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The Misuse of Knowledge and Power in Mary Shelly's *Frankenstein* (1818)

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Abstract

Knowledge and power have been studied in several literary works as a form of positive elements that take role in characters' improvements and as constructive items that people should be attaining, they are typically perceived as elements that help in creating positive impact on people's life. Both of the concepts are projected in Mary Shelly's *Frankenstein, or modern Prometheus*. The following dissertation takes into consideration how the concepts of knowledge and power are manipulated and misused in the novel. This research examines how knowledge and power are related to each other by studying this relation through several characters. The main character, a scientist, represents how attaining powerful social status leads to the possibility of easier access to knowledge and how knowledge can be a mean on gaining power; furthermore, how knowledge is misused by defying nature's rules. Similarly to knowledge, power and its projection is also explored by analysing the characters' decisions, more precisely abusing power in a way that it is endangering to their life and the life of those among them.

Résumé

Le savoir et le pouvoir ont été étudiés dans plusieurs œuvres littéraires en tant qu'éléments positifs qui jouent un rôle dans l'amélioration des personnages et en tant qu'éléments constructifs que les gens doivent atteindre. Ils sont généralement perçus comme des éléments contribuant à créer un impact positif sur la vie des gens. Les deux concepts sont projetés dans *Frankenstein*, ou Prométhée moderne, de Mary Shelly. La thèse suivante prend en considération la manière dont les concepts de savoir et de pouvoir sont manipulés et mal utilisés dans le roman. Cette recherche examine la relation entre le savoir et le pouvoir en étudiant cette relation à travers plusieurs personnages. Le personnage principal, un scientifique, montre comment atteindre un statut social puissant ouvre la voie à un accès plus facile au savoir et comment le savoir peut être un moyen d'acquérir le pouvoir; de plus, comment le savoir est mal utilisé en défiant les règles de la nature. De manière similaire au savoir, le pouvoir et sa projection sont également explorés en analysant les décisions des personnages, plus précisément en abusant du pouvoir de manière à mettre en danger leur vie et la vie de ceux qui se trouvent parmi eux.

ملخص

تمت دراسة المعرفة والقوة في العديد من الأعمال الأدبية كشكل من العناصر الإيجابية التي تلعب دورًا في تحسينات الشخصيات وكنعاصر بناءة يجب على الناس تحقيقها ، ويُنظر إليهم عادة كعناصر تساعد في خلق تأثير إيجابي على حياة الناس. كلا المفهومين معروضان في كتاب ماري شيلي فرانكنشتاين ، أو بروميثيوس الحديثة. تأخذ الأطروحة التالية في الاعتبار كيف يتم التلاعب بمفاهيم المعرفة والقوة وإساءة استخدامها في الرواية. يدرس هذا البحث في كيفية ارتباط المعرفة والقوة ببعضهما البعض من خلال دراسة هذه العلاقة عبر تحليل عدة من شخصيات. تمثل الشخصية الرئيسية الذي هو عالم، كيف يؤدي الحصول على مكانة اجتماعية قوية إلى إمكانية الوصول بسهولة إلى المعرفة وكيف يمكن أن تكون المعرفة وسيلة لاكتساب القوة علاوة على ذلك كيف يتم إساءة استخدام المعرفة عن طريق تحدي قواعد الطبيعة. على غرار المعرفة ، يتم استكشاف القوة وكيفية تطبيقها من خلال تحليل قرارات الشخصيات، كذلك كيف ان سوء استخدام القوة يؤدي الى تهديد حياتهم وحياة من بينهم.

Dedication

There are a number of people without whom their support and assistance, this dissertation would not have been finalized.

*To my mother and father for their endless love and support throughout my life,
to my siblings for being the joy of my life*

To my dearest 'People'.

And of course to my best friend and partner Ines.

*This humble dissertation could not have been done
without the Almighty God*

Chabira Hanane.

Dedication

With all my gratefulness and warmest regard, this work is dedicated to all my beloved ones without whom this work would not be accomplished.

To my parents especially my mother who encouraged me to choose English, to my siblings, to all my friends without any exception, and to my dearest 'People'.

To my Phoebes. (Hanane)

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Table of contents

Abstract.....	i
Résumé.....	ii
ملخص	iii
<i>Dedication</i>	iv
<i>Dedication</i>	v
<i>Acknowledgements</i>	vi
Table of contents.....	0
General Introduction:	1
I. Chapter One: Knowledge and Power: a Theoretical Debate.....	9
I. An Epistemological Study of Knowledge.....	11
I.1. Knowledge From the Perception of Philosophers.....	11
I.1.1 Rationalism Vs Empiricism.....	11
II. The Rationalist View Vis-à-Vis Knowledge.....	11
II.1. Rationalism.....	11
II.2. Rationalist View on Knowledge Acquisition.....	12
III. The Empiricist Belief on Knowledge Inquiry.....	15
III.1. Empiricism.....	15
III.2. Empiricist View on Knowledge Acquisition.....	15
IV. Michel Foucault’s View on Knowledge.....	20
V. Theorizing Power: a Marxist and a Foucauldian View.....	21
V.1. Marxism and Power.....	21

V.2. The Question of Power in a Relation to Knowledge: a Foucauldian Perspective.....	24
Conclusion.....	28
II. Chapter Two: The Manifestation of Knowledge and Power in <i>Frankenstein</i>.....	30
Introduction.....	30
I. The Conceptualization of Knowledge and Power in <i>Frankenstein</i>	31
II. Knowledge: Issue of Human Curiosity and Scientific Development.....	32
II.1. The Pursuit of Knowledge and Human Curiosity.....	33
II.2. The Presence of Science and Experiments in the Novel.....	36
III. Power's Relation to Marxism and Knowledge.....	38
III.1. The Presentation of Power in <i>Frankenstein</i>	38
III.2. The Idea behind the Presentation of Power in the Novel.....	39
III.3. Power through the Character of Victor Frankenstein.....	40
III.4. Power through the Character of the Monster.....	41
IV. Marxism and Power in <i>Frankenstein</i>	42
V. The Analysis of the Character of Frankenstein and the Monster through Spinoza Reading.....	44
Conclusion.....	45

III. Chapter three: The Misuse of Knowledge and Power in <i>Frankenstein</i>.....	49
Introduction.....	49
I. Ramification of Knowledge in <i>Frankenstein</i>	50
I.1. The Scientific Misuse of Knowledge.....	50
I.1.1. The Effect of The Misuse of Science on Victor Frankenstein.....	51
I.2. The Monstrous Personification of Knowledge.....	53
I.2.1. The Burden of Curiosity.....	55
II. The Projection of Power in <i>Frankenstein</i>	58
II.1. The Misuse of Power through the Character of Victor Frankenstein.....	58
II.2. The Misuse of Power through the Character of Victor Frankenstein Based on Hobbesian Reading.....	63
III. The Misuse of Power through the Character of the Monster.....	63
IV. The Misuse of Power through the Parents in <i>Frankenstein</i>	65
IV.1. Through Henry’s Father.....	65
IV.2. Through Victor’s Father.....	65
V. Violating Power by the Monster, Victor, and Walton: A Darwinist Viewing.....	66
VI. Eradication of Women’s Power.....	66
VII. The Interconnectedness between the Misuse of Knowledge and Power.....	67

Conclusion.....	68
General Conclusion.....	68
Bibliography.....	79
Appendices.....	80

General Introduction

General Introduction

In the 19th century, the most common subjects that were dealt with in literature were romantic and realistic themes, most novels and literary works focused on romanticism related ideas. By the end of the 18th century, the second scientific revolution reached its peak, people started to be more experimental. This new scientific improvement and new scientific discoveries fascinated Mary Shelly. It triggered her to be more involved with scientific world; furthermore, she started to question the nature of experiments. This latter is what led her to include science in writing *Frankenstein*. The element of science was not commonly used in literature and by doing that Mary created a whole new literary genre which is Science Fiction. Along with the theme of science fiction, Shelly combined the gothic element as well as the horror theme in her writing of the book. It's worth to note that the genre of science of fiction is where the innovativeness of *Frankenstein* can be depicted.

Frankenstein or The Modern Prometheus is a British literary work, written by the novelist Mary Shelly. The novel was first published in 1818 anonymously due to the fact that it was written in a period of time where women were not recognized as writers. It was only in 1823 that Shelly claimed her authorship of the novel; however, this latter version was just reprint. It was on 1831 that the author republished the 1823 version of the book. In her 1831 adaptation, Shelly brought some changes to the novel such as an introduction in which she includes her own explanation on how the book came to be created.

Besides the theme of Science, the novel contains several other themes that were discussed throughout the events of the story. One of the themes is the idea of isolation. Isolation is considered to be one of the major subjects for it was reflected on two of the main characters, both the protagonist, Victor Frankenstein and his monster, Victor isolated

General Introduction

himself during his creation of the monster, and the monster was isolated by his creator and the society. This conflict between Victor and the 'being' caused the emergence of another subject which is revenge, the monster's immense hatred for Victor leads him to destruct everything related to him.

Because of its richness, *Frankenstein* is a novel that can be studied from different angles; it can be viewed from a Feminist view or simply as a Gothic story. If the reader focuses on the fact that the novel is written by a woman in a time where discourse writing was considered to be a 'male job' this makes the reader take a feminist approach; moreover, it is also considered to be a gothic for it introduces horror and grotesque ideas. The novel is considered to be a platform for theorists to apply their theories. One of the focal theories that can be discussed in the novel is Michel Foucault's conception of knowledge and power. Foucault views knowledge and power as interrelated elements in which each one of them completes the other, knowledge creates power and power reproduces knowledge.

According to Foucault knowledge and power are interconnected; moreover, they are not always used in positive manners. In this regard the main problematic would be as follows: Both knowledge and power can be destructive if they are abused. In the novel *Frankenstein*, the author Mary Shelly made use of both knowledge and power in writing the story. In the course of the novel, Shelly questioned the nature of the use knowledge and power through the characters.

1. To what extant knowledge and power are presented in *Frankenstein*?
2. How are knowledge and power displayed by the characters of the novel?
3. How can the use of knowledge effect on power's in the novel?

General Introduction

Knowledge and power are related to each other in a way that one affects the other, when a subject is knowledgeable he has a sense of power over the unknowledgeable ones. In another sense knowledge leads to having qualifications over the less knowledgeable ones. Power also has an impact on knowledge, for instance, if a person is in a high class of society he ought to have more power, which means more accessibility to obtain knowledge.

The decision to work on *Frankenstein* is due to several reasons: First it is one of the most famous novels that has an impact on literature because it introduced a whole new literary genre; moreover, it is a novel that discusses issues that are still relevant to this day such human questioning nature and also the possibility of creating what is known today as 'artificial human'. Second, Shelly's own personal struggle is what influenced this novel. Because she lost many of her children, Mary made a use of that sorrow by writing a novel about reviving a dead body. Third, it is noticeable for the reader that the novel contains new genre, Shelly wrote about the use of science to create a life in time where this kind of topic were considered to be controversial. The fact that a woman wrote that kind of new controversial theme is what makes the authoress a remarkable one as well as an Avant-gardist.

Knowledge and power were seen before postmodernism in different angles, before Michel Foucault's introduction about the two concepts people had different ideas of them. Knowledge was viewed in literature positively, it was a symbol of success and saviour to the problems that people faced; moreover, it was perceived as a symbol of high education and prestigious life, it was never the element that creates problems and causes it. Similarly to knowledge, power it was never viewed as element that can cause problems. From this we comprehend that knowledge and power can be misused, and this is what this research will explore.

General Introduction

The main purpose of this research is to focus on how knowledge and power are misinterpreted and can be misused through studying them in the novel. This research will examine how the thirst and curiosity about knowledge can lead to human destruction, and how science and experiments can be dangerous; furthermore, the research will discuss the abuse and the manipulation of power by humans, and how it is not useful for a human to have excessive authority over it.

The two concepts knowledge and power have been addressed through the years, especially with the modern epoch. Several books were built on both knowledge and power. Theorists, critics, and researchers created various works that tackle the two concepts.

The theorist Michel Foucault in his book *Power/Knowledge: Selected Interviews and Other Writings 1972-1977*, offers some insights concerning the notions of knowledge and power. The book maps the relation between the two concepts. According to him knowledge and power are inseparable; moreover, Foucault does not perceive them as independent elements, but rather related ones. According to Foucault knowledge produces power, on the other hand power reshapes knowledge.

In his book *Epistemology: A Contemporary Introduction to the Theory of Knowledge*, Rober Audi analyses the theory of knowledge, he questions the nature of knowledge and when can a person claim that he knows something or that he is justified in believing that knowledge. Audi in this book discusses what human should use to know about truth of the world and achieve a better understanding of human's experiences, this introduces new concepts and theories concerning knowledge; however, it does not contribute on showing how knowledge can be applied correctly.

Another philosopher who contributed to the discuss of knowledge inquiry is George Berkeley, in his famous book *A Treatise Concerning the Principles of Human Knowledge*

General Introduction

(1710) in which he elaborates the notion of knowledge and how human beings gain knowledge and also about humans' perception. According to Berkeley knowledge is attained through observation and analysis rather than innateness and reason.

Power is related to knowledge; to some extent knowledge shapes the identity of the character that leads to his powerful status. Gareth Wilson in his essay "Power and Knowledge in *Frankenstein*" expresses that Victor Frankenstein acquired and applied knowledge to create a new life presented in the character of the monster, which shows the power of the knowledgeable one.

"Right of Death And Power Over Life", An Analysis Of Michel Foucault's conception of power and violence reflects Otto Kronqvist vision concerning power as a matter of violence, and that both are connected in a way or another, in which the analysis of violence, and power historically shows the violence has changed from being a brutal aspect to be the 'power over life'.

Many concepts are interrelated, and have much in common. In this sense, Jacques Bidet in his book *Foucault with Marx* studies the relation between Karl Marx's conception of Power and Michel Foucault's. Bidet addresses the differences between Marxist view on power, it is one of the standards to classify people in the society, and how Foucault's sees Power as a connected item to Knowledge.

