

# Foucauldian Docile Body in Dennis Lehane's *Shutter Island*

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**Abstract**—This article presents a Foucauldian reading of Dennis Lehane's *Shutter Island*. Depicting modern medical facilities, the book demonstrates disciplinary system and power manipulation on psychotic patients who are confined to cellular spaces, and are subjugated under medical gaze. Despite the patients' resistance to the power, they are ultimately expected to be dominated and normalized. The ideas presented in the novel are in line with Foucault's notion of "docile body", discussed in his *Discipline and Punish*, which are considered as the key concepts of the research and are explored within the designated novels. Power as a penetrating force transforms the individual into a docile being which refers to a submissive and dynamic body; surveillance acts as physics of power and holds a constant gaze on the individual in a way that he is subjugated by the invisible observing power; confinement along with cellular distribution turns the individual to an analytical body. This research aims to explore the docilizing elements and achieved level of normalization within the novel of the study; it tries to investigate the extent to which the gaze held on the patients performs a positive result as discussed by Foucault. The study inspects the response of the body to disciplinary techniques and reveals that in Lehane's novel, the effect of power manipulation is displayed as possibly counter-productive and repressive in docilizing the body which is contradictory to Foucault's positive view of power.

**Index Terms**—discipline and punish, docile body, cellular distribution, surveillance, medical gaze, Panopticon, normalization

## I. INTRODUCTION

The Human being has always been the chief focus of the scientists and has raised the curiosity of a lot of philosophers, especially the post-modernists and post-structuralists, in a way that they tend to explore the different functions affecting an individual, his discourse, actions, and his body. For instance, the human body, as the locus of attention, where authority is practiced on, is studied as a formulated structure from different perspectives. Foucault calls a modern human being a "docile body" whose discourses and actions are controlled and directed by power relations. To elaborate the notion of "docile body" as an effect, the cause of it, "power", stands on the front line. Power, as an abstract idea, is a force, a technique, or a method, which is used to sustain the dominance and authority of the superior on the inferior. It has been practiced since the very ancient times and has been observed at every stage, from the wildlife to the civilized life. "Power" has been defined by Gilles Deleuze (1986) as an operational and a relational force that is practiced as a strategy by the dominator on the subject, in a way that it breaks the individual's resistance and normalizes his behavior by wielding authority over him. There is a debate that one cannot acquire power unless he has a thorough knowledge of a field. Power and knowledge are in a close relationship with one another; however, there is no absolute evidence that which precedes one.

The researcher endeavors to examine Lehane's *Shutter Island* (2003) through Foucauldian glasses, considering his notion of "docile body" as the main argument, and the extent to which this concept is achieved within the novel. It revolves around the manipulative disciplinary techniques and power relations in the process of docilizing the body and aims to look for evidence of docility, its success, or its failure within the novel. The nominated book demonstrates mentally ill patients confined in a medical facility; mental institutions have been the focus of studies of Foucault, as many of his concepts refer to the outcasts of the society, like the mentally ill or the criminally insane. Lehane is trying to put forward the idea of sanity as the unrelenting concerns of the present century and the descriptive style he hires, suggests his witnessing of the situation in mental institutes. Foucault himself had attended some hospitals and prisons and had touched the sense of sanity so closely. This article goes further into demonstrating the process of surveillance as the main tool in docilizing an individual. Surveillance takes place everywhere, mainly in prisons, and in the form of "medical gaze" in clinical institutions in order to watch the medication and recovery progress of a patient.

### A. Methodology and Approach

*Discipline and Punish* stands as the main source of the study, in which Foucault considers the confinement somehow impractical in controlling individuals to conform to the norms of the society and asserts that only by constant surveillance the individual can be submissive and productive. The second primary source is Foucault's *The Birth of the*

*Clinic: An Archaeology of Medical Perception* (1973), in which he starts with a description of “Cure” for hysterics in the eighteenth century. It focuses on the relations between medical discourses and institutions and tries to track the development of the “Clinique.” Its major idea is the concept of the medical “regarde” or “medical gaze”. There are hints from Foucault’s *Madness and Civilization: A History of Insanity in the Age of Reason* (1977), which traces the history of insanity in different historical ages and the way treating insanity has been changed and improved. It also gives some analysis of how madness manifests itself in various situations.

