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Manipulated Private and Public Spheres: The Use of Control
Technologies by Totalitarian Regimes
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Public sphere is a realm of our social life, which lies between the private sphere and the sphere of public authority. Jürgen Habermas argues that public culture emerged in the 18th century in Europe. In the public sphere, citizens have the chance to express their ideas and public opinion can be formed, it is like being a member of a team and behaving as a public body. According to Martin Heidegger, private sphere is a space in which one can be authentic self like home and family. In my essay, I explore how totalitarian regimes use technology to break the borders between the private and public spheres through the study of two fictional works. Reflecting how real regimes operate, these fictional totalitarian regimes apply technology to extend the sphere of public authority. Exploring the idea, I am going to compare two totalitarian regimes in different periods of time. The first one is the Republic of Gieald, which is depicted in *The Handmaid's Tale* 1985 by Margaret Atwood. It is a futuristic fiction, which shows a totalitarian regime in part of the US. This society is totally isolated from the world. The women are trained to live in commanders' houses, in addition the state use women's bodies for reproductivity and sex abuse, otherwise they have to go to colonies. The second one is the society represented in the movie *The Island*, directed by Michael Bay. The whole story happens in the institution in 2019, where the clones are produced. The main

purpose for producing the clones is using their organs for other human beings; each clone is belonged to a person. They are working in the institution for making clones, but they do not know what they do and what is the purpose of their existence. In both texts the societies are versions of the United States governed by very different regimes.

Basically the public sphere could be understood as the spheres of private individuals gathering into a public body to form different media such as newspapers and journals. In this way citizens have the chance to express their opinions and transmit their needs to the state. The medium of this public sphere transform political into rational authority. There are samples of societies in which governments try to regulate public and private. Totalitarianism is a form of government in which a country is governed by a charismatic leadership. In some totalitarian regimes there is only one party in the country and all citizens are part of that. Benito Mussolini coined the term totalitarianism in the early 1920s. The examples of popular totalitarianism in 20th century are Nazi Germany under Adolf Hitler and the Soviet Union under Joseph Stalin. Pluralism and individualism are denied in such societies and all citizens are part of one group.

Habermas describes the character of private and public in different periods of time. In one of his major works, *The Structural Transformation of the Public Sphere*, he explores the borders between private and public spheres from the time of feudalization and monarchy up to the present time. The first shift is from feudalization to bourgeois society in 18th century. The second shift is from 18th century to consumer society in the West. During these two transformations, the society that was under the control of the state has changed into a society with public spheres, but Habermas claims that in the second shift, the borders between public and private are manipulated as well as the sphere

of public authority. He argues that economic and structural changes in society cause some changes in the borders of public sphere and state, what he calls refeudalization of society. In some societies like the countries with totalitarian regimes the goal of governors is to extend public authority and restrict private and public spheres.

In modern societies the body of citizens are being controlled. It is a way to enter citizens' private and public spheres, but how do totalitarian regimes try to regulate the body of their citizens in private and public realms? I will apply the terms panopticism and enclosure to my analysis. The terms are used by the French philosopher, Michel Foucault, to describe the technologies that are used to control human subjects. According to Chris Shilling in his book, *The Body and Social Theory*, "among its many effects modernity has facilitated an increase in the degree of control that nation-states in general and medical profession's in particular have been able to exert over the bodies of their citizens"(2). In fact it is the power of the state to regulate citizens' behavior in society. Monitoring citizens in public realms such as public health or reproductive practices are remarkable in both Red Center in *The Handmaid's Tale* and the institution in the in *The Island*. In such societies public is becoming private and vice versa. According to Gabriel A. Barhaim, the imbalance between public and private happens in the process of modernization in society. He argues that over institutionalization of public life and "at the same time lack of institutions in the private life of modern individuals" (Barhaim 123) cause the disorders between public and private spheres. Barhaim argues that the private is a publicized private sphere and public is privatized public sphere. Since one of my primary texts demonstrates a society in 2019, which is more modern in comparison with the Republic of Gieald, I will compare two societies from this point of view.

