

The objective of this study is to analyze the relationship between knowledge and power, to examine the changes in the status of wizards in society from past to present and the reasons for this, by making a Foucauldian reading through Sir Thomas Malory's Morte D'Arthur novel and J.K Rowling's Harry Potter series, which have important masterpieces of literature. This thesis focuses on Merlin character in Morte D'Arthur novel and Harry Potter character in Harry Potter series. In the Anglo-Saxon period, which the character of Merlin is supposed to live, the focus will be on the magical powers of the character, the reaction of the society to it, the position in which the powers he has put him in terms of status, and which of the power types mentioned in Foucault's power and knowledge theory. In the contemporary period, the powers of the Harry Potter character, its effect on society, and the power types in Foucault's theory will be focused on. In addition, since the characteristics of the period in which these two wizards lived in different periods are also important, the past period will be closely examined and their differences with the present will be tried to be shown in this way. While analysing the characters and their stories, it will also focus on the effects of places, environment and time on the characters. Where and how the concepts of magic and magician emerged and their transformation into today will be given as a background information, so that the comparison will be easier.

THE TRANSFORMATION OF THE STATUS OF MAGICIAN SIMULACRUM: A FOUCAULDIAN ANALYSIS OF MORTE D'ARTHUR AND HARRY POTTER: IN TERMS OF POWER AND KNOWLEDGE

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1 INTRODUCTION

The objective of this thesis is to examine the transformation in the power dynamics of magicians and their influence on society from the past to the present, using two selected texts from Anglo-Saxon literature and contemporary literature as a basis for analysis. In the past, magic and magicians were widely believed to exist, but this belief has diminished in contemporary times. Hence, the first aim of this study is to argue how the perception of a magician's power and status has changed in Anglo-Saxon literature from a Foucauldian perspective. This necessitates an initial exploration of the reasons behind the lack of belief in magic today. Therefore, the historical origins of the concept of magic will be traced, and the thesis will then proceed to examine why magic and magicians have become fictional elements in literature rather than objects of belief. However, since the main focus of the study is the transformation of power and the influence of magic and magicians on society as reflected in literature, a comparison will be made using two selected texts featuring two types of magicians, one as an example from the past and the other as contemporary. Given that Merlin is the most renowned magician in literary history and Harry Potter is the most popular contemporary magician, these two characters will be examined as protagonists and compared. Furthermore, the powers they wield, in terms of their impact on society as portrayed in the respective texts, will be further elucidated using Michel Foucault's theories on power as expounded in *The Discipline and Punish*, *The History of Sexuality*, and *The Archaeology of Knowledge*. Additionally, the coexistence of magicians and people, and the awareness of the existence of magicians in *Morte D'Arthur* by Sir Thomas Malory, as opposed to the separation of the world of magicians and people, and the lack of knowledge about the existence of magicians in *Harry Potter* by J.K. Rowling, will also be discussed within the context of the selected books.

Magic has been believed to exist and play a significant role in human life since ancient times, dating back to the 4th century. Despite changes in its concept across different cultures and geographies, the

belief in the existence and possibility of magic has persisted throughout history, as reflected in literature. Conversely, the lack of belief in magic has also been evident in literary texts. The question of whether individuals with extraordinary abilities, such as magicians, have existed in the past and present remains a topic of debate. While there is no evidence of their existence beyond written sources, they are often relegated to the realm of fantasy fiction. Nevertheless, numerous legends and stories about magic and witchcraft abound.

Allan Zola Kronzek in *The Sorcerer's Companion* describes magic as "In the wizarding world, magic is a way of accomplishing things that are impossible by the natural laws that bind the rest of us" (Kronzek and Kronzek, 2001: 120). It is a matter of debate whether there are people who have such superior abilities from the past to the present. Since there is no evidence other than written sources such people do not exist today, and they are only seen as material to fantasy fiction. Kronzek states that, "Much as we delight in reading about the exploits of these fictional wizards, in the modern world most people don't believe in magic. We enjoy the performances of theatrical magicians who give us the experience of magic, but we don't really expect them to make the impossible occur" (Kronzek and Kronzek, 2001: 120). However, this does not change the fact that there are many legends about magic and witchcraft. "Throughout most of Western history, however, people did believe in magic, and they did look to invisible, supernatural forces to exercise power over others or control the natural world. People practised magic to gain knowledge, love, and wealth, to heal illness and ward off danger, to harm or deceive enemies, to guarantee success or productivity, and to learn about the future" (Kronzek and Kronzek, 2001: 120).

The definition of magic provided by the Cambridge dictionary as such; "special powers that can make things happen that seem impossible" (dictionary.cambridge.org, 2023). The same dictionary defines the word magician as "a character in old stories who has magic powers" (dictionary.cambridge.org, 2023). It lacks the nuances of the magician's appearance, materials used, spells, and potions. The portrayal of magicians and their magic in literature and history has evolved over time, shaped by cultural and environmental influences.

Thus, defining a magician is not straightforward and may vary depending on different interpretations. Daniel Ogden, in his book *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds*, defines magicians as individuals who wield magical powers.

"A series of important texts in the classical period, the ideas of which are reflected in later sources too, string together series of terms around the notion of a variety of male professional: sorcerer (*goes*), mage (*magos*), beggar-priest (*agurtes*), diviner (*mantis*), (Orphic) initiator, and charlatan. Such men are in particular attributed with manipulations of souls, purifications, the use of incantations, and the manufacture of binding spells" (Ogden, 2002: 16).

Therefore, it is necessary to first elaborate on the concept of magic and its origins. As previously mentioned, magic and magicians exhibit variations across different cultures and geographies. For example, in Greek mythology, gods and their supernatural powers are well-known, but they do not form the basis of magic in Greek culture. According to Daniel Ogden; "The earliest variety of indigenous male sorcerer attested for the Greek world is the "shaman." This term is commonly applied to a linked series of figures celebrated in the Pythagorean and Orphic traditions. They flourished, supposedly, in the archaic period" (Ogden, 2002: 9). Although shamans are believed to be the foundation of Greek mythological magic, there is no corresponding term for "magician". The first known magician in Greek mythology is Circe, mentioned in Homer's *Odyssey* (2005: 11). Similarly, in Roman culture, poets were among the first to be associated with magic. Anton Adams in *The Learned Arts of Witches and Wizards* indicates, "One notable benevolent sorcerer was the Roman poet, Publius Vergilius Maw (70-19. B.C.), otherwise known as Vergil" (Adams and Adams. 2001: 8).

In Persian culture, however, there exists a distinct origin and people associated with it. In 1700 BCE, Zarathustra, a prophet residing in Persia, was known as a priest who believed in the existence of one true god. In *Original Magic*, Flowers asserts that, "According to a wide variety of sources, it was thought that the adherents of the prophet and Zarathustra, were the originators of magic, astrology, and even of philosophy itself" (Flowers, 2017: 6). The name Zarathustra is

transposed to Zoroaster in Greek. The words "magic" and "magician" have their origins in Persia, as stated in Kronzek's work. "The English word "magic" is derived from the name of the high priests of ancient Persia (modern-day Iran), who were called *magi*." (Kronzek and Kronzek, 2001: 121). Since the term "magic" finds its roots in Persian legends, which are expounded upon in the *Yasna* and *Avesta* as cited in Flowers' book, holy books of Zoroastrianism, this study will primarily focus on Persian culture to explain roots of magic. Subsequently, Zoroastrian philosophy and theology, introduced by Zarathustra, will be elucidated upon, along with its impacts on other cultures.

Anglo-Saxon culture, on the other hand, harbours different beliefs. Gomm indicates in *The Book of English Magic*; "Magic began in caves and under the stars, in our ancestors' awe of the forces of nature all around them. The play of light and darkness – of the cave's depths and of the brightness of the dawn sun as it struck the cave's opening – was the primal experience that fashioned the very earliest practice of magic" (Gomm and Heygate, 2012: 75). During the exploration of caves, ancient monuments, and temples believed to belong to the druids, archaeologists have discovered information about these figures who are considered the originators of witchcraft in Britain. Stonehenge, a site researched by archaeologists, is mentioned in Kronzek's *The Sorcerer's Companion* as being built by the great magician Merlin using superior powers and magic. "Legend holds that during the reign of Aurelius, Merlin procured one of England's national treasures, Stonehenge, by using his magical powers to transport the enormous stones from Ireland" (Kronzek and Kronzek, 2001: 165). Given the circumstances of that period, the arrangement and removal of such massive stones in that formation was deemed impossible for humans and attributed to magic. Moreover, when it comes to magic in Anglo-Saxon culture, Merlin undoubtedly comes to mind as the preeminent figure. It is widely acknowledged that Merlin lived during the Anglo-Saxon period in Britain, serving as King Arthur's advisor and the protector of Camelot. Allan Zola Kronzek defines Merlin in *The Sorcerer's Companion* as "Merlin, the advisor to King Arthur, was the most famous of all, known for his power to

turn night into day, produce phantom armies, foretell the future, and assume a variety of human and animal forms" (Kronzek and Kronzek, 2001: 133). Similarly, Anne Lawrance in *The True History of Merlin the Magician* defines Merlin as "Merlin was known as a wise and old man with a white long beard, wand, gown, and magical powers. His most well-known powers are appearing and disappearing at will, reading minds, and changing physical appearances" (Lawrance, 2012: 1). Merlin can be considered the most prominent magician who rose to fame during the time of King Arthur and has persevered in legend to the present day. Despite the enduring legacy of Merlin's name and legends, it is evident that magicians of his calibre do not exist in contemporary times. While it remains uncertain whether figures like Merlin ever truly existed, most literary sources attest to the existence of such magicians.

Merlin is often the first figure that comes to mind when discussing magicians, along with the culture that purportedly produced him and the geography in which he is believed to have lived, namely England. The foundations of witchcraft in Anglo-Saxon culture can be traced back to the Celts. As mentioned earlier, each culture has its own unique magician and history. Although England, Ireland, Wales, and Scotland are situated in the same geographic region, they possess distinct legends. However, they all share a common origin, which traces back to the Celts who initially settled in those lands. Therefore, after delving into the origin of magic, this study will then turn its focus towards the origins of magic and witchcraft in British history.

Nowadays, the concepts of magic and magicians are often perceived as fantasy fiction. Undoubtedly, Harry Potter has emerged as the most renowned magician of our time, owing to the resounding success of the book series that bears his name. "From virtually nothing in 1997, the Harry Potter brand is now worth $4 billion, or thereabouts. While this is peanut buttons compared to megabrands like Microsoft, Boeing, Nike or Ikea, it's better than a poke in the eye with a sharp broomstick" (Brown, 2005: 8). Harry Potter has transcended being merely a book series and has become a formidable brand with significant value, attesting to his status as the most recognizable magician in today's world. Even though magic and magicians only

appear in fiction books today, it is possible to see the difference between the past and the present from a literary point of view. The most well-known wizard of the period, Harry Potter, is a boy who lost his parents and lives with his aunt, uncle and cousin.

The first thing that conspicuous while reading the series is that the worlds of wizards and humans are different from each other. Perhaps the reason why there is no magic and magicians today is because the worlds are separated, as mentioned in *Harry Potter Series*. In contemporary period, since magic and magicians are only included in books, it is possible to examine them only from a literary point of view. The reason why Harry Potter is so popular compared to other fictional novels written today is that Harry is still a young, even child magician. Young readers felt close to the Harry Potter character and therefore his popularity increased. Many of the magical materials used in the *Harry Potter Series*, such as wands, robes, glasses, time-turners, etc., were bought by people even though they did not really work as stated in the book. The aim here is the desire to imitate and be like the magicians in the Harry Potter world. Thus, the desire of people to have magic is revealed. The reason for this desire is to get things done easily, as magicians do. It is precisely for this reason that Rowling explained the reason why the two worlds are separate in this way. While today's people want to have magic so much and it was thought that magic and magicians really existed in the past, the reason why magic and magicians have disappeared now is an important topic. Nevertheless, a comparison of the notions of magic and magicians from the past to the present reveals discernible differences. A critical examination of the disparity in the power and status attributed to Merlin and Harry Potter through the ages constitutes the primary objective of this thesis. Consequently, the first chapter of this study provides a comprehensive overview of the origin of witchcraft and its societal context, delving into the etymology and historical roots of the terms "magic" and "magician". Furthermore, the impact of magic and magicians on other cultures will be explored. Subsequently, the focus will shift to the Anglo-Saxon period, spanning from the 5th to the 6th centuries, during which Merlin, the legendary magician whose name and reputation endure to this day, lived. The analysis will primarily draw on literary

works to elucidate the societal perspective on magic and magicians during that era, thereby facilitating a comparative understanding with contemporary society. By examining the transformation of the power status of magicians from the Anglo-Saxon period to the contemporary period, in which Harry Potter emerges as a literary protagonist in the 21st century, this study aims to shed light on the evolving dynamics of this cultural phenomenon. The analysis will encompass an exploration of the power dynamics and social positioning of Merlin and Harry Potter within their respective societies, based on selected literary works that best capture their characterizations, such as Sir Thomas Malory's *Morte D'Arthur* for Merlin and J.K. Rowling's *Harry Potter* series for Harry Potter.

It was mentioned above that the character of Merlin from the past period and the character of Harry Potter from the present were chosen for comparison. The reason for choosing the character Merlin is because he is a main figure of wizards in the past and his name still exists in today's books. Also, in *Morte D'Arthur*, Merlin is the protagonist of the book as a magician and all events revolve around him. One of the reasons why the Harry Potter character was chosen for the contemporary period is that he is the protagonist of the book, just like Merlin. While there are many wizarding characters in the *Harry Potter* series, choosing Harry Potter among them for comparison is the plot revolves around him. While Harry is always in the middle of things, the other characters appear only when necessary, giving the impression that they are there to help Harry. Also, Harry is in an important position just like Merlin. Although he does not have the same powers and titles as Merlin in status, Harry occupies a prominent place in the wizarding world as the child who led to Voldemort's disappearance, ended his reign, and survived. For these reasons, he is cherished, and there is no one in the wizarding world who does not know Harry name just as in Anglo Saxon period no one who does not know Merlin's name. As can be seen in the series, Harry is at the forefront of the war against Voldemort, and so the entire wizarding world supports Harry, instead of confronting the feared wizard Voldemort, emphasizing Harry's position. The fact that even Dumbledore, the most powerful wizard of the time, did not kill

Voldemort himself, but helped Harry to do it, highlights the importance of the character. Therefore, to accomplish such a great job, the character of Harry, who is at the center of all the events, would be more appropriate to compare with the character of Merlin, who is at the center of all events and achieves great things. The fact that they both achieve things that will change the fate of the world creates their common points.

Foucault's theory of power will be applied to delineate the power categories to which Merlin and Harry Potter belong, as well as to explore the relationship between knowledge and power in their exertion of power and its impact on acquiring knowledge. Michel Foucault defines Power as; "Isn't power simply a form of warlike domination? Shouldn't one, therefore, conceive of all problems of power in terms of relations of war? Isn't power a sort of generalized war that, at particular moments, assumes the forms of peace and the state? Peace would then be a form of war, and the state a means of waging it." (2001: 123-124). Michel Foucault posits a multifaceted understanding of power, encompassing categories such as sovereign power, disciplinary power, and bio-power, among others. Moreover, Foucault contends that all forms of power are inherently intertwined with knowledge, an idea expounded in his work "Power":

When I was studying during the early of fifties, one of the great problems that arose was that of the political status of science and the ideological functions it could serve. It wasn't exactly the Lysenko business that dominated everything, but I believe that around that sordid affair-which had long remained buried and carefully hidden-a whole number of interesting questions were provoked. These can all be summed up in two words: power and knowledge (2001: 111).

Building upon Foucault's theory of power, this study will examine the power dynamics, the role of knowledge, and the evolution of the power exerted by magicians of the type represented by Merlin and Harry Potter within society over time. To elucidate Foucault's theory, his books *The Discipline and Punish*, *The History of Sexuality*, and *The Archaeology of Knowledge* will be employed, as they provide comprehensive insights into the concept of power and its connection with knowledge.

The introductory chapter (Chapter I) of this study delineates the definitions and concepts of magic and magician, compares their origins, and explores their representation in literature. Within this context, an analysis of the power and social status of magicians from the past to the present will be undertaken, with particular emphasis on Merlin, who is the quintessential figure associated with magic. As Merlin is believed to have lived and advised King Arthur during the 5th and 6th centuries, the study will commence by examining the power and social status of magicians during this Anglo-Saxon period. Despite the lack of precise historical information regarding Merlin's existence and lifespan, the study will investigate the most well-known magicians, including Merlin, and conclude with an exploration of Harry Potter, who is a prominent figure in contemporary literature.

In chapter II, Michel Foucault's theory of power will be introduced in detailed. To explain this theory, Michel Foucault's books *The History of Sexuality*, *The Discipline and Punish* and *The Archaeology of Knowledge* will be used. Merlin's depiction from various sources also will be examined and introduced. The first appearance and description of the character of Merlin, and its transformation into the most memorable today will be tried to indicate.

Subsequently, in Chapter III, the power and status of Merlin, one of the most renowned magicians in the wizarding world according to common perception, whose name is still referenced today, will be examined through the lens of Michel Foucault's theory of power. While there are numerous books and resources that mention Merlin's name and story, Sir Thomas Malory's *Morte D'Arthur* is the most well-known source that has shaped the popular depiction of Merlin. The examination will begin by considering the historical context of Merlin's era, including the country's form of government, power structure, and Merlin's social status. Additionally, the public's perception and attitude towards magicians during that time will be a subject of inquiry. There exists a stark contrast between how magicians were perceived in the past compared to the present. As Foucault states in his book *History of Sexuality*, where there is power, there is resistance (1978: 95). Hence, the research will explore whether there were any acts of rebellion against these powerful magicians and the

outcome of such resistance. Starting from Merlin's exercise of power, an attempt will be made to illustrate the changes in the power dynamics of magicians over time.

Following the discussion on Merlin's power, the historical perspectives on magicians will be examined. Anne Lawrence, in her book *The True History of Merlin the Magician*, "His powers have fascinated audiences from the Middle Ages to the present day, and have emphasized his difference from ordinary humans, yet his powers evoked as much sympathy as fear (Lawrence, 2012: 1). Lawrence delves into Merlin's character, shedding light on people's perceptions of him and his power, as well as his influence on the masses, which will be discussed in detail.

In Chapter IV, the power and status of Harry Potter will be analysed through the framework of Michel Foucault's theory of power. According to Stephen Brown in his work *Wizard!: Harry Potter's Brand Magic*, there is hardly a person who has not heard of Harry Potter (Brown, 2005: 8). Based on this information, it can be affirmed that Harry Potter is the most widely recognized magician of our time. Therefore, it is fitting to choose him as the focal point of this research. The power and status of Harry Potter will be examined through J.K Rowling's *Harry Potter* series, and subsequently, the influence of Harry Potter on individuals will be discussed. This will encompass an exploration of whether Harry Potter's character evoked fear or sympathy from the public, similar to Merlin's impact in the past. Furthermore, the distinctions between Merlin and Harry Potter will be elucidated, and according to Foucault's conception of Power, the respective power categories that Merlin and Harry Potter fall into, as well as any changes between them, will be deliberated in Chapter III.

In this regard, conclusive chapter will undertake a comparison of Sir Thomas Malory's *Morte D'Arthur* and J.K. Rowling's *Harry Potter* from a Foucauldian perspective on power dynamics. Moreover, the transformation in the power of magic and magicians from the Anglo-Saxon period to the contemporary era will be examined. Finally, the treatment of magic and magicians in both narratives by the public and human beings will be analysed. It is expected that the comparative analysis in this chapter will reveal the divergences in the portrayals of

Merlin in Malory's work and Harry Potter in Rowling's work, which may provide insights into the evolving role of the magician in the changing perspectives of power.

Overall, this study aims to promote a novel analysis of power dynamics based on a historical and cultural perspective of different models of magic and magicians within literature, in relation to the issue at hand. Another objective of this study is to demonstrate how the perception of magic and magicians has changed over time, while the concept continues to exist, albeit in a different form. Thus, this study highlights the role of literature in shaping archetypes, legitimizing them, and introducing changes to them, reflecting the power dynamics of historical periods and societies. Consequently, this thesis seeks to uncover the reasons behind the past belief in the existence of magic and magicians, and how their effect on society has transformed from the past to the present, where they are now relegated to the realm of fantasy fiction. Simultaneously, this thesis will endeavour to explain why, in *Morte D'Arthur*, magicians and humans coexist, with both sides aware of each other, whereas in *Harry Potter*, the world of humans and magicians is separate, and people are oblivious to the existence of magicians.

2 HISTORICAL BACKGROUND OF MAGIC AND MAGICIANS

2.1 The Roots and Emergence of Magic

The origin of magic has diverse origins according to different cultures. One of the reasons for this is the pagan belief that existed in the past, as discussed by Yehezkel Kaufmann in his book *The Religion of Israel from its Beginnings to the Babylonian Exile*. "Paganism has embodied itself in an enormous variety of forms; in deification of the animate and the inanimate, in belief in spirits and demons, in magic and incantations" (Kaufmann, 1960: 21). Paganism, with its belief in supreme and cosmic gods, sought to understand the destiny of humanity and the limits of the universe, forming the basis for many subsequent religions. These beliefs are the origins of many other religions, as Kaufmann elucidates. Kauffman, likens Paganism's bore to exotic fruit as the religion of the Australian aborigines. He then mentions that other countries such as Africans, Americans, Greeks, Babylon, Egypt, India, China, and Persia were affected by it (Kaufmann, 1960: 21). The foundation of pagan belief, according to Kaufmann, posits the existence of a dimension beyond the realm where humans reside, an ancient realm to which even the gods are bound and must obey, referred to as the primordial realm.

Yet according to the pagan thought there is an idea that there exists a realm of being prior to the gods and above them. The gods depended to this realm and they must obey to it (Kaufmann, 1960: 21). Deities are believed to originate from this realm, and mythology and magic are thought to emanate from it. "There are heads of pantheons, there are creators and maintainers of the cosmos; but transcending them is the primordial realm, with its pre-existent, autonomous forces. This is the radical dichotomy of paganism; from it spring both mythology and magic" (Kaufmann, 1960: 22). This primordial realm predates the gods, and the gods themselves are said to have been born from it, making it the realm of theogony. Kaufmann asserts that, the gods emerge out of the primordial realm. The gods did not want to be born, but the primordial realm give a birth with its inherent forces

(Kaufmann, 1960: 22). Kaufmann further suggests that the multitude of pagan deities arises from the diverse powers and "seeds" of the primordial realm, each conceived as a self-sufficient divine being, and the proliferation of gods leads to the development of polytheistic religions. Each culture having its own gods emerging from the primordial realm. In *The Mosaic Distinction: Israel, Egypt, and the Invention of Paganism*, Jan Assmann indicates that "The gods were international because they were cosmic, and while different peoples worshiped different gods, nobody contested the reality of foreign gods and the legitimacy of foreign forms of worship. The distinction in question did not exist in the world of polytheistic and tribal religions" (Assmann, 1996: 49). Since the gods were seen as cosmic and it was not known exactly where and how he was born, no culture opposed the god of the other. Just as their god was born, so was theirs. It can be inferred that magic also derives from the primordial realm which the gods were born as Kaufmann mentioned, considering the diverse origins of magic in different cultures.

According to a widely held belief, in many pagan belief systems, gods are categorized as either good or evil. The concept of Chaos, often associated with emptiness or a primal substance, is considered the foundation of pagan cosmogony. In order to establish order, the benevolent gods engage in battles against the malevolent gods, striving to maintain equilibrium. "Throughout paganism we find good gods and evil gods, equal in their divine rank and power, because both derive independently from the primordial realm. The battle between good and evil, between holy and impure is conceived of as an everlasting struggle between hostile divine twins" (Kaufmann, 1960: 22). Kaufmann expounds on this idea in his scholarly work. This conflict among the gods engenders a thirst for power, even among these divine beings who were born with inherent limitations. Numerous mythological tales and descriptions highlight how gods resort to transcending these constraints by accessing unlimited power from the primordial realm. Kaufmann further elucidates this notion by positing the existence of two distinct realms. "There are two realms: that of divine powers, another of the metadivine. Even the gods are depicted as calling upon metadivine forces to surmount their own predestined

limitations. Pagan man feels himself subject to and in need of both realms" (Kaufmann, 1960: 22). Human beings, who worship these gods, perceive themselves as subject to both realms. They implore the gods they revere as superior beings for assistance, while also recognizing that the gods draw strength from the realm known as the metadivine when needed. Consequently, people employ various methods to activate the powers within the metadivine realm and bolster their gods, a phenomenon referred to as magic, as stated by Kaufmann. "He prays to the gods to enlist their aid, but, conscious that the gods themselves are specific embodiments of a more generalized power, and learning from his myths that they call upon forces outside themselves, the pagan employs magic also, hoping thereby to activate the forces of the metadivine" (Kaufmann, 1960: 22). As such, individuals began employing practices such as prayer, rites, and rituals to empower the gods and seek their aid and mercy in return. The actions and abilities of the gods were considered manifestations of magic and myth.

Mircea Eliade defines myth in *Myth and Reality* as narratives that primarily recount the origins of the world. "Myth narrates a sacred history; it relates an event that took place in primordial Time, the fabled time of the **beginnings**. In other words, myth tells how, through the deeds of Supernatural Beings, a reality came into existence, be it the whole of reality, the Cosmos, or only a fragment of reality-an island, a species of plant, a particular kind of human behavior, an institution" (1963: 5). Eliade employs a term similar to Kaufmann's concept of the primordial realm, from which the gods are believed to have emerged, known as theogony. This primordial time is depicted as a moment of simultaneous creation, when supernatural beings, including gods and other entities endowed with supernatural powers, emerged according to human understanding. Myths are accounts of the birth and formation of these supernatural beings, which are believed to have brought the entire world and humanity into existence. "Unlike their predecessors, who treated myth in the usual meaning of the word, that is, as "fable," "invention," "fiction," they have accepted it as it was understood in the archaic societies, where, on the contrary, "myth" means a "true story" and, beyond that, a story that is a most precious possession because it is sacred, exemplary, significant" (1963: 1).

Eliade further posits that myths are considered absolute truths in archaic societies due to the belief in their divine or sacred origins, as emphasized by Eliade himself. Likewise, in *Prologue: Defining Myth: An Introduction to the Special Issue on Storytelling and Myth*, John S. Gentile defines myth as sacred narrative or culturally important stories (Gentile, 2011: 85). This definition is supportive to Eliade's view. Consequently, myths seem to carry a legitimizing effect within literary texts, akin to historical accounts. In summary, the content of myths is accepted as unquestionable truth by people in archaic societies, portraying these supernatural beings as superior to humans, as they are believed to have created both humanity and the world. "If the World exists, if man exists, it is because Supernatural Beings exercised creative powers in the "beginning"" (1963: 11). This elevated status and power of the gods naturally piques people's curiosity and stimulates their desire to gain a deeper understanding of these beings.

Particularly, the gods' influence on the world and the workings of events in the world become a prominent focus. For instance, questions arise on the existence and growth of animals and plants, which prompt a search for answers. Eliade mentions the findings of the Australians in response to these questions, which indicate that the gods are believed to interact with the world invisibly and influence events through subtle touches. "They tell how, in the "Dream Time" (*alcheringa*) -that is, in mythical time- these Supernatural Beings made their appearance on earth and set out on long journeys, stopping now and again to change the landscape or to produce certain animals and plants, and finally vanished underground (1963: 14). These myths describe how animals and plants were reproduced through the repetition of these touches, which the people perceived as a form of magical power possessed by the gods. However, to harness this magical power, knowledge of its origin is deemed essential, as the efficacy of a remedy is thought to be contingent on understanding its source. "For knowing the origin of an object, an animal, a plant, and so on is equivalent to acquiring a magical power over them by which they can be controlled, multiplied, or reproduced at will" (1963: 15). Hence, rituals or ceremonies may be necessary to activate or cast spells using this magical power, with the condition of knowing its origin and the original way in which it was

performed. Eliade provides an example to illustrate this concept. "It should be noted, however, that this is only part of a general conception, which may be formulated as follows: A rite cannot be performed unless its "origin" is known, that is, the myth that tells how it was performed for the first time (1963: 17). According to this information, it appears that some kind of ritual or ceremony must be performed to cast a spell or activate a magical power. The condition for these rituals to be successful is to know its origin and the first way it was performed. Eliade gives an example where he states that; "The ceremony also includes executing complex sand paintings, which symbolize the various stages of Creation and the mythical history of the gods, the ancestors, and mankind" (1963: 25-26).

The presented images are depictions of past events, specifically myths, that represent ancient narratives. "Many Near Eastern and European incantations contain the history of the sickness or of the demon who brought it on, and at the same time recall the mythical moment when a divinity or a saint succeeded in conquering the scourge" (1963: 29). Eliade posits that these myths centred around the devil, evil, and diseases, and served the purpose of treatment and healing through rituals and desired magical powers. Notably, these rituals were inherently mimetic in nature, tapping into the primordial realm to enable magic, as elucidated by Kaufmann's distinction between worlds with and without magic, based on the existence or absence of such a primordial realm. The forthcoming sections will expound upon the performance, purposes, and benefits of these rituals in greater detail.

It is crucial to highlight Eliade's usage of a particular term to describe myths. As Eliade elucidates, archaic societies regarded myths as true stories. However, contemporary perception regards myths and legends merely as stories, devoid of belief in their veracity. "Today, that is, the word is employed both in the sense of "fiction" or "illusion" and in that familiar especially to ethnologists, sociologists, and historians of religions, the sense of "sacred tradition, primordial revelation, exemplary model" (1963: 1). Eliade expounds on this transformation, emphasizing that the disappearance of magic and magicians underscores the completion of the demythization process

within Western tradition. The alteration in the meaning of these concepts and their shift from being deemed as accurate stories warrants examination.

As Eliade points out, myths do not only talk about the formation of animals and plants. It also speaks of the formation of gods and supernatural beings. In his article *Cosmogonic Myth and 'Sacred History'*, he gives an explanation about it as such; “Taken all together, these myths of origin constitute a fairly coherent history. They reveal how the cosmos was shaped and changed, how man became mortal, sexually diversified and compelled to work in order to live; they equally reveal what the supernatural beings and the mythical ancestors did, and how and why they abandoned the earth, and disappeared” (Eliade, 1967: 174). Notably, Homer’s *Odyssey*, along with the *Iliad* (Homer, 1991), is deemed one of the greatest and oldest surviving mythological works, as it recounts tales of gods, in accordance with Eliade’s definition of myths as narratives of supernatural beings. Therefore, Homer’s works can be categorized as myths. Similarly, Hesiod’s *Theogony* narrates the birth of gods, and can thus be considered a myth as well. These seminal works by renowned authors served as the foundation of myths and were regarded as factual in their time. However, dissenting opinions arose, as Eliade expounds. “Everyone knows that from the time of Xenophanes (ca. 565-470) - who was the first to criticize and reject the "mythological" expressions of the divinity employed by Homer and Hesiod-the Greeks steadily continued to empty mythos of all religious and metaphysical value” (1963: 1).

This dissent and opposition indicate the gradual erosion of the original meaning of the term myth, denoting true stories. The word myth and its connotation were associated with what Heraclitus referred to as *logos*. Subsequently, myth, when juxtaposed with *historia*, assumed an unrealistic connotation, deviating from both definitions, as posited by Eliade. “Contrasted both with *logos* and, later, with *historia*, mythos came in the end to denote "what cannot really exist." On its side, Judaeo-Christianity put the stamp of "falsehood" and "illusion" on whatever was not justified or validated by the two Testaments” (1963: 1-2). The emergence of Christianity further transformed the

meaning of myth, divesting it of its original significance and relegating it to the realm of fabricated tales. With the adoption of monotheism in Christianity, pagan beliefs in multiple gods and the myths narrating their stories were relegated to the realm of fictitious stories. In *The Bible and Mythological Polytheism*, Yehezkel Kaufmann support this idea as; "In the heathen world magic and divination are linked with mythological religion. Gods and daemons have active role in both: magicians and diviners invoke the names of gods and spirits and look to them for assistance. The Bible fails to appreciate the mythological basis of magic and divination; its fetishistic concept of idolatry here found striking expression. All types of sorcery prohibited in the Bible, …" (Kaufmann, 1951: 186). The meaning of the myth has transformed today, because the mythology has a polytheistic approach, performing rituals for the gods and revealing the magic and the sorcerers' activities for this are contrary to Christianity and the Bible. Eliade terms this transformation as demythicization. "The history of religions here finds the first example of a conscious and definite process of "demythicization." To be sure, even in the archaic cultures a myth would sometimes be emptied of religious meaning and become a legend or a nursery tale; but other myths remained in force" (1963: 111).

It is possible to see the shift in the meanings of myth by looking at Gentile's article. The author, who includes the definition of myth by many different people in his article mentions that; A closer consideration of the definitions of myth, including many of those presented above, reveals myth's close and vexed relationships with *truth, falsehood, belief, identity, the nature of being,* and *the sacred*. (Gentile, 2011: 88). Thus, looking at words that myth is thought to be related to, seeing words like falsehood and vexed reveals a change in the meaning of myth. Now it seems that the meaning of myth is not exactly true stories. Cohen's article even further proves this. Although Gentile uses words like truth in his article as close to the definition of Eliade, Cohen defines myth in *Theories of Myth* as such; "In popular usage term 'myth' is almost always intended pejoratively; here, my beliefs are a strong conviction, yours a dogma, his a myth. Myths, on this view, are erroneous beliefs clung to against all evidence. The term

is the synonymous with fallacy and old wives' tale, and its usage conveys the implication that the believer lives, at best, in cloud-cuckoo land and, at worst, in a state of savage perdition" (Cohen, 1969: 337). Therefore, it is possible to say that the meaning of myth now means a completely made-up story.

Consequently, myths were relegated to the status of legends or children's stories, as per Eliade's definition. According to the Cambridge dictionary, legend defined as; "a very old story or set of stories from ancient times, or the stories, not always true, that people tell about a famous event or person" (dictionary.cambridge.org, 2023). This redefinition underscores that, myths, akin to stories of magic and magicians, have lost their factual veracity, and the events and characters they portray have been shrouded in doubt regarding their authenticity. Consequently, the definitions of myth and legend appear closely aligned. Cambridge dictionary, defines mythology as; "(a collection of) myths" (dictionary.cambridge.org, 2023). Based on this elucidation, mythology can be construed as the collection of myths, as posited by Kaufmann, who identifies mythology and magic as emanating from the same origin. Eliade, on the other hand, asserts that myths have undergone a transformation, losing their original meaning and assuming a divergent connotation, thereby obfuscating the erstwhile faith in them. Given the shared origin of magic and myth, it can be posited that magic has similarly lost its erstwhile definition and the erstwhile belief in it has waned over time.

2.2 The Birth and Spread of Zoroastrianism

The simulacrum of magicians varies depending on the geographical location, cultural context, and historical era in which they reside, as previously mentioned. The term "magicians" was used to denote practitioners of a phenomenon known as magic. The question then arises: what is the origin and etymology of the word "magic"? Stephen Flowers, in his work *Original Magic*, asserts that both ancient writers and contemporary scholars concur that the roots of the word "magic" can be traced back to the culture of Iran (Flowers, 2017: 3). Although the term "Culture of Iran" is anachronistically employed to refer to this period, as the state of Iran did not exist at that time (around 1000 B.C.), the more accurate designations of "Persia" and "Persian culture" will be utilized, as argued by Flowers. In Persian culture, the word is slightly different, in the form of *magû*. The word *magavan* is derived from the word *magû* and means the person who deals with it. In Western culture, these words have been transformed into magic and magician (Flowers, 2017: 7). Flowers posits that the culture which gave rise to these words and is viewed as the foundation of magic is the ancient Persian culture, specifically associated with the prophet Zarathustra who lived around 1700 B.C.E., known as Zoroaster in Greek sources (Flowers, 2017: 6). Flowers further defines Zarathustra as the messenger of Ahura Mazda, also known as Ohrmazd, in Pahlavi, as referred to in his work. "Zarathustra, who had been a trained professional priest, radically reformed the pantheon of the ancient Iranians. Through his insight he was able to see the philosophical basis of the gods and goddesses of the Indo-European pantheon. The main insight of his vision was that the only true and absolute godhead is Ahura Mazda—Lord Wisdom, or "pure focused consciousness." (Flowers, 2017: 17). On the other hand, P. Oktor Skjærvø defines Zarathustra in *Introduction to Zoroastrianism* as such; "Seventh (book): about the marvels of the greatest messenger of the Mazdayasnian *dên*, Spitama Zarathustra: that which befell that miraculous one as the messenger of Ohrmazd and the acceptance of his *dên* as being according to the saying of Ohrmazd among the landsmen of King Wishtâsp" (Skjærvø, 2008: 212). According to Skjærvø, Zarathustra was sent by Ahura Mazda to deliver his divine messages

to Earth, as Ahura Mazda perceived that the world he had created was deteriorating and sought to triumph over falsehood, or the Lie. “The Creator transferred the Fortune of Zarathustra through the side of the *womb (*mâdisht*) to Zarathustra when the order came from Ohrmazd that that Fortune should go from the world of thought to the world of the living and to the *womb (containing?) Zarathustra” (Skjærvø, 2008: 217). However, Ahura Mazda did not directly send Zarathustra into the world; instead, he sent the woman who would later give birth to him. The birth of Zarathustra’s mother is described in the following manner. “The creature of Zarathustra fell down upon the Endless Lights; from the Endless Lights it fell down upon the sun; from the sun it fell down upon the moon; from the moon it fell down upon the stars; from the stars it fell down upon the fire in the house of Zôish; and from that fire it fell down upon the wife of Frahîm-ruwânân(?) Zôish, when that girl was born who became Zarathustra’s birth mother” (Skjærvø, 2008: 217). Upon realizing this move made by Ahura Mazda, the malevolent gods dispatched curses to the village where she was born with the intention of killing her. They brought three plagues to the village, where Zarathustra’s mother was born. These are a winter, all kinds of dangers, and oppressive disrespect. These three plagues were sent and they threw into the thoughts of the villagers placed in the minds that these bad things are because of this girl. They accused this girl and her parents came under attack. They tried to protect her from being expelled from the village. One of the reasons she is paired with sorcery is because the place where this girl sits is brighter than a room with fire, even though there is no fire. The family, who could not stand the pressure of the villagers, sent their daughters to another village controlled by Padêrêdarâsp. This mess, which the evil gods caused to exile that girl, was directed against Padêrêdarâsp and his son Pôrushâsp, Zarahustra's father, with the power of the good gods (Skjærvø, 2008: 217).

Thus, the benevolent gods manipulated fate at their discretion and orchestrated the delivery of the girl to the person who would become Zarathustra’s father. Despite the efforts of malevolent gods to hinder the girl’s journey to the village, they were ultimately unsuccessful. Undeterred, these evil gods persisted in their attempts to prevent

Zarathustra's existence even after his parents were wedded. As cited in Skjærvø's book, according to the *dên*, a great marvel unfolded when Zarathustra's parents sought to conceive a child for the first time. "And a great wonder was revealed to both of them, according to what it says in the *dên*: The two of them lay down for the first time trying to obtain a son. The evil gods *howled at them with their voices of villains (i.e., in order to harm them): "O Pôrushâsp, what are you doing and why?" Thereupon they became contrite, like people who are ashamed" (Skjærvø, 2008: 220). The evil gods unleashed their wicked voices upon them, repeating their malicious intent thrice. Nevertheless, despite these adversities, Zarathustra's parents triumphed, and he was conceived in his mother's womb.

However, the evil gods persisted in their malevolent designs. They inflicted immense suffering upon Zarathustra's mother in an attempt to terminate his life in utero. "After the conception of Zarathustra in the mother's womb the evil gods again strove hard to destroy Zarathustra in the belly of the mother, and they made her womb sick with the sharpest and most painful pain, so much so that she consulted the witch doctors about how to seek healing" (Skjærvø, 2008: 220). In response, the benevolent gods Ohrmazd and Amahraspands intervened from above, cautioning Zarathustra's mother against seeking the aid of witch doctors, as it would not bring her healing. Instead, they imparted to her guidance and instructions for her well-being. Upon following their counsel, Zarathustra's mother was healed and relieved of her suffering. Subsequently, Zarathustra was born into the world. "He laughed at birth. The seven *nurses (?) who were sitting around him were frightened and said in fear: "What was this? Was it on account of greatness or disrespect that, like a valuable man who gets pleasure from his duties, that this young child laughed at his birth?" (Skjærvø, 2008: 222). His birth was marked by a smile, which was considered an auspicious sign of fortune and prosperity in his homeland.

Despite the favourable omen of his birth, Zarathustra's father, Dûrasraw, sought confirmation from the local sorcerer, Karb, about his son's fate. Karb visited Zarathustra's home, and upon seeing the boy, he became envious and harboured thoughts of killing him. Karb falsely claimed that Zarathustra was a harbinger of evil and manipulated

Dûrasraw's mind to entertain the idea of killing his own son. "That *karb* in addition evilly declared the signs upon Zarathustra to be marks of evil. He frightened Pôrushâsp sorely by the destruction that might come from Zarathustra and incited him to annihilate Zarathustra" (Skjærvø, 2008: 222). Succumbing to this manipulation, Dûrasraw inquired how to kill Zarathustra, to which Karb advised him to build a colossal pyre and place Zarathustra at its centre to be consumed by the flames. Following Karb's instructions, Dûrasraw constructed the pyre, but Zarathustra remained unscathed by the fire. "The fire did not fall upon the plant (i.e., it does not come out), and the plant did not catch fire. At dawn that son-loving mother came running and approached him *cautiously and took him and placed him on her right arm on her *sleeve. (?)" (Skjærvø, 2008: 222). This was Zarathustra's first miracle, as he defied death's grasp.

Despite these failed attempts, the manipulated Dûrasraw persisted in his efforts to kill Zarathustra. Another scheme was devised to abandon Zarathustra in front of a herd of cows, with the hope that he would be trampled to death. However, one of the cows stood in front of Zarathustra, shielding him from harm and preventing the other cows from harming him. "That cow went up to him which had concern (for him) (i.e., its concern was greater than that of the other cows) and ... And it went in front of him (i.e., before the leader cow). It ran before him (i.e., it stood before Zarathustra). It spared him all day (i.e., it kept the cows away from him). It was the first to go there, the last to leave" (Skjærvø, 2008: 223). Numerous other endeavours to end Zarathustra's life were futile. When they attempted to feed him to a wolf, Zarathustra crushed the wolf's jaw with his bare hands. "When the wolf had come *within a few meters, then Zarathustra with the help of the gods smashed the jaws of the wolf (i.e., its jaws hung slack and dry(?))" (Skjærvø, 2008: 223). Thus, all efforts to eliminate Zarathustra were in vain. It became evident that Zarathustra was a remarkable individual endowed with special abilities. As Zarathustra matured, he continued to exhibit these extraordinary powers and actively supported Ahura Mazda in the war against Lie.

As Skjærvø mentioned, the Persian culture of that period embraced a polytheistic belief system, with deities such as Vayu, Verethraghna,

and Anahitâ being among the most well-known. However, Zarathustra, the prophet of this culture, espoused a monotheistic belief in a single God named Ahura Mazda, who was revered as the Lord of Wisdom (Skjærvø, 2008: 18). This leads to a Henotheistic belief. In *On the Term "Monotheism"*, Jens-André P. Herbener gives the definition of henotheism as; ""Practical monotheism" is classified into two types. The first of these, which also called "henotheism," is the temporary elevation of one deity as the only god (or at least as the absolutely superior) within a polytheistic religion" (Herbener, 2013: 620).

In summary, henotheism is the worship of only one god but that does not deny the existence or possible existence of other gods. Therefore, henotheism can be likening to a bridge between Polytheism and monotheism. Zoroastrianism seems to be in this way because it adopts the worship of a single god while there is a polytheistic belief.

This theological belief, originally referred to as Zarahustran Theology, later came to be known as Zoroastrianism, or Mazdaism, according to some sources. As P. Oktor Skjærvø elucidates in his book, the religion was named after Zoroaster as he was the catalyst for its emergence, and Mazdaism because of the worship and sacrifice of the god Ahura Mazda by its adherents. "The Greeks called Zarathustra Zoroaster, hence the name of the religion. The followers of this religion are also called Mazdeans (or Mazdayasnians) after the Old Iranian term *mazda-yasna*, which literally means "he who sacrifices (performs a ritual of offerings) to Ahura Mazdâ. Correspondingly, the religion is also called Mazdaism or Mazdayasnianism" (Skjærvø, 2008: 2). First naming was Zoroastrianism since Zoroaster was the cause of its emergence, second naming was Mazdaism since it was the god Ahura Mazda, whom they worshipped and sacrificed themselves. In *Zoroastrianism*, George Foot Moore also confirms this idea; "The religion whose adherent call themselves "Worshippers of Mazda," the Wise God, and which we commonly name after its founder Zoroastrianism, is in many ways of peculiar interest" (Moore, 1912: 180). This religion formed the basis of many other religions. "By the end of the nineteenth - beginning of the twentieth centuries, Western scholars had decided — on minimal evidence — that Zarathustra was an historical prophet, who reformed the inherited religion of the

Iranians, thus providing Zoroastrianism with a counterpart to other historical (and some non-historical) founders of religions" (Skjærvø, 2008: 49).

Zoroastrianism, an ancient religion, had a profound influence on the development of many other religions, as Skjærvø asserts. "Zoroastrianism is one of the oldest religions in the world, going back to the 2nd millennium B.C.E. and the Iranian tribes still living in Central Asia, before they moved south onto the Iranian Plateau" (Skjærvø, 2008: 1). According to Skjærvø, the ancient Persians believed in a perpetual conflict between order and chaos, which he describes as a battle waged by Ahura Mazda, the god revered by Zarathustra, against the forces of Evil Spirit, the representative of chaos. While some gods aligned with Ahura Mazda, the lord of wisdom, others sided with the Evil Spirit (Skjærvø, 2008: 1). Skjærvø further narrates that Ahura Mazda endeavours to restore order, but the Evil Spirit and its minions strive to disrupt this order. The chief adversary of Ahura Mazda in this cosmic battle is Lie, the embodiment of deceit. "There were other deities beside Ahura Mazdâ, both good and bad. The bad ones were the ***daêwa*s**, the "old gods," who had chosen to side with evil. Their ruler was the **Evil Spirit**, whose main agent was the **Lie**, the female principle of cosmic deception" (Skjærvø, 2008: 2). To triumph in this war, Ahura Mazda relies on the support of his human followers, with Zarathustra leading the charge. In *Zoroastrianism*, it is possible to see that Moore defines Zoroastrianism in the same way. "Zoroastrianism is, further, eminently an ethical religion, both in its idea of God and of what God requires of men. It represents itself as a revelation of God's will through his prophet. His will is that men, renouncing the false gods, should serve the Wise Lord alone, obey his word, and contend on his side for evil and the triumph of all good in nature and society and the character of the individual" (Moore, 1912: 180)

It is worth noting that Albert De Jong, in his book *Traditions of the Magi: Zoroastrianism in Greek and Latin Literature*, refers to the Evil Spirit as Angra Mainyu or Ahreman. "The Iranian name of the Evil Spirit is rare in Greek texts and absent from Latin" (Jong, 1998: 312). Consequently, this malevolent force is often referred to as the Evil Spirit in various sources (Jong, 1998: 312). Skjærvø posits that to aid

Ahura Mazda, one must strive to do good, as all benevolent actions support Ahura Mazda, while malevolent deeds bolster Angra Mainyu. "The role of humans in the cosmic scheme is to support Ahura Mazdâ and His world, which they do by "thinking good thoughts, speaking good speech, and doing good deeds. Those who "think bad thoughts, speak bad speech, and do bad deeds" support the Evil Spirit" (Skjærvø, 2008: 2). Everything done well will support Ahura Mazda, while everything done badly will support Angra Mainyu. Skjærvø asserts that when people die, if their good deeds are too much, they will be in heaven with Ahura Mazda, and if their bad deeds are too much, they will be in hell with Angra Mainyu. At the end of the world, the whole world will be cleansed of evil and all people will live in paradise forever (Skjærvø, 2008: 2).

Williams says the similar things either in his article *The Moral and Ethical Teachings of the Ancient Zoroastrian Religion*. "Every good deed that man does increases the power of good; every evil act he commits augments the kingdom of evil. His weight thrown in either scale turns the beam of the balance in that direction. Hence, man ought to chose the good. It is to guide him in this choice that Zoroaster believed himself to be sent" (Jackson, 1896: 56). Thus, how people's behaviour will be evaluated when they die and what they should do is explained by Ahura Mazda. The fact that Zoroaster was sent for this purpose and told them about it is a step towards bettering them.

While human followers are expected to strive towards virtuous deeds in support of Ahura Mazda, a sacrificial ritual is also performed, led by Zarathustra himself, as described by Skjærvø in his book. "The Old Avestan texts are ritual texts in the sense that they are recited during the *yasna* ritual, the Zoroastrian *haoma* sacrifice. The vocabulary is to a large extent ritual, that is, it contains specific terms for addressing the gods and for ritual actions and objects" (Skjærvø, 2008: 57). Skjærvø defines this ritual as a means of communication with the divine realm, recognizing God as a defender against malevolent forces and emphasizing the need for communication with Him in this regard. The sacrificial ritual is believed to bestow immortality upon the gods, who in turn grant the community performing the ritual blessings such as longevity, peace, and protection

from diseases. Typically performed by two individuals, namely the sacrificer and the poet-sacrificer, the former conducts the ritual and designates the latter to perform the recitation (Skjærvø, 2008: 57). Skjærvø cites an excerpt from the book Brahmana to describe this ritual as a type of magical action:

... the sacrifice, which regulates the relations between man and the gods, is a mechanical operation that acts by its own internal energy. It is hidden deep inside the nature, and only comes out by the magical action of the priest. The worried and evil gods find themselves forced to capitulate, overcome and subjected by the very force that gave them their greatness. In spite of them, the sacrificer rises all the way up to the heavenly world and secures for himself a definitive place: man becomes superhuman (Skjærvø, 2008: 57-58).

From this perspective, it can be inferred that the performed ritual is considered a form of magic due to its ineffable and elusive nature. In the ritual, poet-sacrificer gives back to Ahura Mazda what was given to him to use for first ordering action and which already belongs to him on behalf of his patron and community. These are objects that are called sacred objects. They are called sacred objects because it symbolizes the gift and counter gifts between the divine and human spheres (Skjærvø, 2008: 58). The three objects mentioned in the ritual are all believed to have been created by Ahura Mazda and thus rightfully belong to Him. “There are three kinds of sacred objects: 1. the ritual thoughts, words, and actions; 2. the objects manipulated during the actions, among them the ritual refreshments intended for the gods; 3. the constituent substance of the world/macrocosmos and men/microcosmos: its vital spirit and bones (Skjærvø, 2008: 58). The first of these objects is the poet’s words, which are recited as powerful expressions of gratitude and supplication towards Ahura Mazda’s benevolence and assistance, akin to a prayer. The second object consists of food and drinks offered to the gods for rejuvenation, typically comprising of milk and dairy products, which are ceremoniously offered to fire as a libation and then to the gods as a sacrifice. Lastly, the sacrificer symbolically sacrifices their own body and soul to the gods as the third object. These objects were bestowed upon Zarathustra by Ahura Mazda and brought down to earth by him,

and are returned to Ahura Mazda as an act of devotion and enjoyment during this ritual, as elucidated by Skjærvø's explanation for their significance:

The idea seems to be that the worshiper contributes to the rejuvenation of the cosmos by returning to Ahura Mazdâ as a gift the substance of his own body, namely his life breath—through his poems—and his bones—through the sacrificial food—to use as substance for his recreated cosmos, originally given to him by Ahura Mazdâ and expected to be (re)given after the revitalization. Thus, the reward is expected to be the same for the worshippers and other sustainers of Order (Skjærvø, 2008: 60).

How does this ritual support Ahura Mazda? Skjærvø elucidates this concept through an analogy to a chariot race, where the poet who performs the ritual to aid Ahura Mazda is likened to the winner who is rewarded by the deity. The poet-sacrificer prepares himself and his sacrifice to assist Ahura Mazda. He sends his sacrifice and praise to the other world to support him in his battle with the Lie. The praises are sent to take the form of a chariot. However, this ritual is not just for Ahura Mazda. Likewise, the Lie has its supporters and some perform counter-rituals to support him. Rival poet-sacrificers have their sacrifice and praises. They also send them to the other world for the sake of the Lie. In this ritual performed for the Lie, the sacrifices and praises turn into a chariot and take their place next to the Lie. Thus, this turns into a competition between the two sides. The poets determine who will be the winner. Whoever has the higher quality of poem will be the winner (Skjærvø, 2008: 58). Upon sacrificing the three mentioned items to Ahura Mazda, the deity is expected to restore cosmic order and armaiti, symbolized by the return of the sun and the fertility of the world. Skjærvø describes the reward bestowed by Ahura Mazda in the following manner. "This return of Order and life will supply the world of the living and its inhabitants with well-being, provided by the fecundity of the earth and men and animals, as well as absence of illness and untimely death and freedom from war and destruction, but also, because of an abundance of livestock, guarantees that he will be paid a handsome fee (Skjærvø, 2008: 62). Consequently, it becomes evident that a reciprocal exchange of gifts takes place.