Through a Foucauldian lens, the study attempts to highlight the practiced disciplinary techniques in the medical institutions and explores the effect of such power manipulation on the individuals; it demonstrates the process of “surveillance” and “medical gaze”, followed by institutions, which is supposed to lead into the immediate obedience of the patients; the research investigates the reaction of the patients to the functional power and reveals somehow contradictory results; although a thorough subjugation is observed, there are areas which the individuals take the chance to bend the rules. It also appears that the conducted treatments are not only to the benefit of the ultimate patients but also to the benefit of the power holders. The research wears a theoretical lens and follows a textual analysis of the novels; it is library-based, and it employs some internet sources as complementary materials; however, it tries not to interpret the methods, but attempts to apply them to the texts as they are. The available film adaptation of the novel *Shutter Island*, directed by Martin Scorsese is a valuable source in depicting the book very vividly.

### B. Literature Review

There are a few books or articles written about the novel of this study, but the research refers to any related material to the content of the book, which can provide precise information on some terms. Majid M. Sadeghzadegan’s “Delusion, Schizophrenia and Self-Alienation in Dennis Lehane’s *Shutter Island* compared to its Filmic Adaptation” is a decent thesis on *Shutter Island* from schizophrenic point of view. “The Receptacle for all that is Monstrous and Vile: The Island Asylum in Scorsese’s *Shutter Island*”, by Jessica Balanzategui, reviews the film adaptation of *Shutter Island* considering Foucauldian notions of madness. “Constructing Crime: Discourse and Cultural Representations of Crime and ‘Deviance’”, by Christiana Gregoriou, includes an article by Michelle E. Iwen which deals with Lehane’s novel *Shutter Island*; it elucidates the way the novel’s dealing of the topics of madness, violence, and murder are related to the present medical, philosophical, and political discourses. “Distress and Psychological Distortions in Dennis Lehane’s *Shutter Island*”, by Hossein Sabouri and Majid M. Sadeghzadegan, runs a psychoanalytical research trying to analyze, demonstrate, and represent the mental distortions and trauma. “Madness as a Way of Life: Space, Politics and the Uncanny in Fiction and Social Movements”, by Justine Lutz, examines four novels, including Lehane’s *Shutter Island*; it employs Freudian uncanny, Johan Galtung’s three-tiered systems of violence, and Gaston Bachelard’s conception of spatiality, to read the literature of madness. “Foucault and Film: Critical Theories and Representations of Mental Illness”, by Mark William O’Hara, investigates the depiction of mental illness in six Hollywood films, including *Shutter Island*, using Foucauldian theory. “Haunted: Exploring Representations of Mental Health Through the Lens of the Gothic”, by Margaret McAllister and Donna Lee Brien, takes a Gothic reading approach on the three films and texts including *Shutter Island*; it explores the way mental health is represented in order to center the Gothic tropes.

## II. DISCUSSION

Docility, Foucault (1995) illustrates, is accomplished by constant surveillance and observation: “disciplinary [power]; it centers on the body, produces individualizing effects, and manipulates the body as a source of forces that have to be rendered both useful and docile” (p. 249). He considers discipline as a significant and positive source in rehabilitating human being with a normalizing result. As per him, discipline can lead to the efficacy and submissiveness of the body. In *Shutter Island*, similar to Panopticon prison model, the convicts are gazed at all times, and they undergo lobotomy in the case of showing violent behaviors. Although the aim of the institution in the novel is to improve the mental health of the prisoners, sometimes, it fails by mistreatments and strict regulations or better say by abuse of power manipulation. The failures in the final result, somehow contradict the concept of Foucault in that, such strict regimen of actions may not have positive results all the time, and may bring about catastrophic outcomes. Teddy does not seem to recover from his delusions and does not appear to reach the level of docility. Foucault (1995) explains that disciplinary system can result in the subjection of the body, and lead into its tameness in a way that the body is utilized in economic terms; by economic terms he refers to the use of the most potential of the body in a productive way; he illustrates it as below:

