The Transformation of Panoptic Power: The Internalized Discipline of the Individual in the Surveillance Society

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Abstract

Contemporary societies have evolved into a surveillance regime where Foucault's concept of the Panopticon is reinterpreted due to the widespread adoption of digital technologies. The Panopticon, originally conceived through the traditional prison model, is no longer limited to physical spaces but manifests itself prominently in the digital realm. States, major technology corporations, and social media platforms have developed modern surveillance systems that constantly monitor individuals and shape their behavior.This paper revisits Bentham's classic Panopticon, interprets it through Foucault's lens of disciplinary society, and then expands the analysis using Gilles Deleuze's control society and Shoshana Zuboff's surveillance capitalism frameworks. It addresses how individuals participate in self-surveillance through algorithmic mechanisms, social media behavior, and AI-based monitoring technologies. Case studies such as China's Social Credit System, the NSA revelations, and the Cambridge Analytica scandal are used to demonstrate contemporary applications of digital panoptic power.The study concludes that surveillance mechanisms today are not only instruments of observation but also tools for behavioral shaping and normalization. The article critically evaluates the limitations of the Panopticon metaphor and offers a comprehensive view of how surveillance reshapes perceptions of freedom, autonomy, and privacy in digital society.

Keywords: Power; Panopticon; Foucault; Bentham.

1.Introductıon

Contemporary societies are being reshaped by an understanding of surveillance that transcends physical spaces, driven by technological advancements. Although Jeremy Bentham's Panopticon model, conceived in the 18th century, was initially presented as a prison structure, it was later reinterpreted by Michel Foucault within the context of the disciplinary society as a mechanism of power that permeates all social institutions. In this framework, the Panopticon is not merely a structure that watches; it emerges as a system that regulates individual behavior through internalized self-control.

Today, surveillance takes place in a more widespread, invisible, and profound manner through digital technologies, big data analytics, artificial intelligence, and social media platforms. This transformation moves beyond Foucault's conception of the disciplinary society, aligning instead with Deleuze's concept of the "control society." Social media algorithms, state-sponsored tracking systems, and surveillance capitalism have become structures capable of managing both the data and the behavior of individuals.

The purpose of this study is to analyze the effects of surveillance mechanisms, starting with the classical Panopticon model and culminating in the systems that have emerged in the digital age, on both individuals and society. The understanding of panoptic power, developed primarily on the basis of Michel Foucault's concepts of power and discipline, will be evaluated in relation to current digital surveillance systems.

This research was conducted using a qualitative approach and the literature review method. The works of theorists who have developed theoretical discussions on panoptic surveillance, especially Michel Foucault, were examined; additionally, current case analyses and news content concerning digital surveillance were evaluated. The primary aim of the study is to question the relationship of individuals with the concepts of freedom, privacy, and self-discipline in the age of digital surveillance and to elucidate the functioning of panoptic power in contemporary society.

2.Observation in the Literature

A large number of studies exist on the Panopticon; a majority of these either focus on Foucault's concept of the Disciplinary Society or only make superficial references to the Panopticon while describing contemporary digital surveillance. A chronological and thematic summary of the relevant literature is provided below.

2.1. Foucault and the Panopticon

"In a feudal-type society, political power was essentially a power where the poor paid taxes to the lord and to already rich people, and at the same time rendered military service for them. But what individuals were doing was of no concern; political power was, in effect, indifferent to it. What existed in the eyes of a lord was the land, the village, the inhabitants of the village, the families, but the individuals, concretely, did not appear in the eye of power. A moment came when it became necessary for every individual to be effectively perceived by the eye of power; when a capitalist-type society was desired, that is, one with production as widespread as possible, as efficient as possible; when there was a need for some in the division of labor to do this work and others to do

that work; when there was a fear that popular resistance movements, idleness, or rebellion would overturn this nascent capitalist order—at that moment, the concrete and sharp surveillance of every individual became necessary..." [9].

In the excerpt above, Foucault explains why he utilizes the Panopticon as a metaphor for power. The point he wishes to emphasize is that power is no longer centered on the populace, but the populace is centered on power. He discusses the rules of that era and mentions that these rules focused on confining the individual to a specific place. The power here was structured upon completely individualizing the person.