The mentioned fictional societies are similar to modern societies in the way they use media and surveillance technique to control their citizens and pierce into private spheres. In what follows, I will argue that the role of governments in regulating media in the two works exasperates the imbalance between private and public spheres. According to Colin Sparks, “The direct and extremely close supervision of the mass media, and the extent to which the whole range of the mass media is part of a single socio-political project, are two factors that mark totalitarian societies out sharply from bourgeois democracies”(Colin 27). In other words, mass media, which are part of technology, is a tool for putting the whole of a society under state control. Controlling mass media by regimes is one of the ways that is used to penetrate into private spheres. One of the main factors is regulating media, which makes totalitarian regime different from bourgeois society. In the essay, I will investigate the role of media and particularly mass media in *The Handmaid’s Tale* novel and movie *The Island*.

One of the methods that totalitarian regimes use to legitimize their actions is justification of control rules by developed technologies, in other words, the appearance of modern technologies are used as a cover for technologies of control, which benefit the totalitarian states. I am going to extrapolate the role of Medicalization in the aforementioned societies. In addition, I apply reproductivity in both the Republic of Gieald and the institution in *The Island* movie to show the regimes’ actions in penetrating into private sphere. The action of the state in imposing these two methods is a type of power which Foucault named it biopower, it is defined as a technology of power that is used to manage and control human beings’ behavior, He considers it as a political technology. In Foucault's work, *The History of sexuality*, he refers to biopower as “an

explosion of numerous and diverse techniques for achieving the subjection of bodies and the control of population”(Foucault 140). In the totalitarian regimes, it is not limited to the family and private sphere but the relations between individuals in the public spheres are controlled as well. It is a way to define individuals’ priorities for the benefits of the state’s goals. To make my claim tangible, I will talk about sexuality and the role of the state in entering to public spheres.

Controlling the body is a way to enter citizens’ private and public spaces. First, I extrapolate the context of societies where institutions impose power on individuals’ body. Michel Foucault, in his work *Discipline and Punish: The Birth of Prison*, explores that how the bodies of human beings are targeted by the power of the state. Talking about the docile body, he refers to the new scale of controlling the body after 18th century. According to Foucault the methods of controlling the body are disciplines. Foucault defined discipline as the methods, “which made the meticulous control of the operation of the body, which assured the constant subjection of its forces and imposed upon them a relation of docility-utility” (Foucault 137). The disciplines existed in monasteries and schools, but after 18th century the domination of the rules became more general. The point is to show how disciplinary institutions impose a relation of docility – utility on the body of citizens in society. Foucault continues to explore the idea by talking about the art of distribution, control of activity, the organization of geneses and the composition of forces. Each of these four methods has subsets that help the state to control citizens. In what follows, I will discuss examples from the novel *The Handmaid’s Tale* novel and the movie, *The Island*, in order to show how totalitarian regimes distribute the domination of their power in the societies according to Foucault’s notions.

One of the methods, which make control possible, is the art of distribution. I analyze one of the techniques, which Foucault uses for employing the art of distribution. He insists that sometimes discipline needs enclosure. Foucault refers to the places which were basically heterogeneous to all others, like closed places for paupers and vagabonds. The other samples were colleges and secondary schools in the monastic model or military barracks. By the end of 18th century, accommodations built in factories and new type of control regulated in them. “The aim is to derive maximum advantages and to neutralize the inconveniences”(Foucault 142). The red center in *The Handmaid's Tale* is a sample of a Foucauldian enclosed place. In the first chapter of the novel Offred talks about the borders between the center and society: “[The Guardians] weren't allowed inside the building except when called, and we weren't allowed out, except our walks, twice daily, two by two around the football field” (Atwood 4). There are several examples of how the state controls nearly all the daily activities. For instance, there is a timetable in the center, which makes the girls sleep at an exact time. Offred says that, in the nights they whisper and read each other lips to communicate and know each other. They still own their bodies but the regulations in the center force them to obey harsh rules. Another example of controlling activities is when offered asks the commander for lotion creams, she says that in the center it was forbidden to use creams and they used butter instead. “Such things are considered vanities. We are containers; it's only the inside of our bodies that are important. The outside can become hard and wrinkled, for all they care, like the shell of a nut”(Atwood 96).

