

**The Dynamic of Power Relations Between The Apes and The
Human in *The Planet of The Apes* Movies (2017): A Foucauldian
Analysis.**

A FINAL PROJECT

**Presented as Partial Fulfillment of the Requirements to Obtain the
Sarjana Sastra Degree in English Literature**



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2024

PAGE OF APPROVAL

A Final Project Entitled

The Dynamic of Power Relations Between The Apes and The Human in *The Planet of The Apes* Movies (2017): A Foucauldian Analysis.

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has been approved by the advisor and to be examined by the Board of Examiners.

Semarang, February 2024



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UNISSULA
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PAGE OF VALIDATION

A Final Project on

The Dynamic of Power Relations Between The Apes and The Human in *The Planet of The Apes* movies (2017): A Foucauldian Analysis

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On February , 2024

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Semarang, February 2024

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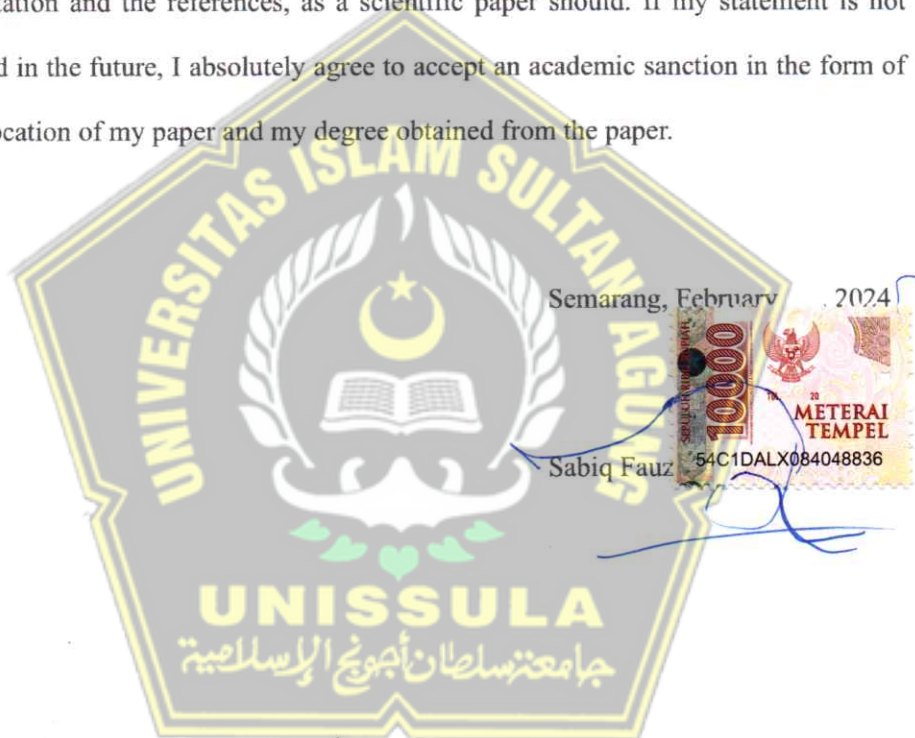


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ABSTRACT

Abdurrozzaq, Sabiq Fauzy. 30802000044. The Dynamic of Power Relations Between The Apes And The Human In *The Planet Of The Apes* Movies (2017): A Foucauldian Analysis. English Literature Study Program. Faculty of Language and Communication Science. Sultan Agung Islamic University. Advisor: Destary Praptawati, S.S., M.Hum.

The planet of the ape's trilogy (2017) directed by Matt Reeves is the object of this study. Using Michel Foucault's power relation theory, this study aims to analyse the power relation present in the first and second movies of this trilogy, namely *Rise of The Planet of The Apes* and *Dawn of The Planet of The Apes*. This study would be focusing on the journey of the main character, Caesar and on how he reacts and deals with power.

To find the data the researcher used the descriptive qualitative method. The data were collected from the movies and also the scripts such as dialogues, monologues, and narrations. Several steps were taken to facilitate data collection in this study such as watching the trilogy, reading the scripts, identifying data, collecting data, grouping data and also reducing data.

The study found that the power relation within the apes community and between the apes and the human are in accordance with Foucault's theory. The power is not a static one-way imposition of will but rather a multi-faceted relation that involves tension and resistance. The second result found that the apes were better at managing the power relation than the human.

Keywords: Disciplinary Regimes, Épistémé, Foucault, knowledge, Resistance

INTISARI

Abdurrozzaq, Sabiq Fauzy. 3080200044. The Dynamic of Power Relations Between The Apes And The Human In *The Planet Of The Apes* Movies (2017): A Foucauldian Analysis. Program Studi Sastra Inggris. Fakultas Bahasa dan Ilmu Komunikasi. Universitas Islam Sultan Agung. Pembimbing : Destary Praptawati, S.S., M.Hum.

Trilogi *The Planet of The Apes* (2017) yang disutradarai oleh Matt Reeves adalah bahan objek penelitian ini. Dengan menggunakan teori relasi kekuasaan Michel Foucault, penelitian ini bermaksud untuk menganalisis relasi kekuasaan yang terdapat pada film pertama dan kedua dalam trilogi ini, yaitu *Rise of The Planet of The Apes* dan *Dawn of The Planet of The Apes*. Penelitian ini akan berfokus pada perjalanan tokoh utama, Caesar, dan bagaimana ia bereaksi serta menghadapi kekuasaan.

Untuk mencari data peneliti menggunakan metode deskriptif kualitatif. Data dikumpulkan dari film dan juga naskah seperti dialog, monolog, dan narasi. Beberapa langkah dilakukan untuk memudahkan pengumpulan data dalam penelitian ini seperti menonton trilogi, membaca naskah, mengidentifikasi data, mengumpulkan data, mengelompokkan data dan juga mereduksi data.

Penelitian ini menemukan bahwa relasi kekuasaan dalam komunitas kera dan antara kera dengan manusia sejalan dengan teori Foucault. Kekuasaan bukanlah sebuah pemaksaan kehendak yang statis dan bersifat satu arah, melainkan sebuah hubungan multi-dimensi yang melibatkan ketegangan dan perlawanan. Hasil kedua menunjukkan bahwa kera lebih baik dalam mengelola hubungan kekuasaan daripada manusia.

Kata Kunci: Rezim Disiplin, Épistèmé Foucault, pengetahuan, Perlawanan

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CHAPTER I

INTRODUCTION

A. Background of the Study

One of the greatest human achievements was literature. Through literature, people could better understand themselves because literature presented a picture of human life with all of its complexities in a clearer way. Literature offered insight into a variety of problems and issues faced by humans and helped them to navigate their life. Literature existed as a platform for people to articulate their thoughts, emotions, encounters, concepts, and challenges through the medium of literary creations, employing language as their means of expression.

For the vast majority of human history, from the ancient Greek era up to the 19th century, what was usually considered as literary works existed generally in written form. Books, poems, and to some extent dramas/plays and songs were things people refer to when they talk about literature (Castle 9). The advent of brand-new technologies, a new era of literature has dawned. What was considered as literature now were no longer only applied to written work. Movies are the new media for which literature can exist and evolve.

Every media of literature had its own advantages and disadvantages. Movies, as a medium of literary expression, often enjoy greater popularity due to their accessibility. They possessed the ability to convey emotions and sentiments

that resonated directly with human experiences, making them easier to comprehend and connect with.

Another aspect that was integral to human experience is how they interact with power or more commonly known as a power relation. According to Foucault power is a mode of action that does not act instantly nor directly on other parties; it is a set of actions upon other actions (Foucault 340). In this case, power does not always mean raw strength in terms of physical power or violence that have an immediate effect but rather power is when the receiving end of the violence can be induced to speak, for example, although only a bit (Foucault 324). Whenever there is power, there will also be resistance. In the realm of power dynamics, there exists an inherent imbalance, characterized by an intricate web of shifting alliances, tensions, and fluid manoeuvres. This perpetual interplay of resistance and forces defies reduction to simplistic explanations based solely on singular or binary forms of power (Hook 78). Additionally, it is crucial to acknowledge that power relations exert constraints on all parties involved, regardless of their position within the dynamic.

The Planet of the Apes (2017) trilogy was a science-fiction trilogy directed by Matt Reeves that highlighted the dynamics of power and the human condition. Through Michel Foucault's theory of power this study analysed how power relations shift and evolve between humans and apes throughout the trilogy

and ultimately reveal the fragile nature of power and the inherent flaws of humanity.