When Foucault discusses 21st-century society, he emphasizes the concept of dystopia (or kara-ütopya). He suggests that society and the world are Panopticon systems. He uses the term "giant tower" in his expressions. People are being watched by this giant tower. The tower houses a "giant eye." Individuals are observed by this giant eye. Individuals cannot see this tower because power is invisible [16].

The Panopticon served as a metaphor that allowed Foucault to explore the relationship between (1) systems of social control and people in a disciplined state, and (2) the concept of power-knowledge. According to him, power and knowledge derive from observing others. It marks a transition to a disciplinary power where every movement is supervised and all events are recorded. The result of this surveillance is the acceptance of regulations and obedience—a type of normalization stemming from the threat of discipline. Appropriate behavior is achieved not through total surveillance, but through the panoptic discipline and the internalization of this reality that forces a population to comply. The observer's actions are based on this monitoring and the behaviors they see being displayed; the more one observes, the more powerful one becomes. Power comes from the knowledge the observer circularly accumulates through observation; knowledge and power reinforce each other. Foucault states, "they come to form a circular process, in which the formation of knowledge and the increase of power regularly reinforce one another" [9].

For Foucault, the real danger is not the suppression of individuals by the social order, but that "individuals were carefully fabricated within the social order" [9] and that a power influx permeates the individuals' behaviors. Power becomes more efficient through mechanisms of observation, and knowledge conforms to this, constantly seeking "new objects of knowledge on all the surfaces where power is exercised" [9].

For Foucault, the Panopticon represents how discipline and punishment operate in modern society. It is a diagram of power in action because, by looking at the Panopticon's plan, one understands how the processes of observation and examination function.

The Panopticon is introduced through a contrast, a typical Foucaultian device (consider the contrast between execution and the timetable). However, the plague is an interesting case. Firstly, Foucault examines a text about plague measures rather than a narrative of an actual plague. To him, this is insignificant because texts and reality interact closely. One might ask why the plague acts as an image through which disciplinary mechanisms are defined. It is not because the plague represents a loss of order: the restoration of order is the purpose of rituals like public execution. Rather, it is the blurring of the boundaries between the normal and the abnormal when the

plague strikes. Everyone can be sick and therefore abnormal; and what is abnormal in this situation is especially dangerous.

Foucault adopts the Panopticon as the symbol of his entire argument by focusing on it. The theory of discipline, where everyone is observed and analyzed, is concretized in a structure that facilitates these operations. The Panopticon evolves from the need for surveillance demonstrated in the plague. Plague measures were necessary to protect society: the Panopticon ensures the efficient functioning of power. It is a functional, permanent structure. The transition from one to the other represents the move toward a society where discipline is based on observation and examination. The disciplinary society is not a society where there is a Panopticon on every street: it is a society where the state controls such methods of coercion and operates them throughout society. The development of the disciplinary society involves socioeconomic factors, especially population growth and economic development.

Foucault argues that more complex societies offer more opportunities for control and observation. This explains the reference to freedom and rights. Foucault presumes that modern society is founded on the idea that all citizens are free and have the right to make certain demands on the state: this ideology was developed in the eighteenth century alongside the control techniques he describes. Foucault is not against such political ideals: he merely argues that they cannot be understood without the mechanisms that control and examine the citizen. This examination is spread throughout society. Schools, factories, hospitals, and prisons resemble each other, not only because they look similar, but because they examine students, workers, patients, and inmates, classify them as individuals, and try to make them conform to the "norm." That the modern citizen spends much of their life in at least some of these institutions reveals how much society has changed [9].

Although the concept of the Panopticon is an important model of surveillance and power, it has been criticized by different thinkers on the grounds that it has deficiencies or flaws. Is Foucault's model sufficient to explain the contemporary world, or does it need to be developed?

3. Conceptual Framework

3.1. Jeremy Bentham and the Architectural Model of the Panopticon

Jeremy Bentham, with his Panopticon design developed in the 18th century, articulated the spatial organization of surveillance. In this model, the prisoners cannot be certain whether they are constantly being watched due to the central location of the observation tower; this uncertainty causes them to keep their behavior disciplined [4]. Bentham argued that this structure could be applied not only in prisons but also in institutions like schools, hospitals, and factories. According to him, this system enables individuals to self-monitor their behavior without external pressure.