Thus discipline produces subjected and practiced bodies, “docile” bodies. Discipline increases the forces of the body (in economic terms of utility) and diminishes these same forces (in political terms of obedience). In short, it dissociates power from the body; on the one hand, it turns it into an “aptitude,” a “capacity,” which it seeks to increase; on the other hand, it reverses the course of the energy, the power that might result from it, and turns it into a relation of strict subjection. (p. 182)

This article can be beneficial by shedding light into reviewing and understanding some postmodern concepts set forth by Foucault and aims to assist literature students, as a simple example, in applying Foucault’s approach to literary works as *Shutter Island* is a good example of Foucauldian structure. It depicts most of the notions discussed in *Discipline and Punish* in a way that by demonstrating medical institutions in 1950s, it is like Foucault, or a Foucauldian has put his thoughts at work; “He [Foucault] analyses the relation between institutions and the body and the way that

power relations are played out on the body, but he does not see the body as passive in this process and is as much concerned with charting the possible forms of resistance to control as with describing disciplinary control itself" (Mills, 2003, p. 95); he seems to be approving the aim of the institutions as improving the body both for the sake of the individual and to the benefit of society.

The study tries to highlight the procedure in which the human body is turned into walking simulations devoid of any emotions and thought, or in other words, into docile beings. Since this article follows Foucault's concept of "docility" in the selected novel, it aims to enhance the comprehension of the readers of the notion of "docile body" and helps them to consider the process of docility in the modern age and their individual lives. The researcher appoints a different perspective and focuses on the subject, the body, and considers it as a central place where power is practiced. It examines the resistance of the body and its docilization by means of power and surveillance. Few researches are done on this novel, and they have mainly considered the Foucauldian notion of madness as the key concept; even most of the researches are done on the movie adaptation but not on the original text book.

The researcher is not going to contradict Foucault's notions, but she aims to present some indications that applying disciplinary power on a human does not work all the time and may have inconsistent results. *Shutter Island* shows the failure of the Foucauldian theory. This research endeavors to support Foucault's concept that every individual reacts well when under surveillance, and once there's no observation, individuals may get out of control. In fact, the research tries to find out if the application of power to humanity and docilizing human body has been to the benefit of the society, those in power or the individual himself. Foucault (1995) states that: "The classical age discovered the body as object and target of power. It is easy enough to find signs of the attention then paid to the body-to the body that is manipulated, shaped, trained; which obeys, responds, becomes skillful, and increases its forces" (p. 180).

#### A. Foucauldian Model

##### 1. Power

His notion of power and its relations discusses the distribution of power within the society, the institutions, and each individual, and the way power is operated. Foucault (1995) considers power as a means of control in every single institution and argues that it is the power that causes the obedience of each individual. In fact, he studies the operations of power on the individual and considers it a relational force which is strengthened in the process of resistance. He emphasizes that power manipulation provides a positive and productive effect on the body rather than being a negative and oppressive force: "We must cease once and for all to describe the effects of power in negative terms: it 'excludes', it 'represses', it 'censors', it 'abstracts', it 'masks', it 'conceals'. In fact power produces; it produces reality; it produces domains of objects and rituals of truth. The individual and the knowledge that may be gained of him belong to this production" (p. 194). Foucault considers power essential in maintaining a society in harmony and accepts its repressiveness. If power is not repressive, then submissiveness and normalization of the individuals will not be achieved. The obedience of the individual leads to a productive society; of course, as indicated in *Power/Knowledge* (1980), the individual may resist the power, but he will finally obey it, and this obedience will strengthen the power.

