

Chapter -3

Awasthe: Power-Dynamics in India

This chapter primarily deals with the power dynamics in India. It is concerned with various questions like what power is, what the different analytical dimensions of power are? how power dynamics work in formal and informal relationship with the framework of socio-cultural, economic, political and other sphere which are mentioned in the novel within the context of India. The title of the novel 'Awasthe' represents the condition of nation in modern age. In this chapter, condition of nation is described and how power-dynamics work especially in political sphere is represented through various characters by using microcosmic world technique. The main male characters are Krishnappa, Nagaraja, Veerana, Annaji. Maheshwarayya etc. and the main female characters are Sitamma, Gouri Deshpande, Lucina, Uma, Anasuya etc. Krishnappa represents those politicians who belong to poor socio-economic background, have great desire to be a big and revolutionary leader and become successful in their venture especially in politics, not in personal relationships because they use their partner-cum-wife as a permanent slave just to fulfill their carnal desires by not devoting their time and energy and enjoy the position of being a 'family man' which is an essential requirement for increasing vote-bank especially in Indian society. Nagaraja represents those politicians who have very strong political background, have desire to devote their whole life to politics, very true and blunt to his venture of becoming political leader by not getting married. Veeranna represents those businessmen who exploit political leaders by giving them financial support during their election time or in other needs. Anna ji represents those revolutionary leaders who inspire young generation to take interest in politics and teach them tactics of political sphere. Sittamma represents those wives of Indian society, who are financially independent whose political husbands

don't want to devote their time and energy and they (wives) have to bear all the responsibilities, it may be domestic especially child-bearing, financially and officially, who contempt their husbands and well aware about the hypocrisy adopted by them. Gouri Deshpande represents those women who are highly educated and are able to take decision by their own, take divorce from their husbands if they behave like feudal and pursue their career in higher education. Uma represents those women of India, who are intelligent but they are not very conscious about their career and they spend their whole life by adhering orders of their husbands. Anasuya represents those women who flee away with their rich lover and enjoy every luxurious item and comfort provided by their lover-cum-husband but they spend their lives like a bird who is in a cage and they also have to drop freedom and career building opportunities. In this way, all the characters mentioned in this chapter represent their respective community who live in an Indian society.

Power: Power plays as constructing fundamental in the social and behavioral science and performs a principal part in frequent communal communication. Power possesses an honored position in the terrain of social psychology and especially in the research of relationship. Generally, power is defined as the capability of one person in a relationship (the influence assignee) to exercise affect on another individual (the object of influence). In case the influence assignee achieves the definitive reactions he or she desires in an inclined position while being adept to abide influence tackles by the target. Being a psychologist, a historian and a philosopher, Michel Foucault (1926-1984), always thought about the power problem concerning the connection between community, organizations, personage and association. He examined this problem from archival and rational perspectives in his works i.e., *The Birth of Clinic*, *The Archaeology of Knowledge* and *The History of Sexuality*. The principal idea arising

from all these books is that confidential space to examine the power in action is the connection amid the individual and the community, particularly its organizations. Thereupon, he examines in what he announces “the analysis of power” – how different organizations exercise their power on personage and association and how the following confirm their own existence and defiance to the influence of power. He considers that it is an error to think power as an entity the organizations obtain and apply severely opposite to personage and the associations. So, he investigates one step ahead, for him power as the obvious and everyday despotism of the disenfranchised by the authoritative. He disputes that power must not be considered as persecution – even in their highest extremist mode- suppressive and preventive actions are not only for restriction and oppression, but they are also constructive, generating novel attitude to develop. The Marxist philosopher, Louis Althusser calculated primarily how human beings are persecuted by the state organizations and how they framed themselves as individuals by way of perplexing responses and reactions of the ideology. Foucault is worried less with the repressive perspective of power, as antithetical to the Marxist philosopher but more with the resistance and defiance of those the power is exercised upon. Althusser considers individual are only figurine of the coercive and ideological apparatus and power is performing top downwards, while Foucault thinks and examines, power comes from everywhere and everyone has power. When it comes from everywhere that means it is not the possession of individuals rather than it is a strategy and structure of any institution. He suggests power depletes by all analytical construction of the community that suggests individuals are not just a plain item for power but they are the operating subject for power upon which power is exercised, debated, argued and the concentration place of inquiry. He argues that power is not something that can be achieved, but rather something that demonstrates and performs

