Watchers of the Wall: Surveillance, Militarism, and the Erosion of Civil Liberties in Gilani's Dystopian Fiction

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Abstract

This paper examines the Pakistani science fiction novel The Lost Children of Paradise by Omer Gilani through the lens of surveillance theory. The novel presents a dystopian vision of Islamabad, where high-tech espionage intersects with a Stalinist system and citizens struggle against an authoritarian establishment. The aim of this study is to analyze the mechanisms of remote management, militarized borders, and the erosion of civil liberties by employing Michel Foucault's theories of the Panopticon and disciplinary power. It explores the metaphor of the "watchers of the walls" and investigates how these watchers maintain authority over futuristic Islamabad through visible and invisible automated monitoring systems. Using qualitative close textual analysis, this paper argues that Gilani's dystopia exemplifies Foucault's concept of the "carceral archipelago," illustrating how state surveillance functions as a tool of control. Gilani critiques contemporary socio-political realities in Pakistan and the normalization of pervasive monitoring. The study highlights the extensive exploitation and oppression of individuals through the depiction of Firdous-e-Bareen, the novel's apex disciplinary institution. This analysis contributes to scholarship on Pakistani speculative fiction and dystopian studies, serving as a warning against the dangers of authoritarian power and unchecked technological advancement.

Keywords: Foucault, panopticon, dystopia, disciplinary power, normalization, Pakistani speculative fiction, civil liberties

Introduction and Review of the Literature

The genre of science fiction has traditionally been used to explore theories about how changes in governmental power structures and technological

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breakthroughs affect people's freedoms (Stewart). Omer Gillani's science fiction novel The Lost Children of Paradise, published in 2021, explores the complex relationship between Panopticon, power, and postcolonial identity in a way that few other works of contemporary science fiction literature do.

The dystopian future Pakistani society depicted in this work is one in which monitoring systems function not only as instruments of governmental supremacy but also as underlying structuring principles that influence institutional procedures, interpersonal relationships, and personal agency (Foucault, 1977). Gillani presents an in-depth analysis of how surveillance operates in hierarchical societies characterized by technological advancement and enduring inequality through its dual narrative structure, which follows Adil Khan, an idealistic Confederation Special Forces cadet, and Officer Nawaz, a corrupt local police officer.

The settings of the novel, which is split between wealthy, walled cities and poor, lawless suburbs, offer an engaging framework for examining how security technologies are applied differently in different socioeconomic classes. More than just a plot device, the main investigation into the "container children" case—which involves abducted children who were systematically brainwashed and trafficked— acts as a focal point for the text's exploration of the complex relationships between power, knowledge, and observation.

An analysis of how monitoring varies based on one's position within established power structures is made possible by the novel's dual protagonist framework. The oppression and administration of bodies and populations, or what Foucault called "biopower," is one of the novel's most glaring examples of how power functions.

Speculative fiction has been used for years as a prophetic mirror, showing people's worries about the present and imagining possible futures shaped by technological progress and totalitarian rule. The way Margaret Atwood defines speculative fiction as "things that really could happen" sets it apart from pure fantasy and establishes it as a literary genre that deals with believable societal and technical advancements. The ability of speculative fiction to question power systems and their consequences for human freedom has also been demonstrated by Ursula K. Le Guin's investigation of the genre as a means of investigating "what if" situations. This theoretical underpinning becomes especially important when analyzed through the lens of Michel Foucault's disciplinary power and surveillance, which offers an essential

framework for comprehending how dystopian societies in science fiction operate as means of social supervision.

The conceptual frameworks for comprehending how contemporary establishments function through observation, normalization, and the creation of submissive individuals are provided by Foucault's theory of surveillance, which is most fully developed in Discipline and Punish: The Birth of the Prison. Drawing inspiration from Jeremy Bentham's prison architecture, Foucault's panopticon concept demonstrates how reconnaissance serves as a mechanism for creating self-regulating individuals who internalize the possibility of being watched, rather than just as a means of punishment (Foucault, Discipline and Punish 195-228).

Traditional perspectives that place power exclusively in the hands of a sovereign or centrally located dominion diverge greatly from Foucault's conception of power. Rather, he contends that power is distributed across territory, influencing people and groups through a variety of organizations and customs. In addition to being oppressive, this "multifaceted web of power" deliberately creates the same people it governs. This shift has frequently been examined in science fiction literature, which depicts dystopian civilizations in which increasingly complex systems of biofeedback and psychological domination have supplanted more conventional kinds of violent coercion.

