



Deciphering Foucauldian Power in Zero K

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Abstract

The concept of power is disappointing because it is broad, that theorists and philosophers are still arguing for a single comprehensive definition of power. Power is understood as something possessed by an individual or a group, it also refers to physical and mental strength, while Marxists consider power to be an indicator of the economy. Others think it is the expression of population growth or military power. Thus, this concept occupies a great deal of space in the social and political world, and theorists try to frame this inexhaustible word. Then Michel Foucault emerges with his philosophy and clarifies the meaning of this term. Foucault's philosophy eliminates any framework that defines the concept of power. For him, power is everywhere, and everyone has the right to practice it.

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فك رموز القوة الفوكولديه في رواية الصفر ك

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امل ناصر فراك **

المستخلص :

إن مفهوم القوة مخيب للآمال لأنه مفهوم واسع، إذ لا يزال المنظرون والفلاسفة يتجادلون في وضع تعريف واحد شامل للقوة. فالحقبة تُفهم على أنها شيء يمتلكه فرد أو مجموعة، كما أنها تشير إلى القوة البدنية والعقلية، ويرى الماركسيون أن القوة هي مؤشر للاقتصاد. ويرى آخرون أنها تعبير عن النمو السكاني أو القوة العسكرية. وهكذا، يحتل هذا المفهوم حيزاً كبيراً في العالم الاجتماعي والسياسي، ويحاول المنظرون تأطير هذه الكلمة التي لا تنضب. ثم يبرز ميشيل فوكو بفلسفته ويوضح معنى هذا المصطلح. تلغي فلسفة فوكو أي إطار يحدد مفهوم السلطة. بالنسبة له، السلطة موجودة في كل مكان، ومن حق كل فرد ممارستها..

الكلمات المفتاحية: ديناميكيات القوة لميشيل فوكو، قوة المعرفة، دون ديللو الصفر ك، الدرس الاخلاقي لكانط

1-1 Introduction

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Joseph Nye differentiates the types of power used in everyday life into hard and soft power, explaining that military power, population, and money are hard power, which is a combination of resources and behavior. On the contrary, soft power is the ability to interpret people's behavior and strategies used to reach a goal. Then she states that using hard and soft power means smart power (Nye, 7-8). Robert Dahl contributes the definition of the first facet of power, who explains that power is a behavioral relationship between members of society, and focuses on the dynamics of power, its source, and how it operates. Dahl explains how A has power over B to obtain A's preferences without caring about what B wants or B's preference. He focuses on how power is measured and argues that the number of responses controlled by a person is the only criterion for measuring power. He then adds that there is no universal scale for power (Dahl, 201-207). While Steven Lukes agrees with Dahl's definition of power as observable behavior in decision-making. He expresses the difference between (potential), which is the general capacity possessed by any individual, and (potestas) which is the more complex, which means domination and control (Lukes, Power A, 16-37). For him power is "the capacity to bring consequences" and not all results are considered power, only those that have a noticeable effect (Lukes, Essay in Social, 4). Lukes's most important work is "*Power: A Radical View*", in which he explains his three-dimensional view of power. The first dimension is the ability of one actor to force someone to do something that no one else can do. The second dimension 2D is often hidden and manipulative, relying on scheduling an agenda and preventing certain issues from being considered. The third dimension 3D is how power shapes values, traditions, beliefs, and social developments to appear more systematic in influencing people's thoughts (Lukes, Power A, 25-28).

On the other hand, Keith Dowding delves into the difference between power to (outcome power), and power over (social power). He goes on to explain that outcome power: is the ability of an actor to achieve or help achieve an outcome. Social power: is the ability to "deliberately" change another actor or actors to achieve or help achieve an outcome. Dowding uses the word of power to, refer to achieving outcomes. He states that the power over & power with are two subsets of "power to" (48-174). However, Pamela Pansardi suggests that it is difficult to distinguish between power to, and over, except by using criteria, but these two concepts are opposites. She explains that some have used power to, as a synonym for empowerment, while power over as a synonym for domination. She believes that intentionality is important for power (Pansardi, 74). Pansardi reveals the contributors to feminist theory in the late 1990s, feminist state that power over is illegitimate and is a patriarchal power, while power to is the ability of individual women to gain power and help themselves, eventually power with is a collaborative (Pansardi & Marianna, 52).