itself in a convinced and confident manner; it is more an approach, method and plan of action than a control, dominion and ownership. Thus, there are two important aspects arise about power and individuals: 1) Individuals are not only the commodity and phenomenon, but they are the locus and point from where the power and the resistance and opposition to it are exercised. 2) Power is an arrangement and a structure, a system of connection or web including and encircling the entire community rather than a connection between oppressor and abused. Mark G. E. Kelly assumes that these characteristics or aspects can be additional implicated. He presents five features regarding Foucault's viewpoint of power, in his work, *The Birth of the Clinic, Discipline and punish: The Birth of Prison* and *History of Sexuality*, he presents power is comparable to resistance, it is constructive and advantageous and conclusive influence are developed from power and it is everywhere and universal that suggests it can be constructed by any kind of connection amid the representative of the community, being a feasibility requirement of any affiliation. Foucault suggests, in the first volume of *History of Sexuality*: "where there is power there is resistance" (qtd. in Balan 3B). This implies that power connections amid individuals cannot be abbreviated to boss - attendant or tyrant - sufferer connections, but they are beneficial relations as they entail defiance without which any power relations cannot be obtained: where is power, there is always some entity who abides it. If coercive power is not a possession rather than a strategy will suggest that it is not something that can be conveniently attained but it is something that has to be applied and exercised. It is a group of connections dissipated all over the society rather than bounded entirely in particular human beings and organizations. This point of view precisely opposed the Marxists one which considers power as a mode of constraints or restraint. Foucault assumes that power has to be inferred in another way than oppression or constraints, which directly

and plainly obligates personages to carry out: “if power was never anything but repressive, if it never did anything but say no, do you really believe that we should manage to obey it?” (qtd. in Balan 3B)

In the novel, Krishnappa and Sitamma do not only refer to the relationship of husband and wife but Krishnappa also presents the life of a politician as a husband and his personal relationship with his wife. However, his wife is a working woman and having a five years old daughter but after observing their sterile, abusive and barren relationship, one can easily assume the futility of their relationship. If they have so miserable lives then why they do not take divorce to each-other. But this does not happen as Krishnappa is an MLA and has powerful influence on the people of nation. As in Indian society, a married or family person is given more regards and respect relatively to the single or divorce irrespective of whether he is fulfilling his responsibilities or not towards his family. So, through his image as a good family person, he wants to gain profit and influence of masses so that he can fulfill his dream of becoming C.M. However, he is an ideal person and talks about egalitarianism but when it comes the term of his wife, he even scolds and beats her. He does not allow his wife to take any financial decision and he is not fulfilling his responsibility as a husband. His attitude towards his wife is like a hostile sexism and hypocrite. In India, there are many politicians who make marriages as a relationship just to gain political benefit. They have ex-lover also and have illegal affairs with them and their wives are just for the fulfillment of their aspirations, dreams and sanctity of marriage. This shows how wives are used to gain political fame and how Krishnappa makes affair with many women without having any sense of guilt. How their wives become hysteric and frustrated just because of their husband’s misbehavior and abusiveness. Once Sittamma having her hair unkempt and untidy speaks, ““To the hell with your stupid pride!” she

would scowl at her husband” (Ananthamurthy 2). Krishnappa does not have any money of his own. But he has influential power upon the common people as he has very innocent and pure image and can impress common masses easily through his oratorical quality. So, these qualities enhance his chance of becoming C.M. How landlords or entrepreneurs help him financially in order to gain profit in their business. In other words, he is used by the cunning businessman just for the sake of little money and comfort.

But why Sitamma still like to live in an abusive relationship. There may be many reasons: a) to achieve great respect as the wife of an MLA b) as Foucault, suggests power comes from everywhere that means no one can be absolutely powerless. One may have more power relatively others. She has some power and can exploit reputation of her husband’s image as MLA c) as she is a mother of five years old daughter, so the safety and security purpose, she wants to remain with her husband and d) However his husband has good influential power in his political career but he feels helpless when it comes to the term of relational power and bringing up his child. But somewhere she understands the shortcomings of her husband, tries to ignore the coercive power applied on her by Krishnappa and helps him to build his self-esteem. She uses soft skill like love and affection just to maintain the sanctity of their relationship.