The trilogy took place in a dystopian future setting where apes have become the dominant species and humans are treated as inferior beings. The mankind has fallen from their grace and the apes are starting to replace their place. *The Planet of the Apes* (2017) trilogy explored the theme of power relations between humans and apes in a world where traditional power structures no longer existed. Michel Foucault's theories of power and knowledge would be used to examine how power is wielded and resisted by both humans and apes. Foucault's theory would also be used to analyse the struggle for power within both factions and ultimately reveals the dark side of human nature in said struggle for power. *The Planet of The Apes* (2017) trilogy also addressed broader societal issues such as the dehumanization of certain groups and the dangers of a society that places too much emphasis on power and control. By examining these themes within the context of the movies, this study aimed to gain insight into the ways in which power dynamics play out in our own society and the potential consequences of unequal power relations.

This study offered a unique perspective by analyzing this trilogy in particular through Foucault's theory of power while other previous writers have explored the theme of power dynamics in other literary works. By doing so, it delved deeper into the ways in which power relations are established, wielded,

and resisted within the movies. This study offered a fresh perspective on the movies and sheds new light on the complexities of power dynamics within society. Rather than focusing on one specific movie, this study provided a more comprehensive analysis of the first two movies in the trilogy. Namely *Rise of The Planet of The Apes* and *Dawn of The Planet of The Apes*. The reason of why this research only used the first and the second movies was because the overarching story of power relation is considered as a complete story within these two movies. While the last movie is still an integral part of the story, the final story did not bring a brand-new concept and just existed as a concluding part of the entire story. By examining the development of power relations across the first and the second movies, this study was able to provide a more nuanced understanding of the overarching themes and clearer picture of the movies.

Through Foucault's theory of power, this study sought to gain a deeper understanding of the complexities of power dynamics and the ways in which they shape our society and our world. In general, this study offered a critical perspective on the representation of power relations within popular culture and the ways in which these representations reflect and shape our understanding of power dynamics in the real world. Overall, the discussion of power dynamics in *the Planet of the Apes* movies (2017) was important because it highlighted the need for a critical examination of power and the ways in which it shapes our world.

B. Problem Formulation

Drawing on the background of the study, this study formulated the statement of problems as follows:

1. How is power relation as in the interaction of power and its resistance depicted in *The Rise of Planet of the Apes* and the *Dawn of Planet of the Apes* movies?
2. How are the movies depicting the apes as superior to the human in terms of power relations as in the interaction of power and its resistance?

C. Limitation of The Study

The limitation of this study was focused on how power relations work and were being exercised in *The Planet of The Apes* trilogy (2017), especially in the first and second movies, *Rise of The Planet of The Apes* and *Dawn of The Planet of The Apes*. In terms of gathering the data, this study would like to be limited into watching the movie and reading the movie script.

D. Objective of The Study

Based on the problem formulation above, this study formulated the objective as follow:

1. To describe and to explain the portrayal of power relations depicted in *The Rise of the Planet of the Apes* and the *Dawn of Planet of the Apes*

2. To analyze the depiction of the ape's superiority over the human in terms of power

E. The Significance of The Study

This study contributed to the field of literature and movie analysis and shed light on a number of issues, for example how power works and what is constituted as knowledge. This study was also useful to give new insights for readers into how to understand the complexities of power relations, especially in literary works.

F. Organization of The Study

This study was systematically organized into five chapters. Each chapter contained different matters to be discussed. Chapter one contained the introduction, it consisted of the Background of the Study, Problem Formulation, Limitation of the Study, Objective of the Study, Significance of the Study, and Organization of the Study. Chapter two contained a review of related literature which consisted of the synopsis of the movie itself and the theory that are related to the study. Chapter three contained a research method that consisted of types of research, data organizing, and analysing the data. Data organizing provided a data-collecting method that consisted of watching the movie, reading the movie script, identifying the data, classifying the data, and reducing the data. Chapter four contained findings and discussion. Chapter five contained conclusions and suggestions.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Synopsis of *The Planet of The Apes* (2017) trilogy

The Planet of the Apes trilogy is an American sci-fi movie that explores the story of genetically-enhanced apes that surpasses human intelligence. The story follows Caesar, the leader of the apes. Caesar was born in the lab. His mother was taken by the hunter and sold to a biotechnology company called Gen-sys. His mother became a test subject for the drug that supposedly can cure Alzheimer's while she was pregnant. Having been exposed to a new drug while still in the womb of his mother, Caesar unexpectedly gained a new intellect on par with that of humans.

Seeing the tremendous burst of intelligence in their ape subject, Gen-sys believed that their cure worked and began mass-producing it. The reckless higher-ups of the company pushed the scientists to mass produce it although the scientists were insisting that further test was required. It turns out that although the cure worked in the ape subject it was fatal for humans. The new drugs became a worldwide pandemic that diminished the global population and heightened apes' intelligence. The world fell into chaos and disorder due to the virus.

As the years went by Caesar led his kin to live peacefully in the mountain as the world of men crumbled due to the pandemic caused by the virus the drug unintentionally created. As the world succumbed to lawlessness, the remnant of the US army was gathering around a rogue colonel who believed that he had the

solution for mankind. The colonel believed that mankind can only survive if the apes can be eradicated completely. Caesar who is always advocating peace between the apes and the humans is forced to wage a war after his wife and son got killed by the humans. With a hope to still resolve this conflict with peace, Caesar must fight the ideological fanatics army that believes their survival is dependent on the ape's extinction.

This study examined the first two movies from this trilogy entitled *Rise of the Planet of the Apes* and *Dawn of The Planet of The Apes*.

A.1. *Rise of The Planet of The Apes* Synopsis

"Rise of the Planet of the Apes" is a science fiction film that serves as a prequel to the original *"Planet of the Apes"* series. The story revolved around a scientist named Will Rodman who was researching a potential cure for Alzheimer's disease. ALZ-112, an experimental drug developed by Will Rodman, was created to enhance human brain capability

In one of his experiments, a female chimpanzee named Bright Eyes was found to be pregnant. Being exposed to the drug during her pregnancy, Bright Eyes gave birth to an unnaturally intelligent baby chimp. Bright Eyes went rampage when Will was presenting the new drug and subsequently get shot dead. After her dead, Will took the baby chimp home and called him Caesar

Caesar continued to exhibit more and more tremendous growth in intelligence as he grew. His intelligence was on the same level if not succeeding

the average human intelligence. However, when Caesar got involved in an accident with Will's neighbour, he was forced to be put in a primate shelter. Caesar suffered abuse and mistreatment from both the caretakers and the other apes which lead him to organize a revolt and plan an escape.

Caesar, now a leader of a group of genetically enhanced apes, started an ape revolution against humanity. Caesar led his kin to freedom using his heightened intelligence and leadership skill. Breaking out from the primate shelter and zoo, he led his kin to take over the golden bridge and escape into the Muir Woods national park. The movie ends with Caesar establishing an ape society and hinting at the dawn of new era.

A.2. *Dawn of the Planet of The Apes* Synopsis

The story continues in "*Dawn of the Planet of the Apes*". The movie took place ten years in the aftermath of the first movie. The deadly virus inadvertently caused by ALZ-112 drug, dubbed as simian flu, has wiped out a significant portion of the human race. The civilization of men as we know no longer existed. For those who survived the simian flu plague were left to struggle in the new desolate world.

While the world of men was crumbling, Caesar and the apes established a thriving ape society in the Muir Woods national park. The apes communicated through sign language and managed to develop a complex ape society. Meanwhile, a small group of human survivors led by Malcolm accidentally discovered the existence of the apes' society in their quest of finding a

hydroelectric dam. The hydroelectric dam located in the Muir Woods national park was their only hope to restore power in their remaining city.

When the first contact between apes' society and human survivors was being made there was tension between them. Koba, an ape that lived in the lab as a test subject, manipulated the situation to ignite conflict on both sides. Having been subjected to numerous inhuman experiments, Koba has a deep distrust of humans. Despite Caesar's best efforts to keep the peace, the conflict kept escalating until the point of war became inevitable. Realizing the destructive nature of Koba, Caesar ultimately has to kill Koba to protect his species. The surviving human must also learn to coexist with the apes in this new world.

