

DROMOLOGY AND FOUCAULDIAN PANOPTICISM AND POWER IN LEWIS' THE CHRONICLES OF NARNIA

DROMOLOGIA E PANOPTICISMO FOUCAULTIANO E PODER EM AS CRÔNICAS DE NÁRNIA DE LEWIS

Sania Bayat 

Ph.D. Candidate

Department of Language and English Literature
Karaj Branch, Islamic Azad University
Karaj, Iran

Sanybayat5656@gmail.com

Hassan Shahabi* 

Assistant Professor

Department of Language and English Literature
Kerman Branch, Islamic Azad University
Kerman, Iran

shahabi1964@yahoo.co.uk

*Corresponding Author

Fatemeh Bornaki 

Assistant Professor

Department of Language and English Literature
Karaj Branch, Islamic Azad University
Karaj, Iran

fbornaki@yahoo.com

Resumo. O objetivo deste estudo é fornecer uma descrição analítica das Crônicas de Nárnia de Lewis com base nas teorias de Foucault e Virílio. No quadro que se segue, Lewis cria novos discursos que se tornam a base da subjetividade. Essa subjetividade é examinada através das teorias da dromologia de Paul Virílio, juntamente com o panoptismo foucaultiano. A fusão dessas teorias dá origem à metodologia do estudo, através da análise crítica do discurso das histórias, que explica a existência de narrativas imperiais, através da manifestação do uso do discurso e da subjetividade ciborgue por Lewis em suas histórias de ficção científica e no a aplicação do discurso dromológico e do discurso panóptico como requisitos de sua existência, enquanto o primeiro leva ao segundo através da invisibilidade. Ao longo da utilização da teoria de Virílio, foram discutidas as experiências de transformação e mudança dos personagens principais. Esta teoria investiga principalmente as noções de panóptico e Foucault nos romances. A pesquisadora traça diversas noções nos romances, incluindo poder, discurso e panóptico nos livros. Este artigo concentrou-se principalmente nos diferentes conceitos de Foucault, incluindo discurso e poder. A noção de panóptico no discurso de Nárnia também foi investigada ao longo do romance.

Palavras-chave: Virílio In Discurso, Democracia, Dromologia-Discursos Panópticos, Som, Poder

Abstract. The purpose of this study is to provide an analytical description of Lewis' The Chronicles of Narnia based on both Foucault and Virilio's theory. In the ensuing framework, Lewis creates new discourses which become the bedrock of the subjectivity. This subjectivity is scrutinized through Paul Virilio's theories of dromology along with Foucauldian panopticism. The amalgamation of these theories create the methodology of the study, through critical discourse analysis of the stories, which explains the existence of imperial narratives, through the manifestation of the usage of the discourse and the cyborg subjectivity by Lewis in his science fiction stories and the application of the dromological discourse and the panoptical discourse as the requisites of their existence, while the former leads to the latter through invisibility. Throughout the use of Virilio's theory, the main characters experience transformation and changing were discussed. This theory investigates mostly the notions of panopticon and Foucault in the novels. The researcher traces several notions in the novels including power, discourse, and panopticon in the books. This paper has mostly focused on Foucault's different concepts including discourse and power. The notion of panopticon in the discourse of Narnia has been investigated as well throughout the novel.

Keywords: Virilio In Discourse, Democracy, Dromologia-Panoptical Discourses, Sound, Power

INTRODUCTION

More images or mental images, which Lewis cites as his only source of inspiration, gradually form in his mind, and as a result, his next two stories, Prince Caspian and Voyage of the Dawn Treader, are completed by the end of February 1950. Before the end of this year, he writes his two other stories "Silver Chair" and "The Horse and its Rider" and also starts "The Witch's Nephew". The last story of this series, called "The Last Battle", is written two years later. The stories of Narnia are full of education and moral values; It is of a type that is compatible with any beliefs. Moral values are taken from the writings. The morals presented in Lewis's books are very deep and touch layers of people's intelligence and knowledge that adult writers have rarely addressed (Foucault et al., 1995; Jamalpour & Yaghoobi-Derabi, 2023; Bennke & Pinchevski, 2022). Four siblings, Peter, Susan, Edmund and Lucy, are moved to the home of an elderly scientist,

Diggory Kirk, during World War II. While playing, Lucy goes into the wardrobe and suddenly finds herself in the land of Narnia. In that land it is always winter and never Christmas. Mr. Thomnos, who is a faun, invites Lucy to his home for tea, intending to surrender to the demonic white witch, but he does not want to betray his guest (Heidegger, 1998). When Lucy returns home, she talks about Narnia to her siblings, but no one believes her. Sometime later, Edmund enters the land of Narnia through the same closet, looking for Lucy. There he confronts the witch. The queen welcomes him with baklava and promises him that if he brings his brothers and sisters to the White Witch, she will make him the king of Narnia in return. The phenomenological human, intentionally is in the wake of knowing the encompassing to examine the adequate means on his quintessence, and this exact hunt is called science, through which the essential information is amassed. By means of the logical discoveries, man gets comfortable with the world around, yet he changes through the domain of affirmation. He turns into something else, a mind-boggling animal which is worked of science and man (Jamalpour & Yaghoobi-Derabi, 2022; Gabrielová, 2016).

The logical information which is considered as being really and unbiasedly formed, henceforth, being greatly persuasive on the psyche and considered man, provides him with an extra sensation of keeping a higher status when his cerebrum is overpowered with the logical data. This original inclination excites a panoptical perspective in him that is the genuine explanation of many unfortunate results, for example, the overbearing overwhelming relations he causes in the general public.