The state, for Foucault is something which constructs a structure of connections amid individuals in case the political system works rather than something that possess and dominates power. He analyses the approaches in which power was exercised in numerous levels of European history and displays how the monarchic power system was retrieved by constitutional one in his famous book *The Birth of Prison*. He adopts punishment metaphor in an influential manner: while the image of monarchic power

was the community crucifixion that of constitutional power is punishment, confinement away from community views. The explanation and essence of this modification in how bandits are penalized is a revolution in the power current functioning through community. In the novel, Nagaraj (a political leader) talks about the working of police and the state. For him the police mean to protect the system and rapes, robberies, black-markets are the natural elements of the system (186). He says that police atrocities can be reduced little but characteristics of class cannot be changed. He says “The state will exist until the classes are fully destroyed,” ... but the reality of Parliamentary politics is, that by so doing, we strengthen the hands of Chandrayya. The system does the business of killing, and it also exploits the protest against it” (Ananthamurthy 187). Foucault analyses how discipline, as a form of self-regulation inspired by the organization develops into the criterion in modern communities and performs as for the personage as an apparatus to modify the actuality and himself: “we must cease once and for all to describe the effects of power in negative terms: it “excludes”, it “represses”, it “censors”, it “abstracts”, it “masks”, it “conceals”. In fact, power produces; it produces reality; it produces domains of objects and rituals of truth” (qtd. in Balan 4B). The organizations adopt different varieties of power prosecution, with particular approaches and appliance. He displays how the prison, the clinic, the university and the hospital contribute some of those punitive approaches and proceedings. The greatest characteristic of his thesis is his focus on the productive nature of power’s contemporary accomplishment. His principal intention was to change a negative perception upside down and the production of notions, approaches and construction of organization to the exertion and distribution of power in its modernized patterns. Foucault researches particularly power connections regarding to governing with reference to the political power, enquiring who ought to and can govern, who is to

be governed, how should understand the approaches of government i.e., the approaches of framing other's behavior. Basically, he considers that political power connections are damned to decline in meeting their aims: uttermost occasionally they don't grasp their closing aim of complete subjection, and this is additional cause not to acknowledge power connections, gloomy, adverse and restraining: " If power is relational rather than emanating from a particular site such as the government or the police; if it is diffused throughout all social relations rather than being imposed from above; if it is unstable and in need of constant repetition to maintain; if it is productive as well as being repressive, then it is difficult to see power relations as simply negative and as constraining" (qtd. in Balan 6B). In the novel, Annaji a revolutionary leader, admits himself the legitimacy of brutality committed by the police officers. He says these police officers are also the sources that are merely used by the system and the system of society is based upon the brutality. While talking about the working of the social system, he says to Krishnappa:

"The system is founded on violence. The violence is crystallized in the institution of the police. What is the use of hating these individual policemen? We should understand the working of the system and strive to change it. The people who can really change it are the peasants and the workers. The thick - faced officer is merely a means that the system uses" (Ananthamurthy 83).

Krishnappa also observes the working of police officers, clerks and dirty surrounding in the police station that is situated in the Chief District office and how they become habitual to listen the crying sound of prisoner and torture given by the policemen (87). In his scrutiny of "governmentally", Foucault focuses that it would be blunder to comprehend organizations such as state as being basically repressive and as being enduring and stable – which they are not but definitely antithetical is real: they

are frail and have a high capability of alter. Thus, for him, the state is not incredible attorney, having commands and objectives cognate to these of nation. This does not suggest the concept of state ought to be renounced but it must go further while examining the power connections. He examines the connections amid human beings and community without acquiring that a person correlated to organizations, associations or the state. In the novel, the personnel who are exercising power regularly decline to acknowledge what they are performing. They genuinely experience that they are applying analytical domination that can be explained for appropriate intention other than their individual desires. They genuinely assume their domination or approach is analytical rather than legislative or bureaucratic. Krishnappa's well designed act come back to blow him like backlash. For instance, the Tenancy Act that he regulated to snatch property from religious sects and corrupt *maths* reimburse antique proprietor by entrepreneur and landlords. Narasimha Bhatta, Veerana and Ramegowds pay thanks for regulating such acts like Tenancy Acts and 'Might is Right' by saying:

“How little he knew of the Tenancy Act, and of the outdatedness of the principle of 'Might is Right'; and how, thanks to Krishnappa Gowda's movement, it was possible for him, too, to be the owner of some lands of the *math*, and how his relationships with the *math swamy* were now strained, ... Without Krishnappa Gowda's movement and the Tenancy Act, he just couldn't have got that farm for himself. Even Ramegowda could get one of the *math's* farms himself only because of the Act.” (Ananthamurthy 151-152)

Thus, by applying Tenancy Act, Krishnappa who is using power frequently, decline to recognize what he is doing. He honestly feels that he is applying rational influence that can be assumed for legitimate reasons other than his personal desires. But he is brutally criticized by the common masses as it is benefited for the landlords and

businessman. Many people whisper, “This Krishnappa Gowda would give a coconut shell in your hand, and gobble up everything possible” (Ananthamurthy 152). Once Nagaraj told him, “The Tenancy Act has profited Bhatta and Gowda. It is impossible, he would assert, to build a system favourable to the landless labourers through parliamentary democracy. “If you are committed to that, that is, the system in favour of landless labourers, these Bhattas and Gowdas would be your enemies”” (Ananthamurthy 159).

The little assistance that he admits from the landlords and entrepreneur to assist the poor and his relatives only mislead him farther in their casually revolve cobweb of corruption. Through press- note, information regarding Krishnappa, who was once an innocent and poor dalit political leader, has become a pleasure seeker in Veeranna’s farm house and complete slave of corruption. How an owner of a coffee garden flattered Krishnappa by buttering he is going to be the C.M. to use his influence so that he can get a medical college and reserve a seat for his son. They i.e., spokesperson or political leaders are engaged in the drama of ministry-making while the nation is suffered from anarchy and people suffered from cholera, rapes and robberies etc. The press-note blaming Krishnappa of corruption, absolutely, is the replica of the institutive action actually adopted by the power- blinded spokespersons to abate their antagonism not only India but the whole world.

There are two amplitudes on which maximum influence approaches prevail: directness (direct vs. indirect) and valence (positive vs. negative). In direct approaches definite, apparent, evident, and explicit experiments are done to influence another individual, whereas indirect approach merges more concealed, less apparent, more exquisite modes of influence. In positive approaches, adoption of accolade or commitment is provided to incite the influence, whereas adoption of intimidation or

maltreatment is given to engender the influence in the negative approaches. There are six prominent analytical dimensions on power:

1. Social Power Theory (French & Raven, 1959)
2. Resource Theory (Blood & Wolfe, 1960; Wolfe, 1959)
3. Interdependence Theory (Kelley & Thibaut, 1978; Thibaut & Kelly, 1959)
4. Dyadic Power Theory (Dunbar & Burgoon, 2005; Rollins & Bahr, 1976)
5. Power Within Relationship Theory (Huston, 1983)
6. Power- Approach Theory (Keltner, Greenfield, & Anderson, 2003).

1. Social Power Theory: It is derived by the French and Raven in 1959.

This theory suggests power as the ability to exercise influence on another individual, and that individual maybe a friend, a guest, a colleague, an occasional associate or an amorous ally. By using various influence approaches and their hidden devices, social influence can be exerted. It happens when the influence assignee derives modification in the assumption, acceptance, ethnics of another individual by using actual or latent existence or actions. French and Raven contributed six dominant bases (sources) of power to evaluate:

a) Reward Power and b) Coercive Power: Both these are the prominent bases of power because individuals do not feel necessity for targets to have plenty recognition of the social criterion, knowledge or proficiency about an affair or an issue to be excellent and competent or an affiliation stature evaluate how power revels work or fail to work in a particular relationship. Reward power relies upon the ability of power controller to negotiate expensive appreciable benefits. It assigns to the amounts to which the individual can give others accolades, it branches from a target's understanding that an influence agent has the potential to contribute her or him with