The Panopticon proposes a structure where obedience is ensured without the use of physical force, and individuals develop internal discipline through surveillance. This demonstrates that surveillance can be utilized as a technique of governance [20].

3.2. Michel Foucault: The Disciplinary Society and Panoptic Power

Michel Foucault, in his work *Discipline and Punish*, argued that the Panopticon had become the fundamental model of control in modern society. According to Foucault, power no longer punishes directly; instead, it disciplines individuals through invisible surveillance. Consequently, the individual self-regulates with the feeling of constantly being watched, and thus, power is internalized [9].

This system, which Foucault termed "panoptic power," operates in many institutional areas, from schools to prisons, and from factories to hospitals. Surveillance is directed not at the individual's body, but at their mind and behavior; a "regime of normality" is constructed through the definition of what is normal and the exclusion of deviation [9]. Thus, surveillance becomes not just an external control but also a mechanism that shapes the individual's identity.

3.3. Gilles Deleuze: From Disciplinary Society to Control Society

Gilles Deleuze further advanced Foucault's understanding of the "disciplinary society" by stating that the present day has evolved into a "control society." According to Deleuze, while in the disciplinary society the individual was controlled through specific institutions (prison, school, factory), in the control society, surveillance has become much more fluid, flexible, and operative everywhere and at every moment [8].

Today, surveillance carried out through digital technologies, algorithms, mobile devices, and the internet guides not just the actions of individuals, but also their thoughts and preferences. Surveillance is now spread across time, rather than being confined to space. The individual has become an entity that constantly produces data and is controlled through this data.

3.4. Shoshana Zuboff and Surveillance Capitalism

In her work *The Age of Surveillance Capitalism*, Shoshana Zuboff argues that modern surveillance systems are no longer merely tools of political control, but have also transformed into a form of economic exploitation. In this process, which Zuboff terms "surveillance capitalism," individuals' behaviors, interests, and preferences are collected, analyzed, and sold as "behavioral surplus data" [22].

Surveillance capitalism seeks to predict and modify human behavior to maximize profit, fundamentally challenging the concepts of individual autonomy and privacy. This perspective highlights the commercial motivations that drive the pervasive digital surveillance infrastructure.

In this model (Surveillance Capitalism), surveillance is used not only to maintain order but also to generate profit. Platforms such as Google, Facebook, and TikTok process user data to produce targeted advertisements; consequently, the user becomes both the customer and the product. This situation represents a new form of the panoptic system that has merged with the digital economy.

3.5. Critical Approaches: Limitations of the Panopticon and Alternative Perspectives

Although Michel Foucault's understanding of panoptic power offers a powerful theoretical framework for comprehending modern surveillance systems, it has been criticized from various angles by different thinkers. These critiques generally claim that Foucault's analysis of power is too abstract, that it neglects areas of individual resistance, and that it does not sufficiently account for social diversity.

3.6. Nancy Fraser: The Absence of Resistance Fields

Nancy Fraser argues that Foucault's analysis of power is insufficient for explaining social struggles. She contends that Foucault's definition of power as a structure that is omnipresent and diffused ignores the practices of resistance that individuals can develop against these structures [10]. According to Fraser, dynamics such as civil resistance movements developing against surveillance mechanisms, alternative media, and community movements do not find adequate space in Foucault's analysis.

3.7. Jürgen Habermas: Critique of Democracy and Rationality

Jürgen Habermas also criticizes Foucault's approach, arguing that he underestimates the importance of the democratic public sphere. According to Habermas, individuals should be evaluated not only as subjects who are watched and disciplined, but also as agents who can transform society through public discussions; the potential for rational communication, democratic participation, and emancipation should not be overlooked [13].

3.8. Hille Koskela: Gendered Surveillance

Hille Koskela emphasizes that Foucault's understanding of panoptic surveillance ignores the gender dimension. According to Koskela, women are under surveillance not only by the state or institutions but also through social norms and patriarchal culture. Women experience the feeling of "constant observation" more intensely than men in public spaces [21]. This situation demonstrates how the panoptic system operates in different ways concerning gender.