The movie ends with a hint of a future where humans are no longer the dominant species. A future where the eventual rise of the apes and the downfall of humanity are inevitable.

B. Power Relation According to Michel Foucault

The notion of what is commonly perceived as power has been criticized and challenged by Michel Foucault. Before Foucault, what is considered power was merely the act of enforcing one individual's or one group's will upon other individuals or groups. The powerful simply impose their term and desire upon the powerless. For instance, imperialism was simply considered as an imposition of power by the colonizer, the powerful, on the native indigenous colonized people, the powerless.

Foucault confronted and rejected this notion and that that power is more than just a force that is forcibly imposed on others, but rather power exists as a complex system of connection and interactions spread throughout society as a whole (Foucault, *power/knowledge* 98). Foucault argued that power is more of an action or a strategy rather than a possession.

This new way of perceiving what power is has influenced many other fields such as feminist theory and post-colonial theory. This new perspective changes how we perceive colonialism in post-colonial study. The act of colonialism is no longer viewed as a solely one-sided imposition of power by the colonizer upon a submissive native indigenous population (Gane 107). With the new light shed by Foucault's theory, colonialism is now seen as a multifaceted process that involves a lot of factors such as violence, invasion, and also the generation of information and knowledge in serves of the colonizers. Colonial powers seek to establish and maintain control and authority over another territory. This objective is arduous and constantly under threats from the opposing side. The colonial powers must constantly reaffirm their dominance in the face of resistance as a result of this constant struggle (Guha 55).

Power is no longer be seen only as an act of imposition of one's will upon another. Power is now seen with a more nuanced and holistic understanding. Foucault proposed that power is a complex network of strategies and relationships embedded within and throughout society. Power is exercised and operates in a variety of ways in every moment of interaction, influencing and shaping the social dynamics of individuals and groups. This new perspective acknowledges that

power is not confined to specific and isolated cases but rather spread through multiple aspects of social life. Influencing how one might behave and how society functions (Mills 30).

Foucault then also challenged the notion that power is only possessed by certain groups or institutions and that its only purpose is to oppress and restrict solely. His work aims to shift the understanding of power beyond this perspective of the powerful oppressing the powerless. Instead, he explores how power operates within the intricate web of everyday relationships between individuals and institutions. Rather than solely portraying power in a negative light as something that constrains and represses, Foucault's analysis seeks to uncover the diverse ways in which power functions, influences behaviour, shapes discourse, and produces knowledge (Mills 33). By examining power in this broader sense, Foucault encourages a more nuanced understanding of its effects on society and individuals.

Foucault has a tendency to view power less as something that is possessed and more as a strategy, something that someone does or performs in a specific setting. Instead of being something you achieve, power needs to be regarded as something you constantly exert. In this case, power does not always mean raw strength in term of physical power or violence that have an immediate effect. Foucault argued that power is when the receiving end of the violence can be induced to speak. For example, a man who is physically restrained and abused experiences the imposition of force upon him rather than genuine power. However, if he is manipulated into speaking, despite having the option to remain

silent and face death, then he has been compelled to act in a specific manner. In this case, his freedom has been subjected to the influence of power. (Foucault, *essential works of Foucault* 324). In this case, power is a mode of action that does not act instantly nor directly on other parties; it is a set of actions upon other actions (Foucault, *essential works of Foucault* 340).

This new way of thinking is in contrast with Foucault's counterpart Louis Althusser. Before Foucault's notion of power became widely known, the acceptable notion of what power is was dominated by Marxian thought. In this instance was Althusser's notion of power. Foucault found that the notion of power proposed by Althusser was not satisfactory since they focus only on a one-way traffic of power, from the top downwards (Althusser 12). Althusser's focus lies in understanding how the State and its ideological apparatuses oppress individuals. According to his model, individuals are viewed as passive recipients who are subject to the pressures and influences of ideology. Althusser argued that the role of ideological mechanisms in shaping one's subjectivities and their place within society is of utmost importance.

Foucault, on the other hand, argued that power spread through all aspects of everyday lives and society with his bottom-up model of power. Foucault's analysis was able to encompass both contestation and the enactment of power in mundane daily contexts. This new perspective enables an examination of individuals as active subjects and agents rather than just passive victims or recipients of power. His approach shed light on how individuals shape, negotiate,

and resist power dynamics through their own will or agency and not just solely being determined by oppressive forces (Mills 33)

There are a few important points to be highlighted; first is that power, in Foucault's notion is understood as a complex system or chain-like network of relation that permeates within and throughout society. It goes beyond a mere simple binary of the oppressed and the oppressors. The second is individuals should not be viewed solely as passive recipients of power; rather, they are the sites where power is exercised and resisted (Mills 35) Therefore, Foucault's analysis prompts us to reframe our understanding of power itself, as well as the active role individuals play within power relations. This challenges the notion that individuals are solely subjected to oppression and emphasizes their agency in shaping their relationships with others and institutions.

B.1. Power and Resistance

Foucault believed that the nature of power relations is immanent within the sphere in which they exist. The term "immanent" refers to the fact that these linkages only exist inside a certain area or discourse. In other words, they are incorporeal, like the law of physics, rather than solid, like physical objects. Nevertheless, they exist in reality, and, like the law of physics, their impact is perceived in very real ways. The fact that the nature of power is immanent also meant that power is never absent, power always exists. Power is omnipresent and exists throughout everything (Lynch 15).

According to Foucault, a power relation requires the presence of resistance in order to be fully realized. In fact, he argues that if there is no resistance, the

relationship in question does not truly constitute a power relation. From Foucault's perspective, resistance is an inherent and essential element that is embedded within the exercise of power itself. This means that resistance is not external to power but is an integral part of its dynamics. In other words, power relations inherently involve a constant interplay between those in positions of power and those who resist or challenge that power (Mills 40).

However, the power relation amongst people cannot be reduced to those of master-servant or oppressor-victim since they include resistance. The field of power relations makes for unequal footing where a constant set of fractured alliances and tensions, of adaptive and flexible manoeuvres, its endless dynamic of resistances and forces is impossible to be shrunk down to the simple formulations of mere single or binary logics of force. All power-relations, furthermore, may be treated as constraining on both sides (Hook 78-79).

Foucault's notion of power aims to challenge the notion that power relations are solely about the oppression of individuals by institutions or governments. Foucault gave us clearer and more nuanced depiction of what power really is. He emphasizes that resistance to oppression is far more prevalent than commonly assumed. By highlighting the frequency of resistance, Foucault moves away from portraying individuals as passive recipients of power. Foucault acknowledged the agency and active roles of individuals as participants in shaping the dynamics of power (Mills 46). This way of thinking recognizes that individuals engage in a variety of forms of resistance to contest and challenge the

oppressive power structure. Foucault expands the understanding of power relations beyond a one-directional dynamic into the complex interplay between power and its resistance.

B.2. Disciplinary Regime and Disciplinary Society

Foucault's work in analysing power also extends into how power works and operates throughout a variety of forms of regimes within a specific time and historical period. Foucault examined the transformations of power dynamics in Europe over the course of history. Foucault highlighted this by comparing and contrasting the two modes of control and punishment: the public spectacle of displaying and torturing the body of accused criminals in the past, and the contemporary justice system of discipline, surveillance, and incarceration for individuals convicted as criminals by the court in present days (Foucault, *discipline and punish* 104).

This examination revealed a surprising shift in the mechanisms and techniques of power. It demonstrated how power relation is not a constant and fixed state but evolves in accordance with the ever-evolving social, historical, and cultural context. Foucault shed new light on how power is exercised through inherent underlying social mechanisms that regulate and shape individuals in different periods of time (Mills 42). This new historical perspective enables a more in-depth understanding of the transformations and complexities in power dynamic throughout the time.

Foucault then analysed the pervasive influence of disciplinary practices in present-day societies. Foucault discarded the view that regimes are purely oppressive and instead analysed how regimes exercise their power through a plethora of techniques and mechanisms. Foucault examined a variety of institution such as universities, hospitals, and prisons. He identified the common disciplinary practices found among them.

Foucault described discipline as something that involves the internalization of control by individuals. It encompasses elements like time-keeping, self-regulation of posture and bodily functions, concentration, and the sublimation of immediate desires and emotions. These practices are both the effects of disciplinary pressures and the actions that shape individuals into subjects subjected to external procedures. These disciplinary norms have become so deeply internalized within Western cultures that they are not necessarily perceived as originating from institutions. They are so ingrained and "natural" that it becomes challenging to envision life without constant regulation of appetites, impulses, and emotional responses (Mills 46).

