effects of hegemony. (*The History of Sexuality* 141)

Biopower studies how the subtle new technologies of coercion and dissuasion are exercised by the government upon the body through the dual mechanisms of disciplining body movement, gesture, exercise, posture and speed, in tandem with its

meticulous surveillance through inspections, reports, surveys, supervisions, measurement and imaging. “The theory of biopower focuses exclusively on power technologies that transform the population into a machine for production” (Camp 6). It analyzes different ways and forms of power used in different places by the government in order to maintain law and order in the nation. Marcus tries to do everything to save his dignity as the citizen because it is “so hard to preserve life, even at the cost of terrible suffering, because punishment and death is the limit to [bio-political] power” (Dean 6). Life of American people as illustrated in *Little Brother* is not what they wish but it is what the government plans and moulds.

Now-a-days, the term biopolitics or biopower is used more and more frequently in scientific literature and journalistic texts. Mostly it is employed as a neutral notion or a general category to point out the social and political implications of biotechnological interventions. In the biopower system, says Foucault, “killing or the imperative to kill or controlling others is acceptable only if it results not in a victory over political adversaries, but in the elimination of the biological threat to and the improvement of the species or race” (*Society Must Be Defended*, 256). The DHS mobilizes all of its forces in order to capture Marcus and his friends at least to stop their activities and make themselves safe from the activities of hackers in the upcoming days. They want to eliminate the power of the enemies – Marcus and his friends. Claiming that it is their right to maintain law and order within the nation, DHS they are misusing their power and authority and are ready to reach the extreme of terrorism, superimposition and even torture and punishment.

*Little Brother* clearly depicts the way how the government mobilizes its different apparatuses in order to check and control the life of people. The schools, prisons, courts, DHS and all other institutions work as the agents of the government

not as free and independent institutions to be moved and run as per their own rules and regulations. The technology used in those places is used against the ethos of the technological development because technology is generally taken as the vehicle of progress and success and it is believed that “the world is technologically driven but its trajectory leads to favourable destinations” (Winner 1000). Technology is generally considered as panacea for almost all problems. "Technological advances are the best way to improve the human condition including permitting greater individual freedom” (Lewis 163). But, technology used in different places in America is not only useful to people rather technological excess becomes the cause of destruction, dehumanization, devastation and even the means to limit the life of people. So, technological advances make the world not only small but also open to all. Human clandestine and secret things have no value in the age of science and technology because “the conditions of life have been worsened by technical development” (Williams 203). Human feelings and sentiments are disregarded by the technology. The school in San Francisco where Marcus and his friends are studying has used all the newly invented scientific and technological inventions without considering the psychology of the students.

Outwardly it seems to be full- facilitated having ‘gait-recognition cameras’ and ‘face-recognition cameras’, ‘Reflexology system’, which can identify the wrong doors. The technological development and their mobilization to control the students is traced as:

. . . the gait-recognition cameras had been installed only a year before, and I loved them for their sheer idiocy. Beforehand, we had had face-recognition cameras covering nearly every public space in school, but a court ruled that was unconstitutional . . . Gait recognition software takes pictures of your motion, tries to isolate you in the pics as a silhouette, and then tries to match the silhouette to a database to see if

it knows who you are. It's a biometric identifier, like fingerprints or retina-scans, but it's got a lot more "collisions" than either of those. A biometric "collision" is when a measurement matches more than one person. Only you have your fingerprint, but you share your gait with plenty other people. (20-24)

The biopolitical government of America has made the policy to modify the students as per its plan. So, students are treated as void of human sentiments – they are just like objects to be handled and used properly, for the government. As per Marcus their destiny is controlled by such technological inventions (63). The activities of the people are completely controlled by the inventions. In a sense, people have lost almost all their personal and individual things. Everything is public; nothing is secret. These inventions have snatched everything from the people. Though these scientific inventions have brought a great change and progress in the life of human beings, what value they have if they are developed compromising everything.

Foucault analyzes power that is applied to individual bodies by techniques of surveillance, normalizing sanctions, and the panoptic organization of disciplinary institutions and presents the concept of biopower - a power that is applied in general ways to the population, life, and living beings. In an attempt to establish a genealogy for this power, Foucault subsequently investigated governmentality, or the power that has been exercised through the apparatuses and technologies of reason of State and policing (*Society Must Be Defended* (271). Foucault adds biopower is the power “to control and normalize individuals, behavior, and the population” (278). Biopower is the trend of threatening death to opposers or those who would not obey the law.

Biopower is a specific form of power that emerges in the modern period as a part of the larger technology of modern societies. Biopower is a dispersed form of power;

rather than coming from above and organizing people through restriction and prohibition, bio-power gets us to regulate ourselves (Dreyfus and Rabinow 26). It incorporates certain aspects of disciplinary power and is concerned with managing population by different controlling mechanisms. In the age of science and technology, power is also based on the same and exercised on the basis of the same. In this age “power seizes life as the object of its exercise” and “creates forms of subjectification and forms of life that escape its control” (Lazzarato 1). General people are not valued in front of science and technology and their importance is underrated and what is valued is their subjugation. They should be the puppet or the model as per the wish and intention of the government.