3.9. Kevin Haggerty & Richard Ericson: Surveillance Mosaics

Haggerty and Ericson argue that the classic Panopticon model is insufficient for explaining contemporary forms of surveillance. According to them, surveillance is no longer single-centered; instead, it takes the form of "surveillance mosaics" where multiple actors (the state, the private sector, individuals) monitor simultaneously and independently of each other. They define this situation with the concept of "surveillant assemblage" [11]. This perspective moves beyond Foucault's unidirectional and centralized understanding of surveillance, allowing us to understand more complex and networked structures.

3.10. Bruno Latour: Is the All-Seeing Eye an Illusion?

Bruno Latour criticizes the assumption that the Panopticon is an apparatus of absolute power capable of seeing

everything. According to him, no surveillance system is absolute; surveillance is always limited due to technical failures, data interpretation errors, and the human factor [1]. Therefore, the Panopticon's notion of "perfect surveillance" is less a reality and more a fantasy of power.

These critiques suggest that, despite the Panopticon being a powerful theoretical metaphor, it may be insufficient to fully explain the diversity of contemporary surveillance forms and the possibilities for resistance. Consequently, the Panopticon should not be accepted as a sufficient model on its own and needs to be supported by new conceptual frameworks. Surveillance systems have now transformed into a multi-layered structure that is not only top-down but also horizontal, where individuals monitor each other, data becomes a commodity, and technological networks are the determining factor.

4. Modern Surveillance Mechanisms and Case Analyses

4.1. The Emergence and Structure of the Digital and Normal Panopticon

Foucault's understanding of the panoptic system has today moved out of physical spaces and into the virtual world with digital technologies. Individuals are now monitored not only in schools, hospitals, or public areas but also via internet browsers, social media accounts, smartphones, and GPS systems. This structure is referred to as the "Digital Panopticon" [17].

The fundamental difference of the Digital Panopticon is that surveillance is not only carried out from above; individuals become part of the surveillance process with their own consent. Social media enables individuals to participate in voluntary surveillance practices by sharing their own lives [22]. The individual is now positioned as both the observed and the observer.

The concept of Panoptic Power was developed by Michel Foucault, inspired by the Panopticon prison model designed by 18th-century philosopher Jeremy Bentham. This concept is used to explain the operation of power in modern society. Panoptic power aims to control the behavior of individuals by creating the feeling of being under constant surveillance. This system ensures that individuals feel as though they are continuously being watched, and therefore, they self-regulate their behavior to align with social norms.

The process of normalization emerges as a result of panoptic power. Individuals begin to act in accordance with social norms, and over time, these behaviors become internalized. Normalization leads individuals to judge themselves and others based on these norms. The process of panoptic power and normalization can be observed in various areas of modern society:

1. Educational Institutions: Students' performance is continuously evaluated, and they are expected to meet specific standards.
2. Workplaces: Employees' productivity and behavior are constantly monitored.
3. Social Media: Users know that their posts are under continuous surveillance and behave accordingly.
4. Public Spaces: Security cameras and other surveillance tools affect people's behavior.

In a school, the feeling of constantly being watched makes students more disciplined. However, this discipline occurs without direct pressure being applied by the teacher or principal.

The surveillance mechanism of panoptic power creates certain psychological and social effects on individuals.

4.2.Effects

Self-control mechanism develops: People begin to self-monitor because they believe they are constantly being watched.

Power shapes the individual's thoughts: Media, education, and social norms determine how people should think.

The illusion of freedom is created: Individuals may not realize they are under pressure because surveillance operates through subtler methods, not overt coercion.

Surveillance capitalism emerges: Corporations develop strategies that direct and control individuals by using their data.