concrete or abstract or ethereal commodities that the target wishes it the target approves assertive behavior, attitude or beliefs the agents want. This base of power is used by the parents occasionally when they attempt to tempt their children to employ in coveted behaviors. This is apparent power but can be inadequate if it is persecuted. People who persecute power can become ambitious, aggressive and offensive. If others anticipate to be rewarded for performing what someone wishes, there is great contingency that they will perform it. The dilemma with this basis of power is that giver of rewards may not have much command over rewards as may be prescribed. Whereas coercive power is also frequently used by parents avoid misbehavior and misfortune and to develop good habit or social norms so that they can easily adjust in society. This power relies when a target notices an agent has the potential to abuse him or her either performing something the agent does not want or not performing something the agent. In the opening of novel, Krishnappa remembers his childhood activity of cow herd and he had to take all the community cattle for grazing. If cattle enter into the green field the landlords will give him harsh beating. Thus, coercive power is used by the landlord to amend the activity of boy: "If there was greenery in the fields, my goodness, it was real trouble for me. The cattle would rush madly in the fields, my goodness it was real trouble for me ... you see, one got a good whack on the back those days ... his eyes the fear and the pain of the beating he often got" (Ananthamurthy 3). Another instance of coercive power can be taken from the episode, where Sitamma is very frustrated after getting harsh treatment and beating from her husband as she has to look after her husband and her daughter and perform her duties regarding bank clerk. During this negative environment, sometime she slaps her daughter. Krishnappa uses coercive power on his wife and his wife uses coercive power on her daughter just to cope the adverse situations of their routine life:

“Now when he gets angry nothing happens except that his lips tremble, his nostrils dilate and his eyes swim in tears... sometimes he actually manages to beat her. Miserable wife! ... sandwiched between is their five years old daughter, always sitting in a corner...she squeezed her daughter’s face with such violence that the child’s lips were torn and blood oozed from them.”

(Ananthamurthy 2)

After taking violent method to teach a lesson to Narsimha Bhatta, how Hulyaru became famous as the Telangana of Karnataka and “News spread far and wide in the country, and the socialists came from every direction to Krishnappa’s *Huliyuru* court arrest” (Ananthamurthy 114). Thus, it becomes important to use coercive power in order to gain legal and moral justice in the society. The remaining four sources need better civil appreciation and recognition to achieve it adequately.

c) Legitimate Power: It develops when the target realizes that an influential agent has the authority to influence the target, who then must obey the agent’s appeal. This class of power is noticed when a more influential person influences a culturally approved part that a less influential person recognizes and appreciations, such as when a boss communicates with a worker about accomplishing a recent assignment. It is also called ‘positional power’ as it is related to position and functioning of the proprietor of the position within institution. In the novel, police officers have legitimate power and use their position in order to gain information regarding Annaji. During investigation with Krishnappa, a police officer himself admits the legitimacy of the brutality of police and states, “There are brutes everywhere. In order to keep control over them, our people have to become brute sometimes” (Ananthamurthy 78). He was given third degree treatment on the alibi of the investigation by the police officer. He also remembers the corrupt exercise and indecent activities predominating in the temple of

justice. The personnel who are exercising power regularly decline to acknowledge what they are performing. They genuinely experience that they are applying analytical domination that can be explained for appropriate intention other than their individual desires. They genuinely assume their domination or approach is analytical rather than legislative or bureaucratic. He described how the working of police station is too harsh to bear and they justify their act. He remembers barbaric treatment of policemen, ailing places of confinement and imprisonment, rapes and severe mental or physical pain pledged by the police in the police station. False case and false encounters are imposed on them who act a danger to the rulers. In fake case, he (Krishnappa) was taken to Warangal jail and was presented before the magistrate as charge imposed on him the member of Annaji's gang. The Police Officer said:

“You conceited fellow! I know how to deal with you. I'll file a case against you for assault. I'll present you before the magistrate and keep you here.’ He stood up and pulling up his trousers and twirling his moustaches, said, “Take away this temple- priest with a vermilion mark. Keep an eye on him, and see that he does not run away. They are all murderers in disguise.” (Ananthamurthy 70-71)