There is a sample of Foucauldian enclosed place in the movie *The Island*, wherein the whole story happens in an institution. Clones live in a part of the institution, which

has the specific rules. Contamination of the world is an excuse to keep them apart from the world. The institution has borders, for instance, when by following a bug, Lincoln Six Echo discovers a hospital, which was forbidden to enter. It is not only the borders in the physical spaces, but also between individuals in society as well. Here the interaction between men and women in the public places is limited. For instance, after Jordan Two Delta wins the lottery, Lincoln Six Echo holds her hands, but security guards ask them to stay apart from each other. It is noteworthy that the clones' exercise and diet are under control. "Discipline is no longer simply an art of distributing bodies, of extracting time from them and accumulating it, but of composing forces in order to obtain an efficient machine" (Foucault 164). The same happens in the film *Gattaca*, where people's destiny is to go to the space travel and finally reach Gattaca. They should prepare themselves for going to the space. They should go under medical check up. The results of the tests should be what the center wants to.

Panopticism, is defined by Michel Foucault as the way in which citizens regulate their own behaviors. It is basically a term borrowed from 19th century when Jeremy Bentham used it to describe a panoptic prison. Foucault describes the building of a prison, which has a tower in the center, and the cells are around it. Each cell has two windows; one is to the tower, the other, to the outside. Thus, prisoners could not see whether the guards are watching them or not, they are being watched without watching. Tele screens in *1984* by George Orwell are good examples of panopticism. Foucault claims that, in modern society we experience a panoptic gaze because we see ourselves under potentially control. In addition, panopticon must not be understood as a dream building: it shows the diagram of power mechanism which is in its ideal form of

functioning “abstracted from any obstacle, resistance or friction, must be represented as a pure architectural and optical system: it is in fact a figure of political technology that may and must be detached from any specific use”(Foucault 205). The other use of panopticism is the effect on the juridical structures of society, so the mechanism of power works more effectively than the formal framework. “The Enlightenment’ which discovered the liberties, also invented the discipline”(Foucault 222).

In the movie *The Island* the clones are under complete surveillance. In some places like the bedrooms surveillance took the form of panopticon gaze, therefore, the clones could not see who was watching them while the cameras in the bedrooms all the time were monitoring them. In certain places such as the elevator or other public places clones did not know that they are under control. In addition to cameras, the clones are monitored through digital devices, which recognize the proximity between them. All these instances in the film function as examples a Foucauldian panoptic gaze. Another device, which is used for surveillance is a micro sensors. Dr. Bernard Merrick, who is the head of the institute, put the sensors in the eyes of Lincoln Six Echo. It is different in the way of watching where there is no panoptic gaze, but it is used as a tool for controlling Lincoln Six Echo. The gaze which watcher experience is like what we see in *Being John Malkovich*'s movie. There is a channel in the film, which by entering in it, people can go to the Malkovich's mind and look the world from his eyes.