Bertrand Russell expresses that power is like "energy", he advises social scientists to study the concept of power and how the love of power motivates change (Russell, 6). Ultimately, Mary Parker Follett suggests that power over is "coercive" and power with is "coactive", and she distinguishes between these two powers and evaluates them normatively (Pansardi & Marianna p51).

In a nutshell, all these theorists framed the concept of power and set boundaries around it. They made power seem negative and always associated with the meaning of violence, control, manipulation, and authority... Henceforth, this study presents the dynamic power and the power of knowledge from Michel Foucault's concept, and why he differs in his view from these insights, as we will recognize the power of knowledge as a Foucauldian theory, while the dynamic power as a theme for the novel.

Michael Foucault (1926-1984), a prominent French philosopher, as well as historian. And the most important figures in critical theory. Thus, his theories were largely concerned with power, knowledge, and discourse (Mills,1). His masterful interpretation of the meaning of power has led contemporary researchers to delve deeper into his philosophy in an attempt to clarify it. Foucault delves into traditional humanism, which assumes that a person who possesses power ceases to know, as power "makes people crazy and those who rule blind". Foucault's power generates knowledge and vice versa, knowledge is the catalyst for the continuation of power. However, he clarifies that he does not mean the knowledge gained from schools, universities, or any hierarchy. Power exists elsewhere, it is rooted in human endeavor. For Foucault, Nietzsche is the philosopher of power, who recognized the power of relationships in general and did not confine himself to a political theory. Foucault distinguishes himself from "Para-Marxists" such as Herbert Marcuse because they associate power with violence, repression, exclusion, and surveillance. This approach makes the concept of power restrictive and fragile and they associate power with the superego. Thus, Foucault's power is tangible and possessed by every individual. Power is not given, recovered, or exchanged, it is exercised and exists only through action (Gordon p 51-89).

1-2 Literature Review

However, many studies and researchers have examined the novel *Zero K* by DeLillo on various topics. One of these studies discusses the sublime nature of the characters. Stating that DeLillo's novels tend to explore the idea of the postmodern sublime and the rejection of the transcendent, comparing this novel to *White Noise* (1985). *Zero K* connects concepts proposed by postmodern thinkers and the Romantics, creating a new way of exploring the sublime by confronting the technology that is about to take the place of God. This suggests the possibility of a space that extends beyond the material plane with an atmosphere of awe and terror (Pawlak,66). This study deals with the theory of the sublime as the feeling of deep shock and fear that overcomes the viewer, generating this feeling when witnessing a natural object that possesses certain awe-inducing qualities. These qualities give rise to the sublime, such as mystery, majesty, light, silence, and power. An example of the sublime is a thunderstorm or a volcanic eruption. Philip Shaw illustrates in his book "*The Sublime*" that it is not the thing itself that is beautiful, but how the mind perceives it (Pawlak, 67). Shaw argues that the sublime is the moment when the mind recognizes its own limits, indicating the existence of something outside of known reality (Pawlak, 68). This study presents Jeffrey as the perfect protagonist to explore the relationship between the sublime and the transcendent in today's world. He is a postmodern figure, because he is swamped in the world of signs, isolated in the Convergence facility, feeling trapped, and linguistically sensitive, trying unsuccessfully to correctly name the phenomena he witnesses (Pawlak,69).