Krishnappa depicts a masterly comparison between the situation of the rulers and the ruled through his past memories as he contemplates about the peasant's revolt. He remembers the corruption prevalent in political and public life:

“...he has a mental picture of Narsimha Bhatta, the manager of a *math*, whom he had intensely hated; Shivanaja Gowda, the owner of a huge areca grove: the chief minister Veerbhadrappa, who had made a lot of money, in lakhs and millions, when he was in charge of the P.W.D. ministry; and the thick- faced police officer of Warangal. And he sees a host of women with unkempt hair,

and peasants dressed in dirty *dhoties*, pouncing upon with passionate intensity.”
(Ananthamurthy 64-65)

d) Referent Power: It develops when a target recognizes with an influence agent, who is a dignitary, he or she adores highly. This base of power is used to attract young people attention so that they can be inspired to buy those items that are advertised by the celebrity especially in T. V. and other social media. Krishanappa and her uncle are highly influenced by the personality of Maheswarayya, who helps krishnappa in study and other adverse situations. Thus, referent power is used when krishnappa and his uncle are inspired by the Maheswarayya:

“A great *rasika* he was. His lips red with the chewing of betel leaf and nut, his fancy moustache curling up, his ear adorned with a diamond ring, his buttoned-up coat, his carefully pleated, white dhoti, the silver topped cane in his hand and the serene look in his eyes added to his personality...Krishnappa’s uncle was stunned at the very sight of the ring on the finger, the diamond ring in the ear and silver topped cane.” (Ananthamurthy 4-5).

e) Expert Power: It prevails when a target recognizes that an agent has the competence to support him or her with exclusive expertise that is antique to the target. This base of power is apparent when the agent has significantly better acquaintance with an inclined complication, affair or controversy and the target craves to assist from this skill or facility. In the novel, Maheshwarayya helps Krishnappa through his knowledge regarding education and money as he is learned and rich person. Every year, he sends money to krishnappa so that he can continue his study and get the knowledge about his surroundings that is why he asks krishnappa to grow in his own village. He helps Krishnappa whenever he needed i.e., during his imprisonment, his first election, his higher education and his treatment from a disease:

“He gave the uncle some money even as he struck terror in him, took Krishanappa to a town ten miles away from that village, and got him admitted into a school. After making all the necessary financial arrangements, he disappeared ... whenever I was in trouble he used to appear before me all of a sudden. When I went jail, he came, when I was down with some fever ... when I fought my first election, he came and gave me a thousand rupees for expenses.”

(Ananthamurthy 5-6)

f) Informational Power: It is noticeable when an agent has distinguishing and particular information that may be beneficial to a target but the target must assist the agent to earn it. This base of power is intermittently observed in employment and company in which a person has particular information that the target demands to create an excellent agreement. After observing the relationship between Krishnappa and Annaji as guide and disciple, it is concluded that Annaji has great knowledge and information regarding politics that is why Krishnappa takes a decision to quit the college education and become a political leader. He is highly influenced by Annaji who teaches him about individualism, bourgeois, capitalism, Russian revolution, Hindu religion, world history and Indian communists. When Krishnappa says great truth of Buddha, Christ, Allama, Nanak, Kabir then Annaji in the life of common masses explains these dignitaries spend their life at the periphery of the society and illusion are used by them to win the people, whereas revolutionist like us live in the centre of the society and reality is used to make people aware about their rights and social structure (31). Krishnappa thinks what was so convincing and charming about Annaji was that he was absolutely blunt, natural and complimentary however Krishnappa did not appreciate the “way Annaji broke up all the parties to which he belonged and called it tactics, and, also, the way Annaji’s political revolution was to take shape through a

series of conspiracies. At the same time, to him Annaji looked like a prophet” (Ananthamurthy 32). Social power theory is not constructed to consign the abiding conclusion and corollary of acquiring versus not acquiring power and it concentrates on a person rather than person within affiliation.