This type of information gathering becoming, human, is all things considered, changing based on the science he is retaining. As it causes shifts in the manner, he contemplates himself and the world, as per the job of the clearing, he has generally been an in thing among human and human science and innovation. Individual uses science to get the encompassing, and in this ground he presents to the encompassing definitions and characterizations which are vital for their recognizable proof, definitions that represent them it could be said to the universe of capacities. The idea of clearing is characterized by Heidegger thusly:

Moreover, the projection is essentially a thrown projection. What throws in such projection is not the human being but being itself, which sends the human being into the ek-sistence of Da-sein that is his essence. This destiny propriates as the clearing of being- which it is. The clearing grants nearness to being. In this nearness, in the clearing of the Da, the human being dwells as the eksisng one without yet being able properly to experience. (Gibson, 2023)

Having the force of working as a clearing in the universe is made by the panoptician perspective on human towards the world around. Foucault makes sense of how through the set of experiences, the type of panoptical observation is made. He contends that a similar type of detainment has been executed at the hour of The Black Death debacle in Europe, to keep away from the dreariness. This type of observation has been founded on a super durable enrollment; for example individuals should be seen while residing in their own homes. Everybody is seen constantly, and this is when perception starts detainment. Foucault makes sense of the panoptical type of detainment and later on, overwhelming, through clarification of the introduction of jail, as overwhelming is a sort of detainment itself.

The secrecy of the eyewitness through the panopticon makes this apparatus appear to be horrendous and military like, as the places of safety. Nonetheless, they are decently seen, in light of their math, and furthermore appearing to be quiet embodiment, as "the House of Certainty" (Foucault, *The Birth of Prison* 202) (Foucault, 1995). Nonetheless, the simple conviction would be the sureness of effort of force, and the rest are question, vulnerability, secrecy, and repulsiveness. The main sureness would be the assurance of the deficiency of individuation, protection and opportunity: "The greatness of the old "places of safety", with their fortification like design, could be supplanted by the basic, financial calculation of a "place of conviction". The effectiveness of force, its obliging power have, it might be said, ignored to the opposite side - to the side of its surface of utilization." (Foucault, *The Birth of Prison* 202). According to the historical backdrop of panopticon, and the ordinary structure that Bentham made use, to make his own design apparatus, initiatively, it has been simply a method for perception and not considered as a presenting power medium, and only for the creatures. It appears to be that the historical backdrop of force effort through panopticism coexists with the historical backdrop of humankind. As Foucault contends, power discourse is the most predominant discourse in the existence of the person, and the most autocrat and tyrannizing tyranny is polished through panopticon. It ought not to be failed to remember that the example structure has been utilized in a zoological display, and rehearsing similar strategy for the people is a sign of corrupting the saw to the degree of creatures (Jamalpour & Yaghoobi-Derabi, 2023).

The panopticon is the medium through which Bentham has corrupted individual to a creature state. Presentation of panopticon has prepared towards an ever detainment and an ever perception which leads Man's being to the bondage of the machine, for good. He is followed and knows himself as a followed

animal, and this type of self-procurement brings about another type of being, subjugated by the perception apparatuses. The ones who are behind these machines are unknown and furthermore are of no significance, while the impact of the machine and what makes out of the onlooker and the noticed merit being investigated (Gibson, 2023). The connection between the eyewitness and the noticed is of a hunting class. Interest in all games is a type of practicing power in which all people particularly researchers give their all to overcome the others.

Lewis's characters can be seen as the representatives of the society. Since the main argument of this dissertation is to depict the characters of the series are cyborg and live in a cyborg discourse, the principles of panopticon discourse must be used to support and prove the argument. The characters seem to be teleologically purposeful, but their purposes are negatively woven with the negative facets of human being. They also use their abilities for selfish purposes and desire for power. During the heroes' perilous journey to the end of the world, readers might be tempted to believe that their encounter with these strange creatures is just comedic relief. The narrative, on the other hand, accomplishes a great deal more because it sheds light on the fascinating topic of C.S. Lewis's approach to the senses. The Chronicles, among other things, are an in-depth and daring look at sound's nature. For instance, the Wood between the Worlds, their first world, is most vividly described in terms of how quiet it is. Lewis is implying that readers are profoundly affected by sound. Sound is a fascinating sense because it enters the reader through the ear's hollow cavity and becomes a part of us despite being invisible and beyond our control. Sound has great power; Worlds can be created and destroyed by it. The bell sets off the evil force that threatens Narnia's very existence, just as the serpent's words start the exile from Eden. The sound of Susan's magical horn will similarly cause Digory's hammer to reverse its effects and summon Aslan for assistance.

METHOD

A Companion to the Victorian Novel edited by Patrick Brantlinger and William B. Thesing consists of a series of papers on the Victorian novel. After focusing on children's literature in England, Murray Knowles and Kristin Malmkjær in their book: *Language and Control in children's Literature* study the concepts of ideology and control in traditional juvenile fictions, modern times, and in fairy tales (Hadley, 2013).

"The Aspects of Fantasy in Lewis' *The Chronicles of Narnia: The Lion, The Witch and the Wardrobe*" is an examination on elements of fantasy in the novel. This examination is expected to clarify the parts of imagination in the book. The targets of this exploration are (1) to depict the qualities of imagination addressed in Lewis' book, and (2) to depict the capacities and sorts of imagination in it. This examination is an engaging subjective exploration utilizing a substance investigation procedure. It puts the analyst as the primary instrument of the examination.

In "Structural, Mythological Study on *The Chronicles of Narnia* by C.S Lewis: Seven Steps of Creation" by: Leila Talei is an investigation of C. S. Lewis' *The Chronicles of Narnia*, this theory recommends that makers of current legendary stories are not just the clients of old formats to produce new pictures for old casings; rather they are makers of new fantasies and signs, new beginnings and eccentric endings.

"Message As Seen Through Edmund's Characteristics in *The Chronicles of Narnia: The Lion the Witch and The Wardrobe*" By Emy Christiani. The points of this thesis are to initially investigate the person, Edmund, and discover the contention that he looked to help his attributes. The second point is to uncover the conceivable message in the story from the person. The review utilizes objective analysis as the way to deal with investigate this book. This methodology underscores on the actual writing that is from the inherent components. This review breaks down the message that can be taken from the characteristic components, they are the trademark and the struggles.