Considering the aforementioned, what were the teachings of Zarathustra to his followers? These teachings were disseminated and utilized by his adherents, and in addition, they divulged esoteric knowledge that eluded the comprehension of many: “He revealed and made known to men many good waters, wondrous amulets, and remedies for illnesses, which was free from the *speculations of physicians, many world-benefiting secrets of the world of thought, the firmament, the intermediary space, the earth, and others, which one may get to by the wisdom of the gods” (Skjærvø, 2008: 234).

Zarathustra’s miracles and teachings were not limited to Persia; they have also had a profound influence on many countries and cultures, notably the Greeks. The fusion of these two cultures was largely facilitated by wars that took place between Greece and Persia, as Flowers discusses in his book. “The Greeks and Romans fought with the Iranians intermittently for nearly a millennium” (Flowers, 2017: 7). These wars allowed the Greeks to become acquainted with Zarathustra and his ideas through Persian culture, leading to a merging of the two cultures. “In the wake of the Persian Wars, which saw two invasions of the Greek heartland by Darius and Xerxes in the fifth century BCE, the Greeks became even more familiar with Persian ideas. This familiarity did not mean that they always understood the essence of Zoroastrian or Magian thought” (Flowers, 2017: 7). However, the Greeks, unable to fully comprehend Zarathustra’s teachings, referred to it as "magic" or supernatural power, whereas in Persian culture it was viewed as a combination of spiritual wisdom and science, distinct from sorcery.

It is important to distinguish between the definitions of magic and sorcery as presented by Flowers. According to his analysis, magic is defined as “We use this term in its original sense of the arts and sciences of the Magians, or *magavans*, of ancient Iran. These arts and sciences give the practitioner access to the realm of causation and form a bridge between *menog* (the celestial world) and *getig* (terrestrial existence). For the individual, the ultimate aim of magic is happiness (Av. *ushta*)” (Flowers, 2017: 4). While sorcery is defined as “This word denotes a partial interest in magic but one that aims solely at bringing about changes in the environment so as to make existence

more convenient for the sorcerer. The sorcerer has little interest in self-development and is only concerned with gaining temporal power and pleasure" (Flowers, 2017: 4). Thus, Flowers posits that these two terms are not interchangeable. Despite the Greeks' attempts to characterize Zarathustra's actions as sorcery, they were not considered as such. Zarathustra's primary purpose was to communicate with Ahura Mazda, who resided in the other realm.

Furthermore, it should be noted that the *magavans*, followers of Zarathustra, did not view their practices as magic, but rather as a blend of spiritual wisdom and science. "Critics have also often remarked that any claims of Zarathustra having invented magic are absurd, because he specifically opposed the practice of sorcery" (Flowers, 2017: 7). In fact, Zarathustra himself was known to be opposed to sorcery and taught his followers how to protect themselves against sorcery and sorcerers, rather than casting spells. However, due to the Greeks' inability to comprehend the practices of the *magavans*, they accused them of practicing witchcraft, leading to a spread of misconceptions and misrepresentations about the Persians. "Outsiders, such as most unphilosophical Greeks and Romans of ancient times, tried to make the world believe that the Iranian *magavans* were simply sorcerers or practitioners of witchcraft, by which they could harm enemies and gain material riches" (Flowers, 2017: 7). As a result of the merging of Greek and Persian cultures, attitudes towards Persians varied among different cultures that encountered and heard about them. While the Greeks may have held adversarial views towards the Persians, it is important to note that not the entire society shared this perspective. The fusion of the two cultures resulted in a division among the Greeks themselves:

The reactions of ancient cultures that confronted Eranshahr—the vast Iranian world, which stretched from the Himalayas to the Mediterranean Sea—fell in to certain categories. Some were adversarial, such as Greece and Rome; some were ambivalent, such as the Indians, Hebrews, and Chinese. The situation regarding the Arabs represents a special case. Every people who encountered the ancient Iranians were most struck by their spiritual or *magical* practices and traditions (Flowers, 2017: 7).

After the two cultures began to merge as a result of the wars, the Greeks were divided into two. Those who hold favourable or unfavourable opinions about Persians have different perspectives. Detractors of Persians have sought to disseminate propaganda and tarnish their reputation, while those who hold them in esteem have expressed increased interest in getting to know them. One of the factors that endeared Persians to Greeks who admired them was their shared philosophical outlook. Greeks, renowned for their love of wisdom and considered a nation of philosophical origins, translate the word "philosophy" as "love of wisdom". In Persian culture, Ahura Mazda is revered as the god of wisdom, and Persians worship him as the sole deity, believing that doing so expands their horizons and augments their knowledge and innovation. The mutual affinity of the two cultures for wisdom fostered closer ties between them, and proponents of Persians cite this as a reason for their admiration, as Flowers elaborates in his book. "The very word *philosophy,* which literally means "love of wisdom," suggests a connection with the Magians who also loved wisdom (Av. *mazda*)" (Flowers, 2017: 7). Thus, those who did not like Persians called what they did magic, while those who liked them called what they did philosophy. "Those Greeks who opposed the Persians saw their ideology as witchcraft; those who admired them called it *philosophia*" (Flowers, 2017: 7). Consequently, detractors of Persians referred to their practices as "magic", while their admirers viewed it as "philosophy".

As mentioned earlier, Zoroastrianism influenced Greek culture. One of the consequences of this is seen in Homer's *Odyssey*. Greek culture and mythology is known for the gods and their powers. *Odyssey* is called one of the oldest epics, which is estimated to have been written in the 800 BC. As expected, this work, which talks about the journey of Odysseus and some gods but mentions a magician named Circe in one part. "Circe appears as a Yackshini, and is **conquered** when an adventurer **seizes** her **flute** whose magic music turns men into **beasts**" (2005: 11). It seems that the word magic is used here for the flute that Circe plays and as a spell that anyone who hears the flute is turned to beasts. In other words, Circe has a power equivalent to the concept of magic today. The ritual, which originally came from the word *magu*

and was used to communicate with the god, was used under the name of a power in Greek culture, such as turning people into beasts. As Flowers mentioned earlier, the war between Persia and the Greeks took place around 500 BC and resulted in the fusion of the two cultures. Considering that the *Odyssey* was written around 800 BC, it is seen that the concept of magic existed in the Greeks before the fusion with Persians. However, again, according to Flowers, Zarathustra lived around 1700 BC. Therefore, it is possible that the Greeks began to mingle with the Persian culture and after learning the concept of Zarathustra and *magu*, they matched the concept of magic in their own culture and concluded that it was based on the Persians. Nevertheless, looking at the current definition of the word magic, it seems that it is more related to the term found in Greek culture and less similar to the concept of *magu* in Persian culture. Anton Adams appears to have called Circe a sorcerer, which also fits Flowers' definition of sorcery. "Two of the most powerful sorceresses of Greek mythology are Circe and her niece Medea" (Adams and Adams, 2000: 10). Thus, the definition of sorcery appears to be combined with magic.

Nonetheless, Zoroastrianism continued to spread. Similar to Greek culture, Roman culture also fell under the influence of Zoroastrianism, and, like the Greeks, accused Persians of practicing magic and being the progenitors of this belief system. Following the Greek characterization of Zoroaster as the founder of magic, Roman culture echoed this sentiment. In reality, Zoroaster's practices were rooted in the science of ritual and cosmology. However, this led to the development of Zoroastrian philosophy and theology. Due to the techniques and cosmology employed by Zoroastrians, the Greeks erroneously attributed the invention of astrology to Zoroaster and the *magu* of Persia. This misconception is well-documented, as astrology was actually invented by the Egyptians. "In fact, history shows that the Persians did not invent astrology. That distinction goes to Mesopotamia and Egypt. But when the Persians conquered both Mesopotamia and Egypt under the Achaemenid emperors in the sixth century BCE, they quickly synthesized and systematized astrological ideology into a coherent philosophical and operative system of magic" (Flowers 2017: 8). Upon acquiring knowledge of astrology from the

Egyptians, the Persians proceeded to create horoscopes and calculate the positions of ascendant planets. Based on this information, they divided the year into three hundred and sixty degrees and twelve zodiac signs, with each sign comprising thirty degrees. These innovations, alongside the spread of Zoroastrianism, had a profound impact on numerous cultures and served as the foundation for various movements.

Although the Roman culture shows the Persian culture as the origin of magic, just like the Greeks did, the definition of magic and magician in its own culture is different. There is a poet whose name is Vergil and calls as a sorcerer in Roman culture. Anton Adams describes him as such; "He was famous for making various magical talismans, such as a golden leech that successfully protected the city of Naples from a leech plague. His powers also included making inanimate objects animate, such as iron or copper horses that could cure diseases or trample thieves, and metal statues that were said to have guarded his treasure" (Adams and Adams, 2000: 9). Looking at this description, it seems that Vergil's powers are also relevant to today's concept of magic. It is also important that Adams calls Vergil a sorcerer rather than a magician in his book.

It was mentioned that Flowers defined the difference between the words magic and sorcery. While the word magic meant trying to connect with the celestial world, the word sorcerer was defined as something that someone who wanted to make changes in nature and gain power. Here, it is correct to describe Vergil as a sorcerer and is more appropriate.

Judaism, a culture associated with the Jewish people, was also influenced by Zoroastrianism, as evident in the kabbalistic mode of thinking. "Judaism was just one of them and doctrines of angelology, demonology, the awaiting of a coming savior, and the resurrection of the dead are just a few of the direct influences" (Flowers, 2017: 9). This can be elucidated by the work of Adolphe Franck in his book, *The Kabbalah* as cited in Flowers' book. "It is also not by accident that one of the great books of Jewish magic is called the *Sefer Ha-Razim* (The Book of Mysteries), which deals with astrological keys to the invocation of angels" (Flowers, 2017: 9). In addition, the Hebrew word

"mag", found in the *Book of Daniel* as cited in Flowers' book, which denotes a "magician" or "diviner", bears resemblance to the Persian term "*magû*" indicating an adoption from Persian culture. Notably, the Hebrews imbued a new connotation to the term "*magû*" perceiving it as divination rather than magic. This discernment highlights the Hebrews' unique perspective on the cultural influence inherited from Zoroastrianism.

Similarly, Christianity also exhibits traces of Zoroastrianism, as seen in the depiction of *magû* in the *New Testament* as mentioned by Flowers. In the *Gospel of Matthew* as cited in Flowers' book, the story of the Three Wise Men narrates the visitation of three *magavans* to the recently born Jesus, bearing gifts of gold, frankincense, and myrrh. "They had, through observations of the stars, determined that a savior (Av. *saoshyant*) would be born in Israel at that time. The point of the existence of the story is that early Christians wanted to show that they had the approval of the Magians, then thought to be the most prestigious priesthood in the world" (Flowers, 2017: 11). Furthermore, the Greek words "*magos*" and "*Mageia*" are employed in many other stories in the New Testament, bearing resemblance to the terms "*magû*" and "*magavan*", and sharing similar meanings. However, these words were translated as "sorcerer" and "sorcery", imbued with negative connotations, particularly in the portrayal of Simon Magus, considered one of the early heretics of the church. It is noteworthy that while "Magician" and "Diviner" are portrayed positively, the term "sorcerer" is used derogatorily, as posited by Estes. "Granted the word sorcerer one who employs black magic and evil spirits – carries more sinister overtones than either magician – one who purports to control events by evoking the supernatural." (Estes and Brucato, 1997: 6). Thus, it can be inferred that Zoroastrianism had an influence on Christianity, although the interpretations and implications may vary.

Upon reviewing the information presented above, it can be posited that the concept of magic and the practice of magic originated in Iran or in other words Persia. The rituals and astrological calculations performed by the followers of Zarathustra and the Persians were considered a form of magic, as they were incomprehensible to others. Nevertheless, the influence of Zoroastrianism has been far-reaching,

shaping the foundations of magic and the role of the magician in various cultures. However, when looking at the distinction between magic and sorcery by Flowers, it is seen that the concept of magic used today is equivalent to sorcery. It is seen that the concept of sorcery in Greek and Roman culture is matched with magic in Persian culture, so the concept of magic merges with sorcery and takes its current form.

Zoroastrianism has exerted a significant impact on many cultures, and it is often considered the origin of the concept of magic. British culture, in particular, has been deeply influenced by Zoroastrianism, with references to magic prevalent in its historical and literary traditions. In his work, *The Book of English Magic*, Philip Carr-Gomm expounds on this influence. "The Book of English Magic explores the curious and little known fact that, of all the countries in the world, England has the richest history of magical lore and practice" (Gomm and Heygate, 2012, 9). The roots of witchcraft in England can be traced back to the Celtic inhabitants of the land. As mentioned earlier, each culture has its unique history and practices when it comes to magic. Despite being located in the same geographical region, England, Ireland, Wales, and Scotland have distinct magical traditions that originated from the Celts who first settled there, indicating a shared heritage to some extent. "The story of magic in England begins as the very first humans start to populate the land, seeking solace and healing in the powers of nature" (Gomm and Heygate, 2012, 23).

Evidence suggests that the practice of magic in England dates back to ancient times, with cave drawings depicting early settlers engaging in magical ceremonies. These ceremonies eventually evolved into ritualistic practices that laid the foundation for magic as it is known today. Furthermore, England boasts numerous prehistoric monuments that hold significant cultural and historical significance, akin to the cave drawings. "Blending Alfred Watkins' ideas about the 'Old Straight Track' with cabbalistic numerology, sacred geometry, and theories drawn from the Chinese geomancy of Feng Shui, View Over Atlantis suggests that Stonehenge and the other great prehistoric monuments of the English landscape are laid out by sacred geometry to fulfil a magical purpose" (Gomm and Heygate, 2012, 44). Notably, even 19th century writers and archaeologists, such as Watkins, referred

to and incorporated Kabbalistic principles in their work, indicating the influence of Zoroastrianism, which forms the basis of Kabbalistic thought, on British culture.

According to Gomm, the origin of magic in England can be traced back to caves. "The evidence of paintings in these caves, dated to 12,000 years ago, shows that by then they were being decorated, and used for magical ceremonies" (Gomm and Heygate, 2012, 30). He argues that, based on the available information, the birth of magic in England was not fundamentally distinct from pagan beliefs and Zoroastrianism, as ceremonies and rituals related to magic were performed in caves. Gomm explains that this practice can be attributed to the well-known fact that caves were used as shelters by ancient people, providing protection from external dangers. "In a cave you are as if in a womb, safe in the darkness of the earth's belly. And it was almost certainly in caves that the very first magical rites were conducted, with initiates emerging into the light of dawn or beneath the panoply of stars, having undergone various ordeals and preparations for their next phase of life" (Gomm and Heygate, 2012, 30). He likens caves to a mother's womb, highlighting the need for human protection. However, over time, these rituals and practices gradually moved beyond the confines of caves, as evidenced not only by cave paintings, but also by standing stones found in the countryside. "Away from London, in the countryside once more, we can see that magic has escaped from its cavernous origins and is written everywhere in the land around us" (Gomm and Heygate, 2012, 32).

The history of England, characterized by numerous wars and invasions, including immigration, has played a significant role in the merging and evolution of different cultures, including their magical practices and ceremonies. Gomm emphasizes that these influences are reflected in the literature produced in this geographical area. "Over the centuries, the earliest primal traditions of magic in this land – the remains of which can be seen in cave and standing stone, tump and stone circle – have been enriched and developed as a result of immigration, conquest and importation" (Gomm and Heygate, 2012, 34). Monuments and standing stones in the countryside, similar to cave paintings, took some time to gain attention and recognition. It was not

until the 17th century that people began to understand the purpose of these monuments, despite the fact that many of them had been destroyed or used as construction materials. However, the literature that survived provided clues to their significance. "Up until the seventeenth century most people in England took little notice of the prehistoric monuments that littered the land. Viewing them as a nuisance, they often dismantled them to clear fields or to provide building materials" (Gomm and Heygate, 2012, 35). In the late 17th and early 18th centuries, antiquarians started to investigate these monuments, eventually identifying one of them as a druidic temple, which had already been preserved in memory through myths and literature.

The word "druid" is defined by Cambridge Dictionary as "a priest of a religion followed in Britain, Ireland, and France, especially in ancient times" (dictionary.cambridge.org, 2023). This term used by Gomm to refer to individuals who were believed to have similar qualities as magicians. "It is seen that Julius Cesaire first came across the Druids in France and named them that way. From the accounts of classical writers such as Julius Caesar and Diodorus Siculus, we learn that by the first century BC Britain had developed into the centre for a religion led by a group of people known as 'Druidae' – the Druids." (Gomm and Heygate, 2012: 77). It is suggested that the concept of Druids originated in Britain and later spread to France. Jon G. Hughes also discusses Druids in his work *The Druidic Art of Divination*:

In the world of the Celtic Pagans of Wales, Ireland, Scotland, and northern France—the four main areas of Celtic domination—the science and art of divination lay within the trusted hands of the Druids, one of the three learned classes of Celtic society, and for thousands of years before the arrival of the Celtic culture, chieftains and tribal kings sought the advice of Druids to help determine their destiny (Hughes, 2020: 1)

The role of Druids in society appears to be similar to that of magicians, as both groups serve a comparable purpose. This association can be better understood by examining the cultural history arising from the geographical context.

Historically, it is believed that the Celts were the origin of England and its neighbouring regions. According to Hughes' information, Druids were known to have lived during the Celtic period. In British history, the Celts are believed to have emerged and inhabited England around 700 BC, indicating that Druids likely lived during this period as well. This suggests that British culture shares similarities with other cultures, where priests hold a superior status and even kings seek advice from these religious figures, the Druids. This parallels the influence of Zoroastrianism on Persian culture, as mentioned earlier, indicating potential similarities between Druids and *Magavans*.

Gomm categorizes Druids into three classes: Bards, Ovates, and Druids. He defines Bards as individuals with exceptional storytelling abilities and impressive memory. "Bards were trained in the magic of sound, using the power of words and music to spellbind their listeners. They were the storytellers and the genealogists of the tribe whose prodigious memories were trained to retain long lists of ancestors, and hundreds of stories of their heroic deeds" (Gomm and Heygate, 2012: 78). Ovates are considered seers and healers, similar to the concept of divination through signs in ancient times, which was often attributed to magic due to its mysterious nature. "The Ovates were the prophets, seers and healers. They were trained in tree, herb and animal lore and were taught how to divine the future from observing the flight of birds or the shapes of clouds, using a magical skill known as 'neldoracht' (Gomm and Heygate, 2012: 78). Finally, Gomm describes Druids as a superior group who oversee ceremonies. "The Druids were the elite of the three groups, who acted as advisers to kings and queens, were teachers of nobility, and were the judges and ritualists who supervised the great ceremonies that occurred at key moments in the year such as the solstices" (Gomm and Heygate, 2012: 78). These groups or individuals introduced by Gomm may seem familiar, as they share similarities with the rituals performed in promoting Zoroastrianism. In Zoroastrianism, the ritual involved two individuals, the Sacrificer and the Poet-Sacrificer. The group of Druids can be likened to the Sacrificer, leading the ceremonies, while the group of Bards shares similarities with the Poet-Sacrificer. However, the Ovates group appears to differ in their role.

Druids conducted their ceremonies during special occasions, as defined by Gomm. “The stars are starting to appear in the sky and you turn to the blazing fire as the Bard begins his tale. He tells a story of a magical battle between two heroes, in which good triumphs over evil and the virtues of bravery, plain-speaking and honour are upheld” (Gomm and Heygate, 2012: 79). The ceremony commences with the bard narrating tales of heroism, emphasizing the perpetual battle between good and evil. Rooted in paganism, this ceremony evokes the concept of equilibrium in the war between good and evil. The nocturnal timing of the ceremony is motivated by the desire to observe the stars, as both the Egyptians and Persians have historically sought celestial guidance for future prognostications. The Ovates, employing similar techniques, partake in this nocturnal ceremony to showcase their divinatory talents. Following the conclusion of the bard’s narrative, the Ovate takes the stage, drawing attention to the stars, with the purpose of making predictions about the future. “As he talks a little of the star lore he learnt from his old teacher, a string of dark clouds passes across the moon. A woman, seated in the shadows, begins to utter a prediction, based upon her reading of the clouds and all turn to her, since she is the Chief Druid of their clan” (Gomm and Heygate, 2012: 79). Such predictions are derived from star knowledge, future interpretation, and storytelling, which constitute the foundation of Druidic practices. “We know, too, that star lore, divination and storytelling were all key components of the ancient Druidism that probably formed the spiritual heart of much of the early tribal life of Britain” (Gomm and Heygate, 2012: 79-80).

The purpose of the ceremonies performed by Druids appears to diverge from that of Zoroastrianism. Unlike the latter, Druidism does not seem to involve any form of worship, supplication to, or assistance from a deity. Druids were associated with magic not only due to their prophetic abilities and divinatory methods but also because of their utilization of herbs and their perceived medicinal properties. “Classical scholars describe how, for magical and healing purposes, the ancient Druids used mistletoe, vervain, and two other plants that they called ‘samolus’ and ‘selago’, which were probably fir club moss and water pimpernel” (Gomm and Heygate, 2012: 104). Gomm elucidates the

herbs and concoctions employed by Druids in his book, exemplifying mistletoe as a significant herb in their repertoire. Despite its known toxicity, mistletoe was regarded by Druids as a panacea, believed to cure numerous ailments. Recent research has unveiled that mistletoe contains compounds that possess anti-cancer properties and bolster the immune system, contradicting its historical perception as poisonous. Druids, in approximately 700 B.C., had discovered the therapeutic benefits of mistletoe for the body. "Mistletoe was ritually gathered by Druids from oaks on the sixth day of the new moon, according to the Roman writer Pliny. It was considered a magical cure for many ailments and became known as 'all-heal', even though it is in fact toxic. Recent research, however, suggests that the plant stimulates the immune system and contains cancer-fighting ingredients" (Gomm and Heygate, 2012: 105).

Another intriguing example is the woad plant, utilized for producing blue dye. However, when applied to the body, woad induces vasoconstriction, reducing blood loss from wounds and promoting rapid wound healing. "Woad is a plant that produces a blue dye. In his Gallic Wars, Caesar tells us that British warriors painted themselves blue before riding into battle. The paint they used was most likely woad, since it helps to contract the blood vessels and is therefore good for staunching wounds" (Gomm and Heygate, 2012: 105). The depiction of British soldiers painting themselves blue in wars, a motif often portrayed in literature and movies, may be traced back to the knowledge and traditions of the Druids.

All of these narratives, rituals, Bards, Ovates, divinations based on celestial bodies and clouds, as well as the use of medicinal plants, constitute the foundational elements of Druidism and its magical practices. The Druids lived during the Celtic era and were part of the society that laid the groundwork for England, thus being considered the basis of magic in British culture. The Druids conducted these practices in various locations, including temples and standing stones, with Stonehenge being the most renowned among them. According to certain legends, Stonehenge was constructed by the great magician Merlin using extraordinary powers and magic. Given the circumstances of that time, the arrangement and transportation of such

massive stones in precise alignment were deemed impossible for humans, and were therefore attributed to magic.

The previous sections of this thesis have examined the origin of magic, including its historical roots and the etymology of the terms “magic” and “magician”. However, none of these align with the contemporary connotations and meanings associated with these words. In today’s parlance, a magician is often depicted as an individual clad in robes, adorned with an intriguing hat, wielding a wand, and capable of conjuring something from nothing. The first wizard who matches this modern depiction is undoubtedly Merlin, who is believed to have lived during the Anglo-Saxon period and continues to be referenced today as the quintessential archetype of a magician. Therefore, considering Merlin as the origin of the modern concept of magician would be a fitting choice.

3 FOUCAULDIAN THEORETICAL BACKGROUND OF POWER IN RELATION WITH MERLIN DEPICTION IN VARIOUS SOURCES

3.1 Definition of Foucault's Theory of Power

A theory is required to facilitate a power comparison between two magicians. This thesis aims to utilize Michel Foucault's theory of power, which will be explained in this chapter. Foucault, a 20th century philosopher, is well-known for his concept of power, which he elaborates on in his book *Society Must Be Defended*. "Power is the concrete power that any individual can hold, and which he can surrender, either as a whole or in part, so as to constitute a power or a political sovereignty" (2004: 13). To comprehend Foucault's theory of power, it is necessary to understand his notion of episteme, which he introduces in *The Archaeology of Knowledge*. "By episteme, we mean, in fact, the total set of relations that unite, at a given period, the discursive practices that give rise to epistemological figures, sciences, and possibly formalized systems;…" (2002: 107). Foucault defines episteme as a set of rules and concepts that shape the production of knowledge within a particular historical period. Foucault divides epistemes into three periods: Renaissance (16th century), Classical (17th and 18th century), and Modern (19th century). It is important to note that epistemes are not synonymous with knowledge; rather, they are the frameworks in which knowledge is produced. "The episteme is not a form of knowledge (connaissance) or type of rationality which, crossing the boundaries of the most varied sciences, manifests the sovereign unity of a subject, a spirit, or a period; it is the totality of relations that can be discovered, for a given period, between the sciences when one analyses them at the level of discursive regularities (2002: 107).

To illustrate this point, consider the example of Aristotle's belief that the Earth was the centre of the universe, with the sun and moon revolving around it. This was a piece of knowledge that was produced during a particular historical period, based on experimental and

observational conditions and reasoning activities. These conditions generated rules that influenced subsequent experimentation and observation, leading to the development of theories and other epistemic structures. However, epistemes are not immutable truths; rather, they are subject to change as new scientific discoveries emerge and new rules are established. “Moreover, the episteme is not a motionless figure that appeared one day with the mission of effacing all that preceded it: it is a constantly moving set of articulations, shifts, and coincidences that are established, only to give rise to others” (2002: 107). For example, Copernicus’ discovery that the sun, not the Earth, is the centre of the solar system led to a new episteme that challenged Aristotle’s theory.

In summary, this chapter has introduced Foucault’s theory of power and explained the concept of episteme. Understanding these concepts is crucial for the analysis of power relations between magicians, as it provides a framework for understanding how knowledge is produced and how it shapes power dynamics.

After the discovery made by Copernicus, experiments and scientific studies were conducted that significantly influenced the way of thinking during that period. “The affirmation that the earth is round or that species evolve does not constitute the same statement before and after Copernicus, before and after Darwin; it is not, for such simple formulations, that the meaning of the words has changed; what changed was the relation of these affirmations to other propositions, their conditions of use and reinvestment, the field of experience, of possible verifications, of problems to be resolved, to which they can be referred” (2002: 54). Foucault characterizes this as an episteme shift, as he previously mentioned. According to Foucault, this discovery caused a transition from the Renaissance to the classical period, resulting in a new episteme replacing the old one. Each period has its own episteme, which can change with new information and discoveries, causing a shift from the previous episteme. The modern period, as Foucault notes, began with Kant, who revolutionized the definition of man, leading to a new episteme replacing the old one, marking the end of the classical period:

…a crisis that concerns that transcendental reflexion with which philosophy since Kant has identified itself; which concerns that theme of the origin, that promise of the return, by which we avoid the difference of our present; which concerns an anthropological thought that orders all these questions around the question of man's being, and allows us to avoid an analysis of practice; which concerns all humanist ideologies; which, above all, concerns the status of the subject (2002: 54).

Foucault contends that history is not continuous, and this is exemplified by the shifts in epistemes that cause breaks in the timeline. As discoveries and inventions emerge, new epistemes are created, leading to shifts and breaks in the timeline. Foucault argues that history does not progress linearly as each new development leads to a shift, causing a new episteme to emerge. Hence, he upholds the idea of discontinuity in history, as expounded in *The Archaeology of Knowledge*. "…the notion of discontinuity assumes a major role in the historical disciplines. For history in its classical form, the discontinuous was both the given and the unthinkable: the raw material of history, which presented itself in the form of dispersed events — decisions, accidents, initiatives, discoveries; the material, which, through analysis, had to be rearranged, reduced, effaced in order to reveal the continuity of events" (2002: 6).

In conclusion, Foucault's ideas on episteme shifts and the concept of discontinuity in history are essential for understanding the changes that occur in different periods. Foucault's arguments suggest that there are no fixed patterns of historical progression and that each period's episteme is shaped by new information, discoveries, and inventions, leading to shifts and breaks in the timeline.

While Foucault and his concept of episteme have been widely discussed, it is impossible to overlook Thomas Kuhn and his theory of paradigm. Although the concepts of paradigm and episteme are quite similar, they were introduced by different individuals. What Foucault referred to as a shift in episteme was further defined by Kuhn as a paradigm shift. It is worth noting that, similar to Foucault, Kuhn believed that historians' definitions were flawed and that history did not progress in a linear fashion, but rather experienced discontinuities.

Kuhn developed his own theory to explain these discontinuities and provide a suitable definition, which he termed the concept of paradigm. In his book, *The Structure of Scientific Revolutions*, Kuhn defined a paradigm as a particular way of thinking that emerges from scientific advancements and their dissemination. "Attempting to discover the source of that difference led me to recognize the role in scientific research of what I have since called "paradigms." These I take to be universally recognized scientific achievements that for a time provide model problems and solutions to a community of practitioners" (Khun, 1970: viii). Like Foucault, Kuhn acknowledged that paradigms were universally accepted but only for a finite period, suggesting the possibility of future paradigm shifts. According to Kuhn, scientific breakthroughs and experimentation that lead to the discovery of new information cause paradigm shifts. He provided an example from Newton's theory, stating that the idea that a stone falls towards the centre of the universe due to its nature caused a new scientific revolution. "The impact of Newton's work upon the normal seventeenth-century tradition of scientific practice provides a striking example of these subtler effects of paradigm shift" (Khun, 1970: 103-104). Kuhn used this example to explain the paradigm shift that resulted from the refutation of a previously established fact through scientific research and experimentation, and its replacement by a new one.

In conclusion, the theories of Kuhn and Foucault share many similarities, particularly in their concepts of episteme and paradigm. Kuhn provided a more detailed explanation of what Foucault referred to as a shift, and argued that these shifts were the result of scientific advancements and the pursuit of new discoveries. Furthermore, Foucault argued that shifts in episteme gave rise to different types of power, as he stated in *The Archaeology of Knowledge*.

Based on these ideas, Foucault suggests that scientific practices have influenced the way people think. "What does it mean to say that God only rules the world through general, immutable, universal, simple, and intelligible laws? It means that God does not "govern" * the world; he does not govern it in the pastoral sense" (2009: 235). The discovery of scientific laws and the perception that the world is

governed by these laws has led to a shift away from the belief in divine rule. Consequently, people have turned to acquiring more knowledge, leading to an increase in research. However, this knowledge, gained through scientific research, has also given rise to new forms of power. "…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" (2012: 27). In this regard, Foucault argues that knowledge has revealed new types of power that continue to produce new knowledge, leading to further development. This development, however, has also resulted in colonization and the emergence of new forms of power. "…namely the fact that there is no escaping from power, that it is always-already present, constituting that very thing which one attempts to counter it with" (1978: 82). Foucault divides these forms of power into three categories, which have emerged after the shift from divine power to scientific power: Sovereign Power, Disciplinary Power, and Bio-Power. It is impossible to escape these forms of power, which continue to shape and influence society.

According to Foucault, prior to the 18th century, Sovereign Power held sway. In his book *The Discipline and Punish*, Foucault posits that this power was embodied in the absolute power of the king and his associates. "The secret and written form of the procedure reflects the principle that in criminal matters the establishment of truth was the absolute right and the exclusive power of the sovereign and his judges" (2012: 35). Whatever the king and his men decreed became law, and anyone who dared to challenge their authority or failed to obey their commands was subject to capital punishment.

The first section of *The Discipline and Punish*, titled "torture" delineates the features of this era. The term "torture" refers to the practice of torture by the king's men, specifically the executioner. During this period, the king made the laws, and disobeying the law meant directly disobeying the king. "It was logically inscribed in a system of punishment, in which the sovereign, directly or indirectly, demanded, decided and carried out punishments, in so far as it was he who, through the law, had been injured by the crime" (2012: 53). Therefore, breaking the law was considered an affront to the king,

resulting in vengeance being exacted in the form of punishment. The penalties for various crimes included dismemberment, burning of organs, whipping, and amputation of hands and arms.

While the judges appointed by the king determined whether individuals were guilty of crimes and the corresponding punishments, the king ultimately held absolute power over them. "…there was too much power in the hands of the judges who were able to content themselves with futile evidence, providing it was 'legal' evidence, and who were allowed too great a freedom in the choice of penalty; there was too much power in the hands of the 'gens du roi', or royal magistrates, in relation to the accused, but also in relation to other magistrates;…" (2012: 79). The judges were divided into two categories: royal judges and non-royal judges. Royal judges possessed the authority to pass judgment on criminals as well as other judges, which was derived from the king himself. However, this did not imply that their decisions were always implemented, as the king's word took precedence over their judgments. Any ruling made by the court could be overturned by the king, thereby emphasizing the king's total power. "The sovereign was present at the execution not only as the power exacting the vengeance of the law, but as the power that could suspend both law and vengeance. He alone must remain master, he alone could wash away the offences committed on his person; although it is true that he delegated to the courts the task of exercising his power to dispense justice, he had not transferred it; he retained it in its entirety and he could suspend the sentence or increase it at will" (Foucault, 2012: 53).

The executioner, though not directly linked to the king, embodied the king's authority. Thus, this type of power was a system in which the word of one individual, the king, held primacy and was to be followed strictly without exception. Given that Foucault's analysis focuses on the period preceding the 18th century, the king was the sole authority figure at that time.

Foucault introduces disciplinary power as a distinct type of power that emerged in the 18th century. This shift in power can be attributed to changes in the types of crimes committed and subsequently, the punishments imposed. "From the end of the 17th century, in fact, one

observes a considerable diminution in murders and, generally speaking, in physical acts of aggression; offences against property seem to take over from crimes of violence; theft and swindling, from murder and assault;…" (2012: 75). The emergence of disciplinary power was accompanied by an episteme shift, as new ideas and perceptions of society called for a new punishment system. The old type of punishment, which typically involved execution, was replaced with a new system that aimed to educate and reintegrate criminals into society. "The chief function of the disciplinary power is to 'train', rather than to select and to levy; or, no doubt, to train in order to levy and select all the more" (2012: 170). As a result, the need for disciplined training, observation, and control of criminals emerged, which led to the development of prisons.

The goal of disciplinary power was to punish the soul rather than the body, which necessitated the involvement of doctors, priests, psychologists, and educators, who were influential in judges' decisions. "But, generally speaking, punitive practices had become more reticent. One no longer touched the body, or at least as little as possible, and then only to reach something other than the body itself" (2012: 10-11). The focus shifted from punishing criminals to treating them and reintegrating them into society. This shift in focus was intended to replace the one-man regime and abolish the rule that everything depended on one person. Laws were no longer created solely by the king, and punishments could not be changed with a single word. Instead, reformers, primarily judges, created laws that applied to everyone and could not be changed on a whim. "In short, the power to judge should no longer depend on the innumerable, discontinuous, sometimes contradictory privileges of sovereignty, but on the continuously distributed effects of public power" (2012: 81).

Disciplinary power sought to eliminate absolute authority and replace it with a system where punishment was enforced without exception. For this system to be effective, every crime must be observed, and every punishment must be enforced. Foucault referred to this observation as the "gaze", and he illustrated the concept using Bentham's prison design called the Panopticon. "Hence the idea that, the machinery of justice must be duplicated by an organ of surveillance

that would work side by side with it, and which would make it possible either to prevent crimes, or, if committed, to arrest their authors;…" (2012: 96).

The Panopticon, which was designed by Bentham, is a circular prison with a central tower. The cells are arranged around the tower, and they have no external facades or windows. The tower illuminates all the cells, while its shutters remain closed. An observer in a cell cannot determine whether someone is present in the tower due to the reflection of light. In contrast, an observer in the tower can easily monitor all the prisoners and cells. As a result, the prisoners are under constant surveillance, and their actions are thoroughly scrutinized. The prisoners, unaware of the presence of the observer in the tower, experience a sense of anxiety, which deters them from committing crimes or violating prison rules.

Bentham asserts that this prison design and theory can be extended to various other institutions in daily life. "It makes it possible to draw up differences: among patients, to observe the symptoms of each individual, without the proximity of beds, the circulation of miasmas, the effects of contagion confusing the clinical tables; among schoolchildren, it makes it possible to observe performances (without there being any imitation or copying)…" (2012: 203). For example, generals in the army could be positioned in the centre, surrounded by soldiers who would refrain from acting out of fear of being watched. Similarly, doctors could occupy a central location in the hospital, allowing them to monitor all patients and provide prompt assistance when needed. Teachers could also benefit from this design by being located in the centre of the classroom, enabling them to observe and correct students' mistakes, thereby promoting discipline and a sense of responsibility.

The underlying goal of this design is to facilitate self-governance in society. The individuals would know that they will be punished if they engage in criminal activities, and they will always be unsure whether they are being watched. Thus, people would be deterred from committing crimes and would be compelled to conform to societal norms. This system of constant surveillance would create a sense of insecurity, leading to increased compliance with societal norms. "In

discipline, it is the subjects who have to be seen. Their visibility assures the hold of the power that is exercised over them. It is the fact of being constantly seen, of being able always to be seen, that maintains the disciplined individual in his subjection" (2012: 187).

The functioning of the power system has been outlined earlier. The current discussion pertains to the punishment system within disciplinary power. "In addition to punishments borrowed directly from the judicial model (fines, flogging, solitary confinement), the disciplinary systems favour punishments that are exercise - intensified, multiplied forms of training, several times repeated:…" (2012: 179). This system is based on repetition, where the offender is penalized by being demoted to the lowest rank, retaking their training, and repeating the same task that was not executed correctly. In essence, the punishment system aims to educate and enhance competence through repetition. Foucault's conception of discipline aligns with this view. "Disciplinary punishment is, in the main, isomorphic with obligation itself; it is not so much the vengeance of an outraged law as its repetition, its reduplicated insistence. So much so that the corrective effect expected of it involves only incidentally expiation and repentance; it is obtained directly through the mechanics of a training. To punish is to exercise" (2012: 180). Disciplinary power is not reliant on a single individual's will but is dictated by the law. The objective of this type of power is not to execute the perpetrator but to prevent the repetition of the crime through punishment, rehabilitation, and reintegration into society. Thus, it contributes to society's economic growth by retaining a productive workforce. The power system's emphasis on surveillance deters crime, as potential offenders are aware that their actions are being monitored. Disciplinary power is a type of power that keeps individuals under surveillance, punishes offenders, rehabilitates them, and does not resort to arbitrary punishment. It arose with the changes in society and scientific developments such as the discovery of the soul, advances in medicine, and psychology, replacing sovereign power with an epistemic shift.

Foucault's third power type is Bio-Power, which emerged after sovereign and disciplinary types of power:

By this I mean a number of phenomena that seem to me to be quite significant, namely, the set of mechanisms through which the basic biological features of the human species became the object of a political strategy, of a general strategy of power, or, in other words, how, starting from the eighteenth century, modern Western societies took on board the fundamental biological fact that human beings are a species. This is roughly what I have called bio-power (2009: 1).

Bio-power is based on the latter two types and considers human beings as subjects of power. Bio-power operates in the background, unnoticed but still present. Unlike sovereign power, where power is evident and unquestionable, and disciplinary power, where power is based on certain laws and punishments, bio-power emerged after people demanded freedom and rights with modernization, particularly after the French Revolution. Bio-power is a subtle form of power where individuals govern themselves, knowing that there are certain norms in place and consequences if they transgress these norms. "Another consequence of this development of bio-power was the growing importance assumed by the action of the norm, at the expense of the juridical system of the law" (1978: 144). Bio-power views humans as beings with unique needs and attempts to cater to them individually, providing asylums for the insane, prisons for offenders, schools for the ignorant, and so on. The government is constantly surveilling individuals to ensure that their needs are met, which is evident from the presence of cameras in public spaces, including shops, and the patrolling of the police and constabulary.

The above statement suggests that Bio-power arose from the people's revolt against sovereign and disciplinary power. Discontent with obeying the dictates of a single individual or facing legal consequences, individuals rebelled and demanded liberty and entitlements. The French Revolution is the most apparent manifestation of this phenomenon. Although the power structures retreated, they never fully disappeared. Individuals established their own norms and acted in accordance with their sense of right and wrong, beginning to govern themselves. However, the government continued to monitor them and punish them for wrongdoing. People acted with this awareness in the background, realizing that no force was imposed

on them as long as they avoided committing crimes. Scientific advancements brought about the realization of the French Revolution's ideals. Through modernization, people yearned for more freedom, enabling them to explore and discover new things. However, an epistemic shift occurred once again, and disciplinary power gave way to bio-power.

Therefore, it is evident that when Foucault asserts that knowledge brings power and power brings knowledge, he is referring to the transformation of power and its types due to scientific advancements. The acquisition of knowledge led to the destruction of previous power structures and the establishment of new ones. The power that emerged from the knowledge continued to pursue research and exploration to gain more understanding and discover new ideas, thereby generating further knowledge.

In accordance with Foucault's philosophy, the aforementioned types of power and their impact on individuals will now be examined. Foucault deliberately refrains from using the term "state" while defining power and endeavours to distance himself from it. In this dissertation, these power structures outlined by Foucault will be scrutinized through the lens of two characters, namely, Merlin and Harry Potter. What kind of power do these magicians wield, and how do they differ from one another? What shifts have occurred over time, and what are the similarities and differences between them? These questions will be addressed, beginning with Merlin, who is believed to have lived during the Anglo-Saxon period.

3.2 Preliminary Information about the Anglo-Saxon Period and Merlin's Definition in Various Sources

When discussing British history, one of the first periods that comes to mind is undoubtedly the Anglo-Saxon period. This period, which lasted from the 5th to the 6th century, is commonly known as the Age of Chivalry due to the abundance of knights and their warfare. Thomas Bullfinch, in his work *Bulfinch's Mythology*, defines chivalry as a French term that refers to knights, as they often fought while riding horses. In this period, chiefs and their knights engaged in wars to expand or protect their territories, with knights being high-ranking soldiers who fought on behalf of their rulers. "The word Chivalry is derived from the French *cheval*, a horse. The word *knight*, which originally meant boy or servant, was particularly applied to a young man after he was admitted to the privilege of bearing arms" (Bulfinch, 2004: 39). During peacetime, they entertained princes by participating in tournaments and occasionally went on adventures to fulfil missions of love or religion. Therefore, when looking at this period, it is possible to say that it places the sovereign power period in other words Renaissance period, from the periods that Foucault mentioned such as Renaissance, Classical and Modern, because knights which means the soldier of kings are mentioned.

Books and similar literary works are the primary sources of information available today about this period, as the era predates written works. "In ages when there were no books, when noblemen and princes themselves could not read, history or tradition was monopolized by the storytellers. They inherited generation after generation, the wondrous tales of their predecessors, which they retailed to the public with such additions of their own as their acquired information supplied them with" (Bulfinch, 2004: 38-39). Instead, stories and legends were passed down orally by bards and storytellers, making it difficult to discern the accuracy of many of the tales. These oral traditions led to the poets and storytellers adding their interpretations, and at times exaggerating events. Consequently, many works are considered legends or epics today since some sources were

transcribed from the narration of these storytellers and bards. Therefore, King Arthur and his stories are also categorized as legends and epics, as their true nature remains ambiguous, as Milton said. "It must not be concealed, that the very existence of Arthur has been denied by some. Milton says of him: "As to Arthur, more renowned in songs and romances than in true stories, who he was, and whether ever any such reigned in Britain, hath been doubted heretofore, and may again, with good reason" (Bulfinch, 2004: 41). There is no concrete evidence that either supports or refutes the veracity of these tales. Moreover, a different perspective comes from Plato. According to Plato, King Arthur is too good to be in the false world, and therefore he is in the world of ideas. In his article *Power in Jeopardy: A Poststructuralist Reading of the Arthurian Legend from Malory's Le Morte d'Arthur and Tennyson's Idylls of the King to Tolkien's The Lord of the Rings*, Timuçin Buğra Edman asserts that "One of the theories is Platonism which considers an axiom the hypothesis that this world lacks any utopias because it is only a shadow, a blurred and obscure image, dark in appearance of an ideal world: the world of ideas. For Plato, a utopian city or system and a perfect hero like Arthur cannot be in this world of fake appearances. They are there in an ideal world and it is man's duty to achieve as of mentality how that ideal world should be" (Edman, 2015: 92). Therefore, it is possible to say that King Arthur and his stories are a utopia in the world of ideas. Given the literary nature of this thesis, the examination of the Anglo-Saxon period and its tales will be conducted through the works referenced in this paper.

There exist numerous accounts of King Arthur and his era, however, their authenticity remains uncertain. In his article, Edman mentions that period as such; "Among many strives and clashes, the British land witnessed power transfers, rise and fall of Kingdoms, violent and inhuman massacres as the reflections of sovereignty as an ultimate desire for each kingdom. Among them, one emerged either as a legend or as a fact and it became the basic reference point of the cause of Chivalry, absolute sovereignty, eternal order, and democracy" (Edman, 2015: 92). The reign of King Arthur in England has been called a legend. The reason why it is named this way is that there

cannot be a kingdom as beautiful as the one mentioned in the Arthurian period and it is seen as a utopia.

In his work, Bulfinch depicts Arthur as a renowned prince, who later ascended the throne, due to his triumphs against the Saxons. "Arthur was a prince of the tribe of Britons called Silures, whose country was South Wales,—the son of Uther, named Pendragon, a title given to an elective sovereign, paramount over the many kings of Britain. He appears to have commenced his martial career about the year 500, and was raised to the Pendragonship about ten years later" (Bulfinch, 2004: 41). His military conquests were so effective that the Saxons never posed a threat to his kingdom again. Consequently, Arthur enjoyed a peaceful reign until his death. Merlin, who was his chief advisor, is believed to have been the driving force behind Arthur's success in warfare. Prior to Arthur, Merlin also advised Uther, Arthur's father, and helped him succeed in several battles, including the fight for the throne against the Saxons. During the time of Uther, there was a rapid change of king due to the throne fights. Uther had two siblings besides himself. "Constans, king of Britain, had three sons, Moines, Ambrosius, otherwise called Uther, and Pendragon" (Bulfinch, 2004: 41).

Three brothers, Moines, Vortigern, and Pendragon, successively took the throne. Moines was quickly betrayed by his deputy Vortigern, who later succumbed to the Saxons and was killed by his own people. Pendragon took the throne and made Merlin his trusted advisor. A fierce war broke out between Pendragon's kingdom and the Saxons, during which Merlin suggested that the two brothers should unite. However, he also predicted that one of them would perish in the war. "About this time a dreadful war arose between the Saxons and Britons. Merlin obliged the royal brothers to swear fidelity to each other, but predicted that one of them must fall in the first battle. The Saxons were routed, and Pendragon, being slain, was succeeded by Uther, who now assumed, in addition to his own name, the appellation of Pendragon" (Bulfinch, 2004: 41). Unfortunately, Pendragon died, and Uther took over the throne, appointing Merlin as his chief advisor. In honour of his late brother, Uther took the title of Pendragon and requested Merlin to construct a tomb in his memory. Merlin is believed to have

transported stones from Ireland to build the tomb, which some have associated with the construction of Stonehenge. "At the request of Uther, he transported by magic art enormous stones from Ireland to form the sepulchre of Pendragon. These stones constitute the monument now called Stonehenge, on Salisbury Plain" (Bulfinch, 2004: 41). However, this notion is disputed, as per Kimberly Bells' article *Merlin as Historian in Historia Regum Britannie*. "Ultimately, though, Geoffrey attributes to Merlin the metafictional characteristics of the historian with Merlin's construction of Stonehenge. On the advice of Tremorinus, Archbishop of the ancient Roman city of Legions, Aurelius Ambrosius calls on Merlin to construct a monument suitable to commemorate the British soldiers treacherously slain by Hengest and his men" (Bell, 2000: 20).

Upon Uther's death, Arthur assumed the throne and retained Merlin as his chief advisor. Merlin's magical powers assisted Arthur in battles, particularly against rebellious kings who refused to accept Arthur as their ruler. Merlin's skills and reputation became renowned throughout Britain during his service to Arthur. "The rebel kings were still superior in numbers; but Merlin by a powerful enchantment, caused all their tents to fall down at once, and in the confusion Arthur with his allies fell upon them and totally routed them" (Bulfinch, 2004: 42).

Bulfinch discusses several of Merlin's powers, which are numerous and diverse. "Among other endowments, he had the power to transform himself into any shape he pleased. At one time he appeared as a dwarf, at others as a damsel, a page, or even a greyhound or a stag. This faculty he often employed for the service of the king, and sometimes also for the diversion of the court and the sovereign" (Bulfinch, 2004: 42). To gain a deeper understanding of this formidable magician, it is necessary to consult the books that address him. The first reference to Merlin appears in Geoffrey Monmouth's *History of the Kings of Britain* (Monmouth, 2007). However, this work only partially reflects the Merlin we know today. Instead, the book mostly mentions a poet named Myrddin. In *Celtic Culture: A Historical Encyclopedia*, John Thomas Koch describes how this poet lost his mind during a war, retreated to a forest, and then emerged with special abilities. "Myrddin poetry (*Ymddiddan Myrddin a Thaliesin, Afallennau, Hoianau,*

Cyfoesi), Arfderydd is the event at which Myrddin, previously a young noble warrior and follower of the overlord Gwenddolau ap Ceidiaw, was transformed by battle terror and thus received the gift of prophecy" (Koch, 2005: 82). Koch explains this situation as the origin of Merlin. Therefore, it is possible to suggest that the character of Merlin was inspired by the poet Myrddin, who was believed to have acquired the ability to prophesy.

Geoffrey Monmouth is credited with creating the character of Merlin, as discussed in Kimberly Bell's article *Merlin as Historian in Historia Regum Britannie*. "Geoffrey creates the figure of Merlin, a character whose actions reflect both the role the reader and the various functions of the historian" (Bell, 2000: 14). Anne Lawrence also supports this view in her book *The History of Merlin the Magician*. "For Merlin the Magician, creator of King Arthur, was himself created by a twelfth-century churchman known as Geoffrey of Monmouth, in his apparently serious Latin work, *Historia regum Britanniae* (*History of the Kings of Britain*)" (Lawrence, 2012: 4-5). *Historia Regum Britannie*, as cited in Lawrence's book, is a book written by Geoffrey Monmouth around 1136 A.D. that chronicles the lives of English kings from the 7th century until his time. Although it is considered a work of history and presumed to convey factual information, it includes a fictional character such as Merlin. This has caused some confusion, as noted by Kimberly Bell. "The tension that Geoffrey creates between fiction and history forms an essential paradox found in much metafiction, which often involves the breaking down of conventional rules of writing in order to draw attention to the structure of the narrative lying beneath those conventions" (Bell, 2000: 15). As a result, uncertainty remains regarding whether the stories of King Arthur and Merlin are based on actual historical events. Although this question is not the focus of this thesis, it is nonetheless worth considering.

Geoffrey of Monmouth's Merlin, as described by Lawrence, appears to be portrayed as a child. "Geoffrey of Monmouth's Merlin was both boy wizard and the magus of the twelfth-century renaissance. He was an astrologer, prophet and natural philosopher, and he provided almost all the basic material for the later versions" (Lawrence, 2012:

5). This portrayal of Merlin is foundational for subsequent depictions of him in other sources. Merlin is not only a person who utilizes his magical powers in battles, creates potions and concoctions, and possesses the ability to prophesize the future, but he also exerts significant political influence. For instance, some sources suggest that Merlin planned Arthur's birth. According to Lawrence, Arthur appears to have been magically created. "He used his powers to shape the politics of this formative period (with the magical creation of Arthur central to this), and he prophesied the whole destiny of Britain and its rulers, up to the end of the world itself" (Lawrence, 2012: 5). Conversely, Thomas Bulfinch posits that Merlin disguised King Uther as someone else to gain access to inside information, which enabled him to defeat the duke he was fighting and marry his wife. Merlin transformed the king into the dukes' shape. This enabled him to have interviews with Igerne. After the duke was killed in battle the king takes Igerne as a wife (Bulfinch, 2004: 41). As a result of this marriage, Arthur was born, and Merlin laid the groundwork for his arrival. Based on his foresight, Merlin made strategic decisions that benefited Britain, and his political acumen helped to overthrow Vortigern, unhinge the Saxons, and ultimately bring prosperity to Britain. Looking at Merlin's powers, it is seen that he planned the birth of a child and became the new king, thus causing a change in the administration of the kingdom. In sovereign power, the period Foucault indicates that, the king has the power of sovereign power and his orders are carried out without question. At a time when kings have such power, the fact that Merlin, that is, only an advisor, can shape the destiny of the kingdom as he wishes, emphasizes that he has sovereign power or a higher power.