The educational system and parental pressure play crucial roles in instilling the need for behavioural control and emotional restraint in children, reinforcing these disciplinary practices. Foucault's analysis sheds light on the pervasive nature of disciplinary power and its profound impact on individuals within modern society (Mills 47).

The self-regulation or self-disciplined is, albeit intentionally or unintentionally, the goal of all individuals or parties that wishes to enforce their power upon the others. Disciplinary regime keeps everyone in check by constantly makes them act in a desirable way. The populace will disciplined themselves for fear of breaking the norm.

B.3. Power and Knowledge

Foucault argues that in order for a particular statement or idea to be established as a fact or truth, other equally valid statements must be undermined, discredited, or denied. Consequently, his focus in works such as "The Order of Things" and "The Archaeology of Knowledge" published in 1970 and 1972 respectively shifts away from individual thinkers and their ideas. Instead, he directs attention toward the abstract institutional processes that shape and define what is considered factual or knowledgeable (Mills 67). Foucault, by investigating the underlying mechanism, aimed to reveal the broader power dynamics on how certain claims are regarded and authorized as 'truth' within a society.

What Foucault meant as 'knowledge' in his work does not refer to the traditional meaning of knowledge. The 'knowledge' does not refer to the factual scientific or technical facts that can be found in school textbooks for example. The 'knowledge' rather refers to the 'material condition of thoughts'. It refers to the process that led to certain facts being known as truth rather than another. Foucault's main focus lay on the abstract institutional processes that have a role in cementing and establishing certain facts as knowledge. Instead of focusing on

individual thinker and their ideas, Foucault directed his analysis toward the wider system and mechanism that help the generation, shape the production, and dissemination of said knowledge (Foucault, *Power, truth and Strategy* 46). Foucault sought to understand how power operates in the construction and generation of what is regarded as knowledge within a society by analyzing these institutional processes. Foucault's analysis examined the ways of institutions such as discipline, academia, and system of classification regulate and shape of what is considered and accepted as knowledge and truth.

Foucault introduces the concept of "power/knowledge" to describe the intricate relationship between power and knowledge. He argues that power and knowledge are inseparable and co-constitutive. Power and knowledge are inherently the same. Foucault coined the concept of power/knowledge. It described the complex and intricate relationship between power and knowledge. Foucault argued that both power and knowledge are co-constitutive and therefore inseparable. They both are inherently one thing. Two sides of the same coin. In his essay "Prison talk," Foucault asserts that power cannot be exercised without knowledge, and knowledge, in turn, generates power (Foucault, *power/knowledge* 52).

This perspective marks an important theoretical advancement in understanding knowledge because it highlights that knowledge is not neutral or detached from power dynamics. Rather, knowledge is deeply entangled in struggles for power. When knowledge is produced, it inherently carries claims to

power. In other words, the production and dissemination of knowledge are not impartial acts but rather involve a stake in power relations.

Foucault's formulation of "power/knowledge" emphasizes the interdependence of these two elements. It underscores how power and knowledge are mutually reinforcing and intertwined (Mills 70) By using this compound term, Foucault highlights that power and knowledge rely on each other and cannot be separated in the analysis of social dynamics.

B.3.1. Épistémé

Foucault introduces the concept of "épistémé" to refer to the set of procedures and conditions that govern the production, validation, and circulation of knowledge within a particular historical period. The term "épistémé" encapsulates the broader epistemological framework that shapes what is considered valid knowledge within a specific era or discursive formation (Mills, 72).

According to Foucault, each épistémé defines its own rules, criteria, and possibilities of knowledge. It includes the underlying method, categories and assumption of how knowledge is generated, understood, and organized within a certain period of time. Foucault aimed to examine the changes in knowledge generation, the transformation of what is constituted as 'truth', and the birth of new discipline by analyzing the shifts in épistémé across different time periods (Young 55).

With the introduction of the concept of *épistémé*, Foucault was able to highlight the contextual and historical nature of knowledge. Foucault unraveled the underlying mechanisms and structures that control the generation and dissemination of knowledge within certain intellectual and social frameworks.

The generation and production of knowledge involve the exclusion of different valid structures of knowledge and classification. This act sometimes disregards the relevance of other said valid structures (Mills 71). This presents the fact that seemingly valuable and neutral knowledge may simultaneously serve to reinforce and uphold the status quo. Therefore, every piece of knowledge should be examined carefully.

When the British Empire colonized India, for example, they brought along with their troops the scientist, explorers, biologists, and anthropologists to examine and catalogue the plants, animals, and people of India. This process of acquiring data was done under the western *épistémé*. The colonizer imposed their system of classification upon the colonized Indian classification system and presented their system as the universal and objective system of knowledge. However, these systems were actually developed from a Western standpoint, prioritizing Western interests at their foundation (Mills 61-64).

Foucault contends that knowledge is not merely an objective pursuit of "truth"; instead, power is intricately involved in the process of determining what is labelled as a "fact." The designation or classification of something as a fact involves the operation of power in processing information. To be considered a

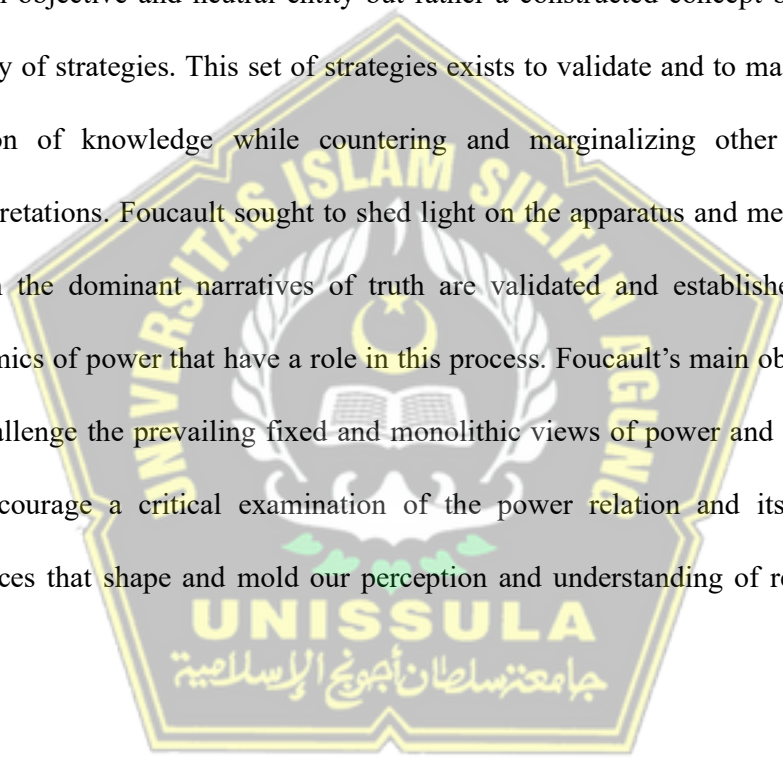
fact, information must undergo a rigorous process of validation and ratification by individuals in positions of authority or power (Mills 72). In this way, power plays a significant role in shaping what is accepted as truth and knowledge within society. Foucault asserted that knowledge is not merely a neutral objective pursuit of the 'truth'. He argued instead that power is inseparably entangled in the process of constituting what is considered as 'truth'. The designation of something as a 'truth' requires the mechanism of power in processing knowledge. In order to be regarded as truth, knowledge must undergo a meticulous and careful procedure of ratification and validation by the authority or those who wield the power (Mills 72). It has become apparent that power plays a huge role in creating what is regarded as knowledge and truth within certain societies.

Foucault went on and asserted that truth is not an abstract or universal force. Foucault instead argued that truth is a thing that arises in the world thru a variety of constraints. Foucault rejected the notion that truth is inherently a force for good and positive. He instead used the concept 'will to truth' which refers to a set of actions to establish boundaries between the fact that are deemed true and those deemed false (Foucault, *Power, truth, and strategy* 46).