The model the researcher would select to do this research is based on Foucault's theory of power. The research is a librarian based which investigates how power is circulating in the society. What is central to Foucault's theories of power/knowledge duality is an attempt to deliver a full definition of power with the aim of bestowing a power discourse. Foucault clarifies discourse as "the common space of all explanations, now and then as an individualized gather of explanations, and some of the time as a directed hone that account or a number of explanations." (Foucault 80). The discursive formation is a group of statements which propagate special power relations. Foucault's theory of panopticism is rooted in Jeremy Bentham's "the panopticon". The elements of the observer and the observed are both embedded in the words "opticon", and "pan" is the sign of a "whole" and in this way it is disindividualized. Lauren M. E. Goodlad in his article, "Beyond the Panopticon" says:

The particular genius of Bentham's design is that power can be both at once, for the inmate of the Panopticon "must never know whether he is being looked at any one

moment; but ... must be sure that he may always be so." In this way the Panopticon "automatizes and disindividualizes" power (201-02): panoptical power inheres in the machine, regardless of who operates it.

Therefore, the power is achieved through a knowledge that is obtained through being the sheer observer of objects under observation (Goodlad, 2003). This form of knowledge is coercive and overpowering. The gaze of a superior is felt throughout the whole system, a superior whose superiority is well proved by his ever-observing capability.

RESULTS

Power, as a Source of Changing

Amid our heroes' risky travel to the conclusion of the world, we could be enticed to accept that their experience with these unusual animals is just comedic alleviation. The story, on the other hand, finishes an incredible bargain more since it sheds light on the interesting subject of C.S. Lewis's approach to the faculties. The nature of the human faculties is one of the numerous points Lewis broadly investigates within *The Chronicles of Narnia*. The Dufflepuds' ability to be listened whereas remaining undetectable is unsettling (Hadley, 2013). Lewis is inquisitive about the associations and intelligent between the faculties of locate and hearing within the *Chronicles*.

A few related philosophical issues are talked about. What characteristics do sound and locate have? Is it more clear for us to appreciate the world through locate or hearing? What does this tell us approximately the nature of people in case the faculties are on a very basic level distinctive from one another? Are a few faculties superior at uncovering reality and truth than others? Another address that shows up to be doltish is *Seen, Not Listened Here: Do you lean toward to be dazzle or deaf?* These sorts of questions can be fun for kids to think approximately, but they can too lead to genuine philosophical issues. Within the Dufflepuds scene, Lewis inquires Eustace a variation of this address when he wishes that "the Conjurer would make them quiet rather than invisible." To put it another way, accepting you were encompassed by both unsavory things and commotion, seem you or maybe be outwardly disabled or difficult of hearing? Eustace favors to see instead of listen the Dufflepuds. He'd or maybe be dazzle than hard of hearing.

Agreeing to French social faultfinder Paul Virilio, "this advanced light speed is immaterial, similar to a bike, car, prepare, or plane," concurring to Robinson Since it viably eradicates physical space and permits individuals to travel at light speed without ever really moving, Virilio named this state the "dromosphere" (Hale, 2010).

Virilio's firsthand experience with the violent potential of technological speed shaped his later work indelibly. Even though he is well-known for saying that "war was my university" (38), Sound waves appear to be closer to us than light waves, as anyone who has attended a good concert knows.

This might be since our eyes can be closed at any time, but our ears don't have covers. Military organizers have inquired about ways of utilizing clearly sounds to stagger and confound enemy troops, regardless the disturbing thought of reasonable pictures. We will flinch at indeed the foremost harmless sounds. When we do not know where a sound is coming from, it's particularly frightening. For instance, everything is so noiseless when Lucy rises the stairs to the Magician's think about that each sound stands out. When she listens strides within the hallway, she feels on edge, but she is calmed to discover Aslan at the entryway.

Since we can't get it where the sounds we listen come from, we fear the dim. In reality, right after the scene with the Dufflepuds, the Day break Treader arrives at the Dim Island, which is so dim that it makes individuals insane. It's difficult to portray such add up to obscurity. Lewis looks at it to a railroad burrow that's "either so long or so twisty that you simply can't see the light at the distant conclusion" (Hale, 2010). The mariners can listen a loathsome shout within the pitch-black, but they are uncertain in the event that it is human. It is. Concurring to the report, it comes from a senior citizen whose eyes "were so broadly opened that he appeared to have no eyelids at all, and gazed as on the off chance that in an anguish of immaculate fear." It turns out that everyone's most noticeably awful bad dreams come genuine in that total obscurity. The onboard travelers can't offer assistance but strain their ears in look of any recognizable sound as the dispatch drifts through the night. In spite of Lewis' fastidious portrayals of Narnia, perusers may at first ignore the noteworthiness of the faculties (Virilio, 2008). Lewis is able to examine the complexities of human nature by displaying Narnia as the summit of human trusts and fears. Narnia could be a put where children find the blamelessness of human discernment in expansion to testing their bravery and genuineness. They secure the capacity to question what they listen and see. To put it another way, they learn how to utilize their faculties in Narnia.

Planet earth and *The Power of Sound Narnia* are not the same thing. It is adequately divergent to our world for the children to be at domestic as they set out on unused undertakings, but it is adequately distinctive from our world for the children to be challenged to re-imagine their lives there. Lewis states that our inventive youth has been ruined by the cutting edge world. The epic stories of myths and legends are long gone. Within the twentieth hundred a long time, life was extraordinary and cynical. Lewis had to appear his peruses how to think more clearly. He was of the conclusion that it was outlandish to find our life's reason exclusively through rationale. Rather than cold, difficult rationale, he needed a new appreciation of the faculties in all their guiltlessness.