Monmouth's account of Merlin begins at his birth, which is described as immaculate, suggesting his supernatural or divine nature. Monmouth details Merlin's journey and how he dethroned Vortigern, whereas Malory does not mention Merlin's birth and cites these aspects as mere rumours. Donald L. Hoffman in *MALORY'S TRAGIC MERLIN* notes this difference between Monmouth and Malory's depictions of Merlin. "Preceding the tale of Arthur's conception that is the opening Malory's work, Geoffrey of Monmouth, and the imitators and innovators who succeeded him, had told the tale of a boy with

immaculate conception, who, as Vortigern's Druids discover, had been endangered by incubus on his virgin mother. Malory transposes this tale into rumour, a rumour known to King Lot, for example, who calls him a "witch," and rellies his troops by mocking,…" (Hoffman, 1991: 16). Despite these differences, Malory's portrayal of Merlin is more enduring and forms the basis of contemporary depictions of him. Notably, Malory was the first person to compile the Arthurian legend as a collection of edited tales about Arthur as mentioned in Mine Urgan's book cover (Urgan, 2004: Bookcover). As stated earlier, Arthur's birth was planned by Merlin.

Merlin, as known today, first appeared in Sir Thomas Malory's *Morte D'Arthur*. It was previously suggested that this book could be used as a point of comparison for examining Merlin's power and status in relation to that of Harry Potter. Prior to delving into the societal context of the time and Merlin's influence and power, it is necessary to provide a more in-depth introduction to this legendary figure. Malory's *Morte D'Arthur* tells the tale of the famed King Arthur. Notably, there are differences between this book and Monmouth's account regarding the periods they recount. Whereas Monmouth's text depicts a young Merlin and his development during the reigns of Vortigern, Uther, and Pendragon, Malory's account portrays Merlin as an already fully-developed, powerful figure during King Arthur's reign.

Following the end of the Uther era, Merlin orchestrated the ascension of Uther's son, Arthur, to the throne. During this period, many contend that Merlin exercised considerable control over Arthur. In her article entitled *MALORY'S MERLIN: AN AMBIGUOUS MAGICIAN?* Wendy Tibbetts Greene notes that, particularly during times of war, it is said that Arthur does as Merlin commands. "Merlin appears as a leader; Arthur does as he is told" (Greene, 1987: 58). From this perspective, it is becoming increasingly apparent which type of power Merlin embodies, according to Foucault's theories. As mentioned previously, this was a period characterized by chivalry, in which kings and knights held significant social status. Foucault notes that kings wield a type of power known as sovereign power, which is unquestioned and absolute. Thus, since Arthur was a king, it can be

argued that he possessed sovereign power. The fact that he followed Merlin's every command suggests that, although Merlin was not a king, he held sovereign power in his own right.

According to legend, Merlin had advance knowledge of an approaching army from the forest, despite nobody else being aware of this impending threat. As a result of this knowledge, many people, including King Arthur, trusted him. However, it is unclear whether Merlin's prescience was due to his supernatural abilities or his foresight. As a consequence, there are speculations that Arthur allowed Merlin to rule him. In his article *Ruled by Merlin: Mirrors for Princes, Counseling Patterns, and Malory's 'Tale of King Arthur'*, Louis J. Boyle argues that Merlin's success as a counsellor, magician, and strategist, who could predict the location of enemies and dismantle their encampments with a single blow, made it reasonable for Arthur to allow Merlin to have some degree of control over him. "…Merlin's superiority as a king's counselor, and thus, with such a superior counselor at hand, Arthur's allowing himself to be ruled by Merlin seems appropriate and entirely prudent" (Boyle, 2013: 52). This demonstrates Merlin's immense power and influence over not only Arthur but also the Barons. When Arthur first ascended to the throne, six kings who opposed his rule attempted to overthrow him. Merlin sought the assistance of the Barons to quell this threat and helped Arthur emerge victorious in this conflict. The fact that the Barons listened to Merlin and aided Arthur in battle indicates Merlin's influence over not just Arthur, but also other individuals. This serves as evidence of Merlin's sovereign power.

Boyle contends that during this period, Arthur was inexperienced as a king. Therefore, the Barons should have provided counsel at the meeting for war, and Arthur should have heeded their advice because they were more experienced than he was. However, none of the Barons proposed any ideas, and whatever Merlin suggested was accepted. "Radelescu has argued this scene emphasizes that 'Merlin's political and strategic advice is the most precious asset for Arthur' and that 'Merlin's political advice is, at this stage, given in the context of the king's royal council, which implies consultation with the king and the barons" (Boyle, 2013: 55). This once again underscores Merlin's

political acumen and his greater experience in warfare, as well as his sway over all those involved. It is reasonable to assume that a consultant to Pendragon and Uther, who has witnessed numerous wars and is renowned for his exceptional magical powers in these battles, would have a considerable influence over even the king. Furthermore, the fulfilment of Merlin's prophecies, and their accuracy, serve as additional reasons why he exerts a strong influence over others. Seeking advice from someone who can predict the future and following their guidance is, therefore, a rational choice. Merlin's sovereign power is derived not from being a king but from his magical abilities and experience. Nobody questions the sovereign power of Merlin because he possesses supernatural abilities and experience, just as nobody questions Arthur's authority because he is the king.

While Merlin is widely known for his counsel to King Arthur, it should be noted that he also advised Arthur's father, Uther, and his brother, Pendragon. Since King Arthur is believed to have lived during the late 5th and early 6th centuries, it is reasonable to assume that Merlin lived during this time as well, given that he was an advisor to Arthur's father. As previously mentioned, this period is known as the age of chivalry, during which wars between kings, lords, and barons were commonplace. In such a society, the state of affairs can be easily predicted: whatever the king decrees, the people obey. Failure to do so could result in the loss of property or even life. Thus, the king held absolute authority and was viewed as an anointed ruler chosen by God. In this context, it is clear that being more influential or powerful than the king was at odds with the prevailing attitudes of the time, and therefore, Merlin's influence over society is all the more impressive. To better appreciate this, Merlin will now be examined in the context of *Morte D'Arthur* in terms of Foucauldian perspective.

4 THE CONCEPTS OF POWER AND KNOWLEDGE IN *MORTE D'ARTHUR*

4.1 BOOK I

The opening of the text is highly amenable to a Foucauldian interpretation. It commences with a depiction of the Pendragon era, during which Arthur's father, a king, ruled over a society wherein power relationships were of paramount importance. Given that this period was characterized by monarchical governance, it is feasible to note the existence of a power hierarchy that emanated from the apex, namely, the king, and trickled down to the lowest rung of society, such as the farmer. During this epoch, people were required to adhere to the laws, which were essentially the edicts of the king. Given that the king was the source of power, he wielded the authority to distribute it as well. However, knowledge also conferred power, as exemplified by Merlin in the book.

The introduction begins with the king's infatuation with the wife of a duke and the ensuing altercation between them. In this sense, it is plausible to assert that this era aligns with the pre-18th century epoch that Foucault discussed in *The Discipline and Punish*, namely, the era of the kingdom and the dominance of sovereign power. When the king failed to acquire the duke's wife, a war erupted. In this period, if the king's desires were not fulfilled, he regarded it as a direct assault on his person and authority. As Foucault notes, during this epoch, laws were promulgated by the king, and his word was tantamount to law itself. "Besides its immediate victim, the crime attacks the sovereign: it attacks him personally, since the law represents the will of the sovereign; it attacks him physically, since the force of the law is the force of the prince" (2012: 47). Consequently, the duke's disobedience warranted punishment, for he had transgressed against the king's authority and the law.

When the king sought to slay the duke, he was consumed by a toxic mix of anger and love, and it is at this point that Merlin is first mentioned in the book. "I shall tell thee, said the king, I am sick for anger and for love of fair Igraine, that I may not be whole. Well, my

lord, said Sir Ulfius, I shall seek Merlin, and he shall do you remedy, that your heart shall be pleased" (Malory, 2000: 14). Although Merlin's identity remains undisclosed, he is portrayed as a person capable of resolving the king's predicament, thereby signifying his importance. In the ensuing events, the king's emissary, Sir Ulfius, is dispatched to search for Merlin and encounters him enroute. "Well, said Merlin, I know whom thou seekest, for thou seekest Merlin; therefore seek no farther, for I am he; and if King Uther will well reward me, and be sworn unto me to fulfil my desire, that shall be his honour and profit more than mine; for I shall cause him to have all his desire" (Malory, 2000: 14). Despite being unaware of the matter, Merlin stops Sir Ulfius and demands that the king take an oath before his wish is fulfilled. Given the circumstances of the period, this was a bold move that required immense courage. By placing a condition upon the king and demanding an oath, Merlin demonstrated his superiority at the outset, as Foucault observes. "That is to say, the public good is essentially obedience to the law, either to the earthly sovereign's law, or to the law of the absolute sovereign, God. In any case, what characterizes the end of sovereignty, this common or general good, is ultimately nothing other than submission to this law" (2009: 98). According to Foucault, sovereign power derives from God, and whatever God commands, everyone must comply with it. Given that the book's period is between the 5th and 6th centuries, it is reasonable to posit that the belief in divine right was prevalent in Britain at the time. According to this belief, the king was God's representative on earth, and therefore, he wielded the same sovereign power that God possessed. As Foucault elucidates, this notion is akin to a shepherd metaphor:

In a word, this metaphor of the shepherd, this reference to pastorship allows a type of relationship between God and the sovereign to be designated, in that if God is the shepherd of men, and if the king is also the shepherd of men, then the king is, as it were, the subaltern shepherd to whom God has entrusted the flock of men and who, at the end of the day and the end of his reign, must restore the flock he has been entrusted with to God (2009: 124).

Demanding an oath from someone who represents God, namely, the king, implies that the king must fulfil the oath if he takes it. It is becoming apparent how powerful Merlin can be if he possesses the temerity to make such a request from the king. In return for the oath, Merlin's request is for the child born of King Uther's union with Igraine to be given to him to raise.

The second chapter commences with Merlin's arrival at King Uther's tent, where he reiterates his request to the King. "Sir, said Merlin, I know all your heart every deal; so ye will be sworn unto me as ye be a true king anointed, to fulfil my desire, ye shall have your desire. Then the king was sworn upon the Four Evangelists" (Malory, 2000: 15). The King, without any objection or reluctance, accepts and vows to fulfil Merlin's wish. This situation underscores Merlin's authority and power, as the King, who holds sovereign power, readily obeys and takes an oath to Merlin's demand. "Now make you ready, said Merlin, this night ye shall lie with Igraine in the castle of Tintagil; and ye shall be like the duke her husband, Ulfius shall be like Sir Brastias, a knight of the duke's, and I will be like a knight that hight Sir Jordanus, a knight of the duke's" (Malory, 2000: 15). Merlin presents his wish in an orderly manner, without making any requests. In this era, the authority to make decisions or give orders rested with two entities, the King and his appointed judges, as noted by Foucault. "The secret and written form of the procedure reflects the principle that in criminal matters the establishment of truth was the absolute right and the exclusive power of the sovereign and his judges" (2012: 35). However, since the King's word could not be disobeyed, the judges had no power to give orders to the King. Merlin, in effect, gives an order to the King, which the latter executes, indicating that Merlin has equal or even more power than the sovereign King. Merlin's plan involves assuming different disguises with Igraine and the King, accomplished through a spell, as seen when even the Duke's wife fails to recognize her husband. This ability to disguise will become more evident in the coming parts of the book.

In the third chapter, Arthur's birth is recounted, with King Uther asking Igraine who the child is from, despite already being aware of the situation. Igraine narrates events, unaware of what transpired. King

Uther discloses Merlin's plan, which he already knows, revealing that the child is his own. As promised, the child is given to Merlin, who names him Arthur. While it was initially assumed that Arthur's birth was planned by Merlin, the reality is that the King already had an interest in Igraine. Merlin's plan only involved obtaining the child. However, since Merlin planned to raise the child as a king, it implies that Merlin could see the future. This foresight is evidenced by Merlin's earlier condition to Sir Ulfius, even before he was told the King's desire.

According to Foucault, knowledge brings power, and power brings knowledge. Merlin's knowledge confers upon him power, which allows him to manipulate events as he desires. His knowledge of Arthur's future kingship enables him to pursue his goals and ultimately achieve them.

In Chapter Four, two years have elapsed since the birth of Arthur, and King Uther has fallen ill. Perceiving this as an opportunity, his adversaries have waged war to seize the throne. Merlin visits the ailing king and advises him to take the battlefield. "Sir, said Merlin, ye may not lie so as ye do, for ye must to the field though ye ride on an horse-litter: for ye shall never have the better of your enemies but if your person be there, and then shall ye have the victory" (Malory, 2000: 19). Thus far in the book, Merlin's orations have been noteworthy, characterized by an absence of equivocation. In his speech to King Uther, he refrains from using phrases such as "you can win" or "you may win". Instead, he asserts that "you will win", providing an unmistakable indication that Merlin possesses the ability to foresee or predict the future. Furthermore, it becomes evident that Merlin is once again issuing orders to King Uther, and that his commands are promptly followed, highlighting the extent of his influence over the monarch. Based on Foucault's theory, while King Uther governs the realm, Merlin appears to rule over him as well. "The administration allows the king to rule the country at will, and subject to no restrictions. And conversely, the administration rules the king thanks to the quality and nature of the knowledge it forces upon him" (2004: 129). Despite being bedridden due to his ailment, King Uther rises to the occasion and marches off to war in compliance with Merlin's directive,

ultimately resulting in his demise. Nevertheless, he obeys Merlin's word owing to the latter's knowledge, recognizing that Merlin possesses a unique expertise. Merlin's ability to foresee the future, that is, his magical powers, is the source of this knowledge.

As the chapter progresses, King Uther emerges victorious in the war and returns to London, but his condition continues to deteriorate. Despite his inability to speak, Merlin performs another miracle by promising to speak on behalf of the king when approached by the barons. Merlin accompanies the barons to King Uther, inquiring whether he desires for Arthur to ascend to the throne. To everyone's surprise, the King speaks, and Merlin's plan is set in motion. "Then Uther Pendragon turned him, and said in hearing of them all, I give him God's blessing and mine, and bid him pray for my soul, and righteously and worshipfully that he claim the crown, upon forfeiture of my blessing; and therewith he yielded up the ghost, and then was he interred as longed to a king" (Malory, 2000: 19). Arthur is destined to become king, albeit not without opposition. As previously mentioned, Merlin is a potent individual with authority equivalent to that of a monarch. However, given that this is a monarchy, only a royal descendant or the king's child can succeed him. As Merlin is not of royal lineage, he cannot assume the throne himself. Instead, he formulates a well-planned strategy to rear Uther's child in a manner that aligns with his vision for the country, allowing him to rule in the way he desires, even if he is not the one who ascends to the throne. Reflecting on this scheme and the person who conceived it, it is evident that Merlin is a shrewd and sagacious individual with an abundance of knowledge that he manifests through his actions. Thus, his authority and ability to exercise power are clear indications of his wisdom and knowledge.

After Uther's demise, a state of chaos ensued, with everyone questioning who would succeed to the throne. Individuals who were unaware of Uther's intentions and Arthur's birth were eager to claim the throne. Since Merlin took the new-born child and raised him as his own, only a select few, including the king, were aware of the heir's existence. It was evident that no one knew of Arthur's birth or his status as Uther's son. Due to his youth and lack of official recognition, no

one acknowledged Arthur's claim to the throne. In an effort to put Arthur on the throne, Merlin sought the assistance of the Archbishop of Canterbury, who summoned all the lords and barons to London:

And when matins and the first mass was done, there was seen in the churchyard, against the high altar, a great stone four square, like unto a marble stone; and in midst thereof was like an anvil of steel a foot on high, and therein stuck a fair sword naked by the point, and letters there were written in gold about the sword that said thus:-- Whoso pulleth out this sword of this stone and anvil, is rightwise king born of all England (Malory, 2000: 20).

The barons gathered in the city's largest church, where a sword was discovered lodged in a stone with an inscription stating that whoever could pull it out would be the King of England. The sword caused a stir among the barons, who tried unsuccessfully to remove it, until Arthur arrived and, to their surprise, effortlessly pulled out the sword.

Arthur's ability to remove the sword was viewed as a miracle by the barons, who knelt before him and agreed to recognize him as king. The origin of this swordplay remains unknown, and it is unclear whether Merlin designed it as a ploy or if there was another explanation. Nevertheless, the swordplay appeared to be a well-thought-out strategy, as all the lords and barons had attempted to remove the sword without success, and Arthur's success was deemed a miracle of God. Notably, no one questioned the legitimacy of Arthur's claim or suspected Merlin's involvement in the affair, reflecting their lack of awareness of his magical powers. However, at the beginning of the book, Uther obeyed Merlin, indicating that he was aware of his magical abilities. This suggests that Merlin's authority is derived from his magical powers, as his sovereignty would not have been questioned if he had a different source of authority. If Merlin's authority was based on something else, he would not have needed to deceive people through the swordplay and could have simply ordered Arthur's ascension to the throne.

Overall, the swordplay served as a pivotal moment in the book, as it solidified Arthur's position as king and demonstrated Merlin's influence in the political sphere. The incident highlights the interplay

between magic, religion, and politics and sets the stage for future events in the story.

After Arthur draws the sword and assumes the position of king, subsequent chapters detail the distribution of assignments and the decisions made by the king to address injustices and govern the country. Notably, Merlin is not assigned any duties by the king during this process. Merlin is absent until danger threatens Arthur's reign in chapter eight. At this point, other kings and lords begin to conspire against Arthur, citing his impure bloodline and youth as reasons for his unsuitability to rule. Despite this opposition, Arthur invites them all to a celebratory banquet, which they accept, only to later reveal their true intentions of dethroning him. In response, Arthur retreats to his castle with his best men, and Merlin makes his appearance. He declares that Arthur is Uther's legitimate son and therefore deserves the throne. Moreover, he prophesies that Arthur will reign until his death, overcoming all enemies and ruling over Ireland, Scotland, and Wales. "Some of the kings had marvel of Merlin's words, and deemed well that it should be as he said; and some of them laughed him to scorn, as King Lot; and more other called him a witch" (Malory, 2000: 27). Although some believe him, others remain sceptical. This marks the first instance where Merlin is referred to as a witch, although he has not openly demonstrated any magical abilities. Nevertheless, people are gradually becoming aware of Merlin's knowledge and power.

In chapter nine, Merlin persuades Arthur to meet with the other kings in an attempt to resolve the conflict. However, both sides remain obstinate, and the war appears inevitable. After Arthur departs, Merlin advises the opposing kings to retreat, earning him the title of dream reader from King Lot. "Be we well advised to be afeared of a dream-reader? said King Lot" (Malory, 2000: 28). While some view Merlin as a magician, there is no conclusive evidence to support this claim. Regardless, Merlin's prediction that Arthur will emerge victorious in battle proves accurate.

Although Merlin's word is not always heeded, he and King Arthur maintain sovereign power throughout the events described in the text. As Foucault argues in *The History of Sexuality*, disobedience to power is a persistent phenomenon throughout history. "Where there is power,

there is resistance, and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power" (1978: 95). This is evidenced by the rebellion of the opposing kings against Arthur's rule, despite his legitimate claim to the throne. Nevertheless, their rebellion does not diminish the sovereign power of Arthur and Merlin.

The Kings, who could not tolerate this, mobilized a larger army and prepared for war by seeking assistance from others. Upon hearing this news, Arthur also began to prepare for the war. Meanwhile, on Arthur's orders, Merlin started making arrangements. Nevertheless, it remains unclear in what capacity Merlin undertook these tasks. Although the book mentions the commissions he received after Arthur ascended to the throne, there is no information about Merlin. However, at the end of chapter eleven, an order given by Merlin is mentioned, raising the question of Merlin's authority. "So with twenty thousand he passed by night and day, but there was made such an ordinance afore by Merlin, that there should no man of war ride nor go in no country on this side Trent water, but if he had a token from King Arthur, where through the king's enemies durst not ride as they did to-fore to espy" (Malory, 2000: 35-36). Was he a Sir, a knight, a king, a counsellor, a Lord, or a Baron? It is still unclear, but it is apparent that Merlin possessed power and status, considering that he could give orders. It is evident from this that Merlin held a high-status position. Moreover, the authority to give orders and the ability to execute them illustrate that Merlin possessed sovereign power. During this period, the authority to give orders was only reserved for the king, who had sovereign power, and his appointed judges, as mentioned earlier. Although Merlin was not given any power during the distribution of power by the king, it is evident that Merlin already possessed power, indicating that Merlin's power did not stem from the King but his knowledge.

The war had already commenced, and the eleven kings from the north had united to wage war against Arthur. In contrast, Arthur had joined forces with two kings and confronted the enemy. After a day of intense fighting, Merlin summoned the three kings and instructed them. "Now shall ye do by mine advice, said Merlin unto the three kings" (Malory, 2000: 40). This quote demonstrates that Merlin had the authority to give orders not only to Arthur but also to the other two

kings. The source of his power is still not clear, but none of the kings objected to his words, and all three obeyed. This shows that Merlin possessed unquestionable power, and whatever he commanded was carried out, even by kings with sovereign power, indicating that Merlin held the same power as them.

The battle between the eleven kings and the three kings continued, and it is described in detail between chapters fourteen and seventeen. At the beginning of chapter seventeen, Merlin arrived on the battlefield, approached King Arthur, and reprimanded him for not yet finishing the war. "Thou hast never done! Hast thou not done enough? of three score thousand this day hast thou left alive but fifteen thousand, and it is time to say Ho!" (Malory, 2000: 49). It appears that Merlin considered himself superior to King Arthur, to the extent that he could humiliate him. Moreover, he instructed Arthur, along with the two other kings, on what to do, and his words were accepted without question, with all three kings acknowledging his words. "And therefore withdraw you unto your lodging, and rest you as soon as ye may, and reward your good knights with gold and with silver, for they have well deserved it; there may no riches be too dear for them, for of so few men as ye have, there were never men did more of prowess than they have done today, for ye have matched this day with the best fighters of the world" (Malory, 2000: 49). This quote exemplifies Merlin's authority and sovereign power. Furthermore, Merlin made another prophecy and stated that these eleven kings would not disturb Arthur for the next three years, explaining that the lands of these kings were plundered by the Saracens and they would deal with them. "Also said Merlin, withdraw you where ye list, for this three year I dare undertake they shall not dere you; and by then ye shall hear new tidings" (Malory, 2000: 49). This illustrates Merlin's ability to predict the future, and his prophecy was fulfilled exactly as he had foreseen, demonstrating Merlin's knowledge and power.

The war has concluded, and Arthur has emerged as the victorious leader, as previously prophesied by Merlin. Following this battle, Arthur's dear friend comes under attack, prompting Arthur and his army to intervene and successfully rescue his comrade. With this triumph, Arthur is now obligated to assist the two kings who supported

him in the conflict. Despite Arthur's desire to fulfil his promise, the kings decline his offer, noting his responsibilities in his own land, and promising to contact him in the event of any future need. Merlin intercedes at this juncture, offering another prophecy. "It shall not, said Merlin, need that these two kings come again in the way of war, but I know well King Arthur may not be long from you, for within a year or two ye shall have great need, and then shall he revenge you on your enemies, as ye have done on his" (Malory, 2000: 52). Although everything he has foretold thus far has come to fruition, it is intriguing to consider whether or not his predictions will persist. While there has been no mention of magic or sorcery in the text to this point, Merlin is undeniably skilled in prophecy and disguise. His abilities, while supernatural in nature, do not appear to stem from any magical or sorcery-like practices. Nevertheless, his prognostications and other supernatural abilities substantiate his designation as a supernatural being.

The narrative then transitions to the eleven defeated kings, who retreat to convalesce and receive medical attention. "With that there came a messenger and told how there was come into their lands people that were lawless as well as Saracens, a forty thousand, and have burnt and slain all the people that they may come by, without mercy, and have laid siege on the castle of Wandesborow" (Malory, 2000: 52). Merlin's prophecy is soon proven correct once again, marking the second instance in which he demonstrates his prophetic prowess, unequivocally evidencing his ability to see the future. This ability, which is the source of Merlin's power, can be considered his form of magic or knowledge. It is evident that his power stems primarily from his capacity to foresee the future, as further evidenced throughout the remainder of the text.

Arthur, now preoccupied with troubling dreams, is unaware that he has impregnated his sister, with whom he has slept. While hunting, a young boy approaches Arthur, inquiring as to his distress. Arthur is initially sceptical of the boy, who claims to know his father, and dismisses him. Later, an 80-year-old man approaches Arthur, asking the same question. Arthur engages with the elderly man, unaware that he and the young boy are, in fact, Merlin. "I will not believe thee, said

Arthur, and was wroth with the child. So departed Merlin, and came again in the likeness of an old man of fourscore year of age, whereof the king was right glad, for he seemed to be right wise" (Malory, 2000: 56). This marks the first instance in which Merlin transforms himself into different individuals, demonstrating his ability to not only disguise himself but also impersonate others. Although this magical power of Merlin was not fully understood at the beginning of the text, it becomes more explicit as the narrative progresses. In fact, Merlin's power of disguise is a second magical talent, in addition to his ability to see the future, that further strengthens his sovereign authority. It was Merlin's capacity to disguise himself, along with King Uther and his men, that allowed Uther to be with Igraine, as instructed by Merlin. This marked the first magical event in the book, further attesting to Merlin's supernatural abilities and solidifying his position of power.

In the continuation of the book, Arthur, having learned the identity of his mother, sits in his castle while a horseman arrives, carrying the body of a slain knight. The horseman accuses a knight at the fountain of killing his master and seeks revenge. Griflet, a boy not yet knighted, demands that Arthur make him a knight and allow him to avenge the dead knight. Initially, Arthur denies Griflet's request, citing his young age, but Merlin interjects and advises Arthur to knight Griflet and allow him to pursue his desire for revenge. "Sir, said Merlin, it were great pity to lose Griflet, for he will be a passing good man when he is of age, abiding with you the term of his life. And if he adventure his body with yonder knight at the fountain, it is in great peril if ever he come again, for he is one of the best knights of the world, and the strongest man of arms" (Malory, 2000: 60). In this instance, Merlin exercises both his power of prophecy and his elevated status to influence Arthur's decision. While in prior sections, Merlin's advice was heeded without contest, this time, he actively alters Arthur's decision.

In *Security, Territory, Population*, Foucault cites Plato's assertion that "There are two ways of giving orders, Plato says. One can give orders that one issues oneself, or one can give orders issued by someone else, as in the case of the messenger or herald, the chief of the rowers, and also the seer" (2009: 141). Arthur does not give orders

himself; rather, he attributes Merlin's orders to himself, enabling him to do as he pleases. This further exemplifies Arthur's sovereign power and his ability to persuade others. Griflet, now a knight, suffers defeat and returns to the castle severely wounded, angering Arthur. Adding to his frustration, twelve knights arrive from Rome as envoys, demanding tribute on behalf of the emperor. Arthur refuses and threatens war in response. He then readies himself for battle to avenge Griflet and confront the knight who injured him.

As Arthur departs the castle in his armour, he encounters an unexpected sight. "And so Arthur rode a soft pace till it was day, and then was he ware of three churls chasing Merlin, and would have slain him. Then the king rode unto them, and bade them: Flee, churls! then were they afeard when they saw a knight, and fled. O Merlin, said Arthur, here hadst thou been slain for all thy crafts had I not been" (Malory, 2000: 62). Merlin, typically viewed as extremely powerful and commanding, is pursued by three villagers. However, upon seeing Arthur approaching, the villagers promptly flee, despite being unaware of his identity as the king. This occurrence highlights the fear instilled by knights during the Anglo-Saxon period, known as the Age of Chivalry, due to the frequent wars and massacres of the time. Despite being a king, Arthur appears more terrifying to the common people than Merlin. This raises the question of why the villagers fear Arthur and not Merlin.

Several potential explanations exist. First, the public may be unaware of Merlin's sorcery powers and the threat he poses. Second, Arthur's attire, complete with armour and a sword, may be more intimidating than Merlin's tattered clothing. Thirdly, the power hierarchy may play a role, with individuals more inclined to obey those with titles or ranks, and those who carry tokens of high-ranking individuals. While the precise cause of the villagers' fear remains unknown, the third explanation appears the most likely. Nonetheless, this incident does not diminish Merlin's sovereign power, as even kings may be disregarded at times, as noted by Foucault in *The Discipline and Punish*. "Now it was on this point that the people, drawn to the spectacle intended to terrorize it, could express its rejection of the punitive power and sometimes revolt" (2012: 59). He provides an

example of individuals defying sovereign power and intervening to save a victim from execution, demonstrating that people can resist and rebel against those in power.

After rescuing Merlin, Arthur continued on his journey with him to seek revenge against the knight, Sir Pellinor. The ensuing battle between Arthur and Sir Pellinor was fierce and resulted in Arthur facing near defeat with Sir Pellinor poised to sever his head. However, at this critical moment, Merlin intervened and deployed his magical powers, which marked the first time he publicly exhibited such abilities. "Then would he have slain him for dread of his wrath, and heaved up his sword, and therewith Merlin cast an enchantment to the knight, that he fell to the earth in a great sleep" (Malory, 2000: 65). Merlin cast a spell that caused Sir Pellinor to fall asleep, thus saving Arthur's life. Subsequently, Merlin informed Arthur that Sir Pellinor would serve him well in the future, have two sons, and reveal the identity of the nephew who would cause ruin. By preventing Arthur's death, Merlin had effectively altered fate. Ordinarily, Arthur would have succumbed to Sir Pellinor, but Merlin's intervention had redirected his destiny. One may wonder why Merlin, being able to see the future, did not prevent the initial confrontation. The answer becomes clearer later in the book when it is revealed that Sir Pellinor would be of great assistance to Arthur, necessitating their meeting. Therefore, Merlin orchestrated their encounter to steer events according to his will. While Merlin's powers might appear divine, they should be seen more as sovereign powers granted by God.

Arthur and Merlin continued on their journey, and Merlin prophesied that they would encounter Sir Pellinor again. Arthur expressed delight at the prospect of another battle, and Merlin reassured him, reiterating his earlier prophecy. "Sir, you shall not so, said Merlin, for the knight is weary of fighting and chasing, so that ye shall have no worship to have ado with him; also he will not be lightly matched of one knight living, and therefore it is my counsel, let him pass, for he shall do you good service in short time, and his sons after his days" (Malory, 2000: 67). Merlin also indicated that he was Arthur's advisor, stating, "it is my counsel". They eventually met Sir Pellinor again, but Merlin used his magical powers to render them

invisible, and Sir Pellinor passed them by without noticing their presence. “So they rode unto Carlion, and by the way they met with Sir Pellinore; but Merlin had done such a craft, that Pellinore saw not Arthur, and he passed by without any words” (Malory, 2000: 67). This event showcases another aspect of Merlin’s magical powers, as he was able to make himself and someone else invisible. However, it is intriguing that while Merlin prophesied what would occur, he did not divulge the fact that he would make them invisible. This could indicate a lack of trust in Arthur or the knowledge that Sir Pellinor might attack upon seeing Arthur. In either case, it allowed Merlin to manage events according to his designs. Foucault’s concept of the executioner’s precautions provides a fitting analogy. “A whole military machine surrounded the scaffold: cavalry of the watch, archers, guardsmen, soldiers. This was intended, of course, to prevent any escape or show of force; it was also to prevent any outburst of sympathy or anger on the part of the people, any attempt to save the condemned or to have them immediately put to death;…” (2012: 50). When a king gives an order, it is usually unquestionable, but sometimes, he must take precautions to ensure that it is carried out. Similarly, Merlin employed measures to ensure that his orders to Arthur were fully carried out, such as casting a spell to ensure that Sir Pellinor did not see Arthur.

After a period of time, Arthur and Merlin arrived at the castle. As previously mentioned by Merlin, a child was to be born who would be Arthur’s nephew and would bring about ruin in the future. Later in the book, Merlin specifies that the child will be born on the first of May. Upon hearing this prophecy, Arthur does something unexpected. “THEN King Arthur let send for all the children born on May-day, begotten of lords and born of ladies; for Merlin told King Arthur that he that should destroy him should be born on May-day, wherefore he sent for them all, upon pain of death;…” (Malory, 2000: 69). He orders all the children born on the first of May to be gathered with the intention of killing the child who would bring about destruction, by sinking the ship carrying all the children. While Arthur’s actions may appear logical at first glance, a closer examination reveals their absurdity. It seems that Merlin is unaware of Arthur’s intentions, as he would have warned Arthur that the child would not die but would

instead be rescued by someone else, and that the future would unfold as predicted. Although Arthur has a seer like Merlin who is renowned for his accurate predictions, Arthur's decision to handle the situation himself suggests that he is not entirely dependent on Merlin and can exercise his own judgment as the king. This underscores Arthur's authority and reinforces the fact that he possesses sovereign power. Thus, both Arthur and Merlin possess significant power, with Arthur being the king who implements his own decisions and gives orders. This indicates that Arthur is experiencing an enlightenment. He realizes that he is the king, and accordingly his behavior shows that Merlin's power over him has been shaken.

The first book concludes with a messenger arriving to request Arthur's beard to adorn the dress of a man named King Ryons. The messenger warns that war will be declared if Arthur does not comply. Arthur responds by sending the messenger back with a message for his king: if he does not kneel before Arthur, he will be met with severe consequences, including the threat of beheading.

4.2 BOOK II

The text picks up where the first book left off, chronicling numerous incidents and deaths that occurred within Arthur's castle. As a result, the knight Balin departs for King Ryons, who subsequently arrives in Arthur's hometown and embarks on a destructive rampage. While enroute, Balin encounters his brother Balan, and together they proceed. In chapter eight, the two knights cross paths with Merlin, leading to a significant dialogue between them. Though initially reticent, the knights divulge their destination after Merlin employs his divination ability to accurately identify their whereabouts. "As for that, said Merlin, be it as it be may, I can tell you wherefore ye ride this way, for to meet King Rience; but it will not avail you without ye have my counsel. Ah! said Balin, ye are Merlin; we will be ruled by your counsel" (Malory, 2000: 85). Merlin's prophecy becomes increasingly recognized as an imprint of his identity, a quality that elicits obedience and compliance from those who encounter him. The knights agree to follow Merlin's advice without question, indicating his power to command and direct individuals. Foucault asserts that "This large population could only be a characteristic feature of the sovereign's power on two supplementary conditions that, on the one hand, it is obedient, and, on the other, it is animated by zeal, by a taste for work, and by activity,…" (2009: 68). Sovereign power and the person who has it ensure obedience.

In chapter nine, the two knights follow Merlin's guidance and successfully capture King Ryons. Subsequently, Merlin vanishes and reappears before Arthur, informing him of the knights' impending arrival and the surrender of their captive. "With that Merlin was vanished, and came to King Arthur aforehand, and told him how his most enemy was taken and discomfited. By whom? said King Arthur. By two knights, said Merlin, that would please your lordship, and to-morrow ye shall know what knights they are" (Malory, 2000: 86). While Merlin's disappearance had been alluded to in previous sections of the text, the manner in which he vanished remained ambiguous. However, in this instance, his ability to travel vast distances in a matter

of seconds implies a form of teleportation, adding another dimension to his knowledge.

In chapter ten, King Ryons is taken prisoner by Arthur, but his brother Nero and King Lot, one of the eleven kings who had previously opposed Arthur, march towards Arthur's stronghold seeking revenge. Merlin, possessing prescient knowledge, intervenes and prevents King Lot from entering the conflict, thereby ensuring Arthur battles only Nero. "All that did Merlin, for he knew well that an King Lot had been with his body there at the first battle, King Arthur had been slain, and all his people destroyed; and well Merlin knew that one of the kings should be dead that day, and loath was Merlin that any of them both should be slain; but of the twain, he had liefer King Lot had been slain than King Arthur" (Malory, 2000: 88). This marks the second occasion in which Merlin manipulates future events to achieve his desired outcomes. Foucault's concept of sovereign power applies to Merlin, who exercises authority over fate itself. "This too is a knowledge that can dazzle the king and hoodwink him, as it is thanks to this knowledge that the king can impose his might, command obedience, and ensure that taxes are collected" (2004: 132). King Lot allows Merlin to control his actions, regretting his compliance later. Thus, it is clear that Merlin possesses knowledge that enables him to wield influence and direct outcomes as he sees fit.

After the war, the knight known as Balin's adventures began to be recounted. Merlin's presence was scarce as the focus shifted to Balin's exploits, distancing from Arthur. Merlin aided Balin only once by providing him a horse during an adventure and was not seen until Balin's death. Following Balin's journeys, he engaged in a fight with his brother Balan, who was unknown to him. Tragically, both inflicted mortal wounds upon each other leading to their deaths. After Balin's passing, Merlin visited their tomb and obtained a sword that Balin carried, which was previously mentioned in earlier chapters. Merlin altered the sword's hilt and bestowed it with enchantments. He instructed a knight to lift the sword, but the knight failed to do so. "…there shall never man handle this sword but the best knight of the world, and that shall be Sir Launcelot or else Galahad his son, and Launcelot with this sword shall slay the man that in the world he loved

best, that shall be Sir Gawaine. All this he let write in the pommel of the sword" (Malory, 2000: 106). This act was accompanied by Merlin's prophecy, which is already well-known throughout the book.

However, it is more than a prophecy. By inscribing the prophecy on the sword, Merlin not only predicts a future event but also causes it to occur. Those who read the prophecy on the sword will convey it to the relevant parties, and it will be verified whether the prophecy is accurate. Merlin's meddling in fate is evident here. The act also recalls an event that occurred at the beginning of the book, the removal of the sword from the stone, which led to Arthur becoming king. It was inscribed on the sword that whoever pulled it out would be the King of England. The events unfolded as foretold, and Arthur became the king. At that time, the identity of the person who put the sword there, the person who inscribed the prophecy on it, and the person who pulled out the sword was unknown. Since Merlin's act of inscribing the prophecy on the sword and leaving it in the stone is similar, it can be inferred that Merlin performed the initial act. Thus, Merlin's prophecy is vital, as it gives him the power to intervene in destiny. The second book concludes with Merlin recounting the tale of Balin and Balan to Arthur.

4.3 BOOK III

The text commences with Arthur notifying Merlin that his nobles have requested him to marry. "So it fell on a time King Arthur said unto Merlin, My barons will let me have no rest, but needs I must take a wife, and I will none take but by thy counsel and by thine advice" (Malory, 2000: 106). This quote highlights the significant influence Merlin holds over Arthur. Merlin's authority is so substantial and his advice so valuable that Arthur seeks his counsel even when making important decisions such as marriage. However, it has been mentioned previously that Arthur had attempted to kill the boy whom Merlin had predicted would destroy the country, without consulting Merlin. This illustrates that Arthur seeks Merlin's guidance only when he desires and not when he does not. Nevertheless, there has never been an instance when Merlin has given advice that Arthur did not heed or implement. This exemplifies Merlin's sovereign power.

Merlin inquires if Arthur has anyone in mind, indicating that he no longer directly dictates Arthur's actions. Upon hearing Arthur's response, Merlin acknowledges the person's beauty but offers a warning. "But Merlin warned the king covertly that Guenever was not wholesome for him to take to wife, for he warned him that Launcelot should love her, and she him again; and so he turned his tale to the adventures of Sangreal" (Malory, 2000: 109). Merlin is covertly advising Arthur, whereas earlier, he was explicit in his warnings and even went as far as offering alternative solutions. "The sovereign is the person who can say no to any individual's desire…" (2009: 73). Although Merlin does not outrightly reject Arthur's wishes, his secretive warning implies that he is saying no. The reason for Merlin's inability to express his refusal directly can be explained by acknowledging that Arthur also possesses sovereign power. As two individuals with equal power, it is natural for Merlin not to be able to deny Arthur's request directly.

In chapter two, Merlin complies with the king's request and brings the desired girl, along with the round table inherited from his father, Uther, to the castle of King Leodegrance. Arthur is pleased, but the table requires one hundred and fifty knights to fill it. King Leodegrance

states that fifty of his knights have died and sends one hundred knights with Merlin. Arthur comments to Merlin upon seeing the knights. "Now, Merlin, said King Arthur, go thou and espy me in all this land fifty knights which be of most prowess and worship" (Malory, 2000: 111). This is the first time in the book where Arthur is seen giving direct orders to Merlin. Although Arthur usually follows Merlin's advice and listens when Merlin rejects his wishes, he now issues orders to Merlin. This indicates that the balance of power is gradually shifting. It is evident that both Arthur and Merlin possess sovereign power, and they give orders to each other to ensure that their desires are fulfilled.

Merlin succeeded in recruiting twenty-eight out of the fifty knights sought by Arthur. Addressing this group of individuals, Merlin issued a directive, which the knights duly executed. "…Fair sirs, ye must all arise and come to King Arthur for to do him homage; he will have the better will to maintain you" (Malory, 2000: 111). Despite the absence of any explicit instructions issued to the king at the outset of the book, Merlin appears to have wielded significant influence over the twenty-eight most skilled knights in the realm, whose compliance with his directives attests to the continued recognition of his authority and power.

In chapter three, to mark his nuptials, Arthur declared his intent to fulfil all reasonable requests. An aged petitioner, who sought to have his son, Tor, knighted, was consequently granted his wish. Notably, Arthur consulted with Merlin after the act, reflecting a reversal of roles in their relationship. "Now Merlin, said Arthur, say whether this Tor shall be a good knight or no" (Malory, 2000: 111). Previously, Merlin had offered counsel to Arthur, alternating at times between advising and hindering him. The incident underscores the dynamic interplay of authority between two sovereign powers, which is evident in their shared authority and consultative relationship.

In chapter five, Merlin instructed the knights assembled at the round table to remain in place as an adventure was about to unfold. A stag, pursued by hunting dogs, subsequently burst into their midst, with a white hound biting it before a knight commandeered his hound and absconded. A lady later approached Arthur to reclaim the hound, to which he responded indifferently. "Nay, said Merlin, ye may not leave

these adventures so lightly; for these adventures must be brought again or else it would be disworship to you and to your feast" (Malory, 2000: 115). However, Merlin intervened and advised Arthur to accede to the lady's request, which the king did by assigning three knights to retrieve the animal. The episode further illuminates the intriguing balance of power existing between Arthur and Merlin, wherein Arthur obeys Merlin's directives, and Merlin, in turn, carries out Arthur's instructions. "I will, said the king, that all be done by your advice" (Malory, 2000: 115). Moreover, it highlights Merlin's role as Arthur's informal counsellor, whose input the king regularly sought, a fact that was never explicitly formalized.

In the subsequent sections of the text, the exploits of three knights - Gawain, Tor, and Pellinore - who were commissioned by King Arthur on the advice of Merlin, are narrated separately. First, the adventures of Gawain are recounted, followed by those of Tor, and finally, those of Pellinore. Merlin appears infrequently during these adventures and is only seen upon the knights' return to the castle, when he makes them swear to tell the truth. However, during the narration of King Pellinore's adventure, the king overhears two knights discussing their plan to kill King Arthur by poisoning him. One of the knights, hailing from Camelot, warns the other against carrying out the plan. "Beware, said the other knight, of Merlin, for he knoweth all things by the devil's craft" (Malory, 2000: 133).

Earlier in the text, Merlin was referred to as a dream reader or a witch, but for the first time, it is suggested that his abilities were the work of the devil. This insinuation indicates a growing mistrust of Merlin, particularly since Christianity was the prevalent religion at the time, and collaborating with the devil was regarded as a sinful act that was strongly discouraged by the church. In his article, Edman explains this situation as such; "Although Merlin is not a threat to Arthurian system with his knowledge of Pagan origins, the writers deliberately passivize him because their major expectation is that the Arthurian system should pursue the knowledge offered by Christianity rather than paganism. In fact, Arthur's system is of Pagan origins and Merlin is the person whose knowledge has enabled Arthur to found his kingdom and authority. Pagan knowledge supports Arthurian power"

(Edman, 2015: 101). Therefore, it is possible to say that the character has been pacified so that this treatment of Merlin is contrary to the Christian belief and is suitable for it.

Upon the completion of his tale, King Pellinore is warned by Merlin that he will face negative consequences in the future due to his failure to save a Lady he encountered during his journey, and that his best friend will abandon him when he needs them the most. “Me forthinketh, said King Pellinore, that this shall me betide, but God may fordo well destiny” (Malory, 2000: 135). Despite this prophecy, King Pellinore expresses disbelief and suggests that God may still have mercy on him, indicating a waning of Merlin’s influence and power over people.

The third book concludes with King Arthur bestowing land upon all the knights of the round table and making them swear not to engage in any form of bullying or persecution.

4.4 BOOK IV

When it comes to the fourth book, the title of its first chapter, How Merlin was Assotted and Doted on one of the Ladies of the Lake, and how he was shut in a Rock under a Stone and there died, indicates that this section marks the end of Merlin's storyline. In this chapter, Merlin falls in love with a young girl named Nimue, who is a lake nymph and is brought to the castle by King Pellinore at the end of the third book. Despite knowing that his own demise will come from Nimue and that he will not live long, Merlin informs Arthur of this and advises him to never leave his sword and scabbard with him. He also prophesies that Arthur will be betrayed by the woman he trusts the most and expresses that he will miss Arthur greatly upon his death. "Ah, said the king, since ye know of your adventure, purvey for it, and put away by your crafts that misadventure" (Malory, 2000: 138). When Arthur asks why Merlin does not stop his own fate, Merlin responds and then departs, indicating a shift in their relationship dynamic. "Nay, said Merlin, it will not be…" (Malory, 2000: 138). Notably, Merlin does not grant any further wishes from King Arthur, suggesting that Arthur no longer has a claim to ordering Merlin. Moreover, Merlin's inability to change his own destiny highlights the power of fate, which even the great Merlin cannot evade. Merlin's decision to pursue Nimue, with the intention of possessing her through his magical powers, marks the first time he takes an oath and the first instance in which he listens to someone else other than Arthur, suggesting a decline in his power status. "… then she made him to swear that he should never do none enchantment upon her if he would have his will" (Malory, 2000: 138). Love appears to be the cause of Merlin's shift in behaviour, just as it prompted King Uther to compromise his sovereign power for the sake of the duke's wife Igraine. In history, many kings have suffered losses or even death due to love. In this quotation, Merlin is depicted as surrendering his power for love, leaving Arthur, and following the words of another.

In the following chapter, Merlin and Nimue continued their journey until they arrived in King Ban's hometown. Upon encountering King Ban's wife, the Queen expressed her regret that her husband was still engaged in battle with King Claudius. Observing the Queen's child,

Merlin consoled her and predicted that the child would take revenge on King Claudius in twenty years, marking the final prophecy that Merlin makes in the book. Following this, Merlin informed the Queen that Launcelot, as he had previously foretold, would become a great and virtuous warrior, and advised the Queen to give him this name. "…and his first name is Galahad, that know I well, said Merlin, and since ye have confirmed him Launcelot" (Malory, 2000: 138). This final counsel or directive highlights Merlin's continued influence and authority over others, despite his impending demise.

In the rest of the chapter, Merlin and Nimue departed from King Ban's territory. Merlin desired Nimue's love, yet she sought to rid herself of his company. The reason for Nimue's rejection of Merlin is explained by her accusation that he was the son of the devil. "…for she was afeard of him because he was a devil's son, and she could not beskift him by no mean (Malory, 2000: 139). While it had been evident for some time that his actions were not perceived as magic or miracle but rather as demonic, this marks the first direct accusation against Merlin. As they continued their journey, Merlin revealed an enchanted rock to Nimue. Tricking him into demonstrating its magical properties, Nimue pushed the rock over him, trapping him beneath it. Despite his attempts to escape, Merlin was unable to do so and ultimately died for the sake of love. Sir Bagdemagus later discovered Merlin trapped beneath the rock but was unable to rescue him, with Merlin declaring that only the lake nymph who had imprisoned him could free him.

Examining Merlin's character in the context of Foucault's power types, this chapter considers the extent to which he possesses sovereign power. Merlin's abilities include teleportation, disguise, invisibility, the ability to induce sleep, and, most notably, the power to predict the future. This ability to foretell events appears to be the primary source of Merlin's power, leading others to believe that he possesses complete knowledge of all future occurrences. As a result, many kings, queens, and knights obey him and follow his commands, with Merlin's words always proving true. This aspect of Merlin's authority is similar to the concept of sovereign power outlined by Foucault in *The Discipline and Punish*. Additionally, it is notable that the worlds of magicians and humans appear to be intertwined, with Merlin recognized by others due

to his magic and prophecies. In summary, Merlin's sovereign power is derived from his magical abilities rather than from any formal position of authority.

5 THE CONCEPTS OF POWER AND KNOWLEDGE IN *HARRY POTTER* SERIES

5.1 Harry Potter and the Philosopher's stone

The text begins by depicting our character's misfortune. Harry's parents were murdered by Voldemort and Harry was left with his only relative, the Dursleys. It is apparent that Harry lived under the stairs, bullied by his aunt, uncle, and cousin. "His Aunt Petunia was awake and it was her shrill voice which made the first noise of the day. 'Up! Get up! Now!'" (Rowling, 1997: 19). He was ordered about by his aunt, and Harry acquiesced. Thus, it is possible to conclude that Aunt Petunia had power over Harry. Uncle Vernon was no different and mistreated Harry in the same way. "Uncle Vernon entered the kitchen as Harry was turning over the bacon. 'Comb your hair!' he barked, by way of a morning greeting" (Rowling, 1997: 20). Unlike his uncle and aunt, Harry's cousin Dudley was violent toward him. "He wore round glasses held together with a lot of Sellotape because of all the times Dudley had punched him on the nose" (Rowling, 1997: 20). Therefore, it is plausible to infer that our character was under the influence of sovereign power and had to do everything he was told. Harry had not yet displayed any power. The Dursley family's lack of affection for Harry was so apparent that they often pretended he did not exist. "The Dursleys often spoke about Harry like this, as though he wasn't there – or rather, as though he was something very nasty that couldn't understand them, like a slug" (Rowling, 1997: 22). Harry's inability to speak up or voice any objections demonstrated his lack of power. It appears that he had to succumb to the power exerted against him. Furthermore, the Dursleys disregarded Harry's desires altogether. "You could just leave me here,' Harry put in hopefully (he'd be able to watch what he wanted on television for a change and maybe even have a go on Dudley's computer). Aunt Petunia looked as though she'd just swallowed a lemon. 'And come back and find the house in ruins?' she snarled. 'I won't blow up the house,' said Harry, but they weren't listening" (Rowling, 1997: 22). Thus, it is evident that Harry was under the influence of sovereign power and had no means of resisting it. This

lack of power is repeatedly demonstrated in the events that follow in this chapter. However, it transpires that Harry was not yet aware of his own magical powers. Although some events occurred, such as his hair being cut and then returning to its original length, him suddenly perching on the chimney of a building, a sweater he did not want to wear shrinking, and the glass enclosing a snake abruptly vanishing, Harry believed that he had done nothing. The arrival of anonymous letters to Harry caused a disturbance throughout the Dursley household. Harry shouted at Uncle Vernon to show him the letter he had received. "Get out, both of you,' croaked Uncle Vernon, stuffing the letter back inside its envelope. Harry didn't move. 'I WANT MY LETTER!' he shouted" (Rowling, 1997: 31). For the first time in the book, Harry was seen rebelling against Uncle Vernon, the sovereign power. Even Dudley, who made his family do his bidding by feigning tears, wanted to read the letter, but his request went unfulfilled this time, and Uncle Vernon demonstrated his superiority. Mr. Dursley took everyone to a mountain hut to prevent the letters from arriving, and no one dared to object to Uncle Vernon's actions, including Aunt Petunia, who yielded and remained silent. Consequently, Uncle Vernon seemed to wield power above all. From a power hierarchy perspective, Harry appeared to be at the bottom of this hierarchy, powerless. Hagrid, who was mentioned at the beginning of the book, found them even at the hut where they had gone. When Hagrid entered the hut, Harry began to learn all about himself. "STOP! I FORBID YOU!' yelled Uncle Vernon in panic. Aunt Petunia gave a gasp of horror. 'Ah, go boil yer heads, both of yeh,' said Hagrid. 'Harry – yer a wizard." (Rowling, 1997: 31). Hagrid told Harry that he is a wizard and later explained that the two worlds were different. "But Hagrid simply waved his hand and said, 'About *our* world, I mean. *Your* world. *My* world. *Yer parents' world*" (Rowling, 1997: 41). It indicates that the worlds of wizards and humans are different.