Foucault maintained that truth is not a self-contained nor a self-evident object but rather is consisted of social practices and power dynamics. Truth is created by the set of procedures of inclusion and exclusion. This meant that some fact is privileged as true knowledge while others are marginalized and deemed as false knowledge. By this logic, the truth is not an objective and absolute state of

reality but rather an accumulation of certain discursive, social, and historical contexts. Foucault defied the notion of truth as universally applicable and force for good by highlighting the ‘will to truth’ and the exclusionary procedures it involves (Young 56)

Foucault’s central point in his works was to solidify his notion the truth is not an objective and neutral entity but rather a constructed concept built upon a variety of strategies. This set of strategies exists to validate and to maintain some version of knowledge while countering and marginalizing other alternative interpretations. Foucault sought to shed light on the apparatus and mechanism by which the dominant narratives of truth are validated and established, and the dynamics of power that have a role in this process. Foucault’s main objective was to challenge the prevailing fixed and monolithic views of power and knowledge, to encourage a critical examination of the power relation and its discursive practices that shape and mold our perception and understanding of reality (Mils 76).



CHAPTER III

RESEARCH METHODOLOGY

A. Types of Research

The data that were being used in this study were qualitative data, while the method that would be used in analysing the data was the descriptive qualitative method. The technique used in the collection of qualitative data was triangulation. Triangulation, according to Patton, in qualitative research meant employing diverse methods or data sources to gain a comprehensive grasp of phenomena (Carter 545). It was considered a valuable strategy to enhance the validity of the research by corroborating information gathered from various perspectives and sources. By triangulating data, researchers could strengthen the reliability and credibility of their findings.

Qualitative research primarily relied on textual data rather than numerical data. This type of research collects and analyzes information in the form of words, narratives, and textual content (Huberman 15). The data in qualitative research were often derived from various sources such as stories found in novels, movie scripts, short stories, poems, interviews, focus groups, observations, and other textual sources. The goal was to understand the underlying meanings, themes, and nuances present in the data, providing rich and in-depth insights into the phenomena under investigation.

Qualitative research revolved around comprehending aspects of social life. Its objectives center on gaining insights into different facets of social phenomena, while its methods typically yielded textual data rather than numerical data for analysis. This study used a power relation theory by Michel Foucault to analyze problems on the topics discussed. This approach was used with the aim to obtain data on the topics discussed and ensured that the qualitative data obtained were accurate data with relevant theories.

B. Data Organizing

B.1. Data Collecting Method

Using movies as an object, it collected the data by passing five steps, which were: 1) watching the movies 2) reading the script movies, 3) identifying the data, 4) classifying the data, and 5) reducing the data. Those steps would be discussed one by one below:

B.1.1. Watching the Movies

The first stage was watching *The Rise of The Planet of The Apes* and *The Dawn of The Planet of The Apes* several times. The primary objective was to develop a comprehensive comprehension of the story, encompassing the identification of characters, and understanding of themes, conflicts, and plots in the movie. Additionally, this analysis aimed to extract essential elements that could aid this study in examining and interpreting these movies.

B.1.2. Reading the Script

In the second stage, the process involved a thorough examination of the movies' scripts after watching *The Rise of The Planet of The Apes* and *The Dawn of The Planet of The Apes* several times. The main objective was to attain a more profound understanding, delving into finer details and uncovering additional insights present in the movie. This intensive reading of the script allowed for a comprehensive grasp of the topics addressed and the collection of more extensive data from specific movie scenes, which were vital for the study at hand.

These steps of watching the movies and scrutinizing the script held immense significance for this study as they aided in gathering pertinent elements related to the themes explored in the movie. The critical analysis of the movie script also facilitated presenting a more objective perspective in the study.

B.1.3. Identifying the Data

The third stage involved the identification of specific data from *The Rise of The Planet of The Apes* and *The Dawn of The Planet of The Apes* after collecting information through multiple viewings and intensive study of the movie script. The primary purpose was to gather essential data related to the research topic, encompassing significant dialogues, monologues, and narrative elements from the movie. Once identified, these important data points undergo analysis and consultation.

To identify the data effectively, this study employed techniques such as noting and underlining key information discovered in the movie. Additionally, this study meticulously recorded the precise minutes and seconds from the movie and cross-references them with corresponding pages in the movie script. All this data was consolidated into a table appended to this study. This meticulous data identification process aimed to pinpoint relevant evidence and provide in-depth explanations in this study, thereby enhancing the overall study quality and credibility.

B.1.4. Classifying the Data

The fourth stage entailed the systematic classification of all the identified data, organized according to their relevance to the corresponding problem formulations. This organized data was then compiled into an appendix. The primary purpose of data classification was to facilitate the researchers' data analysis process, allowing them to address the problem formulations effectively and support the requirements of Chapter Four.

The appendix included various elements, such as numbers, quotes from the movie script, data types, page/time references, and comments on citations and references. The quotes column consisted of crucial and pertinent data extracted from the movies *The Rise of The Planet of The Apes* and *The Dawn of The Planet of The Apes*, encompassing dialogues, monologues, and narrations. The type of data column specified whether the identified data is from dialogues, monologues,

or narrations in the movie script. The page/time column included the script page numbers and the corresponding hours, minutes, and seconds from the research object.

Moreover, the reference column incorporated theories related to the research topic, utilized in the analysis of the gathered data. Lastly, the comments column served to establish connections between the author's arguments, theories, and the analysed data, providing further insights and context to the research findings. This comprehensive data classification ensured a clear and well-structured presentation of the data that supports this study's analytical process and offered a foundation for sound interpretations.

B.1.5. Reducing the Data

The last stage of the data collection method was data reduction. During this phase, researchers summarized and simplified the data, selecting key elements while omitting weaker or less relevant data to effectively address the problem formulations. The purpose of data reduction was to focus on data that carried strong evidence, enabling researchers to find substantial answers to the questions pertaining to the research problem. By honing in on the most pertinent and robust data, researchers ensured a more efficient and insightful analysis of the research subject.

B.2. Type of Data

This data was divided into two types, primary and secondary data:

B.2.1. Primary Data

Primary data referred to the data directly obtained by the research from the source. It served as the main data that can be extracted from the research object. In the context of this study, primary data was derived from *The Rise of The Planet of The Apes* and *The Dawn of The Planet of The Apes* movies and their accompanying movie script. This data included dialogues, monologues, and narrations from the movie, which form the basis of the research analysis.

B.2.2. Secondary Data

Secondary data referred to data that this study cannot collect directly from the original source but was obtained through other study or existing documents. This secondary data was data that supports primary data to complete the analysis. Secondary data could be taken from journals, e-journals, books, e-books, theses, and articles related to this research. The use of secondary data made it easier for researchers to find information about subjects or theories that help answer this research subject.

C. Analysing the Data

The final stage of the research process was data analysis. This stage consisted of analysing both the primary and secondary data. During the data analysis, quotations and statements from references about Michel Foucault's power relation theory were also utilized, complemented by evidence extracted from the movie script. The comprehensive analysis findings were presented in

Chapter IV as the study results. The complete data collected throughout the study was displayed in the appendix section for further reference and transparency.



CHAPTER IV
FINDINGS AND DISCUSSION

A. The Depiction of Power Relation in *The Rise of Planet of The Apes* and *The Dawn of Planet of The Apes* Movies

The new notion spurred by Foucault about the concept of power relation has brought a new perspective into viewing a conflict between two or more groups. Power is no longer seen as something which is imposed on another but as a network or web of relations which circulates throughout society (Foucault, *Power: The Essential Works of Michel Foucault* 340). According to this notion, it is insufficient to view and analyze the conflict in these movies, namely the apes versus the humans and the apes versus the apes, as a mere conflict of who is stronger than who.

Every set of power relation is always made up of parties with no equal standing (Hook 78). Every participated party exerted its power onto other parties. With this unequal starting position, all sides are bound to an endless dynamics and tensions. In the first movie, *The Rise of Planet of the Apes*, this idea became apparent when Caesar was tricked by Dodge into entering the cages. The relation between Dodge, as a representative of the stronger faction, and Caesar, the representation of the weaker faction, did not started equally. Dodge used his prior knowledge to trick Caesar. This can be seen in the script of below.

DODGE

Caesar - over here.

Dodge stands at a cage door. Caesar sprints for it, as for salvation- but as soon as he crosses the threshold, he realizes it's a dead end.

He turns, but Dodge shuts the door in his face and locks it.

Caesar finds himself trapped in a 10' by 10' cage.

DODGE (CONT'D)

Stupid monkey.