Another important aspect of modern surveillance government is the militarization of civilian areas. Stephen Graham's Cities Under Siege: The New Military Urbanism explores how military strategies and technologies are permeating civilian government more and more, resulting in what he refers to as "the new military urbanism," in which cities are turned into battlefields and citizens are treated as possible threats that need to be constantly watched (Graham 87-123, 156-189). What Foucault called "biopower"—the population governance through data analysis, tracking of health, and the optimization of life itself—is the mechanism by which this militarism takes place (Foucault, The History of Sexuality 140-145). Giorgio Agamben's notion of the "state of exception" sheds additional light on the normalization of emergency powers by establishing areas where the rule of law has been suspended and sovereign power functions unrestrained (Agamben 23-31, 50-64).

Scholars studying modern vigilance nations have developed this theoretical framework in great detail. By extending Foucault's theory to digital technology, David Lyon's book Surveillance Society: Monitoring Everyday Life makes the case that electronic intelligence systems produce new kinds of social sorting and supervision that function outside of institutional boundaries. The concept of surveillance refers to the exercise of "watching over" (Lyon 23-45). In a similar manner, The Age of Surveillance Capitalism by Shoshana Zuboff illustrates how technological advancements give rise to what she refers to as "surveillance capitalism," in which human experience is used as raw data for behavioral forecasting and modification (Zuboff 8-14, 93-97). She argued that digital technology has changed the place into an "engineered society," where every individual is being watched and governed by the Capital.

Science fiction stories, which depict grim futures where armed rule and centralized administrative oversight diminish individual freedom, typically intensify these worries. The implications of continuous detection systems and the struggle for the right to remain anonymous in public places are often explored in these narratives (Stewart 433–63). Examples are found in previous works that examine the freedom of speech, privacy, and artificial intelligence. For instance, some science fiction uses AI chatbots, which, while they are generally low risk, could lead to issues such as the dissemination of misleading information (Prainsack 1235-1237).

In the setting of authoritarian rule, the connection between civil liberties and surveillance has been the subject of extensive theoretical discussion. According to Hannah Arendt's The Origins of Totalitarianism, totalitarian governments function by atomizing people and destroying public areas where political protest could take place (Arendt, The Origins of Totalitarianism. 323-340, 460-479). Similarly Governing by Biometrics: The Biopolitics of Identity by Btihaj Ajana explores how policing technologies give rise to identity manipulation systems that disentangle personal subjectivity and permit bio-governance by the government (Ajana). Mae Holland, who works at a software business that promotes radical openness and goes from being a privacy advocate to being an enthusiast for surveillance, is a powerful example of these theoretical ideas in Dave Eggers' dystopian novel The Circle. Wearing cameras and embracing business slogans like "Privacy is theft" and "Secrets are lies," Mae fundamentally flips democratic ideas until she is unable to explain how transparency could jeopardize personal freedom.

George Orwell's Nineteen Eighty-Four which was written before Foucault's work, yet unexpectedly foreshadowed many of his ideas regarding state authority and supervision. It shows a community dominated by a classification system and constantly watched by Big Brother, which focuses on the negative effects of totalitarianism, mass surveillance, and the repressive organizational structure of people and behaviors in the nation's thoughts. What Arendt describes as the systematic destruction of private space is exemplified by the Party's telescreens and Thought Police; Winston's incapacity to trust even his own thoughts or memories illustrates how spying under totalitarianism accomplishes total atomization by removing the internal sanctuary required for political resistance (Hutton).

Bradbury's novel Fahrenheit 451, which portrays a world in which people have internalized watching to the point where they report suspicious reading habits among their neighbors, exemplifies the normalizing process that Foucault views as essential to disciplinary power. With the ability to follow people using their distinct biochemical signatures and act as a tool of violent enforcement, the mechanical hound is a technological extension of panoptic surveillance (Joodaki). According to Foucault, disciplinary techniques like monitoring and examination are used to test particular traits, abilities, and social manners against the standard in order to either reward or criticize them. Bradbury's novel serves as an example of how the Foucauldian idea of normalization works through peer surveillance, in which abnormal actions—such as reading books—are recognized and rectified by the community instead of the government (Disciplinary power).

According to Foucault, punishment did not become more humanitarian; rather, it shifted its focus from the physical body to the "soul" or mind, attacking an individual's motivations and behaviours. According to this "new form of power," people are constantly "trained to behave in accordance with societal norms" (Simon 145). Through vast monitoring, propaganda, censored media, and the falsification of news and history, people in dystopian societies are frequently brainwashed into mindlessly adhering to the system. In order to sustain a constant state of tyranny, dystopian regimes also create rigid hierarchical positions to legitimize the subjugation of lower classes and foster distrust among them (Guerra-Barón).