The *Chronicles* were composed by Lewis amid a time when coherent positivism overwhelmed philosophical talk. The movement's 1936 pronouncement, *Dialect, Truth, and Rationale*, was one of the foremost persuasive philosophical works of the 20th century. Ayer only accepted perceptions that can be experimentally confirmed and coherent tautologies—statements that are genuine by definition—as genuine articulations. Agreeing to Ayer, the ponder of mysticism and religious philosophy is aimless in the event that we seek after a reality that resists rationale. A declaration has meaning on the off chance that it is substantial or coherent. Lewis offers a totally diverse hypothesis of truth as a reaction to Ayer's point of see. Lewis is of the supposition that both sound reasoning and meaning are similarly noteworthy. Ordinarily, Lewis makes this point within the most striking way in his clear depiction of the voice of Aslan, the uncommon lion. Aslan's voice is something past words. Aslan gives life to the world within *The Entertainer's Nephew*, and he gives life to the animals the Witch went to stone within *The Lion, the Witch, and the Closet* (Gatti, 2023). Furthermore, the weight of his snarls is significant. Aslan is on a very basic level a sound-based representation.

Lewis upholds a sound philosophy with strong language. In a nutshell, the most fundamental source of meaning is the human voice, according to vocative sound philosophy. Throughout history, writing has always been second-tier to and a derivative of vocalization. Textual and literate cultures existed long before oral ones. Philosophical implications arise from the fact that speaking has always surpassed writing. In today's society, it is easy to fall into the trap of thinking that sentences' silent and abstract qualities are what give them meaning. Truth comes from the written word. Lewis demonstrates to us that sound conveys meaning before sight does. Even when we read in silence, we can still hear the words in our heads. Speaking out loud is also still the most important way to show who we are and hold others accountable, even in our visual culture.

Freedom, Sound, Power

Foucault's concept of subjectification attests that control penetrates subjects more profoundly than is ordinarily portrayed in social logic since control makes subjects within the to begin with put. This way better approach for mulling over control moreover censures standard considerations of opportunity in neighborly way of considering, which either see opportunity as being freed from control or ignore the social structure of subjectivity as a control issue. The three most common definitions of flexibility are social flexibility, intelligent flexibility, and negative opportunity. The nonattendance of dominance or impedances from exterior sources is alluded to as negative opportunity. Foucault, on the other hand, illustrates that heteronomy works inside the subject, so negative ideas of opportunity suggest that there cannot be a free internal center of the subject. Concurring to the intelligent definition of flexibility, reason is what it implies to be free. In any case, concurring to Foucault, heteronomy is at the center of reason and considering is continuously situated historically and socially. There's no widespread avocation disconnected to control. At last, the social concept of opportunity characterizes flexibility as integration into a great society. Foucault, on the other hand, uncovers the downsides of integration: a paternalistic normalization that advances congruity (Gatti, 2023). The characters in this novel encounter an assortment of flexibilities within the modern talk, which is affected by sound and alter.

Chapter 3, "The Chime and the Pound," gives a stark differentiate to the calm of the Wood. In this unused range, the quietness is completely special. They find a forsaken city where no one is lively. Digory considers that on the off chance that there was a lot of clamor, the ruins might drop like a torrential slide within the Alps (Yee, 2023). Before long after, they lurch into a room and discover a brilliant column with a little brilliant chime on it and a brilliant pound to the side. The stone of the point of bolster contains a message cut into it that moves them to ring the chime and hang tight for the chance, or to consider until it makes you insane around what might have happened within the occasion that they had done as such. Digory rings the chime due to his failure to stand up to the allurements (Bevan, 2023). Lewis employs realistic language to depict the sound that comes about. It starts charming, in any case at that point it gets so clearly

that the children can never once more listen one another. Because it at that point rattles the stone floor, the commotion gets to be appalling. It appears just like the thunder of a distant off prepare. Given that sound waves can both be felt and listened, this depiction doesn't appear all that far-fetched. In reason behind reality, hearing and contact merge around the twenty hertz point at which the lower frequencies of sound gotten to be material vibrations. Additionally, Lewis compares the ringer's sound to "the mishap of a falling tree" (Bevan, 2023). Imperative is this comparison. The Ruler is awoken by this shocking sound, and it gets to be instantly liberally clear that she may be an evil witch. Thusly, in Narnia, each issue begins with a sound. In this entry, Lewis is reinterpreting the scriptural account of Adam and Eve's evil within the Cultivate of Eden. All things considered, guileful enters the Nursery when the wind addresses Eve; The sense that gives in to allurements to begin with is the ear. Besides, a tree is locked in with the show of resistance, so also as another tree afterward within the scriptural story switches the drop and makes it conceivable to be spared.

Lewis is suggesting that perusers are significantly influenced by sound. Since it enters the perusers through the empty hole of the ear and turns into a chunk of us in show disdain toward of being imperceptible and exterior of our reach, sound could be a captivating sense. Sound can do a ton; Universes can be made and annihilated by it. The detestable control that undermines Narnia's very nearness is discharged by the chime, additionally as the snake's words start the outsider from Eden. Moreover, Susan's puzzling horn will make Digory's sledge switch its possessions and call Aslan to assist.

The loathsome sound mixes Jadis, the final Autonomous of Charn, something else called the White Witch, or whoever stirs. At the point when Digory was more prepared, he thought he'd never seen a lady so exquisite. In any case, the eye can be greatly deluding. The Queen's possess eyes are so able to see through anything that they can study minds. She can as it were be seen and listened. She cannot tune in to voices with more specialist than her possess since she needs to see everything. In spite of her striking appearance, her voice shakes everybody. On the other hand, Aslan's voice "was profound and wealthy and some way or another took the wriggles out of them," as expressed in LWW, Chapter 12, page 169. In point of truth, her voice had shaken the whole world.