For instance, employees knowing they are being monitored by security cameras in the workplace may lead to increased work performance. However, this is simultaneously a mechanism of coercion.
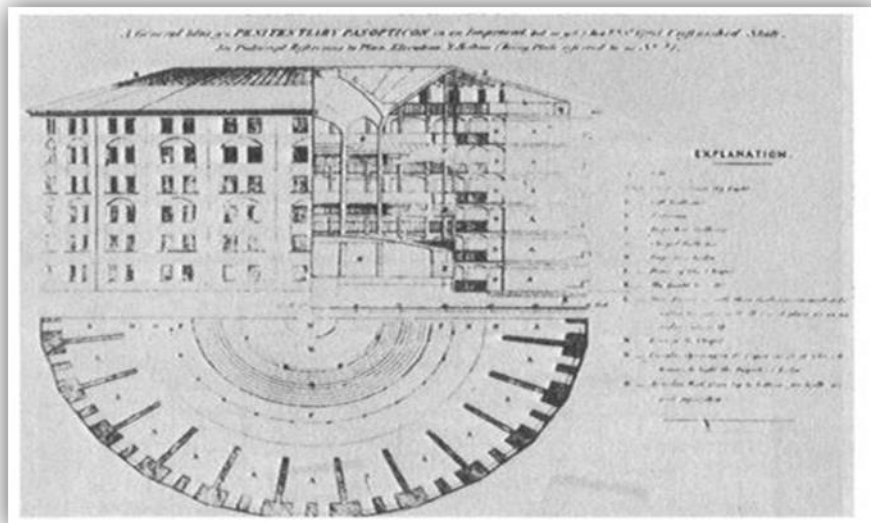

Figure 1: Plan of the Panopticon

Source: https://fs.blog/the-panopticon-effect/

As seen in Figure 1, the building is designed in a circular shape. This configuration ensures the centrality of the observer. The fear of political chaos among the powerful gives rise to panopticism, the perfect surveillance of ideal human subjects. The Panopticon is a circular prison structure with a central observation tower surrounded

by prisoner cells. This design ensures that:

The guards in the observation tower create the impression that they can watch the inmates at any given moment.

The inmates do not know whether they are being observed but discipline themselves because they believe they might be watched at any time.

Michel Foucault, in his work *Discipline and Punish*, interprets the Panopticon as being not merely a prison model but a prototype for all modern control systems such as schools, hospitals, factories, and state institutions. Modern power utilizes an invisible mechanism of surveillance instead of physical coercion to discipline individuals. A system based on the principle of "seeing without being seen" causes individuals to control their own behavior by constantly assuming they are under observation [9]."Invisibility, by itself, makes power strong. The observed person, never knowing for sure that he is being observed, constantly feels under surveillance and is thereby disciplined."— Michel Foucault, *Discipline and Punish*The panoptic society described by Foucault has today given way to digital surveillance systems. There has been a transition from the disciplinary society to the control society: in the panoptic system, individuals are disciplined in enclosed spaces (prison, school, factory). In the modern world, however, individuals are monitored via the Internet, social media, and digital technologies. The Panopticon continues its existence as a digital, rather than a physical, system [8].

Panoptic power is a potent concept that helps us understand modern surveillance systems. However, as new surveillance mechanisms like the Internet, Artificial Intelligence, and Big Data analytics emerge today, Foucault's understanding of the Panopticon requires updating. Surveillance today has transformed into a system where not only the state but also corporations and individuals are involved. For example, people participate in the process of "voluntary surveillance" by sharing their own lives on social media.Control has now moved beyond physical boundaries, transforming into a digital and psychological structure. In this era where the concepts of privacy and freedom are being redefined, determining the boundaries of digital surveillance and regulating it within an ethical framework is becoming an increasingly essential requirement.

4.3. Surveillance Capitalism and Algorithmic Control

"Surveillance capitalism," as conceptualized by Shoshana Zuboff, refers to the process where the behavioral traces left by individuals in digital environments (data, clicks, searches, location, etc.) are collected and converted into economic value [22]. In this model, surveillance is a form of control actively utilized not only by states but also by private corporations and digital platforms.

Artificial Intelligence (AI) algorithms and big data systems attempt to predict the preferences, behaviors, and thoughts of users. While this process reinforces the illusion that individuals are making "free choices," it actually leads to the systematic direction of preferences [14].