Margaret Atwood's The Handmaid's Tale and its 2019 follow-up, The Testaments, offer a nuanced examination of the ways in which the militarization of reproductive control might be utilized to exercise Foucauldian disciplinary power. The Republic

of Gilead is a prime illustration of what Foucault called "biopower"—the repression of populations and bodies to maintain social order (Foucault, The Will to Knowledge 140-144). Ritual rites used to monitor handmaids highlight how administrative power may penetrate into the most private facets of human existence, turning reproduction into political domination. "Cumbersome, color-coded uniforms" that show "social status" under "ruthless surveillance" are what Atwood refers to as the result of the color-coded clothing system, which creates a visible taxonomy that permits continuous surveillance and social classification of religious belief, while Atwood's Guardians and Angels symbolize the institutional machinery that Foucault recognized as essential to upholding disciplined societies (Zhao 248) (M. Atwood).

By addressing postcolonial realities and issues of regional security, Pakistani science fiction presents distinctive viewpoints on militarism and surveillance. Examining how cyber technologies are envisioned, challenged, and remade within the particular historical and cultural backdrop of Pakistan's postcolonial experience is made easier by this new genre (Sadaf). In what critics have dubbed a distinctly postcolonial approach to surveillance studies, Pakistani speculative fiction authors have started delving into themes of resistance, automation, and state surveillance through stories that fuse Islamic cosmology with modern security concerns (Determann).

Pakistani science fiction and fantasy has become a thriving genre that critically addresses current regional issues like racism, war, technology, marginalization, patriarchy, fundamentalism, gender issues, neo-colonialism, and anxieties related to emerging forms of nationalism. By adopting these non-Western speculative frameworks, Pakistani Anglophone authors offer distinctive cultural viewpoints and add to the worldwide conversation on dystopian themes (Ibrahim). Sufi mysticism, Djinn mythology, and Islamic cosmology are all woven into modern stories by Pakistani speculative fiction writers through the creative use of religious realism, resulting in a unique genre of resistance literature that subverts both local orthodox interpretations of faith and Western secular frameworks (Malik).

The work Before She Sleeps by Bina Shah is a well-known example of Pakistani feminist dystopian fiction that examines the state's power over the female body and its effects by explicitly addressing Foucauldian ideas, especially discipline (Chambers 1-18). In Before She Sleeps, technology clearly serves as a "weapon of

control and monitoring," upholding strict gender norms and collectivism to maintain societal stability. Similar to Omar Gilani's The Lost Children of Paradise, this piece exemplifies how Pakistani science fiction may use a dystopian perspective to examine societal concerns and make these universal themes relatable within a specific setting of culture.

Previous scholars explored how militarization constructs "walled states" (Brown) through surveillance technology to handle the population. South Asian societies with significant numbers of unauthorized migrants and marginalized communities face swindling in the name of digital identity systems (biometric identification).

These narratives mirror the development of wiretapping technologies, the growth of military might, and the degradation of privacy in the name of security (Kitchin) and will help to analyze the concept of Firdous-e-Bareen in The Lost Children of Paradise. By examining these themes in hypothetical contexts, writers can comment on current political and social tendencies and caution against possible risks (Marks). In the end, science fiction is a useful medium for examining the possible effects on civil rights of unrestricted monitoring and militarization

Methodology

This study employs a qualitative research methodology, with textual analysis serving as its main strategy. The goal of the study is to present a comprehensive analysis of The Lost Children of Paradise through a methodical examination of its plot, characters, locales, and narrative techniques. This approach works especially well for examining the subtle ways that literary texts interact with intricate political and social ideologies, especially in speculative literature, where dystopian themes are used to critique society.

Michel Foucault's work Discipline and Punish: The Birth of the Prison serves as the theoretical foundation for this analysis, offering a framework for evaluating the ways in which disciplinary and surveillance systems are used to exercise power. Examples of digital monitoring (such as visors, communications, holoscreens, and drones) and physical barriers (such as the Islamabad Wall, DHA) will be examined using the concepts of panopticism and disciplinary power to show how the possibility of observation, as opposed to ongoing monitoring, serves as a potent regulatory

mechanism. The analysis of the "Firdous Protocol" will focus on how the novel's institutions and practices reshape people into "docile bodies."