The second study deals with posthumanism and trans-rationalism, and talks about the creation of a new way of dying, a way that is disjointed and disoriented. It bends all previous beliefs and transcends the upper limits of human capacity, manifested in the deconstruction of concepts such as space, time, subjectivity, and language. There is a relationship between death and haunting and the distorting effects of contemporary consumer society (Ashman, 2-3). The postmodern culture in this novel recognizes that the overwhelming fear of death is not an anxiety that the characters in DeLillo's novel seek to manipulate, but rather the source of what is described as moments of manifestation. Cornel Ponca describes the reality and fear of death as "ground zero," and death in this novel is the last true value (Ashman, 4). The process of dismembering the bodies of the dead and storing essential organs for the future living is beyond the

scope of current perception. Ross describes it as a technology based on the belief that future civilizations will be able to reanimate bodies and give them immortality and that life in the distant future will be better than death (Ashman, 8).

This study elaborates on Foucault's dynamic power and knowledge, and its application to the novel by the well-known American writer Don DeLillo 1936. DeLillo is known for his distinctive style of writing, using clever, almost fragmentary and sporadic language that carries many philosophies and ideas. The reader may find many of his thoughts mentioned in DeLillo's novels. His work specializes in the world of postmodernism. However, the most famous novels are *Great Jones Street* 1973, *Under World* 1977, *Conspiracy and Paranoia* 1988 (Kellogg). Both *White Noise* 1985, and *Zero K* 2016 share the same overwhelming fear of death, and the attempt to find a way to survive or minimize the intensity of the pain (Ashman,1).

However, *Zero K* showcases the struggle and defiance of the wealthy scientist and inventor Ross Lockhart. Who builds an organization comprising “social theorists involved, biologists, and futurists, and geneticists, and climatologists, and neuroscientists, and psychologists, and ethicists” (DeLillo, 25), to freeze people before their brains die, only to be reborn after several years in a new form. Ross invented a system to bypass the limitations of human mortality, to keep his beloved Artis and himself frozen for a long time, and to be reborn in a world that may be better than this one, trying to escape from human biology, aging, and the suffering of the earth.

Although, it is worth noting the characters' names in this novel, began with, Ross Lockhart: The protagonist, and scientist who has the idea of building a cryonics facility called the Convergence. “a serious man. With serious money” (DeLillo, 25).

Artis: Ross's beloved and wife, she is “Knew the rigors of science. She had worked in a number of countries, taught in several universities. She had observed, identified, investigated and explained many levels of human development” (DeLillo, 36).

Jefferey: the son of Ross and the narrator of the story, an ordinary man who uses imagination to escape reality, trying to change or find names for people and things, a bookworm attempting to find the origin of the word by using a dictionary. “I had to look up shrew...Old English for shrewmouse...The book said it meant feeding on insects, from Latin insects...I had to look up Vorous...” (DeLillo, 18). Jefferey is Ross's son from his first wife Madeline.

Madeline: Ross's first wife and Jeffrey's mother, long dead, Ross used to call her a fishwife, “a thin woman in trousers and a gray shirt” (DeLillo, 18).

The name *Zero K* is derived from the unit of temperature measurement Kelvin, which means frozen zero and is a fraction of 273.16 K. This degree represents an international standard for measuring temperatures and is named after a Scottish mathematician, engineer, and physicist William Thomson known as Lord Kelvin (Britannica). “Zero K. It's predicted on the subject's willingness to make a certain kind of transition to the next level” (DeLillo,94). The novel is set in the Kyrgyzstan desert “called Bishkek. It's the capital of Kyrgyzstan” (DeLillo, 21). Thus, Jeff asks his father why he didn't choose Switzerland or Houston, why this place precisely “This is what we want...We have what is needed. Durable energy sources and strong mechanized systems. Blast walls and fortified floors. Structural redundancy. Fire

safety...land and air. Elaborate cyber defense” (Delillo,22). Hence, Delillo leaves us with what zero represents as a freezing point, in this novel zero symbolizes the end of mortality and the beginning of immortality for Ross and others. It is a bad omen for a future that has almost no emotions, because robots don't have. The human of today is born in a warm womb, while the human of the future is born in a freezing capsule.

1-3 Foucauldian Power Dynamic.