In *The Handmaid's Tale*, the guardians, who are the representation of police in the Republic of Gilead, try to control people in every level of society. It is kind of panoptic gaze, since the citizens do not know who is the “eye”. For instance at the end of the novel, when Nick with some other guys come to the commander's house, Offred

whispers to herself, “I expect a stranger, but it’s Nick who pushes open the door, flicks on the light. I can’t place that, unless he’s one of them. There was always that possibility. Nick the private Eye” (Atwood 293). Thousands of eyes are everywhere with black vans. As Pamela Cooper refers to as spies embody the faceless gaze of bureaucratic surveillance. Even commander and his wife, who are from an upper class, are not safe from the eyes. Going to the parties secretly, buying forbidden goods from black market and other samples in the novel shows that they are not free to do what they want. Foucault remarks the ability of panopticon to penetrate in men’s behavior. Basically it is the capability of panopticon to supervise its own mechanism. It is not just director who observes everyone, but the director himself is being observed. “The panopticon functions as a kind of laboratory of power. Thanks to its mechanisms of observation, it gains in efficiency and in the ability to penetrate into men’s behavior; knowledge follows the advances of power, discovering new objects of knowledge over all the surfaces of which power is exercised.” (Foucault 204)

The power of the states over the women’s body can be seen in the laws about reproductivity. Rickie Solinger defines reproductive politics as struggling on the defining edge of who has taken power over the fertility of women; however, the mentioned struggle is mainly around the abortion issue. The privacy of women and the family are central concerns in the film and the novel, as one of the main realms of the private sphere. In the movie *The Island*, the relations between men and women are not defined. Although the clones are the products of factories, but in one scene we see a pregnant woman who is killed after giving birth to her child. Basically, the award for having a child is going to the island. Island is a place where the clones are getting there if they win

in lottery. It is a big ambitious for the clones to go to the island for better life, so fertility is considered as a choice to freedom. In the Republic of Gieald women's bodies are regulated by the state. Atwood depicts a world where women have two choices, pregnancy or death. It shows how reproductive law affects women's privacy and freedom. The depictions of pre-Gieald society can show huge differences between Offred's life in the past and now. She was free to have a child and family. We can link this theme to other similarly science fiction narratives such as Aldous Huxley's *Brave New World*. We see that people cannot have a child because it is forbidden in the law. Even one of the members of the government who has tried to have a child faces difficulties in the society. Such governments force their citizens to sacrifice their families and private lives for the sake of the state like: "interdiction of having more than one child in china, the prohibition of abortions in Romania"(Barhaim 156). These policies have harmful effects on individuals' morality. At the same time the foundation of family, which is a sample of private sphere in society is eroded.

The other method which totalitarian regimes use to penetrate into private sphere is using the sexuality of the citizens' bodies. The repression hypothesis claims that over the past three hundred years sexuality was under repression. Accordingly, sex is not defined outside of family and having sex for pleasure is taboo. Sex is a tool for reproduction. You can talk about it, but it should be in your mind, you could never do it. In *The History of Sexuality*, Michael Foucault questions the repression hypothesis. According to Foucault, sexuality is a means that government uses for penetration into society. However, it is not something that power can repress. He identifies four main points; the sexuality of children, women, married couples, and the sexually perverse. The distribution of

sexuality through these four points allows power to spread itself throughout society. In *The Handmaid's Tale*, sex is forbidden in any forms: it is not for pleasure. For instance, relations between the handmaids and guardians are prohibited. When Offred and another handmaid pass from a checkpoint, guardians were watching them. Offred explains that: "These two men who aren't yet permitted to touch women. They touch with their eyes instead and I move my hips a little, feeling the full red skirt sway around me" (Atwood 22). Offred enjoys the power of sexuality, which is deployed by the body of a woman. However, the owner of the body is not Offred, but the state. The distribution of the power of men by the presence of commanders is remarkable. Offred says that; "The Commander who has been propping himself on his elbows, away from our combined bodies, doesn't permit himself to sink down into us. He rests a moment, withdraws, and recedes, rezippers" (Atwood 95). Cooper refers to the way that Offred has sex with the commander. He describes it as an abnormal sensation of having sex, which is being fucked with an eye, Accordingly in *The Handmaid's Tale* "To look is to rape and the rape is to look" (Cooper 51). Another instance is the execution of homosexuals. Offred describes the hanging bodies on the wall. Two of the bodies "have purple placards hung around their neck: Gender Treachery. Their bodies still wear the Guardians uniform. Caught together, they must have been, but where? A barracks, a shower? It's hard to say"(Atwood 43). In a scene in *The Handmaid's Tale* movie, all handmaids pull the hanging rope to execute a guilty woman. Her crime was sleeping with a man. The state uses the sexually perverse to spread its power in society.