Considering that Merlin's power over people derives from his magical abilities, Harry was bullied for not yet knowing about his magical powers. However, it is premature to assess this situation as it awaits Harry's acquisition of magical powers. Hagrid proceeds to provide insights into Harry's background and ultimately has him read

the letter he received. The letter reveals that there is a school for wizards and witches called Hogwarts, and that Albus Dumbledore is an Order of Merlin recipient. "*HOGWARTS SCHOOL OF WITCHCRAFT AND WIZARDRY Headmaster: Albus Dumbledore (Order of Merlin, First Class, Grand Sorc., Chf. Warlock, Supreme Mugwump, International Confed. of Wizards)*" (Rowling, 1997: 42). The continued use of Merlin's name as a badge of honour highlights his lasting legacy, centuries after his time. While reading the letter, Harry discovers that the Dursleys knew he was a wizard but withheld this information. Aunt Petunia's response of "yes, we know" and her mention of Harry's mother, Lily, reflects their perception of people who differ from themselves as strange or abnormal. "Then she met that Potter at school and they left and got married and had you, and of course I knew you'd be just the same, just as strange, just as – as – *abnormal* – and then, if you please, she went and got herself blown up and we got landed with you!" (Rowling, 1997: 44). Similarly, in *Morte D'Arthur*, Merlin was also referred to by different names, such as the dream reader and the devil's son, but never as a wizard. In this case, Harry is also not addressed as a wizard, but rather labelled as abnormal. This observation reveals a societal reluctance to accept magic, likely influenced by the Christian belief that prohibits engaging with magic and denies its existence.

Despite Uncle Vernon's reluctance, Hagrid's physical strength and magical powers enabled him to convince and take Harry shopping for his school supplies. While on their way, Harry questioned Hagrid about the Ministry of Magic, which Hagrid explained was responsible for maintaining the separation between the magical and human worlds. "Well, their main job is to keep it from the Muggles that there's still witches an' wizards up an' down the country.' 'Why?' '*Why?* Blimey, Harry, everyone'd be wantin' magic solutions to their problems. Nah, we're best left alone" (Rowling, 1997: 51). This is due to humans' desire to take the easy way out and accomplish things through magic. Thus, magic is forbidden in the Muggle world. As they continued their journey, Harry and Hagrid entered the Leaky Cauldron pub, where everyone showed their respect for Harry by greeting him. "Then there was a great scraping of chairs and, next moment, Harry found himself

shaking hands with everyone in the Leaky Cauldron" (Rowling, 1997: 54). This respect is attributed to Harry's survival after Voldemort killed his parents, leading to rumours of his immense power among the wizarding community.

This change in power is evident as Harry transitions from being oppressed under the Dursleys' rule to a respected figure in the wizarding world. This transformation is fuelled by his extraordinary powers. However, Muggles are unaware of his situation and do not share the same respect. This respect continues as Harry goes shopping on Diagon Alley, where the wand seller, Mr. Ollivander, treats him like a king. "He paid seven gold Galleons for his wand and Mr Ollivander bowed them from his shop" (Rowling, 1997: 65). Choosing the same wand as Voldemort, Ollivander expects great things from Harry because Voldemort has achieved significant feats with the brother wand.

Upon returning to the Dursleys' residence, Harry found himself living more comfortably due to the family's newfound fear of him as a wizard, aware of the potential harm he could inflict with the powers he possessed. "True, Dudley was now so scared of Harry he wouldn't stay in the same room, while Aunt Petunia and Uncle Vernon didn't shut Harry in his cupboard, force him to do anything or shout at him – in fact, they didn't speak to him at all" (Rowling, 1997: 67). Harry's magical abilities had saved him from the bullying he had previously endured. Despite having yet to take any action against others, the mere knowledge of his capabilities was enough to instil fear and deter people from crossing him. This was akin to the reputation of Merlin, who was known for his magical prowess and regarded with both awe and trepidation. However, while Merlin had the ability to compel people to do his bidding, Harry had yet to exert such control over others. Nevertheless, Harry's magical powers had enabled him to free himself from the oppression he had previously faced from the Dursleys, nullifying their sovereign power over him.

In a subsequent interaction, Harry informs Uncle Vernon that he needs to be at King's Cross station the following day to depart for Hogwarts and requests a ride there. "All right, we'll take you to King's Cross. We're going up to London tomorrow anyway, or I wouldn't

bother" (Rowling, 1997: 67). To Harry's surprise, Uncle Vernon, who had previously wielded his authority over Harry with an iron fist, acquiesces to his request, marking the first time that Harry's desires have been met. Despite Uncle Vernon's attempt to assert his power with the caveat that he would have gone to the station anyway, it is evident that he cannot refuse Harry's request due to the latter's superior magical abilities. This illustrates the idea put forth by Foucault that knowledge equates to power. Harry's knowledge of magic, which Uncle Vernon lacks, has enabled him to establish dominance over his former oppressor.

In Hogwarts express and in the same compartment as a boy named Ron, Harry was introduced to the wizarding world and learned about the formidable wizard Voldemort, whose name inspired fear in all who spoke it. "He was starting to get a prickle of fear every time You-Know-Who was mentioned. He supposed this was all part of entering the magical world, but it had been a lot more comfortable saying 'Voldemort' without worrying" (Rowling, 1997: 80). Even Harry, who was previously unfamiliar with Voldemort, was unnerved upon hearing his name. The sole individual unafraid to mention Voldemort is Albus Dumbledore, who, as indicated on the back of Harry's candy card, was one of the most prominent wizards of the modern era. Voldemort himself appears to regard Dumbledore with caution, implying a hierarchy within the wizarding world based on power. It is crucial to note, however, that a Ministry of Magic exists, suggesting that the governance of the wizarding world is not a one-man regime.

To comprehend the wizarding world, as Draco Malfoy informed Harry on the train, one must understand its system of power and the moral distinctions between wizarding families. "You'll soon find out some wizarding families are much better than others, Potter. You don't want to go making friends with the wrong sort" (Rowling, 1997: 81). The Malfoy family, for instance, perceives themselves as superior, using their power to demean and insult others such as the Weasleys and Harry's family. Ron, in contrast, is unable to confront Malfoy about his family's behaviour, highlighting Malfoy's perceived dominance over him. "I've heard of his family,' said Ron darkly. 'They were some of the first to come back to our side after You-Know-Who disappeared.

Said they'd been bewitched. My dad doesn't believe it. He says Malfoy's father didn't need an excuse to go over to the Dark Side" (Rowling, 1997: 82). Thus, the power hierarchy in the wizarding world is based on families rather than individuals. Additionally, the wizarding world appears to be divided into two sides: the dark and the light. Ron refers to the Malfoy family as being on the dark side, which suggests a familial division in the wizarding world.

After a lengthy journey, Harry and his fellow wizarding children enter Hogwarts, where they are greeted by Professor McGonagall and introduced to the school's four houses. "The four houses are called Gryffindor, Hufflepuff, Ravenclaw and Slytherin. Each house has its own noble history and each has produced outstanding witches and wizards. While you are at Hogwarts, your triumphs will earn your house points, while any rule-breaking will lose house points" (Rowling, 1997: 82). She discusses the school's rules and regulations, which operate on a reward-and-punishment system, akin to Foucault's Disciplinary Power. At the same time, Foucault states that discipline requires a closed place. "Discipline sometimes requires enclosure, the specification of a place heterogeneous to all others and closed in upon itself. It is the protected place of disciplinary monotony" (2012: 141). Hogwarts is one of these closed areas described and is included in the school category. Harry must now abide by the school's rules and acknowledge the power of the headmaster and teachers, who possess superior knowledge. In this manner, Harry, who was previously under the sovereign power of Uncle Vernon and the Dursleys, must now submit to the disciplinary power of Hogwarts.

Harry commenced his initial lessons at school and encountered his teachers, including Professor Snape, who taught potions. Snape feigned animosity toward Harry and attempted to assert his dominance over him by ridiculing him and unjustly assigning blame for others' transgressions. "You – Potter – why didn't you tell him not to add the quills? Thought he'd make you look good if he got it wrong, did you? That's another point you've lost for Gryffindor." (Rowling, 1997: 104). This exemplifies Snape's power as a teacher, as he demonstrated his capacity to administer punishment independently. Despite the existence of rules at the school, the authority in the classroom resides

entirely with the teacher, and students must comply with their directives. Harry, however, was unable to challenge the mistreatment he received and had to remain silent, as Foucault posits. "Before the justice of the sovereign, all voices must be still" (2012: 36).

As Harry continued his studies, Draco Malfoy and his accomplices, Crabbe and Goyle, continued to humiliate other students, just as they had done to Harry and Ron on the train. While Malfoy may perceive himself as possessing authority among his peers, he requires occasional reminders that teachers hold a superior status at school. For instance, when Malfoy took Neville's remembrall without permission, Professor McGonagall promptly intervened. "What's going on?' 'Malfoy's got my Remembrall, Professor.' Scowling, Malfoy quickly dropped the Remembrall back on the table. 'Just looking,' he said, and he sloped away with Crabbe and Goyle behind him" (Rowling, 1997: 108). Despite his distinguished family background and bodyguards, Malfoy has no power over the school's teachers. This exemplifies Foucault's concept of disciplinary power, wherein the teacher is superior to the student and possesses the authority to punish. Crabbe and Goyle were the source of Malfoy's inflated confidence, and when Harry successfully challenged him in the broom class, Malfoy's frailty was exposed. "No Crabbe and Goyle up here to save your neck, Malfoy,' Harry called. The same thought seemed to have struck Malfoy" (Rowling, 1997: 111). This can be compared to Foucault's description of judges in the era of sovereign power, who derived their authority from the king and had the power to execute his commands, but were ultimately beholden to the king. Similarly, Malfoy derives his authority from others, including his family and friends, and lacks individual power. "You're a lot braver now you're back on the ground and you've got your little friends with you,' said Harry coolly" (Rowling, 1997: 111).

Harry, on the other hand, has demonstrated his capacity for leadership and self-reliance. When Malfoy challenged him to a duel, Harry showed up at the designated location, but Malfoy did not. Later, when Malfoy complained to the janitor about being unable to attend due to school rules, his dependence on Crabbe, Goyle, and his family became apparent. In contrast, Harry is self-assured and does not rely

on external sources of power. Furthermore, his friends have accepted his leadership, as evidenced by their obedience during their flight from the designated location. “This way!’ Harry mouthed to the others and, petrified, they began to creep down a long gallery full of suits of armour” (Rowling, 1997: 117). This signifies Harry’s capacity for power, as he does not require external validation and instead relies on his own abilities. While he is subject to disciplinary power at school, Harry’s defiance of rules indicates his emerging power. In particular, despite being instructed not to touch his broom until the teacher returned, Harry disobeyed and flew anyway, even though he knew he would be punished. Despite being caught, he was not disciplined because his talent was deemed valuable, and he was subsequently recruited to the Quidditch team by Professor McGonagall.

In conclusion, Harry’s experiences at school illustrate the complexity of power dynamics in educational institutions. While teachers possess disciplinary power and are ultimately superior to students, students can still exhibit their own forms of power, particularly when they possess unique talents or leadership skills. The interplay between disciplinary power and individual power is multifaceted and varies depending on the circumstances, but both are significant in shaping the experiences of students in educational settings.

The exercise of disciplinary power in the school prioritized the utilization of Harry’s talents in a beneficial manner for the institution, rather than resorting to punitive measures such as expulsion, which would have led to the loss of a valuable resource. This illustrates one of the key rationales for the emergence of disciplinary power. In contrast to the sovereign power, which historically resulted in the death of offenders, disciplinary power sought to reform and reintegrate individuals into society through punishment. Harry’s breach of the rules during a duel with Malfoy was the second instance of his noncompliance. Despite his disregard for the prohibition against leaving the dormitory at night, he escaped punishment due to not being caught. While the disciplinary power in the school may not be particularly stringent, the students are cognizant of the consequences of their actions and are inclined to behave accordingly due to previous

experiences of being penalized, such as when their houses' scores decreased as a result of their mistakes.

In Halloween, beating a troll, Harry defied once again the disciplinary power of the school, but this time he did so to save a friend rather than to prove his own power. After incapacitating the troll, Harry and Ron were apprehended by Professors McGonagall and Snape and awaited punishment. Hermione, however, took responsibility for the incident and falsely confessed to instigating it. "Miss Granger, five points will be taken from Gryffindor for this,' said Professor McGonagall. 'I'm very disappointed in you" (Rowling, 1997: 131). Disciplinary power deemed that punishment was necessary, as the situation had arisen from Hermione's actions. As a result, five points were deducted from her house. Even Harry, who was perceived as possessing considerable power by his peers, expected to be punished by Professor McGonagall, whose authority surpassed his own. Therefore, disciplinary power reinforced the message that infractions, rule-breaking, and disobedience would result in punishment, while Harry and Ron were spared punishment, Hermione was penalized for her role in the incident.

After exiting one of his potions classes, Malfoy, as was customary, targeted Ron with insults about his family. Just as Ron was about to retaliate, Professor Snape arrived on the scene. Despite Hagrid's presence and explanation that Malfoy had insulted Ron's family, Professor Snape showed no concern. "Be that as it may, fighting is against Hogwarts rules, Hagrid,' said Snape silkily. 'Five points from Gryffindor, Weasley, and be grateful it isn't more. Move along, all of you" (Rowling, 1997: 144). While Professor Snape naturally punished the attempted fight, he did not discipline Malfoy, who had instigated the incident, indicating his favouritism toward Malfoy. This suggests that Malfoy has an ally at school. Professor Snape adhered to the rules set by the disciplinary power and punished the offenders without breaking them, but showed favouritism toward a student. It is not surprising given that Professor McGonagall did the same to Harry when he broke the rule of flying. Instead of punishing him, she took him to the Quidditch team. Thus, it can be inferred that teachers have some flexibility in applying school rules. Although students know that

disobedience results in punishment, teachers do not have to apply the rules strictly and may use their discretion in determining appropriate punishments. This implies that teachers are not entirely subject to disciplinary power. As previously stated, they hold authority in their classes and wield full sovereign power.

The school forbids night-time strolls and access to the restricted section without a teacher's permission. Despite this, Harry broke two rules to investigate the name he had heard from Hagrid, Nicolas Flamel with an invisibility cloak gifted to him on his birthday. On his return, Harry almost encountered Professor Snape and the school janitor, Filch, who represent the disciplinary power. Nevertheless, Harry was not punished for breaking the rules because he was not caught. Knowing that he could break the rules with impunity as long as he was not caught gave Harry confidence. This illustrates that disciplinary power has no effect on Harry until he is caught. Even if he is caught, it has been demonstrated that nothing always happens. During his first use of the cloak, Harry accidentally discovered the Mirror of Erised. Seeing his family in the mirror made Harry obsessed with it, and he wanted to stand in front of the mirror every night to see his family. However, one night, something unexpected occurred. "So – back again, Harry?' Harry felt as though his insides had turned to ice. He looked behind him. Sitting on one of the desks by the wall was none other than Albus Dumbledore" (Rowling, 1997: 156). Despite the prohibition, Harry put on the invisibility cloak and walked around the school at night, only to be caught by the school headmaster. The headmaster did not punish him but instead explained the mirror's negative aspects and said that it would be moved to another location the next day. Albus Dumbledore, who can be described as the head of disciplinary power, did not punish Harry, even though he broke the rules. This once again demonstrates that Harry is immune to the disciplinary power.

In the Quidditch match between Gryffindor and Hufflepuff, Malfoy was observed hurling insults once again. "You know how I think they choose people for the Gryffindor team?' said Malfoy loudly a few minutes later, as Snape awarded Hufflepuff another penalty for no reason at all. 'It's people they feel sorry for. See, there's Potter, who's

got no parents, then there's the Weasleys, who've got no money – you should be on the team, Longbottom, you've got no brains" (Rowling, 1997: 163). Unable to tolerate these insults any longer, Ron attacked Malfoy, while Neville attacked Crabbe and Goyle. "And I gave Malfoy a black eye and Neville tried to take on Crabbe and Goyle single-handed!" (Rowling, 1997: 166). Although Professor Snape had been previously disciplined for fighting at school, Ron was not punished this time when Malfoy sustained black eyes. The reason for this was that the fight occurred in the crowd among all the spectators, and since no one witnessed it, no punishment was administered. This serves as yet another example of how disciplinary power solely punishes what it perceives and condones what it does not perceive. While teachers with sovereign power may take sides, the disciplinary power, that is, the school rules, does not take sides. If it did, Ron would have still been punished, and Malfoy would have been reprimanded as well.

An event that happened illustrates that not only students oppose disciplinary power, but others can also rebel against it. "So now they had something else to worry about: what might happen to Hagrid if anyone found out he was hiding an illegal dragon in his hut" (Rowling, 1997: 171). Hagrid, the school guard, began feeding a dragon within the school boundaries despite the ban. This demonstrates that rules can be violated as long as disciplinary power does not catch the violators. When Malfoy heard of their plans to smuggle the dragon out of the school, he tried to capture them but failed. He was punished by Professor McGonagall for breaking the rules. "Professor McGonagall, in a tartan dressing-gown and a hairnet, had Malfoy by the ear. 'Detention!' she shouted. 'And twenty points from Slytherin! Wandering around in the middle of the night, how *dare* you –" (Rowling, 1997: 175-176). This emphasizes that disciplinary power is impartial for everyone. Even Malfoy, who had support from his peers, was punished for being caught breaking the rules. However, this power showed no mercy to Malfoy, Harry, or Hermione. "As they stepped into the corridor, Filch's face loomed suddenly out of the darkness. 'Well, well, well,' he whispered, 'we *are* in trouble" (Rowling, 1997: 176). They had forgotten Harry's invisibility cloak and were caught breaking the rules, just like Malfoy had. The penalty was the deduction

of fifty points per person, totalling one hundred and fifty points, from Gryffindor. Harry protested, but Professor McGonagall ignored him. "You *can't* –' 'Don't tell me what I can and can't do, Potter. Now get back to bed, all of you. I've never been more ashamed of Gryffindor students" (Rowling, 1997: 178). Professor McGonagall exhibited her authority clearly by punishing them and stating that nobody can tell her what to do. Thus, it became evident that Harry was not superior to disciplinary power, and it was demonstrated again that anyone caught breaking the rules would be punished, regardless of their status. The punishment for their offense was not limited to point deductions, as they were later required to meet with Hagrid at Forbidden Forest. When Malfoy protested to Hagrid, he was swiftly interrupted with "Had my father known this". "– tell yer that's how it is at Hogwarts,' Hagrid growled. 'Writin' lines! What good's that ter anyone? Yeh'll do summat useful or yeh'll get out. If yeh think yer father'd rather you were expelled, then get back off ter the castle an' pack. Go on!' Malfoy didn't move. He looked at Hagrid furiously but then dropped his gaze" (Rowling, 1997: 182). Although Hagrid was not a teacher and did not possess the authority to administer punishment, Malfoy and his companions were caught violating school rules and were subsequently sentenced by Professor McGonagall. Malfoy was compelled to comply with the disciplinary action, even if he held a strong stance, as opposing Hagrid would entail opposing the disciplinary power embodied by Professor McGonagall. Harry's encounter with the centaurs in the Forbidden Forest was a significant event in which he learned that the future could be interpreted through the stars. The centaurs' ability to predict the future was similar to Merlin's in Arthurian legend. Nevertheless, Hermione commented on the reliability of prophecies and how they were not fully trusted in the wizarding world, despite Merlin's reputation in the non-magical world. "Anyway, who says the centaurs are right? It sounds like fortune-telling to me, and Professor McGonagall says that's a very imprecise branch of magic" (Rowling, 1997: 190). The ability to predict the future, which was Merlin's most critical power, was not something that could bring power to Harry or other wizards in the same way.

After gaining knowledge from the centaurs, Harry believed that he needed to retrieve the Philosopher's Stone to prevent Voldemort's return. Harry's priority was to prevent Voldemort's return, even if it meant getting expelled from school. "You can't!' said Hermione. 'After what McGonagall and Snape have said? You'll be expelled!' 'SO WHAT?' Harry shouted. 'Don't you understand? If Snape gets hold of the Stone, Voldemort's coming back!" (Rowling, 1997: 196). The disciplinary power and its sanctions were no longer relevant to him. Despite knowing the punishment he would receive, Harry was committed to carrying out his plan, as he understood that failure to do so could result in Voldemort killing him. Harry and his friends attempted to explain the situation to Professor McGonagall, the disciplinary authority, but she did not listen to their words since they lacked evidence. Consequently, Harry was forced to rebel and take matters into his own hands.

While Harry and his friends attempted to overcome the obstacles they encountered, they arrived at a section where they had to play chess. "Harry and Hermione stayed quiet, watching Ron think. Finally he said, 'Now, don't be offended or anything, but neither of you are that good at chess –' 'We're not offended,' said Harry quickly. 'Just tell us what to do" (Rowling, 1997: 204-205). Ron asserted that they were terrible at chess, and Harry and Hermione followed his lead. This illustrates the concept that knowledge brings power, as Ron's proficiency in chess gave him power over his friends in this situation. When they faced the next challenge, Hermione's knowledge and skills allowed them to succeed. Harry then instructed Hermione to stay behind and not accompany him further. "You drink that,' said Harry. 'No, listen – get back and get Ron –grab brooms from the flying-key room, they'll get you out of the trapdoor and past Fluffy – go straight to the owlery and send Hedwig to Dumbledore, we need him. I might be able to hold Snape off for a while, but I'm no match for him really" (Rowling, 1997: 207-208). This demonstrated Harry's authority over his friends. However, when Harry lacked knowledge, such as in the previous chess section and the next potion section, power shifted to the person with expertise. Harry's statement that Snape was not a match for him also indicated his awareness of his limited power.

Harry has successfully vanquished Lord Voldemort, but has also fallen ill and has been admitted to the hospital for three days. During his stay, Dumbledore visited him, but Madam Pomfrey did not allow Harry's friends to visit him. Typically, Harry's friends are prohibited from visiting him; however, Madam Pomfrey permitted Dumbledore to do so. Harry expressed his objection to Madam Pomfrey, demanding that his friends be allowed to visit him as well. "You let Professor Dumbledore in …' 'Well, of course, that was the Headmaster, quite different. You need *rest*" (Rowling, 1997: 218). This implies that Dumbledore, who is the head of the disciplinary power and the headmaster, has been granted special privileges. It appears that Dumbledore is exempt from the disciplinary power that governs the school, and is therefore, in a separate class. While students are expected to adhere to school rules and regulations, Dumbledore's exemption from these rules indicates that he is not bound by disciplinary power and is thus immune to its influence. At Harry's request, Madam Pomfrey allowed Ron and Hermione to visit him, underscoring Harry's own privileged status. Therefore, it appears that disciplinary power operates in an unclear manner at this school. Although rules exist and are enforced, whether they are applied or not depends on the situation.

Factors such as one's social status, personal relationships, and other influential variables are decisive in determining whether or not rules are bent, or punishments are waived in favour of rewards. This is observed in the case of Dumbledore, who awarded the school trophy to Gryffindor instead of Slytherin by adding points, an act of sovereign power. However, it is important to note that the school is not ruled by Dumbledore's power alone; there are certain rules that govern the school's operations. Nevertheless, it appears that the headmaster, as the highest authority, can override these rules if necessary.

Similarly, Professor McGonagall's ability to interpret rules as she deems fit implies that she too enjoys some level of privilege. This behaviour is evident in several instances involving Harry. Professor Snape also exhibited a similar attitude towards certain students, favouring them so that they could be exempt from certain rules. Therefore, although the school is bound by rules, the administration

and teachers have the power to shape and interpret them as they see fit, sometimes disregarding them entirely.

As for Harry, it is clear that he initially had no power and was subject to the Dursleys' authority, as he was living under their roof. However, his magical knowledge and powers eventually allowed him to exert some influence over them. Nevertheless, this power is rooted in his shyness, born of fear, and is not absolute. When he entered the wizarding world, he became subject to disciplinary power, as evidenced by his obedience to school rules. Harry's famous rebellious nature among his peers, and his ability to garner their respect, can be interpreted as a form of resistance against this power. However, he does not have sovereign power, as he is punished when caught breaking the rules and is unable to act freely. The fact that rules are bent in his favour on some occasions does not guarantee that they will always be.

In conclusion, it is clear that disciplinary power operates in an ambiguous manner in this school. While rules exist, their application is dependent on a variety of factors, including the power and influence of the individuals involved. Although Harry has some influence, it is not absolute, and he is subject to disciplinary power while in the wizarding world.

5.2 Harry Potter and the Chamber of Secrets

Harry had to return to Privet Drive with the Dursleys for summer vacation, which was challenging for him, as he had found a sense of belonging at Hogwarts. The text highlights Uncle Vernon's authority over Harry, as he expresses his power by yelling at him during dinner. "Third time this week!" he roared across the table. "If you can't control that owl, it'll have to go!" (Rowling, 2012a: 9). Despite Harry's newly acquired magical powers, he does not have much influence over the Dursleys. Uncle Vernon reinforces his dominance over the household and does not allow Harry to speak. "I WARNED YOU! I WILL NOT TOLERATE MENTION OF YOUR ABNORMALITY UNDER THIS ROOF!" (Rowling, 2012a: 10).

Harry is spared from Dudley's bullying, as Dudley fears Harry's magical powers after Hagrid gave him a pig's tail in the previous book. Consequently, Harry gains power over Dudley, which results in the cessation of Dudley's harassment towards him. "*"Jiggery pokery!"* said Harry in a fierce voice. "*"Hocus pocus —squiggly wiggly —"* "MUUUUUUM!" howled Dudley, tripping over his feet as he dashed back toward the house. "MUUUUM! He's doing you know what!" (Rowling, 2012a: 16). Although Harry has gained new knowledge, it has not granted him authority over the Dursleys.

The house-elf Dobby comes to Harry's room, stirs up trouble and asks Harry not to return to Hogwarts this year. When Harry refuses to comply with Dobby's demand to avoid returning to Hogwarts, Dobby threatens to use his magic to humiliate Aunt Petunia publicly. "Harry Potter must say he's not going back to school —" "Dobby . . . please . . ." "Say it, sir —" "I can't —" Dobby gave him a tragic look. "Then Dobby must do it, sir, for Harry Potter's own good" (Rowling, 2012a: 25-26). Harry asserts his power by refusing to take orders from a house-elf, but Dobby follows through with his threat and breaks all of Aunt Petunia's puddings.

In addition, an owl arrives with a message from the Ministry of Magic, which is the first instance of the Ministry's involvement in the story. "Dear Mr. Potter, We have received intelligence that a Hover Charm was used at your place of residence this evening at twelve

minutes past nine. As you know, underage wizards are not permitted to perform spells outside school, and further spellwork on your part may lead to expulsion from said school (Decree for the Reasonable Restriction of Underage Sorcery, 1875, Paragraph C)" (Rowling, 2012a: 27). The Ministry's role is to maintain the separation between the wizarding world and the Muggle world and prevent Muggles from discovering the existence of magic.

In conclusion, the text highlights Harry's lack of authority over the Dursleys, despite his new knowledge and magical powers. Additionally, the story introduces the Ministry of Magic, which plays a critical role in maintaining the wizarding world's secrecy.

The Ministry of Magic promptly sent a message to Harry upon discovering that he was openly practicing magic in front of muggles, despite its prohibition. Although it was not Harry who had performed the magic, it was immediately identified that magic was being used in his vicinity, and an owl was dispatched to him. This scenario resembles Bentham's concept of the Panopticon, which is a system that surveils people's every move and is poised to punish them accordingly. The Ministry of Magic can thus be likened to a Panopticon, given its ability to detect and respond to the use of magic in the presence of muggles. It is emphasized that Harry is under constant observation by the Ministry and is subject to punishment should he practice magic outside of school. This illustrates that Harry is not only subject to the disciplinary power of the school when on its premises but also when in the muggle world. While he is subject to the school's disciplinary power while attending, this authority is transferred to the Ministry outside of school. Consequently, it is apparent that Harry is constantly monitored by the Ministry.

In fear of being expelled from school, Harry is terrified since he believes that Hogwarts is the only place he belongs. His situation worsens when Uncle Vernon reads the letter, indicating that Harry is not permitted to practice magic outside of school. He is now in a worse situation, as Uncle Vernon is aware of his situation, and Harry fears that he will be unable to return to school if expelled. "Well, I've got news for you, boy. . . . I'm locking you up. . . . You're never going back to that school . . . never . . . and if you try and magic yourself out

— they'll expel you!" (Rowling, 2012a: 27-28). As a result, Uncle Vernon locks him in his room, leaving him feeling hopeless. Harry is subject to punishment by his Uncle Vernon's sovereign power while fearing the disciplinary power of the Ministry of Magic. Eventually, Ron and his brothers come to Harry's rescue, and they escape to the Weasleys' home, the Burrow. Mrs. Weasley is angry with Ron and his brothers for taking the car and leaving without notice. Despite this, she invites Harry to breakfast, almost reminding them that she is the authority figure in the house. This illustrates that the family structure in the wizarding world is similar to that in the muggle world, with the mother or father always holding the position of authority. It is irrelevant how much knowledge or magical power the children possess; they must comply with their parents' instructions.

While using Floo powder to visit Diagon Alley to purchase school supplies, Harry inadvertently ends up in the wrong location and overhears a conversation between Draco Malfoy and his father. Malfoy requests a new broom from his father, who promises to purchase it. "What's the good of that if I'm not on the House team?" said Malfoy, looking sulky and bad-tempered. "Harry Potter got a Nimbus Two Thousand last year. Special permission from Dumbledore so he could play for Gryffindor. He's not even that good, it's just because he's *famous* . . . famous for having a stupid *scar* on his forehead. . . ." (Rowling, 2012a: 53). This conversation reveals how privileged Harry is because of the scar on his forehead, which marks him as the only survivor of Voldemort's killing curse. "You have told me this at least a dozen times already," said Mr. Malfoy, with a quelling look at his son. "And I would remind you that it is not — prudent — to appear less than fond of Harry Potter, not when most of our kind regard him as the hero who made the Dark Lord disappear — ah, Mr. Borgin" (Rowling, 2012a: 53-54). Consequently, Harry is regarded as a hero and a symbol of hope in the wizarding world, making him guarded in certain matters. The importance of family and lineage is emphasized in the wizarding world, with purebred families taking pride in their heritage and considering themselves superior. However, in this scenario, it appears that no noble family holds greater importance than the Ministry of Magic. The Malfoys are in the shop to sell items that

could be detrimental to them if the Ministry were to search their home. "I have not been visited yet. The name Malfoy still commands a certain respect, yet the Ministry grows ever more meddlesome. There are rumors about a new Muggle Protection Act — no doubt that flea-bitten, Muggleloving fool Arthur Weasley is behind it —" (Rowling, 2012a: 54). The power of the Ministry of Magic is evident in this passage. Even the Malfoys, who are a noble family, are afraid of the Ministry and being punished by them.

After a while, Lucius Malfoy arrives at the bookstore and taunts Arthur Weasley, Ron's father, who works at the Ministry. "We have a very different idea of what disgraces the name of wizard, Malfoy," he said. "Clearly," said Mr. Malfoy, his pale eyes straying to Mr. and Mrs. Granger, who were watching apprehensively. "The company you keep, Weasley . . . and I thought your family could sink no lower —" (Rowling, 2012a: 64). Lucius Malfoy insults the Weasleys over their family, as his son Draco did before. The Malfoy family is wealthy and noble, while the Weasley family is impure and poor, and Lucius despises them for it. The result of this provocation is a fight that leaves Lucius Malfoy with a purple eye and Arthur Weasley with a cut lip. Lucius Malfoy makes a few more insults and leaves the shop. When examining the balance of power, the Malfoys are from a noble family, so no one is willing to touch them. On the other hand, since Arthur Weasley works in the Ministry, which is above everyone else, no one dares to touch Arthur either. Thus, it appears that what Draco said is true: some families are superior to others, but none of these families is above the Ministry of Magic.

After a journey with flying car, while running to school to take their seats in the Great Hall, but they are caught by Professor Snape. He is aware of the situation because the two were spotted by Muggles in the flying car and were featured in the newspaper. They attempt to defend themselves, but Professor Snape does not even listen to them. "*"Silence!"* snapped Snape again. "Most unfortunately, you are not in my House and the decision to expel you does not rest with me. I shall go and fetch the people who *do* have that happy power. You will wait here" (Rowling, 2012a: 78). The power hierarchy is evident here once again. Ron and Harry are now outside the Ministry's jurisdiction

because they are at school. They are now under the influence of the school's disciplinary power, and it is the school that will punish them. Professor Snape, who caught them, says he does not have the authority to expel them because they are not in his house, but he will bring someone who can. According to Foucault, "ln organizing 'cells', 'places' and 'ranks', the disciplines create complex spaces that are at once architectural, functional and hierarchical" (2012: 148). It can be said that the disciplinary process and hierarchy that took place in Hogwarts were in that way. In the previous book, it was mentioned that each house has a keeper, and Professor Snape is in charge of Slytherin. Since Ron and Harry are in the Gryffindor house, Snape says he does not have the authority to expel them from school. Professor Snape brings in the head of Gryffindor house, Professor McGonagall, as anticipated. Professor McGonagall is furious. "Sit," she said, and they both backed into chairs by the fire. "Explain," she said, her glasses glinting ominously" (Rowling, 2012a: 79). After Harry and Ron explain the situation to her, McGonagall is still not satisfied because there was something easier they could have done: they could have sent an owl to the school to report the situation. Meanwhile, the headmaster of the school, Professor Dumbledore, enters the room. Dumbledore is less commanding and softer than the other teachers. He can be seen using the word "Please explain why you did this." (Rowling, 2012a: 80). After telling the events to Dumbledore, Ron says let's pack our things. "Well, you're expelling us, aren't you?" said Ron. Harry looked quickly at Dumbledore. "Not today, Mr. Weasley," said Dumbledore. "But I must impress upon both of you the seriousness of what you have done. I will be writing to both your families tonight. I must also warn you that if you do anything like this again, I will have no choice but to expel you" (Rowling, 2012a: 80). What they did was something that would normally get them expelled from school. Professor Snape wanted to get them expelled too, so he said he would call the person in charge and called Professor McGonagall to expel them. However, Dumbledore has supreme authority as headmaster, and he came and make the decision himself did not expelling them. Thanks to Dumbledore, they were saved from being expelled from school for the rules to be followed, but of course they have to punish for their actions.

"It will be for Professor McGonagall to decide on these boys' punishments, Severus," said Dumbledore calmly. "They are in her House and are therefore her responsibility." He turned to Professor McGonagall. "I must go back to the feast, Minerva, I've got to give out a few notices. Come, Severus, there's a delicious-looking custard tart I want to sample —" (Rowling, 2012a: 80). Dumbledore left the punishment part to Professor McGonagall because she is responsible for the house where Harry and Ron are belonged.

Lockhart, the new teacher, was smug and administered a quiz about himself before releasing a group of pixies into the classroom to assess the students' response. "Well, I'll ask you three to just nip the rest of them back into their cage." He swept past them and shut the door quickly behind him" (Rowling, 2012a: 100). Lockhart himself proved incapable of managing the situation and left Harry, Ron, and Hermione to deal with it. This incident highlighted Lockhart's inadequacy as a teacher, particularly in his role as a defense against the dark arts instructor. Traditionally, teachers at Hogwarts hold more knowledge and power than students. However, Lockhart's lack of competence demonstrated that he possessed no more knowledge than his students, thus rendering him powerless. Despite this, he still held the title of a school-appointed teacher and thus should be treated with respect and regarded as an authoritative figure.

As the Gryffindor team's seeker, Harry was also obliged to follow the team captain's directives. "Quidditch practice!" said Wood. "Come on!" Harry squinted at the window. There was a thin mist hanging across the pink-and-gold sky. Now that he was awake, he couldn't understand how he could have slept through the racket the birds were making. "Oliver," Harry croaked. "It's the crack of dawn." "Exactly," said Wood" (Rowling, 2012a: 102). Thus, Oliver Wood had summoned Harry for practice, which Harry duly attended. The authority of Wood over Harry, in this context, was evident.

During one of the Gryffindor team's practices, the Slytherin team, led by Draco Malfoy, mocked them. Malfoy had received high-end brooms from his father, not just for himself, but for the entire Slytherin team. This incident showcased the Malfoy family's prestige and also revealed how Lucius Malfoy had used his wealth to secure his son's

position on the team. In contrast, Harry had earned his place on the Gryffindor team based on his skill alone. "At least no one on the Gryffindor team had to *buy* their way in," said Hermione sharply. "*They* got in on pure talent" (Rowling, 2012a: 108).

While Malfoy had ridiculed Harry's famous scar, his reputation was at least as noble as Harry's, and he used it to his advantage. This situation exemplifies how Malfoy's power stemmed from his family's reputation, while Harry's came from his inherent talent. However, within the school's boundaries, the disciplinary power held sway over students, regardless of their backgrounds or abilities.

When Harry and Ron were caught by Professor McGonagall for their earlier misdemeanours, they were immediately punished. This scenario demonstrated that no student, regardless of their reputation or prowess, held superiority over the disciplinary power, and they were subject to punishment if deemed necessary. Therefore, Harry and Ron had to submit to the authority of the disciplinary power, as emphasized by Professor McGonagall:

There you are, Potter — Weasley." Professor McGonagall was walking toward them, looking stern. "You will both do your detentions this evening." "What're we doing, Professor?" said Ron, nervously suppressing a burp. "*You* will be polishing the silver in the trophy room with Mr. Filch," said Professor McGonagall. "And no magic, Weasley — elbow grease." Ron gulped. Argus Filch, the caretaker, was loathed by every student in the school. "And you, Potter, will be helping Professor Lockhart answer his fan mail," said Professor McGonagall (Rowling, 2012a: 114).

During one particularly rainy training session, Harry found himself back in the castle covered in mud and Janitor Filch caught him, reprimanding him for making a mess all over the castle. Filch took Harry to his room and proceeded to write a report about his behaviour. "*Name* . . . Harry Potter. *Crime* . . ." "It was only a bit of mud!" said Harry. "It's only a bit of mud to you, boy, but to me it's an extra hour scrubbing!" shouted Filch, a drip shivering unpleasantly at the end of his bulbous nose. "*Crime* . . . befouling the castle . . . *suggested sentence* . . ." (Rowling, 2012a: 121). This incident highlighted the fact that not only teachers but also non-academic staff members such as

janitors had the authority to discipline students for their misconduct. Fortunately for Harry, a ghost named Peeves provided a distraction, allowing him to escape punishment with the help of Nearly Headless Nick.

While on their way back from Nick's party, Harry heard a mysterious voice that Ron and Hermione could not hear. "*". . . soo hungry . . . for so long . . .*" "Listen!" said Harry urgently, and Ron and Hermione froze, watching him. *". . . kill . . . time to kill . . .*"" (Rowling, 2012a: 131). Following the voice, the trio discovered a gruesome scene: a dead cat hanging from a wall with a message written in blood, reading "THE CHAMBER OF SECRETS HAS BEEN OPENED. ENEMIES OF THE HEIR, BEWARE". Harry, Ron, and Hermione were the first to be suspected due to their absence from the banquet at the time of the incident. "*"You!"* he screeched. "*You!* You've murdered my cat! You've killed her! I'll kill you! I'll —" (Rowling, 2012a: 134). Janitor Filch immediately accused Harry of wrongdoing, but Headmaster Dumbledore arrived on the scene and took charge of the situation. Filch continued to blame Harry for the incident, but Dumbledore noted that a second-year student could not have performed such advanced dark magic. Harry's lack of knowledge about dark magic had actually worked to his advantage in this instance.

As the investigation proceeded, Professor Snape interrupted the discussion, seeking permission from Dumbledore to speak. "If I might speak, Headmaster," said Snape from the shadows, and Harry's sense of foreboding increased; he was sure nothing Snape had to say was going to do him any good" (Rowling, 2012a: 137). This gesture demonstrated the headmaster's authority and power over the faculty. Even teachers had to show respect and follow certain rules, such as obtaining permission before speaking. "I suggest, Headmaster, that Potter is not being entirely truthful," he said. "It might be a good idea if he were deprived of certain privileges until he is ready to tell us the whole story. I personally feel he should be taken off the Gryffindor Quidditch team until he is ready to be honest" (Rowling, 2012a: 137). Snape's suggestion ultimately favoured his own house, Slytherin, and aimed to detract from Gryffindor's chances of winning the Quidditch trophy that year. However, Professor McGonagall was quick to object,

and Dumbledore ultimately made the final decision. "Innocent until proven guilty, Severus," he said firmly. Snape looked furious. So did Filch. "My cat has been Petrified!" he shrieked, his eyes popping. "I want to see some *punishment*!" "We will be able to cure her, Argus," said Dumbledore patiently" (Rowling, 2012a: 138). It appears that Dumbledore made the final decision in the matter. Unlike Filch and Professor Snape, who believed the suspects should be punished, Dumbledore refrained from taking action, following the belief that one is innocent until proven guilty, as shared by Professor McGonagall. This exemplifies how disciplinary power operates, specifically by providing a fair trial where no punishment is imposed unless a person has been proven guilty of violating the law or rules. Foucault indicates that:

The ideal point of penality today would be an indefinite discipline: an interrogation without end, an investigation that would be extended without limit to a meticulous and ever more analytical observation, a judgement that would at the same time be the constitution of a file that was never closed, the calculated leniency of a penalty that would be interlaced with the ruthless curiosity of an examination, a procedure that would be at the same time the permanent measure of a gap in relation to an inaccessible norm and the asymptotic movement that strives to meet in infinity (2012: 227).

Such an approach to justice, which differs from the reign of sovereign power, allows for the impartial judgment of individuals. Thanks to Dumbledore's equitable decision, Harry and his companions were not punished. Although they were only suspects due to their presence at the scene of the crime, they were never found guilty of any wrongdoing.

When Dumbledore suggested that a mandrake liquid could heal Filch's cat, Lockhart immediately stepped forward, claiming he could prepare the remedy himself. Professor Snape, however, vehemently opposed the suggestion. "Excuse me," said Snape icily. "But I believe I am the Potions master at this school." There was a very awkward pause" (Rowling, 2012a: 138). This incident highlights the power struggle among teachers, with Professor Snape seeking to punish Harry and Professor McGonagall advocating for restraint. Similarly, while

Lockhart expressed his willingness to prepare the potion, Professor Snape was unconvinced. Ultimately, Dumbledore, as the headmaster, was responsible for making the final decision. This demonstrates that, even though laws and rules exist, the judge has the ultimate authority in deciding what is right. However, the flexibility of the judge's decision is limited by the evidence presented. While Dumbledore has the power to be flexible in his decisions, he cannot continually disregard school rules.

Harry and his two friends attempted to solve the case themselves. However, they were caught by Percy, Ron's older brother and the Gryffindor prefect. Percy and Ron argued over the presence of the three friends, with Percy deducting five points from Gryffindor as a penalty. "Five points from Gryffindor!" Percy said tersely, fingering his prefect badge. "And I hope it teaches you a lesson! No more *detective work*, or I'll write to Mum!" (Rowling, 2012a: 150). This shows that prefects, who are elected by the school, have the authority to punish students. They are also part of the disciplinary power that keeps students in check. Nevertheless, this is not enough to deter Ron and his friends, who were determined to solve the case. They first suspected Draco Malfoy. "There might be a way," said Hermione slowly, dropping her voice still further with a quick glance across the room at Percy. "Of course, it would be difficult. And dangerous, very dangerous. We'd be breaking about fifty school rules, I expect —" "If, in a month or so, you feel like explaining, you will let us know, won't you?" said Ron irritably" (Rowling, 2012a: 151). Breaking school rules did not concern them as they were willing to break fifty rules to find out if Draco was the culprit. This highlights the laxness of the disciplinary power within the school, as students do not appear to care much about school rules. Students are not severely punished for breaking the rules, which fails to deter them. However, expulsion from the school is a severe consequence for students, as they would be prohibited from practicing magic outside of school. Nonetheless, it is necessary to commit a significant infraction or to repeat the same offense despite warnings, as Dumbledore cautioned Harry and Ron, to warrant expulsion. The trio concluded that breaking school rules is acceptable as long as they do not get caught.

When Ron and Harry hesitated to steal supplies from Professor Snape's private stock, Hermione became angry with them. "Well, if you two are going to chicken out, fine," she said. There were bright pink patches on her cheeks and her eyes were brighter than usual. "*I* don't want to break rules, you know. *I* think threatening Muggle-borns is far worse than brewing up a difficult potion. But if you don't want to find out if it's Malfoy, I'll go straight to Madam Pince now and hand the book back in —" (Rowling, 2012a: 157). She dismissed the rules, stating that the end goal was more important. If faced with the choice of following school rules or preserving their own lives, Harry and Hermione would opt for the latter and proceed with their plan.

During a Quidditch match against Slytherin, Harry sustains an injury from a Bludger and is taken to the hospital wing. While alone, he encounters Dobby, a house-elf who reveals the deplorable conditions under which house-elves live and are treated:

If he knew what he means to us, to the lowly, the enslaved, we dregs of the magical world! Dobby remembers how it was when He-Who-Must-Not-Be-Named was at the height of his powers, sir! We house-elves were treated like vermin, sir! Of course, Dobby is still treated like that, sir," he admitted, drying his face on the pillowcase. "But mostly, sir, life has improved for my kind since you triumphed over He-Who-Must-Not-Be-Named. Harry Potter survived, and the Dark Lord's power was broken, and it was a new dawn, sir, and Harry Potter shone like a beacon of hope for those of us who thought the dark days would never end, sir. . . . (Rowling, 2012a: 157).

Though the situation has improved since Voldemort's defeat, house-elves still suffer, and Harry symbolizes hope to many. Harry's power and significance are evident here, despite his subordination to disciplinary and sovereign powers at Hogwarts and Privet Drive, respectively. Though he lacks formal power, his role in defeating Voldemort affords him a privileged position. He cannot openly resist authority because he lacks this power, but his status endows him with certain privileges within the wizarding world. Hogwarts is a key institution that grants Harry these privileges.

Their plan to make Polyjuice potion involves distracting Snape in his class while Hermione obtains the necessary materials. Harry

succeeds in causing Goyle's cauldron to explode, thereby causing a commotion in the class. "Silence! SILENCE!" Snape roared. "Anyone who has been splashed, come here for a Deflating Draught — when I find out who did this —" (Rowling, 2012a: 175). Although Snape was feared and had a penchant for punishing students whom he disliked, he could not mete out punishment in this instance since Goyle belonged to his house and he could not ascertain who was responsible. This instance underscores Snape's abuse of power by favouring his own students while punishing others unjustly. However, Snape's authority is not absolute, and he is bound by rules and regulations. "If I ever find out who threw this," Snape whispered, "I shall *make sure* that person is expelled. Harry arranged his face into what he hoped was a puzzled expression. Snape was looking right at him, and the bell that rang ten minutes later could not have been more welcome" (Rowling, 2012a: 176). Harry escapes without retribution, as Snape was unable to determine who caused the explosion. Mere suspicion is insufficient grounds for blaming Harry. The distraction serves its purpose, and Hermione manages to acquire the necessary ingredients.

Despite being under the jurisdiction of Professor McGonagall, Harry's second visit to the crime scene alone surpassed even her authority. "This left Harry and Professor McGonagall alone together. "This way, Potter," she said. "Professor," said Harry at once, "I swear I didn't —" "This is out of my hands, Potter," said Professor McGonagall curtly" (Rowling, 2012a: 190). During previous cases, Headmaster Dumbledore had delegated decision-making regarding Harry to Professor McGonagall because of Harry's house affiliation. However, due to the severity of the recent events, Professor McGonagall brought Harry directly to the headmaster for guidance. This underscores the limits of teachers' authority, as they can only exercise full control in their own classes or houses. When school-wide issues arise, they must report them to the headmaster and defer to his decision. Thus, the school headmaster wields the ultimate power, which supersedes that of the teachers. Harry, as a student, must simply comply with the directives issued by those in authority. Nonetheless, it is worth noting that Headmaster Dumbledore was not rigid in his approach, sometimes erring on the side of leniency. When Professor

McGonagall presented Harry to him, Hagrid, the school's warden, burst into the room. "It wasn' Harry, Professor Dumbledore!" said Hagrid urgently. "I was talkin' ter him *seconds* before that kid was found, he never had time, sir —" (Rowling, 2012a: 194-195). As previously established, Hagrid adores Harry, and this was mentioned in the first book. However, his outburst and intrusion into Dumbledore's office could be interpreted as an attack on his authority. According to Foucault's theory of sovereign power, an attack against the king's power (or in this case, the headmaster's) is never left unpunished. However, Dumbledore appeared unfazed by Hagrid's outburst and did not impose any punishment, only indicating his belief in Harry's innocence. This demonstrates that Dumbledore did not exert sovereign power, responding calmly to disrespect without perceiving it as a threat to his authority. Harry also went unpunished and resumed his investigation.

With the potion now ready, Harry and Ron disguised themselves as Crabbe and Goyle but were unsure how to enter the Slytherin common room. As they wandered through the dungeons, they encountered Percy, the Gryffindor prefect. "That," he said stiffly, "is none of your business. It's Crabbe, isn't it?" "Wh — oh, yeah," said Ron. "Well, get off to your dormitories," said Percy sternly. "It's not safe to go wandering around dark corridors these days." "*You* are," Ron pointed out. "I," said Percy, drawing himself up, "am a prefect. Nothing's about to attack *me*" (Rowling, 2012a: 205). Despite having greater punitive powers than any other Gryffindor student, Percy's behaviour indicates that he perceives himself to have more authority than even the Slytherin students. He asserts that nothing will attack him because of his prefect status, highlighting his overinflated sense of power. Furthermore, the fact that all the victims were students and no school administrators were involved seemingly emboldened Percy's sense of control.

To learn from Malfoy, Ron and Harry accompany him to the Slytherin common room, disguised as Crabbe and Goyle. During their conversation, Ron discovers that his father has raided Malfoy's house. "Of course, he's got a lot on his plate at the moment. You know the Ministry of Magic raided our manor last week?" Harry tried to force

Goyle's dull face into a look of concern. "Yeah . . ." said Malfoy. "Luckily, they didn't find much. Father's got some *very* valuable Dark Arts stuff. But luckily, we've got our own secret chamber under the drawing-room floor —" (Rowling, 2012a: 209). At the outset of the book, Lucius Malfoy attempted to sell some of his belongings, but he had to conceal the remaining items in a secret room due to his fear of the Ministry of Magic. Thus, it appears that no family, regardless of their pure-blooded status, can exceed the Ministry's disciplinary power, which is governed by the law and will not tolerate illegal activities. Although the school administration is lenient with students, the Ministry of Magic is not.

The increasing number of cases at Hogwarts has caused paranoia among the students. Despite this, Gilderoy Lockhart, who could not catch the elves he released into the classroom, lost the duel against Professor Snape, and destroyed all of Harry's bones while attempting to heal his arm, remains self-assured and self-aggrandizing. "I don't think there'll be any more trouble, Minerva," he said, tapping his nose knowingly and winking. "I think the Chamber has been locked for good this time. The culprit must have known it was only a matter of time before I caught him. Rather sensible to stop now, before I came down hard on him" (Rowling, 2012a: 219). It is unclear why Lockhart exudes such confidence, given his incompetence. Nonetheless, many admire him for the impressive content of his books, although his lack of power and tendency towards self-praise are apparent. The only reason other teachers respect him is because he is a teacher himself. Similarly, the authority bestowed upon prefects by the headmaster grants them some power, but it is limited compared to that of teachers.

As the number of cases continues to rise, stricter rules are introduced to ensure the safety of students. "All students will return to their House common rooms by six o'clock in the evening. No student is to leave the dormitories after that time. You will be escorted to each lesson by a teacher. No student is to use the bathroom unaccompanied by a teacher. All further Quidditch training and matches are to be postponed. There will be no more evening activities" (Rowling, 2012a: 239). Although students are bound by certain rules, the school has the authority to establish new rules when necessary. Students must comply

with these regulations since they lack the power to challenge disciplinary power and teachers. Following the latest incident, Percy is in shock, having previously believed that prefects could not be attacked. "Percy's in shock," George told Harry quietly. "That Ravenclaw girl — Penelope Clearwater — she's a prefect. I don't think he thought the monster would dare attack a *prefect*" (Rowling, 2012a: 240). This suggests that prefects, like all students, are vulnerable and lack the power that teachers possess. The authority given to prefects does not always translate into power.