The most remarkable event in the book is what a talking lion sounds like, which further clarifies Lewis's theory of sound. A voice had begun to sing on (Gabrielová, 2016). With that one brief sentence, Lewis incorporates Aslan the Lion into the narrative. On the other hand, before the Lion is seen, he is heard. Because of his voice, the Lion almost seems like the creature he is. The lion's voice is more important than his physical appearance, or, to put it another way, the lion's voice can take on any form. In this way, Lewis is attempting to connect voice and creativity. It sounds like the voice is coming from all directions at once when the Cabby, the kids, Uncle Andrew, and the Queen first hear it. The voice was neither speaking nor singing. However, in terms of beauty, it was unrivaled. The deep register, or lower notes, of the voice sounded like they were coming from the ground itself, and it also called out other voices that looked like they were coming from the stars and heavens higher up the scale. Because she recognized the voice's sound, the Queen was afraid of it. The Lion's voice and the Queen's voice are distinct from one another. While hers was destructive, his was creative.

This unused comprehension of opportunity can't be finished through a hermeneutic reiterating of Foucault's works; Instead, it must be fulfilled by criticizing a particular subset of their gathering: the social-philosophical talk about on opportunity in his ensuing works. The issue of opportunity was articulated within the vital period of this discourse: Social logicians criticized Foucault for depicting subjects as so significantly affected by control that freedom and resistance were not conceivable since he was respected as a part of their claim.

Aslan moved to and fro, drawing closer to the gathering, life begun to emerge. Grass, trees, and blossoms were made by the different tones and hints of his voice. The lion's tune, which sounded like a call, got the consideration of the creatures. The lion at last talks after shaping a circle with a few of the creatures. He is guideline the creatures within the circle to talk and Narnia to stir. The control of sound permits life to gotten to be mindful of itself. Aslan doesn't intellect when one of the creatures says something senseless. He tells them, "Come in with discourse for jokes and equity." A really surprising articulation is made by this. In put of reality, value and humor appear, by all accounts, to be vague. Equity is social agreement that cannot be accomplished without humor. Aslan may have taught the overflowing jackdaw for talking out of turn, but doing so would have built up a lawful progression of doubt and fear. We are able as it were learn to coexist as a community by giggling at each other without turning to savagery. As a result, the primary step toward equity is to acknowledge a joke, and equity makes the conditions for intemperate giggling. Consider the stoicism of communism in Russia, for occurrence. A society tormented by fear is one without equity. Jokes are not derided in these sorts of social orders.

Everyone didn't see what is happening as engaging. "What you see and listen depends a great bargain on where you're standing," Lewis contends. Through Uncle Andrew's and the Witch's contrasting focuses of see. The novel says that it moreover depends on who you're (75). This does not suggest that Lewis underpins social relativism in any way. The lion's words are precise; In point of reality, truth isn't a proposition but or maybe a quality of his character, and sound passes on his character. The Witch rejected the Lion's sound after hearing it. In any case, whenever Aslan talked, Uncle Andrew seem listen a growl. Really, typically more odd than it really is. Think approximately the different tongues talked by individuals. French will sound like garbage to you in the event that you're not French and have never listened it talked, particularly in case you have got never listened any dialect other than your possess. Everybody didn't see what is happening as entertaining. "What you see and hear depends a good deal on where you are standing," Lewis argues. Through Uncle Andrew's and the Witch's differing points of view. The novel says that it also depends on who you are (Yee, 2023). This does not imply that Lewis supports cultural relativism in any way. The lion's words are accurate; In point of fact, truth is not a proposition but rather a quality of his character, and sound conveys his character. The Witch rejected the Lion's sound after hearing it. However, whenever Aslan spoke, Uncle Andrew could hear a snarl. Actually, this is more bizarre than it actually is. Think about the various dialects spoken by people. French will sound like gibberish to you if you are not French and have never heard it spoken, especially if you have never heard any language other than your own.

At the point when the kids within The Lion, the Witch, and the Closet listen the title "Aslan" interests, they are overpowered with a confusing feeling of ponder. Comparative to this, Polly accepts that "anybody who listened that call would need to comply it" when she hears Aslan's voice for the primary time and deciphers it as a call. In truth, sound strengths us to disregard who we are. By snorting and murmuring, we set up our to begin with association to the exterior world. To reach their children, parents sing to them. We are moreover called to require care of ourselves when we are called out of ourselves. Indeed when somebody talks to us, we learn who to believe and who not to believe (Heidegger, 1998). The Witch tended to Digory, "More sweetly than you'd have thought anybody with such a furious confront might talk." To recognize their proprietors, canines can scent and listen them conversation. Comparable to this, we learn to interpret other people's eagerly by tuning in to how they talk, dodging double dealing, and trying to find earnestness. Moment, control isn't a product that can be exchanged; It cannot be exchanged between people in a zero-sum amusement. Final but not least, control isn't constrained to restraint, opposite to well-known conviction. Jill Shaft and Eustace Scrubb have been called into Narnia from our reality to track down Imperial Rilian, the lost child of the developing Ruler Caspian. Inevitably, the kids and Overwhelm squirm Puddleglum, their basic associate, appear up in an underground presence where the underhanded Paramount of Underland, the Green Witch, controls Rilian. Whereas the Ruler is absent, the three free Rilian from the mesmerizing silver chair by taking after Aslan's signals. In any case, when she returns, similarly as the four are progressing to elude, she expeditiously endeavors to charm them all. The Witch needs to persuade Jill, Eustace, Puddleglum, and Rilian that there's no such world since they need to escape to Narnia. The Witch's dull thrumming on the mandolin has the same sleep inducing impact as the sweet and narcotic fragrance of the green powder she tosses on the fire and looking for honesty.

The Mysteries of Sound and Discourse

Foucault would also provide a glimpse into an understanding of power that ultimately negated a singularly repressive aspect in this speech, which marked the beginning of his genealogical stage. Therefore, there are currently three takeaways from Foucault's concept of power, starting with discourse and continuing through the prison. First, he will remove the concept of power from its almost exclusive place in legal and state conceptualization. Beyond the State, there is power.