In my opinion, the institution in *The Island* movie is the exaggerated and modern form of the Republic of Gieald. However, the state does not want women for

reproductivity in a large scale, but there is a factory in the institution, which is giving birth to the clones. Dr. Bernard Merrick claims that the clones are not human. They never think, suffer or feel pain, they are just products in every way that matters. Sexuality is repressed in the institution; close proximity to each other is controlled. Clones are not touching each other; even the only game that they play is in the virtual space. By game I mean a scene where Lincoln Six Echo and Jordan Two Delta, take a part in boxing.

One of the ways for controlling citizens in a society is medicalization. Peter Conrad in his article "Medicalization and Social Control", refers to the definition of medicalization by I.K. Zola as a 'process whereby more and more of everyday life has come under medical dominion, influence and control' (Conrad 210), Conrad explains it as 'defining behavior as a medical problem or illness and mandating or licensing the medical profession to provide some part type of treatment for it' (210). What I mean by medicalization in my paper is closer to Zola's definition, but both definitions helped me to discuss this term in the fictional realms, where totalitarian regimes try to legitimize their functions by medicalizing the rules and situations in society. Conrad explores three different types of social control in the context of medicalizing deviance: medical ideology, collaboration, and technology. These categories are overlapping with each other, but according to Conrad, the first type, medical ideology model is caused by social and ideological benefits. In the second way, doctors will assist patients in the context of institutions. In the medical technology method, patients use drugs; do surgery or other types of technology. What can be added to these categories is medical surveillance, which is based on *The Birth of The Clinic* by Foucault. Basically medical gaze separates the physical body from the identity. "This form of medical social control suggests that

certain conditions or behaviors become perceived through a medical gaze and that physicians may legitimately lay claim to all activities concerning the condition”(216). The classic example of this concept is the medical surveillance of obstetrics, which is “expanded to include prenatal lifestyle, infertility, and postnatal interaction with babies”(216). Totalitarian regimes use medicalization to cover their repressive actions by development and technology.

The main reason for making the institution in *The Island* movie is using the organs of the clones for human beings. In the other words, it is the medicalization of the human beings’ problems, using technology to have longer life. On the other hand, in the Institution, all clones are under medical control and gaze. For instance when Lincoln Six Echo has a nightmare, he is asked to visit the doctor. Every morning his urination is checked and the result is shown on the screen in the bedroom. In some scenes we see clones exercising in the gym and swimming pool, which is not optional. They cannot eat what they want, for instance when Lincoln Six Echo asks the chef for bacon, she does not give him. There is a specific menu for each person. Another prominent example for the use of medical technology is *Brave New World* when people take some pills to stay happy. It is a good example to show how technology controls human beings in the context of medicalization. Yet another example can be found in the movie *Gattaca* in which medical gaze operates and the staff has to exercise. For traveling to the space, physical body matters, not identity. There are numbers of medical check up to recognize the healthy members. *The Island*, is an instance for both collaboration and technology in terms of medicalization. We see rich costumers in the Dr. Bernard Merrick show which are encouraged to insure their lives by having a clone. Even out of the institution, in the

US society, the costumers' problem is medicalized. They buy a clone to guarantee their lives.