The students are fully under control of the school administration. The school administration is based on technological control. The so-called advanced and sophisticated machines are used to “track of who’s where and when” and to inform the administration about the activities of the students (26). The students have not got the natural environment of learning. They are feeling as if they are the puppets to be handled and managed by the experts or other people. The environment of Chavez High School is completely conditioned and artificial with CCTV surveillances and spy-cameras which help the administration to observe the activities of the students. The students are treated not as human beings but as machines – who have no sense of feelings, emotions, passions and sentiments. The school administration has also used “Windows Vista4Schools, an antique operating system designed to give school administrators the illusion that they controlled the programs their students could run (25). The students are mechanized and time-bound. They are taught in the strict environment and are not allowed to do anything against the school administration.

The creativity, originality and inventiveness of the students are ruthlessly killed by the school administration.

The novel presents the highly-technological school system of schools in America in the year 2022 A. D. and the bad system in which anyone who pays too much to the surveillance machine is normally taken as a terrorist. Marcus Yallow, the main character of the book is against school system of using all these advanced and sophisticated machines to observe and control the activities of the students. For him "skipping school isn't a crime. It's an infraction (28). He leads his group of bonkers who leave the school and perform different things against the rule of the school. Here is an instance in which Marcus Yallow finds out the weaknesses of the school surveillances:

The school's network logged every click in and out of the system . . . an Internet site that takes requests for web-pages and passes them onto other onion routers, and on to other onion routers, until one of them finally decides to fetch the page and pass it back through the layers of the onion until it reaches you. The traffic to the onion routers is encrypted, which means that the school can't see what you're asking for, and the layers of the onion don't know who they're working for. There are millions of nodes — the program was set up by the US Office of Naval Research to help their people get around the censor ware in countries like Syria and China, which means that it's perfectly designed for operating in the confines of an average American high school. (25)

These advanced inventions are not on favour of the students, their creativity and their activities. They never foster the inventiveness, imagination and originality of the

students. Marcus Yallow can't tolerate the over strict environment of his school and decides to go against it. Utilizing his superb knowledge on computer system, he breaks the rules and regulations of the school. Sometimes he goes out of the school without giving notice to the CCTV camera or gait-reorganization system. Though the school has a finite blacklist of naughty addresses which the students aren't allowed to visit, and the addresses of the nodes change all the time - no way could the school keep track of them all but Marcus becomes able to see it using Firefox and TOR together which make him invisible man, impervious to Board of Ed snooping, free to check out the Harajuku FM site and see what is up there. In these sense there is the excess of scientific and technological inventions. This kind of controlling system not only in the school but also in other places is not in favour of the students and other common people.

As Foucault understood it, biopower designates what “brought life and its mechanisms into the realm of explicit calculations and made knowledge-power an agent of transformation of human life” (*Discipline and Punishment* 143). He distinguished historically and analytically between two dimensions of this “power to life”, namely between the disciplining of the individual body, on the one hand, and the social regulation of the body of the population, on the other. According to Foucault, biopolitics marks the threshold of political modernity since it places life at the center of political order. In this theoretical perspective, there is an intimate link between the constitution of a capitalist society and the birth of biopolitics: “Society’s control over individuals was accomplished not only through consciousness or ideology but also in the body and with the body. Foucault The “biopolitics” must itself be understood on the basis of a theme developed since the seventeenth century: the management of state forces (Foucault, *Security, Territory, Population* 416). The

birth of biopower results in controlling the people differently by using different technology and different techniques:

. . . there was an explosion of numerous and diverse techniques for achieving the subjugation of bodies and the control of populations, marking the beginning of an era of "biopower" . . . With regard to discipline, this development was embodied in institutions such as the army and the schools, and in reflections on tactics, apprenticeship, education, and the nature of societies. (*The History of Sexuality* 140)

The modern technology becomes the means to biopower to control the people. In a way it further fosters the concept of biopower and becomes helpful to the modern biopolitical government like that of American government to perpetuate its control and rule over common people. Biopower has the “methods of power capable of optimizing forces, aptitudes, and life in general without at the same time making them more difficult to govern” (*The History of Sexuality* 141). People in the age of biopower based on science and technology are “invested, colonized, utilized, involuted, transformed and institutionalized by ever more general mechanisms and by forms of global domination” (Lazzarato 1). Moreover, biopower is “the form of government taken by a new dynamic of forces that, in conjunction, express power relations that the classical world could not have known” (1). The life of common people becomes hard and difficult to life if the technological inventions are misused and abused by the authority holders to grab the internal secrets of people and interfere each and every aspect of life.

In his award-winning novel *Little Brother*, Cory Doctorow presents a dystopian perspective on contemporary secondary education, one in which surveillance culture has put a chokehold on learning, discovery, and creativity.

Confronted by the bleak realities of a school system that seeks to control student behavior with spyware, biometric identifiers, and computer firewalls, Marcus, the protagonist and his techno-cool friends must look elsewhere for a meaningful learning experience. One of the places they find it is in Harajuku Fun Madness (HFM): an Alternate Reality Game, or ARG, that Marcus describes as “the best game ever invented” (10). Originating in Japan, the fictional game postulates the discovery of a gemstone containing miraculous healing properties in the Temple of Harajuku (15). Because the Harajuku teens who have custody of the rare gem are being hunted by all manner of dastardly villains, they turn to the HFM player community to help them defeat the evil-doers, communicating with them via encrypted messages and embedding secret information for them to find in puzzles, riddles, and real-world spaces. Later in the novel, when Marcos is fighting a corrupt Department of Homeland Security that has gone rogue in the aftermath of a terrorist attack, he briefly reflects on the lessons of Harajuku Fun Madness, notably the game’s successful integration of collaborative problem-solving challenges (155) and deploys them for greater purposes.