The situation at hand causes the Sovereign to begin to discourage our four-member group. As the effects of the mandolin and powder begin to take hold, only Puddleglum can withstand the spell:

I will always remember Narnia, even if you play that fiddle until your fingers fall off. I recall once being there. Numerous stars can be seen in the night sky. I've seen the sun rise above the sea in the morning and set behind the mountains at night. Also, I've seen him in the middle of the sky when I couldn't see how bright he was. Puddleglum's speech was extremely energizing. The other three took another deep breath and looked at each other as if they had just woken up. However, the victory only lasts for a short period of time.

When asked to describe the characteristics of the room, Rilian makes the analogy between the sun and the lighting. The sun is "far greater and brighter" than the lamp, but similar to it. The lamp "hangs from

the roof" and illuminates the entire Overworld, both of which are round and yellow. The sun "hangeth in the sky." "Where did he come from, lord?" The Witch enquired: While they were still considering their response, she continued with another of her soft, silver laughs: You see? If you try to clearly picture this sun, you can't tell me what it must be. You can only explain to me how similar it is to the lamp. Your sun is not real; In addition, everything in that dream was replicated by means of the lamp. The lamp is original; Children only read fairy tales about the sun. "Yes, I see now," Jill replied in a gloomy, hopeless tone. So, it has to be. While saying this, she thought it was very sensible (Hale, 2010). The other three give in quickly until Jill recalls about Aslan. However, Aslan suffers the same fate as the sun now that the Witch is fully operational. Eustace explains to the Queen that a lion is similar to a large cat.

Although it's a pretty fiction, you would all benefit more from it if you were younger. The Lady of the Freudian slip and The Witch's philosophical arguments are a lot alike. We will only take one into account: the religious worldview of Freud. This criticism asserts that religious beliefs are figments of the imagination. The root of belief in God, according to Sigmund Freud, is the desire for a father figure to protect us as children from forces beyond our control. Freud wrote:

I think that the infant's need for religion is unquestionably rooted in his or her sense of helplessness and the resulting yearning for the father. The strongest childhood need I can think of is the desire for a father to provide security. Freud stated, "God is nothing other than an exalted father at bottom." "1 This suggests that the religious attitude began with a sense of infantile helplessness.

Because the Witch's argument against the Overworld and this critique of religious belief are so similar, it's tempting to believe that's what the entire passage is "really about." Indeed, the Witch's arguments are almost identical to the Freudian critique if "God" is substituted for "sun" or "lion": If you try to think clearly, you won't be able to tell me who this God must be. You can only say that He is similar to my father. Your God is just a dream; In addition, that dream contains nothing that does not originate from a real father. There are real earthly fathers; God is merely a children's fairy tale." You want a bigger and better father, whom you'll call God, now that you've seen fathers. It is merely a pretty fiction, despite the fact that, in all honesty, it would suit you all better if you were younger. The Queen's defense of Overworld is centered on her attestation that the Sun is nothing more than a duplicate of the light. Freud's contention is comparable in that it makes the presumption that God is nothing more than a clone of a natural father. The Silver Chair perusers are mindful that the Witch's contention is unwarranted, in spite of the reality that Freud's declaration may show up conceivable. In the event that we are getting to conversation approximately duplicates and firsts in this setting, it seems more fitting to say that the lamp may be a copy and the Sun is the initial.

It may show up that we are incapable to reply to Freud in the event that we are incapable to reply this address. Be that because it may, Freud's dispute depends on God being a copy, so he truly needs a reaction to the request as contradicted to his rivals. Sadly for Freud, the question's rectify reaction is equivocal. Be that as it may, one thing shows up to be: Fair contrasting two things' similitudes doesn't reveal which one, in the event that any, is the copy. Be that as it may, all Freud has to go on are similarities.³ To be beyond any doubt, accepting God exists, it shows up to be sensible to suppose that our common fathers are like our grandfathers here and there.

In spite of the truth that he recognized that it did not illustrate the misrepresentation of religion, Foucault kept up that his contention illustrated the silliness of devout conviction. Religion need to be backed by solid evidence in the event that it is to be judicious. Blaise Pascal, who lived from 1623 to 1662, proposed that people may have been given a require from God that as it were God may fulfill. Lewis much of the time analyzes a significant yearning for a few diverse choice from the genuine world in his compositions. Within "The Voyage of the First light Treader," Ruler Caspian sets out to discover seven Rulers who were companions of his father and had been sent by the usurper Miraz to investigate the Eastern Oceans. Reepicheep, a mouse with unrivaled valor, goes with Caspian. Reepicheep joined the group for something very different from the bravery and devotion that would have led him to cruise by himself with Caspian.

Lewis puts it this way in his book "Unimportant Christianity": Animals can as it were have wants on the off chance that they are fulfilled to begin with. When an infant is hungry, they can get nourishment. A duckling's want to swim is: Water exists within the genuine world. Men need sexual development: Yes, there's sexual action. An effective encourage for God does not be ensured to go against strict conviction; or maybe, it can be verification that He is genuine. In conclusion, both Freud's and the Witch's reactions fall flat. Expecting I discover in myself a yearning that no inclusion with this world can fulfill, the foremost plausible clarification is that I was made for a diverse universe. It falls level for four reasons. Most

imperatively, the similitudes between the thought of God and the thought of a common father do not illustrate which is the primary. Moment, both strict conviction and secularism appear, by all accounts, to be helpless to living in daydream arrive. Thirdly, it is inconceivable to illustrate that God does not exist on the premise of our (affirmed) want for His presence. Fourthly, it would not be pie in the sky considering to accept in God based on our ought to be in relationship with Him in the event that God did exist and made us with that require.

Puddleglum's discourse is reminiscent of a well-known William James contention. In his 1896 paper "The Will to Accept," James contends that our mental lives ought to point for two things: to accept the truth and maintain a strategic distance from making mistakes. Those who think we have to have verification for everything appear to put more accentuation on the second of these objectives than they do on the primary; "Superior chance misfortune of truth than chance of blunder" is their witticism. Be that as it may, there are various noteworthy existential questions that cannot be replied by prove, as James focuses out. Deferring to our "interests," or trusts, wants, and interface, when choosing certain questions is additionally impeccably satisfactory since these choices cannot be upheld by prove. The presence of God may be one of these significant and vague existential questions. In this occasion, it is without a doubt silly to expect that our companions ought to not accept without extra prove. James declares, "In the event that those truths were really show, a run the show of considering that would be an unreasonable run the show would avoid me from recognizing certain sorts of truth." Whereas the four stay within the Black market, the saying "superior hazard misfortune of truth than chance of mistake" must be rejected as unreasonable.