If power were never anything but repressive, if it never did anything but to say no, do you really think one would be brought to obey it? What makes power hold good, what makes it accepted, is simply the fact that it doesn't only weigh on us as a force that says no, but that it traverses and produces things, it induces pleasure, forms knowledge, produces discourse. It needs to be considered as a productive network which runs throughout the whole social body. (p. 119)

Power is manipulated on the individuals to reach the utility and economic level of the body, and this is achieved by the "surveillance" process, which makes it possible to have a proper knowledge of the body. In other words, a constant observation reveals more information about a subject, its weaknesses, and its potentials. Such continuous supervision of an individual, following the disciplinary rules, results in his docility in a way that he is normalized to the advantage of the power holders, and as it is claimed, to the benefit of the society as a whole; however, the complexity of human nature produces contradicting results in different stages and makes one ponder the possibility of conquering the mind and body of such creature. Foucault might be right in most of his notions regarding power and its positive features, but they seem to be partial in action and appear to have negative results, beside its positive effects, as well.

##### 2. Madness

Madness, defined as "a manifestation of the soul" in the introduction of *Madness and Civilization* (1977), does not necessarily seem to have visible symptoms (p. viii). When someone breaks the accepted norms, he is called a psychotic. It is very common that if people act abnormally, the first thing they are recommended is to visit a psychologist or a psychiatrist, and if they find themselves in sharp contrast with the outside world, they know where to go. In the preface to *Madness and Civilization*, Foucault discusses the breakdown in communication between the madman and the rational man in the age of reason: "In the serene world of mental illness, modern man no longer communicates with the madman: ... The man of madness communicates with society only by the intermediary of an equally abstract reason which is order, physical and moral constraint, the anonymous pressure of the group, the requirements of conformity" (p. ix-x). Madmen are not treated as they were dealt with in the classical ages or any other eras. In modern age, madmen are isolated not only as non-conformists but as patients; most of the criminals are found to be suffering from mental disorders and are classified as criminally insane patients.

*Shutter Island* presents an ambiguous madness scenario. The main character, Teddy, appears rational with all his words and actions, but at the end of the text, all threads of the story break when Teddy is discovered to be a criminally

insane because of killing his beloved wife; in fact, Teddy is confined, under the law and medical gaze. He is delusive of his wife, and his status as a U.S. marshal who is on a search mission on the island. It can be assumed that Teddy is a real U.S. Marshal who is trapped in the island and is claimed to be a patient, only to avoid his report to the headquarters. There are adequate reasons and documents for each perception. This study considers the most explicit hypothesis that Teddy lost his rationality for homicide. He also has signs of schizophrenia due to his involuntary presence in the war. He is set on a role-play treatment test, run by Dr. Cawley, the head psychiatrist in Ashecliffe, which he should recover within four days; in the case of failure of the project, he should undergo surgery, "A transorbital lobotomy". Dr. Cawley tries to convince Teddy to accept his crime and the truth to gain his rationality back: "If you don't accept who you are and what you did if you don't make an effort to swim toward sanity, we can't save you" (Lehane, 2003, p. 219). It is only power and its relations which can force or control the madman and coerce him to sanity by following some set protocols, treatments, or explicitly disciplinary acts.

#### B. *Disciplinary Power: Policy of Coercion*

Power usually boasts itself in different layers of the society with normalizing effects. It coerces, shapes, and regulates an individual as it desires. It is not necessarily visible, obliging the body into submission by the use of physical force. It is pervasive and can be traced in all associations, even in relation between the one who manipulates it and the one who resists it; however, power manipulators are more likely to reach the regulating point of the individual invisibly and dominate him. Power-relations, with coercive features, are abundant during the courses of the novel of this study and force the individuals to act as per the authorities' wills.