4.4. Case Study: China's Social Credit System

The Social Credit System implemented in China since 2014 is a digital control mechanism that scores citizens

based on their social behavior, payments, travel history, social media use, and adherence to official regulations. These scores directly impact individuals' opportunities such as finding employment, obtaining credit, accessing education, or transportation [7].

This system operates as a digital version of the Panopticon. Citizens are constantly aware of the state-generated scoring system and are compelled to adjust their behavior accordingly. This generates both internalized discipline and a pressure to conform to the profile of a "good citizen" across society.

4.5. Case Study: The NSA and the Snowden Documents

The global collection of millions of individuals' internet and telephone data by the United States' National Security Agency (NSA) was revealed through documents leaked by Edward Snowden in 2013. These documents demonstrated that the U.S. was engaging in extensive surveillance of individuals, both domestically and internationally, and that this monitoring was largely exempt from legal oversight [12].

This situation exemplifies the digital version of the invisible power Foucault described. Individuals are held under surveillance without knowing they are being watched, leading to the systematic erosion of privacy.

4.6. Case Study: The Facebook–Cambridge Analytica Scandal

The Facebook–Cambridge Analytica scandal, which erupted in 2018, revealed that social media users' data had been collected without their consent and used for political propaganda purposes. Through this data, personality analyses were conducted, and users' decision-making processes were influenced by providing tailored content based on their political leanings [6].This incident demonstrated that surveillance can be used not only for security or order maintenance but also for mass manipulation and steering. Individuals within the Digital Panopticon have transformed from merely being the observed into entities whose data is used to direct them.

4.7. Turkey and Facial Recognition Systems

In Turkey, surveillance systems are also rapidly spreading, particularly under the pretext of public security. In major cities like Istanbul and Ankara, facial recognition technologies are being employed alongside security cameras. In the post-2020 period, digital tracking systems in public areas were further increased, notably during the pandemic [3].Although these systems are established for the purpose of public order and crime prevention, various concerns regarding legal transparency and data security are being raised. This situation indicates that the Panopticon is being implemented in digital form not only in the Western world but globally.This section illustrates that surveillance is not merely a theoretical construct but has become an ordinary part of daily life, and has even been normalized by individuals.

5.Bentham's Panoptic Hive

Bentham proposed this model for use not only in prisons but also in schools, hospitals, factories, and other institutions. This is because the system ensures that individuals feel they are under constant scrutiny, thereby

prompting them to become disciplined, orderly, and obedient subjects [4].

The fundamental ideas underpinning the Panopticon are:

- Power is exercised through invisible control rather than physical violence.
- Individuals control themselves without external coercion.
- Discipline extends to the entire society, not just inmates.

5.1. Critical and Supporting Perpectives on Bentham's Model

Table1

Scholar	Work / Concept	Core Argument
David Lyon (1994)	*The Electronic Eye*	Argues that Bentham's Panopticon creates an **oppressive society** that restricts individual liberties by maintaining continuous surveillance. Notes that modern states and corporations risk shifting toward an authoritarian style of governance.
Zygmunt Bauman (2000)	*Liquid Modernity*	Claims that Bentham's model created a structure that **completely destroys human freedom.** Emphasizes that today's surveillance society has become more flexible and invisible, and individuals are part of the system with their consent.
Michel Foucault (1975)	*Discipline and Punish*	Views Bentham's Panopticon not merely as a prison design but as a model explaining the **functioning of all modern society.** Argues that the Panopticon works through **ideological pressures** as well as physical surveillance.
Gilles Deleuze (1992)	*Postscript on the Societies of Control*	Contends that Bentham's Panopticon model is now **insufficient** to explain contemporary societies. Proposes the concept of the **"control society"** in place of Foucault's disciplinary society. Control is maintained through digital systems, credit cards, the Internet, and big data analysis.
Giorgio Agamben (2005)	*State of Exception*	Argues that modern states **overreach** panoptic surveillance under the pretext of security. States that mass surveillance practices violate citizens' fundamental rights.

5.2.Arguments Supporting Bentham's Panopticism

Many thinkers and academics support Jeremy Bentham's concept of the Panopticon. Those who support Bentham's views generally emphasize the following points:

- The Panopticon is an effective mechanism for discipline and administration.
- Surveillance is necessary to maintain social order.
- Panoptic systems have become more effective with technological advancements today.