Hence, this chapter introduces Foucauldian power, manifested in the power of Ross, Love, Life, and Death. Since Foucault states more than once that power exists and is exercised by action (Gordon, 89), he focuses on the outward appearance and the real effect of power. He explains that subjects are gradually shaped by many factors such as organisms, thoughts, desires, energies, and powers (Gordon,97). From Foucault's point of view, the individual is a trace of power and an element of its expression, so power shapes individuals and makes them move between its threads, while they are in a position of submission and practice it (Gordon, 97-98), “Faith-based technology. That’s what it is. Another god. Not so different...Except that it’s real, it’s true, it delivers. Life after death” (Delillo, 4). Additionally, Foucault states that an individual engaged in power dynamics often has goals or objectives to strive for. In order to achieve these goals, conflict is generated. For Foucault, conflict is an integral part of power (Gordon, 164). The dynamics of love experienced by Ross and Artis made them struggle and face the power of death to live together. Ross to Jeff: "Things I've been struggling with for some time... I'm going with her" (Delillo,92). Foucault argues that every power relationship implies another power relationship (Gordon,189). The power of love that Ross and Artis experience is paralleled by the power of life. The individual strives to live in this life despite its cruelty, man works to eat, drink, dress, and take care of his health, he goes to the doctor when he is sick and takes care of his appearance. The power of love and life force individuals to take care of health as well as others to live a better life. Artis expresses to Jeff her feelings “I’m so eager. I can’t tell you. To do this thing. Enter another dimension. And then return...So beautiful. For ever more. Say it” (Delillo, 42).

Foucault states that there is no exercise of power without resistance (Gordon,142). Ross's resistance to death is ferocity manifested, utilizing the power of love and clinging to life “Nothing here is speculative. Nothing is wishful...Men, women. Death, life.” (Delillo, 4), Jeff states that the voice of his father reflects “tone of challenge” (Delillo, 4). Dahl discusses in his book *The Concept of Power*, how power works, how it affects individuals and groups, and that it is a relationship between individuals (201). On the other hand, Mark Haugaard interprets Ludwig Wittgenstein's idea of “family resemblance”, to indicate that power consists of different names, and meaning that there is no single best definition that can represent it when it is used. Power has many different names depending on the place and environment in which it is exercised, and here the family analogy is appropriate to understand that one family consists of a group of individuals who are not necessarily similar in appearance and behavior (424).