Power relations not only dominate the body and the soul of an individual but also eliminate him at any time. It dominates human's identity from the beginning. When Chuck, the primary psychiatrist of Teddy in the role of his partner, states, "We don't choose our names" (Lehane, 2003, p. 32), he refers to the fact that, even the identity one owns, is given, but not chosen. Teddy is forced to attend the Civil War and massacre innocent people, something that he does not believe, but he has to fight for his country and suffer from the unwanted results of the savagery of the war. Power is directing him what to do and not to do. He is subjugated and in the case of disobedience of such cruel actions, he will be repressed. There are plenty more of such coercing effects of power that run and regulate the human mind and body to achieve the normalizing effects power holders find appropriate.

The idea of resistance is clearly displayed within the novel; in the case of any opposition, the body is suppressed in numerous ways, and if the subject's resistance fails, the dominator's power is strengthened. As Chuck, Dr. Sheehan, states to Teddy, the balance of power is in the hands of the so-called cruel surgeons now, but in the near future, the pharmacists will take over, that are more barbaric than the surgeons: "The same zombification and warehousing that are going on now will continue under a more publicly palatable veneer" (Lehane, 2003, p. 216). Power takes advantage of discourse, or the common belief that is accepted by the community. Any new method or alteration of the stereotypes is highly denied by the individuals and is considered as an attack on their world of thoughts and faith; this is what power holders aim: obstinacy in accepting new theories and ideas. Apparently, the hospital itself follows the general protocols strictly, or as Chucks calls it, they do everything exactly by the book. By knowing the loopholes and all the processes to cover any illegal experiments, the hospital is ignoring the real medical protocol and follows forbidden surgeries. All that is claimed by the people in charge is that everything is run accordingly to the protocol with no breach of the rules. It brings forward the idea of different sides of power, and that everyone has power and limits of power.

#### Confinement

Power manipulation is achieved by one of the disciplinary acts of distribution. Not just power is distributed in the society and between the individuals but also a defined space is indicated to each body. Spatial distribution creates an analytical space, where the body can be watched and controlled. Distribution is a technique of discipline that creates the hierarchal and detailed structure for any study. Confinement is a form of distribution of the body, in a way that the individual is locked up in a cell. In the case of controlling an individual, specifically an insane or a criminal, the enclosure is the first step to reach the perfect level of accessibility to the body of the patient. In fact, confinement is considered a technique of power, punishment, with a repressive function, since it limits one's natural freedom; in other words, the enclosure is one of the disciplinary acts which is practiced in different organizations to pave the way for any study or control over the body. According to *Madness and Civilization* (1977): "It is within the walls of confinement that Pinel and nineteenth-century psychiatry would come upon madmen" and confinement is considered a "natural abode" for the madmen (p. 39). In a mental institution, the patients are locked and cannot get released until they are found to be sane enough to face the outside world. Confinement isolates the rational man from the mad one following some rigid rules.

Ashecliffe hospital stands as a "maximum-security institution" where it holds criminally insane patients condemned for incarceration because they are found to show a high proclivity for ferocity, both men, and women. It has orange brick, ten-foot tall walls, which are topped with a single strip wire, making it impossible for anyone to escape the walls. In Ashecliffe, the patients are classified and distributed to the three buildings of the hospital, each located on a different site, called Ward A, B, and C. Ward A is for the male patients while Ward B is for the female patients. Ward C, or the Blue Zone, a bit far from the first two wards, is behind the compound and the staff quarters and includes: "Patients who have been deemed a danger to themselves, this institution, and the general public at large" (Lehane, 2003, p. 104). Unmonitored contact with the patients of the hospital is prohibited, especially with patients in Ward C; it is emphasized

that: “Admittance to Ward C is forbidden without the written consent and physical presence of both the Warden and Dr. Cawley” (Lehane, 2003, p. 26). The patients are held in specified tiny cells leaving very limited space to make moves. The steel-cut doors are opened inward, but they are locked from the outside. The cells look duller with the concrete used in the walls and the floor; and finally, there is a barred window inside the cell, which spoils any thought of escape. Patients are escorted to or from their rooms by orderlies.