From these previous works, it can be concluded that the idea of misusing and abusing knowledge was already dealt with and studied, as it can be said the same for power; however these previous works neglected the misuse of knowledge can actually lead to power's abuse. In addition to that, the application of knowledge in the scientific studies and experiments is not always in mankind's favors for knowledge can be misapplied by humans. Along with the misapplication of knowledge this research will also address how

General Introduction

humans can be blinded by power, and how they may not use both knowledge and power effectively.

Research depends on the information's accumulation to make the work practical. The methodology that will be applied in the study has been chosen in order to acquire information and deduce conclusions about the misuse and the misconception of knowledge and power in *Frankenstein*. The main purpose of the study is to obtain an insight into how knowledge and Power were taken advantage of in *Frankenstein*. To begin the study, the research takes a qualitative method in which the data will be collected from books that explain and examine the theories that will be used in the case of study of this research. The data that will be gathered is going to be taken into account to have a theoretical backing to apprehend all the issue related to the notion of knowledge and power. The research will adapt an analytical approach in order to analyse the events and the characters' decisions in the course of the novel; furthermore, to examine the various theories that will be applied.

The information will be assembled from websites, expositions, and articles that handled somewhat a similar issue to our subject. In these sources, we may find some useful information about knowledge and power, and also about the background of *Frankenstein*. To find out about the speculations of knowledge and power and how are they connected to the novel, the book of Michel Foucault *Power/Knowledge: Selected Interviews and Other Writings 1972-1977* is one of the base sources of this study, besides the novel *Frankenstein* itself.

This work is composed of three chapters. The first chapter entitled Knowledge and Power: A Theoretical Debate is devoted to the analysis of several influential theories on knowledge and power. The first part of the chapter focuses on the theory of knowledge and its inquiry; moreover, it discusses the several theorists' contributions concerning knowledge

General Introduction

such John Lock, Socrates and Descartes, in addition to introducing the different philosophical views concerning knowledge acquisition. In its second part, the chapter contains theories dealing with power and its application in different fields. The second chapter is mainly about interpreting how both knowledge and power are projected in the novel. The first part distinguish between the different ways knowledge is represented in the novel by the author, these different representation is studied through the main characters of the novel, furthermore, it reveals how curiosity and science are present in the novel. The second part examines power and its manifestation through character. As it examines the relation between knowledge and power through the discourse of the novel. In the third chapter draws on an analysis of knowledge and power in *Frankenstein*, it examines how knowledge and power are misused by the characters of the novel.

Chapter One:

Knowledge and Power: A Theoretical Debate.

Chapter 01: Knowledge and Power: A Theoretical Debate

Introduction:

It is in humans nature to seek more knowledge; moreover, it is widely common that every human being acknowledges the fact that he knows various things whether it is from learning in educational institutions, life experiences or even information presented by the modern day source of information, the media. For many years, philosophers worked on defining knowledge and finding its exact meaning. Studying knowledge has always been one of the major important studies to philosophers; furthermore, this importance sparked endless discussions among thinkers and critics. Several philosophers dived in deep on the discussion of knowledge, to the point that the study of knowledge became a field of study itself. In philosophy this theory of knowledge is known as Epistemology. The main aim of Epistemology is to explain what does the concept of knowledge concerns, how it can be applied, and also its related topics. Throughout the History of mankind several philosophers tackled the concept of knowledge and its ambiguity, starting from *Plato's Meno* until modern philosophers' view of knowledge.

Knowledge in its regular definition is the awareness of something or different things. It is the understanding of facts, and the collection of information. On the other hand, knowledge is not particularly learning itself because it is something acquired through experiments and life experiences. While knowledge is about acquiring information through experience, information is a standard to create and construct knowledge; it is a mean to gain knowledge. The term information and knowledge are not quietly the same. The idea of knowledge is about beliefs, truth, in addition to meaning; meanwhile, information is only the data that is presented to people in order to help in their quest for knowledge.

The concept of knowledge to some philosophers such as Michel Foucault had been connected to another idea that can complete it which is power. Over the course of history

Chapter 01: Knowledge and Power: A Theoretical Debate

of philosophy, various concepts and terms were studied by philosophers in order to define and explain them. One of these concepts is power. Several social scientists worked on conveying accurate explanations and views about what power signifies. Nevertheless, philosophers and researcher were not able to give a standard definition to it. They have been unable to construct one valid assertion that can be used in the study of this social concept; moreover, they did not agree on an exact definition that can be applied in all power related studies. Evidently, the more the concept of power is studied, the more diverse it gets, and that led to emergence of many power theories.

Power in its common meaning is defined by the relation between people, more precisely in the sense of comparability, and what is meant by comparability is the fact that some people have more or less power than others. This idea of the relation between power and people made the concept of power considered to be one of the oldest theories that have been examined by theorists. Just like any other thought and idea power is hugely connected to the humans' mind and beliefs, specifically the behaviour of humans' that is produced by power and/ or influenced by it. This behavioural outcome of power is what made it important because it has a significant impact on individuals, more so society itself.

The importance of the analysis of power triggered many philosophers and researchers to study it; furthermore, the list of philosophers that tackled this concept is very rich with great philosophers that contributed immensely in philosophy. The concept of power was studied continuously, for centuries; starting from the founding fathers of Greek philosophy, Socrates, Plato and Aristotle to other philosophers whose main focus was power as Foucault and Mark.

I. An Epistemological Study of Knowledge

I. 1. Knowledge from the Perception of Philosophers

I. 1.1. The preception of knowledge: Rationalism Vs Empiricism

In Order to acquire knowledge in the scientific method, it should be done by choosing the two types of the scientific method; the Empirical research and the rational research. According to Guy Longworth, The Empirical study is mainly based on the observation and experiments. What is meant by that is knowledge in this method is gained by the testimony of the senses; the evidence of what is in front of us is the legitimate source knowledge. On the other hand, the rational research is quite different from the previous method of research. It relies more on the innate mind, the Rationalists philosophers such as Socrates and Descartes, believe that knowledge has its own starting point, and not in sense of observation and perception like Empiricist believe, but rather in the mind and reason. The Rationalists declare that knowledge come from human's intuition and instincts are the genesis of knowledge, and not senses and observation. In that way, as indicated by them, knowledge is already known to human before even they were born.

II. The Rationalist Belief Vis-à-vis Knowledge

II.1. Rationalism

According to Peter J. Markie, Rationalism is the view of reason, rather than senses, it takes an important job in our endeavour to grasp knowledge. Different types of Rationalism are recognized by various conceptions of reason, and its job as a source of knowledge. There are several studies that studied the idea of knowledge as a product of

Chapter 01: Knowledge and Power: A Theoretical Debate

reason, for precedent, physics and metaphysics. To gain knowledge about the external world we have to think of it, and its meaning. A person may ask how can humans gain and understand knowledge. One of the focal proposals related with Rationalism is that, many of our mind's concepts are products of the innate instead of experiences.

II. 2. Rationalists Views on Knowledge Acquisition

Although Plato's *Meno*¹ was published way before the division of the Western Philosophy's schools, its content shared similar beliefs to those of the Rationalist school. The *Meno* discussion is presented in a form of dialogue, in which Socrates investigates how man can be virtuous and, as a consequence, whether man has access to any form of the objective truth or knowledge. In the course of the dialogue, it is clear that the human's mind seems incapable of pursuing and achieving knowledge without being already born with it. This previous idea of human's being born with knowledge lead him to create the "Recollection theory", in this previous theory Socrates demonstrates that Plato believes that there is a possibility that human knowledge can be found prior to humans birth, which means that learning is not a product of the acquisition of unknown knowledge, but rather a recollection of knowledge that was already present in the human soul; moreover, Socrates says that theory of recollection ought to be seen as true opinions. Although throughout this dialogue Socrates gives his view on virtue, knowledge and how human should look for the unknown. Nonetheless, he asserts that his insight of these concepts are questionable,

¹ Plato, "Meno," in *Plato: Complete Works*, ed. John M. Cooper, trans. G.M.A. Grube (Indianapolis: Hackett Publishing Company, Inc., 1997), 97e.

Chapter 01: Knowledge and Power: A Theoretical Debate

I do not insist that my argument is right in all other respects, but I would contend at all costs both in word and deed as far as I could that we will be better men, braver and less idle, if we believe that one must search for the things one does not know, rather than if we believe that it is not possible to find out what we do not know and that we must not look for it. (886)

Moving forward to the modern view of knowledge, the thinkers of the modern-day age have been naturally influenced by the emergence of new sciences. However as a philosopher, Descartes was more cautious with natural sciences. He saw that it is not possible for natural sciences to neither claim certainty over the facts that relied on sense, because according to him senses are not reliable nor stable themselves. He saw that it is not possible for natural sciences to assert absolute certainty owning over the facts that were relied on senses, when senses themselves are not stable and determined.

After examining existing and previous sciences, Descartes came to the conclusion that among scientific disciplines, mathematicians are the only people that can actually claim certainty because their research have no sense of doubt, and this is the method of deduction that he later adapted. Seeing that the explanation behind the certainty of the mathematicians was because of the deduction method, Descartes attempted to use this method on philosophy as well. He started questioning the previous used methods in acquiring knowledge in different disciplines, such as sense perception². He wanted to achieve the final truth by questioning everything that is doubttable. He then divided the human's innate ideas into three types. The first one is adventitious ideas, which is gained from our experiences of the world. The second kind of innate ideas is fictitious ideas, these

²Sense perception "Perception by or based on stimulation of the senses." (Medical Dictionary)

Chapter 01: Knowledge and Power: A Theoretical Debate

idea are derived from the person's own imagination; for example our idea of Unicorns. The last category is the innate ideas themselves which are a product of our mind such as the idea of God's existence.

In her book *The Rationalists*, Pauline Phemister presents different rationalist views on knowledge inquiry and one of these Rationalists believers is Leibniz. Gottfried Wilhelm Leibniz claimed that we come to know certain things based on the knowledge we already have in ourselves. Thus he made a clarification based on the distinction between two contexts that is of the Justification and the Discovery. Otherwise, truth comes based on experiences that are only few objects from the whole. Leibniz explains that justification is a process done in the mind; it is an innate thing which leads eventually to knowledge because to him knowledge derives from the innate. According to him, senses' experiences alone are not sufficient for gaining knowledge.

Baruch Spinoza was highly influenced by Descartes which makes him a Rationalist too. In his book *The Ethics*, he sees that the acquiring of genuine Knowledge to be simply the sole road for freeing the self from the limits of the human being; both for the mind and the body. According to him the knowledge of God or Nature is the highest virtue a human can reach. In that sense the idea of God here is not necessarily meant as in God the Creator, but rather the Universe; furthermore, for Spinoza, it is not that we don't know about God, the issue is that our insight is generally very poor and confounded.

He says that to know God is to cherish God, and this comprises in having a point of view of the universe, because God includes everything in the universe. This would likewise empower us to comprehend ourselves and our feelings and interests, so we can guide our regard for the satisfactory learning of the endless and limitless essence of God. Dr. Sreekumar Nellickappilly says that Spinoza sees that Knowledge is related to a system that results to the human's pleasure. This latter is conducted by the concept of

Chapter 01: Knowledge and Power: A Theoretical Debate

God as an eternal cause, this is considered to be the intellectual love of God. It is Intellectual for it emerges from the understanding of nature of infinite God.

III. The Empiricist Belief on Knowledge Inquiry

III.1. Empiricism

Empiricism is a philosophical study which contends that human knowledge is gained completely from human's senses' experiences. As a part of Epistemology, Empiricism ignores the idea of intuitive thoughts and emphasis on observation and proof for it is connected with senses. It is a philosophical school which believes that knowledge must conveyed through senses' experiences. Additionally, it rejects any utilization of priori reasoning in the knowledge acquirement. It is opposed to Rationalism as indicated previously, in which reason is a definitive source of knowledge. The idea of Empiricism was first advanced in John Locke's work *An Essay Concerning Human Understanding*. It can be said that Locke was the first who brought the idea of Empiricism, and its notion's as a study. It can be defined as the study that is based on experiments and practical experiences. Empiricism rejected the idea of Plato, and his followings who believed that knowledge is innate, which is born with the human kind. Thus, according to empiricists, knowledge is something gained through daily usual experiments from the day the human is born until the day he dies.

III.2. Empiricists Views on Knowledge Acquisition

John Locke, one of the founders of the Empiricism, stated that there are always questions about how the human being perceives knowledge and how he thinks. He gave an understanding on how people may suffer when gaining knowledge, this is because they do not know the limits of the brain's understanding, how to understand an idea or arguing with

Chapter 01: Knowledge and Power: A Theoretical Debate

it. Locke presented three main questions: What is an idea? Where does it come from? And what does it mean? To understand what is the real meaning of an opinion and faith and to be aware how the human perceives knowledge. Locke opposed the idea of Leibniz and Descartes, which the person is born with innate knowledge. The difference that is seen in people's way of thinking that is based on their moral knowledge, which is gained from life experiences, and from the surroundings such as the family. For instance; the universal knowledge, and the idea of the existence of God, it is seen as something which is classified as a universal knowledge that anyone knows; nevertheless, not many believe this idea; because they do not believe in God in the first place. As an example that led empiricist like John Locke to explain where does knowledge come from, and how people behave with such amount of information.

Just like Locke, George Berkeley was an Empiricist believer. He did not agree entirely with Locke's theory of knowledge. In his work *Treatise Concerning the Principles of Human Knowledge*, He declared that nothing existed out of the mind, and in his other book *Three Dialogues between Hylas and Philonous*, Berkeley argues that the human's perceptions of the world is what made it exist. Berkeley in this manner stated the mind-reliance of thoughts, and insisted that ideas, interests, the human's imagination and so forth, don't exist without the mind. He asserted that sensations also exist in the mind, and their reality comprises in being seen or known by the brain. For example, the book that is used to be read exists. This implies that it can be seen, and felt. Which means, in reading a normal book you will use your hands, your eyes, if it is old then you can smell it also, and above all you will feel it? In other words, you will use all of your senses in just a normal activity from which you will gain knowledge. In his book *The Principles of Human Knowledge*, he stated:

Chapter 01: Knowledge and Power: A Theoretical Debate

Anyone who surveys the objects of human knowledge will easily see that they are all ideas that are either actually imprinted on the senses or perceived by attending to one's own emotions, and mental activities or formed out of ideas of the first two types, with the help of memory and imagination, by compounding or dividing or simply reproducing ideas of those other two kinds. By sight I have the ideas of light and colours with their different degrees and variations. (Berkeley, 11)

In this previous quote, Berkeley explains further his idea about how human knowledge is a combination of ideas and thoughts in the human's mind. These ideas are conducted on the mind by senses. These experiences are gained through what the person perceived through his memories of certain events or through his previous activities. Additionally these ideas can also be reproduced in a way to connect them to different related events.