After learning that their friend Hermione has become a victim of the attacks, Harry and Ron become determined to solve the case, even if it means breaking the rules set by Professor McGonagall. Harry believes that Hagrid might be the culprit, as Riddle's diary reveals that Hagrid once hid a monster at the school. "We've got to go and talk to him," said Harry, making up his mind. "I can't believe it's him this time, but if he set the monster loose last time he'll know how to get inside the Chamber of Secrets, and that's a start." "But McGonagall said we've got to stay in our tower unless we're in class —" "I think," said Harry, more quietly still, "it's time to get my dad's old Cloak out again" (Rowling, 2012a: 240). Despite the danger and fear gripping the school, Harry remains undaunted in his quest to solve the mystery. Having previously confronted and defeated Voldemort, Harry fears not death but the loss of his friends. Additionally, if the case remains unsolved, the school may be closed and the students sent home, which Harry finds unacceptable. He finds strength within himself, not for the sake of power over others, but to protect those he loves.

Harry and Ron visit Hagrid while wearing the invisibility cloak. Meanwhile, Dumbledore and Cornelius Fudge, the Minister of Magic, also conceal themselves and eavesdrop as Hagrid arrives at his hut. Fudge asserts that someone should be apprehended for the recent events, and that person is Hagrid, due to his past criminal record. Despite Dumbledore's complete trust in Hagrid, Fudge objects. "Look at it from my point of view," said Fudge, fidgeting with his bowler. "I'm under a lot of pressure. Got to be seen to be doing something. If it turns out it wasn't Hagrid, he'll be back and no more said. But I've got to take him. Got to. Wouldn't be doing my duty —" (Rowling,

2012a: 243). There were four cases that resulted in the families of the affected students lodging complaints with the Ministry. In response, the Ministry took action and took Hagrid into custody. Notably, the Ministry took this action solely due to Hagrid's prior criminal record, without conducting any investigation at Hogwarts. It had previously been stated that the Ministry of Magic could not interfere with the administration of Hogwarts, where Dumbledore holds authority. Nevertheless, the Minister of Magic himself came to the school in response to the incidents and demanded that a criminal be detained. This illustrates that the Ministry can intervene at Hogwarts when necessary. They do not even attempt to identify the culprit, as it is clear that Dumbledore will not allow it. However, the Minister of Magic takes Hagrid away, promising his release if he is found not guilty. This highlights Fudge's power, which even Dumbledore appears unable to challenge. Although Dumbledore wishes to retain Hagrid, he is compelled to comply with Fudge's decision.

This implies that Dumbledore is also subject to disciplinary power. The Ministry serves as a higher power over him, indicating that Dumbledore does not possess sovereign power. Although he governs the school as he sees fit, in certain circumstances, he must comply with the Ministry's directives. Meanwhile, Lucius Malfoy arrives and asserts that the board members believe Dumbledore should resign. "*Dreadful* thing, Dumbledore," said Malfoy lazily, taking out a long roll of parchment, "but the governors feel it's time for you to step aside. This is an Order of Suspension — you'll find all twelve signatures on it. I'm afraid we feel you're losing your touch" (Rowling, 2012a: 243). This indicates that also the school is not solely under Dumbledore's control. The school has governors, and twelve of them have signed a petition advocating for Dumbledore's resignation. It is emphasized that the school headmaster is also accountable to the governors when necessary, and that a single person's decision cannot be unilaterally implemented. This exemplifies disciplinary power, where decisions are made democratically, rather than by an individual. However, it is evident that this was not a fair decision, as Hagrid notes upon hearing the news. "An' how many did yeh have ter threaten an' blackmail before they agreed, Malfoy, eh?" he roared" (Rowling, 2012a: 244).

Hagrid claims that Malfoy had coerced other governors to sign the petition. Malfoy had already indicated to Harry and Ron that he did not approve of Dumbledore, and what Draco subsequently relayed confirms this. "I always thought Father might be the one who got rid of Dumbledore," he said, not troubling to keep his voice down" (Rowling, 2012a: 247). Thus, it is apparent that Lucius Malfoy holds significant influence and power at all times. Fear of him ensures that his directives are followed, similar to how the Dursleys comply with Harry's orders because they are afraid of him. Fudge does not desire Dumbledore's resignation. "The appointment — or suspension — of the headmaster is a matter for the governors, Fudge," said Mr. Malfoy smoothly. "And as Dumbledore has failed to stop these attacks —" (Rowling, 2012a: 244). From Malfoy's statements, it seems that the Ministry of Magic lacks the authority to intervene in school administration. The school must comply with the decisions made by the governors, which are beyond the Ministry's jurisdiction. Therefore, Hogwarts is governed by the governors and the headmaster, with a distinct form of government and a separate Panopticon. "If the governors want my removal, Lucius, I shall of course step aside—" (Rowling, 2012a: 244). Dumbledore unquestioningly complies with the governors' request, which demonstrates that he, like the students, is subject to disciplinary power. No individual, no matter how powerful, can override the laws, rules, and decisions established by those who create them.

After Hagrid was taken away, Lockhart was overjoyed because he believed that the culprit had been caught. "My dear young man, the Minister of Magic wouldn't have taken Hagrid if he hadn't been one hundred percent sure that he was guilty," said Lockhart, in the tone of someone explaining that one and one made two" (Rowling, 2012a: 250). This event highlights the extent to which people trust the Ministry of Magic. There is a perception that the Ministry of Magic always acts in accordance with justice. However, Harry and Ron knew that the Ministry of Magic had taken Hagrid into custody merely to silence someone and to create an illusion of having caught the criminal. Nonetheless, it is better for the Ministry of Magic to feign action and gain the people's trust than to do nothing.

During this period, Harry and Ron were still attempting to solve the case, although they should not have been outside of class. They were caught by Professor McGonagall, to whom they lied, claiming they wanted to visit Hermione in the hospital wing. "Of course," she said, and Harry, amazed, saw a tear glistening in her beady eye. "Of course, I realize this has all been hardest on the friends of those who have been . . . I quite understand. Yes, Potter, of course you may visit Miss Granger. I will inform Professor Binns where you've gone. Tell Madam Pomfrey I have given my permission" (Rowling, 2012a: 267). Once again, it is evident that rules can be bent. Professor McGonagall had visited the Gryffindor common room and read some rules, emphasizing their necessity to follow them. Harry and Ron disregarded one of these rules and were caught by McGonagall while they were outside during class. Trusting their lies, Professor McGonagall granted them permission and instructed them to report that she had authorized their visit to the hospital wing. It is also evident that rules can be ignored with the assistance of certain teachers and their authorization.

After a while, Ron's sister Ginny disappeared, and rumours circulated that she had been abducted by the monster in the Chamber of Secrets. While the teachers were deliberating on what to do, Gilderoy Lockhart entered the teachers' room. Fed up with his arrogance, all the teachers decided that it was time to prove themselves and were determined to get out of Lockhart's way to confront the monster. "We'll leave it to you, then, Gilderoy," said Professor McGonagall. "Tonight will be an excellent time to do it. We'll make sure everyone's out of your way. You'll be able to tackle the monster all by youself. A free rein at last" (Rowling, 2012a: 272). Lockhart could not resist these rumours and paid the price for his conceit, thereby exposing his fraudulent nature. Nevertheless, Harry and Ron persuaded him to accompany them to the Chamber of Secrets. It was here that Harry learned that Voldemort's real name was Tom Riddle and how he had wrongly accused Hagrid of opening the Chamber of Secrets and had him expelled from school. "It had taken *me* five whole years to find out everything I could about the Chamber of Secrets and discover the secret entrance . . . as though Hagrid had the brains, or the power!" (Rowling, 2012a: 288). Voldemort was emphasizing his own

power in this regard, suggesting that Hagrid was no match for him. This scenario exemplifies the impact of power on many aspects of life, including whose word is heard and deemed valid. Should one believe the testimony of a headmaster, a diligent and intelligent student, and a class president, or someone with a criminal record?

After battling and defeating the Basilisk, as well as destroying Voldemort's diary and banishing him once again, Harry successfully rescued Ginny and departed the chamber with Ron and Lockhart. They convened in Professor McGonagall's room, where Harry relayed the events that had transpired. "Very well," Professor McGonagall prompted him as he paused, "so you found out where the entrance was — breaking a hundred school rules into pieces along the way, I might add — but how on *earth* did you all get out of there alive, Potter?" (Rowling, 2012a: 303). As Professor McGonagall had previously warned, Harry had broken numerous school regulations, and he acknowledged this fact during their discussion. However, Harry was apprehensive that Ginny would face expulsion from Hogwarts for her involvement in the ordeal. Following Dumbledore's return to the school, he made a decision regarding Ginny's punishment. "Miss Weasley should go up to the hospital wing right away," Dumbledore interrupted in a firm voice. "This has been a terrible ordeal for her. There will be no punishment. Older and wiser wizards than she have been hoodwinked by Lord Voldemort" (Rowling, 2012a: 304-305). Upon learning that Lord Voldemort was responsible for the events, Dumbledore refrained from penalizing Ginny and sent her only to the hospital wing. Similarly, Harry and Ron, who had aided him and broken several school rules in the process, were not punished but rather rewarded for their heroic efforts. This illustrates that school rules are not always rigidly enforced and may be overlooked depending on the circumstances and individuals involved. Even Dumbledore's earlier threat to expel Harry and Ron if they were to commit another infraction did not come to fruition. "I seem to remember telling you both that I would have to expel you if you broke any more school rules," said Dumbledore. Ron opened his mouth in horror. "Which goes to show that the best of us must sometimes eat our words," Dumbledore went on, smiling. "You will both receive Special Awards for Services to the

School and — let me see — yes, I think two hundred points apiece for Gryffindor" (Rowling, 2012a: 305). This demonstrates that rules can be subject to alteration based on the circumstances, and sometimes individuals may be forced to retract their words, as was the case with the twelve governors who initially removed Dumbledore from his position but later reinstated him.

Foucault has previously asserted that the purpose of disciplinary power is to reintegrate criminals into society and utilize them in areas where they can be of use. In this instance, Harry and Ron had resolved a significant problem at the school, and it would have been detrimental to the institution to expel them for breaking a few school rules. This aligns with the concept of direct killing during the sovereign power's reign.

Meanwhile, Lucius Malfoy arrived at the school and inquired as to why Dumbledore had returned. "the other eleven governors contacted me today. It was something like being caught in a hailstorm of owls, to tell the truth. They'd heard that Arthur Weasley's daughter had been killed and wanted me back here at once. They seemed to think I was the best man for the job after all. Very strange tales they told me, too. . . . Several of them seemed to think that you had threatened to curse their families if they didn't agree to suspend me in the first place" (Rowling, 2012a: 309). Hagrid's claims were valid; Lucius had coerced other school governors into doing his bidding. This highlights Malfoy's significant influence and effectiveness over others. However, his threat was not enough to dissuade other governors from doing what was right after learning of the tragic incident at the school. Consequently, Lucius Malfoy was expelled from his position by the other members. Thus, the power of an individual is only influential to a certain extent, and fear can be a valid means of control to a point.

5.3 Harry Potter and the Prisoner of Azkaban

Harry detested his stay at the Dursleys' as they treated him with contempt and disregard. Ever since Harry revealed his wizarding abilities, the Dursleys' behaviour towards him worsened, and he was only allowed to engage in activities considered "normal" for an ordinary person. "For another, he really wanted to do his homework but was forced to do it in secret, in the dead of night. And he also happened to be a wizard" (Rowling, 1999: 1). Harry had to complete his homework clandestinely at the start of the book because magical studies were strictly prohibited in the Dursleys' home. Despite their awareness of Harry's superior knowledge and magical prowess, the Dursleys refused to submit to him, firmly asserting their dominance over him, particularly Uncle Vernon. Evidently, the newfound knowledge and magical abilities Harry gained had no influence over the Dursleys' power over him. Although Dudley refrained from bothering Harry out of fear, Harry was still required to remain invisible, or he might face punishment by being relegated to the cupboard under the stairs.

The Dursleys had locked away all of Harry's magical belongings in the cupboard, leaving him with no time to complete his summer homework. Harry had to sneak books out of the cupboard to work on his studies in secret. Harry's situation illustrates that he remains subject to the Dursleys' authoritarian rule despite completing two years at Hogwarts, mastering new spells, encountering Voldemort twice, receiving a special award for school service, and killing a basilisk. Although Harry was relieved to learn of his magical abilities, he remained a victim of bullying and maltreatment.

One of the homework that Harry was attempting to complete involved the burning of witches during the 14th century. The book revealed that Muggles, individuals who lack magical abilities, would burn witches out of fear. The witches were allegedly immune to this persecution and would pretend to be hurt to eliminate the Muggles. This kind of behaviour by Muggles may have contributed to the decision by witches and wizards to retreat from the non-magical world and remain hidden over the centuries.

As Uncle Vernon's sister, Marge, was scheduled to visit, Uncle Vernon reinforced his power over Harry by issuing three tasks that Harry was required to complete. "And you'll be sticking to that story, boy, or there'll be trouble," spat Uncle Vernon. Harry sat there, white-faced and furious, staring at Uncle Vernon, hardly able to believe it" (Rowling, 1999: 10). Though Harry longed to rebel against Uncle Vernon's authority, he lacked the strength to do so and had to comply. Harry did, however, attempt to turn the situation to his advantage. He agreed to treat Aunt Marge as Uncle Vernon wished, on the condition that Uncle Vernon signed a form permitting Harry to go to Hogsmeade on weekends. "But if you sign my permission form," Harry went on quickly, "I swear I'll remember where I'm supposed to go to school, and I'll act like a Mug — like I'm normal and everything." Harry could tell that Uncle Vernon was thinking it over, even if his teeth were bared and a vein was throbbing in his temple. "Right," he snapped finally. "I shall monitor your behavior carefully during Marge's visit" (Rowling, 1999: 21). Uncle Vernon threatened not to comply with Harry's wishes if he did not sign the agreement. Despite being subjected to the exercise of sovereign power, Harry managed to assert his own authority. Therefore, while he remained powerless, he also possessed the power to enforce his demands by threatening others. This suggests that Harry has acquired some measure of power.

After Aunt Marge's arrival, Harry struggled to maintain his composure. The constant humiliation became unbearable, causing Harry to become angry and lose control for the first time in years. When provoked, Harry seems unable to control his magical abilities. "It's one of the basic rules of breeding," she said. "You see it all the time with dogs. If there's something wrong with the bitch, there'll be something wrong with the pup —" At that moment, the wineglass Aunt Marge was holding exploded in her hand. Shards of glass flew in every direction and Aunt Marge sputtered and blinked, her great ruddy face dripping" (Rowling, 1999: 25). While spells are typically cast using a wand, Harry's outbursts of anger can trigger uncontrolled magic, making him even more dangerous. On that occasion, he also shattered a wine glass in a fit of rage, highlighting the potential consequences of provoking him.

Despite his attempts to calm down, Harry could not help casting another spell, inflating Aunt Marge like a balloon. "But Aunt Marge suddenly stopped speaking. For a moment, it looked as though words had failed her. She seemed to be swelling with inexpressible anger — but the swelling didn't stop" (Rowling, 1999: 29). Uncle Vernon's attempts to control the situation were futile as Harry's magical abilities had surpassed his sovereign power. "COME BACK IN HERE!" he bellowed. "COME BACK AND PUT HER RIGHT!" But a reckless rage had come over Harry. He kicked his trunk open, pulled out his wand, and pointed it at Uncle Vernon. "She deserved it," Harry said, breathing very fast. "She deserved what she got. You keep away from me" (Rowling, 1999: 30). Uncle Vernon recognized this and, due to his fear of Harry's potential to cause harm, allowed him to leave. Harry's exercise of magical power, in defiance of Uncle Vernon's authority, marked a significant shift in the balance of power between them. Although Uncle Vernon had treated Harry as inferior due to his inability to perform magic outside of school, Harry's display of magical ability undermined this dynamic.

In conclusion, Harry's actions illustrate a transformation in power dynamics. He had evolved from being subject to the authority of Uncle Vernon to a position of power, where he could rebel against him and prevail.

Interestingly, the Ministry of Magic had immediately detected the last time Dobby cast a spell at Harry's former residence and had sent an owl to warn him that any such occurrence would lead to his expulsion from school. However, the Ministry seems to be oblivious to the current situation, which is peculiar given that it is considered a panopticon that hears and knows everything. Nevertheless, Harry fears being punished for his actions, despite having had power over the muggles, as he realizes that the disciplinary power of the Ministry is still above him.

It can be argued that Harry has shed his sovereign power, but the disciplinary power remains. The conductor of the Knight Bus, Stan, also reveals that he is aware of what Harry has done, which suggests that the Ministry continues to act as a panopticon. "'Ear about that 'Arry Potter? Blew up 'is aunt! We 'ad 'im 'ere on the Knight Bus,

di'n't we, Ern? 'E was tryin' to run for it. . . ." (Rowling, 1999: 40). As Harry considers the worst-case scenario, he learns that the Ministry has not acted against him because of the terrible conditions of Azkaban, which serves as the Ministry's greatest weapon of deterrence against criminals. "He, Harry, had broken wizard law just like Sirius Black. Was inflating Aunt Marge bad enough to land him in Azkaban? Harry didn't know anything about the wizard prison, though everyone he'd ever heard speak of it did so in the same fearful tone" (Rowling, 1999: 40). According to Foucault, the prison system represents the epitome of the disciplinary power's penal system. Therefore, the Ministry of Magic appears to be a disciplinary power, as evidenced by its use of Azkaban as a prison designed to discourage people from committing crimes:

But the self-evidence of the prison is also based on its role, supposed or demanded, as an apparatus for transforming individuals. How could the prison not be immediately accepted when, by locking up, retraining and rendering docile, it merely reproduces, with a little more emphasis, all the mechanisms that are to be found in the social body? The prison is like a rather disciplined barracks, a strict school, a dark workshop, but not qualitatively different (2012: 233)

Upon Harry's arrival at Diagon Alley, he was greeted by Cornelius Fudge, the Minister of Magic, which serves as an indication of the Ministry's expansive knowledge. Harry wondered if the Ministry had detected the spell he had cast; however, they had already discerned his departure from his residence, his ride on the Knight Bus, and his impending arrival at Diagon Alley. The Minister had already positioned himself to meet Harry as soon as he alighted. This occurrence verifies the Ministry's status as a panopticon; they are cognizant of Harry's every movement and are constantly monitoring him. Nonetheless, despite possessing such information, why have they not located and captured Sirius Black, who had escaped from prison? Unfortunately, this query remains unanswered.

Meanwhile, Harry was not apprehensive about his aunt and the Dursleys; rather, he was anxious about the punishment he would receive. "Hang on," blurted Harry. "What about my punishment?" Fudge blinked. "Punishment?" "I broke the law!" Harry said. "The

Decree for the Restriction of Underage Wizardry!" "Oh, my dear boy, we're not going to punish you for a little thing like that!" cried Fudge, waving his crumpet impatiently. "It was an accident! We don't send people to Azkaban just for blowing up their aunts!" (Rowling, 1999: 45). The previous instance in which Dobby had cast a spell resulted in an owl and a warning that he would be expelled from school if he repeated the offense. Harry believed that he would be expelled for committing a similar offense twice. Nonetheless, the Minister of Magic stated that they would disregard the matter and would not imprison Harry in Azkaban for such a minor infringement. As a result, although Harry had broken the law, he did not receive any punishment, similar to the times he had broken the school rules. It is evident that the laws are not equitable for everyone. Harry, as "the boy who lived" and a celebrated individual, enjoys numerous privileges. "Circumstances change, Harry. . . . We have to take into account . . . in the present climate . . . Surely you don't *want* to be expelled?" "Of course I don't," said Harry. "Well then, what's all the fuss about?" laughed Fudge" (Rowling, 1999: 45). This observation emphasizes the extent of Harry's influence; even the disciplinary authority under which he operates disregards some of his actions. However, this does not negate the fact that Harry is still within a panopticon, and the Ministry's purpose is to punish him. He is not exempt from punishment simply because of his privilege. As Fudge stated, circumstances may change, particularly for the survivor of Voldemort's killing curse, Harry Potter. Ron shared this belief since Harry was famous. "Forget expelled, I thought I was going to be arrested." He looked at Ron. "Your dad doesn't know why Fudge let me off, does he?" "Probably 'cause it's you, isn't it?" shrugged Ron, still chuckling. "Famous Harry Potter and all that. I'd hate to see what the Ministry'd do to *me* if I blew up an aunt" (Rowling, 1999: 56). The fact that Ron remarked that he could not imagine what would happen to him if he had done the same thing highlights the disparity in the application of the law for Harry.

The scar on Harry's forehead, and the fact that there is hope for everyone, are the reasons for his privilege. This highlights that Harry is gaining power not only in the Muggle world but also in the Wizarding world. As a result, Harry tends to act like a maverick, a trait

that Mr. Weasley does not appreciate. “You know what Harry and Ron are like, wandering off by themselves — they’ve even ended up in the Forbidden Forest! But Harry mustn’t do that this year!” (Rowling, 1999: 65). Harry’s maverick behaviour is known to almost everyone who knows him, but Mr. Weasley wants him to act differently this year because Sirius Black has escaped from Azkaban and is after Harry. Harry Potter, the hope of the Wizarding world, is not supposed to die, which is why he needs to be protected. This highlights Harry’s importance to the entire Wizarding world. Furthermore, Harry is not afraid of Black. He thinks the safest place in the world is next to Dumbledore, the only person who once scared even Voldemort, who gave goosebumps at the mention of his name. Black was just Voldemort’s man, which means he was afraid of Dumbledore too. This emphasizes Dumbledore’s power, which Harry trusts more than the Ministry’s. When a man looks stronger than disciplinary power, it shows that Dumbledore is more magically powerful when it comes to power surplus.

Harry and his friends boarded the Hogwarts train and sat in the only empty compartment. In the compartment was a man asleep, whom they learned was Remus Lupin, the new Defense Against the Dark Arts teacher. Meanwhile, Malfoy arrived in their compartment with Crabbe and Goyle and began to bully them. He noticed Lupin while teasing them. “Who’s that?” said Malfoy, taking an automatic step backward as he spotted Lupin. “New teacher,” said Harry, who got to his feet, too, in case he needed to hold Ron back. “What were you saying, Malfoy?” Malfoy’s pale eyes narrowed; he wasn’t fool enough to pick a fight right under a teacher’s nose. “C’mon,” he muttered resentfully to Crabbe and Goyle, and they disappeared” (Rowling, 1999: 80). Before they even arrived at school, Malfoy was seen running away from a teacher in fear. This shows that a teacher’s power and authority extend beyond the school grounds, and that it is unwise to mess with them. Now that Malfoy’s father has been removed from the school’s governors, he needs to be more careful. There is a high probability that he will be punished for even minor mistakes, which obviously frightens Malfoy. This highlights the disciplinary power of the school and the power of the teachers.

Upon arriving at the school, Harry encountered a dementor on the train and passed out. At the banquet, Dumbledore stated that these dementors have been deployed to the school's borders and will stay here year-round:

…"and while they are with us, I must make it plain that nobody is to leave school without permission. Dementors are not to be fooled by tricks or disguises — or even Invisibility Cloaks," he added blandly, and Harry and Ron glanced at each other. "It is not in the nature of a dementor to understand pleading or excuses. I therefore warn each and every one of you to give them no reason to harm you. I look to the prefects, and our new Head Boy and Girl, to make sure that no student runs afoul of the dementors," he said (Rowling, 1999: 92).

A new school rule was added, and no one will be allowed to leave the school without permission. Due to this new situation, Dumbledore has chosen two new head students and empowered them to ensure that the school rules are followed. Two new ranks were determined to make sure that the students obey the rules by giving them authority. This practice facilitates school monitoring, as more eyes can observe and raise awareness of any illicit behaviours.

At present, the school classes have commenced, and Harry, Ron, and Hermione are attending a new lesson in Divination taught by Professor Trelawney. The professor has impressed many students with their initial lectures, wherein she highlighted the challenges of seeing the future, which is considered the most challenging aspect of magic. "Many witches and wizards, talented though they are in the area of loud bangs and smells and sudden disappearings, are yet unable to penetrate the veiled mysteries of the future…" (Rowling, 1999: 103). The literature, such as *Morte D'Arthur*, has cited Merlin's ability to foresee future events as one of his most well-known powers, signifying the extent of his capabilities. This power has immortalized Merlin as one of the greatest magicians, which even led to the formation of an order under Dumbledore's name. Considering this, it is plausible to argue that Professor Trelawney possesses significant power compared to most wizards. In her initial lessons, she made several predictions, and when one of them came true, it bolstered her reputation. "Oh, and dear" — she caught Neville by the arm as he made to stand up — "after

you've broken your first cup, would you be so kind as to select one of the blue patterned ones? I'm rather attached to the pink." Sure enough, Neville had no sooner reached the shelf of teacups when there was a tinkle of breaking china" (Rowling, 1999: 105). Although the fulfilment of her other prophecies remains uncertain, the accuracy of her first one confirms her abilities.

During their initial Care of Magical Creatures lesson, Malfoy was injured by a hippogriff, which led to an investigation into Hagrid's competency as a teacher. Malfoy, who disliked Hagrid, feigned injury, further complicating the situation. The school governors disapproved of this event, which deeply upset Hagrid. To console him, Harry, Ron, and Hermione visited him in the evening, but Hagrid reprimanded Harry for leaving school grounds. "WHAT D'YEH THINK YOU'RE DOIN', EH?" he roared, so suddenly that they jumped a foot in the air. "YEH'RE NOT TO GO WANDERIN' AROUND AFTER DARK, HARRY! AN' YOU TWO! LETTIN' HIM! Hagrid strode over to Harry, grabbed his arm, and pulled him to the door" (Rowling, 1999: 113). This confrontation demonstrated Hagrid's authority as a teacher and made it clear that Harry lacked the power to resist his directives.

A few days later, Malfoy arrived late for potions class, but Professor Snape did not reprimand him beyond telling him to settle down. "Harry and Ron scowled at each other; Snape wouldn't have said "settle down" if *they'd* walked in late, he'd have given them detention. But Malfoy had always been able to get away with anything in Snape's classes; Snape was head of Slytherin House, and generally favored his own students above all others" (Rowling, 1999: 124). The start of the new school year did not bring any significant changes in Professor Snape's behaviour towards his students, as he continued to show favouritism towards some of them. However, this was generally accepted, as he held authority in his class.

During class, Malfoy pretended to have a crippled arm, but Snape saw through his deception and ordered Ron to complete the task. However, due to nervousness, Ron did not execute the task properly, and Malfoy complained about it. "Professor," drawled Malfoy, "Weasley's mutilating my roots, sir." Snape approached their table, stared down his hooked nose at the roots, then gave Ron an unpleasant

smile from beneath his long, greasy black hair. "Change roots with Malfoy, Weasley." "But, sir — !" Ron had spent the last quarter of an hour carefully shredding his own roots into exactly equal pieces. "*Now,*" said Snape in his most dangerous voice" (Rowling, 1999: 124). This incident highlights the extent of Professor Snape's authority in the classroom, as his instructions are instantly obeyed, and his tone of voice is enough to intimidate his students. None of the students dared to challenge Snape's authority, as he was one of the most intimidating teachers in the school.

Malfoy later boasted about his power, revealing that his father was displeased with his injury and had filed a complaint with the school governors and the ministry of magic. "— he's complained to the school governors. *And* to the Ministry of Magic. Father's got a lot of influence, you know. And a lasting injury like this" — he gave a huge, fake sigh — "who knows if my arm'll ever be the same again?" (Rowling, 1999: 125). Malfoy was confident that Hagrid would be fired from his teaching position, demonstrating the influence of high-status individuals in the school.

In the next class, Professor Lupin took his students from the classroom to the teachers' room, where Snape was present. As Snape was leaving, he warned Lupin about Neville Longbottom and advised him not to trust him. "I was hoping that Neville would assist me with the first stage of the operation," he said, "and I am sure he will perform it admirably." Neville's face went, if possible, even redder. Snape's lip curled, but he left, shutting the door with a snap" (Rowling, 1999: 132). This incident demonstrates that teachers do not have authority over their colleagues, and each teacher is independent of the others. The power hierarchy in the school can be observed from the bottom, where students are situated, to the top, where the school governors hold the most authority.

As the classes continued, the upcoming Hogsmeade trip approached, and Harry's permit remained unsigned due to his tumultuous departure from Privet Drive. Harry asked the Minister of Magic to sign the permit, but his request was refused. This time, Harry decided to seek the assistance of Professor McGonagall. However, he received no favourable response from her either. "I'm afraid not,

Potter," she said. "You heard what I said. No form, no visiting the village. That's the rule" (Rowling, 1999: 150). Professor McGonagall emphasizes the school's regulations, which not only apply to students but also to teachers. It is improbable for a teacher to grant Harry permission to act contrary to his parents' wishes since all members of the school community are expected to adhere to the established guidelines. It is explicitly stated that teachers must comply with school rules when making decisions beyond the classroom. No individual, except for the headmaster, is superior to the school regulations and may act against them. However, even the headmaster is not entirely exempt from the school's governing board's oversight and must exercise his authority within certain parameters. Disciplinary power always takes precedence.

After the attack to fat lady portrait, while examining the scene, the ghost Peeves was present, and when Dumbledore asked Professor McGonagall to request Filch to search for the fat lady in other paintings, Peeves stated that it would not be an easy task. "What do you mean, Peeves?" said Dumbledore calmly, and Peeves's grin faded a little. He didn't dare taunt Dumbledore. Instead he adopted an oily voice that was no better than his cackle. "Ashamed, Your Headship, sir. Doesn't want to be seen" (Rowling, 1999: 161). Despite not always following instructions from students or even the janitor, Peeves could not behave similarly towards Dumbledore, further demonstrating Dumbledore's superior power. Peeves asserted that Sirius Black was responsible for the incident, prompting a search of the castle and evacuation of all students to the great hall. As the students slept, guards were stationed to protect them while the school was searched. Upon the conclusion of the search, Dumbledore entered the great hall and spoke with Snape, who was accompanied by Percy, the head boy. "I must go down to the dementors," said Dumbledore. "I said I would inform them when our search was complete." "Didn't they want to help, sir?" said Percy. "Oh yes," said Dumbledore coldly. "But I'm afraid no dementor will cross the threshold of this castle while I am headmaster" (Rowling, 1999: 166). Dementors, known as the guards of Azkaban, were stationed around the school by the ministry to prevent Sirius Black from entering. However, it is evident that

Hogwarts is independent of the ministry's directives, as Dumbledore did not permit them to enter, emphasizing his power. He has the authority to give orders to anyone, including those outside his jurisdiction, not only because he is the headmaster but also because he is the greatest and most powerful wizard in the wizarding world. Dumbledore exemplifies how power generates an effect and establishes authority.

As events unfolded and began to take a perilous turn, individuals mobilized to protect Harry. The faculty contrived excuses to be in close proximity to him in the corridors, and Percy, the student head boy, remained by his side. Professor McGonagall summoned him to her office and divulged that Sirius Black was targeting him, though Harry was already aware of this. The fact that virtually the entire school was endeavouring to safeguard him underscores the significance of Harry's role. Nonetheless, this did not confer any authority upon Harry. He lacked the ability to coerce others into doing his bidding. Rather, this ensured that he was granted preferential treatment in certain situations and received comprehensive protection. As the hope of the magical world, he necessitated safeguarding and privilege, albeit not to the extent of acting with impunity. Harry remained subject to the rules, and he understood that transgressions would incur punishment, though not in all instances. For instance, Professor Snape's continued imposition of penalties upon Harry for any infraction serves as evidence of this. When Harry arrived ten minutes tardy to Defense Against the Dark Arts class and Snape was present instead of Lupin, Harry was immediately punished. "This lesson began ten minutes ago, Potter, so I think we'll make it ten points from Gryffindor. Sit down" (Rowling, 1999: 170). Conversely, when Malfoy was tardy, Snape refrained from imposing any penalty. This instance underscores the teacher's discretion to bend the rules in his own lesson. Harry disobeyed Professor Snape for the first time by refusing to sit down, and he paid the price for his disobedience with punishment. "Where is Professor Lupin?" he asked. This disobedience cost him punishment again. "Nothing life-threatening," he said, looking as though he wished it were. "Five more points from Gryffindor, and if I have to ask you to sit down again, it will be fifty." Harry walked slowly to his seat and sat

down" (Rowling, 1999: 170). He was forced to comply with Snape's orders, lest he incur greater penalties. Hence, it is emphasized that the rules still apply to Harry, that he cannot always expect preferential treatment, and that he remains subject to disciplinary power. The students lacked the power to oppose a teacher, and Snape reminded Harry of this immediately. The punishment system described by Foucault as "disciplinary power" is readily apparent here: disobedience results in punishment.

During Gryffindor's match with Hufflepuff, Dumbledore was also present at the match, and he was incensed that the dementors had breached the school's perimeter and entered the grounds and also nearly caused to kill Harry. "Dumbledore was really angry," Hermione said in a quaking voice. "I've never seen him like that before. He ran onto the field as you fell, waved his wand, and you sort of slowed down before you hit the ground. Then he whirled his wand at the dementors. Shot silver stuff at them. They left the stadium right away. . . . He was furious they'd come onto the grounds. We heard him —" (Rowling, 1999: 181). Though typically calm and understanding, Dumbledore exhibited fury for the first time. He was outraged by the defiance of his orders and forcefully repelled the dementors. This insubordination could have resulted in Harry's demise, and it appears that when Dumbledore's orders were disregarded, the dementors were compelled to comply through the exercise of power. When rules prove inadequate, power comes to the forefront.

Upon this incident, Harry wished to take private lessons from Professor Lupin in order to avoid fainting again. "I don't pretend to be an expert at fighting dementors, Harry . . . quite the contrary. . . ." "But if the dementors come to another Quidditch match, I need to be able to fight them —" Lupin looked into Harry's determined face, hesitated, then said, "Well . . . all right. I'll try and help" (Rowling, 1999: 189). It marked the first time a teacher had granted Harry's request, as previously his requests had been denied with the justification that rules had to be followed. However, this time, his plea was heeded because his life was at stake, and all teachers' aim was to safeguard him. Professor Lupin could not object, given his duty to protect Harry. This is indicative of Harry's drive to gain knowledge for self-preservation.

The knowledge he acquires will fortify him and allow him to defend himself. This underscores the notion that knowledge is power, as famously posited by Foucault. Harry has now embarked on a journey to obtain power, driven by his past experiences of fainting, ridicule, and being labelled as fragile whenever he encountered dementors.

After the Hogsmeade trip, when they visited Hagrid's hut, they found him weeping over a letter:

Further to our inquiry into the attack by a hippogriff on a student in your class, we have accepted the assurances of Professor Dumbledore that you bear no responsibility for the regrettable incident. However, we must register our concern about the hippogriff in question. We have decided to uphold the official complaint of Mr. Lucius Malfoy, and this matter will therefore be taken to the Committee for the Disposal of Dangerous Creatures (Rowling, 1999: 217).

This incident highlights the power dynamics at play. The Ministry of Magic listened to Dumbledore's appeal and refrained from firing Hagrid from his teaching duties. However, Lucius Malfoy's complaint led to an investigation of the hippogriff that injured Draco. It is apparent that Lucius Malfoy's power and status still hold sway, allowing him to wield authority over certain people and situations through complaints. Thus, it can be seen that disciplinary power may sometimes make decisions based on someone's requests and grievances, depending on their influence and reputation. As Hagrid stated, Lucius Malfoy's power enables him to dispense justice as he sees fit. Nevertheless, Dumbledore emerged as more powerful than Lucius Malfoy, as he was able to prevent Hagrid's dismissal from teaching. The power struggle was evident, and Dumbledore was aware that Buckbeak would die if Hagrid lost the case, which he was certain he would. "Them Disposal devils, they're all in Lucius Malfoy's pocket! Scared o' him! An' if I lose the case, Buckbeak —" (Rowling, 1999: 219). Hence, Dumbledore attempted to persuade Hagrid to let Buckbeak go, but was unsuccessful. Hagrid appears to be apprehensive about violating the law due to Fudge's previous imprisonment of him in Azkaban for allegedly opening the Chamber of Secrets. "An' — an' I'm scared o' breakin' the law. . . ." He looked up at them, tears leaking

down his face again. “I don’ ever want ter go back ter Azkaban” (Rowling, 1999: 217). It was almost certain that anyone who violated the law would be sent to Azkaban prison. It is evident that no wizard desires to be imprisoned there, and thus, most wizards are reluctant to violate the law. The efficacy of the Disciplinary Power is manifestly displayed in this context. The prison is designed to reform offenders, and individuals who have experienced incarceration there are disinclined to risk breaking the law to avoid returning. Therefore, it seems plausible to assert that the penal system has been successful for many. Nonetheless, this does not apply to everyone, such as Sirius Black, who escaped from the prison and attempted to murder Harry. Despite his extended period of confinement, he has yet to be rehabilitated. Nevertheless, for many, this system has been effective, and Hagrid serves as an exemplar of its success.

As the next Gryffindor Quidditch match approached, Harry found himself without a broom as his previous one had broken during the previous match, and the Firebolt was confiscated. Consequently, team captain Wood approached Professor McGonagall to inquire about the broom. “She — er — got a bit *shirty* with me. Told me I’d got my priorities wrong. Seemed to think I cared more about winning the Cup than I do about you staying alive. Just because I told her I didn’t care if it threw you off, as long as you caught the Snitch first” (Rowling, 1999: 244). Every Gryffindor student knew how much Professor McGonagall cherished Quidditch. However, when it came to Harry’s life, winning the Quidditch cup paled in comparison. The priority was to ensure Harry’s safety. This once again underscores the crucial role that Harry plays.

During the match, Harry noticed dementors lurking at the bottom of the field again. However, this time he was prepared. He wielded his wand and cast a Patronus spell downward, capturing the snitch without difficulty. However, the dementors he saw below were not genuine. They were Malfoy, Goyle, Crabbe, and Slytherin team captain Marcus Flint in disguise. Professor McGonagall stormed onto the field, boiling with rage. “An unworthy trick!” she was shouting. “A low and cowardly attempt to sabotage the Gryffindor Seeker! Detention for all of you, and fifty points from Slytherin! I shall be speaking to Professor

Dumbledore about this, make no mistake!" (Rowling, 1999: 263). Regardless of how important and influential Malfoy's father was, as long as he was enrolled in the school, he was bound to abide by the rules and regulations of the school and its teachers. Even though his house manager, Professor Snape, favoured them, other teachers also had the authority to punish them for their misconduct. This was especially true since their actions had been directed against Harry and the Gryffindor team, and Professor McGonagall, as the Gryffindor house manager, had the greatest authority to punish them. The power of Disciplinary Power supersedes that of all students.

The victory in Quidditch is being celebrated in the Gryffindor common room, despite Ron and Hermione's offense towards each other due to Hermione's cat consuming Ron's mouse. "Can't you give her a break?" Harry asked Ron quietly. "No," said Ron flatly. "If she just acted like she was sorry — but she'll never admit she's wrong, Hermione. She's still acting like Scabbers has gone on vacation or something" (Rowling, 1999: 265). Harry attempts to reconcile the situation, but is unsuccessful. Harry is generally perceived as a leader among his friends, who are usually willing to follow his instructions without resistance. However, in this instance, Ron and Hermione do not heed his advice, revealing that Harry does not hold absolute power over his friends.

When another Hogsmeade trip time comes, Hermione informs Harry that he intends to visit Hogsmeade again, despite it being forbidden for him to do so. "Harry, if you go into Hogsmeade again . . . I'll tell Professor McGonagall about that map!" said Hermione. "Can you hear someone talking, Harry?" growled Ron, not looking at Hermione. "Ron, how can you let him go with you? After what Sirius Black nearly did to *you*! I mean it, I'll tell —" "So now you're trying to get Harry expelled!" said Ron furiously. "Haven't you done enough damage this year?" (Rowling, 1999: 275). She had previously reported Harry to Professor McGonagall, leading to the confiscation of his broom. Now, she threatens to report Harry for secretly visiting Hogsmeade, using the disciplinary power to force Harry to comply with her wishes. Thus, she aims to accomplish her goals by leveraging the power of others rather than her own authority. Although Hermione

had previously broken the school rules, her current behaviour is motivated by the threat of Sirius Black.

Harry is not afraid of death, and he seeks revenge against Sirius Black for killing his family. Meeting Sirius Black would not be an issue for him. However, Harry's actions, such as sneaking out of the school, increase his risk of death and undermine the efforts of those attempting to protect him. "Everyone from the Minister of Magic downward has been trying to keep famous Harry Potter safe from Sirius Black. But famous Harry Potter is a law unto himself. Let the ordinary people worry about his safety! Famous Harry Potter goes where he wants to, with no thought for the consequences" (Rowling, 1999: 284). Snape confronts Harry for sneaking out and berates him for his arrogance and disobedience, revealing Harry's father's reputation for similar behaviour. Harry becomes extremely agitated and defies Snape's authority, which shakes Snape's power and strengthens Harry's. "*What did you say to me, Potter*?" "I told you to shut up about my dad!" Harry yelled" (Rowling, 1999: 285). Snape threatens to report Harry to Dumbledore, who could expel him from school due to his previous infractions. Harry is forced to comply with Snape's demands as he has invoked higher authority, much like Hermione. "Turn out your pockets, Potter!" he spat suddenly. Harry didn't move. There was a pounding in his ears. "Turn out your pockets, or we go straight to the headmaster! Pull them out, Potter!" (Rowling, 1999: 285).

In summary, Harry's authority over his friends is not absolute, and Hermione and Snape have demonstrated their ability to leverage higher power to enforce their will. These dynamics illustrate the importance of power and authority in interpersonal relationships and their influence on decision-making processes.

It is commonly thought that power and authority should be passed on to those who possess more of it. However, Harry gains a form of power that sets him apart from other students when he is able to challenge a teacher's authority. Although Harry had committed several offenses, such as sneaking into Hogsmeade and shouting at Snape, he had not been punished, which highlights the power he has acquired.

After being rescued by Lupin, Harry and Ron encounter Hermione, who informs them that Hagrid lost his case and Buckbeak is to be

executed. "S'all my fault. Got all tongue-tied. They was all sittin' there in black robes an' I kep' droppin' me notes and forgettin' all them dates yeh looked up fer me, Hermione. An' then Lucius Malfoy stood up an' said his bit, and the Committee jus' did exac'ly what he told 'em. . . ." (Rowling, 1999: 292). Despite the existence of disciplinary power management and a ministry, it is evident that individual influence still holds sway. The committee responsible for Buckbeak's fate was under the control of Lucius Malfoy, and they acted in accordance with his wishes. Hagrid could not be expelled from teaching only because of Dumbledore's intervention. This illustrates that even with laws in place, they are not always applied equally and to their full extent.

In one of the divination classes, Hermione's open disobedience and rebellion against Professor Trelawney's authority also serves to illustrate the varying degrees of teacher sovereignty in the classroom. "Oh, for *goodness*' sake!" said Hermione loudly. "Not that ridiculous Grim *again*!" (Rowling, 1999: 298). Hermione became agitated during her divination lessons and expressed her dissatisfaction with Professor Trelawney's methods. When Trelawney prophesied that Harry would die, Hermione openly criticized the teacher's conduct. "Fine!" she repeated, swinging the bag over her shoulder and almost knocking Ron off his chair. "I give up! I'm leaving!" And to the whole class's amazement, Hermione strode over to the trapdoor, kicked it open, and climbed down the ladder out of sight" (Rowling, 1999: 299). In fact, Hermione went as far as leaving the classroom without permission, which is a clear sign of rebellion. Teachers' reactions to insubordination vary, and in this case, it is evident that Professor Trelawney did not punish Hermione for her actions.

What Hermione did, proved something. Professor Trelawney could indeed see the future. "Oooooo, Professor Trelawney, I've just remembered! You saw her leaving, didn't you? Didn't you, Professor? '*Around Easter, one of our number will leave us forever*!' You said it *ages* ago, Professor!" (Rowling, 1999: 299). Already in the first lecture at the beginning of the term, Trelawney said that one of them was going to leave them forever. Despite Professor Trelawney's ability to see the future, it does not seem to have given her any significant power. Divination is no longer regarded as an empowering skill, and prophecy

is now considered unreliable. “Harry glanced into the crystal ball but saw nothing but swirling white mist” (Rowling, 1999: 299). While Harry may not possess this ability, it remains uncertain whether it would bring him any sovereign power, as it did with Merlin.

Time had elapsed, and Harry had finally encountered Sirius Black. Harry was hesitant to believe Black’s story but demanded proof. However, just as he was about to do so, Snape entered the room, seeking to hand over Sirius and Lupin to the dementors, without bothering to listen to anyone’s side of the story. Harry, meanwhile, was resisting Snape in a similar manner. “YOU’RE PATHETIC!” Harry yelled. “JUST BECAUSE THEY MADE A FOOL OF YOU AT SCHOOL YOU WON’T EVEN LISTEN —” “SILENCE! I WILL NOT BE SPOKEN TO LIKE THAT!” Snape shrieked, looking madder than ever” (Rowling, 1999: 361). Snape, however, was not in a position to consider punishment at the moment because he was confronting two dangerous individuals, one of whom was a murderer and the other was aiding him.

Harry, who had wanted to know everything and was afraid he would be unable to find out due to Snape’s actions, did something unexpected: he attacked a teacher. “*Expelliarmus*!” he yelled — except that his wasn’t the only voice that shouted. There was a blast that made the door rattle on its hinges; Snape was lifted off his feet and slammed into the wall, then slid down it to the floor, a trickle of blood oozing from under his hair. He had been knocked out” (Rowling, 1999: 361). Strangely enough, he was not the only one to do so. At the same time, Ron and Hermione also cast a disarming spell on Snape. Snape, who was struck by three spells at once, passed out. “We attacked a teacher. . . . We attacked a teacher . . . ,” Hermione whimpered, staring at the lifeless Snape with frightened eyes. “Oh, we’re going to be in so much trouble —” (Rowling, 1999: 362). What Harry, Ron, and Hermione did was more than just breaking the rules. They attacked a teacher, and this was considered an act of rebellion against disciplinary authority. Harry was unconcerned with his punishment because he desired to learn the truth about his family.

In an unexpected turn of events, Snape opted to defend Harry, Ron, and Hermione by providing an account of what had transpired to the

minister. "As a matter of fact, it was Potter, Weasley, and Granger, Minister. . . ." "*No*!" "Black had bewitched them, I saw it immediately. A Confundus Charm, to judge by their behavior. They seemed to think there was a possibility he was innocent. They weren't responsible for their actions" (Rowling, 1999: 386). Snape made it clear that he did not want them to be punished for their actions, despite the fact that he detested Harry. Although he believed that the trio had been placed under a confusion spell, which had caused their misconduct, he could have remained silent and allowed them to be charged as guilty. Snape's actions revealed Harry's privileged status, even to the Minister of Magic, who acknowledged that Harry had received preferential treatment. This was partly due to Dumbledore's leniency towards Harry, which had allowed him to bend the rules.

Harry's power and influence, while not as potent as Dumbledore's knowledge or Lucius Malfoy's reputation, lay in his scar. It served as a symbol of hope for the wizarding world, but it also provided Harry with a certain degree of privilege, power, and status. However, this did not mean that Harry could have his every wish granted.

When the minister arrived at the hospital wing, Harry attempted to explain his innocence to Sirius, but to no avail. Snape was present with the minister and asserted that Harry and his companions were still confused, thereby preventing them from convincing the minister. However, Dumbledore arrived on the scene and ordered the minister to leave, and his command was obeyed, despite Snape's reluctance to depart. "I would like to speak to Harry and Hermione alone," said Dumbledore abruptly. "Cornelius, Severus, Poppy — please leave us." "Headmaster!" sputtered Madam Pomfrey "They need treatment, they need rest —" "This cannot wait," said Dumbledore. "I must insist" (Rowling, 1999: 391). Prior to his departure, Snape had whispered something to Dumbledore about Sirius, warning him because of his hatred towards him. However, Dumbledore did not pay much attention to the warning and spoke to Harry and Hermione after Snape had left. "There is not a shred of proof to support Black's story, except your word — and the word of two thirteen-year-old wizards will not convince anybody" (Rowling, 1999: 392). It was evident that the words of two thirteen-year-olds were not considered credible in comparison

to the words of a teacher. The power dynamic was made clear; one teacher's statement was worth more than that of two students, including Harry Potter. Although Dumbledore had believed Harry's account previously, the current situation was outside his control. "But I have no power to make other men see the truth, or to overrule the Minister of Magic. . . ." (Rowling, 1999: 393). Sirius Black was a fugitive and murderer, and the matter was within the jurisdiction of the Ministry of Magic, not Hogwarts. Dumbledore emphasized this fact, highlighting the hierarchy of power, and reiterating that the Ministry of Magic was supreme.

The school can be governed independently by Dumbledore, without the intervention of the Ministry of Magic. However, Dumbledore's authority is limited to situations that fall within the purview of the school. This was evident when Fudge arrived to take Hagrid to Azkaban, and Dumbledore did not intervene. Nevertheless, when Dumbledore trusts Harry's account of events, he believes that they can rectify the situation. After Harry and Hermione follow Dumbledore's instructions and travel back in time three hours, they first save Buckbeak and subsequently rescue Sirius. Dumbledore arrives just as they return and is pleased to hear of their success. However, he immediately places them in the hospital wing and locks them up.

Subsequently, Snape enters the hospital wing and accuses Harry of orchestrating Sirius' escape. Both Harry and Hermione are taken aback when Snape starts shouting at Harry in front of the Minister of Magic and Dumbledore. Dumbledore intervenes and orders Snape to leave. "Fellow seems quite unbalanced," said Fudge, staring after him. "I'd watch out for him if I were you, Dumbledore" (Rowling, 1999: 420). It becomes clear that Fudge has warned Dumbledore, who holds ultimate authority over Hogwarts. This incident highlights the fact that the Ministry of Magic cannot interfere with the school's operations.

When Harry receives a letter from Sirius on the Hogwarts Express, Uncle Vernon refuses to sign any document and becomes angry. Although Harry explains that it is only a letter from his godfather, Uncle Vernon's reaction is one of fear. "He was my mum and dad's best friend. He's a convicted murderer, but he's broken out of wizard

prison and he's on the run. He likes to keep in touch with me, though . . . keep up with my news . . . check if I'm happy. . . " (Rowling, 1999: 435). He is troubled by the prospect of having a wizard, let alone one with a murderous godfather, in his house. He believes that his stay with the Dursleys will be tolerable, as the idea of having a godfather may make them more accommodating. It remains to be seen how Sirius' influence will affect the Dursleys, but it is possible that Harry will now be free from Uncle Vernon's absolute control.

5.4 Harry Potter and the Goblet of Fire

In the last book, Professor Trelawney prophesied that the Dark Lord's most trusted confidant would return to his side, resulting in the resurgence of the Dark Lord. While Harry initially believed this individual to be Sirius, it has become evident that it is, in fact, Wormtail, thereby validating Professor Trelawney's prophetic abilities. It must be noted that despite Harry's lack of such foresight, possessing it would not confer him with the supreme power wielded by Merlin. The same holds true for Harry if Professor Trelawney possessed such power but did not impart it to him. Wormtail, who stands alongside the Dark Lord, trembles with fear as the latter's presence is felt immediately upon his return. "Where is Nagini?" said the cold voice. "I — I don't know, My Lord," said the first voice nervously. "She set out to explore the house, I think. . . ." "You will milk her before we retire, Wormtail" (Rowling, 2000: 7). Although the Dark Lord has not yet been explicitly mentioned, it can be inferred from the manner in which Wormtail addresses him as "My Lord" that it is indeed Voldemort. He is in need of care, which Wormtail dutifully provides. Despite having the opportunity to kill him, Wormtail remains loyal and obeys every command issued by Voldemort. The magnitude of Voldemort's power is palpable; he does not issue requests, but rather barks orders, which Wormtail obeys fearfully. Their scheme involves Harry. In the meantime, Voldemort detects the gardener outside and summons him inside, ultimately killing him. This episode highlights the helplessness and insignificance of Muggles against the likes of Lord Voldemort, owing to his magical abilities. Knowledge begets power, a fact that Wormtail and the entire wizarding community are well aware of, as they all harbour a profound fear of Voldemort, one of the most formidable dark wizards in history, due to his vast understanding of magic.