Galič, Timan, and Koops state that the Panopticon remains an effective model for order and security in modern societies. They argue that Bentham's design should be considered not only an instrument of oppression but also a management model that provides efficiency [11].

Adrian MacKenzie argues that the Panopticon is a powerful model for security policies. He suggests that it is inevitable for states to adopt mass surveillance practices to ensure public safety [18].

Bentham himself argued that the Panopticon was one of the most effective methods for ensuring discipline. Inmates, patients, students, or workers would constantly feel as though they were being watched. This would minimize their erroneous or rule-breaking behavior [5]. According to Bentham, people can be disciplined without the need for physical pressure or coercion. Surveillance becomes a natural part of the social order [5].

Bentham claimed that the Panopticon was a system that reduced costs for the state and institutions. It requires less personnel for observation. There are fewer punishments and fewer rebellions. In schools and workplaces, employees and students become more efficient [20].Bentham's concept of the Panopticon is being reinterpreted today through digital surveillance, security cameras, big data, and Artificial Intelligence (AI)-supported tracking systems. Social media and the internet have created a new panoptic system where individuals are constantly monitored. States and major technology corporations have shifted surveillance to the digital realm. Today's surveillance systems operate at a level far more advanced than what Bentham had envisioned.

Bentham argued that the Panopticon was the best model for maintaining order in society, disciplining individuals, and making governing authorities more transparent. Over time, individuals begin to accept the "normality" of being watched and cease to question it. Individuals know they are constantly being monitored by security cameras but do not react to it. On social media, people share content based on "how they appear to society." Corporations monitor their employees through digital systems, but employees do not perceive this as a problem [14].Has the normalization process been completed? Yes, individuals have largely become accustomed to being surveilled.To summarize, Bentham's Panopticon model was initially developed to subject individuals to a regime of discipline. Foucault suggested that this system eventually enabled individuals to control themselves. Today, digital surveillance has advanced this process even further. Individuals have now become accustomed to being watched and accept it as "natural."

6.Conclusion

This article addresses the Panopticon concept in both its classical and modern contexts, specifically relating the surveillance mechanisms of the digital age to Foucault's understanding of the disciplinary society. The paper discussed how Bentham's Panopticon, conceived as a model for physical surveillance, was extended by Foucault as a mechanism of social control and how it has been reshaped within the context of digital surveillance today.

Jeremy Bentham's Panopticon model, although initially developed for prisons, has become a potent metaphor for understanding how surveillance, discipline, and control operate in modern societies. Michel Foucault interpreted this model as a surveillance mechanism functioning not only in physical spaces but also across various domains such as schools, hospitals, workplaces, and state institutions [9].Today, the Digital Panopticon monitors and controls individuals continuously, not only in physical spaces but also through social media, big data analytics, and Artificial Intelligence. This process has led individuals to progressively accept being under surveillance as a "normal" state.

In this context, three significant conclusions emerge:

1. Surveillance does not merely discipline individuals; it enables them to self-control their behavior.
2. Individuals eventually internalize surveillance, adapting to control mechanisms and ceasing to question them.
3. In the digital age, surveillance has become an instrument of power used not only by states but also by major technology corporations.

Ultimately, individuals have unknowingly become a part of the Panopticon and voluntary members of the surveillance society. This phenomenon is leading to a progressive diminution of privacy and the self-censorship of individual behavior. Moving forward, understanding and questioning how surveillance mechanisms operate is critical for protecting individual liberties.

7.Contribution to the Literature

This study aimed to fill the gaps in the literature by focusing on the following aspects:

Unity of Theoretical Depth and Contemporary Examples: Linking profound theoretical arguments with current case studies (e.g., China's Social Credit System, Surveillance Capitalism).

Highlighting the Individual's Participation in Voluntary Surveillance: Discussing the phenomenon of voluntary surveillance and internalized discipline through the sharing of personal data on social media.

Intensive Use of Critical Perspectives: Including thinkers such as Fraser and Habermas to demonstrate the limitations and deficiencies of panoptic power. This ensures Foucault is discussed within a critical framework rather than being accepted as an unquestioned authority.

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