Ashcliffe is similar to the old prisons and dungeons that confine individuals, but treat them in a more modernized manner. In fact, the patients in Ashcliffe are confined to the island rather than the hospital itself. They are surrounded by water, isolated, and subjected by gaze; the island reminds Foucault’s discussion of treating the patients in the past in *Madness and Civilization*, when the insane patients would be exiled to remote islands. In general, disciplinary power utilizes the technique of the enclosure in excluding the insane men to achieve dual purposes. It aims to protect them from the outside world, and at the same time, it saves the rational man from the dangers and harshness of the irrational mind.

### C. Gaze: Physics of Power

*Discipline and Punish* (1995), verifies the mechanism of surveillance very useful in the subjection of an individual: “It is the fact of being constantly seen ... that maintains the disciplined individual in his subjection” (p. 187). Mentally impaired patients are usually found to have antisocial and self-destructive behaviors that list them as outcasts; consequently, they are destined to spend their life in mental institutions under constant surveillance. It is the same about the criminals who are considered to lack rationality and are thought to be dangerous for the society. Disciplinary and medical gaze shapes their behavior by watching them continuously. In other words, with the presence of an authoritative observation, all the individuals try to regulate their actions, and are turned into “docile bodies” in Foucault’s term. Normalized behavior is the product of constant surveillance, and to reach such level of normality, the institutions apply mechanical surveillance, mind control, or other disciplinary methods. Gazing is a very powerful tool for monitoring, acquiring knowledge of the body, controlling, and maintaining power over them:

In short, the power of the gaze, taken from the prison project, establishes an ‘economy of looks’ that distributes value throughout the social body. Not only are people valued in terms of their looks; valuable activities, such as acquiring knowledge, are understood in terms of a series of visual metaphors, such as insight and vision, so that the idea of looking (or gazing) is associated with power, knowledge and value. (Danaher et al., 2000, p. 56-57)

By continuous observation, the patients are turned into obedient automatons that can be adjusted to the system. Anybody who does not conform to the established regulation of the system, fails just like Teddy who failed to recognize himself as who he used to be and who he is. Chuck clearly highlights the issue of gaze when he states that: “everyone’s looking these days, you know? Looking in at all of us. Watching. World gets smaller every minute” (Lehane, 2003, p. 87). Power relations are determined to govern the soul of the individual beside his body. They try to use normalizing techniques in a way that they can control the individuals for dual purposes: for the individuals’ benefits and to their own. The mads are considered vulnerable patients who are not able to reason things out, think for themselves, and make decisions. Lack of self-knowing makes it easy for the power manipulators to program them the way they want, or as it is fairly put, normalize their behavior or produce docile bodies.

Medical gaze is mainly practiced in clinical institutions, which observes the progress of each patient during the treatment period. Such gaze helps the doctors study the patients as objects of knowledge and examine their theories on them by establishing different diagnosis and prescriptions. If medical gaze is constantly done, it may lead to the prompt recovery of a patient. On a broader scale, it can save the public health. Medical gaze watches, records movements, diagnoses, and prescribes. By keeping a constant observation, a corpus of knowledge is achieved which helps the doctors to have the required data to cure and control a patient. The gaze actively keeps checking the patients and documents their behaviors and progress to be able to diagnose well and treat them. Lehane highlights the gazing methods used in Ashcliffe, which is achieved through daily analysis, the eyes of the nurses, doctors’ visits, recorded files and so on.

*Shutter Island*, is more similar to Panopticon watching method as it is more like a prison than a clinical hospital. The structure of the wards and the segregation of the patients make surveillance easier for the power holders. The lighthouse in the form of a circular construction, acts as the systematic eyes of the Island which is situated on the highest point of the island where mind surgeries are practiced. Many orderlies watch the island carefully to avoid any escape. Any entrance or exit to the island is done through one specific dock, the only way in or out of the island. By such controlled procedures, there is a limited chance of escaping the island for the acutest patients. Apart from the watching orderlies, the structure of the hospital is completely like a prison system, all locked gates. Besides, the crew of the hospital, including the nurses, patients and the wardens of the hospitals are all monitored for every single term they use or any action they take. There is a prominent thinker who teaches them what is appropriate to say and what not. In the case study of Teddy, Dr. Cawley as the chief physician tracks every word or movement of the patients and the nurses to make sure all is in order as per the scenario he is running.