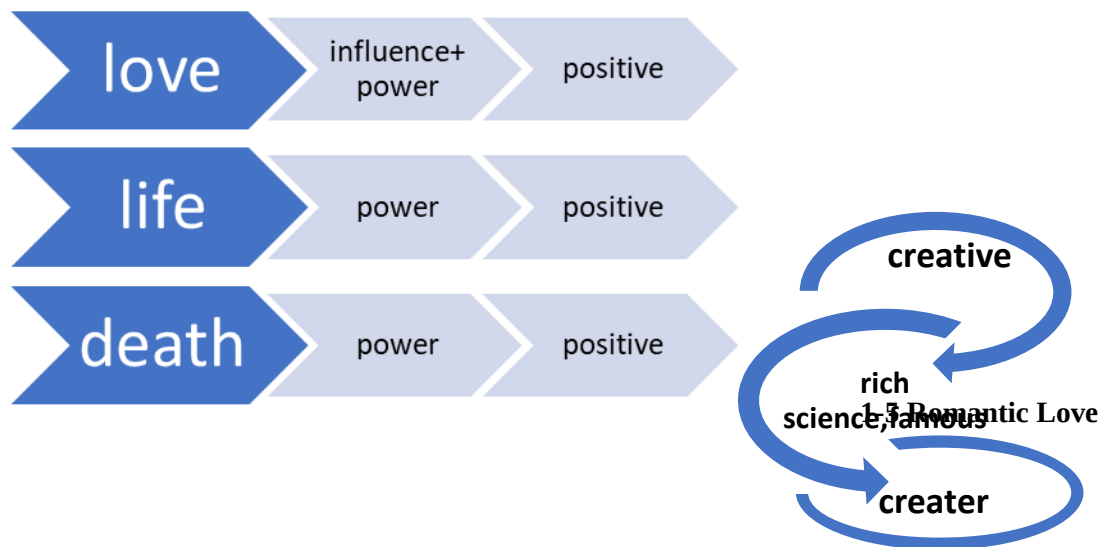
1-4 Knight's Features

Considering the preceding analysis, this study uses the word “influence” for both Love + Life's power, both influence Ross the wealthy scientist, to make a decision that is more like a dream than reality, as Ross uses the power of his knowledge, fame, and money to influence others to stand with him, believe in his cause, and support him by offering what they can, enable him finishing the project that benefits everyone, as Ross here is the leading manager of the group. Jeffrey Pfeffer argues that power is

part of leadership, a basic human impulse. It is important for getting things done and is present in people of all cultures (8-11). David Courpasson defines management as the power that shapes structures and contexts, is an active practice that manages individuals, forming an unequal relationship based on the distribution of work and responsibilities of management and obedience by the rest of the individuals (2). Ross likened his organization to the “New Jerusalem” (DeLillo, 33), noting its importance to people as a “hospice and safehold” (DeLillo, 32), a place where they could maintain their existence. Jefferey recounts how Ross imagines himself as a knight in charge of the people and pilgrims, who are going to Jerusalem, and how he sees himself walking among the poor laborers and plague victims “I remember who I am, I am the hospitaller. Where I am has never mattered” (DeLillo, 32).

In this regard, Ross still carries the qualities of a knight, who is responsible for people, not just his family or those he loves. This feeling motivated him to create Convergence which protects people from the diseases and sufferings of the age, Ross' words confirm Foucault's statement that people should learn from history and try to find solutions to its negativity. Foucault gives an example of the development in the eighteenth century. Power no longer deals with legal issues in this era, but rather with the management and manipulation of life. He explains that for the first time in Western societies, biology and politics came together, and life became part of power and knowledge, where a degree of control over life emerged, which reduced some aspects of death. Thus, power and knowledge became responsible for organizing and changing life (The History of Sexuality, 142).

This chart presents the powers that Ross encountered and how each power affected him, either positively or negatively.



Speaking of the knight in charge of people and those he loves, it is worth mentioning romantic love and its power, romantic love represents a special case of transcendental idealism. It may be the strongest emotion experienced by many humans, that power enters into romantic love as in passionate love, there is always a motive to surrender, and a word used by the lover of both sexes which is ‘I am yours’, meaning that there is a desire and consent to possess. The desire to possess is an element of romantic love. Hans Morgenthau describes Romantic Love as seeking to reunite two individuals while leaving their individuality intact, and surrendering and merging a key part of passionate love. Although the lover

surrenders part of their autonomy, they hold on to their self-identity at the same time (Person,11). In a conversation between Jeff and his father, Ross states “Going with her, joining her, sharing it, side by side” (Delillo, 92).

Jeff is still stunned by his father's behaviour, and the reader needs to understand Ross's role as a husband responsible for his beloved wife. As Foucault explains about the father's responsibility in ancient Rome and his role in determining the fate of his children and slaves, the power of the father is manifested in the giving and taking of life (The History of Sexuality,135), “Could it simply be love?...You are a healthy man. Yes. And you’re going with her” (Delillo, 93).

Since man's knowledge of his biological frailty and the brevity of his time on earth motivates him and drives him to search for the meaning of life. Some find continuity in life because of their children and family who provide symbolic survival for their parents, those who believe that their creative contribution to science or invention qualifies them to immortalize their name and memory over the years, and those who seek to be the leader of a group that works to build a good society. All this gives man the hope of eternal life. Man seeks to calm his fears through mysticism, or any form of transcendence. Here we see that the individual has a dual tendency to submit to a power and to resist a power "White-clad faithful in Mecca, the hadj, means devotion, millions, years after year, and Hindus gathered on the banks of the Ganges...a festival of immortality" (Delillo, 49). This means that there are three strategies an individual follows to achieve transcendence. Firstly, some individuals seek to reach the power of the divine, a perfect fit for what Ross did. Secondly, the individual may seek to bond in the arms of the divine, and Thirdly, a man may try to put on the power of a mortal god (Person,13), “This is not a new idea. Am I right” (Delillo,3).