Miles away, Harry Potter awakens from his slumber, as his summer vacation is turning out to be better than previous ones, all thanks to Sirius. For the first time in his life, his trunk and he are not locked in the broom cupboard by the Dursleys, who are petrified of his magical capabilities, and hence, deprive him of items that could enhance his

powers. “The Dursleys had never allowed this before; their general wish of keeping Harry as miserable as possible, coupled with their fear of his powers, had led them to lock his school trunk in the cupboard under the stairs every summer prior to this” (Rowling, 2000: 23-24). Consequently, it appears that they seek to strip Harry of his knowledge-based power.

Harry’s proficiency in magic grants him significant power, which the Dursleys attempt to hinder by withholding his wand. Their efforts to prevent Harry from gaining dominance over them are indicative of the extent of his potential power. However, this summer, Harry’s ability to reclaim his power presented itself through the emergence of someone who wielded even greater influence over the Dursleys than Harry did. “It was his godfather, Sirius, who caused this. But their attitude had changed since they had found out that Harry had a dangerous murderer for a godfather — for Harry had conveniently forgotten to tell them that Sirius was innocent” (Rowling, 2000: 24). This individual was a dangerous murderer, who, in addition to being a wizard, happened to be Harry’s godfather. The Dursleys’ fear and submissiveness were amplified by the revelation of the godfather’s criminal past. This phenomenon suggests that the level of danger posed by an individual corresponds directly to the degree of fear and obedience they elicit. Although Harry enjoyed greater freedom as a result of Sirius’ intervention, he still had to comply with Uncle Vernon’s orders because the Dursleys were his legal guardians. “You,” he barked at Harry. “In the living room. Now.” Bewildered, wondering what on earth he was supposed to have done this time, Harry got up and followed Uncle Vernon out of the kitchen and into the next room” (Rowling, 2000: 29). Despite this, Uncle Vernon’s hold on Harry’s actions may change under certain circumstances, especially when Harry is angered.

Uncle Vernon’s strong disapproval of wizards was compounded by his reaction to Harry’s receipt of an invitation to the Quidditch World Cup from another wizard. Despite his apparent reluctance to grant permission, Harry’s newfound assertiveness, buoyed by Sirius’ support, enabled him to secure his desired outcome. “Okay, I can’t see the World Cup. Can I go now, then? Only I’ve got a letter to Sirius I

want to finish. You know — my godfather." He had done it. He had said the magic words. Now he watched the purple recede blotchily from Uncle Vernon's face, making it look like badly mixed black currant ice cream" (Rowling, 2000: 33). Nevertheless, it is evident that Harry's power over the Dursleys is not yet complete, as he still requires external assistance to overcome their sovereign authority.

Before departing for the World Cup, Mr. Weasley provided Harry with information about apparition, emphasizing that it was restricted to licensed adults. Anyone who attempted to apparition without authorization or while underage faced legal repercussions, as the Ministry of Magic imposed strict disciplinary measures. Mr. Weasley cited two examples of individuals who had been punished for such infractions, underscoring the Ministry's disciplinary power. "But they got a heavy fine, and I don't think they'll be trying it again in a hurry. You don't mess around with Apparition. There are plenty of adult wizards who don't bother with it" (Rowling, 2000: 67). It is clear that all wizards, including Harry when outside of Hogwarts, must abide by the laws set by the Ministry of Magic. Harry and his schoolmates, Cedric Diggory and his father Amos, travelled to the World Cup using a Portkey.

After the Quidditch final, an attack occurred, and the ominous Dark Mark, which represents the notorious dark wizard Voldemort, appeared in the sky. The Dark Mark had not been seen since Voldemort's disappearance, and it was only revealed when someone was killed. All the wizards from the Ministry of Magic were present to solve the case. "You dropped it?" repeated Mr. Diggory in disbelief. "Is this a confession? You threw it aside after you conjured the Mark?" "Amos, think who you're talking to!" said Mr. Weasley, very angrily. "Is *Harry Potter* likely to conjure the Dark Mark?" "Er — of course not," mumbled Mr. Diggory. "Sorry . . . carried away . . ." (Rowling, 2000: 135). Initially, the Ministry wizards seemed to blame Harry for casting the Dark Mark. However, Mr. Weasley's statement made them realize the absurdity of their accusation. It was unthinkable for Harry, who had suffered at the hands of Voldemort, to create the Dark Mark. Thus, everyone renounced this accusation immediately. If it had been anyone else in this situation, they would have undoubtedly been

interrogated. Therefore, it appears that Harry's scar, which resulted from Voldemort's attack, has helped him on more than one occasion, as his fame and notoriety often worked in his favour, making him seemingly invulnerable to punishment. This has given Harry a distinct power that is not of the magical kind.

Upon their arrival at the school, Headmaster Dumbledore made a speech, and it became apparent that Harry was once again subject to disciplinary action. "Mr. Filch, the caretaker, has asked me to tell you that the list of objects forbidden inside the castle has this year been extended to include Screaming Yo-yos, Fanged Frisbees, and Ever-Bashing Boomerangs. The full list comprises some four hundred and thirtyseven items, I believe, and can be viewed in Mr. Filch's office, if anybody would like to check it" (Rowling, 2000: 185). The school's rules were expanded and explained to the students, and it was emphasized that these rules were to be adhered to by all students. The rules were posted in a prominent location, indicating that the school was not willing to tolerate any deviations from them, and punishments would be meted out accordingly. Harry, like every other student, needed to comply with these rules to avoid punishment and prevent harm to his house.

Moody's involvement in the story begins with a fight between Malfoy and Harry. Professor Moody, transformed Malfoy into a ferret. Moody proceeded to punish Malfoy by repeatedly tossing him into the air and slamming him to the ground. During this time, no one dared utter a sound until Professor McGonagall arrived on the scene. Upon discovering that the ferret was, in fact, a transformed student, Professor McGonagall grew irate and admonished Moody, declaring that such punishments were not acceptable at Hogwarts and hoping that Dumbledore had made this clear to him. "We give detentions, Moody! Or speak to the offender's Head of House!" "I'll do that, then," said Moody, staring at Malfoy with great dislike" (Rowling, 2000: 206). Despite being a former Auror who had worked under the Ministry of Magic, Moody was now bound by the school's regulations while within the confines of Hogwarts. According to the school's guidelines, disciplinary measures included the deduction of house points and detentions. Thus, it appeared that Moody was also subject to the

school's disciplinary authority. Foucault asserts that "But discipline brought with it a specific way of punishing that was not only a small-scale model of the court. What is specific to the disciplinary penality is non-observance, that which does not measure up to the rule, that departs from it" (2012: 178). This specific punishment is seen in Hogwarts in the form of detention and house points reduction. However, it remains uncertain whether Moody fully complied with this or not, but he did not defy McGonagall's authority, as he had previously been warned by Dumbledore.

After Malfoy was restored to his human form, the first words out of his mouth were, "my father". "Oh yeah?" said Moody quietly, limping forward a few steps, the dull *clunk* of his wooden leg echoing around the hall. "Well, I know your father of old, boy. . . . You tell him Moody's keeping a close eye on his son . . . you tell him that from me. . . . Now, your Head of House'll be Snape, will it?" (Rowling, 2000: 206). It seemed that Malfoy had bitten off more than he could chew this time. Although his father held a significant amount of sway with the Ministry and the school administration, Moody, as a former Auror, appeared to be just as influential as Lucius Malfoy, if not more so. This incident demonstrated Moody's power and showed that Malfoy's paternal authority had no impact here.

Furthermore, Malfoy was not the only one intimidated by Moody. It was apparent that Professor Snape, who was regarded as the bane of the school by all except for the Slytherins, refused to make eye contact with Moody. "I reckon Snape's a bit scared of him, you know," Harry said thoughtfully" (Rowling, 2000: 210). This led Harry to conclude that Snape was also apprehensive of Moody, and that Moody's claim of knowing the other teachers was indeed true. It was evident that Snape knew Moody as well, and had reasons for his hesitation. Moody's arrival seemed to give him an advantage over the other teachers at Hogwarts. Although no superiority had been observed among the teachers until that time, Moody appeared to have a certain level of power as soon as he arrived.

It was Moody's first Defense Against the Dark Arts class, during which he informed the students about some of the Ministry's regulations. "Now, according to the Ministry of Magic, I'm supposed

to teach you countercurses and leave it at that. I'm not supposed to show you what illegal Dark curses look like until you're in the sixth year. You're not supposed to be old enough to deal with it till then. But Professor Dumbledore's got a higher opinion of your nerves he reckons you can cope, and I say, the sooner you know what you're up against, the better" (Rowling, 2000: 212). Once again, it appeared that the Ministry had no authority over Hogwarts. Typically, the curriculum was determined by the Ministry of Magic, and the school had to adhere to it. However, Moody stated that Dumbledore had authorized the course to be taught in the fourth year as well, indicating that Hogwarts could act independently with the headmaster's decision.

Later on in the text, Moody discusses the existence of dark curses that have been banned by the Ministry of Magic. "So . . . do any of you know which curses are most heavily punished by wizarding law?" (Rowling, 2000: 212). This reveals that certain curses are listed in the wizarding law and those who utilize them are penalized in the harshest possible manner. This clearly emphasizes the authoritative power of the Ministry in regulating wizarding activities. A law has been enacted for the wizarding realm, and any transgression is met with punishment. Three curses are specifically mentioned - the Imperius, Cruciatus, and Avada Kedavra. The first is utilized for manipulating someone, the second inflicts unbearable pain, and the third causes death. Moody proceeds to demonstrate all three spells on different spiders. Normally, these spells are prohibited and casting them is punishable. However, in this instance, Moody is training students, and therefore his actions are deemed acceptable. The school's purpose is to equip wizards to face any challenges that may arise in the external world, and it is essential for them to be aware of these curses. Students learn not to use these curses but rather to recognize and avoid them. In any case, casting these curses is forbidden in the outside world. "The Imperius Curse can be fought, and I'll be teaching you how, but it takes real strength of character, and not everyone's got it" (Rowling, 2000: 213). Of the three unforgivable curses, the Imperius curse was the only one that could be resisted, and Moody would teach the students how to defend themselves against it.

Among the three unforgivable curses, only the Imperius curse can be resisted, and Moody proceeds to teach the students how to defend themselves against it. The punishment for utilizing these curses is so severe that any wizard would be hesitant to do so. Azkaban is the ultimate punishment for a wizard, and individuals go to great lengths to avoid it. Nonetheless, there was a period when wizards such as Lord Voldemort existed, and during this era, numerous people utilized these curses without hesitation due to his influence. It is crucial for students to receive education on this subject as the fear of Azkaban may not always be a sufficient deterrent, as evidenced by the many criminals currently housed there. Laws are established to enforce punishment and deter individuals from repeating the offense, but this is not always successful. Nevertheless, as previously stated, these laws do not apply within the school. In his subsequent lessons, Moody informs the students that he will attempt to use the Imperius curse on them, instructing them on how to resist. "But — but you said it's illegal, Professor," said Hermione uncertainly as Moody cleared away the desks with a sweep of his wand, leaving a large clear space in the middle of the room. "You said — to use it against another human was —" "Dumbledore wants you taught what it feels like," said Moody…" (Rowling, 2000: 230). Dumbledore's decision applies solely to the school, not the Ministry's, and the Ministry has no jurisdiction to intervene. Since Moody's objective is purely educational, he need not be punished. Furthermore, Moody declares that students who are unwilling to participate may leave the classroom immediately, a gesture of tolerance and respect that is uncommon among teachers. Typically, teachers issue directives, and students are required to comply. Moody is relinquishing his authority in this situation. Moody takes turns using the Imperius curse on the students, and none of them can resist the curse until it is Harry's turn. Unlike the others, Harry resists and orders Moody repeatedly to do what he wants. "Look at that, you lot . . . Potter fought! He fought it, and he damn near beat it! We'll try that again, Potter, and the rest of you, pay attention — watch his eyes, that's where you see it — very good, Potter, very good indeed! They'll have trouble controlling *you*!" (Rowling, 2000: 232). This may be the most powerful display of Harry's abilities. Harry

resists a curse that has traditionally been a scourge of the Ministry for years and that even the most powerful wizards cannot withstand. This illustrates that Harry is a potent wizard who cannot be controlled at will. While he may not be particularly adept at casting spells, he is undoubtedly an exceedingly resilient wizard, which will prove to be a tremendous advantage for Harry in the future.

It was time for the Triwizard Tournament, and students from the two wizarding schools outside of Hogwarts had arrived at the institution to test their luck. However, Harry had not submitted his name to the goblet or asked someone else to discard it. Despite this, his name had emerged from the goblet as one of the contestants, due to his inflated track record for rule-breaking. "It's no one's fault but Potter's, Karkaroff," said Snape softly. His black eyes were alight with malice. "Don't go blaming Dumbledore for Potter's determination to break rules. He has been crossing lines ever since he arrived here —" (Rowling, 2000: 276). His reputation for disobedience had become widespread, with many teachers and even Dumbledore sympathizing with him and not imposing punishment. This leniency, however, encouraged Harry to continue disregarding school regulations. Nevertheless, Harry was blameless in this instance, and he avoided any consequences because of an unusual circumstance. As per the rules, Harry was compelled to participate in the tournament since his name had been chosen. This circumstance underscores the importance of rules, as emphasized by Barty Crouch, one of the tournament managers, and a representative of the Ministry of Magic. "We must follow the rules, and the rules state clearly that those people whose names come out of the Goblet of Fire are bound to compete in the tournament" (Rowling, 2000: 277). The Ministry of Magic's commitment to the law is exemplified, indicating that the regulations are applied, not solely based on the word of one person, as in the sovereign power. Despite the events that occurred, Harry's chances of survival in the tournament seemed grim. Moreover, his best friend, Ron, had become upset with him, and Hermione informed him of this development. "Great," said Harry bitterly. "Really great. Tell him from me I'll swap any time he wants. Tell him from me he's welcome to it. . . . People gawping at my forehead everywhere I go. . . ." (Rowling,

2000: 290). Harry's reputation had soared even higher as a result of his participation in the tournament, which he bitterly resented. Harry did not wish to be famous, nor did he seek power, except when he requested Professor Lupin's instruction on the Patronus spell. This was solely for survival purposes. The fact that Ron did not believe Harry's claim that he did not submit his name to the goblet of fire illustrates that Harry does not hold absolute authority among his friends.

Just before the potions lesson, Malfoy taunted Harry and insulted Hermione, provoking an outburst of anger. Harry swiftly drew his wand and aimed it at Malfoy. "Go on, then, Potter," Malfoy said quietly, drawing out his own wand. "Moody's not here to look after you now — do it, if you've got the guts —" (Rowling, 2000: 298). According to Malfoy, Harry's only authority was the teachers, implying that he lacked the ability to act independently. Thus, when Harry mentioned Moody, he was indicating that he relied on someone to support him.

However, Harry differed from Malfoy in significant ways. While Malfoy relied solely on his father and friends Crabbe and Goyle, Harry trusted in his own abilities and unexpectedly cast a spell on Malfoy. Professor Snape promptly arrived and requested an explanation from Malfoy, who claimed that Harry had attacked him, while Harry maintained that Malfoy had attacked him. "Let's see," he said, in his silkiest voice. "Fifty points from Gryffindor and a detention each for Potter and Weasley. Now get inside, or it'll be a week's worth of detentions" (Rowling, 2000: 300). Professor Snape's authority and power were evident once again, and he punished Harry and Ron for showing favouritism towards their fellow student, Malfoy. Harry could not object as he lacked the necessary power. Through disciplinary power, Snape wielded his authority and punished the students as he saw fit. Harry deserved punishment for his behaviour, but so did Malfoy, and it was the latter's lack of punishment that angered Harry. However, Snape had made up his mind and refused to change it. Despite Harry's belief that his potions class would be a nightmare due to his recent punishment, an unexpected turn of events occurred when a Gryffindor student arrived to collect him from the dungeon. "Sir — sir, Mr. Bagman wants him," he said nervously. "All the champions

have got to go, I think they want to take photographs . . .” (Rowling, 2000: 301). Snape had no choice but to allow Harry to leave, as Mr. Bagman was involved in the Triwizard tournament and worked for the Ministry of Magic. Here, Snape’s sovereign power appeared to diminish, as he had to comply with the order from a higher authority.

As the time for the first mission of the Triwizard tournament drew near, Harry learned the details of the mission from Hagrid. Moody offered Harry some advice, as Harry appeared to admit his lack of power. “I don’t show favoritism, me. I’m just going to give you some good, general advice. And the first bit is — *play to your strengths.*” “I haven’t got any,” said Harry, before he could stop himself” (Rowling, 2000: 344). Subsequently, Harry mentioned his strength in flying, and Moody acknowledged this, suggesting that with a bit of magic, Harry could manage to use his flying skills even when broomsticks were not allowed.

Harry comprehends the situation, but he lacks the strength to cast the necessary spell. Consequently, he resorts to seeking assistance from one of his closest allies. “Hermione, I need to learn how to do a Summoning Charm properly by tomorrow afternoon” (Rowling, 2000: 345). Evidently, Harry is unable to summon the required power and thus, seeks it from an individual who possesses it. This behaviour is akin to that of Professor Lupin, who requested Harry to teach the Patronus spell. Previously, Harry’s life was in peril due to the presence of dementors, and now it is threatened by dragons. It appears that Harry only endeavours to acquire power in life-threatening situations.

Meanwhile, Professor McGonagall announced that a ball would be held for the Triwizard Tournament. As a champion, Harry was obligated to perform the opening dance with his partner, as per tradition. “I’m not dancing,” he said. “It is traditional,” said Professor McGonagall firmly. “You are a Hogwarts champion, and you will do what is expected of you as a representative of the school. So make sure you get yourself a partner, Potter.” “But — I don’t —”“You heard me, Potter,” said Professor McGonagall in a very final sort of way” (Rowling, 2000: 388). This time, it was not a law or regulation that Harry had to abide by, but a customary expectation as a representative of Hogwarts. Therefore, Harry’s actions would reflect upon his school.

It was customary for champions to open the ball of the Triwizard tournament, and Harry had to adhere to this tradition. Professor McGonagall explicitly informed Harry, who expressed his reluctance to dance, that he would be performing the opening dance, and Harry had no room for objection. It is evident that Harry is weak, and Professor McGonagall possesses more power than him. Hence, he is compelled to comply with her orders. McGonagall utilizes her disciplinary power, and although what she says is not a school rule, it must be followed simply because she is a teacher.

After the ball, Rita Skeeter, a journalist from the Daily Prophet, published a scandalous story about Hagrid. Upon reading the story, Hagrid skipped his next classes and was temporarily replaced by another teacher. Harry, who wished to reinstate Hagrid, sought Ron and Hermione's concurrence. "I — well, I'm not going to pretend it didn't make a nice change, having a proper Care of Magical Creatures lesson for once — but I do want Hagrid back, of course I do!" Hermione added hastily, quailing under Harry's furious stare" (Rowling, 2000: 442). It has been previously observed that Harry can be extremely dangerous when he is angry. Hence, it appears that Hermione immediately acquiesced to his request upon observing Harry's indignation. Although Harry does not always assert himself among his friends, it is apparent that he is listened to when he is angry. Despite Harry's fury, he could not take any action with a teacher present. "Malfoy was gloating at every possible opportunity. "Missing your half-breed pal?" he kept whispering to Harry whenever there was a teacher around, so that he was safe from Harry's retaliation" (Rowling, 2000: 443). Given the presence of the teacher, Harry was unable to respond to Malfoy's provocation, leading him to comply with school regulations, though he often managed to evade punishment. Despite Harry's efforts, he remained subservient to the disciplinary authority of the school, recognizing that noncompliance would result in consequences.

In the meantime, the second task of the tournament was drawing near, but Harry had yet to decipher the riddle embedded in the egg he had obtained during the first task. Ludo Bagman, one of the tournament organizers, offered assistance to Harry, but the latter declined, as

Bagman had not offered help to Cedric. “He wasn’t entirely sure why he was refusing Bagman’s help, except that Bagman was almost a stranger to him, and accepting his assistance would feel somehow much more like cheating than asking advice from Ron, Hermione, or Sirius” (Rowling, 2000: 448). Although Harry typically welcomed assistance, he refused Bagman’s offer, as he deemed his life not to be in imminent danger. In the first task, Harry had remained silent when prompted by Moody, knowing that his life was at risk. This suggests that Harry seldom requires help and is quite independent, except in academic pursuits, where he relies on Hermione’s assistance.

However, when help came, it arrived unexpectedly from a surprising source. Cedric Diggory, whom Harry had aided in the first task, revealed the solution to the riddle, enabling Harry to progress in the tournament. However, while returning to his quarters, Harry was discovered by Filch when the egg began to emit a loud noise. Snape, who realized that his chambers had been tampered with, also arrived at the scene, along with Moody. Harry, however, managed to avoid detection by wearing an invisibility cloak. At this juncture, a tense standoff developed between Moody and Snape. “Get back to bed, Snape.” “You don’t have the authority to send me anywhere!” Snape hissed, letting go of his arm as though angry with himself. “I have as much right to prowl this school after dark as you do!” “Prowl away,” said Moody, but his voice was full of menace” (Rowling, 2000: 472). Although teachers typically lack jurisdiction over one another, Moody’s status as an Auror, rather than a conventional educator, conferred upon him a unique authority that he exploited to his advantage. Moody believed himself to be superior to others, given his extensive knowledge of magic. In contrast, Snape appeared intimidated by Moody, as the latter’s job was to capture criminals and incarcerate them. From this perspective, it is evident that Moody possessed more power and authority than all the other teachers in the school, owing to his specialized training as an Auror. Moody’s actions were instrumental in saving Harry from Snape, who was on the verge of capturing him. Although Harry had once again violated school rules by being out of bed at that time, Moody did not penalize him, as he had been entrusted with Harry’s care.

While Harry trying to solve the riddle of the second mission, it was only upon being woken up by Dobby shortly before the tournament that he received the necessary guidance to progress. Dobby provided him with a quantity of gillyweed and advised him to consume it. "Dobby heard Professor McGonagall and Professor Moody in the staffroom, talking about the next task. . . . Dobby cannot let Harry Potter lose his Wheezy!" (Rowling, 2000: 491). Although initially apprehensive, Harry ultimately heeded Dobby's advice over the open offer of assistance from Bagman, opting instead to trust Moody's help in the first round and Dobby's in the second, despite the latter having attempted to harm him in the past. With his best friend's life on the line, Harry was forced to accept Dobby's help out of necessity, having no other recourse in the limited time available to him. This demonstrated that Harry's ignorance had hindered his ability to excel, revealing that he was reliant on external support to progress.

Thanks to Dobby's assistance, he was able to breathe underwater and locate the hostages, who were one for each champion. Though Harry waited initially, when the other champions were late, he attempted to save the two hostages who remained. However, he was met with resistance from the mermen present, who were armed with spears. "Harry pulled out his wand. "Get out of the way!" Only bubbles flew out of his mouth, but he had the distinct impression that the mermen had understood him, because they suddenly stopped laughing. Their yellowish eyes were fixed upon Harry's wand, and they looked scared. There might be a lot more of them than there were of him, but Harry could tell, by the looks on their faces, that they knew no more magic than the giant squid did" (Rowling, 2000: 501). Despite armed mermen, Harry was resolute in his determination to save the lives of the hostages, and his knowledge of magic allowed him to overpower the mermen and save the other hostages, even though it was not his responsibility.

As the third and final mission approached, unusual occurrences began to take place at the school. Barty Crouch unexpectedly appeared when Harry ventured into the forbidden forest, at Krum's request. Crouch claimed that he wished to speak with Dumbledore, and Harry left Krum in his company to retrieve the headmaster. Upon returning

with Dumbledore, however, Crouch had vanished, leaving Krum bewildered. Dumbledore, with his authority as headmaster, issued orders in response to these events, which Harry was obliged to obey without objection. “You will take Harry back to school, Hagrid,” Dumbledore repeated firmly. “Take him right up to Gryffindor Tower. And Harry — I want you to stay there. Anything you might want to do — any owls you might want to send — they can wait until morning, do you understand me?” “Er — yes,” said Harry, staring at him” (Rowling, 2000: 562). This highlighted the disparity in power between Harry and Dumbledore, as the former was compelled to follow the orders of the latter without any recourse to refuse or challenge them.

Harry sent an owl to Sirius the following day, promising to recount everything that had happened. The response was prompt, with Sirius expressing fury at Harry’s decision to walk alone with Krum. He argued that Krum was a competitor and therefore could have potentially caused harm to Harry, or worse, eliminated him from the tournament. Harry, in turn, was indignant at Sirius’ anger and felt that he had no right to be upset, given his own disobedient behaviour as a student, resulting in frequent punishment. “Who’s he, to lecture me about being out-of-bounds?” said Harry in mild indignation as he folded up Sirius’s letter and put it inside his robes. “After all the stuff he did at school!” “He’s worried about you!” said Hermione sharply. “Just like Moody and Hagrid! So listen to them!” (Rowling, 2000: 573). Despite this, Sirius felt justified in his concern for Harry’s safety as his godfather, and Hermione also shared his apprehension. As a result, Harry heeded Sirius’ advice and made a pledge to not venture out alone. This demonstrated the extent of Sirius’ authority and power over Harry, highlighting the latter’s subservience and deference.

With the final task of the Triwizard Tournament approaching, Harry prepared himself by utilizing sinister spells and those that might aid him in his endeavours. Dumbledore had warned earlier in the year that fatalities were not uncommon in the tournament, and Harry felt it necessary to arm himself accordingly to avoid meeting a similar fate. Winning was not his priority, as he simply wished to survive and complete the tournament. “For one thing, he was confident that, this time, he had done everything in his power to prepare for the task. For

another, this was the final hurdle, and however well or badly he did, the tournament would at last be over, which would be an enormous relief" (Rowling, 2000: 610). Harry had no interest in the fame or power that came with winning, and in fact, loathed the attention that the tournament had brought upon him. The objective was to navigate through a treacherous maze and retrieve the trophy from the centre, with the first to do so being crowned champion. However, Harry encountered a shocking sight in the maze, as Krum attempted to cast an unforgivable curse on Cedric. Harry intervened and saved Cedric from harm. "The use of an Unforgivable Curse on a fellow human being meant a life term in Azkaban, that was what Moody had told them. Krum surely couldn't have wanted the Triwizard Cup that badly . . ." (Rowling, 2000: 628). Though the use of unforgivable curses for educational purposes within the school was not punishable, this instance fell outside that category and technically should have resulted in Krum's incarceration in Azkaban.

Nevertheless, Harry and Cedric proceeded to the end of the tournament together, where they both grasped the trophy, unknowingly activating a Portkey that transported them to a cemetery. Tragically, Wormtail appeared and murdered Cedric, obtaining Harry's blood in the process, which enabled Voldemort's rebirth. As the Death Eaters descended upon them, Harry realized the full extent of Voldemort's power. "Then one of the Death Eaters fell to his knees, crawled toward Voldemort, and kissed the hem of his black robes. "Master . . . Master . . ." he murmured. The Death Eaters behind him did the same; each of them approaching Voldemort on his knees and kissing his robes" (Rowling, 2000: 647). People prostrate before the male character and kiss her garment because they are aware of the male protagonist's exceptional magical abilities. There is no need to underscore his potency, given that he endured one of the most abysmal periods of the wizarding world during his lifetime. The individual who terminated this epoch now stood before him. Harry faced Voldemort in person for the first time, whereas in their prior encounters, Voldemort inhabited someone else's body or existed as a memory. For the first time, Voldemort appeared before Harry, fully alive. Voldemort aimed to demonstrate that Harry had escaped him through sheer chance. "You

see, I think, how foolish it was to suppose that this boy could ever have been stronger than me," said Voldemort. "But I want there to be no mistake in anybody's mind. Harry Potter escaped me by a lucky chance. And I am now going to prove my power by killing him, here and now, in front of you all, when there is no Dumbledore to help him, and no mother to die for him (Rowling, 2000: 658). In doing so, Voldemort, who regards himself as the most powerful wizard, inadvertently admitted to his fear of Dumbledore. He acknowledged that Dumbledore shields Harry and claimed that he could not reach him there. Even if he intended to assassinate Harry, he would have to take him away from Dumbledore. Consequently, though he did not explicitly state it, he displayed a fear of Dumbledore, insinuating that Dumbledore was at least as potent a wizard as he was. Nonetheless, the question remains regarding what Harry would do alone and pitted against a resurrected Voldemort. Voldemort allowed him to fight rather than killing him outright. Before the duel, Voldemort requested that Harry bow in accordance with the rules, but Harry declined. Despite Harry's disobedience, Voldemort did not offer him a chance. "I said, *bow*," Voldemort said, raising his wand — and Harry felt his spine curve as though a huge, invisible hand were bending him ruthlessly forward, and the Death Eaters laughed harder than ever" (Rowling, 2000: 658). Harry was compelled to do what he did not want to do, as there were no longer any rules or laws to follow. He was confronting death with only power to compare himself against Voldemort. He thought he would perish, but he refused to comply with Voldemort's orders. "…he was going to die, and there was nothing he could do about it. . . but he wasn't going to play along. He wasn't going to obey Voldemort . . . he wasn't going to beg . . ." (Rowling, 2000: 661). Although he did not possess the strength to face Voldemort, Harry did not submit to his power. He did not plead for his life or follow Voldemort's commands. This demonstrates that although Harry's magical prowess is limited, his bravery and determination are significant. Harry's supporters, even older wizards than Harry, kneeled before Voldemort and begged him, yet Harry did not do so. Harry did not merely exhibit his power in that way. Voldemort also resisted the Imperius curse that Harry was attempting to cast on him since he did

not comply with Harry's demands. Voldemort was astonished as Harry once again demonstrated his strength by refusing to yield to the self-proclaimed strongest wizard. "He was not going to die crouching here like a child playing hide-and-seek; he was not going to die kneeling at Voldemort's feet . . . he was going to die upright like his father, and he was going to die trying to defend himself, even if no defense was possible . . ." (Rowling, 2000: 662). He did not plead or cower, as most wizards do, but confronted Voldemort. As his last hope, he shouted the only spell he had learned in the duelling club toward Voldemort: *Expelliarmus*. Voldemort, who claimed that it was merely luck that enabled Harry to escape him, failed to kill Harry again and fled. Therefore, Harry demonstrated to Voldemort that his first escape was not solely due to luck. This time he lacked his parents or Dumbledore's protection, yet he survived and eluded Voldemort.

Regrettably, the Minister of Magic, Fudge, was not inclined to believe Harry's account, particularly concerning the return of Voldemort. When Dumbledore declared that he would take action on the issue at his own discretion, Fudge made formal threats against him. "I don't know what you and your staff are playing at, Dumbledore, but I have heard enough. I have no more to add. I will be in touch with you tomorrow, Dumbledore, to discuss the running of this school. I must return to the Ministry" (Rowling, 2000: 710). It is noteworthy that the Ministry, which had hitherto refrained from interference in the management of Hogwarts, now appears to be involved. However, this matter shall only be fully elucidated in the subsequent book.

During their return journey on the train, Malfoy bullied Harry, and this time, without any faculty members present, Harry retaliated with a series of hex spells. He then detained Fred and George before they could exit the train and gifted them with the thousand Galeon prize, urging them to use it to establish their joke shop. Although Fred and George initially declined the offer, Harry employed his newly acquired spells to compel their acceptance. "Harry," Fred began, but Harry pulled out his wand. "Look," he said flatly, "take it, or I'll hex you. I know some good ones now. Just do me one favor, okay? Buy Ron some different dress robes and say they're from you" (Rowling, 2000: 733).

Through his acquisition of knowledge and spells, Harry had gained a degree of power, which he used as leverage when necessary.

5.5 Harry Potter and the Order of the Phoenix

Upon returning to the Dursleys for the summer holidays, Harry was discontent with his situation. Their attitude towards him remained unchanged, as they were still fearful of his wizardry. Though this did not prevent them from glaring at him in suspicion, leaving Harry feeling ostracized. His cousin Dudley, who had matured significantly and had even won a boxing tournament, still feared Harry. One evening, Harry encountered Dudley and his gang and pondered how they would react if they dared to challenge him. "He wouldn't want to lose face in front of the gang, but he'd be terrified of provoking Harry. . . . It would be really fun to watch Dudley's dilemma; to taunt him, watch him, with him powerless to respond. . ." (Rowling, 2003: 11). The tables had turned since the revelation of Harry's magical powers and Dudley's pig tail. Thus, Harry had liberated himself from Dudley's previous oppression, though he still had to comply with his guardians' rules, which exerted power over him.

On their way home, Harry and Dudley were attacked by two dementors. Harry was forced to use a Patronus spell to evade them. During the encounter, they stumbled upon Mrs. Figg, a Squib assigned by Dumbledore to monitor Harry. "Harry, you don't understand! Dumbledore will need to act as quickly as possible, the Ministry have their own ways of detecting underage magic, they'll know already, you mark my words —" (Rowling, 2003: 22). Her words corroborated the notion that the Ministry of Magic was a panopticon. Harry's every magical move was scrutinized, and it was apparent that the ministry had instantaneously recorded his spell. This incident marked Harry's third offense, which had already prompted a warning letter stating that any further transgressions would lead to expulsion:

Dear Mr. Potter, We have received intelligence that you performed the Patronus Charm at twenty-three minutes past nine this evening in a Muggle-inhabited area and in the presence of a Muggle. The severity of this breach of the Decree for the Reason able Restriction of Underage Sorcery has resulted in your expulsion from Hogwarts School of Witchcraft and Wizardry. Ministry representatives will be

calling at your place of residence shortly to destroy your wand (Rowling, 2003: 27).

Harry felt trapped by the constant surveillance of the panopticon, and his latest infraction had earned him expulsion from Hogwarts. Angry and confused, he contemplated leaving his guardians' home to escape their inquisitions. However, he received a letter from Arthur Weasley, urging him to stay put and retain his wand. Harry heeded this advice and trusted in Dumbledore to resolve the matter.

The fact that Dumbledore himself visited the Ministry underscores the significance of Harry's situation. It is evident that had another wizard taken such action, it would not have garnered the same level of attention. Additionally, there was the issue of whether Dumbledore possessed the authority to overturn the Ministry's decision, given his previous statement that he lacked the power to supersede the Minister of Magic. However, a third owl arrived promptly, bearing a missive from the Ministry of Magic indicating that Dumbledore had indeed altered their decision. "You may retain your wand until your disciplinary hearing on 12th August, at which time an official decision will be taken. Following discussions with the Headmaster of Hogwarts School of Witchcraft and Wizardry, the Ministry has agreed that the question of your expulsion will also be decided at that time" (Rowling, 2003: 33). Harry would not be expelled from school, nor would his wand be destroyed. Consequently, it appears that Dumbledore holds considerable power and influence, not only as the Headmaster of Hogwarts, but also within the Ministry.

In contrast, Harry found himself powerless, unable to affect the situation and relying on others to intervene on his behalf. He was compelled to follow the directives of those around him, with no ability to resist. When his godfather Sirius advised him to remain at home, Harry dutifully complied. Unfortunately, his explanation to Uncle Vernon about Voldemort's pursuit of him resulted in his being threatened with eviction from the house. "OUT! OUT! You've had it! You're history! You're not staying here if some loony's after you, you're not endangering my wife and son, you're not bringing trouble down on us, if you're going the same way as your useless parents, I've had it! OUT!" (Rowling, 2003: 39). Lacking the power to resist this

edict, Harry was only saved from expulsion by the arrival of an anonymous letter to Aunt Petunia. Thus, once again, he owed his salvation to the actions of others, rather than his own agency.

As days passed, Harry remained sequestered in his room, under strict orders from the Dursleys. Eventually, a group of wizards arrived to escort him to Grimmauld Place, the headquarters of the Order of the Phoenix, where he was reunited with his friends Ron and Hermione. However, Harry was consumed with anger upon discovering that they had kept him in the dark for a month, as Dumbledore had made them swear an oath of secrecy. "Harry, we wanted to tell you, we really did —" Hermione began. "CAN'T'VE WANTED TO THAT MUCH, CAN YOU, OR YOU'D HAVE SENT ME AN OWL, BUT *DUMBLEDORE MADE YOU SWEAR* —" "Well, he did —" (Rowling, 2003: 66). Despite Harry's entreaties to be kept informed, his friends had not corresponded with him or answered his letters. Once again, Harry found himself without agency, as his friends were privy to more information than he was. During this period, Harry's circumstances shifted considerably, and he gained new insights into his situation.

The Ministry of Magic refused to acknowledge the return of Voldemort, and the only evidence presented came from Harry and Dumbledore. As a result, Dumbledore was discredited and Harry was portrayed as an attention-seeking individual who fabricated stories. Harry was viewed as a symbol of hope when it was convenient for the Ministry, but otherwise dismissed as an unreliable source of information. These circumstances demonstrate that Harry lacks sovereign power, as his word is not taken seriously. Similarly, Dumbledore's credibility was undermined for saying the same things as Harry, despite his reputation as a powerful wizard. "Yeah, well, your name got dragged into the row," said Ron, shooting Harry a furtive look. "Percy said the only evidence was your Word and . . . I dunno . . . he didn't think it was good enough." (Rowling, 2003: 73).

While Harry lacks power over the Ministry, Sirius recognized the significance of Harry's contributions and attempted to provide him with information. "But as he was the one who saw Voldemort come back" (again, there was a collective shudder around the table at the name), "he has more right than most to —" "He's not a member of the

Order of the Phoenix!" said Mrs. Weasley. "He's only fifteen and —" "— and he's dealt with as much as most in the Order," said Sirius, "and more than some —" (Rowling, 2003: 88). However, Dumbledore prohibited the disclosure of any information to Harry, as he was not yet an adult or a member of the Order. Nevertheless, Sirius argued that Harry had a right to know and that his accomplishments should be recognized. Although Harry was often excluded due to his age, he had demonstrated his power by escaping from Voldemort multiple times. His power, however, was limited due to his youth.

Despite his age, Harry was granted decision-making authority and the right to know about the situation, thanks to the efforts of Sirius and Lupin. "I think Harry ought to be allowed a say in this," Lupin continued. "He's old enough to decide for himself." "I want to know what's been going on," Harry said at once" (Rowling, 2003: 90). This development suggests that Harry is beginning to gain power in the wizarding world. By learning about the Ministry's distrust of Dumbledore and him, Harry discovered that Fudge believed Dumbledore was seeking to replace him as Minister of Magic, which led to his deception. "Because accepting that Voldemort's back would mean trouble like the Ministry hasn't had to cope with for nearly fourteen years," said Sirius bitterly. "Fudge just can't bring himself to face it. It's so much more comfortable to convince himself Dumbledore's lying to destabilize him" (Rowling, 2003: 94). In an effort to avoid addressing the issue, the Ministry ignored the information provided by Harry and Dumbledore, revealing their weakness. By refusing to confront the problem, the Ministry demonstrated its lack of power. Despite Dumbledore's status as a powerful wizard, his positions and titles were stripped by the Ministry. "If he carries on defying the Ministry like this, he could end up in Azkaban and the last thing we want is Dumbledore locked up" (Rowling, 2003: 95). This demonstrates the Ministry's dominance over even the most powerful individuals, as anyone who opposes its authority is subject to imprisonment. The disciplinary power wielded by the Ministry is staggering, as evidenced by Lupin's rejection of Harry's request to join the Order.

In conclusion, Harry's power in the wizarding world was limited by his youth, but he demonstrated his strength by defying Voldemort multiple times. Despite his lack of sovereign power, his contributions were recognized by Sirius and Lupin. The Ministry's weakness was exposed by its refusal to acknowledge Voldemort's return, which undermined the credibility of Dumbledore and Harry. The Ministry's dominance over even the most powerful individuals reveals its formidable power.

Harry's auspicious days at the headquarters had swiftly transpired, and the day of the trial had dawned. As indicated in the letter, he was to appear in court for violating the law. Since Arthur Weasley was employed at the Ministry, he was tasked with escorting Harry. Before departing, everyone urged Harry to remain respectful and reminded him that the law was on his side. "Don't worry," Sirius said. Harry looked up and realized that Sirius had been watching him. "I'm sure they're going to clear you, there's definitely something in the International Statute of Secrecy about being allowed to use magic to save your own life" (Rowling, 2003: 117). One such law, for instance, states that underage wizards can use magic in front of Muggles if their life is in peril. However, it remains uncertain whether this law could aid Harry as the Ministry no longer harboured favourable sentiments towards him. Otherwise, they would have accorded him a hearing and not ignored his plight like they did last time. However, given their changed attitude, they had begun to enforce the law.

Upon arriving at the Ministry, they were informed that the hearing's venue and schedule had changed, causing Harry to be a tad late. As soon as he entered the courtroom, he was subjected to the discipline's might. "You're late." "Sorry," said Harry nervously. "I-I didn't know the time had changed." "That is not the Wizengamot's fault," said the voice. "An owl was sent to you this morning. Take your seat" (Rowling, 2003: 137). Numerous wizards were present, and they were to adjudicate Harry's fate. As an underage wizard, he had no choice but to comply with the commission's verdict as he lacked the power to contest it. Facing him was the Ministry, the highest authority. It was apparent to Fudge that he desired to punish Harry, but the atmosphere was muted when Dumbledore arrived as a defence witness.

During the trial, Harry was questioned extensively, and he had to answer all queries and confess to violating the law. However, when he explained why he had summoned the Patronus, Fudge disbelieved him. "Don't you, Amelia?" said Fudge, still smirking. "Let me explain. He's been thinking it through and decided dementors would make a very nice little cover story, very nice indeed. Muggles can't see dementors, can they, boy? Highly convenient, highly convenient . . . so it's just your word and no witnesses . . ." (Rowling, 2003: 142). Harry's words were, once again, not taken at face value. Fudge also refused to accept that Voldemort had returned, indicating that being a famous fifteen-year-old did not guarantee that one would be heard, as children are not always believed. This was further validated by the Ministry's prior refusal to acknowledge Dumbledore's claims of Voldemort's return.

Thus, it can be inferred that the Ministry is an authority that does not lend an ear to anyone and acts as it deems fit, enacting laws only when it desires to. Comparing Hogwarts to the Ministry, one could assert that they are similar as they enforce rules selectively, punishing some while ignoring others, like how Snape overlooked Malfoy's misdeeds while punishing Harry. Nonetheless, Fudge's authority was limited in the court as it was not a school, and he had to abide by the law. Dumbledore reminded him of the law's provisions and argued against punishing Harry for his transgressions. "I may be wrong," said Dumbledore pleasantly, "but I am sure that under the Wizengamot Charter of Rights, the accused has the right topresent witnesses for his or her case? Isn't that the policy of the Department of Magical Law Enforcement, Madam Bones?" he continued, addressing the witch in the monocle. "True," said Madam Bones. "Perfectly true" (Rowling, 2003: 143). Although Fudge desired to penalize Harry through legal enforcement, Harry had laws that could safeguard him. These laws could not be circumvented, and Mrs. Figg, who was present, testified as a witness and provided detailed accounts of the events. Despite his disbelief in her statements, Fudge was compelled to investigate her allegations since the dementors were under the Ministry's jurisdiction. Therefore, if they were not instructed to attack Harry, their presence should have been scrutinized. However, Fudge still attempted to punish Harry for his past actions. In response, Dumbledore asked why

he was not summoned to court earlier and filed in due time if punishment was warranted. This altercation between the Minister of Magic and Dumbledore exemplifies the conflict between the two entities.

Dumbledore exhibits an adept understanding of the law, as evidenced by his intervention in Harry's case. Fudge sought to impose an arbitrary punishment on Harry, but Dumbledore's knowledge of the legal system prevented this from occurring. Furthermore, Dumbledore emphasized that the Ministry of Magic has no jurisdiction over Hogwarts, as the school falls outside of its purview. "— but as the Ministry has no authority to punish Hogwarts students for misdemeanors at school, Harry's behavior there is not relevant to this inquiry," said Dumbledore, politely as ever, but now with a suggestion of coolness behind his words" (Rowling, 2003: 149). Thus, Harry could not be punished for his actions at Hogwarts. Fudge was frustrated by the lack of control that the Ministry had over the school and attempted to change the law to suit his needs. However, the commission ultimately voted in Harry's favour, thanks to Dumbledore's use of legal rhetoric to constrain the Ministry's authority.

This case exemplifies the effectiveness of disciplinary power over sovereign power. However, it is important to note that the influence of powerful individuals cannot be discounted. Fudge was seen collaborating with Lucius Malfoy, as he held significant wealth and influence. "Shall we go up to your office, then, Minister?" "Certainly," said Fudge, turning his back on Harry and Mr. Weasley. "This way, Lucius" (Rowling, 2003: 155). It is apparent that individuals with status and wealth often wield significant power in society, even above the law. This is made clear by Arthur Weasley's observations regarding the importance of money and privilege. "Malfoy's been giving generously to all sorts of things for years. . . . Gets him in with the right people . . . then he can ask favors . . . delay laws he doesn't want passed . . . Oh, he's very well connected, Lucius Malfoy . . ." (Rowling, 2003: 155).

Despite Harry's eventual acquittal, he does not view himself as superior to his peers. In fact, he questions why he was not chosen as a

prefect, indicating that he does not see himself as particularly powerful or exceptional. "*I'm better at Quidditch,* said the voice. *But I'm not better at anything else*" (Rowling, 2003: 166). Harry's humility is evident in his recognition of the importance of his companions and their shared experiences. Ultimately, Harry's focus shifts to the upcoming school year at Hogwarts.

Harry was taken aback to learn that he would once again be accompanied by bodyguards, highlighting his inability to protect himself. "Guard?" said Harry. "We have to go to King's Cross with a guard?" "*You* have to go to King's Cross with a guard," Hermione corrected him. "Why?" said Harry irritably. "I thought Voldemort was supposed to be lying low, or are you telling me he's going to jump out from behind a dustbin to try and do me in?" (Rowling, 2003: 180). Due to the threat of Voldemort's potential attack, Harry requires the presence of numerous bodyguards, and he also needs to be accompanied by his friends in a large group. While all members of the Order are free to wander outside, Harry is not afforded the same luxury. This is because Harry is perceived as a child and is therefore deemed unable to fend for himself, despite his prior encounter and duel with Voldemort. It is immaterial how skilled a wizard one may be. For instance, Mundungus, who is not an adept wizard, can freely roam the streets. Nonetheless, Harry's need for protection underscores his importance to everyone.

While they reached the train without any incident, Harry and his friends received unpleasant news on the train: Draco Malfoy had been appointed as prefect. Malfoy, eager to exert his newfound authority, paid a visit to Harry's compartment. "What?" he said aggressively, before Malfoy could open his mouth. "Manners, Potter, or I'll have to give you a detention," drawled Malfoy, whose sleek blond hair and pointed chin were just like his father's. "You see, I, unlike you, have been made a prefect, which means that I, unlike you, have the power to hand out punishments" (Rowling, 2003: 180). As described earlier with Percy's case, prefects possess certain powers akin to those of teachers, bestowed upon them by the school's disciplinary authority. As a student, Harry is obligated to submit to the disciplinary authority's

power. Therefore, Harry is now susceptible to punishment from Malfoy.

The customary school arrival ceremonies were followed, and after the meal, Dumbledore rose to address the students. While he was explaining the rules, a new teacher named Umbridge interrupted him, much to everyone's surprise. "Other members of staff were not as adept at hiding their surprise. Professor Sprout's eyebrows had disappeared into her flyaway hair, and Professor McGonagall's mouth was as thin as Harry had ever seen it. No new teacher had ever interrupted Dumbledore before. Many of the students were smirking; this woman obviously did not know how things were done at Hogwarts" (Rowling, 2003: 211). Although most people were unaware of Umbridge's identity, Harry recognized her as one of the wizards who interrogated him at the Ministry hearing. Dumbledore had then declared that the Ministry had no authority over Hogwarts, which had infuriated Fudge. The presence of Umbridge, an employee of the Ministry, signifies an attempt by the Ministry to exert its control over Hogwarts. Hermione understood the implications, while others failed to draw inferences from Umbridge's speech. "I'll tell you what it means," said Hermione ominously. "It means the Ministry's interfering at Hogwarts" (Rowling, 2003: 214). This development posed a problem for Harry, as Dumbledore had prevented Fudge from punishing him for breaking school rules during the trial by declaring his lack of authority. With the Ministry intervening in Hogwarts affairs, it would be challenging for Harry to avoid punishment for breaking rules at school, as the Panopticon, which he had hitherto been subjected to only outside school, would now be present within it. Any infractions committed by Harry would now be monitored not only by the school but also by the Ministry, which was keen on punishing him.

After dinner, the students retired to their dormitory. When his roommate Seamus inquired about the incident about Cedric, Harry became infuriated. "What are you asking me for?" Harry retorted. "Just read the *Daily Prophet* like your mother, why don't you? That'll tell you all you need to know." "Don't you have a go at my mother," snapped Seamus. "I'll have a go at anyone who calls me a liar," said Harry. "Don't talk to me like that!" "I'll talk to you how I want," said

Harry…" (Rowling, 2003: 218). Although he did not fear individuals who were more powerful or older than himself, he refused to bow down to someone his own age. This situation could have escalated if Ron, who had just entered the room, had not intervened. As a prefect, Ron was able to assert his authority and threaten Seamus with punishment. Harry, on the other hand, had to rely solely on his magical abilities since he possessed no official power. However, any spell that he cast was a violation of the rules and punishable. Although Harry was known to flout the rules when angry, Ron's intervention prevented him from breaking them. It distressed Harry that the majority of people viewed him as a liar, primarily because the Daily Prophet had reported him as such. However, it was the Ministry that had disseminated this falsehood. Once again, it became apparent how much power the Ministry held. Despite this, Harry had no choice but to withstand this power and bear the brunt of public criticism.

As the Defense Against the Dark Arts class commenced, no one knew what to expect from Professor Umbridge. From the onset, Umbridge criticized the school's conduct and bemoaned its lack of conformity to the Ministry's approved curriculum. "You will be pleased to know, however, that these problems are now to be rectified. We will be following a carefully structured, theory entered, Ministry-approved course of defensive magic this year" (Rowling, 2003: 239). This marked the beginning of the Ministry's intervention in Hogwarts. The Ministry would dictate the course content, and Umbridge made it clear that practical lessons would not be taught during the semester. This meant that spells would not be cast during the year, and students would be tested on their practical knowledge at the end of the year. Harry was incensed and could not help but argue with Umbridge. When he brought up Voldemort's threat and Cedric's death, Umbridge punished him for violating the Ministry's dictates. "As I was saying, you have been informed that a certain Dark wizard is at large once again. *This is a lie.*" "It is NOT a lie!" said Harry. "I saw him, I fought him!" "Detention, Mr. Potter!" said Professor Umbridge triumphantly. "Tomorrow evening. Five o'clock. My office. I repeat, *this is a lie.* The Ministry of Magic guarantees that you are not in danger from any Dark wizard" (Rowling, 2003: 245). Harry was now subject to the Ministry's

disciplinary actions, in addition to those of the school. The Ministry's power became palpable immediately. Harry realized that he could not argue with a teacher as he did with his friends. When Harry persisted, Umbridge wrote a note and ordered him to report to Professor McGonagall.

Professor McGonagall issued a warning to Harry and reminded him that Umbridge was not under the control of the school. "Misbehavior in Dolores Umbridge's class could cost you much more than House points and a detention." "What do you — ?" "Potter, use your common sense," snapped Professor McGonagall, with an abrupt return to her usual manner. "You know where she comes from, you must know to whom she is reporting" (Rowling, 2003: 248). Consequently, the punishments Harry could now receive may exceed those prescribed by school rules, since the Ministry was now involved. As a result of Umbridge's authority, Harry was now subject to the power of the Ministry, which could impose severe punishments. In this situation, Harry lacked the ability to resist such power.

For a week, Harry had received punishments every night. When he approached Professor McGonagall for a possible change in his situation, she firmly refused, stating that she was his teacher and that she had the right to punish students. As per school rules, all teachers were entitled to administer detentions and decide on the appropriate punishments. The Quidditch try-outs were scheduled for Friday, but Harry was unable to attend due to his punishment. This upset team captain Angelina Johnson, who demanded that Harry attend practice on Friday, regardless of his punishment. Harry brought this issue to Umbridge's attention when he served his first sentence, but his request was denied. "Oh no, no, no. This is your punishment for spreading evil, nasty, attention-seeking stories, Mr. Potter, and punishments certainly cannot be adjusted to suit the guilty one's convenience. No, you will come here at five o'clock tomorrow, and the next day, and on Friday too, and you will do your detentions as planned" (Rowling, 2003: 266). It is a known fact that punishments cannot be tailored to suit the student's preferences. Although it appeared illogical to request a change in the punishment from the same teacher who had imposed it,

Harry took the opportunity to make his case, prompted by Angelina's outburst.