During the role-play, Teddy is accompanied by his partner Chuck, whom Teddy barely knows, but trusts him. Chuck keeps following Teddy to everywhere, and never lets him stay alone, but this is not revealed in the novel that he has been watching him until the end of the text where he admits it: “I had to keep an eye on you, make sure you were safe” (Lehane, 2003, p. 212). In fact, Chuck, who reveals to be Dr. Lester Sheehan, is Teddy’s primary physician. He keeps a

close, constant gaze on Teddy by staying with him and following him to any place Teddy suggests, in a way that Teddy is astonished by the presence of Chuck in a lab coat in the lighthouse, claiming to be Dr. Sheehan. All the moments Teddy was watched without his notice; even his actions have been predicted, but during the role-play, he runs some unexpected actions, like firing Dr. Cawley's car, to disturb the orderlies and escape their eyes.

#### D. Normalization

Normalization stands as the final goal of power holders. An individual should accept the norms as they are presented and should adjust himself to such standards in order to be a part of the system. A mental institution strives to normalize the patients' behavior according to the community they live. Foucault (1995) considers a hospital an "examining apparatus" with normalizing effects (p. 185). All the disciplinary techniques deployed in there are meant to achieve ultimate recovery of the patient. It keeps the observation as the main tool for treating the patients. It defines normalization this way: "The perpetual penalty that traverses all points and supervises every instant in the disciplinary institutions compares, differentiates, hierarchizes, homogenizes, excludes. In short, it normalizes" (p. 183).

Normalization can also refer to the dehumanization of an individual to what the system requires. In the process of standardization, the organizations can make improper beliefs seem acceptable for their advantage. They can standardize things by advertising, film making, setting new laws, and taking disciplinary measures. Individuals should fit the system by adhering to its regulations. Adherence refers to the submissiveness of the bodies to the defined norms established by the lawmakers. Power holders train the individuals and produce docile bodies that are useful to them. In such process of normalization, individuals are turned into ghosts and act as they are asked; just like zombies who have no discerning eyes and belonging bodies.

*Shutter Island* applies many techniques to subordinate the patients and uses strict therapies to keep the patients under control. Nobody would be able to breach the laws with manacled feet and handcuffs. Normalizing criminally insane seems much harder than the madmen. They have to get different soothing and hallucinating medications; however, most end in the lighthouse for mind surgery; this shows the failure of the hospital in reaching the prescribed goal of curing the patients. In fact, after the transorbital lobotomy, some patients get reasonable, but most turn into zombies or as Lehane defines: "ghosts."

In the case of Teddy, he is under medication and gaze for two years, and he is given the chance of staging his scenario, but he fails to confront the truths and accept who he is. He does not get normalized and does not accept his presence as a patient in the hospital, as he does not want to meet the reality of his beloved wife's death by his hand. At the final scene, he seems to be recovered, by admitting all the information about himself and his crime, which makes the doctors a little hopeful but soon he relapses to his primary condition; by such failure he is sent for mind surgery to save the hospital of his savagery. After any brain surgery, the patients are not the same people anymore. They lose their real identities, and act like visible ghosts. The hospital is creating obedient creatures or in other words, they create ghosts.