David Hume as an Empiricist philosopher has pointed out the same ideas as the previous empiricists such as Locke; he had the same point of views. He accepted all the ideas that are presented by the Empiricist philosophers. Hume stated that all sciences have a connection to human nature, and thus it is essential to contemplate human instinct with an exploration of moral theory. He certifies that just with this science human can provide a solid establishment to other sciences. This science is similar to the Newtonian characteristic³'s sciences that should utilize the test strategy for reasoning, which must be based on understanding and perception. Hume contends that human instinct is the capital of the sciences.

³ A Newtonian fluid's viscosity remains constant, no matter the amount of shear applied for a constant temperature.

Chapter 01: Knowledge and Power: A Theoretical Debate

According to Hume, it is ought to enquire into the idea of the human comprehension, and examine the forces, and limits of the human understanding. Most critically, it enquires the root and nature of knowledge. Thus, the exploration of man ought to pursue the exploratory technique for the new sciences so as to think about human instinct. It is a must to watch man's mental procedures and of his ethical conduct and should endeavor to discover their standards, and causes. Like the common sciences, this science ought to likewise begin with the exact information, and uses the technique for induction. Hume tried to examine the perception of the human's mind which is brought from experiences. He argued with the Empiricist view point on how experiences lead to gain knowledge. This knowledge can be divided into thoughts and impressions; moreover, both thoughts and impressions such the human's feelings, emotions, and senses are all a way to understand better. Thus, it is a correlation as it is mentioned above that knowledge can be gained through the use of the senses.

There is a difference between impressions, and ideas. The first as mentioned before are vivid and live, while the ideas are not vivid, they are defined as unclear thoughts, or the copied version of impressions. Because when we got the first impression of something we use spontaneously our passion, and our emotions, while when we think suddenly of something that is already in the mind, this is then an idea only about the same impression we experienced previously.

Hume's notions to perceive knowledge is by impressions and since the thoughts are versions of the impressions. Therefore, it can be argued that whenever there is an impression there is an idea, and vice versa. The system of perceiving knowledge begins with the impressions; furthermore, Hume explained that from simple ideas we can develop them to bring out more complex ideas, this process is called "the associations of ideas". It is the same procedure that transforms impressions to knowledge. When we further look at

Chapter 01: Knowledge and Power: A Theoretical Debate

Hume's idea of knowledge, the possibility of relations needs a more profound investigation. Hume says that all our thinking manages the relations among things and such relations are the objects of human reason or enquiry. He essentially discusses two sorts of relations: the relations of thoughts and matters of truth.

The relations of the issues of facts are not known from earlier, and thus they should be known through sense's understanding. They are neither instinctively nor decisively certain and henceforth are not discoverable by thought alone. Recommendations communicating matters of reality are in this manner unexpected. The facts reality relies upon what is the situation, and that there is always a relation between cause and effect. Thus our relationships are based on our experiences, and our belief.

There are two critical variables that explain the relation between cause, and effect. First, anything started to exist without a reason; it would cause itself, which is impossible. Secondly, a thing which appeared without a cause would be caused by nothing, and this idea of nothingness can not be the reason for causing other things. Hume condemns these contentions saying that they make one wonder. They presuppose the legitimacy of the simple standard they should illustrate, to be specific, that anything which starts to exist must have a reason.

Hume even said that it is not a 100% that the sun will rise tomorrow. Sun is related to mornings, one thing is related to the other, yet according to Hume, it is not sure the sun will rise tomorrow. It is then caused by customer relationship, to go from a studied thing to another that is always conjoined to it. Hume in this way explains causality absolutely in mental terms. Causal relationship is the mental impact of perception of examples of steady combination. It is credited to the inclination of the brain to pass normally starting with one thought then onto the next or from an impression to a thought. In this procedure inferable

Chapter 01: Knowledge and Power: A Theoretical Debate

from the custom, the brain passes beyond encounter and expect that each occasion will have some reason.

According to Noah Lemmos, a professor at the DePauw University, he sees that some philosophers, more precisely the “common sense”⁴believers, argue that people know a lot about the common knowledge that humans are supposed to know, such as, the fact that other people around them that think and feel. He then adds that, other philosophers would say that we know various things like values, morals, and “truths about God and God’s attitude towards mankind”. Additionally, he said that some others philosophers have some sort of sceptic view towards truth; they believe that humans know much less than they think they actually do. On the other hand, there are other philosophers who believe that humankind truly know nothing by any means

IV Michel Foucault’s View on Knowledge

The *Archeology of Knowledge* is Foucault's objective to depict hypothetically the technique he used in his works such in the book mentioned above, and in *History of Sexuality*. An archeological study tries to depict the historical backdrop of talk, the arrangement of ‘things said’ in the entirety of its interrelations, and changes. These operations happen at a quite certain dimension, which is neither the extent of the events of history, nor the element of a geological "advance" of thoughts, nor collecting of formal knowledge. The examination of talk surrenders all predispositions about authentic solidarity or a point of agreement, portraying rather the procedures of talk in the entirety of their disturbances, edges, contrasts, and complex assortments.

⁴ Common sense: Aristotle, the first person known to have discussed "common sense", described it as the ability with which animals (including humans) process sense-perceptions, memories and imagination

Chapter 01: Knowledge and Power: A Theoretical Debate

Michel Foucault starts with noticing the results relating the procedures of talk to the recently unsure status of the historical account, and examining closely narratives that rely upon free ideas of progression as unhelpful and antique. He says that these narratives are additionally narcissistic, in light of the fact that what they truly look for in types of recorded coherence is the affirmation that history relies upon the consistent present of an extraordinary human awareness and logic.

The theorist Foucault makes a drill once again from the aspect of the rules, which can be followed in talking and attempts to depict the digressive field from its littlest components to its most broad totality. The littlest units are explanations; in spite of the fact that they have no balanced unit. This procedure truly alludes more to a particular part of announced language than it does to a unit of language. The announcement is the dimension of the dynamic, chronicled presence of a lot of signs.

He also presented various explanations as something powerful and fruitful to add to the history of knowledge. He worked on this based on his own knowledge from many fields such humanism, phenomenology, and the historical backdrops of ideas.

V Theorizing Power: A Marxist and a Foucauldian Viewing

V.1. Marxism and Power

Karl Marx is a German philosopher and theorist who spent his whole life in researching and criticizing the society as well as other critics besides other concepts. He is best known for his famous theory Marxism in which he explains how, why, and in which position this theory can be studied or put. Karl Marx thought a lot about the workers and the poor people in the society because he was a poor citizen as well, and he was seeing how the society functions according to each person's status. Marx in other words was

Chapter 01: Knowledge and Power: A Theoretical Debate

aware after being convinced by his experiences that the society he lived in is nothing yet a forest in which the powerful and strongest is the ones who has all the abilities and the capacities to control, and to live the life he wants and more. Yet this system never served the common people who belonged to the lower class as him. This all lead to the conflict between classes that is known as Marxism.

Karl presented Marxist theory as a fact that leads to capitalism which represents power in any capitalist society. Thus, power is a standard that has a relation to any field whether is economic, social, intellectual, and political or any other field. It is the full domination that leads later to a classified society that is divided into different classes, the aristocrats “the richest people”, the middle class, and the lower class “the poor people”. In other words, the more powerful you get the more dominant you will be .This exactly what Karl Marx treated by addressing dominant people as powerful who deny their oppression as a matter of a fact which is very clear in the society, how this kind of dominant powerful people who are classified on top of the list behave and treat other people from different classes in a bad or disrespectful manner without being aware about this oppressed and very abused thing. There are other tools to deal with the ways that classify society they are known as Marxist ways.

Marxist ways to deal with power center on its connection to class mastery in economic social orders. Power is connected to class relations in financial aspects, governmental issues, and belief system. In industrialist social arrangements, the state is viewed as especially essential in verifying the conditions for monetary class control. Marxists are additionally inspired by why commanded classes appear to acknowledge (or neglect to perceive) their mistreatment; so they address issues of opposition and methodologies to achieve radical change. Much ongoing Marxist examination likewise means to appear how class control is scattered all through society.

Chapter 01: Knowledge and Power: A Theoretical Debate

The rise of the possibility of the autocracy of the low class originates from the way that in the common age history had both speeded up and wised up. Marx called attention to that in the change between the past ages he had plot, from that point into feudalism and on to common private enterprise, there is an increasing speed of the procedure of change just as a developing political awareness.

Marxists have broken down power relations from numerous points of view. In any case, four interrelated topics epitomize their general methodology. The first of these is a worry with power relations as signs of a particular mode or arrangement of class mastery as opposed to as an absolutely relational wonder lacking further establishments in the social structure. This emphasis on class mastery does not infer that power and obstruction are the protection of social on-screen characters with clear class characters and class interests. It implies just that Marxists are primarily inspired by the causal interconnections between the activity of social power and the multiplication as well as change of class mastery.

Marxists are typically very much aware of different kinds of subject, character, threat, and control. In any case, they consider these wonders to a great extent in terms of their significance for, and their over determination by, class mastery. Second, Marxists are worried about the connections including discontinuities just as progressions among monetary, political, and ideological class mastery. Regardless of or, maybe, in light of the evident centrality of this issue to Marxist investigation, it keeps on provoking far reaching hypothetical what's more, observational differences. Distinctive Marxist methodologies find the bases of class control essentially in the social relations of generation, responsible for the state or in scholarly authority over hearts and minds.

Chapter 01: Knowledge and Power: A Theoretical Debate

Marxists are keen on the main occasion in power as limits instead of intensity as the completion of such limits. They see these limits as socially organized as opposed rather than socially indistinct or irregular. Subsequently Marxists center around limits grounded in organized social relations as opposed to the properties of individual specialists considered in disengagement. In addition, as these organized social relations involve persisting relations, there are complementary, assuming frequently unbalanced, limits and vulnerabilities.

Marx's identical world view case is the material association of capital and work. In question in both cases are persisting relations of repeated, corresponding practices as opposed to one-off, one-sided burdens of will. This has the intriguing ramifications that control is likewise associated with verifying the coherence of social relations as opposed to creating radical change.

V.2. The Question of Power in a Relation to Knowledge: A Foucauldian Perspective

The issue of power has always been one of the greatest important studies in Michel Foucault's philosophical works. His view of power is different from the Marxist conception of power, believing that power is not fundamentally controlled by only the highest rank, more specifically the ranks that hold oppression against the individuals and society. Evidently Foucault attempted to show that power is not just merely oppression against the less powerful but rather it is the daily interaction between people within society. In this regard, power is an element that operates in a specific ways, it can be used positively, such as when people use power to find their own individuality; however, it can also be seen as a negative thing that people may take advantage of this possession of power.

Chapter 01: Knowledge and Power: A Theoretical Debate

The notion of power to Foucault was dealt with not only in one work, but also several books that were only dedicated to the idea power and its relation to several fields such as *History of Sexuality*, *Discipline and Punish* and many other books. He tackled power in sense of politics, history and even in a psychological way. According to Foucault power as an element is complex thing it cannot be manifested only on the ordinary idea which is, the authority imposed by the powerful onto the powerless, it is more than that. Rather, he described power as something chaotic and over complex, in this sense he argued that,

Power must be analysed as something which circulates, or rather as something which only functions in the form of a chain. It is never localised here or there, never in anybody's hands, never appropriated as a commodity or piece of wealth. Power is employed and exercised through a net-like organisation. And not only do individuals circulate between its threads; they are always in the position of simultaneously undergoing and exercising this power (98)

In this previous quote Foucault recognizes power as something that is not stable and consistent, he sees that power does not only concerns a single individual or a certain group, but rather is spread in all area of life. It is not oppression or a possession, but a collection of social relationships. Consequently, Foucault's view stand out from the ordinary interpretation of power, where Karl Mark saw power as the oppression of institution over individuals, Foucault saw it as social interaction that includes all fields of life.

According to Mark G.E. Kelly, Foucault's view of power as presented in *Discipline and Punish: The Birth of the Prison*, involves these following features: "1-The impersonality, or subjectlessness, of power, meaning that power is not directed by the will

Chapter 01: Knowledge and Power: A Theoretical Debate

of people, in that sense power cannot be possessed by people; 2- The relationality of power, this idea is supported by these previous features which means that power is the relation between people and not just a matter of possession; 3- The decentredness of power, this feature means that power does not concentrate on only certain individuals or class; 4- The multidirectionality of power, meaning that it does not flow only from the more to the less powerful, but rather “comes from below,” even if it is nevertheless “non-egalitarian”; 5. The strategic nature of power, meaning that it has a dynamic of its own, it is intentional”

Conceiving power in Foucauldian view is seen as strategy rather than oppression, which means that power is something that must be applied and not something that can simply be procured, it is not confined only in specific institutions or individuals, but is rather a set of interactions and relations spread within society. “I am not referring to Power with a capital P, dominating and imposing its rationality upon the totality of the social body. In fact, there are power relations. They are multiple; they have different forms, they can be in play in family relations, or within an institution, or an administration”. This conception contradicts the Marxist one, which views power as a case of possession and repression, Foucault argues that power should be perceived differently from repression, which simply forces people to obey.

As it was mentioned previously Foucault did perceive power in a possession way, but he acknowledges that power is everywhere and it comes from everything, and what is meant by that is that power is infinite. This latter is what led Foucault to connecting power to other ideas. The French philosopher did not only focus on power as a term on itself, he also connected it to knowledge, according to his prescriptive power and knowledge is two items that are greatly related to each other. He asserts in his books that knowledge is created out of power and vice versa. Power is also related to Knowledge. In this sense Foucault said in his book *Power/Knowledge: Selected Interviews and Other Writings*

Chapter 01: Knowledge and Power: A Theoretical Debate

1972-1977, “The exercise of power perpetually creates knowledge and, conversely, knowledge constantly induces effects of power” (51-52).