The primary text for examination in this study is The Lost Children of Paradise, written by Omar Gilani. A wide variety of theoretical and critical literature covering postcolonial studies, critical theory, surveillance studies, and modern political analysis are included in secondary sources to place the work in a larger scholarly context. This methodology guarantees a precise and methodical approach to the novel's analysis, enabling a thorough examination of its topics using a pre-existing theoretical framework.

Analysis

The Lost Children of Paradise by Omar Gilani creates a frightening dystopian world in which Michel Foucault's complex theories of power, authority, and surveillance are vividly realized. The novel shows how civil rights are deliberately undermined and people are shaped to serve authoritarian purposes through its portrayal of widespread digital technology, militarized borders, and a severely corrupt political machinery. The novel's central image of disciplinary enclosure is the crashed container carrying 46 abducted street children, which represents what Michel Foucault described as the summit of spatial manipulation over bodies that the state deems unnecessary.

Gilani's dystopian Islamabad provides a physical representation of Foucault's disciplined society, in which surveillance is carried out by means of the deliberate arrangement of space, command over mobility, and the ongoing potential for observation. What Foucault called the disciplinary partitioning of space—where various populations are segregated and subject to various forms of governmental regime—is reflected in the novel's depiction of Islamabad as a "multi-layered city divided by physical and economic barriers" (M. Foucault 195-200).

The contrast between the "dusty, hot town" of Bhurakhel and the "grand, walled city of Islamabad" demonstrates how spatial segregation functions as a technology of power, generating what Henri Lefebvre called "differential space," in which various populations have essentially different interactions with state power (Lefebvre 52-67). The walls serve as both physical barriers and what Foucault would consider

disciplinary borders, making inhabitants visible and subject to dominate (Foucault, Security, Territory, Population 29–54).

Adil Khan's haptic suit is an example of extremely advanced security equipment that tracks not only his whereabouts and activities but also his emotional and physiological reactions. The degree to which his motions and actions are typically constantly monitored and regulated is made clear when the suit is inexplicably disabled by an electromagnetic pulse (Gilani 44). The shift from disciplinary societies to "societies of control," where surveillance functions through constant modulation rather than isolated periods of observation, is reflected in this (G. Deleuze 3-7).

According to Michel de Certeau, "the practice of everyday life" is where dominated populations create tactical responses to strategic power. The fact that the marginalized populations living outside the walled city—the "outerfolk" excluded from Islamabad's protected spaces—have the technology to turn off such sophisticated surveillance equipment suggests forms of resistance that function through technological counter-surveillance (de Certeau 29-42). The ability of the marginalized groups to use technology suggests "hidden transcripts" of resistance, in which the oppressed create complex counterstrategies that are unnoticeable to the prevailing power structures (Scott 136-182).

In the story, the militarization of civilian rule is depicted right from the start. As an example of how military reasoning permeates civilian law enforcement, the presence of "elite Rangers" at the crash site and their prompt takeover of the investigation created a "state of exception" in which emergency powers are used to suspend regular legal processes (Agamben 23-31). The Rangers' focus seems to be on suppression and cover-up rather than investigation about the container, indicating that maintaining state security by stifling information that could jeopardize established power structures is their major duty rather than upholding the law (Gilani 12).

In dystopian fiction, militarized borders are essential because they frequently act as tangible representations of social administration and separation (Villanueva Mir). For privileged groups, these borders—whether they are "invisible walls" produced by surveillance technologies or concrete walls—create fictitious utopias and reinforce ethnic purity. The privileged in Islamabad are given the appearance of

security by the Wall and enclaves like DHA, but their main purpose is social administration and division. Keeping "the correct people safe" from "backward savages" is the rationale for the wall (Shafiqul A.). Nonetheless, the story reveals violence, internal corruption, and the ''Firdous Protocol" that governs the metropolis.

Digital regulatory technologies are widely used in The Lost Children of Paradise society, resulting in a widespread visibility and regulation of the environment that closely resembles Foucault's idea of panopticism (Haggerty 605-622). For police officers like Nawaz and Adil, visors are standard; they act as alarm systems and personal data streams, showing real-time information, warnings (such as "suspected hashish detected" on Adil's visor), and even private messages (Gilani 42). This continuous flow of data and images guarantees that people are always potentially observable (Perez). As demonstrated when Adil's communications are stopped, communication devices (such as transponder chips, wristcomms, and comms) allow for real-time tracking and communication, giving authorities the ability to keep an eye on movements and manage the flow of information (Ng 2024). From large-scale ads and news broadcasts to street signs and automobile navigation systems, holoscreens and holograms are a part of everyday life.