Despite the strict rules and regulations, the students are performing different mischievous behaviours in the classrooms as well as outside. Even they are leaving their classes while the teachers are teaching. They are very clever to take the advantages of the loopholes and mistakes of the technology as:

The microwave — which always reeked of popcorn and spilled soup — was right in there, on top of the miniature fridge. Better not to show at all at this point. I can infiltrate and exfiltrate any room on this campus...It was flawless. We skirted the classrooms, took the back stairs into the basement, and came up the front stairs right in front of

the teachers' lounge. Not a sound came from the door, and I quietly turned the knob and dragged Darryl in before silently closing the door.

(29)

Despite strict rules and regulations and use of technology everywhere in the school, the students are not in discipline. They want to find out the weak points of the technology in order to take unnecessary benefits. Marcus, with his three friends in the school wants “to track down the location of the "hidden" access point by measuring the strength of the "visible" one, finding the spot where it was most mysteriously weakest” (33). The school administration too is also overconfident about its use technology and it never questions its technology. So, the students find the loopholes and drawbacks of the technology and take advantages of it.

The consequences of extreme use of technology are not beneficial anywhere. The school becomes a living hell for the students. When the place is attacked by the terrorists, the country has experienced the worst attack ever committed on its soil (59). The terrorists killed many of the people without any reason. They make all efforts to bring the perpetrators of these heinous crimes to justice (59). San Francisco is a modern advanced city of the world. It is supposed to be safe and tranquil. It is under the surveillances of advanced and sophisticated technological inventions but the immoral and illegal activities are not decreased. The increase in such activities clarifies the fact that extreme control over people is not justifiable and good. It makes the situation tremendously bad and out of control.

The government tries its best and mobilizes all of its agencies to control the activities of not only the terrorists but also of the common people. In the name of maintaining peace and security, it gives pain and suffering to its people. Marcus and his friends are taken to the prison after the terrorist attack in San Francisco in the

charge of the attack. Though they are innocent, they get unnecessary torture from the police. In this novel, the security system of the government, The Department of Homeland Security is severely criticized because it, instead of safeguarding the rights of people and providing them peace and security does the opposite i.e. it spreads horror, terror and fear among the people. People are suspected unnecessarily and taken into custody without any cause as:

They ordered these people to disperse — that much is visible on all the video — and when the revelers turned to attack them, egged on by the musicians on stage, the police subdued them using non-lethal crowd control techniques. The arrestees were ring-leaders and provocateurs who had led the thousands of impressionistic young people there to charge the police lines. 827 of them were taken into custody. Many of these people had prior offenses. More than 100 of them had outstanding warrants. They are still in custody. (174)

The system is getting degraded everyday as people are not treated properly and arrested unnecessarily. The condition of the prison is also like that of the hell. The narrator is said to be in the “wrong place at the wrong time” (51). All the prisoners are deprived of their basic rights. They are not getting enough food. Furthermore, they are being tortured and penalized brutally and unreasonably by the police force. The narrator hears “other people talking, crying, and shouting” (50). The prisoners are forcefully made to sign in different files, though they don’t know the purpose. The narrator says, “They’d taken everything from me. First my privacy, then my dignity. I’d been ready to sign anything. I would have signed a confession that said I’d assassinated Abraham Lincoln” (60). It means the prisoners have got unnecessary tensions from the police and other authority holders in the prison. They are also being

asked “endless and unanswerable questions” by the police officials (60). The government’s mechanism even in the prison is not good.

Biopower is the “technology of power,” a “great absolute power’ and “the power of sovereignty” which is the “power to take life” or “the power to make live” or at least to control our life by the state mechanism using different methods and techniques (*Society Must Be Defended* 247). The government makes different rules and regulations and in the name of the same is punishes and controls people and punishes if people go against such rules and regulations. While doing so, the government never considers human values and sentiments. Laws are always not in favour of common people but they are only targeted to capture and control them instead of protecting their basic and fundamental rights as:

Consequences of this development of bio-power are the growing importance assumed by the action of the norm, at the expense of the juridical system of the law. Law cannot help but be armed, and its arm, par excellence, is death; to those who transgress it, it replies, at least as a last resort, with that absolute menace . . . the law operates more and more as a norm, and that the judicial institution is increasingly incorporated into a continuum of apparatuses. (*The History of Sexuality* 144)

Biopower is the state’s power over life, and it is defined as the power which aims to “foster life or disallow it to the point of death” (138). It stands in opposition to the old power of the sovereign, who manifested his power by administrating death, and “exercised his right of life only by exercising his right to kill, or by refraining from killing” (136). According to Foucault, the modern state exercises its power by administrating life; it is preoccupied with life itself, rather than death. Biopower is,

however, only one of the “two poles around which the organization of power over life was deployed” - biopower is the pole that focuses on the “species body” (139).

Biopower looks at society in its entirety as a body, a live organism that must be kept healthy. The power that controls the “species body” is concerned with such things as births and mortality, life power is “centered on the body as a machine” expectancy and longevity - a control which requires regulatory controls (139). The other pole of organization of power over life is the anatomo-politics of the human body, or disciplines.