Furthermore, when a person feels autonomous and naturally resistant to external forces, it is similar to the story of Adam and Eve's disobedience. Disobedience represents man's self-awareness of his ability to choose, which is the first thread towards freedom. There is a drive within the human being to seek power. Morgenthau claims that this transcendent trait of achieving divinity will be destroyed in one way or another because this is the fate of all those who tried to embody divinity in the world, such as Alexander and Hitler. As for the second point, indicates the pursuit of transcendence, which means submission to God and signifies love. Since ancient times, man has sought salvation by building a relationship with God. Ancient stories tell us how the seeker looks for someone to follow as a teacher or role model. As for the last point, manifests itself in the fantasy of the Godfather, after Mario Puzo's novel *The Godfather*. The story of a man who embodies a divine power or a version of the Godhead, who gets a secular version of God, man's imagination leads him to connect with another indirect power, like a godfather or a religious leader, and pledge his obedience to it. Eventually, love is both safe and stormy, sometimes leading us towards either subjugation or destruction (Person,14-15), “I sometimes stand among the people being prepared to undergo the process. Anticipation and intermingled” (Delillo,6).

However, Ross depicts the Convergence as a refuge and sanctuary for pilgrims, travelers from far and wide, those who are ascetic and leave behind a disappointing, miserable and destructive present. Ross feels like a godfather to those who believe in his cause and support him “A loding, a shelter for traveler. For pilgrims...we’re back to the old-time religion” (Delillo,6).

1-6 Kant’s Moral Lesson

Immanuel Kant (1724-1804), is a German philosopher known for his remarkable work in epistemology means the theory of knowledge, ethics, and aesthetics. He is one of the foremost thinkers of the Enlightenment(Bird). Since Law is defined as a set of rules that oblige people to follow them, so it is not specific to certain people, nor is it affiliated with a specific entity, and one of its characteristics is that it binds everyone (Varaba,271). Referring to Kant's statement of law as objective rules that are necessary for existence, he introduces the formula of natural law in his practical philosophy. Kant states that man should act as if the principle of his action will become a general law because of his will. Because Kant's natural law depends on our understanding of things in nature that are dependent on causality, natural law appears as a principle of causality (Varaba,272).

Jean-Paul Sartre, known for his commitment to the freedom of the individual, rejects any external determination of who we are, we simply wear what we choose. For him, freedom is the essential, universal and decisive characteristic of human beings (8-9). Foucault perceives history as not only events or movements that happened to previous people, because thinking in this way loses the relationship of history to us. For Foucault, history helps us understand who we are (May,11). What we are today is the result of the history that has shaped us, Foucault takes history more seriously than others and as Max states “Men make their own history, but they do not make it just as they please; they do not make it under circumstances chosen by themselves, but under circumstances directly encountered, given and transmitted from the past”(May,13).

Kant asserts that the categorical imperative is the only kind of moral law, and that humans have certain motives and inclinations that may constitute an obstacle to the moral rule. For Kant, man is an end, not a means, and the individual has a variety of goals that are exclusively related to humanity. For him, all human beings of different colors, classes, and religions have the same dignity (Varaba,273).

Thus, Ross as a free and independent individual, decides to make his own history and end his and Artis's life according to their own ability and desire. His goal is to immortalize his beloved and relieve her from illness's pain, as he believes that they are not satisfied with life yet. So he invents Convergence to achieve his goals. Ross's knowledge appears in history, not only in medicine or physics, is what enabled him to reach this conclusion. Throughout history, individuals with power and authority, such as kings and rulers, have controlled people's lives and led people to their pitiful fate, so Ross and Artis want to lead their own destiny together without the intervention of any third party, even if it is death.