In the Republic of Gieald the salvation for women is giving birth to a child. Although it is a kind of religious society, but righteousness is not the only criterion for going to commander's house. Handmaids should have a healthy body. Conrad talks about the writers who "have suggested that medicine 'nudged aside' (Zola 1972) or 'replaced' (Turner 1984, 1987) religion as the dominant moral ideology and social control institution in modern societies. Many conditions have become transformed from sin to crime to sickness"(213). In the Republic of Gieald, the situation is for the handmaids, sterile and unmarried women are banished to Clonies. "There is no such thing as a sterile man anymore not officially. There are only women who are fruitful and women who are barren, that's the law"(Atwood 61). Medical checks are not limited to the red center. "I am taken to the doctor's once a month, for tests: urine, hormones, cancer smear, blood test; the same as before, except now it's obligatory"(59). The importance of the tests results is remarkable. Offred says that her life is in the hand of the doctor. "He could fake the tests, report me for cancer, for infertility, have me shipped off to the Colonies, with the Unwomen. None of this has been said, but the knowledge of his power hangs nevertheless in the air as he pats my thigh, withdraws himself behind the hanging sheets"(61). The significant issue is that all these tests are for becoming sure about the handmaid's fertility, regimes' main criterion for making decision about the handmaids' future life is based on the handmaid's health.

Another instance of using technology for the goals of the states is the use of media by government, which is not limited to "the visual and textual representation of

power but is equally based on less obvious medial procedures such as the recording and archiving of data or the reception and transmission of information” (Horn 3). As Eva Horn discusses in her article, "Media of Conspiracy: Love and Surveillance in Fritz Lang and Florian Henckel von Donnersmarck", the power of the state always relies on media. Totalitarian regimes use media as a tool to enter their citizens’ private spheres; the state’s goal is to intervene in the most private affairs, exploiting and manipulating these for its own purposes. Such regimes use media for monitoring, surveillance is one of the disturbing techniques of media; the other use of media is brainwashing. Totalitarian regimes try to penetrate into human beings’ privacy by the use of mass media.

Conspiratorial power transforms individuals into media, strips them of their identity, exploits them as mere tools for communication or information, and, most important, exploits their most private feelings. The conspiracy is the unnatural merging of the political and the private, the intertwining of the most personal, intimate desires and the machinations of a political apparatus. (10)

The Lives of Others by Florian Henckel von Donnersmarck, depicts the ways that secret police in East Germany conducts surveillance on the people. Wiesler who is a secret Stasi officer, is assigned to spy on a playwright, Georg Dreyman. He set up surveillance equipment in Georg’s apartment and listens to him and his wife day and night. Another classical example of media in totalitarian regimes is Orwell’s *1984*. Winston Smith and his girlfriend were not aware of Tele screen, which was used for monitoring them in their home. They were watched; finally Smith and his girlfriend are arrested in their bedroom.

The end of the story where Winston look at the Tele screen in the cafe and says I love you big brother is a good example for brainwashing.

In *The Island* there is a factory in the institution which clones are produced in it. Dr. Bernard Merrick, who is the head of the institution, uses different forms of media for brain washing clones during the process of production. One of the methods is kind of sleep-learning. The clones hear words like: “you have been chosen”, “you have special purpose in life” and “you want to go to the island”. At the same time the screens in the factory are broadcasting videos and talks. Although we do not see TV or radio in the movie, but the methods, which are used in the factory, are representing the same function. As Eva Horn says: “some form of mind control, be it to subliminally influence consumers through hidden TV advertising or to politically brainwash citizens via so-called mainstream media”(Horn 127). Basically the mainstream media in the institution are the monitors, which broadcast the lottery. There are samples of broadcasting propaganda from the monitors in the movie. For instance when Lincoln Six Echo is escaping from the institution, the woman in the big screen announces that he is contaminated and no body should contact with him. In another scene when Jordan Two Delta and Lincoln Six Echo run away from the institution, we see news which says Jordan Two Delta is in the island, at her home and Linchon Six Echo is in the quarantine. All of these secret uses of media are essential elements of totalitarian regimes to control their citizens’ communications.

The use of media in *The Handmaid’s Tale* is divided into tree parts. In each part the focus of media is on different issues, like religious stories, female sexuality and news about victories, but the main point is that all of them are for brainwashing audience and trying to educate individuals for the purpose of the state. The first part is when Offred is

eight or nine. “Offred was looking for cartoon but she could not find any, so she would watch the Growing Souls Gospel Hour, where they would tell Bible stories for children and sing hymns”(Atwood 16). The second part is during her life in the red center.