After thoroughly humiliating Marcus, taking all his passwords and under threat of being locked away for life without trial, DHS releases Marcus and his friends—less Marcus’s best friend Daryl. Scared but angry, Marcus decides to fight back against Big Brother, one xbox at a time. Marcus discovers that his city has become a police state where every citizen is treated like a potential terrorist. The over-dependency on science and technology merely enslaves and entraps human beings. Instead of uplifting the existing civilization, "the technological imperative is so ubiquitous and apparently brings with it so many seemingly inevitable and undesirable consequences" (Sibley 272). The technology used in *Little Brother* is worthless and fruitless – it neither helps the DHS to control criminal activities nor it helps the school to make its students nor it is useful in the prison rather it is a kind of "preparing a modern hell," a world empty of all meaning and purpose (Kumar 110). It is good for nothing and nobody mainly due to its abuse and misuse. The school with its all technological inventions like CC cameras, gait reorganization machines, Xnet, Xbox and others is not suitable for the overall personality development of the students.

The employment of different agencies by the government in order to control people and keep them under strict surveillances never results in positive effect. So, “people were running or walking, white-faced and silent or shouting and panicked. Homeless people cowered in doorways and watched it all, while a tall black tyranny hooker shouted at two mustached young men about something” (37). DHS is accusing people of anything wrong thing happen in the country even the innocent people are being imprisoned and punished in the name of investigating criminals. Marcus is also being accused of causing bomb explosion near the bridge. Vanessa, one of his close friends describes the fact as:

We found a number of suspicious devices on your person. We found you [Marcus] and your confederates near the site of the worst terrorist attack this country has ever seen. Put those two facts together and things don't look very good for you, Marcus. You can cooperate, or you can be very, very sorry. Now, what is this for? . . . You're under the mistaken impression that you've been picked up by the police for a crime. You need to get past that. You are being detained as a potential enemy combatant by the government of the United States. (47)

The so-called advanced and sophisticated science and technology of the DHS is not supportive to investigate the actual criminal rather it further adds pains and suffering to the people. Ethical concerns are far from the reach of the people. Free will is the highest gift men have been endowed with as it is the only thing that separates human beings and animals from machines. But, people are deprived with free will, freedom and liberty. Cory Doctorow's 2008 novel *Little Brother* harkens back to George Orwell's 1984. Doctorow creates a world for Marcus and his friends that blend current technology with believable futuristic gadgetry in a San Francisco in the near future.

Though Marcus and his friends are running bad activities even illegal and immoral activities, they are the product of the system so it is not their sole mistake. In a clear sense, it is even the right of people to go against the government and warn or control its activities if such activities are bad and against the people as per Marcus's opinion "whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government" (147). *Little Brother* is mainly concerned with the story of internet hackers who get the information of the government and make them public. The students of a school who are dissatisfied with the system of not only the school but also the whole nation are involved in a group of hackers. Marcus is the leader among them. The main aim of this group is to make the government unsuccessful. The motto of war, "in order to live, you must destroy your enemies" is quite compatible with the exercise of biopower (*Society Must Be Defended* 255). In this sense, the activities of this group are partially right as they want to improve the government by finding out the wrongs and faults of the government. The system of the government is challenged by this group as:

Hackers blow through those countermeasures. The Xbox was cracked by a kid from MIT who wrote a best-selling book about it, and then the 360 went down, and then the short-lived Xbox Portable (which we all called the "luggable" — it weighed three pounds!) succumbed. The Universal was supposed to be totally bulletproof. The high school kids who broke it were Brazilian Linux hackers who lived in a *favela* — a kind of squatter's slum. (75)

The activities of the hackers are not limited to America only. They want universal control of different things. They use different strategies of achieve their goals.

Misusing and abusing their computer knowledge and information, they want to assemble different secret information in order to get control over different organizations. So, they call "Internet "the information superhighway" (17). The narrator describes about the technology as, "the best part of all this is how it made me *feel*: in control. My technology was working for me, serving me, protecting me. It was not spying on me. This is why I loved technology: if you used it right, it could give you power and privacy" (76). Technology can be both of beneficial as well as harmful on the basis of the way it is used. The use of technology has negative sense here in the sense that it grabs the rights of people.

Where there is power, there is always resistance, and the two things are coextensive: "As soon as there is a power relation, there is a possibility of resistance. We can never be ensnared by power: we can always modify its grip in determinate conditions and according to a precise strategy" ("Power and Sex," 123). The field in which power is deployed is therefore not that of a doleful and stable domination: "The struggle is everywhere. . . . at every moment, we move from rebellion to domination, from domination to rebellion, and it is all this perpetual agitation that I would like to try to bring out. "13" The characteristic feature of power, its aims and its maneuvers, is therefore not so much its boundless might as a sort of congenital inefficacy: "Power is not omnipotent or omniscient; on the contrary," Foucault remarked in 1978 of the analyses made in *The History of Sexuality*. "The reason power relations have produced ways of investigating and analyzing models of knowledge is precisely that," he went on, "power is not omniscient, that power is blind, that it finds itself in an impasse. The reason why we have seen the development of so many power relations, so many systems of control, and so many forms of surveillance is precisely that power has always been impotent" (Turner 74). In *The History of Sexuality* Foucault asks:

History being the ruse of reason is power the ruse of history, and does it always emerge the winner? Quite the contrary: "This would be to misunderstand the strictly relational character of power relationships. Their existence depends upon a multiplicity of points of resistance: these play the role of adversary, target, support, or handles in power relations. These points of resistance are present everywhere in the power network" (Foucault, *The History of Sexuality* 95). This fact clarifies that resistance is the product of domination.