Necessity manifests itself in the form of obligation and defines how rational agents should behave. In the natural world, it determines how phenomena should behave under certain conditions because the concept of nature involves physical principles, but in the moral sphere, the act is the legislator, because it sets forth the principles that guide the actions of free and rational agents. Agents act based on the obligation to recognize their moral obligations through reason and do not act because they are forced (Watkin,14). Kant emphasizes that laws are based on reason which means a living and active imposition, a kind of spontaneous legislation (Watkins,16).

For Kant, the moral law is not a set of external commands but a product of rational autonomy rooted in universal principles that bind us because they derive from our ability to think (Watkin,26). It is the law of giving that determines all value, and autonomy is the basis of the dignity of human nature, every rational nature. Kant states in his book *Groundwork* being must always consider himself as a legitimate being who is completely independent, because the individual can make laws for himself and

should be seen as a dignified person. He explains that it is only through freedom that man has the ability to bring value to the world (Fasoro,91).

Eventually, Foucault is not nihilistic and rejects all forms of morality, but he calls for resisting the fixing of thought and reality. The use of experience, age, social position, and knowledge allows the individual to behave in a certain way without compel or force, meaning that the individual has full freedom to decide, and this is where real power emerges (Power & moral, 2). Foucauldian power is multifaceted and capable of producing a positive impact, encouraging the possibility of change and innovation. Foucault exemplifies the use of power: forbidding or allowing a child to scribble on the walls involves directing behavior and is a form of exercising power. For Foucault, the only ethical stance on power is to exercise it in ways that respect and promote the freedom of individuals (Power & moral,12). Foucault delves into history and demonstrates that social norms have been set for people for thousands of years. The intellectuals set what is good or not, what is good is invented by them, and ordinary people have to follow their path. He emphasizes that we are the ones who define, practice, and invent the good, and it is a collective act (Power & moral,13).

In sum up, Ross love and protect his beloved which is the ultimate act. He did not just care about his wife, he became responsible for everyone who came close to him and believed in his issue, whether some stood against Ross's ideology or accepted it, Ross did what he wanted and what he was capable of doing, and he is a sensible man who realizes the extent of his power and uses it for his benefit. Ross's power is not ordinary, and his defiance of the norms and laws created by humans, and even the power of death, proves that he is a human being who believes in his own independence. Moreover, understanding the history and laws that surround the individual and knowing what the Convergence needs from doctors, scientists, and others is proof, it is the power knowledge that Foucault means, as Foucauldian knowledge is not taken from schools and universities, but from deepening history and experience. Both Ross and Foucault have a deep insight into history, both stand against positive laws that freeze minds, and both advocate for emancipation and charting one's own course, rather than relying on social paths. Ross emerges as Someone influenced by Foucault's work. He is the man of pastoral power in charge of his community, the author of the laws of his organization, the historian, the influencer of others using his reputation, knowledge and experience, and the challenger of natural and social laws. According to Kant and others, Ross as a free man can do what he finds is right, depending on his mentality.

Conclusion

This study examined Foucault's power and knowledge, applying his statements to the character of Ross, the protagonist of the novel, who represents the Foucauldian power of freedom. This study drew on what Immanuel Kant and others have said about individual freedom and self-realization. Foucauldian power is quite different from what other theorists who have framed this concept and attributed it to certain individuals and groups, who have the right to use force and change societal laws. Foucault's power, knowledge, and discourse are manifested in Ross's character and his struggle against the power of death and the power of social norms, a struggle that Foucault focuses on in all his interviews, explaining that without the struggle there would be no power or its manifestations. Ross's struggle against the power of death shows the two forces (death and Ross). Here, too, the power of the defiant modern man who is responsible for making laws that are in line with his will is shown. Delilo's novel is rich in conflicts and technology, this novel presented the thought of modern man rebelling against all positive laws, and how

the power of technology harmonizes with the power of modern man to form a timeless painting, and gives hope for a calm future, free from all the chaos of today.

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