Lewis compares our disobedient of information to Tirian's entryway. Things may show up exceptionally diverse from one viewpoint to another. In spite of the fact that there are bounty of exemptions to keep neurologists interested and active, the larger part of us are basically wired within the same way. In any case, when two individuals are inquired how they see the world, the subjects are tossed into an assorted world at once. Tastes are all over the put, sounds have timbre, and colors are quieted. The Lockean see that we get the world in atomistic pieces has been supplanted by the Gestalt see of involvement. This recommends that the world is complex and well-organized and organized. The star, for illustration, cannot be seen as a collection of unmistakable focuses. Furthermore, we do not make the star from separated focuses. We are really appeared a star. Researcher and rationalist Thomas Kuhn illustrated that we need a dialect of pure perception or outright certainty approximately our encounter. When we switch conceptual systems, or "ideal models," we really see the world in a distinctive way. "Typically definitively Lewis' point. In reality, the steady seen from the exterior and the steady seen from the interior are completely different places; It's not fair a matter of how to decipher it. Within the same way that the world is subordinate on the point of view, so is the world. They are both adjust and pleasing of one another.

Tirian is mindful that the Entryway is within the field without any dividers encompassing it, fair as he once knew that the Entryway was joined to the Steady and opened into it. Seeing is the as it were way to know, notwithstanding of how unforeseen it may show up in different circumstances. Rather than centering exclusively on recognition, Lewis's point around seeing includes a concern for the world as aentirety. The mystical worldview, which declares the presence of a maker God who mediates within the world, is in competition with the skeptical worldview. Lewis says that the agnostic worldview sees the Steady as fair a little, dingy building where creatures live. The steady can suit more theists. Lucy claims: A steady once contained something that was bigger than our whole planet in our world as well. Agreeing to Lewis, a few individuals are incapable to see or hear God or, within the Narnian stories, Aslan, in spite of their best endeavors; What you see and listen is altogether affected by your position: "The world is wealthier since it once housed God himself" (Jamalpour & Yaghoobi-Derabi, 2022) gives a predominant worldview, agreeing to Lewis, "it also depends on what kind of individual you're." In any case, deciding the nature of the world depends on one's point of view. "The stinky steady gap within the corner":

The prerequisite that information has no inherent esteem is the moment principle of objective knowing. The Illumination and its successors modeled information after science. Researchers purportedly disallowed values from entering the knowing handle. Utilizing the same strategies, anybody can carry out a effective test in comparable circumstances. Repeatability guarantees that what one agent finds to be the case will be found by all others, notwithstanding of the investigators' values. In his compelling book *The Structure of Scientific Insurgencies*, Thomas Kuhn invalidates the broad conviction that unused information amass in a direct and unfaltering design, driving to the improvement of logical information. Instep, the struggle between restricting standards or general theories is the source of science. In acknowledged logical standards, inconsistencies, or information that don't fit into the current clarification structure, habitually happen. It is

inconceivable for the topographical hypothesis of settled landmasses to clarify how landmasses like Africa and South America fit together or why their coasts have comparative geographical arrangements.

He is in agreement when Lewis discusses opposing worldviews. Jill and Eustace chose their fundamental paradigm based on their own encounter with Aslan, not on logic. Faith, not evidence or argument, guided their decision to adopt their worldview. Eustace was convinced that Aslan would be able to get rid of his behavior and appearance of a dragon. Jill had confidence when she took Aslan's proposal to drink from the stream in spite of her apprehension about being eaten (558). In the Narnian stories, faith is responding to God's call without assurance, frequently in the midst of despair. A new era will begin if you accept this invitation. "From that time on Eustace was a different boy" would be nice and somewhat accurate. Actually, he began to change into a different boy. He returned to his previous ways. Be that as it may, most of those will slip by everyone's notice by me. "The treatment was simply getting everything rolling".

Values are both invoked when paradigms are accepted or rejected and incorporated into knowledge claims about the world by paradigms themselves. When Lucy meets the Dwarfs in *The Last Battle*, Lewis looks into the values of opposing paradigms. The Dwarves seemed very strange. They weren't just lying down and taking a break; Their enjoyment was lacking as well. They were seated in a small circle with their backs to one another and very close together.

Reason and Power

Edmund chooses to tell Susan and Dwindle when he gets back from Narnia that he and Lucy had as it were been overstating when they said they had been to a diverse world. He teaches them that Lucy's record with respect to Narnia is truly nonsense. Ordinarily, Lucy is dazed when Edmund says this. Dwindle and Susan, who have continuously known Lucy to be solid, are confused. Hence, they choose to look for help from the Teacher. The teacher inquires questions of Diminsh and Susan. To start, he asks as to how they are mindful that the story about their sister isn't exact. When Susan states that Edmund's report has persuaded them, the Teacher asks as to whether their past experiences with Lucy had driven them to accept in Lucy. They concur that it was. They were concerned, in spite of the fact that, that she might have gone crazy. The Teacher at that point consoles them that they can tell by looking at Lucy that Lucy isn't crazy.

Dwindle at that point adds more prove to bolster his questions with respect to Lucy's account. The ultimate and most compelling clarification is that Lucy had risen from the closet in less than a diminutive, in spite of Lucy's claims that she had been in another world for a few hours. Due to the time hole between when Lucy claimed to be in Narnia and when she vanished from our world, he accepts that her story is extraordinary. That's what the Instructor answers accepting the region Lucy depicts were veritable, it would most likely have its claim specific time. He includes, "No matter how long you remained there, it would never devour any of our time". He proceeds by expressing that Lucy's age makes it profoundly impossible that a youthful girl would have the concept that a distinctive world has its claim time, one that's not indeed related to our possess.