Amid the plotting and conspiracy of the government, Marcus engages in several arguments with his father about whether the DHS is violating the freedoms of the American people. Marcus also meets another techno-geek, Angela (Ange), who becomes his co-conspirator and love interest. Marcus says, "I can't live my life in perpetual terror" (131). Though he declares informal war against the tyranny and oppression of the government, he is not sure whether he will win – as he says, "I know that's leaving you on your own. I don't want that, believe me. I'd much rather you give up with me. You can't declare war on the government of the USA. It's not a fight you're going to win. Watching you try is like watching a bird fly into a window again and again" (131). With their incessant practice they become able to destroy the system of the school. Even the secrecy of the examination is destroyed. They become able to get question paper and put them in the internet. Marcus's girlfriend discloses their act of publishing examination papers in order to make them public before the examination as:

"Last year, I —" she broke off. "Last year, I stole the standardized tests and published them on the net. It was just a lark. I happened to be walking past the principal's office and I saw them in his safe, and the door was hanging open. I ducked into his office — there were six sets

of copies and I just put one into my bag and took off again. When I got home, I scanned them all and put them up on a Pirate Party server in Denmark." (164)

Hacking of information becomes their daily routine. The school administration is surprised about the leakage of question papers which The Board of Education calls "edu-terrorism" (165). The terrorist activities in the school challenge even to the DHS and the government. There is not any certainty of anything. The hackers are using internet secretly so that nobody knows their activities. They are even hacking others' computers using free net called Xnet. They have created a different internet society. Their daily routine is to share information to the members of the internet community through SMS. Their activities are being spread and become public as quickly as electric current.

There are different events of bombing, killing, kidnapping and other immoral and illegal activities. For example, "Al Qaeda was definitely responsible for the bombing. Six different terrorist groups had claimed responsibility for the attack, but only Al Qaeda's Internet video disclosed information that the DHS said they hadn't disclosed to anyone" (118). DHS and its entire system is completely unsuccessful to maintain peace and security in the country as a result these activities are increasing by leaps and bounds. The narrator comments the situation as:

San Francisco was ground zero for this. Revolutionary armies were founded here. Some of them blew up buildings or robbed banks for their cause. A lot of those kids grew up to be more or less normal, while others ended up in jail. Some of the university dropouts did amazing things — for example, Steve Jobs and Steve Wozniak, who founded Apple Computers and invented the PC. . . . Suddenly, those

lame, solemn, grown-up street demonstrations didn't seem so lame after all. Maybe there was room for that kind of action in the Xnet movement (145).

San Francisco becomes synonymous to that of hell. Nothing is normal. Nothing is going straight. The narrator says, "It's our goddamned city! It's our goddamned country. No terrorist can take it from us for so long as we're free. Once we're not free, the terrorists win! Take it back! Take it back!" (156). DHS is accusing innocent people of causing terrorist activities. It is not justice for the common people to give such kind of torture and pain. The cruelties and atrocities of the government and government agencies cross the boundary and limit. Commenting on the injustice of the government, the narrator says, "In a pool of twenty million people, a 99 percent accurate test will identify two hundred thousand people as being terrorists. But only ten of them are terrorists. To catch ten bad guys, you have to haul in and investigate two hundred thousand innocent people" (107). This indicates the inability of the government.

The security mechanism in biopower is questioned and its loopholes and drawbacks are identified. The phenomena addressed by biopoptics are, essentially, aleatory events that occur within a population that exists over a period of time (*Society Must Be Defended* 246). The biopolitical government assumes all the powers neglecting the rights of people and thinking them as objects to be treated properly or machines to be handled properly. Due to security mechanism nothing remains of their own of people as:

. . . security mechanisms have to be installed around the random element inherent in a population of living beings so as to optimize a state of life. Like disciplinary mechanisms, these mechanisms are

designed to maximize and extract forces, but they work in very different ways. Unlike disciplines, they no longer train individuals by working at the level of the body itself. It is therefore not a matter of taking the individual at the level of individuality but, on the contrary . . . a matter of taking control of life. (Foucault, *Society Must Be Defended* 246)

The institutional disciplining, surveillance, and punishment of the body creates bodies that are habituated to external regulation, working "to discipline the body, optimize its capabilities, extort its forces, increase its usefulness and docility, integrate it into systems of efficient and economic controls" (*Power and Knowledge* 139). And thus produce the types of bodies that society requires.