Similar to Foucault's surveillance theory, which states that people "adjust their behaviour based on the assumption that they are always being observed," people are constantly aware that they could be watched, whether through a visor's data stream or the impending presence of a wall (Foucault 1977). This reflects Orwell's notion that "Big Brother is watching you," according to which people change how they act or think even in private because of the constant fear of being watched (Orwell).

This internalized pressure to fit in with people's expectations is demonstrated by Rauf's transformation from self-assured confidence to terror when faced by Officer Nawaz and by his parents' expectation that he attends school (Farnam Street). The weaponization and monetization of the gaze is a powerful feature of this panoptic system. People use drones to record and sell footage of "unusual activity" to news stations, exposing the "cottage industry" described in the novel. Unmanned aerial systems (UASs) and surveillance drones raise serious privacy and civil liberties concerns. Drones are capable of extremely sophisticated surveillance, and law enforcement already uses them to transport a variety of equipment, such as live-feed video cameras.

The corruption of the local police, especially Inspector Masood and Constable Sultan Hamid, shows how selective blindness and strategic ignorance, rather than complete panopticon visibility, reflect how surveillance works. Their interest in cover-up and resistance to a comprehensive inquiry serve as examples of "the ethics of illegality," where corruption is accepted as a normal part of government operations (Roitman 247-265). This illustrates Foucault's observation that the strategic management and distribution of illegality, rather than its eradication, is how disciplinary authority functions. Joseph Masih's treatment by the police as an "easy target" because he is a minority shows how organized abandonment—the systematic exclusion of some groups from protection and their availability for criminalization—is carried out through monitoring and punishment (Gilmore 28-30).

The "Firdous Protocol" is the primary and most terrifying tool of biopower and punitive powers in The Lost Children of Paradise. Children who are "homeless and lacking ID" are first taken hostage, after which they suffer "neurological damage" and are shackled in the rear of the container (Gilani 24). As a cruel kind of disciplinary training, this early trauma weakens their will and sets them up for exploitation later on. The kids are kept in "Sleep Chambers" formed like curved pods and are given medications (SK-17, a hallucinogenic) to make them feel like they are in "heaven" in virtual reality, where children become incapable of telling the difference between artificial and real situations (Turkle).

The system uses a percentage bar that shows the children's brainwashing development to classify them according to their Firdous Protocol Status, which integrates Foucault's idea of normalizing judgment. When children are given orders like "Rise" or "Maaro" (kill), they should respond (Gilani 300-301). The creation of people whose bodies and brains have been redesigned to support the state's military goals is the ultimate aim of the Firdous Bareen. The children's transition from free-thinking persons to preprogrammed weapons illustrates how ideology functions by materially reshaping subjectivity itself, in addition to through conscious conviction (Althusser). They ensure total isolation and secrecy by using signal jammers to block all external communication.

One important enforcer of this disciplinary system is Gullu Shah, who has been called a "party worker, thug, and, some say, assassin," and represents how Althusser's Repressive State Apparatuses (RSAs) and Ideological State Apparatuses

(ISAs) interact. He has full power over the instruction and even gives the kids murderous orders, systemic brutality via the bureaucratic system (Arendt, Eichmann in Jerusalem: A Report on the Banality of Evil). Children such as Raja and Chooha suffer brain impairment and memory loss and are described as "dazed" and "expressionless." They become victims of the intense close observation of Firdous-e-Bareen (Gilani 300).

As a symbolic component that unifies the entire ideological structure of the surveillance state, the metaphorical framework of "Watchers of the Wall" that defines the novel's surveillance apparatus serves as what theorists refer to as a "master signifier" that provides coherence to an otherwise fragmented command structure (Lacan). The "grand, walled city of Islamabad" serves as both physical infrastructure and an architectural representation of the paranoid logic of security governments, resulting in what has been dubbed "bunker architecture" that puts interaction with others last and defensive isolation first (Virilio). By extending disciplinary measures beyond conventional institutional bounds, the walls form what can be called a "carceral archipelago," where the entire social area is structured around the logic of surveillance and incarceration.

The "conveniently timed" suicide bombs outside cities promote the notion that "the walls are a good idea" for protection, distracting from more serious challenges (Gilani 152). Despite contrary evidence, various incidents in the novel demonstrate the government's ability to shape public opinion through censored media. Surveillance uses spatial boundaries to uphold social order even inside the walled city.