For beyond any doubt, the Teacher's exercises in this event are Socratic in nature. In spite of the fact that not totally, we seem say that his activities are to some degree Socratic. One thing that produces it to some degree like Socrates is that the educator accepts the children ought to mull over the issue all alone, exceptionally much like Socrates kept up that everybody around him ought to consider what equity is all alone. In another discourse by Plato, Socrates asks almost boldness with his discussion accomplices. He demands around limitation within the third. Through addressing others, Socrates is always sharp on figuring out what a restraint is.

The objective looked for after by the Instructor is unmistakable. He needs to assist Dwindle and Susan figure out who they ought to put their confidence in: Edmund or Lucy. It's difficult to tell in the event that a individual who says they saw an awfully critical occasion, like a car crash or a kill, is reliable. Police ought to pick up this ability. Moreover, trial legal counselors must be talented at persuading legal hearers that one witness is telling the truth and another is lying. In any case, helping people in considering what equity or bravery are is exceptionally distinctive from helping them in deciding which witnesses are dependable. In a few of Plato's exchanges, Socrates says that everybody knows what boldness and equity are, but that in some cases we require somebody to inquire us questions some time recently ready to say what we as of now know. On the other hand, the Teacher has a few directing standards for weighing prove that, in the event that Susan and Edmund take them into thought, he trusts they will moreover acknowledge.

Besides, we may reason that a memory of an exceptional experience that can't be synchronized with the hour of our ordinary encounter ought to more look like a daydream than a trip to a diverse universe.

For occurrence, I can rapidly fall asleep and dream of doing something that took an awfully long time whereas I was resting. Be that as it may, I do not accept the trip I imagined was real. At the point when Susan and Edmund consider what is happening, the Teacher doubtlessly surmises that they will come to recognize his truisms and address Edmund. Like this, Socrates within the Republic surmises that Cephalus and the others will come to expel Cephalus' thought that value includes coming clean and repaying commitments.

Unchained prisoners might have the choice to take off the cavern and see veritable articles lit by the veritable sun when they emerge. Socrates says that in the event that individuals have seen genuine things exterior, they won't need to go back to the cave. The discharged detainee, on the other hand, will be required to return to the cave and teach the detainees in arrange to provoke their interest in being liberated from their chains. Jill Post, Eustace Scrubb, and Puddleglum the Marsh-wiggle enter "Black market" within "The Silver Chair," a partitioned domain underneath "Narnia's Overworld" with no genuine sun. Within the Republic, Socrates draws numerous rises to between the Covered up world and the Cavern.

The separation among appearance and the truth is the fundamental thought that Plato is endeavoring to pass on through his Deliberate account of the Cavern. The genuine world—the Great itself, Magnificence, Equity, Intelligence, and other such immortal characters, or "Forms"—is modeled after the physical world that we see with our faculties, concurring to Plato. Concurring to Plato, the as it were way for you or I to be astute or great is to "take part in," or mirror, the Form of Intelligence and Goodness. Plato's thought that numerous people—perhaps the lion's share of us—live in a world of merely clear dreams is brought to life within the Purposeful anecdote of the Cave. Most of us latently acknowledge what our guardians, instructors, lawmakers, and the media tell us most of the time.

In Plato's Ethical story, thinking can lead us out of our carelessness filled cave and into this display reality, illuminated by the honest to goodness sun — for Plato, the picture of the most prominent reality, the real Incredible — by reason. The Structures are the things that a reasonably enlightened person can see when they check the Awesome out. Socrates pronounces that at whatever point we have been freed from the cavern and seen this show reality, we won't have any craveto return there. Be that as it may, he is of the conclusion that it is our obligation to return and help within the discharge of the detainees from their nonsensical world.

The Silver Situate depicts Covered up world comparatively as a faintly lit world with its claim moment rate light and limited recognition. Like Plato's detainees, Sovereign Rilian, the Underworld's chief detainee, is chained to a silver chair. Be that as it may, he is additionally held captive by the Ruler of the Black market by the pounding sound of a melodic instrument and a sweet-smelling vapor that dulls his intellect. When Ruler Rilian is able to stand up and go up against the Ruler, she tries to re-enchanted him and persuade him that Narnia, the Overworld, isn't genuine. The Ruler tries to charm Jill, but Jill tries to stand up to: Jill had no way of recalling the names of the things in our world. Since the enchantment was at its top right presently, she didn't indeed realize she was being charmed this time; Clearly, the more charmed you become, the more certain you gotten to be that you simply are not charmed at all. It felt great at the time to say, and she found herself saying: No. I assume that in that other world, everything must be a daydream.

The Witch, ceaselessly rambling, replied, "Without a doubt, it is each of the daydream." Lewis included the thought of charm to Plato's Purposeful anecdote of the Cave (630). In any case, it impeccably represents Plato's reasoning. In expansion, it is shocking pertinent to our circumstances right presently. I can review going to an assembly where the activity was captured by a closed-circuit tv camera and shown on screens found all through the room. Inconceivably, as contradicted to gazing straight toward people who were talking, the members of that gathering held reaching to the screens to see themselves and distinctive members. Since they were so charmed by the pictures, they found the assembly pictures to be more curiously than the speakers.

CONCLUSION

According to Virilio, the action of "seeing" to "power" is equivalent to the Nietzschean "will to power" that Foucault's panopticism explains. Because the ontological being of a human is manipulated by his own technological inventions, the cyborg discourse is unquestionably an amalgamation of both the panoptic and the dromological discourses. It balances out the phenomenological thoughts raised by Husserl, through watching by the telescopes and magnifying instruments. They assume the role of panoptic power in the world and arrive at aesthetics of power by acquiring the ability to navigate through time and space. In Lewis'

works, the dromological and panoptic discourses are of no use or concept because they are helping the stories move forward.

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