In *Little Brother*, Doctorow portrays how the government and organizations might attempt to use technology to control and manipulate citizens, and how individuals might connect to others in new ways, allowing them to network, collaborate, and conspire together. The so-called democratic country doesn't have freedom for the people. America has confined its people within the narrow boundary. The whole police force attempts to find out the secrets of people thereby making everything public. There is nothing that the people can claim their own. Though "constitutional rights are absolute", people have deprived of their basic and elementary rights (168). In the name of maintaining peace and order in the country, the government is spreading disorder and chaos as the narrator says:

The role of government is to secure for citizens the rights of life, liberty and the pursuit of happiness. In that order. It is like a filter. If the government wants to do something that makes us a little unhappy, or takes away some of our liberty, it is OK, providing they are doing it

to save our lives. That is why the cops can lock you up if they think you are a danger to yourself or others. You lose your liberty and happiness to protect life. If you have got life, you might get liberty and happiness later. (169-170)

According to Marcus, “the government *sucks*” people everywhere and does not of fulfill its duties and responsibilities (257). Terroristic attacks are common everywhere. America has become a living hell. There is not freedom for the people nor there liberty. People are confined within narrow wall of national security and safety. As per the narrator, “governments are instituted among men, deriving their just powers from the consent of the governed, that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it” (177). But, the government and its agencies are doing against the will of the common people as “they’re supposed to protect us but they gassed us for no good reason, gassed us like they gas enemy soldiers” (167). They are doing exactly opposite of what they should do.

The intention of the government is only to control people and nothing others. The advanced scientific and technological inventions are also misused to get the secret information of people not to improve their life styles. The government is failure mainly because if does not know the value of technology and misuses it. Instead of solving the problems of people, it further increases these problems. Xnet is a free and easily assessable network which the crackers have been using. “It’s just a wireless network. It's what everyone did with those free Xboxes they gave away last year” (167). Xnet is heavily criticized by the people and even the father of Marcus blames it for “providing cover for people who plan on attacking and destroying this country” (167). The people are against the amendment of the constitution which takes away

their rights. The Bill of Rights is seemingly good but in its heart it is not in favour of the common people. The users of Xnet are making different plans to warn and threaten the government as:

— these so-called jammers who were on the news this morning. After this city was attacked by people who've declared war on this country, they set about sabotaging the security measures set up to catch the bad guys and prevent them from doing it again. They did this by endangering and inconveniencing their fellow citizens — (169)

*Little Brother* has the undertones of government control and secrecy. It forces the readers to contemplate their own opinions on how much of the government's actions should be general knowledge to the people. Government secrets are abundant and, often times, shocking because the fact that the officials that we elected are keeping important information undisclosed is terrifying. The actions of the government are as Donald Rumsfeld said, "There are known knowns; there are things we know we know. We also know there are known unknowns; that is to say we know there are some things we do not know. But there are also unknown unknowns – there are things we do not know we don't know" (Rumsfeld). It means the activities of the government have no logical base. Many of the activities are performed which does not have reason and the government does not have right to do so. So, we should find these activities of the government.

Biopower gives the government infinite power to lie, to cheat, and to deceive. Government systems different kinds of technology to make sure that the information that is sent out to the people looks good, no matter if it actually is or not. But the government lies everything as it is so easy for the government to keep secrets from their people because of the power they hold. People are against the wrong doings of

the government. The police force attack the people and arrest them without any reason. The pain and suffering of the people cross the limitation. The agitating people and their leaders are captured by the police force and put into the custody in different charges as:

The arrestees were ring-leaders and provocateurs who had led the thousands of impressionistic young people there to charge the police lines. 827 of them were taken into custody. Many of these people had prior offenses. More than 100 of them had outstanding warrants. They are still in custody. America is fighting a war on many fronts, but nowhere is she in more grave danger than she is here, at home.

Whether we are being attacked by terrorists or those who sympathize with them. (174)

The government is always in search of mistakes of people in order to capture them. American jails are full of the suspected terrorists. Due to the use of excessive science and technology people are always in the trap of the security system of the government. The security system of the government is faulty and defective which cannot find out the real wrong doors and criminals. It just suspects the common people in order to hide its inability. There is not any point to sympathize American security system.

In biopower the government justifies and rationalizes the "murder of its enemies" their dehumanization, torture, pains and sufferings so that it becomes able to eliminate its adversary forces and proves that privileged ones can feel safe (*Society Must Be Defended* 262). Biopower is juxtaposed to this negatively defined power as a power to foster life or disallow it to the point of death a power that exerts a positive influence on life that endeavors to administer, optimize, and multiply it subjecting it

to precise controls and comprehensive regulations. The access of power has negative consequences as:

The excess of biopower appears when it becomes technologically and politically possible for man not only to manage life but to make it proliferate, to create living matter, to build the monster, and, ultimately, to build viruses that cannot be controlled and that are universally destructive. This formidable extension of biopower . . . will put it beyond all human sovereignty. (254)

Biopower for Foucault operates on our very bodies, regulating them through self-disciplinary practices which we each adopt, thereby subjugating ourselves. Its force derives from its ability to function through knowledge and desire - the production of scientific knowledge which results in a discourse of norms and normality, to which individuals desire to conform. Individuals thus voluntarily control themselves by self-imposing conformity to cultural norms through self-surveillance and self-disciplinary practices (Turner 78). "It is a way of separating out the groups that exist within a population" (*Society Must Be Defended* 255). According to Foucault, this new technology of power could be distinguished from those that preceded it by way that it manages individuals. Sovereign power, Foucault claimed, can only account for individuals as part of a social body constituted in broadly contractual terms. Disciplinary power affects the individual as only a body, as a machine with specific capabilities and uses.