### III. CONCLUSION AND FINDINGS

It can be concluded that disciplinary techniques may result in normalizing the individuals and assisting them in regulating their behavior, but it does have failures at the same time. *Shutter Island* is successful in designating Foucauldian docilizing disciplinary practices; however, Ashecliffe faces a medical failure considering the fact that it follows the strict techniques. After a costly medical trial on Teddy's condition, he relapses and spoils any mark of recovery. *Shutter Island* also applies rigorous disciplinary acts and leaves no chance of resistance for the criminally insane patients; if the desired normalization is not achieved within the period of treatment, the patients are subject to final docilization level, which is mind surgery. Lehane's novel is controversial, as considering the theory that Teddy is a real U.S. Marshal, all the threads of the story change; taking this theory, the rational man is driven to insanity by Ashecliffe staff in order to mask the mystery of the medical facility and the techniques practiced, which interrogates the idea of docility defined by Foucault. But considering the forefront theory, Teddy is a real mentally ill patient in denial of his condition, who is being led to normalization by the help of disciplinary power and medical gaze facing unsatisfactory result.

Another assumption is that institutions may succeed in turning the individuals into obedient beings, but not productive to the expected level. In the case of mentally impaired patients, a few institutes try to develop the potentials of such patients by training them and helping them to be real docile bodies: submissive and productive, the exact definition Foucault uses for docility. In *Shutter Island*, no special training is observed, the patients are almost silenced by medications, checks, confinement, and finally, punishment or mind surgery; such way of the disciplinary structure is somehow suppressing rather than treating that leads to submissiveness, not utility. Lehane is actually disrupting the assumption that disciplinary acts produce useful bodies by showing Teddy as failing to normalize, and presenting the rest of the patients as dehumanized bodies.

Surveillance is considered one of the most operative disciplinary method in forcing individuals to subjection; it produces useful bodies fitting the system and operating normally. When there is a sense of being watched, the individual normalizes his behavior and actions as he is expected. Surveillance acts as a key part of "production machinery" that makes the process of docilization and efficiency easier. For instance, a criminally insane might be more useful behind the doors of confinement; he could be useful by the labor he does while he is chained. The novel is replete

with disciplinary acts and techniques of power. Scheduled life, makes it possible to use the most potential of one's ability and time, and it is only disciplinary time management that makes it possible to reach a productive level. The clinical institutes, maintain their power on the patients by holding a constant gaze on them. The incessant gaze is the functioning of power that makes the individuals follow the prescribed medications and activities they are supposed to do. The nurses embody the watching authority who will take serious measures if any sense of disobedience is felt. The advantage is that the patients fear to do any dangerous practices either on themselves or others. Ashecliffe uses physical power manipulation beside the watching eye; it does not leave a chance of solitude, and this way it prevents any form of plotting or any dangerous activity.

Ashecliffe takes aid from different techniques and medications to help the patients recover and return to their normal life. Treatment is their main goal, and all the applied strategies are to achieve rehabilitation of the individuals. Ashecliffe as a criminally insane hospital, which holds the most dangerous damaged mind criminals, hardly is able to treat the patients. The so-called patients are turned to walking ghosts, as the hospital is following pharmacology and is using medication abundantly; the individuals hallucinate and are turned to bodies that are not useful at all, but bodies that are silenced; it applies lobotomy when it finds medication not helpful. It also breaches the protocols by experimenting some scientific tests on the patients; in other words, it manipulates the bodies as they tend to fulfill some medical achievements.

Foucault considers disciplinary power as a potential mechanism in producing a docile body. He believes that the result of disciplinary acts is positive and not repressive all the time. *Shutter Island* presents a failure of the Foucauldian notion of docility. None of the patients seem to be productive; however, they are mostly submissive due to their fear of punishment. Teddy does not get docilized, and resists the gaze of power; finally, he fails to recognize himself as who he really is which highlights the contradictory result of power manipulation. The novel also acknowledges the effective power of surveillance indirectly or unconsciously; by accepting Dolores's mental disorder, and accepting her hospitalization, Teddy would save her life. If she had been under the medical gaze, she would have survived; Teddy would not turn into insanity for killing his wife by his hand and watching his kids dead, floating on water. In the novel, power is presented mostly as repressive and no special training is observed. The individuals are actually docile in the form of submissiveness not in the form of productivity; however, the novel is indirectly approving the positive effects of surveillance and power manipulation that by eliminating surveillance, destructive results are produced.

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