For Foucault, power and knowledge are not seen as autonomous elements but rather are inseparably related, knowledge is dependably an activity of power, and power dependably a component of knowledge. One of his most popular cases of studied on regards to power/knowledge is that of the confession, this idea is mentioned in his book *History of Sexuality*. The idea of confession is an exclusive a practise of the church, Foucault contends that it ended up diffused into mainstream culture “particularly psychology” in the eighteenth and nineteenth century through confession “a kind of power” that is presented by the Church in order for individuals to confess and “tell the truth”, this truth come in form of telling their sexual orientations, emotions, and thoughts. This idea of telling the truth Foucault sees it as form of knowledge. This form of sexual identity is seen as thing that should be controlled and monitored by the church which makes the church hold some kind of power.

Although Foucault believes that power is not only a form of possession and that it comes from everywhere he also sees that power can be abused. Through this previous example Michel Foucault shows and explain how both power and knowledge can be used negatively, more specifically power. Power when is held by a certain individual or a certain community can be used negatively such as the case of the church, the church in that example abused its authority in order to control and manipulate people in its way .

Conclusion:

The question of knowledge and its inquiry has always been one of the main topics within the study of epistemology, particularly when a person claims his knowledge about a certain thing. Philosophers, educators and theorists made it their mission to clarify the

Chapter 01: Knowledge and Power: A Theoretical Debate

concept of knowledge, what does it involve and how it is obtained. Although the research of knowledge and the theory of knowledge have been studied for centuries, it has yet to come to a final conclusion. This disagreement between philosophers leads to the emergence of several views and theories about knowledge. Some philosophers such as, René Descartes claim that human beings can only gain knowledge by either intuition or by deduction, this kind of belief is called Rationalism. Opposed to Rationalism there is another belief which denies the Rationalist view of knowledge acquisition, which is Empiricism. This latter was adapted by other several philosophers like: John Locke. The Empiricists rejected the rationalist belief. According to them knowledge can only be gained through senses' experiences.

The concept of knowledge is often associated with the notion of power. Because power was studied by different philosophes, various theories and views were conducted as result to these studies. Each philosopher attached the idea of power to a certain field in which they observed it in it. These philosophers devoted a great amount of dedication and thoughts on the concepts of power and its associations, from power attainment to power application in humans' life.

The philosopher Michel Foucault also contributed to the analysing the concept of knowledge, he; however, has another view of the concept of knowledge. He asserts in his books that knowledge is created out of power and vice versa. Power is also related to Knowledge.

Another philosopher whose name was associated with power is Karl Mark. The Marxist view on power centres on its connection to class domination and social classes in in the capitalist society. Power is connected to class relations in financial matters and

Chapter 01: Knowledge and Power: A Theoretical Debate

politics. Additionally to Karl Marks the idea of power and domination is created out of the distinction and differences between the special classes.

Chapter Two:

**The Manifestation of Knowledge and Power
in *Frankenstein***

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

Introduction:

Frankenstein is a British literary work written by Mary Shelly from 1816 until its publication in 1818. The work was published during the times when the scientific revolution reached its peak. It got its fame as the first science fiction genre written by a woman. The book introduced several themes and ideas such as human communication and also relationship; in addition to the new things as the relation between society and inventions, the relation between hearts and brains, and the relation between traditions and modernity that the work presented. For the readers, *Frankenstein* was new and attracted the readers because it treated something unusual which is science. People were not aware of this kind of literature as they were used to read romantic literature. The work was not published under Shelly's name; it was anonymous because women were not known as writers. They had to write and publish their works under males' names or anonymously. This was the case of almost all the female writers such the Bronte sisters as well as Mary Shelly. Later in 1823 the writer herself republished a revised version of the work confirming her ownership.

People start to read *Frankenstein* as it presented new thoughts, and a different modern thinking about the coming ages. It can be said that Mary Shelly was an avant-gardist by the work she wrote. She never thought her novel would be known as a very famous work in all times and dealt with by different researchers and critics from different generations. Critics started to analyze the work as some were amazed by The Modern Prometheus of Shelly because they considered it as a very successful new different work, while others didn't really like it based on the reason that the novel was written by a woman. They saw it as a challenge to males' literary works such Edgar Allan Poe's who was known as the father of the gothic genre. But all these reasons did not stop people especially the curious ones from exploring and discovering what *Frankenstein* presented,

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

besides the researchers who saw it as a very workable literature which can help them analyze freely. In addition to the concepts and theories that can be applied on the work.

Many concepts are applicable on *Frankenstein*. Each philosopher's theory has the ability to be studied through Mary Shelly's *Frankenstein*. Researchers have the full choice to choose what theory they like to deal with on the novel. From the past decades until nowadays; the work of *Frankenstein* could be studied from different angles. As well as the use of the incredible amount of different concepts anyone can apply. Different theories such Karl Marx' Marxism and Michel Foucault's conception on power and knowledge can be seen in the novel, and can be applied differently according to each researcher's way of analysis.

This led a lot of people to work and to analyze the literary work of *Frankenstein* based on these concepts. Each of which has his own way of thinking, and way of analysis. The French philosopher Michel Foucault presented his both works *Knowledge and Power* and *History of Sexuality*, and dealt with the history of knowledge, the meaning of knowledge and the places where knowledge can be gained from. On the other hand, he explained power in his works as well besides the relationship between knowledge and power. In addition on how both can be related to each other.

Marxism which is a theory presented by Karl Marx, the German philosopher and theorist, is known as the theory that classifies the society and divides it into different classes based on some standards. These standards are a reason behind what is known as the tension which leads later to the conflict between the classes.

I. The Conceptualization of Knowledge and Power in *Frankenstein*

Frankenstein as a novel has presented a lot of new things as the use of science in society that is known under the term of Galvanism, as well as the amount of the theories that many researchers

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

have been working on taking the novel as a platform to work on. The novel has attracted a lot of people whether they are critics to just normal readers. From the theories that can be working on are power and knowledge, both concepts were presented by the French philosopher Michel Foucault in which he clarified the relation between the two, and how one leads to the other.

Power is found as a clear element in the novel of *Frankenstein*, it is identified as the status which gives anyone the ability of controlling other people. , in addition to the greed challenge God .This all can be seen through the character of victor Frankenstein the hero of the novel. He was powerful by nature, victor was naturally selected as a rich powerful human who was greedy for being the controller as he challenged his whole family and left them to seek his own fate.

II. Knowledge: Issue of Human Curiosity and Scientific Development

As Albert Einstein said, “The important thing is not to stop questioning. Curiosity has its own reason for existence. One cannot help but be in awe when he contemplates the mysteries of eternity, of life, of the marvellous structure of reality. It is enough if one tries merely to comprehend a little of this mystery each day”⁵. Human curiosity is a subject that several philosophers mentioned in their works; it is in humans’ nature to question things and to be curious about what is surrounding us. One of the major themes included in Mary Shelly’s *Frankenstein* is the theme of knowledge. It includes specifically the connection between the quest for knowledge and the consequences of this passion. Knowledge is considered to be a human virtue. After all, what distinguishes humans from other beings is their ability to learn and to understand their lives. With all the goods and benefits that knowledge brings to humans, it can also bring pain and suffering. Through knowledge people discovered several technologies and inventions that helped mankind, yet these benefits brought destruction to the humanity, starting with the decline of morals and values.

⁵ "Old Man's Advice to Youth: 'Never Lose a Holy Curiosity.'" *LIFE Magazine* (2 May 1955) p. 64”

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

Curiosity sparkles human's love for experiments, people started to question how things are created and what more can they add to our lives. This idea of experiments and observation is part of science and scientific researches that mankind developed. Science is a part of humans' life, it has been developed throughout the history of humanity, each decade or even a year there is a scientific discovery made, this shows how the process of science is non-ending one. Although science makes life easier because of the inventions that facilitate life, it is still responsible for many issues that are present in the world. When science is taken advantages of and used in unethical manner it can lead to disastrous outcomes.

This kind of contrasting parts of knowledge and its results were first dealt with centuries ago by the Greek mythology. The myth of Prometheus is one of the ancient Greek tales that discusses the notion of knowledge and how it is a blessing to the human beings, but it also shows how this same blessing is accompanied with a fatal cost; just as how knowledge is good and beneficial it can also be. Mary Shelly was deeply inspired by this Greek myth which led her to write *Frankenstein, or the Modern Prometheus*. She embodied these ideas of Prometheus into a 19th century novel that focused on the theme of knowledge and its misuse.

II.1. The Pursuit of Knowledge and Human Curiosity

In the novel, the discourse of knowledge is firstly presented through the curious nature of human beings towards discovering truths as they seek to gratify that curiosity to answer the questions of life. Almost every character in this novel is considered to be a curious one. Mary Shelly describes this feeling of curiosity as a part of human nature, as she begins with a character named Robert Walton who is a self-educated man that had to teach himself every aspect he knows about seafaring.

Walton is presented by Shelly as a person who seeks knowledge in spite of his lack of academic education. From a young age, he has always been so curious that he spent his

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

childhood reading books about expeditions. The character himself acknowledges that in the novel, by saying: “My education was neglected, yet I was passionately fond of reading” (Shelly, 4). In the novel, Walton’s curiosity was not only a mere desire to know things, it was his ambition for discovering new places that have not been visited before: “I shall satiate my ardent curiosity with the sight of a part of the world never before visited, and may tread a land never before imprinted by the foot of man” (Shelly, 3). From this quote it can be concluded that Walton’s quest for knowledge was not a mere habit, but it was something that he always wanted to reach and achieve.

He continued his passion for seeking knowledge by also reading scientific books as his ambition about knowledge was not only restricted on expeditions and discovering new places. He educated himself in the scientific field by devouring various scientific books, and he spent his nights to “the study of mathematics, the theory of medicine, and those branches of physical science from which a naval adventurer might derive the greatest practical advantage” (Shelly, 4-5). Walton’s knowledge was a result of his early curiosity and his own dependency on himself to satisfy this curiosity by being self-educated man.

The next heavily curious character is the protagonist of this novel, the creator Victor Frankenstein. His curiosity was beyond seeking knowledge or just mere ordinary questionings; furthermore, his search for knowledge was in a form of a mission to discover how beings are created; Victor was interested in the sources and origins of human life and how human came into existence. Unlike Walton, Frankenstein was provided with formal education in his youth, but similar to Walton, he also depended on himself to uncover the secrets of natural sciences which became his passion later on.

His curiosity and his thirst for human’s origins absorbed him; he wanted to learn more and more about it to the extent that this curiosity became an abnormal obsession. He was extremely preoccupied with his quest for knowing the truth which affected his humane

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

emotions. He neglected any sort of connection with his family, “Two years passed in this manner, during which I paid no visit to Geneva, but was engaged, heart and soul, in the pursuit of some discoveries which I hoped to make” (Shelly, 50). From this previous quote, Mary focuses on how curiosity and knowledge can consume one’s life that it might leads to isolation and loss of any aspect of communication.

The aspect of curiosity was not only mentioned through humans, but also the creature that Victor created. The monster is considered to be the most curious creature in *Frankenstein* because when he was created, his mind and way of thinking was quite similar to that of a baby. Just like human kids, the monster had no knowledge or anything about the world, and everything was new to him. Since the monster was abandoned, he also had to learn things in his way. It’s worth noting that in her writing about the case of the monster’s learning, Mary adapted the empiricist belief in acquiring knowledge. In this sense the creature depended on observation and experience to learn, while he was alone in the forest he had to learn what food to eat, and the fact that fire burns. Besides the basic knowledge about things, “it” also learned the process of human communication through his observation to how cottagers communicate with each other by signs and speech patterns.

The Monster’s curiosity is an outcome of his longing to communicate in order to fit in as well as understand his identity and his history. The creature afterwards finds a backpack that is filled with literary texts and articles that some of them contained letters and signs. Given the fact that he learned how to decode signs, he began to educate himself through these literary texts. One of these literary texts that had impact on helping with the monster’s curiosity of knowledge is both *Paradise Lost*, and *Sorrows of Werter*. By reading the latter, the creature became more curious about his being and what is he made for, “As I read, however, I applied much personally to my own feelings and condition... What did this mean?

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

Who was I? What was I? Whence did I come? What was my destination? These questions continually recurred, but I was unable to solve them.” (Shelly, 152-153).

Additionally, by reading John Milton’s *Paradise Lost*, the monster came to understand how humans are originated, as he read about God, Satan, Adam and Eve. To him it was an eye-opening book; this newly found knowledge led the monster to realize that he is only an ugly version of his creator Victor. After reading this previous book, the monster’s knowledge about his identity is disappointing to him. It was the kind of information and knowledge that he does not want to indulge anymore; it is something that he wishes to be erased from his mind. He acknowledges that this kind of knowledge will always remain on his mind even if he does not want it to be, “Of what a strange nature is knowledge! It clings to the mind when it has once seized on it like a lichen on the rock.” (Shelly, 142) in this way just like how knowledge consumed Victor, it also stuck with his creature too.

II.2. The Presence of Science and Experiments in the Novel

By the end of the 18th century, the second scientific revolution reached its peak; it has an impact on every aspect of life including literature. This flourishing of science influenced Mary Shelly to include the elements of both science and scientific knowledge in *Frankenstein*. The idea of scientific studies is encouraged by humans’ curiosity and will for more achievements, and further discoveries. This latter effected Mary Shelly in writing the novel in which she introduces a character that was so fascinated by science and its ambiguity.

The main character Victor Frankenstein is the ultimate reflection of the scientist who is devoured by his love for discoveries. Victor’s interest in natural sciences was first sparked by reading books of his favourite authors such as Albertus Magnus, Paracelsus and Cornelius Agrippa. When he started as a student at the university in Ingolstadt, Victor was disappointed

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

to know that these philosophers' studies were no longer being practiced; however, a professor named M. Krempe, was surprised Victor's was interest in old alchemical philosophies⁶.