*Little Brother* conceptualizes the consequences of widespread use of science and technology and extreme governmental control. Though outwardly science and technology are used to control the criminal and illegal activities in the country, if they are not handled properly, they can even increase these activities. So, science and

technology, though they are made for the benefits and supports of human beings, but sometimes they can be turned against human beings themselves.

The activities of the government can neither be justified nor defended in the name of biopower as they are against the general law of nature. There is not harmony in the government's agencies. Due to their own contradictions and paradoxes they become unsuccessful and failure. They are likely to get punished and even public rejection. Here, Marcus and his friends seem to be successful. Due to their adventurous activities, they are able to throw light upon the wrong and incorrect activities of the government and convince this matter to the people. Though they are also not doing good thing but at least they are able to make the government careful and aware of its mistakes and errors. In this sense they are partly successful as:

ParanoidXbox loved that configuration: it could siphon off some of my neighbors' Internet connections and use them to get online through the gaming network . . . . The best part of all this is how it made me *feel*: in control. My technology was working for me, serving me, protecting me. It was not spying on me. This is why I loved technology: if you used it right, it could give you power and privacy. There were lots of reasons to run ParanoidXbox — the best one was that anyone could write games for it. (76)

The overall security system of the DHS with advanced and sophisticated becomes unsuccessful due to the activities of Marcus and his friends. The charges that Marcus and his friends get are 'Electronic terrorism', 'inciting riots' and 'theft'. They are always targeted by the DHS and security system. Even the government is no less in misusing technology. Due to the misuse of technology by the government and its agencies, "4,215 of my [narrator's] neighbors were killed . . . . Some of them

disappeared into the prison. Some mothers and fathers, children and lovers, brothers and sisters will never see their loved ones again” (284). The atrocities of the government are always objected and the conscious people Marcus and his friends are fighting against the government in order to get their natural, inborn and innate rights as a result their tumult, commotion and turmoil in America for long time.

Thus, *Little Brother* is a genuine presentation of the biopolitical American government as it controls each and every activity of people using the available advanced and sophisticated scientific weapons. The life of common people is under strict governmental control – nowhere can they get freedom and liberty throughout their country. A little deviance from the established norms of the government and its organization is considered as terroristic activities and the government takes main concerns in such activities. So, to accomplish these aims and objectives of the govern scientific inventions including gait recognition camera, CCTV camera and others are managed in different places throughout the country.

### III. Biopower: Unnecessary Control and Interference of the Government

After the analysis of the text thoroughly, the researcher concludes that extreme governmental control as shown in *Little Brother* by Cory Doctorow is detrimental and harmful not only to the common people but also to the government itself. The imaginative San Francisco of future full of scientific and technological inventions everywhere is a living hell for people as they do not have any innate, inborn and fundamental rights as promised by the constitution. Instead of improving life style of people and solving the existing problems, the excessive development of science and technology further problematizes and traumatizes the situation. The government and its agencies like school, prison, court and others are concerned with finding out the secret information of people and modify the life of people as per their model. It means there are hard and fast rules to be followed by people in order to be perfect, ideal or model people.

The students in Cesar Chavez High School in San Francisco are under the strict surveillance of advanced scientific inventions. Minor activities of the students are recorded through these inventions. It seems that all the students are supposed to be terrorists and they should be treated carefully. Same is the case of common people. *Little Brother* presents degraded and degenerated life of common people governed by the biopolitical government. It incorporates the basic principles of biopower as “the punishment and controlling of others is motivated by the vision of an improvement or purification of the higher race” (Foucault, *Society Must Be Defended* 255). The basic ground for the government to perform such a way is improvement or correction of the deviated activities of the people. So the technology used everywhere to track out the internal things of people is not justifiable as “technologies that were developed as the same time as, and out of, the human sciences, and which were used for analyzing,

controlling, regulating and defining the human body and its behaviour” (qtd in Danaher, Schirato and Jen 64). The ethics of technology is not considered.

The main thrust of *Little Brother* is the exposition of the consequences and effects of too much of governmental control of the activities of the people using scientific and technological inventions but their development leads to “war, imperialism, and eventually cultural disintegration” (Sibley 259). The resistance of people against the bad activities of people seems natural and justifiable. Biopower deals with “the population, with the population as political problem, as a problem that is at once scientific and political, as a biological problem and as power's problem” (Foucault, *Society Must Be Defended* 245). American government takes its people as problem – possible terrorists to be treated in time anyway by threatening, punishing, imprisoning or even killing in some cases. Frustrated with the oppressive and suppressive environment of the school, Marcus and many of his friends challenge the system of the school and the overall security system of the government. Their main mission is 'Obstruction of National Security ' (250). They use all of their energy to turn the government’s security system upside down as the narrator says, “I’d been spending all my energies on figuring out how to use the Xnet to organize dedicated fighters so they could jam the DHS” (142). In the leadership of Marcus, the students make different plans to go against the school and government. They are the well-known as well as notorious hackers, who hack the internet and disclose and unveil secret and important information.

The main slogan of Marcus and his group is that if the government cannot do good for the people it is their right is abolish it and establish another (148). Because of government’s inability, death, destruction, and devastation loom large everywhere and the country becomes unsuitable for living but the biopolitical government

rationalizes the murder and torture of the enemies (Foucault, *Society Must Be Defended*, 262). It claims its rights to “control and normalize individuals, behavior, and the population” (Turner 278). It never considers its flaws and weaknesses. Thus, biopower incorporates “the basic principles of the modern welfare state” which attempts to control each and every activity of people (*Encyclopedia Britannica*). American government in *Little Brother* is possessing same intention just to control its people without considering its detrimental consequences.