(Page 47 *Rise of the Planet of the Apes* script).

In this particular scene, Dodge, the representation of the human, is fooling Caesar with his prior knowledge about the primate facility. All power relation started with unequal starting. Dodge lulls Caesar into some sense of security by pretending that he is on Caesar's side. By this, he fools Caesar. Dodge exerted his power over Caesar. This can happen not by the virtue of Dodge is smarter than Caesar but because he has an advantage of prior knowledge which make their power relation unequal. The fact that all the relations are not equal means that power relation cannot be shrunk down into mere contestation of power. If power relation is solely a contestation of power, the lesser parties will always lose to the stronger parties. This is not the case; the stronger parties are sometimes still struggling to enforce its power to the lesser parties. The unequal nature of power relation suggests that there will always a tension or a resistance within the dynamic of power relation.

Foucault also presented the idea that power is not a possession but rather a something that being act out. Power is more akin to a strategy rather than a possession. One does not simply own the power but rather exercised and exerted the power in his possession. Therefore, power exists as an object that always in flux and ever-changing. Hence, the idea that existence of power necessitated an endless dynamics and tension is in accordance with Foucault's idea of power relation (Miller 15). Subjugating other people with raw physical power does not constitute a genuine power, it is just a demonstration of might. A proper power is only exercised solely upon free subjects. Persuading other to do one's bidding without threat of violence, however, is a genuine power according to Foucault. If someone has a freedom of choice and still act as what in power intended him to do, then he is under the influence of whomever holds the power. This can be seen in the excerpt from the script of *Rise of The Planet of The Apes* below.

Rocket gets to his feet, sees CAESAR STANDING IN THE COMMON AREA.

Rocket GRUNTS and sprints after him - through the chimpanzee common area - toward the door - Where WHAM! CAESAR WHACKSHIM IN THE HEAD WITH ROCKET'S PLASTIC REFRIGERATOR.

ROCKET STAGGERS, TRYING TO RECOVER, AND LANDS ON HIS BUTT.

HE LOOKS UP TO SEE CAESAR•.. AND BEHIND HIM,
STANDING LIKE A MOUNTAIN: BUCK.

Buck raises his arms and SLAMS them down with a MIGHTY
ROAR, Caesar slings the plastic refrigerator aside, sending it
SKITTERING across the CONCRETE

(Page 69 *Rise of The Planet of The Apes* script)

The ability to exert one's will unto another without a threat of violence is a genuine power. A relation between two parties can only be regarded as a power relation insofar both parties are free. Foucault differentiated between a genuine power and violence (Foucault, *Power: The Essential Works of Michel Foucault* 340). In this excerpt Caesar will be defeated in term of physical prowess by Rocket in this instance. Therefore, confronting Rocket head on is not an option for Caesar. Caesar still need to overcome Rocket to earned his place in the ape's society. To overcome the challenge presented by Rocket, Caesar needs to win over the support from Buck, the gorilla. Being far stronger than any apes within the facility, Caesar must subdue Buck by other mean other than violence. Buck is a free subject and can decide for himself whether he follows Caesar or not. Caesar that proceeds and successfully persuaded Buck to do his bidding. Without the mean of violence Caesar successfully exerted his power over Buck. The inequality in terms of power between Caesar and Rocket is successfully being overcome by Caesar by mean of outsmarting Rocket.

A.1. Power and Its Resistance in The Movies

Foucault proposed that the mere existence of power itself has presupposed the existence of a resistance of said power. Like that of a coin, power and resistance is two side of a same coin. A thing or an idea does not constitute or cannot be described as a power if there are no resistance toward it. Resistance is not a separate thing exists outside a power but an integral part of it (Mills 40). Resistance in itself is an embodiment of power itself. Power and the resistance toward said power are essentially two sets of power competing against each other; hence it is called as a power relation. Caesar's power within his community does not exist without a challenge or resistance to it. His authority or power was challenged by Koba. This can be seen from the excerpt from the script of *Dawn of The Planet of The Apes* below.

Finally points to his milky eye, his voice all growling fury:

KOBA (CONT'D)

Human work!

MORE APES staring now. Caesar won't have this; he STEPS TOWARD KOBA IMPOSINGLY, a reminder of dominance. Koba realizes he's gone too far, and looks away... Then:

KOBA (CONT'D)

[Forgive me.]

Koba hesitates, then extends a supplicated palm. Caesar remains cool as he swipes it. Koba glances up, finds River's stunned gaze ticking from Koba to his father. Koba takes a last deferential look at Caesar, then pads away.

(Page 37 *Dawn of the Planet of the Apes script*).

As established by Foucault, power does not always refer to a physical strength. Power can consist of something more abstract like an authority or a legitimacy to rule (Foucault, *Power: The Essential Works of Michel Foucault* 324). Caesar's power, in this case is his legitimacy as a leader, was challenged by one of his closest friends when they had a disagreement due to their differing past. This suggests that every power will face some sort of resistance.

Foucault argued that the nature of power is immanent or in other word it existed within and subsumed the entire society. Society cannot be neatly divided into the one who holds power and the one who are the passive recipient of said power (Foucault, *The Ethics of the Concern for the Self as a Practice of Freedom*. In *Ethics: Essential works of Michel Foucault, 1954-1984 volume 1*, 292). In this movie, Koba and other like-minded apes are not a passive recipient of Caesar's power. They all are actively resisting Caesar's power and try to exert their power within the ape's society. This can be seen in the excerpt from the script of *Dawn of The Planet of The Apes* below.

KOBA

(aloud)

Caesar...

Caesar peers back, sees Koba below. Koba bows deferentially.

Caesar gestures for Koba to join him. Koba does. Humbly:

KOBA (CONT'D)

[For years I was their prisoner. They cut me. Tortured me...]

(meets Caesar's eyes)

[You freed me. I would do anything you ask.]

Caesar nods, moved.

KOBA (CONT'D)

[But we can not forget what they are. We must show strength.]

Caesar stays silent a beat, deep in thought... then finally his eyes meets Koba's, a plan forming:

CAESAR

[We will, my friend.]

(Scene 28a – page 19 *Dawn of the planet of the apes*).

Power is spread throughout society and every member of that society are active participants in the struggle of power. Rather than seeing the power relation as an oppression into individuals enforced by other individuals or institutions,

Foucault argued that the power relation to be seen a struggle between all involved parties (Mills 40).

Although not every resistance to power is direct confrontational, resistance to power is much more prevalent than one initially thought. By shifting the perspective from the neatly categorised between the one who holds power and the passive recipient into Foucault's power relation, it become more pronounced that power relation happens on daily basis. Koba does not submit entirely to Caesar's power. He still has his own agency and voices his own concern. Albeit not directly confrontational, by voicing his own concern Koba exhibited some sort of resistance to Caesar's power.

A.2. Disciplinary Regime and Disciplinary Society within the Movies

Power is always exercised within a given society according to Foucault. Albeit the member of said society does not necessarily aware of it or even in some cases actively disregards it, the power is always existing and being forced and enacted throughout said society. It can exist subconsciously in form of inherent underlying social mechanisms that regulate and shape individuals in different periods of time (Mills 42). Following Foucault's argument of the nature of power, namely that power is immanent, power has become indistinguishable and often thought as an inherent part of day-to-day reality. So thoroughly power is ingrained within society that it is impossible to think how society would work

without it (Mills 46) The way society functions are always being structured, knowingly or unknowingly, be whomever in power within said society.

Foucault brought up the concept of panopticon within a society. Panopticon is an analogy used to describe on how the society disciplined itself. Panopticon is an architectural device described by the eighteenth-century English philosopher, Jeremy Bentham, as a way of arranging inmates in prison in such a way that it is possible to see all of the inmates without the observer or guard being seen, and without any of the inmates having access to one another (Foucault, *power/knowledge* 147). The inmates are constantly reminded that they are being watched but they do not know whether the guard are in the tower watching them or not. This enforces the inmates to act as if the guard is on duty all the time. In this instance they are exercising the power that the guard have over themselves by their own volition. This idea can be translated into a modern world by making comparison with a CCTV. The people will never know whether the CCTV is recording or not but the mere existence of CCTV itself can enforce people to discipline themselves. Foucault argued that this is how the people in power have control over the masses, by creating the social norm.