Harry's punishment constituted a full disciplinary power penalty. "I want you to write '*I must not tell lies,*' " she told him softly. "How many times?" Harry asked, with a creditable imitation of politeness. "Oh, as long as it takes for the message to *sink in,*" said Umbridge sweetly. "Off you go" (Rowling, 2003: 266). According to Foucault, this form of punishment relied on repetition until the offender became useful to society and understood the message being conveyed. "Similarly, 'when a pupil has not retained the catechism from the previous day, he must be forced to learn it, without making any mistake, and repeat it the following day; either he will be forced to hear it standing or kneeling, his hands joined, or he will be given some other penance" (2012: 179). Harry was required to rewrite the same sentence repeatedly until he stopped lying, which was the offense he was being punished for. Such punishments were not typically administered by the school, but with the Ministry's involvement, the possibility increased. It was evident that the Ministry wielded greater disciplinary power than the school.

Despite feeling powerless to object, Harry complied with the punishment, knowing that any objection would result in more severe consequences, as warned by Professor McGonagall. Thus, he wrote the same sentence over and over again until Umbridge called an end to the punishment for the day. Each time Harry wrote the sentence, it caused a sharp pain on his scar, which was distressing. He reached out to Sirius to inquire about it, and Sirius visited him in the Gryffindor common room. After discussing the scar, Sirius asked about Umbridge's classes, and upon hearing that she prohibited the casting of spells, he expressed no surprise. "Our information from inside the Ministry is that Fudge doesn't want you trained in combat." "*Trained in combat*?" repeated Harry incredulously. "What does he think we're doing here, forming some sort of wizard army?" "That's exactly what he thinks you're doing," said Sirius, "or rather, that's exactly what he's afraid Dumbledore's doing — forming his own private army, with which he will be able to take on the Ministry of Magic" (Rowling, 2003: 303). Foucault emphasized that resistance to power would always exist, and

the more pressure exerted, the greater the potential for rebellion. The Ministry is concerned that Hogwarts will come under pressure, resulting in a riot and a potential takeover by Dumbledore and his students. Consequently, they aim to prevent students from gaining power by inhibiting their acquisition of new spells. Recent reports in the Daily Prophet indicate that the Ministry has implemented a new approach to control the situation by appointing Umbridge as an inquisitor with substantial power to regulate Hogwarts and its students. This appointment marks a reduction in Dumbledore's authority and signifies the Ministry's efforts to establish its dominance over the school.

The Ministry's frustration with Dumbledore and Harry has led them to assert their power, as seen by the appointment of Umbridge. The Ministry intends to demonstrate their superiority over Hogwarts and has granted Umbridge the right to scrutinize other teachers. Consequently, she can report any perceived shortcomings and request appropriate action, thereby posing a significant threat to all faculty members. Umbridge has already begun monitoring other professors and forbids her own students from questioning her teachings.

Despite the disciplinary actions taken against Harry, he remains undaunted by the Ministry's power and determined to resist their control. His refusal to comply with Umbridge's directives is indicative of his rebellious nature. While it is clear that Harry disregards rules and warnings, he understands that his actions have consequences, and he will be punished accordingly. However, the current punishments have failed to deter him from his actions, and his continued defiance suggests that further measures may be necessary.

In conclusion, the Ministry's attempts to establish dominance over Hogwarts and its students through the appointment of Umbridge and disciplinary measures have had limited success in deterring Harry from his rebellious actions. Although Harry is aware of the punishments he will face, he remains determined to resist the Ministry's authority. It remains to be seen whether the Ministry's efforts to establish control over Hogwarts will be successful or if further measures will be necessary.

Meanwhile, it was the day of Professor McGonagall's inspection, which all Gryffindor students were eagerly anticipating. As the head of Gryffindor House and the vice principal, McGonagall was known for being strict, and her attitude towards Umbridge piqued everyone's curiosity. As predicted, McGonagall was indifferent towards Umbridge, while other teachers were apprehensive about being in her classes. When Umbridge interrupted her, McGonagall became visibly angry. "I wonder," said Professor McGonagall in cold fury, turning on Professor Umbridge, "how you expect to gain an idea of my usual teaching methods if you continue to interrupt me? You see, I do not generally permit people to talk when I am talking. Professor Umbridge looked as though she had just been slapped in the face. She did not speak, but straightened the parchment on her clipboard and began scribbling furiously" (Rowling, 2003: 320). From this, it can be inferred that McGonagall does not seem to care about Umbridge's power and authority. Interestingly, despite advising Harry to be cautious around Umbridge and not to challenge her authority, McGonagall herself disregarded Umbridge's position of authority. Just as Umbridge had the power to punish students, she also had the power to influence teachers as the inquisitor. This meant that she could make unfavourable decisions about McGonagall or even have her dismissed from her post. Thus, it can be inferred that McGonagall is a person with power who can act as she pleases. On the other hand, Harry, as a student, has no power, and therefore, McGonagall can act more freely than he can.

Although the punishments had no effect on Harry, he continued to argue with Umbridge, resulting in his hand being scarred each time. Meanwhile, Hermione suggested that they do exactly what the Ministry feared by creating their own lesson in defense against the dark arts to learn how to protect themselves. She even asked Harry to become a teacher, citing his first-hand experience with Voldemort as a reason. Harry, however, emphasized that he was actually a powerless person, and that his successes were largely due to chance or with help from others. "I didn't get through any of that because I was brilliant at Defense Against the Dark Arts, I got through it all because — because help came at the right time, or because I guessed right — but I just

blundered through it all, I didn't have a clue what I was doing" (Rowling, 2003: 327). Nevertheless, Hermione remained insistent and urged Harry to consider the proposal. Harry eventually agreed, and they organized a meeting in Hog's Head, which attracted many students who wished to learn from him.

However, shortly after their secret meeting, something unexpected happened. Umbridge issued a new educational decree, indicating that all students were being detained. "All Student Organizations, Societies, Teams, Groups, and Clubs are henceforth disbanded. An Organization, Society, Team, Group, or Club is hereby defined as a regular meeting of three or more students (Rowling, 2003: 351). The fact that this decree was issued so soon after Harry and his friends' meeting suggests that they may have been under surveillance, particularly since Harry was already unpopular with the Ministry. Although the group's identity was not directly revealed, the timing of the decree suggests that someone was watching them. Later, when Harry, Hermione, and Ron spoke to Sirius, he revealed that he knew everything and that Mundungus had told him. "What do you think he was doing?" said Sirius impatiently. "Keeping an eye on you, of course." "I'm still being followed?" asked Harry angrily. "Yeah, you are," said Sirius, "and just as well, isn't it, if the first thing you're going to do on your weekend off is organize an illegal defense group" (Rowling, 2003: 351). The Ministry was not the sole entity keeping watch over Harry; the Order was also responsible for his protection, rather than retribution. However, the fact that such precautions were necessary suggests that Harry is unable to defend himself. Conversely, Sirius is pleased with his opposition to the Ministry, stating that he supports Harry due to the Order's stance against the Ministry's attitudes. With Sirius' approval, Harry and his friends learned of a location from Dobby where they could hold their meetings. During their first meeting, Harry was chosen as the leader and asked to give a lecture. "Okay," said Harry, his mouth slightly drier than usual with all those eyes upon him, "I reckon we should all divide into pairs and practice." It felt very odd to be issuing instructions, but not nearly as odd as seeing them followed. Everybody got to their feet at once and divided up" (Rowling, 2003: 393). This indicates that Harry is gaining

more influence among his peers, particularly as students from other houses are also in attendance. They believe that Harry is a powerful individual who has managed to evade Voldemort on numerous occasions, and thus, he can teach them valuable lessons. As such, it appears that Harry is now giving orders and his friends are following them. This signifies that Harry, at least among his friends, has begun to acquire sovereign power. However, they must keep their group and meetings clandestine as the Ministry's disciplinary authority is watching them. Harry's newly acquired power is not above the disciplinary power, and he must be cautious. Nevertheless, Harry derives joy and strength from rebelling against the Ministry and Umbridge. Their punishment of Harry, George, and Fred for their Quidditch match altercation with Malfoy in public indicates that the Ministry's power over Hogwarts has increased. Professor McGonagall's intention to impose a lighter punishment was thwarted by Umbridge, who imposed her own harsher punishment. Thus, the Ministry's disciplinary measures have become more severe and serve as a greater deterrent than those of the school. However, it is worth noting that oppression often breeds rebellion. The pressures and punishments Harry endures only fuel his anger and dissent against the system. Harry becomes more invested in Dumbledore's Army, relishing the group's unwavering trust in him.

Harry had a dream that revealed that Ron's father had been injured. He promptly reported this to Dumbledore, who investigated the matter and confirmed the truth of the dream. Consequently, Harry and the Weasleys were relocated to Grimmauld Place. After visiting Arthur Weasley and ascertaining his good health, Harry contemplated leaving the headquarters because he believed that he posed a threat to others, as he was what Voldemort was after. He had already caused harm to Arthur, and feared that he might hurt others. However, before he could depart, Phineas Nigellus, a portrait in Dumbledore's room, arrived and informed him that Dumbledore had ordered him to stay. "So that's it, is it?" he said loudly. "*Stay there*? That's all anyone could tell me after I got attacked by those dementors too! Just stay put while the grown-ups sort it out, Harry! We won't bother telling you anything, though, because your tiny little brain might not be able to cope with it!"

(Rowling, 2003: 495). Harry was frustrated with being treated like a child and receiving orders without explanations, not only from the ministry but also from Dumbledore. Despite his reluctance to obey, Phineas' words reminded him that Dumbledore's instructions had kept him safe in the past. "Have you never paused, while feeling hard-done-by, to note that following Dumbledore's orders has never yet led you into harm? No. No, like all young people, you are quite sure that you alone feel and think, you alone recognize danger, you alone are the only one clever enough to realize what the Dark Lord may be planning . . ." (Rowling, 2003: 496). Harry understood that disobeying and acting independently had resulted in dangerous outcomes. He wanted to protect his loved ones, and he believed that following Dumbledore's orders would enable him to achieve that goal. Thus, he stayed at the headquarters as per Dumbledore's orders.

Later, Dumbledore instructed Harry to take lessons in protecting his mind from intrusions due to his dreams. Although Harry despised Snape, who was to be his instructor, he complied with Dumbledore's request as he was tired of the nightmares that were affecting his sanity. "Snape's lip curled in triumph as he turned to Harry. "The headmaster has sent me to tell you, Potter, that it is his wish for you to study Occlumency this term." (Rowling, 2003: 518). Lupin also confirmed that it was for Harry's benefit before departing. "Harry, I know you don't like Snape, but he is a superb Occlumens and we all — Sirius included — want you to learn to protect yourself, so work hard, all right?" "Yeah, all right," said Harry heavily, looking up into Lupin's prematurely lined face" (Rowling, 2003: 527). Dumbledore selected Snape because he was an expert in the subject, and his knowledge would enable Harry to gain power and knowledge. Harry obeyed Dumbledore not because he was oppressive but because he believed that Dumbledore's wisdom was unparalleled. Dumbledore's knowledge was his source of power, and Harry's ignorance meant that he had to comply with his orders. The objective was for Harry to acquire power by taking advantage of Snape's expertise and acquiring knowledge.

On the same day, Harry attended his initial lesson with Snape, which did not unfold smoothly. Snape urged him to clear his mind, but

Harry expressed difficulty in doing so. “He will penetrate your mind with absurd ease, Potter!” “I am not weak,” said Harry in a low voice, fury now pumping through him so that he thought he might attack Snape in a moment. “Then prove it! Master yourself!” spat Snape. “Control your anger, discipline your mind!” (Rowling, 2003: 536). Snape emphasized Harry’s vulnerability and cautioned that Voldemort could effortlessly penetrate his mind. Despite Harry’s previous success in withstanding the Imperius Curse, he appeared incapable of adequately safeguarding his mind. Notwithstanding his unsatisfactory performance, Snape informed him of their next meeting scheduled for the following week. It is evident that Snape encountered difficulties in imparting knowledge to Harry, which he believed would equip him with power.

Subsequent to these lessons, a series of events transpired. There was a mass breakout from Azkaban, and ten Death Eaters escaped. The Ministry’s response to this incident appeared inadequate, with their actions merely being reported as “doing their best” in the Daily Prophet, a publication notorious for propagating biased and fabricated news. Harry granted an interview to Rita Skeeter, which was published in The Quibbler, a periodical owned by Luna’s father. This provoked Umbridge’s wrath, leading to Harry being punished yet again. “There will be no more Hogsmeade trips for you, Mr. Potter,” she whispered. “How you dare . . . how you could . . .” She took a deep breath. “I have tried again and again to teach you not to tell lies. The message, apparently, has still not sunk in. Fifty points from Gryffindor and another week’s worth of detentions” (Rowling, 2003: 581). It is evident that the disciplinary measures implemented by the authority failed to effectively deter Harry. In fact, the more Umbridge exerted pressure on him, the more disobedient he became. Harry began prioritizing his meetings with Dumbledore’s army, further fuelling his rebellion against Umbridge. This demonstrates an increase in Harry’s power. Although the disciplinary system still wielded authority, Harry’s defiance and conduct of disobeying the rules escalated. As a result of Harry’s interview, possession of The Quibbler was prohibited, and a new decree was implemented, warning that students found with the magazine would be expelled. This was an attempt to conceal the truth

from students, but, as previously noted by Foucault, too much pressure incites rebellion. Consequently, the magazine's prohibition only served to pique the students' curiosity, and they clandestinely read it, including Harry's interview. Umbridge's ire at Harry's actions resulted in her venting her anger on the teachers. The Ministry began to extend its influence not just over students but also over the teaching staff. Umbridge dismissed Professor Trelawney, whom she deemed unqualified for her position:

you c-can't sack me! I've b-been here sixteen years! H-Hogwarts is m-my h-home!" "It *was* your home," said Professor Umbridge, and Harry was revolted to see the enjoyment stretching her toadlike face as she watched Professor Trelawney sink, sobbing uncontrollably, onto one of her trunks, "until an hour ago, when the Minister of Magic countersigned the order for your dismissal. Now kindly remove yourself from this hall (Rowling, 2003: 595).

The decision to employ teachers at Hogwarts was formerly made by the school, but as per the new decrees, the Ministry now held the authority. Umbridge erroneously assumed that her wishes would be automatically enforced and even attempted to expel Professor Trelawney from the castle. Dumbledore opposed her, asserting that her actions were beyond her jurisdiction and that he retained certain powers as headmaster. "You are quite right, of course, Professor Umbridge. As High Inquisitor you have every right to dismiss my teachers. You do not, however, have the authority to send them away from the castle. I am afraid," he went on, with a courteous little bow, "that the power to do that still resides with the headmaster, and it is my wish that Professor Trelawney continue to live at Hogwarts" (Rowling, 2003: 596). This highlights the Ministry's persistent interference with Hogwarts, yet reinforces the idea that the headmaster still wields considerable power.

Although Fudge detests Dumbledore and endeavours to undermine his authority at the school, the headmaster holds a certain degree of power granted to him by the administrators, which he utilizes effectively. This, in turn, demonstrates that the power of the Ministry is not absolute. Dumbledore exerts his influence by employing his authority. It is apparent that Harry lacks the ability to directly counter

Umbridge since he does not possess the same level of power as she does. However, when Harry was caught conducting a meeting of Dumbledore's Army, Dumbledore lost his power as well. Umbridge apprehended Harry and summoned the Minister, and they all gathered in Dumbledore's office. When Umbridge handed the Minister a list containing the names of Harry and his companions, Fudge noticed that the title referred to Dumbledore's Army. However, Dumbledore intervened and claimed that he had founded the group. "No — Professor Dumbledore!" "Be quiet, Harry, or I am afraid you will have to leave my office," said Dumbledore calmly. "Yes, shut up, Potter!" barked Fudge, who was still ogling Dumbledore with a kind of horrified delight" (Rowling, 2003: 619). Despite Harry's attempts to reject Dumbledore's attempt to protect him, he was compelled to comply with those who wielded greater power and authority than himself. Harry remained silent and observed the proceedings in the room. Fudge sought to arrest Dumbledore for his actions, but when he learned that the headmaster would not surrender without resistance, he attempted to seize him by force. "So," sneered Fudge, recovering himself, "you intend to take on Dawlish, Shacklebolt, Dolores, and myself single-handed, do you, Dumbledore?" "Merlin's beard, no," said Dumbledore, smiling. "Not unless you are foolish enough to force me to" (Rowling, 2003: 620). In response, Dumbledore revealed his extraordinary magical abilities by single-handedly defeating four Ministry employees, including two Aurors, the Minister of Magic, and the High Inspector. "Dumbledore's desk had been overturned, all of the spindly tables had been knocked to the floor, their silver instruments in pieces. Fudge, Umbridge, Kingsley, and Dawlish lay motionless on the floor" (Rowling, 2003: 620). Although this incident showcases the Ministry's institutional might, it also underscores that, as an individual, the Ministry cannot contend with Dumbledore. Moreover, Harry lacks the power to challenge the Ministry in the same way that Dumbledore can. Following this event, Dumbledore retreated from the school, allowing Umbridge to take over as Headmistress. Under her leadership, Malfoy and his associates assumed a higher level of authority than the prefects, and Malfoy leveraged this power to diminish Gryffindor's standing by penalizing Harry, Hermione, and

Ron. Harry and his companions were compelled to submit to Malfoy's authority, which had been granted by Umbridge's disciplinary powers. Umbridge sought to extract information from Harry about Sirius, whom the Ministry believed to be connected to ten Death Eaters who had escaped from Azkaban. When Harry refused to divulge any information, Umbridge employed coercion. "Very well, Potter, I will take your word for it this time, but be warned: The might of the Ministry stands behind me. All channels of communication in and out of this school are being monitored" (Rowling, 2003: 631). This scenario highlights Umbridge's emphasis on the Ministry's authority, whereas Harry's silence defies the Ministry's power and reveals that it is insufficient to extract information from him.

Harry had witnessed things during one of his Occlumency lessons with Snape that he should not have, and as a result, he felt compelled to learn more about his father. This prompted him to want to speak with Sirius, but Umbridge had implemented a system that checked all mail and fireplaces within the school. Despite the Ministry's and Umbridge's efforts to monitor and punish him for the slightest infraction, Harry displayed remarkable courage by continuing to defy their rules. In fact, he went so far as to sneak into Umbridge's room and attempt to communicate with Sirius, a feat that a typical student would not even contemplate. Harry's actions revealed that he possessed an unyielding determination that was impervious to the disciplinary measures enforced by the authorities.

Notably, Harry did not act alone, as he received assistance from Fred and George to gain entry into Umbridge's room. This highlighted Harry's reliance on his friends, indicating that he was not acting as a solitary agent. Although Hermione had cautioned him against pursuing this course of action, Harry disregarded her warnings, which demonstrated that he was independent-minded and had a strong sense of purpose.

In Harry's fifth year at Hogwarts, he faced the daunting task of choosing his future career. He sought guidance from the Head of the building, McGonagall, in a career counselling meeting, which Umbridge also attended. When Harry expressed his desire to become an Auror, Umbridge dismissed his aspiration, citing that the Minister

of Magic would not hire him. “The Minister of Magic will never employ Harry Potter!” said Umbridge, her voice rising furiously” (Rowling, 2003: 665). This statement exemplified how the Ministry was controlled by a single individual, and the power wielded by Fudge was enough to manipulate everyone and everything. Additionally, the Minister’s intervention in Hogwarts and his ineffectual handling of the escape of ten prisoners from the wizarding prison of Azkaban emphasized the limitations of his authority.

It appeared that the Ministry was preoccupied with other matters, such as monitoring Dumbledore and Harry, rather than focusing on its designated tasks. It seemed that the Ministry was fearful of Dumbledore and Harry, which may have motivated their attempts to assert their dominance over them. Dumbledore’s disappearance only compounded their concerns, and they appeared to be attempting to subjugate Harry, who was the last surviving member of the Potter family.

Harry used Umbridge’s fireplace to communicate with Sirius and, during an exam, witnessed Voldemort torturing him. Harry was determined to investigate this incident, but the only way to do so was by breaking the rules yet again and using Umbridge’s fireplace. Hermione appeared to acquiesce to Harry’s plan, indicating that she recognized her inability to control him. Harry was willing to risk punishment to pursue his objective, as breaking the rules was a simpler course of action than entering the Ministry of Magic in London. “But if this is a trick of V-Voldemort’s — Harry, we’ve got to check, we’ve got to —” “How?” Harry demanded. “How’re we going to check?” “We’ll have to use Umbridge’s fire and see if we can contact him,” said Hermione, who looked positively terrified at the thought” (Rowling, 2003: 736). Harry appears to be heeding Hermione’s counsel, for although he perceives what he witnesses as genuine, Hermione’s assertions are more logical. It is equitable to assert that Hermione is one stride ahead of Harry in terms of knowledge and reasoning, which is why she is employing it to manipulate Harry. On the other hand, it seems that Harry’s leadership and influence among his comrades has dwindled somewhat in this situation since he was unable to take them to London as he had intended, and as Hermione

advised, he had to verify first. However, they were apprehended by Umbridge, and Harry perceived her anger and power more acutely. "With whom have you been communicating?" "No one —" said Harry, trying to pull away from her. He felt several hairs part company with his scalp. "*Liar*!" shouted Umbridge. She threw him from her, and he slammed into the desk" (Rowling, 2003: 742). It had never been witnessed at Hogwarts that a teacher had mistreated a student in this manner. Umbridge had become unmanageable here and had transcended threatening regulations and penalties. This time, Harry could not escape punishment simply for flouting the rules and began to witness brutality. As his wand was also confiscated, Harry was compelled to surrender to Umbridge's authority, and despite the violence and punishment he endured, he did not utter a word. "It's none of your business who I talk to," he snarled. Umbridge's slack face seemed to tighten. "Very well," she said in her most dangerous and falsely sweet voice. "Very well, Mr. Potter . . . I offered you the chance to tell me freely. You refused. I have no alternative but to force you" (Rowling, 2003: 743). Harry's reaction to Umbridge's power signifies that he will not bow down to authority. Telling someone with such great authority and power that it is none of their concern is not something everyone can do, but Umbridge had no intention of giving up. "I am sure the Minister will understand that I had no choice. . . ." Malfoy was watching her with a hungry expression on his face. "The Cruciatus Curse ought to loosen your tongue," said Umbridge quietly. "No!" shrieked Hermione. "Professor Umbridge — it's illegal" — but Umbridge took no notice" (Rowling, 2003: 746). It is already established that the curse she mentioned is one of the three unforgivable curses that Moody discussed in his lecture. Using this curse results in a lifetime imprisonment in Azkaban. Umbridge's readiness to employ it without hesitation, claiming that the minister would comprehend her actions, is evidence that the Ministry issues punishments as it deems fit and only confers authority and penalties on those it wishes. If the Ministry were to send every unforgivable caster to Azkaban, as is claimed, Umbridge would not have even contemplated it because she knew she would be punished in the end.

Harry, on the other hand, was unable to do anything as he lacked the Ministry's power.

Thanks to Hermione's plan, they evaded Umbridge, and the question now was how and who would accompany Harry to London. Hermione, Ron, Luna, and Ginny desired to accompany Harry. "you're not involved in this, you're not —" They burst into more protests. His scar gave another, more painful twinge. Every moment they delayed was precious; he did not have time to argue. "Okay, fine, it's your choice," he said curtly" (Rowling, 2003: 763). Although Harry told them not to come, none of them heeded his warning. Here, Harry does not seem to have complete authority among his friends either. It appears that what he said was not carried out, and people objected, demonstrating that Harry does not possess absolute power. Since he believes that Sirius is in danger, he does not argue with anyone, allows everyone to come along, and they fly to the Ministry together. When they reached the Ministry, everyone followed Harry's advice and did as he instructed.

The reason why Harry was heeded in this situation was because of his prophetic dream, which bestowed upon him knowledge and consequently, power. This was evident when they faced the Death Eaters, who appeared to mock the situation. "Don't do anything," he muttered. "Not yet —" The woman who had mimicked him let out a raucous scream of laughter. "You hear him? *You hear him*? Giving instructions to the other children as though he thinks of fighting us!" "Oh, you don't know Potter as I do, Bellatrix," said Malfoy softly. "He has a great weakness for heroics; the Dark Lord understands this about him. *Now give me the prophecy, Potter*" (Rowling, 2003: 782). Despite this, Harry's knowledge guided his friends' actions and proved to be a formidable weapon against the Death Eaters' assumed invincibility. Even Lucius Malfoy acknowledged Harry's heroic abilities. However, the Death Eaters were overconfident in their power and underestimated Harry and his friends' strength. In the end, the Order and Dumbledore arrived, but Sirius was killed, and Harry's anger propelled him to pursue Bellatrix. "Aaaaaah . . . did you *love* him, little baby Potter?" Hatred rose in Harry such as he had never known before. He flung himself out from behind the fountain and bellowed "*Crucio*!" Bellatrix

screamed" (Rowling, 2003: 810). He cast an unforgivable curse, ignoring the consequences that would lead to his imprisonment in Azkaban, revealing his disregard for rules when his emotions were heightened.

It is clear that disciplinary measures have no effect on Harry, and he cannot be restrained by punishment. Harry's ability to confront the Death Eaters without surrendering and being killed underscores his power. Nonetheless, Bellatrix reminds Harry that knowledge brings power, which is why most people fear the Death Eaters and Voldemort. "I was and am the Dark Lord's most loyal servant, I learned the Dark Arts from him, and I know spells of such power that you, pathetic little boy, can never hope to compete —" (Rowling, 2003: 811). Their command of dark magic bestows upon them knowledge that most wizards do not possess. As Harry lacks this knowledge, he is unable to compete with the Death Eaters and Voldemort. Therefore, when Voldemort arrived and sought to kill Harry, Dumbledore intervened and did not permit Harry to fight. It is unlikely that Harry would have been successful against Voldemort without the required knowledge. After the battle, Dumbledore gave Harry a key to his room at Hogwarts, and the two had a heated argument. "I'VE HAD ENOUGH, I'VE SEEN ENOUGH, I WANT OUT, I WANT IT TO END, I DON'T CARE ANYMORE —" He seized the table on which the silver instrument had stood and threw that too. It broke apart on the floor and the legs rolled in different directions" (Rowling, 2003: 824). Harry's anger was palpable, and he seemed indifferent to the punishment he would receive, including expulsion from school.

The death of Sirius, his agony, and the absence of his parents were overwhelming for Harry, who longed for death. Harry's actions against Dumbledore, including shouting and breaking his belongings, demonstrate his potency. Although Dumbledore wields greater authority, only someone with power could act out in such a manner before him. Nevertheless, Harry's inability to dictate every outcome reveals his lack of absolute power, and the need to comply with others signifies the same. Despite expressing a desire to leave and to be left alone, Harry was compelled to listen as Dumbledore disclosed five years' worth of hidden truths. Throughout their conversation,

Dumbledore praised Harry's feats and strength, revealing his own admiration. "You rose magnificently to the challenge that faced you, and sooner — much sooner — than I had anticipated, you found yourself face-to-face with Voldemort. You survived again. You did more. You delayed his return to full power and strength. You fought a man's fight. I was . . . prouder of you than I can say (Rowling, 2003: 837). Harry's defeat of a powerful dark wizard in his first year at Hogwarts, followed by his rescue of Sirius in his third year, impressed even Dumbledore. "Young you might be, but you had proved you were exceptional" (Rowling, 2003: 839).

The events of the fifth year ultimately led to the restoration of all of Dumbledore's previous positions at the Ministry of Magic, and Harry's words began to carry weight with others. Despite returning to his unpleasant living situation with the Dursleys, Harry was now better equipped to withstand their mistreatment, aided by members of the Order such as Lupin, Tonks, Moody, and Mr. Weasley. "Yeah, if we get any hint that Potter's been mistreated in any way, you'll have us to answer to," said Moody. Uncle Vernon swelled ominously. His sense of outrage seemed to outweigh even his fear of this bunch of oddballs. "Are you threatening me, sir?" he said, so loudly that passersby actually turned to stare. "Yes, I am," said Mad-Eye" (Rowling, 2003: 869). Although Harry lacked power over the Dursleys, he gradually gained confidence through their support and hoped for a comfortable summer.

5.6 Harry Potter and the Half Blood Prince

At the outset of the narrative, our protagonist is alluded to in a conversation between Snape, Bellatrix, and Narcissa. Snape posits that Harry survived Voldemort's attack because he was an exceedingly powerful dark wizard. "Of course, it became apparent to me very quickly that he had no extraordinary talent at all. He has fought his way out of a number of tight corners by a simple combination of sheer luck and more talented friends" (Rowling, 2005: 31). However, this contention is refuted, as Harry is revealed to be an ordinary wizard who survived due to his friends' aid and good fortune. Harry himself has admitted to this, acknowledging that he was either assisted or unaware of his actions in every instance. Thus, it is evident that Harry does not wield the same level of authority as wizards such as Dumbledore or Voldemort, and his escape from the latter was solely due to fortuity and assistance.

Although he received a letter informing him of Dumbledore's arrival, he initially disbelieved it. Nevertheless, Dumbledore did arrive and, following a brief discussion with the Dursleys, whisked Harry away. In the previous book, Harry had exhibited unruly behaviour towards Dumbledore, but he now appears to be adhering to the latter's commands. "I shall send them to the Burrow to await us there. However, I would like you to bring your Invisibility Cloak . . . just in case." Harry extracted his cloak from his trunk with some difficulty, trying not to show Dumbledore the mess within" (Rowling, 2005: 56). Consequently, it is apparent that their respective statuses and powers have not changed, with Dumbledore remaining superior to Harry, who is unable to challenge his orders.

Dumbledore's authority is also apparent when he grants Harry permission to use magic despite being underage, thereby overriding the Ministry's prohibition on magical practice in the Muggle world. "But I thought I'm not allowed to use magic outside school, sir?" "If there is an attack," said Dumbledore, "I give you permission to use any counterjinx or curse that might occur to you. However, I do not think you need worry about being attacked tonight." "Why not, sir?" "You are with me," said Dumbledore simply" (Rowling, 2005: 58).

Furthermore, when the Minister of Magic changes at the book's outset, he immediately meets with Dumbledore, demonstrating the latter's significant influence and power. Additionally, Dumbledore reassures Harry that he will be safe with him and even arrives alone to retrieve him, indicating the fear that the Death Eaters harbour towards him. Despite Harry's perceived lack of power, his unwavering determination and courage are commendable qualities that bolster his strength. This is exemplified in his conversation with Dumbledore before entering the Burrow. "And anyway, life's too short. . . . Look at Madam Bones, look at Emmeline Vance. . . . It could be me next, couldn't it? But if it is," he said fiercely, now looking straight into Dumbledore's blue eyes gleaming in the wandlight, "I'll make sure I take as many Death Eaters with me as I can, and Voldemort too if I can manage it" (Rowling, 2005: 77).

Unlike most people, Harry no longer fears death. The losses he has suffered have fuelled his anger, and he desires the death of those responsible for his pain. He is willing to die in pursuit of his revenge. Despite having less knowledge of magic than other wizards and being a minor, Harry's immense power is evident from what he has accomplished and what he intends to do. He is a rebel who refuses to submit to the forces that seek to control him, a trait that reinforces his power. Neither the Ministry of Magic, Hogwarts, the Death Eaters, nor even Lord Voldemort himself can subdue him. Harry forges his own path and rejects the rules, fearing only expulsion from school, which would leave him vulnerable to the oppressive influence of his aunt and uncle, the Dursleys. Harry has grown up, and his fears have faded as more important matters have arisen.

Dumbledore has stated that he will be tutoring Harry, but the specific content of the training remains unknown. Ron and Hermione believe that Dumbledore views Harry as a powerful wizard with the potential to defeat Voldemort. "He wouldn't be giving you lessons if he thought you were a goner, wouldn't waste his time — he must think you've got a chance!" "That's true," said Hermione. "I wonder what he'll teach you, Harry? Really advanced defensive magic, probably . . . powerful countercurses . . . anti-jinxes . . ." (Rowling, 2005: 98-99). Indeed, despite relying on luck and help, Harry has achieved a great

deal and survived three encounters with Voldemort. With proper training, he may stand a chance against the Dark Lord. Harry's ability to cast a Patronus spell at a young age has impressed many, making him far from ordinary.

The Ministry of Magic pretends that Harry is incapable of protecting himself, sending guards to accompany him on his visits to Diagon Alley. "Don't get used to it, it's only because of Harry," said Mr. Weasley over his shoulder. He and Mrs. Weasley were in front with the Ministry driver; the front passenger seat had obligingly stretched into what resembled a two-seater sofa. "He's been given top-grade security status. And we'll be joining up with additional security at the Leaky Cauldron too" (Rowling, 2005: 108). However, Harry has already demonstrated his ability to fight off a dozen Death Eaters, and the guards are a testament to his importance as the hope of the wizarding world. Despite not asking for such treatment, Harry's status as a powerful figure is underscored by the way he is treated. Nevertheless, some believe that Harry's confidence stems from Dumbledore's guidance, and that without him, Harry would be powerless, as Narcissa Malfoy once suggested. "I see that being Dumbledore's favorite has given you a false sense of security, Harry Potter. But Dumbledore won't always be there to protect you." Harry looked mockingly all around the shop. "Wow . . . look at that . . . he's not here now! So why not have a go?" (Rowling, 2005: 113). It is not entirely accurate to assert that Harry had complete trust in Dumbledore's ability to protect him. Although he did feel secure at Hogwarts knowing that Voldemort could not harm him there, his fear was primarily directed towards Voldemort himself, rather than his Death Eaters. As such, Harry was able to confidently confront Narcissa and place his trust in his own abilities, rather than relying solely on Dumbledore's protection. However, it should be noted that Harry's authority as a minor wizard was limited, as evidenced by Draco's remark that he was not authorized to use his wand against him. Furthermore, Dumbledore's authority over Harry did not extend beyond their time together, and Harry was bound by the Ministry's regulations governing underage magic. Harry's actions outside of Hogwarts would thus be subject to the disciplinary power of the

Ministry, which remained a formidable force even in the face of his growing strength.

Despite these limitations, Harry's bravery had already earned him widespread recognition, with Neville's grandmother holding him in high esteem. "'*That Harry Potter's got more backbone than the whole Ministry of Magic put together*!' She'd give anything to have you as a grandson . . ." (Rowling, 2005: 139). Harry's defeat of Voldemort as an infant had made him a symbol of hope for the entire wizarding world, and his ongoing resistance to the Dark Lord further cemented his position as a beacon of courage. While Dumbledore's authority was undoubtedly powerful, it was still subject to the disciplinary power of the school, which included Harry as a student. As such, Harry was expected to follow the rules and adhere to the directives of his teachers, including Professor Snape. "Detention, Saturday night, my office," said Snape. "I do not take cheek from anyone, Potter . . . not even '*the Chosen One*" (Rowling, 2005: 180). Although Snape did not share the general sentiment of Harry's heroism, he still enforced the school's rules, thereby reinforcing the authority of the school over Harry.

Despite this, Dumbledore was able to exercise some degree of control over the disciplinary power of the school, as evidenced by his decision to delay Snape's punishment in light of Harry's upcoming private lessons. However, Harry's deference to Dumbledore's authority was apparent when he sought permission to share the information he had learned from him with Hermione and Ron. "Yes, I think Mr. Weasley and Miss Granger have proved themselves trustworthy. But Harry, I am going to ask you to ask them not to repeat any of this to anybody else" (Rowling, 2005: 215).

In conclusion, while Harry's bravery and growing strength were a testament to his own abilities, the disciplinary power of the school and the Ministry remained a significant force in his life. Dumbledore's authority, although influential, was still subject to the power structures of the wizarding world, which Harry had to navigate in order to achieve his goals.

One factor that contributed to Harry's increased influence at Hogwarts during the current academic year was his appointment as Quidditch captain. This position bestowed upon him a level of

authority comparable to that of prefects, particularly evident during his initial auditions. "Pleased though he was with his choices, Harry had also shouted himself hoarse at the many complainers and was now enduring a similar battle with the rejected Beaters. "That's my final decision and if you don't get out of the way for the Keepers I'll hex you," he bellowed" (Rowling, 2005: 224). As captain, Harry exercised complete discretion in his decisions, which all team members were obliged to follow. He demonstrated the ability to coerce compliance, thereby establishing his authority. "Give me another go." "No," said Harry. "You've had your go. You saved four. Ron saved five. Ron's Keeper, he won it fair and square. Get out of my way." He thought for a moment that McLaggen might punch him, but he contented himself with an ugly grimace and stormed away, growling what sounded like threats to thin air" (Rowling, 2005: 226). Consequently, Harry appeared to derive a sense of power and self-confidence from his captaincy, evidenced by his willingness to confront even friends like Hagrid, and to employ coercive tactics against those who failed to comply with his directives.

However, Harry's use of coercive tactics also exposed the darker side of his newfound authority, exemplified by his threat against Hagrid, which, given their teacher-student relationship, was inappropriate and deserving of censure. "I'm a teacher!" he roared at Harry. "A teacher, Potter! How dare yeh threaten ter break down my door!" (Rowling, 2005: 228). It is noteworthy that Harry did not employ similar tactics against Snape, highlighting the extent of his influence even over individuals physically stronger than himself, such as Hagrid.

Furthermore, Harry's Quidditch captaincy appeared to instil in him a sense of enjoyment of power, leading him to transgress school rules and engage in dangerous behaviour such as casting jinxes in the corridors. "There had been a hex that caused toenails to grow alarmingly fast (he had tried this on Crabbe in the corridor, with very entertaining results); a jinx that glued the tongue to the roof of the mouth (which he had twice used, to general applause, on an unsuspecting Argus Filch)…" (Rowling, 2005: 238). Harry's willingness to flout school rules reflected his confidence that the

disciplinary power of the school would not detect or punish him unless he was caught in the act. In this way, Harry's power grew, and he increasingly began to challenge disciplinary authority, evidenced by his confrontation with Mundungus, a member of the Order. "Harry had pinned Mundungus against the wall of the pub by the throat. Holding him fast with one hand, he pulled out his wand" (Rowling, 2005: 247). Despite Mundungus' potential prowess, Harry showed no reluctance to engage him physically, suggesting his growing rebelliousness and confidence in his own abilities.

Nevertheless, it is important to note that Harry recognized the limits of his own power, and when necessary, he sought assistance from higher authority figures, such as Dumbledore. "Sir," said Harry tentatively, "I met Mundungus in Hogsmeade." "Ah yes, I am already aware that Mundungus has been treating your inheritance with light-fingered contempt," said Dumbledore, frowning a little. "He has gone to ground since you accosted him outside the Three Broomsticks; I rather think he dreads facing me. However, rest assured that he will not be making away with any more of Sirius's old possessions" (Rowling, 2005: 260). His willingness to rely on higher powers when needed demonstrates his recognition of his distance from absolute sovereign power.

Despite the considerable power that Harry has seemingly acquired, he continues to encounter scepticism regarding certain matters. Specifically, Ron and Hermione do not share his suspicions about Draco Malfoy's activities at school. When Harry informed Professor McGonagall of his concerns, she too remained unconvinced. Similarly, when he informed Mr. Weasley and Lupin about Snape's conversations with Malfoy during their holiday at the burrow, he faced similar backlash. "By all means tell Dumbledore what you have told Arthur and me, but do not expect him to share your view of the matter; do not even expect him to be surprised by what you tell him. It might have been on Dumbledore's orders that Severus questioned Draco" (Rowling, 2005: 333). If Harry's suspicions are not heeded, there could be significant consequences, as nobody would be aware of potential dangers. It is not uncommon for Harry to be dismissed and for the appearance of everything being under control to be maintained. This

lack of belief in Harry's suspicions and ideas is not new, despite his increased power and authority. This suggests that Harry does not possess complete sovereign power where all his words are implemented and assessed. However, this does not mean that Harry is obedient and compliant. This is exemplified when the new Minister of Magic, Scrimgeour, visits the burrow and asks Harry to enter and leave the ministry frequently in order to gain public trust in the ministry. "But if I keep running in and out of the Ministry," said Harry, still endeavoring to keep his voice friendly, "won't that seem as though I approve of what the Ministry's up to?" "Well," said Scrimgeour, frowning slightly, "well, yes, that's partly why we'd like —" "No, I don't think that'll work," said Harry pleasantly. "You see, I don't like some of the things the Ministry's doing. Locking up Stan Shunpike, for instance" (Rowling, 2005: 346). As Harry disapproves of the ministry's actions from the past, he refuses to comply with the minister's request. It is evident that Harry's young age is the reason for his lack of trust in many matters. "These are dangerous times, and certain measures need to be taken. You are sixteen years old —" "Dumbledore's a lot older than sixteen, and he doesn't think Stan should be in Azkaban either," said Harry. "You're making Stan a scapegoat, just like you want to make me a mascot" (Rowling, 2005: 346). Regardless of his immense power and fame, there is a prevailing belief that he will acquiesce to others' expectations, with emphasis placed on his being underage and therefore not being taken seriously. The ministry hopes to manipulate Harry through his youth and use their power to get him to comply with their wishes. However, Harry's resistance to submission is clear. Despite the minister's high position, Harry treats him with the same disregard as he does others. Harry's thoughts on submission are well-articulated, particularly in his refusal to accept the ministry's approach when Voldemort returned. "I don't remember you rushing to my defense when I was trying to tell everyone Voldemort was back. The Ministry wasn't so keen to be pals last year" (Rowling, 2005: 347). The fact that the ministry did not believe Harry and attempted to defame his name was the tipping point. Harry made it clear to the new minister that he cannot be used at their convenience. His defiance to the ministry, even when faced with the

threat of force, highlights his power. Despite being ignored because of his age, Harry's independence and decision-making abilities underscore his strength. When Harry asked the minister whether he knew what Dumbledore was doing outside of school, the minister admitted his ignorance. However, he suggested that he could find out through coercion. This is where Harry officially threatened the minister. "You can try," said Harry indifferently. "But you seem cleverer than Fudge, so I'd have thought you'd have learned from his mistakes. He tried interfering at Hogwarts. You might have noticed he's not Minister anymore, but Dumbledore's still headmaster. I'd leave Dumbledore alone, if I were you" (Rowling, 2005: 348). Harry emphasized that Scrimgeour could lose his position if he tried the same tactics as Fudge. This statement demonstrates Harry's trust in Dumbledore's power rather than his own. While Harry was not involved in Fudge's departure from the ministry, it still required significant power to make such a threat to the Minister of Magic. This ability to challenge the minister highlights Harry's strength, as not everyone can make such bold statements.

Harry's tenure as Quidditch captain was plagued with difficulties. Prior to the Hufflepuff match, Harry had to purchase a new holder due to Ron's absence at the hospital. "McLaggen, will you pay attention to what you're supposed to be doing and leave everyone else alone!" bellowed Harry, wheeling around to face his Keeper. "You're not setting a great example!" McLaggen shouted back, red-faced and furious (Rowling, 2005: 414). However, he struggled to control the new keeper, McLaggen, who had an arrogant and overbearing demeanour. Despite being the captain, Harry was unable to assert his authority over McLaggen, resulting in a heated argument during the match. "Oh, look! The Gryffindor Keeper's got hold of one of the Beater's bats." Harry spun around in midair. Sure enough, McLaggen, for reasons best known to himself, had pulled Peakes's bat from him and appeared to be demonstrating how to hit a Bludger toward an oncoming Cadwallader" (Rowling, 2005: 415). To make matters worse, Harry suffered a cracked skull from a bat hit to the head by McLaggen, which ultimately cost Gryffindor the match. This incident

undermined Harry's leadership and left him questioning his abilities as a captain.

In his six years playing Quidditch, Harry had seen two different captains, Wood and Angelina, who had not encountered similar problems. Therefore, it could be argued that Harry was becoming an ineffective and harsh leader. Although initially the team appeared to heed Harry's instructions, McLaggen was problematic from the start, and Harry failed to quell his disruptive behaviour, exposing his lack of control.

When Harry attempted to leave the hospital wing prematurely, Madam Pomfrey, who seemed to recognize his impetuousness, threatened to report him to the headmaster. "I'm afraid that would come under the heading of 'overexertion,'" said Madam Pomfrey, pushing him firmly back onto the bed and raising her wand in a threatening manner. "You will stay here until I discharge you, Potter, or I shall call the headmaster" (Rowling, 2005: 416). This exemplifies Harry's tendency to disregard authority figures, except for Dumbledore. Moreover, Harry's friends and teammates also disregarded his leadership, while Dobby and Kreacher obeyed his commands. Dobby, a free elf, followed Harry out of gratitude for helping him gain freedom. "Yes, Harry Potter!" said Dobby at once, his great eyes shining with excitement" (Rowling, 2005: 422). On the other hand, Kreacher, who was left in Harry's care after Sirius's death, was obligated to follow Harry's orders. "Master thinks of everything, and Kreacher must obey him even though Kreacher would much rather be the servant of the Malfoy boy, oh yes . . ." (Rowling, 2005: 422). When Harry instructed them to tail Draco Malfoy, Kreacher was reluctant, but he had no choice but to comply. Thus, Harry's ability to persuade and command these individuals underscored his power.

While investigating Malfoy, Harry continued his lessons with Dumbledore and learned about Voldemort's fractured soul. He discovered that Voldemort had broken his soul into pieces and placed them in horcruxes, and he needed to destroy them to defeat Voldemort. However, Dumbledore cautioned Harry that killing Voldemort, even without his horcruxes, would require exceptional skill and power. "But I haven't got uncommon skill and power," said Harry, before he could

stop himself. “Yes, you have,” said Dumbledore firmly. “You have a power that Voldemort has never had. You can —” “I know!” said Harry impatiently. “I can love!” (Rowling, 2005: 509). Despite Harry’s belief that he had no unique abilities to defeat Voldemort, Dumbledore trusted him implicitly. Additionally, Harry’s three previous encounters with Voldemort, in which he survived against all odds, reinforced the notion that he possessed a rare resilience and strength.

In fact, when all the books are evaluated, the only individual who encountered Voldemort, survived, and was not a Death Eater is Dumbledore, an exceedingly powerful wizard whom Voldemort also fears. Although Harry’s knowledge of magic may not surpass that of others, his ability to make the right decisions at the right moments, to display bravery and fearlessness in the face of death, allowed him to overcome Voldemort despite his youth. Additionally, Dumbledore observed that Voldemort created his own nemesis. Would Harry have been so determined to exact revenge and end Voldemort’s reign of terror if the latter had not murdered Harry’s parents? The answer is undoubtedly negative. “Have you any idea how much tyrants fear the people they oppress? All of them realize that, one day, amongst their many victims, there is sure to be one who rises against them and strikes back! Voldemort is no different! Always he was on the lookout for the one who would challenge him” (Rowling, 2005: 510). Voldemort could have become a wizard who terrorized the entire world, threatened and killed individuals, and coerced them to do his bidding, yet as Foucault argued, excessive pressure often leads to rebellion, as it has in this case. After inflicting harm on numerous individuals to demonstrate his power, Voldemort knew that one day someone would stand up and revolt against him. When he heard the prophecy, he identified Harry as the individual and attempted to kill him when he was still a baby, inadvertently creating his own adversary. Although Harry was not as powerful as Dumbledore, his burning desire for revenge prevented him from yielding and inspired him to rebel. His love for his parents and Sirius sustained his thirst for vengeance. Voldemort’s actions caused the deaths of those Harry cherished most, empowering him with the resolve to resist and rebel. This unyielding

spirit made him more dangerous than Voldemort, as he was unafraid of death and unwilling to submit to authority.

After discovering that Voldemort had created horcruxes and how to destroy them, Dumbledore began pursuing them. When Dumbledore contacted Harry to inform him of the discovery of a horcrux, Harry learned from Professor Trelawney on the way that it was Snape who heard the prophecy and told Voldemort, who had caused the death of his parents and arrived at Dumbledore's room in a state of fury. "When did you find out about this?" he asked at last. "Just now!" said Harry, who was refraining from yelling with enormous difficulty. And then, suddenly, he could not stop himself. "AND YOU LET HIM TEACH HERE AND HE TOLD VOLDEMORT TO GO AFTER MY MUM AND DAD!" (Rowling, 2005: 548). Harry had previously expressed his anger towards Dumbledore, and it is believed that he yelled at the headmaster again during this confrontation. Snape, who overheard the prophecy and informed Voldemort, was responsible for the death of Harry's parents.

It is evident that Harry's behaviour towards individuals he cares about is often influenced by his emotional state. While he remained silent and did not react when Snape insulted his father and Sirius, he expressed his anger towards Snape and ordered him to stop speaking. Harry's behaviour towards authority figures and rules is inconsistent, as he often acts according to his desires, disregarding rules and regulations. This pattern of behaviour implies that disciplinary measures and punishments have failed to improve Harry's conduct. However, Harry's lack of obedience and sovereignty is not absolute. He is aware of the consequences of his actions, such as expulsion from Hogwarts and a return to his unpleasant living conditions with the Dursleys. As seen during his conversation with Dumbledore, Harry is willing to comply with authority when he perceives a threat to his interests. Dumbledore's discovery of a horcrux and his condition for Harry's assistance is an example of Harry's submission to Dumbledore's authority.

Despite his typically unyielding attitude towards power, Harry is willing to sacrifice his rebellious identity to achieve his ultimate goal of killing Voldemort. In the cave where they searched for the horcrux,

Harry fulfilled his promise to obey Dumbledore. “I take you with me on one condition: that you obey any command I might give you at once, and without question.” “Of course.” “Be sure to understand me, Harry. I mean that you must follow even such orders as ‘run,’ ‘hide,’ or ‘go back.’ Do I have your word?” “I — yes, of course” (Rowling, 2005: 551).

In summary, Harry’s behaviour towards authority figures and rules is influenced by his emotional state, and disciplinary measures and punishments have had little effect on his conduct. However, when he perceives a threat to his interests, Harry is willing to submit to authority figures, such as Dumbledore. “Once and for all, Harry, do I have your word that you will do all in your power to make me keep drinking?” “Couldn’t —?” “Do I have it?” “But —” “*Your word, Harry.*” “I — all right, but —” (Rowling, 2005: 570). Before completing the entire potion, Dumbledore collapsed to the ground, and Harry promptly complied with his orders to make him drink. Despite Dumbledore’s evident suffering, Harry remained obedient and followed his instructions. This illustrates Harry’s unwavering commitment to keeping his promise and fulfilling Dumbledore’s commands, recognizing the latter’s authority and superiority. Even upon their return to school, Harry’s adherence to his promise persisted, as Dumbledore had refused to take him along had he failed to comply. “Go and wake Severus,” said Dumbledore faintly but clearly. “Tell him what has happened and bring him to me. Do nothing else, speak to nobody else, and do not remove your cloak. I shall wait here.” “But —” “You swore to obey me, Harry — go!” (Rowling, 2005: 584). As Harry was on his way to fetch Snape, he retreated upon hearing noises from the stairs. However, Dumbledore immobilized him when the door opened, instructing him not to interfere. Harry remained motionless under the invisibility cloak, watching as the Death Eaters attacked Dumbledore. This incident parallels Merlin’s invisibility spell to prevent Arthur from fighting Sir Pellinor. In a similar vein, Dumbledore immobilized Harry to prevent disobedience.

Upon witnessing Snape’s murder of Dumbledore, Harry immediately ran after him, with the intention of causing him harm. “*Cruc* —” yelled Harry for the second time, aiming for the figure ahead

illuminated in the dancing firelight, but Snape blocked the spell again. Harry could see him sneering. "No Unforgivable Curses from you, Potter!" (Rowling, 2005: 602). His emotions flared, and he attempted to cast an unforgivable curse, similar to the one he had used against Bellatrix when she killed Sirius. Despite the knowledge that such a spell could result in a life sentence in Azkaban, he was willing to repeat it because he believed that the Ministry would not punish him for it, as they had failed to punish Bellatrix. This indicates the Ministry's unequal treatment and lack of impartiality, especially when it comes to enforcing rules and punishing transgressions.

Harry's outburst at Snape, accusing him of being a coward, was uncharacteristic, as he knew that it would result in punishment. "Fight back!" Harry screamed at him. "Fight back, you cowardly —" "Coward, did you call me, Potter?" shouted Snape. "Your father would never attack me unless it was four on one, what would you call him, I wonder?" (Rowling, 2005: 602-603). However, his fury overpowered him, and he displayed his strength by not caring about the consequences. "Kill me then," panted Harry, who felt no fear at all, but only rage and contempt. "Kill me like you killed him, you coward —" (Rowling, 2005: 604). This fearlessness in the face of death has always been Harry's most significant attribute, providing him with an edge over Voldemort. Despite Voldemort's attempts to kill him, Harry repeatedly escaped, even as the Death Eaters grew suspicious of Voldemort's inability to finish him off. Snape did not kill Harry when he had the chance, nor did he let others do so, as he knew that Voldemort wanted to be the one to end Harry's life.