Adil notes how the "ramshackle disordered low-rise buildings" of the ground level contrast with the opulent higher levels (Gilani 40). For ''narcotics sting operations", police focus on lower levels, covertly keeping an eye on underprivileged groups. Modern tracking devices and ID tags are, resulting in technologically mediated monitoring. Internal monitoring guarantees conformity to social norms despite the city's "progress and affluence," with police personnel such as Nawaz possessing personal information about a judge's son's housing and associates. This illustrates how monitoring apparatus invades personal life in order to uphold social class distinctions (Bourdieu).

The novel's characters' strategies of resistance highlight the potential and limitations of opposition in surveillance states. Using Adam's body and voice modulator to sneak into Firdous-e-Bareen, Nawaz's transition from cynical indifference to active resistance exemplifies tactical resistance through innovative appropriation of contemporary technologies (Scott). With the viral video symbolizing informational battle as political transformation, Adil's choice to record evidence and send it to Summaiya illustrates how information networks open up counter-surveillance opportunities (Castells). Foucault's observation that surveillance functions as a capillary network that transcends institutional bounds is reflected in the novel's conclusion, which implies that revealing state crimes may not change underlying power structures.

Sara's use of "gadgetry to mind-control Barrister Chaudhary" is an example of a particularly advanced kind of resistance that uses the same tools that the state employs strategically. She emphasizes what Donna Haraway called the "cyborg" potential of technology to blur the lines between coercion and independence by manipulating Chaudhary's consciousness in a manner similar to the methods used by the Firdous-e-Bareen program (Haraway 575-599).

The novel's analysis of social visibility and invisibility is also a manifestation of the symbolic economy of watching and being watched. Thus, the watchers of the wall serve as defenders of raced and classed privilege rather than as defenders of universal security (Boutros). Gilani's The Lost Children of Paradise is essentially a potent Foucauldian criticism, showing how widespread monitoring, sneaky disciplinary measures, and deceptive information management combine to produce a society in which civil freedoms are methodically undermined. Through a complex mix of technology, militarism, corruption, and economic stratification, the novel graphically demonstrates how authority in this dystopian world actively changes people and populations in addition to being repressive.

Conclusion

In the backdrop of military authoritarianism, The Lost Children of Paradise offers a nuanced analysis of modern surveillance states that sheds light on the complex relationships between resistance, control, and observation. The novel illustrates how Foucault's theoretical understandings of authoritative body, biopower, and governmental rationality are still crucial for understanding modern forms of state

control through its depiction of the dystopian Islamabad. Foucault defined "security" as a governmental rationality that rationalizes widespread surveillance and control in the name of population control. This rationality is reflected in the way the city is organized spatially, how law enforcement is militarized, and how vulnerable populations are routinely targeted.

A very effective example of how biopower functions through the direct manipulation of bodies and consciousness is the Firdous-e-Bareen program, which turns children from free agents into obedient tools of state jurisdiction. The novel's themes are highly relevant to current worries about data capitalism, digital surveillance, and the degradation of privacy in the contemporary world. It serves as a powerful warning story about how uncontrolled technology development, coupled with concentrated power and deepened social divisions, can result in terrifyingly effective forms of control.

This work opens up a number of possibilities for more investigation and analysis. By comparing the "neurological damage" portrayed in the novel to the actual consequences of ongoing monitoring and data collecting, a more thorough investigation might examine the psychological impacts of widespread digital surveillance on personal identity and agency. Furthermore, a comparison between Foucault's theories on the "ethics and efficacy of reimagining the classroom as a site for community-building" and the novel's depiction of educational institutions (specifically, the Firdous facility as a "training" ground) as sites of disciplinary power could provide insightful information.

In its conclusion, Gilani's work shows how Foucault's observations are still applicable to comprehending modern power structures while also pointing to the necessity of theoretical frameworks that can take into account the unique features of militarized governance, biopolitical control, and digital surveillance in postcolonial settings. Lastly, comparisons with other well-known dystopian novels, like Bina Shah's Before She Sleeps or George Orwell's 1984, would greatly enhance our comprehension of Foucauldian themes in speculative fiction, especially with regard to the control of information, the body, and the repression of opposition.

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Article Information:

Declarations:

Authors' Contribution:

- **All authors Conceptualization, and intellectual revisions. Data collection, interpretation, and drafting of manuscript**

- The authors agree to take responsibility for every facet of the work, making sure that any concerns about its integrity or veracity are thoroughly examined and addressed

- **Conflict of Interest**: NIL

- **Funding Sources**: NIL

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