In the movies, Caesar also exercised his power within the ape community by creating and enforcing a social norm he deemed necessary for the ape society to work properly. In this sense, Caesar are creating a disciplinary regime, on how

the apes are expected to behave, which are all apes should abide to. This can be seen from the script of *Dawn of The Planet of The Apes* below.

The fear in Koba's eyes suddenly snaps Caesar back – and with every ounce of strength he struggles to regain control.

Panting, forcing himself to resist his worst impulses:

CAESAR

Ape...will not...kill...ape.

He finally releases Koba and rises, still panting, enraged at having been provoked to this state.

KOBA ON HIS BACK, peers up, every face, human and ape, stares at him - the humans in fear, the apes in shock and pity. [We will let them do their human work. And then they will leave.

(Scene 91 – page 40 *Dawn of the Planet of the Apes* script).

In this excerpt, Caesar is forcing Koba, a direct victim of human experiment, to stand down his killing impulses and follow through the new social norm enforced by Caesar. One of the core tenets that Caesar want the ape's society to have is that 'apes do not kill apes'. Caesar is enforcing the new societal norm, a new disciplinary regime, in which conflict are not resolve by killing each other. Discipline is one way in which power can be exercised or enacted. Caesar,

the unquestionable leader of the apes, stops himself from murdering Koba who has crossed the line. He wants to ingrain to every ape that nobody can break that rule. Caesar exercised this power to keep everyone stay in the right path.

The disciplinary regime can act as a feedback loop to enforce the power within society. Individual act upon and follow through themselves with the established disciplinary regime therefore strengthening it themselves. Discipline consists of attention to control internalized by each individual: it consists of attention to punctuality, self-control of posture and bodily functions, concentration, and the sublimation of immediate desires and emotions – all these elements are the result of the pressure of discipline and at the same time all actions which makes the individual subject to a series of procedures that originate from outside him, but the aim is to discipline himself (Mills 44). This can be seen from the script of *Dawn of The Planet of The Apes* below.

They lock eyes. Koba is entirely at Caesar's mercy, and it enrages him... but then... a calculating grin surfaces on Koba's grizzled face. He peers up at Caesar, taunting him with his own law:

KOBA

Ape... will not... kill ape.

The words have their intended effect: Caesar hesitates, staring down at Koba grimly. An unbearable choice to make... Caesar finally

decides, reaches out his hand... and seizes Koba's forearm as if to pull him to safety... Koba relishing his own cleverness... when Caesar peers down gravely at Koba and pronounces:

CAESAR

You... are not... ape.

(Scene 220 – page 114a *Dawn of the Planet of the Apes* script).

The tenet 'ape does not kill ape' as a disciplinary regime is already deeply ingrained in every ape's mind thanks to Caesar. Never occur in Caesar's mind that he will kill his fellow apes. Koba knows this and uses it for his own end. Caesar deems that Koba is no longer an ape because he no longer lives according to the apes' tenet. Therefore, eliminating him is not breaking the tenet. The power exercised by this tenet is deeply ingrained in that it requires drastic situations until Caesar considers breaking it.

A.3. Power and Knowledge within the Movies

In his literature, Foucault used the term power, knowledge and truth interchangeably to refer to the same thing. Foucault interested toward the abstract institutional processes that shape and define what is considered factual or knowledgeable (Mills 67). In this sense, power and knowledge are inherently the same thing. One cannot exist without the other one. If something were accepted to be the truth, that piece of knowledge needs to be defended as a truth by some

power. Truth and knowledge are constructed and kept in place as a sole accepted truth by means of wide array of range of strategies which support and affirm it and which exclude and counter alternative versions of events (mills 76). This can be seen from the excerpt of the script of *Dawn of The Planet of The Apes* below.

River watches him go, then turns to his father, challenging him:

RIVER

[Koba says humans are to be hated.]

CAESAR

[That is because from humans Koba learned only hate.]

(Scene 56 – page 37 *Dawn of the Planet of the Apes* script).

In other to establish a piece of knowledge to be true, another competing idea need to be excluded and stamped as not truth. Although what Koba said to River about human violence is not necessarily wrong, it contradicts with Caesar's view. Caesar who holds dominion over the apes used his power to ascertain a new truth. Caesar chose to construct a better narrative for his kin. The narrative proposed by Caesar would not hold the same weight if he just a regular ape. As the leader of the apes, he held a power over the other apes. Therefore, with the power within his hand he can enforced this new narrative much more efficiently. A truth needs power to enforce its truthiness. In this regard, the apes are superior

to the human in eliminating competing narrative and maintaining a single cohesive narrative.

A.3.1. The *Épistémé*

To refer to a system of belief and set of knowledge regarded as the truth within a particular society, Foucault coined the term '*Épistémé*'. It encapsulates the broader epistemological framework that shapes what is considered valid knowledge within a specific era or discursive formation (Mills 72). A piece of knowledge or idea must go through a rigorous process of validation by individuals reside within an authority or power within a particular society. The one who reside in the power then determined what is considered as what is the truth and what is not the truth. The ape's *épistémé* prior to Caesar entering the frame was that apes are the inferior species than human. Prior the infection of the simian virus that genetically enhanced ape's intelligence, it is unthinkable to ape to think otherwise. When Caesar entered the fray, he challenged the old notion and sought to established a new set of belief for his future ape's society. This can be seen in this excerpt from the script of *Rise of The Planet of The Apes* below.

CAESAR (signing)

Apes no belong in cages. Humans put apes in cages.

Will's heart sinks as he sees that Caesar is intransigent.

He means what he's saying

(Page 90 *Rise of The Planet of The Apes*).

Caesar rejected the old belief that all the apes had always believed. He rejected the old notion and brought forth the new one, the new épistémé. The notion that apes belongs in the cage. With his newfound place and power among the apes, Caesar tries to insert a counter alternative to the old belief. Caesar believed that apes should be free as humans have always been. In order to achieve a new society, Caesar began this project by first introducing a new set of thoughts and truth.

B. The Differences of Power Relation in Terms of Superiority Between The Apes And The Humans

The Planet of The Ape's movies concludes with the triumph of the apes and the utter defeat and downfall of human civilization. The ape's civilization that Caesar built and lead fare better than the human in the end. This can be seen in this excerpt from the script below.

OUTSIDE THE COLONY, CAESAR AND HUNDREDS AND HUNDREDS OF APES ALREADY AMASSED ON THE STREET BEFORE THE COLONY! An imposing, impossible-seeming sight. The apes grip spears and weapons, glaring stoic and fearlessly at the influx of startled humans. Malcolm stares down at Caesar... who then raises his eyes and purposely stares right back up at Malcolm. Dreyfus turns to Malcolm, utterly stunned:

DREYFUS

This is a hell of a lot more than eighty.

(Scene 36 - Page 22 *Dawn of the Planet of the Apes* script)

What was the main concerns of every party involved in these movies was the all-out war that could wipe out the remaining human and all of the apes. However, Caesar were able to dissuade the all-out war bay other means namely by showing off his force and deprived the human from waging the war. Although the all-out war never came to fruition, the human still gets destroyed in the end of the movies.

This suggested that the way of the ape's society works is far better in time of great perils. Caesar managed to navigate the intricate balance of power relation while mankind is failed to do the same. The human is not as united as the apes. Even though the apes have their own internal conflict, which pitted Caesar against Koba, they managed to survive the conflict and emerged as a one united force. The internal conflict between the human resulted in an all-out civil war that spelled their own demise. Having been the dominant species on earth throughout their existence, the human failed to recognise the ape as a threat that they are.

B.1. The Strategy That Being Used to Gain The Superiority

In this unequal footing of power relation, Caesar managed to exploit the ignorance of the human. Having aware of the dire situation of both parties, Caesar chose the path with the less amount casualty and try to avoid war at all cost. This

can be seen in the excerpt from the script of *Dawn of the Planet of the Apes* below.

His gaze finally locks on Malcolm. Dreyfus grips his gun tighter, chilled by the seething glare Koba is levelling at him and others. But Malcolm holds Caesar's stare, realizing he has no choice but to step forward.

DREYFUS

Malcolm --

Malcolm keeps walking to Caesar. He stops before him. Caesar meets his eyes, and speaks:

CAESAR

Apes...do not... want war.

Reaction from the crowds on hearing speech from the ape.

CAESAR (CONT'D)

But will fight... if we must.