These Alchemical philosophies books were the reason that made Victor question his ability to create life, to him it was needed to discover the secrets of the world in order to create his creature,

I confess that neither the structure of languages, nor the code of governments, nor the politics of various states possessed attractions for me. It was the secrets of heaven and earth that I desired to learn; and whether it was the outward substance of things, or the inner spirit of nature and the mysterious soul of man that occupied me, still my enquires were directed to the metaphysical, or in its highest sense, the physical secrets of the world. (Shelly, 33)

To know how to create a life, Frankenstein has to know about Anatomy first, he can not construct a body without understanding how the organs and how the human body itself functions, "To examine the causes of life, we must first have recourse to death. I became acquainted with the science of anatomy: but this was not sufficient; I must also observe the natural decay and corruption of the human body" (Shelly, 50)

In order to create a body, he needed to have body parts, and this led him to take corpses' parts that are recently buried as a tool for him to give a form to his project. He made the church graveyard his laboratory to do his experiments at night out of people's wandering eyes. Victor knew that he needed an element that provides live energy into his project for those combined parts to come to life; moreover, he knew that there is no such thing as "elixir of life". Since the latter is not obtainable, he had to find a substitution, which is electricity. The discovery of the wonders of electricity was introduced to him at a young age when he

⁶ "Alchemical philosophies" refers to a range of philosophies and ancient practices which seek to prepare or develop the "elixir of Life" or "immortality" or "longevity" using the philosophers' stone. It was an ancient branch of natural philosophy, a philosophical and protoscientific tradition practised throughout Europe, Africa, and Asia.

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

witnessed a natural phenomenon, as a stork of lightning cut through a tree and split it in half. This, along with his father's explanation, was Victor's discovery of electricity.

The creation of the project itself was described by the author as it follows, "It was on a dreary night of November that I beheld the accomplishment of my toils. With an anxiety that almost Amounted to agony, I collected the instruments of life around me that I might infuse a spark of being into the lifeless thing that lay at my feet." (Shelly, 58) This indicates that the creature was born out of experiments and scientific research.

III. Power's Relation to Marxism and Knowledge

One of the things that was mentioned in the novel is the interrelation between knowledge, power, and Marxism which is the theory presented by the German theorist Karl Marx. Marx explained how the society is divided into classes, each of which is classified based on some standards; for instance, power and wealth. That is to say people who are powerful are classified as the first controlling classes who have the ability to abuse the inferior classes. Another thing is the relation between power and knowledge, which means the knowledgeable one, is the one who is powerful, and vice versa. Thus as a final relation , it can be said that the three elements have to some extent a relation, these theories all can be found and discussed in the novel of *Frankenstein* .

III.1. The Presentation of Power in *Frankenstein* :

Power is a representation of the most noticeable topics which has coursed all through Mary Shelley's *Frankenstein*. The presence of power inside the novel adds to the unnatural storyline that the writer has created. Power inside the novel is clear and fascinating in light of the fact that power can emerge out of numerous perspectives .The touched character by power is Victor Frankenstein; a case of this is him conflicting with the genuine idea of God and making new life in which he wants

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

to control. "I had worked hard for nearly two years, for the purpose of infusing life into an inanimate body." (Shelley, 35) This demonstrates his devotion and his intentions to do his possible to make and create a new life that is of the monster so he can be viewed like a divine being. For Victor his power was to create a new being to challenge God.

III.2. The Idea behind the Presentation of Power in the Novel:

Mary Shelley struggled with society to deliver a novel that would make humankind question the power behind God. The full title for her novel incorporates *The Modern Prometheus* demonstrates that Shelley was obviously affected by the myth and took her impact before starting writing. Prometheus was said to be the smartest of all Titans who stole from the divine beings, so Mary Shelley has taken this part of Prometheus and include it in *Frankenstein* to add to her gothic style. She has done this to portray Victor as the manifestation of Prometheus. Like Prometheus, Victor's entrance with power helps these connections with the 'birth' of the beast.

The use of power and galvanism into an object is simply unethical especially if they were planted in a dead corpse which is an unpleasant idea; Victor used this in creating a new life which is the monster. Thus it is ethically wrong and against the genuine idea of God as he is the only one who can make life. Though using power to control a dead body appears to be a controversial idea; yet Victor never thought so for he pushed beyond the limits since he wanted to complete his discovery.

Victor needs control; in this manner he did what all he needs to attain it. "Wealth was an inferior object, but what glory would attend the discovery, if I could banish disease from the human frame." (Shelley, 21) It can be conducted that to him wealth is unnecessary element in creating the being. He dreams about making the possibility of new life for he thought that this reality is all what he needs to make it true as he creates something to control to make him happy and satisfied.

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

Mary Shelly has done this maybe to demonstrate a point which is the development in the field of science as the literary work was published in parallel with the scientific revolution that brought changes in British society such the discovery of electronics and the independence of women who started to work in different jobs such in factories. She composed this book to fulfill her own desires of intensity.

III.3. Power through the Character of Victor Frankenstein

In *Frankenstein*, power is practically similar to an objective for Victor. He needs to seek to get an amazing position. Victor has anxiety which originates from his surroundings at college it lead him later for his hunger to learn in which M.Waldman clarified that Victor's intensity and learning is simply an inspiring thing. "In a thousand ways he smoothed me for the path of knowledge." (Shelly, 29). This emphasizes on Victor's capacity to enable him to advance to a more elevated amount of science. This shows how Victor admires M.Waldman because they share the same thinking.

Power as a theory is found in all the characters, this means it could be applied to demonstrate that anyone is not just naturally introduced to control; yet he can procure it with the right knowledge. Victor symbolizes the curious learner; he didn't start learning all of a sudden in spite of the fact that he utilizes the power of knowledge he has. The sufferings that detached the beast that is originated from Victor as well as from society, which clarifies that the beast yearns for adoration and guild, subsequently he understands he can never encounter the affection he sees around him so this lead him to commit his violence. "I am malicious because I am miserable." (Shelly, 97)

The creature is hopeless, these all are features of the reality of the beast who realizes he is detestable, yet it is the main solution he will get attention from Victor. He is simply yearning for a

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

companion or to be acknowledged inside society. The monster realizes that he doesn't look ordinary; however, he simply needs to be seen and known. When he understands that he will never fit in, he starts his control and his domination, he wants to crush everything and everybody in his way.

III.4. Power through the Character of the Monster:

Making an arrangement with Victor as though making an arrangement with the demon, the beast requests a lady saying he is eager to save Victor's friends and family in order to do what the monster requests. This shows, to some extent, the mutual power both Victor and the beast have which means they have mutual requests. Victor has the power to create lives while the power of the beast is the ability of protecting and take care of Victor's surrounding; which means power is something that can be in anyone's hands, each of which can use it accordingly "Power is everywhere" (Foucault, 63).

The status of power varies from one class to another which clarifies the Marxist theory in the novel in which the character of Victor Frankenstein is defined as superior because he belongs to a rich and a knowledgeable family; he to some extent, was born with a fortunate background as he had no troubles when it came to studying or doing what he ever wanted which is domination, and control.

Victor could easily go to the university to carry on his studies, at a time when people couldn't have access to this opportunity. This later on will be classified as a standard that leads to the conflict between classes. In the novel, Victor if it can be emphasized on as the main character to be analyzed, he derives from the rich class, and when he created the monster that is known as nothing yet a beast that doesn't belong to any class; thus the creature belongs to the inferior class whom anyone can control because he has nothing, he doesn't know anything and illiterate. In the

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

social class' system, any poor and illiterate creature should belong to the inferior lower class which is known to be of the peasants.

IV. Marxism and Power in *Frankenstein*:

John Locke, an English physician, and philosopher was a rationalist theorist who believed in the human's nature to be born as a tabula rasa, a blank slate to be filled in. The human for Locke is born with nothing in mind; however through experiences, and experiments he starts to acquire knowledge concerning the universe. The human begins to behave and to learn how he must live in a certain society. Locke knew how a society was functioning; he knew that there was a social system with different categories in any governmental place. John explained this further in his works about political views. In addition to this, there is a similarity between his way of thinking and that of the German theorist Karl Marx, as both talked about the division of any society into categories which leads to the classes' conflict. The governmental system pushes to the empowerment of the high social class; besides the denial, and the underestimating of the lower class. This phenomenon is seen in the novel of *Frankenstein* in the character of the scientist Victor, and the monster which lead later to the conflict between both characters that approved their tragic ending and their death.

As previously mentioned, Victor Frankenstein reflects the ruling class in the novel. He originates from a wealthy family, and this is sufficient proof to show that he achieved what he wanted because of his high wealthy position. "My family is one of the most distinguished of Geneva. My ancestors had been many years' counselors and syndics; and my father had filled several situations with honor and reputation. He was respected by all who knew him, for his integrity and indefatigable attention to public business.'" (Shelly, 15)

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

Victor was proud of his status; these characteristics were obvious in his treatment of his creation. His particular put in the social request makes him abuse his beast, much as the bourgeoisie do to the lower class. In a similar vein, it is claimed: “Modern bourgeois society, with its relations of production, of exchange and of property, a society that has conjured up such gigantic means of production and of exchange, is like the sorcerer who is no longer able to control the powers of the nether world whom he has called up by his spells” (Karl Marx, 17)

Unmistakably, Victor loses control of his own creation; much like Marx would contend that an abusive society would surrender to the requests of a disgusting lower class. ; adding to the possibility that Frankenstein's perspective is emphatically molded by his experience. Victor flees from his creation when the beast springs up and comes toward him.

The narrative of Victor and his creation has solid ramifications with respect to the reversibility of intensity in the novel's reality. The mistreated beast rebelled against the oppressive scientist from different perspectives, and turns out to be a power to be managed. It needed to mention that Frankenstein's beast moves toward becoming someone powerful; that started to harm Frankenstein, and eventually lead to the death of his own creator. This reality later conveyed how the beast felt bad, and how he ended up by grieving Frankenstein's death. “That is also my victim! Oh, Frankenstein! Generous and self-devoted being! What does it avail that I now ask thee to pardon me? I, who irretrievably destroyed thee by destroying all thou lovedst. Alas! he is cold, he cannot answer me.” (Shelly, 149)

Frankenstein's beast at that point left to die. In spite of the fact that the beast has effectively beaten his maker, he could not establish his own life based on human's standards of living. The monster ended up by hanging himself because he saw that he can't live in a society without his maker around who was the only connection between the monster and the other population though he had much power to be independent but his power led to his self-destruction. Shelley's content

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

seems to affirm that the abused can end up on the opposite side of the power condition, there is no such affirmation that the mistreated would then be able to keep up this power and balance out without self-destructing.

V. The Analysis of the Character of Frankenstein and the Monster through a Spinoza Reading

Spinoza pointed out that power or as he calls “potestas”⁷ is a “self-caused”; it is worth mentioning that “substance”⁸ causes everything. Thus Power is the capacity to know which leads to the infinite power because they are attached elements as it is already mentioned. Spinoza calls this procedure “god”⁹ which is the capacity to do and the ability to act. The term “god” has a relation to the use of brains and the process of thinking; it is called “god” or “nature” which is the high extreme capacity of being powerful. In the novel of *Frankenstein* the scientist Victor Frankenstein is classified as a “god” he kept experimenting over and over until the discovery of his monster; which he controlled later. Spinoza stated also that besides “god” there is “attribute” which means the elements that live in a certain society. This category of people, however are popular who have no extreme capacities they are ordinary. Victor had the same view towards his surroundings because he saw them as ordinary scientist who could not do high level experiments unlike him. He was powerful to do what he wanted ever with the use of his infinite understanding about sciences and physical operations.

According to Spinoza “potential” power could be conceived in a good way based on the fair distribution on the citizens in a society. In *Frankenstein* the distribution of power was unfair, the scientist Frankenstein could control his monster because he was powerful enough thinking of a creator-creature relationship unlike his monster who had not the same amount of power. This was a

⁷ “potestas”: it is a Latin term which means power.

⁸ “substance”: is an element that doesn’t need another thing to be perceived.

⁹ “god”: a term in Spinozism which means the independent element that leads to a higher powerful control.

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

determinate classification in the novel based on some standards such the powerful background such of Victor Frankenstein. Spinoza pointed out that humans should be, to some extent, interested in gaining power; if so they could easily manipulate it according to what they want; he clarified how people should be greedy to gain the powerful position they want to attain.

On the other hand, Spinoza questions what if humans have the capacities to control machines; he refers to these machines to as “things”. The body is considered to be the “thing” while power is “god”. In *Frankenstein* the “god” represents the scientist victor Frankenstein who invented the monster which is classified as the “thing”. Spinoza clarifies this operation by how it works and whether the “thing” is able to be controlled, could it be submissive? Or could it be rebellious that can't be controlled by anyone even God?

Conclusion:

Although *Frankenstein* is an old classic novel published in 1818; it is a novel that is rich with themes that continues to be relevant to this modern day. Knowledge along side with power are some of themes that were presented in the novel. Both knowledge and power were manifested in way that they complete each other. Shelly introduced the element of knowledge in *Frankenstein* firstly by showing the two different ways of gaining knowledge. In the novel one of the main characters, Robert Walton gained knowledge by teaching himself and being self educated at a young age, his love for knowledge and discoveries made him rely on himself with no formal education, and so for his quest for curiosity, he seeks the sea to find the answers for the unknown. Much like Walton, Victor Frankenstein is also presented as a character that is thirsty for knowledge that relied on books to satisfy his curiosity. Unlike Walton, Victor was actually educated he went to university and finished his education, in spite of having an academic education he also relied on himself to know and read about life's secrets.

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

The notion of knowledge in the novel was also associated with science and scientific experiments. Victor Frankenstein was interested in science more precisely the ancient Alchemical science. Because of his quest for knowing about life's secrets, Victor began reading more and more books about science; he wanted to create a vivid body. Although he was interested in Alchemical science, he also needed to learn about modern science such as Anatomy in order to create "the being", his knowledge about Galvanism made it easier for him to resuscitate "the being".

Besides knowledge another element is demonstrated in *Frankenstein* which is Power. The idea of power is presented in two different ways. Firstly, the Marxist approach on power was shown through character as well as through the setting, Throughout the novel it can be sensed that the characters are not all from the same social class, While Victor was brought in a rich educated family, Walton's family was from the lower class. Having a good upbringing such as the case of Victor can be the reason behind the education differences between the two characters. Because Victor was rich he was able to attend university and continue his education; whereas Walton's family's background prevented him from being academically educated.