Harry persisted in adhering to Dumbledore's instructions, even after the latter's passing. When Professor McGonagall inquired about their activities regarding Dumbledore, Harry declined to reveal any information, as Dumbledore had strictly instructed him to confide only in Ron and Hermione. "Harry," she said, "I would like to know what you and Professor Dumbledore were doing this evening when you left the school." "I can't tell you that, Professor," said Harry. He had expected the question and had his answer ready" (Rowling, 2005: 626). Following Dumbledore's demise, Professor McGonagall assumed the role of headmistress and assumed the mantle of school authority, with

disciplinary power. Nevertheless, Harry did not appear to acquiesce to her authority. After the funeral of Dumbledore, the Minister of Magic approached Harry with the same inquiry. Harry gave the identical response to the Minister that he had given to Professor McGonagall, demonstrating that he would not disclose their activities. “Well, where I went with Dumbledore and what we did is my business. He didn’t want people to know” (Rowling, 2005: 648). This response underscores that Harry remains unyielding to any form of authority, even that of the Minister who holds greater power than the school authority. Having completed his sixth year at Hogwarts, Harry decided not to return for the upcoming academic year owing to Dumbledore’s death and the void he left behind. He communicated this decision to Ron and Hermione. At Dumbledore’s behest, Harry will spend time with the Dursleys for the last time before commencing his search for horcruxes.

5.7 Harry Potter and the Deathly Hollows

The book commences with Voldemort's rendezvous with the Death Eaters, whose agenda is none other than locating and killing Harry Potter. However, Dumbledore's magic keeps Harry safe at the Dursleys' house, rendering the mission impossible until Harry departs from there. The group plans to attack Harry before he reaches his destination, which will be heavily guarded by both the Ministry and the Order. "I think that there is little chance of taking him once he is there, my Lord, unless, of course, the Ministry has fallen before next Saturday, which might give us the opportunity to discover and undo enough of the enchantments to break through the rest." "Well, Yaxley?" Voldemort called down the table, the firelight glinting strangely in his red eyes. "Will the Ministry have fallen by next Saturday?" (Rowling, 2012b: 13). Voldemort alludes to the fall of the Ministry, which was previously believed to be the supreme power, thus emphasizing the possibility of an attack on the highest level of authority. The previous mass breakout from Azkaban, orchestrated by Voldemort, further highlights the capacity of certain individuals to overpower the entire Ministry. Harry, however, managed to evade death against such a powerful adversary, and his strength should be acknowledged.

As it was time for Harry to leave the Dursleys' house, the family had to evacuate as well. Despite all that Harry has learned and the extensive protection he has been given, he still appears to lack complete control over his uncle, who treats him poorly. "You took your time!' roared Vernon Dursley when Harry appeared at the top of the stairs. 'Get down here, I want a word!' Harry strolled downstairs, his hands deep in his jeans pockets" (Rowling, 2012b: 29). Although Harry no longer resides in the broom cupboard and enjoys some relief, the Dursleys still demonstrate hostility towards him. It is evident that his uncle is resistant to authority, despite being fearful of magic and wizards. This underscores Harry's limited power over them. Nevertheless, Harry has become more assertive and can now speak his mind to his uncle, something he would never have done before revealing his wizarding abilities. "Are you out of your mind?'

demanded Harry. 'A plot to get this house? Are you actually as stupid as you look?" (Rowling, 2012b: 30). Although his uncle remains unresponsive, Harry's increased confidence reflects his progress. However, this does not grant him absolute sovereignty.

On the other hand, the wizarding world continues to hold Harry in high esteem as the only hope against Voldemort. "Harry Potter!' squeaked an excited voice, the moment Harry had opened the door; a small man in a mauve top hat was sweeping him a deep bow. 'An honour, as ever!" (Rowling, 2012b: 33). The members of the Order continue to respect and cherish Harry, which ensures his perpetual protection and safeguards the Dursleys from Voldemort's wrath. While the Ministry may have attempted to punish Harry, they also granted him numerous privileges, including full protection and overlooked certain matters when convenient. Harry's survivor status provides him with power, albeit not always in the manner he desires. Presently, Harry finds himself at odds with the Ministry once again, and the Minister of Magic refuses to comply with his wishes. The Ministry prohibits Harry from casting spells, and his previous amicable relationship with them has eroded, thus leaving him vulnerable to punishment. "We shall be leaving before Harry does. Due to the danger of using magic in your house – Harry being still under-age, it could provide the Ministry with an excuse to arrest him – we shall be driving, say ten miles or so, before Disapparating to the safe location we have picked out for you" (Rowling, 2012b: 33).

Moreover, there is no Dumbledore to protect him anymore, so Harry has once again entered the state of being punished under the power of the Ministry and has no power to overcome it. That is why he has to follow the rules. How does the Ministry detect when Harry does not follow the rules? Moody explained this when they came to pick up Harry. "The Trace, the Trace!' said Mad-Eye impatiently. 'The charm that detects magical activity around under-seventeens, the way the Ministry finds out about under-age magic!" (Rowling, 2012b: 40). The Ministry has put a trace on wizards under the age of seventeen so that they have the ability to detect any spells they cast. Thus, it is understood how they did not know where Sirius was when he escaped from Azkaban. Only wizards under the age of seventeen have a trace,

so the Ministry can track them down. After the age of seventeen, they can no longer do this. This emphasizes once again that Harry is under a panopticon. He is under surveillance every second, and the slightest rule breaking will allow him to be detected and punished.

A plan was made to get Harry out of there, and it was thought that there would be more than one Harry with the Polyjuice potion, so it was deemed appropriate to make a diversion in this way. When Harry heard this, he did not want anyone to risk their life for him, and he refused. "Obviously there's no chance at all of us getting a bit of your hair unless you cooperate.' 'Yeah, thirteen of us against one bloke who's not allowed to use magic; we've got no chance,' said Fred. 'Funny,' said Harry. 'Really amusing.' 'If it has to come to force, then it will,' growled Moody, his magical eye now quivering a little in its socket as he glared at Harry" (Rowling, 2012b: 42). There were thirteen people in front of him, and although he did not accept the plan, it was stated that he would be forced to do it. Although Harry is important to the wizarding world, it seems that his word is not listened to when it comes to his safety. Even though he did not accept the plan, it is clear that he will be forced to do it, and he does not have the power to resist so many people. Also, he is not allowed to do magic even if he has the power because if he does, that gives the Ministry an excuse to have him arrested. Harry has no other choice, and the fact that he is being squeezed by two different forces compels him. This highlights his lack of power.

Obfuscation had succeeded, and Harry had arrived safely in the Burrow. During the chase, Voldemort caught up with him, but Harry still managed to get rid of him. Once again, he had eluded him, and this led to Harry continuing to be the hope of all. "Wait 'til it gets out yeh did it again, Harry,' said Hagrid. 'Escaped him, fought him off when he was right on top of yeh!" (Rowling, 2012b: 65). Although Harry did not believe he was a powerful wizard, he had escaped Voldemort once again. Harry thinks it is all luck, but that seems like a little too much luck. During all the chaos, Harry had cast a lot of spells to protect himself, and according to the rules, he should have been punished for casting magic in the Muggle world. "And they still haven't called a hearing about all the under-age magic I used escaping the Death

Eaters?' Harry called across the table to Mr Weasley, who shook his head. 'Because they know I had no choice or because they don't want me to tell the world Voldemort attacked me?' 'The latter, I think" (Rowling, 2012b: 71). The Ministry seems to have waived some punishments to cover things up. If they are going to blame Harry for casting spells, they will have to ask why, and they will have to publicly share why. Harry's spells were ignored because if Voldemort's attack on him was publicly heard, it would reveal how powerful he was again. They can say there was not any Voldemort there like Fudge had done before, and they could blame Harry for casting his spells, but Kingsley was there with Harry at the time, and as head of the Auror's office, he could prove things. That is why the Ministry was thinking of its own interests, and the events were covered up. Thus, it seems that the Ministry does not apply all the rules for its own benefit. However, it is also true that they are still looking for an excuse to arrest Harry. Thus, Harry is still in a powerless position under the power of the Ministry.

Harry was contemplating the mission entrusted to him by Dumbledore and was preparing to depart the Burrow. His loyal friends, Ron and Hermione, expressed their desire to accompany him. "Listen!' said Harry again. 'No, Harry, *you* listen,' said Hermione. 'We're coming with you. That was decided months ago – years, really.' 'But –' 'Shut up,' Ron advised him" (Rowling, 2012b: 75). As always, Harry was reluctant to endanger anyone, as he did not want others to suffer or perish for his cause, given the great sacrifices already made on his behalf. Nevertheless, his friends were undeterred and persisted in their desire to accompany him, indicating that Harry did not have absolute control over his circle of friends.

Several days later, the Minister of Magic requested an audience with Harry, Ron, and Hermione. "I have some questions for the three of you, and I think it will be best if we do it individually. If you two,' he pointed at Harry and Hermione, 'can wait upstairs, I will start with Ronald.' 'We're not going anywhere,' said Harry, while Hermione nodded vigorously. 'You can speak to us together, or not at all" (Rowling, 2012b: 93). Despite the passage of time, Harry's attitude toward the Minister and the Ministry remained rebellious and uncompromising. He assumed a position of authority and attempted to

dictate terms to the Minister, who acquiesced. Although the Ministry possessed the power to punish Harry, he appeared to be unafraid of the consequences, and the Minister did not threaten him. The fact that the Minister did not address the spells Harry employed to evade Voldemort suggests that he was willing to cover up any wrongdoing.

It is worth noting that the Ministry is beholden to certain regulations. When Scrimgeour arrived, he intended to deliver the items Dumbledore had bequeathed to Harry, Ron, and Hermione in his will. "So why have you decided to let us have our things now? Can't think of a pretext to keep them?' 'No, it'll be because the thirty-one days are up,' said Hermione at once. 'They can't keep the objects longer than that unless they can prove they're dangerous. Right?" (Rowling, 2012b: 94). Although the Ministry had the authority to seize the inheritance, they were required to return the confiscated items to their rightful owners within thirty-one days if they could not demonstrate that they were harmful. Unaware of this provision, Harry, Ron, and Hermione had no knowledge of their inheritance and could have been subjected to prolonged confiscation had the Ministry not followed the rules.

The fact that Gryffindor's sword was among the inheritances, but was not given to Harry, led to a disagreement between him and the Minister. When the Minister aimed his wand at Harry, Ron leapt to his feet, but Harry restrained him, instructing him not to provide an excuse for their arrest. "Remembered you're not at school, have you?' said Scrimgeour, breathing hard into Harry's face. 'Remembered that I am not Dumbledore, who forgave your insolence and insubordination? You may wear that scar like a crown, Potter, but it is not up to a seventeen-year-old boy to tell me how to do my job! It's time you learned some respect!' 'It's time you earned it,' said Harry" (Rowling, 2012b: 98). Since they were no longer at school, they were now subject to the authority of the Ministry of Magic. Any misstep on their part would result in severe repercussions, especially since the Ministry was actively seeking a pretext to detain Harry. As a result, Harry was cautious and mindful of his conduct when in the presence of the Minister. Nonetheless, Harry did not need to be concerned about Scrimgeour. "Then the Patronus's mouth opened wide and it spoke in

the loud, deep, slow voice of Kingsley Shacklebolt. *'The Ministry has fallen. Scrimgeour is dead. They are coming.'*" (Rowling, 2012b: 118). The Minister had perished, and the Ministry was now under Voldemort's control. This event, which could be interpreted as a coup, illustrates that the Ministry is not the ultimate authority, and sometimes a single individual holds more power. This development exacerbated Harry's situation because the Ministry was solely interested in incarcerating him and seeking justification for doing so.

Voldemort's desire to eliminate Harry posed a significant threat to the latter's safety, particularly since the former now possessed the ministry, which translated into formidable power. In addition, Voldemort's allies, the Death Eaters, had doubled in number, thus further complicating Harry's ability to evade detection. Given that the ministry possessed all pertinent information regarding Harry, his only recourse was to leave the Burrow immediately and become a fugitive. Hermione then led Harry and Ron away from the Burrow, and they eventually encountered two Death Eaters whom they subdued. "We just need to wipe their memories,' said Harry. 'It's better like that, it'll throw them off the scent. If we killed them, it'd be obvious we were here.' 'You're the boss,' said Ron, sounding profoundly relieved" (Rowling, 2012b: 123). The trio subsequently deliberated on the fate of their captives. Harry, appointed by Dumbledore, was the de facto leader due to his extensive knowledge of Voldemort, and Ron's acknowledgement of Harry as the boss accentuated his authority. Consequently, Harry seemed to exercise some measure of control over Ron and Hermione, a notion that was further bolstered by Kreacher's deference to Harry when they met at Grimmauld Place number twelve. "I've got a question for you,' said Harry, his heart beating rather fast as he looked down at the elf, 'and I order you to answer it truthfully. Understand?' 'Yes, Master,' said Kreacher, bowing low again:…" (Rowling, 2012b: 140).

However, Lupin's arrival at Grimmauld Place and his account of recent events cast a pall over Harry's leadership. "Now that Dumbledore is dead, you – the Boy Who Lived – were sure to be the symbol and rallying point for any resistance to Voldemort. But by suggesting that you had a hand in the old hero's death, Voldemort has

not only set a price upon your head, but sown doubt and fear amongst many who would have defended you" (Rowling, 2012b: 152). With the ministry in Voldemort's hands, false propaganda was being disseminated, and Harry, who was expected to be a symbol of resistance, became discredited. The spurious claim that Harry was responsible for Dumbledore's demise eroded support for him, culminating in a decline of his influence. Voldemort's ultimate goal was to eliminate any support for Harry, which had the desired effect of making him seem less like a beacon of hope. Meanwhile, Lupin announced that he was to become a father, and although Harry was initially irritated, Lupin still pledged his allegiance to the group. "I'd never have believed this,' Harry said. 'The man who taught me to fight Dementors – a coward.' Lupin drew his wand so fast that Harry had barely reached for his own; there was a loud bang and he felt himself flying backwards as if punched; as he slammed into the kitchen wall and slid to the floor, he glimpsed the tail of Lupin's cloak disappearing round the door" (Rowling, 2012b: 156). A brief altercation ensued when Lupin demonstrated his superior spell-casting abilities, which exposed Harry's relative weakness in this regard.

Subsequently, Mundungus informed Harry, Ron, and Hermione that Umbridge possessed the locket they were seeking, prompting them to plan a daring raid on the ministry. Upon their arrival, Harry noted a statue in the atrium, which symbolized pure-blood wizards and their supposed superiority over Muggles. "Engraved in foot-high letters at the base of the statue were the words: MAGIC IS MIGHT" (Rowling, 2012b: 174). Malfoy and his family had long taken pride in their pure-blood status, and Voldemort's ascension to power facilitated the widespread discrimination against non-purebred wizards. The persecution of those deemed impure had begun in earnest, as evidenced by the statue's imagery, which depicted Muggles as being weaker and less knowledgeable than their magical counterparts.

The assertion that knowledge begets power is reiterated in this passage. Harry and his companions' attempt to retrieve the horcrux from Umbridge at the Ministry culminated in a harrowing experience where Harry, without hesitation, attacked Umbridge. "He raised his wand, not even troubling to keep it concealed beneath the Invisibility

Cloak, and said, *'Stupefy!'* There was a flash of red light; Umbridge crumpled and her forehead hit the edge of the balustrade:…" (Rowling, 2012b: 188). In contrast, when Umbridge was the headmistress, Harry would never have taken such a bold step. He was aware that any infraction could lead to his expulsion from school and possible punishment from the Ministry. Now, being a fugitive, Harry possessed a certain kind of power. "*Diffindo!*' Nothing happened. 'Hermione, how do I get rid of these chains?" (Rowling, 2012b: 189). This passage also underscores Harry's limited knowledge of magic, as evidenced by his inability to unchain Mrs. Cattermole without assistance.

After escaping the Ministry with the horcrux, Harry and his companions could not return to Grimmauld Place, and they resorted to pitching a tent in the forest, constantly moving but unsure of their next step. "Harry could not help wondering whether they had only agreed to come on what now felt like a pointless and rambling journey because they thought he had some secret plan that they would learn in due course. Ron was making no effort to hide his bad mood, and Harry was starting to fear that Hermione, too, was disappointed by his poor leadership" (Rowling, 2012b: 209). The absence of progress in destroying the horcruxes led to some members of the group losing faith in Harry's leadership, and flags of rebellion were about to be raised against him. Nonetheless, Harry's achievement of remaining elusive despite the Ministry's and Death Eaters' search for him was remarkable. "Yeah, well, you've got a point there,' said Dirk heavily. 'With the whole of the Ministry and all their informers looking for him, I'd have expected him to be caught by now" (Rowling, 2012b: 215). While Hermione played a significant role in the group's survival by providing guidance on where to hide and employing protection spells, her loyalty to Harry and acceptance of his leadership was evident. Ron and Hermione's squabbles with Harry did not diminish his power as a leader, given that Harry had not ordered them to come along in the first place.

In one of their research sessions, Harry and Hermione discovered information in a book about the disappearance of wizards in the seventeenth century, never to be seen again. "*Upon the signature of the International Statute of Secrecy in 1689, wizards went into hiding for*

good. It was natural, perhaps, that they formed their own small communities within a community" (Rowling, 2012b: 228). This revelation highlights the possible reasons why there are no wizards today, as people wanted to use them for their own purposes, a reason given earlier in the first book by Hagrid.

Meanwhile, Harry, who had been in Godric's Hollow and faced grave danger, had lost his wand and was extremely agitated because he had uncovered information that Dumbledore had not shared with him. "Harry picked up Hermione's wand, which he had dropped in the snow, and sat back down in the entrance of the tent. 'Thanks for the tea. I'll finish the watch. You get back in the warm.' She hesitated, but recognised the dismissal" (Rowling, 2012b: 258). Despite Hermione's attempts to persuade and calm him down, Harry was highly distraught. Though typically apathetic when angry, Harry was attempting to control his emotions and refrain from harming Hermione. In order to prevent further conflict, he instructed Hermione to leave, which she complied with. Ron's absence did not alter the power dynamics, as Harry retained his authority.

Subsequently, an unforeseen event occurred, and Ron returned after rescuing Harry from the water. Together, they used Gryffindor's sword to destroy the locket, with Harry ordering Ron to do so. "No, you should do it.' 'Me?' said Ron, looking shocked. 'Why?' 'Because you got the sword out of the pool. I think it's supposed to be you" (Rowling, 2012b: 258). Despite Ron's objections, he ultimately acquiesced to Harry's wishes, highlighting Harry's superior authority. Upon their return to the tent, Hermione was deeply upset upon seeing Ron, who had been missing for weeks. "Hermione!' said Harry. 'Calm –' 'I will not calm down!' she screamed. Never before had he seen her lose control like this; she looked quite demented. 'Give me back my wand! *Give it back to me!*' 'Hermione, will you please –' 'Don't you tell me what to do, Harry Potter!' she screeched. 'Don't you dare! Give it back now! And YOU!" (Rowling, 2012b: 271). While she had not previously exhibited such behaviour, she refused to heed Harry's attempts to calm her down. In contrast, when she tried to give orders to Harry and retrieve his wand, he did not comply. Thus, while Harry

was unable to pacify Hermione and make her comply, he also refused to relinquish his authority as leader.

As the trio attempted to decode the symbol in Dumbledore's book, they ultimately learned from Luna's father that it represented the Deathly Hallows. Harry became consumed with finding these artifacts and lost his focus on the mission Dumbledore had entrusted him with: destroying the horcruxes:

As the weeks crept on, Harry could not help but notice, even through his new self-absorption, that Ron seemed to be taking charge. Perhaps because he was determined to make up for having walked out on them: perhaps because Harry's descent into listlessness galvanised his dormant leadership qualities, Ron was the one now encouraging and exhorting the other two into action. 'Three Horcruxes left,' he kept saying (Rowling, 2012b: 309).

Ron and Hermione had accompanied Harry with the goal of fulfilling this mission, and were now uneasy and frustrated that their objective had shifted. Consequently, Ron had begun to take charge, as someone else always assumes leadership when the head is unable to manage. Harry's leadership abilities had diminished as a result of his fixation on the Hallows.

Despite this, Harry remained a powerful figure in the eyes of the public. Listening to Lee's program on the radio, it was clear that many people believed in him and supported him. "And what would you say to Harry if you knew he was listening, Romulus?' 'I'd tell him we're all with him in spirit,' said Lupin, then hesitated slightly. 'And I'd tell him to follow his instincts, which are good and nearly always right" (Rowling, 2012b: 312-313). Luna's father wrote articles in support of Harry in the Quibbler, Hagrid threw parties in his honour, and various individuals, including Lee, Fred, George, Lupin, and Kingsley, broadcasted messages of support. Despite the risks involved, people continued to support Harry, as they viewed him as their sole hope against Voldemort. This demonstrated Harry's immense influence and power.

After the radio show, Harry made a grave mistake that Ron had previously warned him about: saying Voldemort's name aloud. "Come

on, Hermione, why are you so determined not to admit it? Vol—' 'HARRY, NO!' '—demort's after the Elder Wand!' 'The name's Taboo!' Ron bellowed, leaping to his feet as a loud *crack* sounded outside the tent. 'I told you, Harry, I told you, we can't say it any more – we've got to put the protection back around us – quickly – it's how they find –" (Rowling, 2012b: 315). This action attracted the Death Eaters' attention, as those who dared to say the Dark Lord's name were viewed as rebels and targeted for capture. This further demonstrated the panopticon nature of the Ministry, which had already been monitoring Harry closely.

Following Voldemort's assumption of the Ministry of Magic, he repurposed it for his own ends. Six Death Eaters had tracked Harry and his companions after hearing his name mentioned. "Harry's stomach turned over. He knew who this was: Fenrir Greyback, the werewolf who was permitted to wear Death Eater robes in return for his hired savagery. 'Search the tent!' said another voice. Harry was thrown, face down, on to the ground. A thud told him that Ron had been cast down beside him" (Rowling, 2012b: 316). Subsequently, the group was captured and found themselves unable to resist their captors. The Death Eaters, it transpired, had spared their lives in order to procure a prophecy. This event, however, was indicative of Harry's lack of magical prowess. While the Death Eaters had them at their mercy, Harry and his friends remained powerless. It is noteworthy, however, that the number of attackers is not necessarily determinative of one's magical strength. In fact, Dumbledore once incapacitated multiple opponents simultaneously, including two Aurors, one inspector, and the Minister of Magic himself. Thus, Harry's inability to resist the Death Eaters attests to his own limitations as a wizard.

Once the group was taken to the Malfoy estate, Harry remained helpless and pleaded for assistance. "…the mirror fragment fell sparkling to the floor, and he saw a gleam of brightest blue – Dumbledore's eye was gazing at him out of the mirror. 'Help us!' he yelled at it in mad desperation. 'We're in the cellar of Malfoy Manor, help us!" (Rowling, 2012b: 329-330). This marked yet another instance of Harry's declining abilities. Despite the support of numerous allies, Harry, who remained the only hope for defeating Voldemort, found

himself trapped in a cellar awaiting salvation. Fortunately, Dobby arrived and came to their rescue. Harry and Ron subsequently defeated the formidable Wormtail and retrieved a wand. Harry then faced Bellatrix, who had four companions and threatened him with unknown spells. "*'Expelliarmus!'* he roared, pointing Wormtail's wand at Bellatrix, and hers flew into the air and was caught by Harry, who had sprinted after Ron. Lucius, Narcissa, Draco and Greyback wheeled about; Harry yelled, *'Stupefy!'* and Lucius Malfoy collapsed on to the hearth" (Rowling, 2012b: 334). Despite the overwhelming odds, Harry stood his ground and refused to cower in the face of danger. It is unclear why Harry had previously failed to resist the Death Eaters, but it seems his magical abilities had improved in the interim.

Harry and Ron were forced to surrender when Bellatrix threatened to kill Hermione. "All right!' he shouted, and he dropped Bellatrix's wand on to the floor at his feet. Ron did the same with Wormtail's. Both raised their hands to shoulder height" (Rowling, 2012b: 334). Harry, however, seized the opportunity to strike when Dobby intervened, causing Bellatrix to drop her weapon. "As Ron ran to pull Hermione out of the wreckage, Harry took his chance; he leapt over an armchair and wrested the three wands from Draco's grip, pointed all of them at Greyback and yelled: *'Stupefy!'* The werewolf was lifted off his feet by the triple spell, flew up to the ceiling and then smashed to the ground" (Rowling, 2012b: 335). Harry's triumph over Greyback further demonstrated his renewed magical potency. Though Harry had initially struggled against the six Death Eaters, he had gained an advantage over fewer opponents.

The group subsequently escaped from the Malfoy estate with Dobby's help but suffered a significant loss when Dobby perished in the process. The death of yet another ally left Harry feeling angry and distressed. He then asserted himself with renewed determination, insisting on meeting with Griphook and Ollivander, whom they had previously rescued. "Griphook's legs are on the mend, Fleur's given him Skele-Gro: we could probably move them in an hour or –' 'No,' Harry said, and Bill looked startled. 'I need both of them here. I need to talk to them. It's important.' He heard the authority in his own voice, the conviction, the sense of purpose that had come to him as he dug

Dobby's grave. All of their faces were turned towards him, looking puzzled" (Rowling, 2012b: 340). Harry's commanding voice brooked no opposition, although he had lost his previous authority to Ron. Harry exhibited his power even when surrounded by his peers, including Ron, Hermione, Bill, and Fleur. Notably, none of them opposed Harry, and this implied a recognition of his authority. "I need to speak to Griphook and Ollivander,' Harry said. 'No,' said Fleur. 'You will 'ave to wait, 'Arry. Zey are both ill, tired –' 'I'm sorry,' he said, without heat, 'but it can't wait. I need to talk to them now. Privately – and separately. It's urgent" (Rowling, 2012b: 341). Despite Fleur's inclination to protest, it proved futile against Harry's influence. Bill's curiosity about the situation went unanswered as Harry declined to divulge any information. Ultimately, they had to comply with Harry's decisions, and he held sway in their home. "Finally, Bill said, 'All right. Who do you want to talk to first?' Harry hesitated. He knew what hung on his decision. There was hardly any time left: now was the moment to decide: Horcruxes or Hallows? 'Griphook,' Harry said. 'I'll speak to Griphook first" (Rowling, 2012b: 342). The absence of resistance towards Harry's leadership stemmed from his position as the hope of the wizarding world and the inheritor of Dumbledore's mission. All the members of the Order, including Bill, recognized this fact.

Harry's quest for assistance in breaking into Bellatrix's vault at Gringotts led him to Griphook, a former employee of the bank. "The sword is the price of my hire, take it or leave it!' Griphook glared at them" (Rowling, 2012b: 357). Griphook's knowledge of the place made him an ideal candidate for the task, but he demanded the sword of Gryffindor as a condition for his help. Though the sword was essential in destroying the Horcruxes, Harry was reluctant to give it up. Eventually, he relented, highlighting his vulnerability. While Harry had the ability to treat others with violence and cruelty, much like Voldemort, he refrained from doing so, underlining his inherent goodness. Dumbledore, who was also a formidable wizard, would have acted in the same way.

Harry shared his plan with Ron and Hermione, even though Hermione voiced her dissent. "We'll tell him he can have the sword

after he's helped us get into that vault – but we'll be careful to avoid telling him exactly *when* he can have it.' A grin spread slowly across Ron's face. Hermione, however, looked alarmed. 'Harry, we can't –' 'He can have it,' Harry went on, 'after we've used it on all of the Horcruxes. I'll make sure he gets it then. I'll keep my word" (Rowling, 2012b: 359). Despite her reservations, she yielded to Harry's leadership and acquiesced to his plan. Thus, Harry's capacity for leadership was evident again as his words were heeded and followed. Upon their arrival at Gringotts, they discovered that the goblins were alerted to Bellatrix's potential arrival, and they were on high alert. "*Act now, act now,'* whispered Griphook in Harry's ear, *'the Imperius Curse!'* Harry raised the hawthorn wand beneath the Cloak, pointed it at the old goblin and whispered, for the first time in his life, *'Imperio!*" (Rowling, 2012b: 375). Harry resorted to the use of an unforgivable curse, which marked the first time he had done so. The lack of consequences for such an action, given the current political climate, highlighted Harry's defiance against the current power structure, which had fallen to Voldemort's regime.

Ultimately, Harry and his friends were caught by the goblins and had to devise a plan to escape. "Pointing his wand at the thick cuffs chaining the beast to the floor he yelled, *'Relashio!'* The cuffs broke open with loud bangs. 'This way!' Harry yelled, and still shooting Stunning Spells at the advancing goblins he sprinted towards the blind dragon. 'Harry – Harry – what are you doing?' cried Hermione. 'Get up, climb up, come on –" (Rowling, 2012b: 382). Despite Hermione's initial objections, she ultimately followed Harry's directives, demonstrating his continued capacity for leadership. Their escape plan involved unleashing a dragon from Gringotts and fleeing on it.

According to some individuals, the act of robbing Gringotts was deemed impossible, yet they were successful in their heist and managed to escape undetected. Despite encountering unforeseen challenges with Griphook, Harry's quick-thinking and improvisational skills allowed them to evade capture, highlighting his exceptional abilities. Upon seizing the trophy and fleeing the bank, Harry realized through their connection that Voldemort had been alerted to their actions, leading him to become enraged and assume control over the

remaining horcruxes. Realizing that the desired outcome was located at Hogwarts, Harry promptly urged Ron and Hermione to accompany him to the school. "Wait, *wait!*' cried Hermione, as Ron caught up the Horcrux and Harry pulled out the Invisibility Cloak again. 'We can't just *go*, we haven't got a plan, we need to –' 'We need to get going,' said Harry firmly" (Rowling, 2012b: 389). This further showcased Harry's leadership qualities, as his companions readily obeyed his instructions.

Following their rescue by Aberforth from the clutches of Death Eaters, their task was to sneak into Hogwarts undetected. "We need to get into Hogwarts,' said Harry again. 'If you can't help us, we'll wait 'til daybreak, leave you in peace and try to find a way in ourselves. If you *can* help us – well, now would be a great time to mention it" (Rowling, 2012b: 400). Although Harry was willing to accept any assistance offered, he did not plead with Aberforth, demonstrating that he was a capable wizard in his own right. When the trio was joined by their friends, Harry emphasized that the mission was theirs to complete, as per Dumbledore's instructions. Although Harry had initially been reluctant to accept help from others, he recognized the importance of their assistance and allowed them to contribute to the cause.

As Harry searched for the horcrux, Voldemort was making his way to Hogwarts, intent on intercepting them. Harry informed Professor McGonagall that he was acting on Dumbledore's orders when he requested permission to search the school. "You're acting on *Dumbledore's* orders?' she repeated, with a look of dawning wonder. Then she drew herself up to her fullest height. 'We shall secure the school against He Who Must Not Be Named while you search for this – this object.' 'Is that possible?' 'I think so,' said Professor McGonagall drily, 'we teachers are rather good at magic, you know. I am sure we will be able to hold him off for a while if we all put our best efforts into it" (Rowling, 2012b: 418). To his surprise, she offered to provide protection and buy him time, underscoring the significance of Harry's presence in the fight against Voldemort. The teachers at Hogwarts were also recognized for their strength in keeping Voldemort at bay.

Upon Harry's return to inform his comrades of the situation, he was met with a large gathering of individuals, including old friends and members of the Order. "As the room came into view, Harry slipped down a few stairs in shock. It was packed, far more crowded than when he had last been in there. Kingsley and Lupin were looking up at him, as were Oliver Wood, Katie Bell, Angelina Johnson and Alicia Spinnet, Bill and Fleur, and Mr and Mrs Weasley" (Rowling, 2012b: 423). All were eager to fight and were seeking guidance from Harry, demonstrating their unwavering trust in his leadership and prowess. "What first, Harry?' called George. 'What's going on?' 'They're evacuating the younger kids and everyone's meeting in the Great Hall to get organised,' Harry said. 'We're fighting" (Rowling, 2012b: 424).

The last thing that Voldemort wanted has come true, as Harry has become a banner, and people have gathered around him to rebel against Voldemort's oppressive regime. It is a common occurrence that excessive pressure and power often result in rebellion, and this has been proven once again through Voldemort's takeover of the ministry and school, where he oppressed and tortured everyone. This ultimately led to an uprising against him, with Harry at the forefront of the movement. As Hogwarts prepared for war, Harry had to locate the last horcrux that he was searching for, which he believed to be the diadem of Ravenclaw. He spoke to Ravenclaw's ghost, the Grey Lady, who was hesitant to assist him with the diadem, indicating a decline in Harry's power of influence. "It's about Voldemort – defeating Voldemort – or aren't you interested in that?' She could not blush, but her transparent cheeks became more opaque, and her voice was heated as she replied, 'Of course I – how dare you suggest –?' 'Well, help me, then!" (Rowling, 2012b: 432). Although everyone was there to fight Voldemort and protect Harry, the ghost initially disobeyed Harry. However, the ghost eventually agreed to help when Harry emphasized the importance of destroying Voldemort. While many were initially reluctant to assist Harry, they eventually supported him because they shared the same goal of defeating Voldemort. This highlights the notion that in the war against power, everything is permissible, regardless of who does what, as long as oppressive power falls.

After locating and destroying the diadem, Harry and his friends had only one horcrux left to destroy - Nagini, Voldemort's snake. When Harry delved into Voldemort's mind, he saw where Voldemort was and where he intended to go. "You stay here and look after Hermione, and I'll go and get it –' Harry cut across Ron. 'You two stay here, I'll go under the Cloak and I'll be back as soon as I –' 'No,' said Hermione, 'it makes much more sense if I take the Cloak and –' 'Don't even think about it,' Ron snarled at her" (Rowling, 2012b: 451). An argument ensued between Harry and his friends regarding who should confront the snake, suggesting that Harry's leadership qualities were waning. Ron and Hermione, who had been following Harry's lead thus far, were no longer inclined to follow his directives. After seeing Snape killed, and watching the memories that he had received from Snape in Dumbledore's Pensieve, Harry came to the realization of what he had to do. While he was supposed to die, only one horcrux, the serpent, remained. "You know Voldemort's snake, Neville? He's got a huge snake … calls it Nagini …' 'I've heard, yeah … what about it?' 'It's got to be killed. Ron and Hermione know that, but just in case they –" (Rowling, 2012b: 487). Harry delegated the final task to Neville, who vowed to follow his orders, underscoring Harry's leadership qualities.

After venturing into the woods and being hit by Voldemort's killing spell, Harry had a vision of Dumbledore, who articulated the fine line between those who seek power and those who attain it unwittingly or by force. "It is a curious thing, Harry, but perhaps those who are best suited to power are those who have never sought it. Those who, like you, have leadership thrust upon them, and take up the mantle because they must, and find to their own surprise that they wear it well" (Rowling, 2012b: 502). Harry had never sought power, nor did he want everyone to obey him or do his bidding. He had never aspired to become the headmaster of Hogwarts or the Minister of Magic. His position and the power that he held were bestowed upon him unintentionally. People rallied around him because they believed he was the best person for the job, and many people had fought and died for him. Although Harry did not seek any of this, he was endowed with power, and it had been clear from the time he was attacked as a baby that he was destined to overthrow Voldemort and defeat him. Harry did

not possess extraordinary magical abilities, dark magic, or a ruthless character that people had hoped for. He was just an ordinary wizard. While many others had appeared before Voldemort and died, Harry had always managed to survive. The reason for this was purely due to fate.

The prophecy made by Professor Trelawney years ago has been proven true. The individual destined to overthrow Voldemort's dark power was an ordinary yet vengeful wizard. Upon Harry's emergence from his dreamlike state, Voldemort assumed him to be deceased and subsequently proceeded towards the castle. Meanwhile, Neville dispatched Nagini, the final horcrux. Subsequently, in the great hall, as Voldemort and Harry confronted each other, Harry forbade anyone from intervening, a directive that was duly complied with. "You think *you* know more magic than I do?' he said. 'Than *I*, than Lord Voldemort, who has performed magic that Dumbledore himself never dreamed of?" (Rowling, 2012b: 517). Voldemort menaced Harry, in the same vein as Bellatrix had done earlier. It could be argued that Voldemort was correct in his belief that greater magical knowledge equated to an increase in power and advantage, given that his existing power stemmed from his proficiency in magic. Nevertheless, Harry, cognizant of Voldemort's vulnerability, managed to overcome his adversary's superior magical abilities. By uttering the disarming spell that had previously saved him, Harry thwarted Voldemort's killing spell. "Harry saw Voldemort's green jet meet his own spell, saw the Elder Wand fly high, dark against the sunrise, spinning across the enchanted ceiling like the head of Nagini, spinning through the air towards the master it would not kill, who had come to take full possession of it at last. And Harry, with the unerring skill of the Seeker, caught the wand in his free hand as Voldemort fell backwards, arms splayed, the slit pupils of the scarlet eyes rolling upwards" (Rowling, 2012b: 520). The long-awaited prophecy was finally realized, as it had been foretold that one of the two could not survive while the other lived. Voldemort, the dreaded dark wizard, met his demise at the hands of Harry. Despite Voldemort's initial dominance and his considerable magical prowess, he was ultimately defeated by fate. This victory underscores Harry's true power, for he was able to vanquish a powerful

dark wizard, despite being perceived as an ordinary wizard whose success was largely attributed to good fortune. Harry emerged victorious where his predecessors had failed, a testament to his exceptional abilities.

Examining Harry Potter's character in context of Foucault's power types, this chapter considers he does not possess sovereign power. Harry's skills include apparition, disguise, invisibility, stupefy. Disarming appears to be the primary source of Harry's skills. As a result, it can be seen that Harry has similar or almost the same magical powers as Merlin. It can only be said that he does not have the ability to predict the future which is the most renowned ability of Merlin. While it has been seen that this is the main power that brought the sovereign power to Merlin, although Harry does not have this ability. It is clear that Harry does not have sovereign power, although he has similar powers to Merlin. While his friends often obey him, Harry is kept under surveillance of disciplinary power outlined by Foucault in *The Discipline and Punish*. Moreover, the worlds of wizards and humans are different from each other, with Harry does not recognize by others due to his magic and his scar. In summary, Harry does not have a sovereign power is derived from his magical skills.

6 CONCLUSION

Magic has been one of the terms that have been mentioned in our world for centuries, but whose existence has not been clearly proven. Although magic is mentioned a lot in the books written in the past centuries, it is unclear whether they are fiction or real, because today, there are no magic and magician as mentioned in the past. The concept of magic also differs from culture to culture, and almost every culture has a different understanding of magic and magician. Since the origin of the word magic comes from the word *magu* in the Persian language and the origin of the word magician comes from the word *magavan* in the Persian language, Persia was named as the first place and source of magic. The reason for this is a prophet named Zarathustra, who is thought to have lived before Christ.

According to Kaufmann, all gods and magic occurred in a place called the primordial realm, and humans cannot reach this place. There was a power struggle between the gods existing in this realm, and therefore the support of humans was needed. While the rituals and similar things that people would do to them strengthen them, the people who did this were rewarded by the god with whom the ritual was held. The rewards made by gods were also considered a kind of magical power. The rituals and rites performed by Zarathustra for Ahura Mazda, the god of wisdom, were considered magic and therefore thought to be the origin of magic. Persia's claim to be the origin of magic, along with the wars with the Greeks and the Romans before Christ, and the spread of their rituals caused many cultures to be affected. However, it is known, thanks to Homer's *Odyssey*, that there was a concept of magic in Greek culture before these wars were fought. Although the character named Circe mentioned in the book fits the definition of the concept of magic found today, it seems that it is not similar to the definition of magic in Persia, which is thought to be the origin of magic, that is, rituals and similar things. Thanks to the distinction made by Flowers, it has been revealed that the words magic and sorcery are different from each other. According to Flowers, the

concept of magic is arts and science that connects with the celestial world where the god lives and the aim of magic is happiness. On the other hand, he explains the word sorcery as a term used only by people who want to change the environment and make it suitable for themselves and thus gain power. Looking at this explanation, the word magic, which is found in the culture of the Greeks and mentioned in the *Odyssey*, is actually sorcery. It is seen that these two different terms combine to mean the same thing today.

British culture was also influenced by Zarathustra and the Zoroastrianism it spread. According to the researches carried out in caves and ancient monuments in England, it was revealed that some rituals and ceremonies were performed as in the Persian culture. However, later on, it can be seen that these rituals disappears and the meaning of the concept of magic changes just like in other cultures. Thus, the word magic has become similar to its current meaning and different sorcerers have emerged in different cultures. Just like, Circe in Greek culture, Vergil in Roman culture, Merlin in British culture is the most renowned example.

In contemporary period, it can be said that the concepts of magic and magician do not exist as they used to be, but only appear as fiction or fictional characters in fantasy fiction books. As Mircea Eliade mentioned, it is clear that magic emerged from the same place where mythology emerged, mythological stories were perceived as absolute truths, but today this belief has also disappeared (1963: 1). The initial question that emphasized before that why the belief to magic and magicians disappeared in contemporary period and they are just fantasy fiction characters can be answered by the change of religion belief. As mentioned before, Zoroastrianism, which forms the basis of magic, is a henotheistic belief. Nowadays, it can be said that monotheistic beliefs exist and England also has Christianity. According to the Christian belief, dealing with magic and similar things means collaborating with the devil and is completely prohibited. As mentioned when examining *Morte D'Arthur*, some people have accused Merlin of being the son of the devil and collaborating with him, and have looked badly. The reason why this work, which talks about the Anglo-Saxon period, started to look at magic and magicians

badly, is because the belief in Christianity began to become widespread.

Another important question that mentioned in the introduction which is why magic and magicians were widely believed to exist, but this belief has diminished in contemporary times seems to be answered by J.K Rowling. As Rowling cited in the *Harry Potter*, people trying to use magicians for their own benefit. In addition, it was also stated by Rowling that they treated the magicians badly and tried to burn them, which may be one of the reasons for this. Today, the only thing that has changed is not the elimination of magic and magicians, but also their power and status over society even in books. Even if it is assumed that magicians do not really exist, they are only fictional characters, it is seen that their power and status over society have transformed greatly in the books written from the past to the present. To understand this power and transformation, Michel Foucault's theory of Power can help. According to Foucault, there are many types of power and sovereign power, disciplinary power and bio-power are the main ones. The reason for the emergence of such different types of power is based on knowledge by Foucault. Foucault emphasizes that knowledge brings power, likewise power brings knowledge and therefore there is no way to escape from power. Foucault asserts that, the reason for the types of power is episteme shifts, and the reason for these shifts is the breaks in history from time to time, thanks to some breaking points brought by knowledge. Foucault divides these types of power into three periods and says that sovereign power prevailed in the 16th century and earlier, disciplinary power in the 17th and 18th centuries, and bio power in the 19th century and later. To explain briefly, sovereign power can be defined as the rule of a single and absolute person, disciplinary power can be defined as the administration of laws and judiciary, and bio-power can be defined as self-government of people. These types of government affected not only humans, but also magicians who lived or were thought to have lived in these times.

Today, when the term magician is mentioned, the oldest magician that comes to mind is undoubtedly Merlin. This character can be called the father of the still valid definition of magician today, because most

of the definitions of magicians mentioned today resemble and fit the character of Merlin. This legendary character, who is still the inspiration for many magician characters created today and whose name is still mentioned, is thought to have lived between the 5th and 6th centuries, in England and in the Anglo-Saxon period. Although the character of Merlin has many different descriptions and stories in many different sources, Merlin as it is known today is from Sir Thomas Malory's book *Morte D'Arthur*. Malory's character, Merlin, is an old, long-bearded magician. His powers include seeing the future, disguising, being invisible, teleporting, and putting a person into sudden sleep. In his book, Malory tells the adventures of the Merlin and legendary King Arthur as famous as Merlin. Considering that there is a king, it can be said that this is the period of the one-man regime, that is, the sovereign power, which is one of the types of power Foucault mentioned, dominated. During this period, the king is seen as the representative of God and his word is the law. Everything he says is done without question and he has absolute power over society. Merlin lived in such a period and became King Arthur's counsellor. However, although he is called a counsellor, Merlin's status is much higher than that. As seen in *Morte D'Arthur*, every word and advice of Merlin was fulfilled by Arthur, and some of Arthur's decisions were changed by Merlin. At a time when the king's word was law and had to be enforced immediately, Merlin changed many of Arthur's words and even took some precautions where he knew Arthur would not obey. It has been seen that other kings who joined with Arthur in the wars he entered also listened to Merlin's words and followed them exactly. It can be said that the reason for this is the power of prophecy, which is the greatest power of Merlin. Since Merlin foresaw everything that was going to happen and what he said was always true, no one could find his strength strange and his words were applied exactly. Those who did not obey his words and did not obey, faced the sad end that Merlin had warned them beforehand, and after seeing these, they started to rely on his power. King Lot is one of the clearest examples of this.

It can be said that these powers that Merlin possesses are knowledge. Knowing things that others do not know has given him

strength. Just as Foucault stated, knowledge brought power. His magical powers, especially his power to see the future, made Merlin even more powerful than kings, making them listen to his word. Thanks to this power, Merlin has directed many events as he wishes and even intervened in destiny in some cases. However, there is something more powerful than Merlin's powers, as seen in Merlin's death, and that is destiny. No matter how strong he was, Merlin could not escape his own destiny, and when Arthur said he could change his destiny, Merlin said it was not possible. Merlin, who had interfered with the destiny of many, could not change his own and went to his own death, which he knew before, saying that it should be like this.

When it comes to the contemporary era, the most well-known wizard is, of course, Harry Potter. The word wizard is synonymous with words such as magician and sorcerer, and its use is more common today. *Harry Potter* series written by J.K Rowling, which is in the genre of fantasy fiction, is among the best-selling books today, while its main character, Harry Potter, is very popular, especially among young people. The story of the main character consists of seven books and is about a dark magician named Lord Voldemort trying to kill him. In the first book, *Harry Potter and the Philosopher's Stone*, Harry is seen as a boy living with his uncle, aunt and cousin, bullied by them, and lost his parents. However, it seems that Harry is still a child and unaware of his magical powers. Harry enters the wizarding world when Hagrid comes to him and tells him that he is a wizard and that the worlds of wizards and humans are different. It was seen that there was no such distinction in the Anglo-Saxon period, when Merlin lived, and Merlin lived together with people. The reason why the two worlds are separate from each other can be said to be that people try to use the wizards for their own benefit and treat them badly, as mentioned before, and it can be seen that a ministry was established to keep the two worlds separate from each other. Although it was explained in this way in Harry Potter, as a result of the research and as stated above, the reason for this may be the change in religion. Transition from polytheistic religion to monotheistic religion, prohibitions on Christianity and magic may have been effective in this context. Modern and Postmodern societies have found these witchcraft stuff beyond

credible and less believable thus they are separated from them, unlike Merlin's time.

Upon stepping into the wizarding world, Harry falls under the disciplinary power of the Ministry of Magic. The Ministry has laws, and all wizards must abide by it. Otherwise, they will be punished and the method of punishment is imprisonment, that is, the Azkaban found in the book. When Harry went to Hogwarts, which was special to him, he discovered both the truth about his family and himself, and his magical powers. Although his new powers caused fear in the Dursley family, he did not bring Merlin's sovereign power in Foucauldian terms to Harry and ensure that his every word was listen. It can be said that Harry's powers throughout his adventure are almost identical to those of Merlin. Harry can become invisible thanks to the invisibility cloak, disguise thanks to the Polyjuice potion, can do apparation and stupefy the people with his wand make them sleep. Of all the abilities that Merlin has, he does not just have the ability to see the future. The Dursleys are muggles, in other words non-magical people, part of a community that is unaware of wizards. However, even if Harry gained magical powers, those powers would not bring him sovereign power over the Dursleys. In particular, Uncle Vernon tried not to make concessions to Harry, and no matter how strong Harry got, he could never have sovereign power over his uncle. In the wizarding world, although he is usually listened to by his friends, everything Harry says is not fulfilled and he cannot be said to have sovereign power there either. On the contrary, the ministry and laws in this world keep Harry under control thanks to his disciplinary power. Although Harry has not been given any privileges and punishments in many respects, it is emphasized many times that Harry's wishes are not done and he cannot act maverick. Thus, the transformation of the power of the magicians can be seen clearly. On the one hand, Merlin, who gives orders even the kings and behaves as he wishes, and on the other hand, Harry Potter, who is constantly under control and under the influence of disciplinary power.

Although the reason for Harry does not have sovereign power in the Foucauldian sense of word, is not known exactly, it can be claimed that he is young and has not the ability to see the future like Merlin,

because it is his power to see the future that brings the main sovereign power to Merlin. For the first claim, it was seen that although Dumbledore said Voldemort had returned in *Harry Potter and the Order of the Phoenix*, the ministry did not listen to him. Dumbledore is much older than Harry and one of the most powerful wizards in the wizarding world. The fact that this person is not listened to shows that the situation has nothing to do with age. Secondly, if Harry does not have sovereign power because he has no ability to see the future, it can be disproved by looking at Professor Trelawney and the Centaurs. Professor Trelawney is a divination teacher, and while not all of the prophecies he's told have come true, most have. Centaurs, on the other hand, interpret the future by looking at the stars. However, both examples do not have sovereign power. Especially considering that Professor Trelawney is a wizard, it can be said that he has the same abilities as Harry, in addition, he has the ability to see the future. As Hermione mentioned, divination is now a complex and imprecise branch of magic. Therefore, it cannot be said that the divination ability brings the sovereign power. Therefore, Harry's lack of sovereign power was not due to a lack of power or knowledge. It is due to the lowering of the status of magicians in society. The reason is that the knowledge of magic no longer brings power. What brings power today is science, and the people or countries that use science are those who have power today.

Voldemort is one of the wizards most feared in the wizarding world, and this is because of his talent and knowledge in dark magic. His ability to kill people easily and without mercy has made him one of the most powerful wizards. Thus, it can be clearly seen that knowledge brings power to Voldemort. However, although Voldemort seems to have sovereign power, there is no one who does everything he says except his followers. If he had sovereign power like Merlin, he would go to the minister of magic to catch Harry Potter and tell him to do what he wanted, exactly what should have been done. Instead, it appears that Voldemort killed the minister of magic and replaced him with one of his own men. Therefore, it can be said that he took what he wanted by force. Also, although Voldemort seems to have taken over the ministry and can act at his own will, it can be seen that he is also

bound by the wizarding laws, just like Harry. While the main purpose of the Ministry and one of the clear laws was to keep the wizarding world and the muggle world separate, when Voldemort took full control, he did not go to the muggle world and show himself and his magic powers, even though he said that wizards are superior to muggles, they have to obey us. This shows that even Voldemort does not have fully sovereign power, the disciplinary power is stronger than his power.

One of the things Foucault emphasized was that too much pressure brought rebellion. This promise has also been proven in *Harry Potter* and Voldemort's pressure has brought rebellion. Those who did not want to join him stood behind Harry and waged war against him. Although Voldemort considers himself the most powerful wizard ever, he is killed by Harry at the end of the story. The reason for this is the destiny that same caused the death of Merlin. Though Voldemort told Harry that he had a lot of knowledge in magic and that Harry's powers were incomparable to his own, he was the one who lost in the end. While no one has escaped Voldemort's wrath before, Harry has escaped his wrath many times, some of them due to unexpected miracles or events. The only reason for this is that Voldemort is destined to be killed by Harry. Harry, whose knowledge is incomparable to Voldemort, defeated this great wizard and did so not thanks to his vast knowledge of magic, but thanks to the help he received from others and fate. Unlike Voldemort, Harry has never sought power. Voldemort, who is chasing power and possessing it, could not escape his fate, just like Merlin, so his powers seem to be of little consequence.

In conclusion, the status of magicians on society has transformed from past to present. While in *Morte D'Arthur*, magician Merlin lived in the same place as society and had great power over them, this has changed today. Their sovereign power over society has diminished or even disappeared. Contemporary, as seen in *Harry Potter*, the worlds of humans and wizards are separated from each other, and the reason for this is the bad behaviour and benefits of people. While it is emphasized that Merlin has a power that is above even kings and the reason for this is his magical powers, it seems that although Harry

Potter has the same magical powers, it does not have the same effect on people. All things considered, the status of magicians in society has declined from the past to the present. While Merlin is seen to have sovereign power in *Morte D'Arthur*, it can be clearly seen in *Harry Potter* that Harry does not have this power and is under the influence of disciplinary power. From the point of view of Foucault's theory that knowledge brings power, it can be deduced that this is true for Merlin, but the same cannot be said for Harry. Harry, who had almost the same magical abilities as Merlin, did not have the same power, and it can be said that this was due to the lowering of the status of wizards in society.

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