(Scene 37 - Page 23 *Dawn of the Planet of the Apes* script)

According to Foucault, power is more akin to a strategy rather than a possession. Strategy is used to select the procedures used in a situation of

confrontation to deprive and deny the adversaries of his means of combat and reduce him to giving up the fight or struggle (Foucault, *Power: The Essential Works of Michel Foucault* 346). In this scene, the power relation between the human and the ape, the human always sees the apes as inferior even though some apes are equal to or even smarter than the average human. In an all-out war scenario, both parties will suffer but the human is more willing to go to war because they are in a desperate situation. By showing the force that the apes possess, Caesar is able to discourage the human from waging war with them.

B.2. Power and Knowledge Between the Apes and The Human

Foucault used the term power and knowledge interchangeably because both refers to same concept. In order to be considered as true, a certain piece of knowledge needs to be back up by some power. The generation and production of knowledge involve the exclusion of different valid structures of knowledge and classification. This act sometimes disregards the relevance of other said valid structures (Mills 71). This presents the fact that seemingly valuable and neutral knowledge may simultaneously serve to reinforce and uphold the status quo. Therefore, every piece of knowledge should be examined carefully. The enforcement of what is considered as true is essential to maintain a better and more cohesive narration in order to organize the society. In this instance Caesar is better than the human in maintaining more cohesive narration. This can be seen in the excerpt below.

EXT. GORILLA HOUSE – NIGHT

He arrives at the Gorilla House. Buck's visible in his cage, asleep on a bed of straw. Caesar unlocks the door latch and opens the cage door. He waits, but Buck doesn't budge. He's still fast asleep. Caesar hesitates. Then he slowly...

INT. BUCK'S CAGE - NIGHT

enters the cage, edging up to the sleeping gorilla. From this vantage point, Buck looks enormous, his vast chest rising and falling with sleep. Caesar very carefully wiggles his toe.

There's a GRUNT and a WHIRL OF BLACK FURRY MOVEMENT. Caesar finds himself staring into the huge, angry gorilla face. Caesar - nervous - beckons toward the open door. Buck understands but can't believe it. For a moment he doesn't move. Caesar makes the gesture again -- "Come on, let's go."

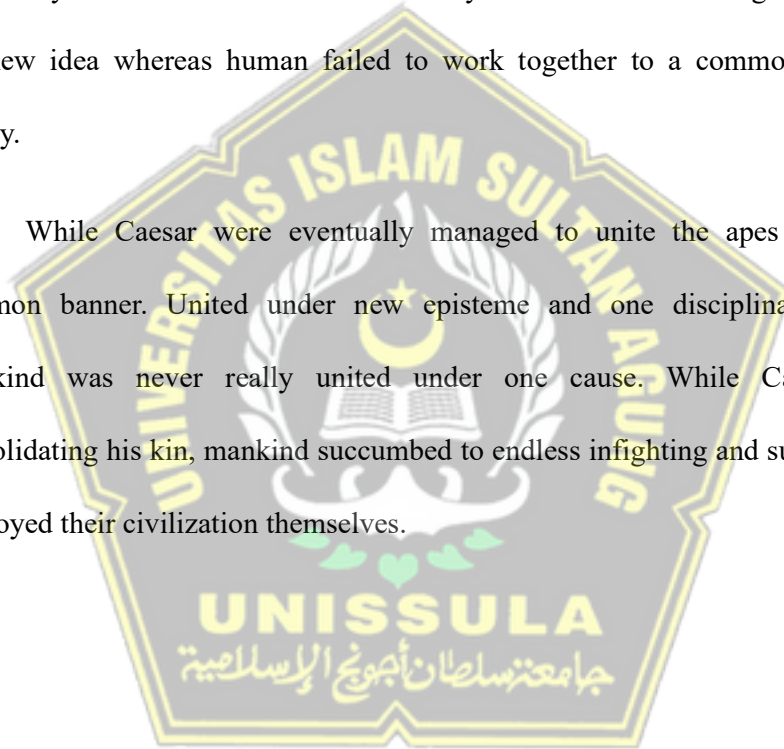
Before he can finish, Buck bursts past him...

(page 67 *Rise of The Planet of The Apes* script)

Buck is the strongest gorilla in the facility. If Caesar wants to lead all the apes, he must subdue the strongest ape first. Caesar know that he will lose in direct confrontation with Buck. He uses another way to subdue Buck by appealing to him and making him realize that Caesar is more capable of leading

the apes. Caesar presented better narrative than what all the apes previously thought, that apes should be as free as human. The acceptance of the fact that apes should be free means that the idea of the apes belong in the cage need to be expunged. Caesar is subduing the strongest ape in the facility not by overpowering him but by releasing him thus gaining his trust and loyalty. Eventually Caesar are able to eliminated any old belief and challenging notion of his new idea whereas human failed to work together to a common goal and finally.

While Caesar were eventually managed to unite the apes under one common banner. United under new episteme and one disciplinary regime. Mankind was never really united under one cause. While Caesar were consolidating his kin, mankind succumbed to endless infighting and subsequently destroyed their civilization themselves.



CHAPTER V

CONCLUSION AND SUGGESTIONS

A. Conclusion

The data collected from *The Planet of The Apes* trilogy (2017) indicated that Caesar had always been involved in the power relation. In power relation theory, it is said that no relation started with all parties involved have an equal standing point. Caesar was an ape in the ape sanctuary, therefore his relation with the ape sanctuary's warden, Dodge, did not start equally. Caesar's position among the apes is also started as the weak one. His late entry to the sanctuary meant that there was already an established hierarchy which placed Caesar at the lower end of the power hierarchy. In power relation, power is not a measure of brute strength or imposition of will by the powerful onto the powerless but the ability to make the other to do one's bidding without a threat of violence. Overpowering other apes is not an option for Caesar. If power relation is a mere contestation of brute strength Caesar would not stand a chance. Caesar is able to impose his power not by overpowering the other apes but by winning the hearts of a few dominant apes.

The nature of power is immanent and exists within and throughout society. The exertion of power will sometimes be conducted by the members of society unawarely and be regarded as norms or beliefs. This is called a disciplinary regime. Before Caesar, the apes accepted the belief that humans are

their superior and their inferiority justified that they belong in the cages. Caesar, after gaining the support of the apes, sets out to challenge this old belief and tries to impose his new belief with his newfound power. Caesar believes that apes should be free and no longer be subjected to humans. When there is a power there will always be a resistance towards it. This idea becomes apparent when Caesar holds power over the ape's community. The resistance towards his power still arises. It even comes from his closest friend, Koba. They both disagree on what to do with humans after they lost their civilization. In power relation theory, power and knowledge are regarded as the same thing, two sides of the same coin. Knowledge here is not referring to scientific knowledge but rather what is commonly accepted as norms or truths. The conflict between Caesar and Koba is a conflict between two sets of knowledge. Caesar believes that coexistence with the humans can be achieved while Koba believes that the humans are inherently violence and it is just a matter of time before they start massacring the apes. In order to establish some ideas to be true, the competing idea must be eliminated. Caesar needs to eliminate Koba's competing idea in order to build a better apes society. Caesar successfully manages to ingrain his knowledge onto the apes. The apes willingly follow Caesar's set of beliefs or knowledge because Caesar successfully creates a better *Épistémé*, the set of beliefs or knowledge commonly accepted as the truth by society. Caesar's disciplinary regime became widespread and widely accepted by the apes. The apes disciplined themselves by following Caesar's beliefs or norms and regarded the apes that did not follow it, such as

Koba and his followers, as a thorn in their side. After eliminating Koba's competing idea, Caesar finally achieved an ideal ape society. While humans lack coherent belief and succumb to infighting which ultimately brought down their civilization, the apes succeeded in maintaining a cohesive *Épistémé* and eventually became the dominant species on earth.

B. Suggestion

The analysis of the study leads to few suggestions for further study regarding the same object of study or the same theory. Further study of *The Planet of The Apes* (2017) trilogy can be made by examining the main character's journey. The study of Caesar's journey can be conducted by using another theory that still has a relevance with the power struggle theory namely Marxist theory or post-colonial theory.

While this study only focusing on the first and second movie, further study could be conducted in examining the trilogy as a whole from the first to the last movies. Another suggestion for further study of *The planet of The Apes* (2017) trilogy can put an emphasis on the human side within the story. The further study can be conducted by analysing the power relation within humans and between human factions.

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