Secondly, the powers of humans in the novel can be seen through human's ability on creating new things. Possessing the power to create is embodied through the main character Victor Frankenstein who was powerful enough to create a life. Although it's God's mission to create, Victor did make the monster which he started creating from the pieces of new corpse to the use of energy to revive it. His ability to create the monster is a reflection to his powerful status.

As it was mentioned previously, Michel Foucault introduced knowledge and power as a connected item. This connection between knowledge and power is also represented in the

Chapter 02 : The Manifestation of Knowledge and Power in *Frankenstein*

novel. The relation of these two is presented through firstly, the power of social classes. Providing that Victor is rich, he learned in high educational institution. In this previous case Victor's social status is what makes him powerful to attain knowledge, by contrast to Walton who does not have a powerful social status to gain knowledge. Another form of this relation is the impact of knowledge on having power, Victor was knowledgeable of science and different theories, and this knowledge is what made him powerful enough to create 'the being'. From this it can be seen how knowledge creates power and how power reproduces knowledge.

Chapter Three:

**The Misuse of Knowledge and Power in
*Frankenstein***

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

Introduction:

Knowledge and power are believed to be good elements that help in creating better life for people. Many people often associate the idea of knowledge and power with success and life improvement. The idea of the positive aspect of knowledge and power is also presented in literary works, several classic literary works focused and emphasised on the importance of knowledge and education. Although both concepts are commonly perceived positively, they can also be abused and used in negatively.

Knowledge and education have been misused by humans in a way that was destructive taken into account the environmental problems that happened because of human's inventions. On the other hand, power as well can be abused in harmful ways such as the political abuse of it. The course of power has been studied by several writers and authors as a positive element such as the case of *Pride and Prejudice* where power is depicted as good element that people thrives for.

Even though both knowledge and power have been presented positively, their manifestation may differ from one person to another, a person may use knowledge as his way of seeking more information and truth to help the world in having a better life; however, it can also be used unreasonably in inventing things that may lead to destruction like weapons. Likewise, power can be expressed in both positive and negative manners, it can be used as a form of a controlling technique to restrict and control crime, nevertheless, it can be abused if it used in way that can harm humans.

The idea of the negative use of knowledge and power is a highly presented theme in *Frankenstein*. Mary Shelly in *Frankenstein* portrays knowledge and power in a damaging matter. Contrasting with her fellow modernist writers, she displays those two

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

items as destructive elements that can only bring sorrow and distress to humans. During the course of the novel the two concepts are misused by the characters, this misuse affected the fate of the characters in negative way.

I. Ramification of Knowledge in *Frankenstein*

The destructive side of knowledge is a recurrent theme in Shelly's *Frankenstein*. In this oeuvre she portrays the quest and the thirst for knowledge as a dangerous thing that human can take advantage of. The quest for truth led characters to self destruction and to dreadful endings. The idea of the misuse of knowledge can be depicted through the novel's characters; each one of the main characters abused their gained knowledge which led to irreparable outcome.

I.1. The Scientific Misuse of Knowledge

The main character of the novel Victor Frankenstein is Shelly's first and main presentation of how both knowledge and science can be taken advantage of. Victor from a young age was interested in sciences and was eager to know more about truth, especially scientific facts this lead him to his obsession with creating a life and defying nature's rules. His passion for knowledge and secrets of life made him read several scientific books, until he stumbles upon a book about natural philosophies by Agrippa,

I opened it with apathy; the theory which he [Agrippa] attempts to demonstrate and the wonderful facts which he relates soon changed this feeling into enthusiasm. A new light seemed to dawn upon my mind, and bounding with joy, I communicated my discovery to my father. My father looked carelessly at the title page of my book and said, 'Ah! Cornelius Agrippa! My dear Victor, do not waste your time upon this; it is sad trash.' (Shelly, 34)

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

It's worth taking into consideration that Victor's father opposes Victor reading the book and according to him that books is a "sad trash", Shelly Through this quote foreshadows the fact that the book will have a bad and sad effect on Victor. In spite of his father's disagreement concerning the book, Victor insists on reading it knowing full well that it will introduce him to natural sciences. It can be seen that from the beginning of his discovery of this particular book Victor will be facing sad repercussions.

Victor's main aim is to create a living body out of corpses' pieces and electricity, after many experiments and studies done to create the "being" he succeed in doing so. Victor himself acknowledges the fact that his knowledge is a powerful one that may not be completely righteous, "When I found so astonishing a power placed within my hands, I hesitated a long time concerning the manner in which I should employ it." (Shelly, 53) Although he knows that this knowledge can be used in bad manners, he still carried on his experiments. This shows that Victor is willing to use this knowledge in spite of the risks.

Science and knowledge in this way are misused, Victor instead of using his gained knowledge to invent beneficial inventions, he used in way to defy God and create supernatural creature. By creating this character, Mary Shelly shows that this character is an ultimate presentation of how humans can take advantage of knowledge and science in a way that can be destructive.

I.1.1 The Effect of the Misuse of Science on Victor Frankenstein

Although Victor is the creator of the monster, he is disgusted by it. In his course of creating the being Victor expected a humanlike creature, he did not presume that the result of his experiments will be a gruesome being. The final physical appearance of the monster makes Victor regret his decision of making him. The monster is considered to be the final product of the knowledge that Victor has attained throughout his life. It is the result of his

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

journey of scientific experiments. Because Victor used his knowledge in unethical manners, it ended up embodied in a monstrous way. After having creating this life, Victor fails to teach his creature because he abandons him. Instead of teaching his creature the basics of knowledge that humans should know of, Victor chooses to forsake the being. This shows that Victor misused knowledge excessively, first in creating the monster and also in neglecting the fact that he needs to teach his creature.

Afterwards the monster's request for Victor to create a female companion to him is denied, he takes it on his own hand to revenge on Victor's family. With all this chasing back and forth between the monster and Victor, he begins to falsify his decision on reading the natural science book in the first place, "I should certainly have thrown Agrippa aside and have contented my imagination, warmed as it was, by returning with greater ardour to my former studies. It is even possible that the train of my ideas would never have received the fatal impulse that led to my ruin." (Shelly, 35). By this Victor knows that if he did not read Agrippa's book he would not have created the monster and he would not be facing this fatal ending.

Victor knows that his thirst for curiosity did not bring anything, but misery to him, and so when he encountered Walton he knew that the young curious captain shared the same passion for knowledge as him. Victor knows that Walton was enthusiastic about discovering the North Pole, he realises that if Walton takes the same intoxicating path as him and let his curiosity devours him he will be doomed just as Victor, he argues "Unhappy man! Do you share my madness? Have you drunk also of the intoxicating draught? Hear me; let me reveal my tale, and you will dash the cup from your lips!" (Shelly, 20). In order for Victor to convince Walton to stop this passion of knowledge and obsession, he shared his story with him starting from his childhood up the events that led to the creation of the monster.

I.2. The Monstrous Personification of Knowledge

Just like his creator, the monster also is considered to be one of the main characters in the novel that knowledge represents a big part of his journey. His yearning for knowledge and for more learning takes over any other aspect of his being. Although his learning process is not as complex as Victor's and Walton's, he also was affected greatly by the knowledge he gains throughout his life journey. Through the novel the monster is presented as a creature that is eager to learn more about how humans' function and about the basics of life, unlike the other character his knowledge experience comes in a way of self discovery and self learning improvements.

The monster does not care about being interested in sciences or in expeditions and world discovery, but rather his initial mission is solely to learn the basic of human communication and to interact with the external world, This could be attained via analysing people's behaviours and attitudes, he says

By degrees I made a discovery of still greater moment. I found that these people possessed a method of communicating their experience and feelings to one another by articulate sounds. I perceived that the words they spoke sometimes produced pleasure or pain, smiles or sadness, in the minds and countenances of the hearers. This was indeed a godlike science, and I ardently desired to become acquainted with it. (Shelly, 135)

Because of his constant desire to learn about humans' behaviours, the monster gets more and more eager to get acquainted with human beings. This nuanced knowledge of humans' life makes the monster eager to communicate with humans; moreover, this longing for communication is what boosts his desire to introduce himself to people, "I lay on my straw, but I could not sleep. I thought of the occurrences of the day. What chiefly

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

struck me were the gentle manners of these people, and I longed to join them, but dared not.” (Shelly, 128)

In his journey of learning about humans, the monster begins to learn more about himself, his knowledge about humans makes him notice that he is different from the people that he sees. He knows that he is a stranger to them, just as he acknowledges the fact that unlike these people he will not have a person or another creature that resembles him. This newly found knowledge triggers a sense of hostility towards his own existence because he knows that this suffering will be dealt with alone

But where were my friends and relations? No father had watched my infant days, no mother had blessed me with smiles and caresses; or if they had, all my past life was now a blot, a blind vacancy in which I distinguished nothing. From my earliest remembrance I had been as I then was in height and proportion. I had never yet seen a being resembling me or who claimed any intercourse with me. What was I? The question again recurred, to be answered only with groans. (Shelly, 142-143)

Although he knew that he is a stranger to human beings, his desire to know people was successful to a certain extent, and he ends up introducing himself to a blind man named Mr. De Lacey. To the monster Mr. De Lacey is a unique being, he does not harm him in any way opposing to the humans that he met before. In this regard it's necessary to take the man's blindness as a justification for his friendly gestures towards the monster. The monster however sees it as his first genuine relationship with a human being “The name of the old man was De Lacey. He was descended from a good family in France, where he had lived for many years in affluence, respected by his superiors and beloved by his equals.” (Shelly, 144). His companionship to the blind man is short lived because as

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

soon as the man's family sees the monster they end up attacking him and making him leave.

In a way knowledge to the monster was more harmful than beneficial, his readings about humans and his interactions with them, makes him realise that he is this hated abnormal creature; furthermore, being an outcast boosted the feeling of loathing towards himself and most importantly to his creator Victor. If the monster did not read and observe humans, he would not have known what is like to be a normal creature. Additionally he would not have known what a strange being he is, Mary Shelly in the novel shows that the monster himself acknowledges the fact that knowledge to him is a something that causes sorrow and sadness, "I cannot describe to you the agony that these reflections inflicted upon me; I tried to dispel them, but sorrow only increased with knowledge". (Shelly, 141)

The monster's knowledge and learning experience are what created his hatred for his creator; he is resentful of Victor because he created him in monstrous way. He brought him to the world in a horrible manner and when the monster asked Victor to create a female companion to be with him, Victor denied that request. This knowledge of Victor neglecting the monster's persistent desire to have a partner is what created a fuel to the anger that was already in his soul. Knowledge for the monster was applied in a way that only brought sorrow to him; his misuse of knowledge is that his eagerness about humans only caused him more sorrow and suffering.

I.2.1 The Burden of Curiosity

Since the creation of this universe, Mankind has always been curious about the unknown and about the secrets of the undiscovered places in the world. Throughout the novel Shelly questions this idea of curiosity; moreover, she shows that just as curiosity can be beneficial to humans it can also be a destructive obsession. Similarly to Victor, another character is extremely interested in the unknown named Robert Walton; his eagerness to

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

uncover the unknown makes his use of knowledge destructive just as Victor. Robert Walton is a ship captain who is interested in the world of sailing and going beyond the seas.

From the beginning of the novel Walton is presented as person that yearns for revealing the undiscovered, he writes to his sister Elizabeth about how he wants to discover a new passage to the North Pole, “I shall confer on all mankind, to the last generation, by discovering a passage near the pole to those countries, to reach which at present so many months are requisite; or by ascertaining the secret of the magnet, which, if at all possible, can only be effected by an undertaking such as mine.” (Shelly, 3)

During his journey to the North Pole, Walton meets Victor in a very bad health condition, in where he brings him to the ship and nurses him back to help. Walton began explaining to Victor about his passion for knowledge and how he seeks to unveil the unknown,

And to say, with all the fervour that warmed me, how gladly I would sacrifice my fortune, my existence, my every hope, to the furtherance of my enterprise. One man’s life or death were but a small price to pay for the acquirement of the knowledge which I sought, for the dominion I should acquire and transmit over the elemental foes of our race. (Shelly, 19-20)

It is clear from this quote that Walton was ready to jeopardize his own life and the life of his ship team for the sake of the discovery. This idea shows that Mary mirrors how dangerous the path that Walton was heading for, as she intended to present humans as creatures whose curiosity can devour them.

Upon hearing Walton’s declaration about his willingness to risk his life and the life of those around him, Victor Frankenstein warns him about how knowledge can be

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

destructive. Both of these characters share the same passion for knowledge without caring about the consequences; moreover, their biggest concern is only to achieve fame and knowledge, neglecting its legacies. Because Victor knows how pursuing knowledge can be dangerous, he warns him of having the same fate.

Although Victor continued his mission of satisfy his curiosity at the beginning of his experiments, he advices Walton to not fall in the same trap as him. Victor knows that if Walton carries on his mission he will be doomed; he does not want any other person to have the same life as him; furthermore, Victor wishes to save Walton from the suffering and the agony that road of knowledge and curiosity can lead to,

You may easily perceive, Captain Walton, that I have suffered great and unparalleled misfortunes. I had determined at one time that the memory of these evils should die with me, but you have won me to alter my determination. You seek for knowledge and wisdom, as I once did; and I ardently hope that the gratification of your wishes may not be a serpent to sting you, as mine has been. I do not know that the relation of my disasters will be useful to you; yet, when I reflect that you are pursuing the same course, exposing yourself to the same dangers which have rendered me what I am (Shelly, 22)

Victor began telling Walton about his life story, from his early passion for knowledge, to the interests in Alchemical science until the monster's creation. Walton upon hearing about Victor's story, he starts to deliberate his decision on reaching the North Pole. He sees the dreadful effects that Victor is facing. Because of knowledge pursue, Victor lost his entire family members. This latter makes Walton stop his journey to the North Pole, he does not want the same destiny as Victor. Although Walton's misuse of

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

knowledge is not as bad as the other characters, he still was willing to jeopardize the life of his team if it was not for Victor's advice.