Basically, the movies in the red center are porn movies or documentaries for training handmaids, which Aunt Lydia call them unwoman documentary. Unwoman is used to call women with a pre-Gieald society life style. “They want us to hear the screams and grunts and shrieks of what is supposed to be either extreme pain or extreme pleasure or both at once, but they don’t want us to hear what Unwomen are saying”(119). She also talks about the old porn movies in which “women kneeling, sucking penises or guns, women tied up or chained or with dog collars around their necks, women hanging from trees, or upside-down, naked, with their legs held apart, women being raped, beaten up, killed”(118). The third part of using media in the novel is Offred’s life in the commander’s house. In this part the main medium is TV, which is either in the commander’s house or on the streets.

They only show us victories, never defeats. Who wants bad news?

Possibly he is an actor. The anchorman comes on now. His manner is kindly, fatherly; he gazes out at us from the screen, looking, with his tan and his white hair and candid eyes, wise wrinkles around them, like every body’s ideal grandfather. What he’s telling us, his level smile implies, is for our own good. Everything will be all right soon. I promise. There will be peace. You must trust. You must go to sleep, like good children. (83)

Using the medium of movie and TV, the state uses broadcast propaganda to brainwash the audience. In the Republic of Gieald another fictional media form is featured. There

are machines behind shatterproof windows, named soul scrolls. They are in the center of each city. “What the machines print is prayers, roll upon roll, prayers going out endlessly. They are ordered by Compuphone, I’ve overheard the commander’s wife doing it. Ordering prayers from Soul Scrolls is supposed to be a sign of piety and faithfulness to the regime”(167). People can pray for health, death, sin, birth, and wealth. It is kind of ideology for citizens in the Republic of Gieald. The state enters the private spaces of individuals by manipulating their beliefs.

To conclude, I propose that there are three categories of techniques and methods, which totalitarian regimes use for penetrating private and public spheres. In the first category, the methods are in the shape of rules, which target private sphere and family. The focus of the second category is on institutionalizing public sphere in the form of Foucauldian enclosed places. Sometimes technology targets both private and public spheres; these techniques of control are located in the third category.

The harsh rules for reproductivity, which limits having children or using technology for making new clones instead of the bodies of women, are good examples for the techniques in the first category. Another method, in this category is that the state spread its power in society by disturbing sexuality through women, married couples, sexuality of children, and the sexually perverse. The target of this method is the sexuality of bodies in society. The other technique is medicalization, totalitarian regimes try to legitimize their functions by medicalizing the rules.

One of the techniques of the second category is enclosure. It is defined in the art of distribution for imposing discipline in society. The red center in the Republic of Gieald and the institution in *The Island* movie are the samples of Foucauldian enclosed places.

In the third category, there are methods, which totalitarian regimes use to probe into private and public spheres. The panoptic gaze in the new shape of prisons, which Foucault depicts them in the definition of panopticism is in this group. Panoptic gaze can happen in public spheres, like the gaze of “eyes” in *The Handmaid’s Tale*. However, prisoners experience the gaze in their private spheres, which are prison cells. The next methods in this category are defined by the presence of surveillance devices or other samples of media in both private and public spheres. Surveillance is a technique, which can be used either in private sphere or public sphere. The cameras in the clones’ bedrooms or in public spheres in the institution cause that individuals feel insecure in public and private spheres, in other words, it is like being in the sphere of public authority. Moreover, the functionality of media is not limited to surveillance, but broadcasting propaganda, which brainwashes audience in the way that defines societies priorities in private sphere, for the benefits of the state’s goal. The techniques and methods that I have showed for penetrating into private and public spheres are not limited to the fictional realm, but there are samples of such regimes in reality which use the same methods to enter their citizens’ private and public spheres.

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