Thus, *Little Brother* excavates devastating, dehumanizing, frightening disturbing and distressing life of people due to the misuse of advanced scientific and technological inventions by the government and its agencies like schools, prisons, courts and others. The application of technology in different places throughout the country in order to collect the secret information of people and control them by means of punishment, threatening and even death punishment is not good as these activities are against the rights of people and do not foster any positive feeling. People are united against the ruthless and rude treatment of the government and as a result the system of the government is made almost unsuccessful. So, authoritative, totalitarian, dictatorial, autocratic and despotic presentation of the government is questioned, castigated and objected in *Little Brother*. The government’s persistent attempts to control the activities of the people through scientific inventions become fruitless, worthless and futile and as a result the situation of America becomes exactly opposite of what the government wants, plans and presents thereby converting the so-called democratic country a modern hell.

## Works Cited

- Agamben, Giorgio. *Remnants of Auschwitz: The Witness and the Archive*, New York: Zone, 1999.
- Austin, Vintage. "Little Brother by Cory Doctorow." *Teen Ink: Magazine, Website and Books*. Web. 25 January 2013.
- Camp, Nathan Van. *From Biopower to Psychopower*. Sept 5, 2012. Web. Feb 10 2013.
- Danaher, G., Schirato T. and Jen W. *Understanding Foucault*. London: Sage, 2000.
- Dean, M. "Powers of Life and Death beyond Governmentality." *Cultural Values* 6.1 (2002): 119-38.
- Doctorow, Cory. *Little Brother*. New York: Tor Teen, 2008. Web. 11 December 2012.
- Dreyfus, Hubert L. and Rabinow, Paul. *Michel Foucault: Beyond Structuralism and Hermeneutics*. Chicago: University of Chicago Press, 1983.
- Foucault, Michel. *Power and Knowledge: Selected Interviews and Other Writings 1972- 1977*. Ed. C. Gordon. Brighton: Harvester, 1980.
- - - *The History of Sexuality, Volume I: An Introduction*, trans. Robert Hurley Harmondsworth: Penguin, 1981.
- - - *Society Must Be Defended: Lectures at the College De France, 1975 – 76*. Ed. Mauro Bertani and Alessandro Fontana. Trans. David Macey. New York: Picador, 2003.
- - - *Security, Territory, Population: Lectures at the Collège De France 1977-78*. Trans. Graham Burchell. Ed. Michel Senellart. Macmillan: Palgrave, 2004.
- Giddens, Anthony. *Modernity and Self-Identity: Self and Society in the Late Modern Age*. Stanford: Stanford University Press, 1991.

- Grossman, Austin. "Little Brother (Book Review)." *Journal of Adolescent & Adult Literacy*. 53. 5 (March 2011): 50-56.
- Hourigan, Ben. "IPA Review Article." *Institute of Public Affairs: the Voice for Freedom*. Web. 25 January 2013.
- Huang, Andrew. "Afterword: Xbox Hacker". *Little Brother*. New York: Tor Teen, 2008.
- Huntington, John. "Utopian and Anti-Utopian logic in Corry Doctorow". *Science Fiction Studies*, 9.2 (Jul., 1982). 122 - 46.
- Jamieson, Bryan Zepp. "Rat on Fiction and Non-fiction." *The Electric Review*. September, 2012.
- Kelly, M. G. E. "International Biopolitics: Foucault, Globalization and Imperialism." *Theoria: A Journal of Social & Political Theory*. June 2010
- Lazzarato, Maurizio. "From Biopower to Biopolitics." *Pli the Warwick Journal of Philosophy*. Trans. Ivan A. Ramirez. Web. 1 Feb 2013.
- Lewis, Arthur O. "Utopia, Technology and the Evolution of Society". *The Journal of General Education*. 37.3 (1985). 161 – 76.
- "Little Brother." *Kirkus Reviews* 76 (7): 355. April 1, 2008.
- Nadesan, Majia Holmer. *Governmentality, Biopower, and Everyday Life*. New York: Routledge, 2008.
- Patten, Karl. "The Structure of *Little Brother*". *Modern Fiction Studies*. Indiana: Purdue Research Foundation. Autumn, 1957: 225-34.
- "Power and Sex," trans. David J. Parent, in Lawrence D. Kritzman, ed.. *Michel Foucault: Politics, Philosophy, Culture: Interviews and Other Writings, 1977-1984*. New York and London: Routledge, 1988.

Rollyson, Carl. "Reviews on Cory Doctorow's *Little Bother*." *Sydney Daily*

*Telegraph* 9.4 (Feb. 2006): 6-13.

Sibley, Mulford Q. "Utopian Thought and Technology." *American Journal of*

*Political Science*, 17.2 (May, 1973). 255 – 81.

Turner, Bryan S. *The Body and Society: Explorations in Social Theory*. Oxford: Basil

Blackwell, 1984.

Williams, Raymond. "Utopia and Science Fiction." *Science Fiction Studies* 5.3 (Nov.,

1978): 203 – 14.

Winner, Langdon. "Technology Today: Utopia or Dystopia?" *Social Research*, 64.3

(Fall 1997). 989 – 1017.