II. The Projection of Power in *Frankenstein*

Frankenstein is a famous work that attracts people as a new literary work which discussed new ideas, and presented new dimensions about how literary works can be always updated according to people's living situations. As any other work, *Frankenstein* is an opened novel for many interpretations. From these which could be found are of Michel Foucault knowledge and power. It is needed to define what power means and from where can anyone achieve his power. Power comes naturally from the atmosphere any human was born in; for instance the background of the human, as well as it can be gained from different things such knowledge, as an illustrations there is the character of the scientist Victor Frankenstein who belongs to a rich family and because of this he went to seek knowledge; therefore power. Yet the idea behind power was corrupted and misused in the novel of *Frankenstein* by the scientist in addition to other characters such the monster

II.1. The Misuse of Power through the Character of Frankenstein

The theory of power is mentioned, and applied on the protagonist Victor Frankenstein. He was naturally born in a society at times when people were classified to be powerful and dominant according to their financial positions. Thus he was seen as a powerful man since he was born to a rich family, and this helped him to achieve his dreams firstly by going to Ingolstadt University to study chemicals and science. This could not please Victor's father but it could not stop the scientist from carrying on his studies and thoughts.

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

If, instead of this remark, my father had taken the pains to explain to me that the principle of Agrippa had been entirely exploded and that a modern system of science had been introduced which possessed much greater powers than the ancient, because the powers of the latter were chimerical, while those of the former were real and practical, under such circumstances I should certainly have thrown Agrippa aside and have contented my imagination, warmed as it was, by returning with greater ardour to my former studies. (Shelly, 2)

Victor challenged God by defying him and creating a creature, this task of creation is “God’s work”, Victor makes a use of his gained power, which led him to be knowledgeable and helped him to study further about Galvanism. After gaining an incredible amount of power, Victor created a monster through collecting pieces from dead corpses, with the use of electricity; these collected pieces became one ugly creature that started to frighten human beings starting from his own creator Victor. “The world was to me a secret which I desired to divine.” (Shelly, 19)

The scientist Victor Frankenstein was curious about a lot of things he wanted to experience and do. One of these was to challenge God by doing things such creating a monster and manipulating life and death. The power he had was misconceived, and it was manipulated and applied in bad positions.

Life and death appeared to me ideal bounds, which I should first break through, and pour a torrent of light into our dark world. A new species would bless me as its creator and source; many happy and excellent natures would owe their being to me. No father could claim the gratitude of his child so completely as I should deserve theirs. Pursuing these reflections, I

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

thought that if I could bestow animation upon lifeless matter, I might in process of time (although I now found it impossible) renew life where death had apparently devoted the body to corruption. (Shelly, 31)

Victor Frankenstein was curious about ways to become powerful, dominant; therefore immortal, he saw his position as a good scientist could be his way to be eternal, “I had a contempt for the uses of modern philosophy. It was very different when the masters of the science sought immortality, and power.” (Shelly, 25)

High social class citizens have opportunities unlike those from lower classes, which means they could do and seek what they want always. This category of people could easily join educational institutions, and universities for better future and higher positions. Victor Frankenstein was from high category, and mentioned that people are from one way or feel immortality, or they believe to be immortals based on their chances of good living. Thus the one who is immortal is only that who had always been powerful. Humans who believe in this idea are the ones who tend to challenge God. People who are powerful could easily dominate, and control the less powerful mankind. The character of Frankenstein tried to control his own discovery the monster as he called Adam. The name Adam that was given to the monster symbolizes the misconception of power besides the challenge of God as it is known to be the name of the first human being in the history created by God.

On the other hand, power was also seen in other characters such in the character of Elizabeth “Frankenstein adopted sister”, and other family members. Victor wanted to clarify something which is how the childhood partners who witness the life events of their relatives may be used an advantage to utilize against them one day; which means someone who knows something about someone else puts him “The companions of our childhood

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

posses a certain power over our minds which hardly any later friend can obtain.”(Shelly, 145)

The scientist Victor Frankenstein abused his power to control, and to dominate the scientific discovery which is the monster. The whole power is in the protagonist's hands victor who challenged and went against the nature of God; he created a new life that he could later manipulate easily.

When I found so astonishing a power placed within my hands, I hesitated a long time concerning the manner in which I should employ it. Although I possessed the capacity of bestowing animation, yet to prepare a frame for the reception of it, with all its intricacies of fibres, muscles, and veins, still remained a work of inconceivable difficulty and labour. (Shelly, 31)

This shows how Victor was passionate to look for possibilities so he could be seen immortal, and imitates God; he had the intention of creating a new life careless of how much time it would take him to accomplish the mission. Victor just thought of the results, yet he never payed attention to how much it would cause him. "So much has been done, exclaimed the soul of Frankenstein more, far more, will I achieve; treading in the steps already marked, I will pioneer a new way, explore unknown powers, and unfold to the world the deepest mysteries of creation."(Shelly, 22)

Victor created the monster to practice his power which was controlling his monster, which was dominated. Yet what happened later in the novel that the scientist promised his monster to create for him a female as a companion; but Victor realized how dangerous was this and broke his promise. Victor explained himself he would never create someone who resembles the monster in his deformity his disobedience and agony, and this made the monster angry.

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

The hour of my irresolution is past, and the period of your power is arrived. Your threats cannot move me to do an act of wickedness; but they confirm me in a determination of not creating you a companion in vice...Begone! I am firm, and your words will only exasperate my rage. (Shelly, 114)

The novel derives from a simple thing which is studying, and gaining knowledge to become later a negative element that is the greed to reach a powerful position; yet using this power negatively may lead to disastrous endings. For the character of Victor Frankenstein, this was the case, as he wanted control and domination; he created a being out of his gained knowledge which made him powerful later. After that, he tried to dominate and control it which is ethically, and morally disrespectful, and wrong. This is how his power was misused, because he wanted to challenge God by imitating him in what he does; such creating lives because he is only the one who is capable of doing so. Frankenstein craves power, therefore has to achieve it "wealth was an inferior object, but what glory would attend the discovery, if I could banish disease from the human frame." (Shelly, 21)

Victor never thought of money as a solution or as something of a worth, yet without his wealthy background, he would never reached the university to finish his studies, for it was nearly impossible for the inferior classes to carry on their education. Additionally without his situation victor would never be able to create this monster.

Victor has misused his power not only on the monster he created, but also he did that on his adopted sister Elizabeth whom later became his later wife. First when Elizabeth came victor did not accept her, after that he started to accept her existence at home when he used to hear his mother saying that Elizabeth was a gift to victor, she was seen only as an object to control. "I have a pretty present for my Victor--tomorrow he shall have it."

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

(Shelly, 31) The domination of Elizabeth later changed to be a new possession to Victor besides his possession to gain knowledge.

II.2. The Misuse of Power through the Character of Frankenstein Based on a Hobbesian Reading

Thomas Hobbes a philosopher, thinker and theorist has stated that the human being is born with his selfishness inside, that is to say he does what suits him, what he wants and what exactly serves him; regardless of stealing or killing if necessary. Through a Hobbesian reading, this theory can be applied on the character of Victor Frankenstein, that is to say he did not think of anything that surrounds him yet his own purposes. Victor was that selfish to keep his project away of others' eyes; he kept his idea about creating his monster rather than knowing what would cost him later. The Hobbesian theory deals with the inner power of any human being, which is to say in the novel the character of Frankenstein, had this inner power who misused it by his selfishness in challenging God. His greedy self led him later to forget about his family, his colleagues and thought only about finishing his task which was the discovery of the monster.

III. The Misuse of Power through the Character of the Monster

In addition to what was already mentioned, the character of the monster also was powerful in the novel. The monster gained his power first from the electricity that helped in its creation, this power was gained because of Victor. Second, the being became powerful again when he saw himself fearless whom everyone was afraid of. "Beware; For I'm fearless, and therefore powerful." (Shelly, 115) The monster clarified him being fearless helped in challenging his creator and made him powerful.

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

Moreover, the monster was neglected by Victor, in addition to how he was hated by human beings who were scared of him; this led to his anger towards Victor, people and even himself. Thus he stated if he is not able to be loved, he will make people afraid. “If I cannot inspire love, I will cause fear.” (Shelly, 97)

The monster Adam did not tend to use his power to make people afraid of him. Unconsciously, he ended up by doing so because of his ugly nature which was created by Victor. Eventually he used his gained power from galvanism in making him alive in bad positions such challenging Victor, for he was the reason of all the monster’s sufferings.

The being started to threaten his master by admitting and showing his powerful nature against his own creator as he should be the master and not Victor.

Slave, I before reasoned with you, but you have proved yourself unworthy at my condescension. Remember that I have power; you believe yours miserable, but I can make you so wretched that the light of the day will be so hateful to you. You are my creator, but I’m your master; obey! (Shelly, 114)

These latter events led to the tragic ending of both Victor and the monster; as the first ended up by feeling mentally unbalanced and psychologically ill, in addition to the end of the monster when he discovered the death of his master, which led him to hang himself eventually.

Power is clearly an abused element in the novel of *Frankenstein* as it was supposed to be used positively yet it happened when it was used differently by some characters such the scientist Victor. The novelist Mary Shelly tried to clarify that if power wasn’t used in a suitable good position, it would definitely lead to the bad disastrous ending of anyone. This happened in both situations of the protagonist Victor Frankenstein, the scientist who begun

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

everything, and his creature the monster. He did not feel safe, and powerful enough to stand and survive alone in a world where his creator is gone. The monster hanged himself, and rested for good. Power did not bring anything to both characters, yet the unhappy gloomy ending.

IV. The Misuse of Power through the Parents in *Frankenstein*

IV.1. Through Henry's Father

The other character that shows how power is misused is Henry's father, the best friend of the scientist Frankenstein. Henry's father was powerful enough to challenge his son's will of being independent, in other words, he wanted him to be a successful man who won't later find any problem to become a good citizen. He forced his son to finish his studies in the field of languages and traveling which is an advantage for Henry to be seen powerful later, yet Henry was not independent enough as Victor so he gave up and stood where he belongs.

IV.2. Through Victor's Father

Parents have certain authority over their children, no matter how old they are. This authority is seen in *Frankenstein* through the character of Victor's father based on his powerful rich position "my father had filled several public situations with honor and reputation. He was respected by all who knew him for his integrity and indefatigable attention to public business." (Shelly, 15) Alphonse Frankenstein was not supportive to his son when it came to chemistry and sciences "do not waste your time upon this; it is sad trash." (Shelly, 20) He was against the wishes of his son, but this did not stop Victor to leave for his own business and to do what he always wanted to do.

V. Violating Power by the Monster, Victor, and Walton : A Darwinist Viewing

Charles Darwin an English theorist naturalist and philosopher, he stated that people are born in two categories. Humans are divided into two sections either naturally selected rich or poor or survivals of the fittest who challenge their innate nature by doing whatever it takes them just in order to achieve a certain position. Frankenstein was naturally selected rich; he was born rich in a family of counselors and educated members. He had the chance to live his life easily, and had the opportunity to finish his education in the most respected high universities such of Ingolstadt. Otherwise the monster was invented to be a dominated poor one. Victor's idea was to create monster to control, thus he did not care much about giving the monster a respected position in the society. Another character who was an independent survival is the expeditor Walton; he was born poor and had to stop studying because he had no money; this did not stop him from educating himself by reading books just to change his lived situations besides his desire to achieve his goals to be a successful expeditor.

VI. Eradication of Women's Power

The times when *Frankenstein* was written females had no right to express themselves; they had to stay at home without making anything they desired to do such as writing as the simplest habit. Mary Shelly presented the whole events as she was reflecting what was happening in the British society. She, to some extent, was a realist who wanted to give a clear glance about the living situations without forgetting to give a presentation to her female characters. Shelly started her presentation based on the realities of how the British woman was treated in the society besides her husband's attitudes towards her as she was a subaltern and seen as an object.

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

In the novel a clear example is of Elizabeth the adopted daughter, and how Victor's mother considered her as a gift to her son rather than a daughter. Elizabeth was an example of a subaltern woman as many others such as Margaret who is the sister of the expeditor Walton; it can be seen that the siblings had a separate situation, public which is the position of Walton who could run towards his dream by which is the expeditions; otherwise his sister's position was a private which means she could do nothing yet staying at home. The third example is that of Justine the housekeeper of Victor's home. Justine was accused of William Frankenstein's death as they found his locket in her pocket so she was mistreated first because she belonged to the poor class, and because she was powerless and dominated in the court trial when her masters started blaming her. Her only defense was "God knows...how entirely I'm innocent." (Shelley, 65)

Women were presented as submissive creatures in the novel of *Frankenstein*. All these previous examples show how women were treated as objects only, in addition to how men had all the opportunities to obtain what they wanted. Victor Frankenstein, Alphonse Frankenstein, and the expeditor Walton had all their dreams achieved unlike their women who were kept for their private positions which means staying at home.

VII. The Interconnectedness between the Misuse of Knowledge and Power

Foucault in his book *Discipline and Punish: The Birth of the prison* (1977) argues that "..., there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time, power relations." (72). According to this previous quote knowledge and power are inseparable items that one fails to exist without the other, it can be said that power is constructed by knowledge and it makes a use of it; moreover, knowledge is a mean to

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

achieve power. The idea of the relation between knowledge and power is embodied in the novel *Frankenstein* through the events and characters of the book, more specifically how both knowledge and power are misused and how the misuse of each one effects on the other.

It is worth mentioning that knowledge misuse can lead to power's and vice versa. In the novel the character Victor Frankenstein misuses his knowledge by creating the monster and by doing that he abuses the power of his knowledge. On the other hand, Victor misused his social power in order to apply his menacing knowledge, hence creating the monster. Through the character of Victor it can be illustrated how the effect of each element can have on the other.

Similarly to Victor, Robert Walton's misuse of knowledge leads him to misuse his power as well. His knowledge about seafaring entitles him to be the ship captain, his knowledge is what gained the power of being a leader; however, he abused that knowledge and power by risking the life of those around him. By examining the character of Walton, it can be noticed that his misuse of the knowledge he has about seas is what causes him to also abuse his power as a captain.

Conclusion:

The British literary work *Frankenstein* presented new perspectives to the reader such as the use of Galvanism in creating new lives and the importance of science in the British society at times when the scientific revolution reached its peak. People starts to discover this kind of literature as a way to help them change their simple thinking from the romantic life to the scientific world. *Frankenstein* shows different theories also and how they could be applied on the characters of the novel. Knowledge and power were two of

Chapter 03 : The Misuse of Knowledge and Power in *Frankenstein*

these theories but they were corrupted and misused, while they were supposed to be applied positively.

The misuse of the knowledge and power was seen mainly through the protagonist Victor, in addition to his monster; Victor plays a great role showing how thirsty he was to gain his knowledge, he went to the university to explore more about his scientific curiosity. He corrupted this knowledge in creating a monster, this behavior is unethical and unaccepted because it is a challenge to God as he is the only creator and the only controller of live and death of this universe; moreover, Victor did not only corrupt knowledge, he also corrupted his power in controlling the monster he created. He thought that having a submissive creature made him to dominate but in fact he could not control the being as he thought because it turned out that the monster was uncontrollable.

The other character who misused his power is the monster, he was illiterate which means he had no knowledge as it was mentioned previously the monster was created as a tabula rasa and started to know about things from the environment he lived in; moreover, he had no knowledge to be corrupted yet he had an amount of power which he used against his creator, for he was blaming him always for his nature. The monster was terrifying people so he took this as an advantage to become powerful. He could have used his gained power in helping people but he chose the opposite because he was not accepted by humans. This made him mad at his creator, he threatened him always and Victor could not handle it and died. The characters in the novel of *Frankenstein* misused their knowledge and their power because of their greed and their point of view concerning acquiring knowledge and power, yet this did not happen, it just led to a tragic closure such of the scientist Victor and his creation the monster.

General Conclusion

General Conclusion

Throughout this research, we conclude that the theory of knowledge and power were discussed by different theorists. Knowledge has been one of the emblematic themes inside the investigation of Epistemology. Scholars, teachers and theorists made it their main goal to explain the notion of knowledge. In spite of the fact that the exploration and the hypothesis of knowledge have been studied for centuries, yet the scholars did not arrive to a final resolution. This led to a contradiction between scholars such as; the Rationalists and the Empiricists which prompted the development of a few perspectives and thoughts about knowledge.

A few scholars, for example, Baruch Spinoza, Gottfried Leibniz, René Descartes and even Socrates guarantee that individuals can just pick up their knowledge by either instinct or by experiments. This sort of conviction is called Rationalism. By contrast to Rationalism there is another conviction which prevents the Rationalist view from knowledge acquirement, which is Empiricism. This last was adjusted by other thinkers like: John Locke, George Berkeley, and David Hume. The Empiricists dismissed the realist conviction. They disapproved the possibility that the innate is better than senses in gaining knowledge.

Power on the other hand, was tackled by various scholars, such as Nietzsche, those scholars gave different speculations and perspectives; they gave a lot of devotion and contemplations on the idea of power and its relationship, from power accomplishment to control application in people's life. From these thinkers is the French philosopher Michel Foucault who contributed in the analytical field of knowledge. Foucault; however, had a different point of view on power and how it is related to knowledge. In this sense; what could be suggested is that power helps in the creation of knowledge; thus knowledge reproduces power.

General Conclusion

Another thinker whose name was related to power is Karl Marx. The Marxist view on power focuses on its association with class control and social classes in the capitalist society. Power is associated with class relations in financial issues and politics. Furthermore to Karl Marx power and control are made of contrasts between classes. This qualification between classes is shaped on the owning of properties, this proprietorship is accomplished through belonging to a certain class that controls the other. Marx presented power as the abuse and the domination of the higher social classes over the lower classes.

As a continuation to the field of speculations and the scholars' perspectives on knowledge and power, it is clear to perceive how any theory could be done on any abstract content, such as the British work *Frankenstein* which talked about the two thoughts through its characters by exhibiting the significance of knowledge and power and how they were reflected through certain characters mostly on the scientist Victor Frankenstein and his beast.

In spite of the fact that *Frankenstein* is an old exemplary novel distributed in 1818; it is a novel that has a lot of topics and concepts such; knowledge and power. Both were discussed in way to show how they complete each other, similarly as Foucault sees knowledge and power as an interrelated component that one impacts the other.

Shelly presented the component of knowledge in *Frankenstein* initially by showing two changed methods for gaining knowledge. In the novel, one of the principle characters, Robert Walton picked up his knowledge by teaching himself and being self-educated since his childhood, his adoration for knowledge and disclosures caused him to rely on himself with no formal studying. Much like Walton, Victor Frankenstein, likewise, is introduced as a character that is anxious for learning that depended on books to fulfill his interest. In contrast to Walton, Victor was highly educated as he went to college and completed his instructions,

General Conclusion

and in spite of the fact that he had formal education, he additionally relied on himself to know and find out about existence's privileged insights.

The thought of knowledge in the novel was connected with science and logical experiments. Victor Frankenstein was interested in science precisely the old alchemical science. As a result of his mission for thinking about existence's secrets, Victor started exploring a great number of books about science; he needed to make a vivid body, an actual existence. Although he was intrigued on Alchemical science, he additionally needed to find out about modern science, for example, anatomy with an objective he had ever which was making 'the being', this gained knowledge about galvanism helped him to revive 'the being'.

Other than knowledge another component is exhibited in *Frankenstein* which is Power. Power in is introduced in two distinct ways. The Marxist access on power appeared through the novel and the characters; that is to say that the characters were not from a similar social class, Victor was born to a rich educated family, while Walton's family was from the lower class. This explains that education and knowledge contrast between the two characters and how knowledge is important in the social classification.

In the novel, it tends to be seen that people get control in a way that helps them create different creatures. The idea of creation is exemplified through the protagonist Victor Frankenstein who was powerful enough to make an existence to a new body, despite the fact that it's God's mission to do so. Victor created the beast using parts of dead corpses with the use of electricity to revive it. His power to make 'the being' is a definitive introduction of human's power.

Michel Foucault presented knowledge and power as associated things. The connection between them is additionally exhibited in the novel; Moreover, it is clear to see the impact of every component on the other. The association of these two is introduced through; firstly the

General Conclusion

power of social classes since Victor is rich as he learned in high instructive institutions. In this case his social position is what made him powerful to accomplish learning and knowledge; then again, Walton did not have the same powerful status and the chance to pick up knowledge from school. Another type of this connection is the effect of knowledge on having power, Victor was experienced with sciences and various speculations, and this gained knowledge is what helped him to create 'the being'. From this it is seen how both power and knowledge create each other.

The British artistic work *Frankenstein* displayed new points of view to the reader, for example, the use of Galvanism in making new lives, and the significance of science in a society at times when the scientific revolution achieved its peak. Individuals began to find this sort of writings as an approach that helps them to change their basic reasoning from the sentimental life to the scientific logical world. *Frankenstein* indicated various theories and how they could be seen through the characters of the novel. Knowledge and power were two of these approaches however they were ruined and abused, while they should be seen and applied positively.

The abuse of the knowledge and power was seen principally through the protagonist Victor besides his beast. Victor plays an extraordinary role appearing how thirsty and greedy he was to pick his knowledge; he went to the college to discover more about what he likes the most such as sciences. He; however, corrupted this knowledge in reviving a beast, this operation is unethical and unaccepted as it is God's mission. Added to that, Victor did not just misuse the knowledge; he likewise corrupted his power in controlling the monster he made. He saw that having a helpless creature to control could place him in a high position in the society; however he could not control the being as he suspected because it turned that the beast was uncontrollable.

General Conclusion

The characters in the novel of *Frankenstein* abused their knowledge and power due to their eagerness and their own purposes about how these approaches could help in achieving certain positions, yet this did not occur, it just prompted a tragic closure such of the scientist Victor and his monster.

In the previous decades, the knowledgeable people of society have made incredible advances in sciences and the improvement of innovation, which, to various degrees, have all served humankind. These scientific findings are an aftereffect of man's hunger for the acquisition of knowledge, and power. The innate interest and the desire for comprehension in the human being can develop increasingly so that his ethics and moral limits dissolve, which results in unfortunate ramifications for all who are included. The literary work *Frankenstein* by Mary Shelly is both an exemplary about the risks of abusing both knowledge and power. It clarifies how rich people can achieve their goals and objectives such as Victor Frankenstein who succeeded in reaching his dreams about creating a new life out of the gained knowledge he picked from studying in institutions who provide a high level of teaching; the novel presents also a Marxist view and shows the class conflict that is embodied in some characters; for example, the expeditor Walton who was Frankenstein's friend; he was from a lower class; he could not join educational institutions yet he started to be self-educated. This could not stop him to be knowledgeable who wished to have an adventurous life in oceans. Unlike Victor and Walton, the monster was illiterate who did not have any knowledge about anything but he started to learn by times.

The misuse of knowledge was in Frankenstein's hands who abused the real meaning of knowledge and saw that if he gains certain knowledge this could be an advantage for him to be seen powerful because he believed in a social system that is based on financial educational position as a standard of classification.

General Conclusion

This presented for Victor power; and again, he misused this power by doing an unethical discovery which is reflected in the creation of the monster. This shows a clear challenge to God as he is the responsible of all the creation. The monster on the other hand abused power by threatening and killing Victor's family.

To sum up, throughout this study we clarified how knowledge and power could be easily misused. We applied this on the British novel *Frankenstein* which was a great exemplary in discussing and applying these theories on its characters.

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Appendices

A. The Novelist's Biography:



Portrait de Mary Shelley par Richard Rothwell (1840).

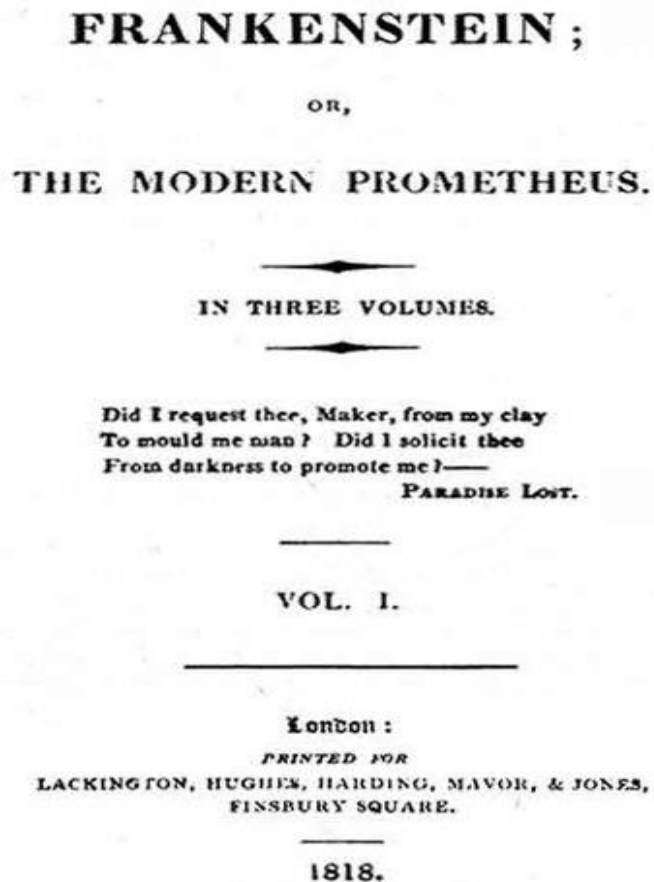
Mary Wollstonecraft (Godwin) Shelly is an English writer best known for her famous novel, *Frankenstein, or modern Prometheus* (1818). She was born in London, England on August 30, 1797 and was married to a British literature figure such as herself named Percy Bysshe Shelley. Mary was brought in a cultivated family being the daughter of a famous philosopher and writer, William Godwin, and a Feminist mother, Mary Wollstonecraft. The fact both of her parents were writers helped in shaping Mary's identity from a young age. Although Mary's mother died while conceiving her, Mary still carried her mother's feminist belief. After meeting Percy Bysshe Shelley, Mary ran away to France with him to start a new

Appendices

life there. They had to escape because Shelly was already married; however, by the end of the same year the couple came back to England.

Shelly experienced the sorrow of losing children which had a great impact on her life. In the summer of 1816, Mary and Percy along side with some of their friends such the writer Lord Byron spent their vacation on a rented house in which Bayron suggested to this group to write a ghost stories, this latter came to Mary Shelly in form of dream which resulted in her writing *Frankenstein* (1816). It was after Percy's wife's death, that him and Mary got married (1816). By 1819, at the age 22 Mary lost both of her children William and Clara; however, that did not stop Mary from pursuing her writing career adding to a list of great work such as *Valperga* (1823), *The Last Man* (1826), and several other literary works. At the age of 53 Mary Shelly died of brain cancer on 1st February 1851 in London England, buried at St. Peter's Church in Bournemouth Leaving behind her a legacy of literary works.

B. The Novel's Synopsis



Volume I , First Edition.

The novel of *Frankenstein* is a British literary work written in 1816 and was published in 1818. The work was written by Mary Shelly and was classified as a masterpiece. *Frankenstein* is a combination of both fantasy and terror; it discusses the journey of an expeditor Mr. Walton whose adventure was in oceans. Walton had no opportunity to go to schools because of his financial position; but this could not stop him from cultivating himself about the life in oceans and how he can survive. Walton had a sister and he used to send her a set of letters describing his life in the seas; he met Victor Frankenstein which he starts narrating his life and the reason why is he leaving his hometown. Victor starts by describing his position and his family's high social status, and then he moves to tell how curious he was

Appendices

and greedy to attain knowledge and how he likes the scientific field. Victor explains that he had capacities to go and gain knowledge from good universities; thus he was pushed by this knowledge to create a discovery that is embodied in a monster. Victor keeps telling his story to Walton who starts to be a good companion for Victor and helps him to get detached from his trauma. The scientist explains that after reviving his beast, he got shocked and afraid; this led him to feel guilty of what he done in this experiment. Victor says after about a contract between him and his monster about creating a female companion to the beast; this made him run away because he predicted the dangerous position he would be put in with his surroundings and refused to complete this mission. One day, the scientist Victor starts to feel ill and tired; he meets the monster who was hunting him everywhere; the monster starts blaming his creator, while Victor explains to him his shame of what he did and eventually he dies. The monster is now alone, the inventor was always hunting is dead; there is no other possibility of living for him without the existence of Victor, so he ends his life. The novel moves smoothly from the beginning of events to its climax which is the discovery, then it moves to the meeting and the tragic closure of both the scientist and his monster.