2) Resource Theory: It is popularized by Blood and Wolfe (1960) and following protracted by Safilios – Rothschild in 1976. Wolfe (1959) delimits resources as “a property of one person which can be made available to other as instrument to the satisfaction of their needs or the attainment of their goals” (qtd. in Simpson et al. 397) where expertise, ability, dignity, currency and rank are treated to be admissible resources. Safilios – Rothschild contributed a larger inclusive classification of resources, containing non cognitive (love, feeling), camaraderie (social recreation), socio economic (e.g., property, dignity), carnal and assistance (e.g., house work, child bearer). Any of these resources can be enchanted to a larger or minor range by every relationship associate, and each person may adopt to distribute or conceal connection to an accustomed resource with their associate. In the novel, Chennaveeraiah, who is an affluent builder and a representative of municipality and now aspires to be its president. He knows little about English and for that he invites Annaji to attend the party in which police chiefs are invited. Annaji speaks English frequently and appreciates Chennaveeraiah for providing him some material from the stories of freedom fighter in the town on which he is writing a book (33). It is suggested that through his socio-economic status, how Chennaveeraiah manages to afford a person who has that expertise or skill from which he is deprived from. Blood and Wolfe (1960) defined power as “an individual’s ability – either potential or actual – to modify the behavior or other member in his or her social system”. In the novel *Awasthe*, Veerana, who is sixty years old, the son of small contractor, has grown into a millionaire because of his

tactics and dynamism. Now he is the owner of three theatres and two big hotels in Bangalore. However, he adores Krishnappa, who is an enemy of the wealthy class and a socialist. He even helps Krishnappa by providing a flat in the Sadashivnagar on mere modest rent. Krishnappa's wife becomes very happy by getting that flat as it is very near to her bank and there is an English Medium School for her daughter nearby it (107). So, through his resources like flat he (Veerana) wants to influence Krishnappa and takes to resort his help in his business. But Krishnappa thinks why Veerana is so concerned about me and why he is serving me without expecting anything in return. He thinks:

“What could he do for him, after all? What Krishnappa opposed was the system, not the individual. But wasn't Veerana one of the persons that made the system ... [and] he suspected that Veerana's modesty was but a mask, covering his shrewdness. His clean-shaven smooth face, his hairy ears ... [and] the way he spoke to his wife Sita, calling her 'Amma', 'Amma', seeking her appreciation for bringing her baskets of vegetables from the market – all were the source of annoyance to Krishnappa ... his closet relative.” (Ananthamurthy 107, 10)

Veerana even pretends that he does not want anything in returned of his facilities. He says being a merchant it is the *dharma* of my profession and I also have some self-respect. Do you think that the present C.M. is not doing the things I request him to do? He suggests he just wants to see him as a C.M. while his works are not going to be exhausted whatever government it may be. Krishnappa argues that my followers haven't elected me to help your merchandise. Then Veerana says,

“I don't understand you. I am a man, aren't you too? I have some self – respect, don't I? My dream is to see you on that chair for at least one year. Please don't do anything for my sake. I swear – I won't come to you for anything...Do I not

know that you won't give me any? I have made my pile. Now I shall have some happiness in putting a great man like you on that chair. It would hurt me if you act small by not understanding me." (Ananthamurthy 173)

There is some row between the party members as M.L.A.s of Krishnappa's party and they have divided into two groups. One group wants to support present C. M. while other wants to extend support. Both have suspension regarding their link to C.M. But Veerana "was trying to exploit his influence on Krishnappa, to get his support for 'that' group" (Ananthamurthy 126). However, Veerana does not demonstrate any kind of favor of his wealth from Krishnappa but he also tries to influence Krishnappa's position to support his opinions, group and welfare.

Narsimha Bhatta who is the agent of *math*, through his power exploits the villagers and collects all the grain grown by them. He, his clerk and his servants go to the house of Biregowda, a poor peasant during the period of rent collection. They throw even the milk that is boiled by his wife for her sick son:

"Bhatta went into the house thinking that Gowda must have some areca nuts hidden somewhere in the house, was disappointed to find nothing in the house, ...[and] he ordered the servant, in a fit of rage, to throw everything out of the house. Although Gowda's wife held his feet, begged him not to throw things out, his heart did not melt, and he got even the milk on the stove thrown out ... that very night the child died" (Ananthamurthy 113)

As there is no one who can resist his exploitation and his greed because of having some position in the village and knowledge regarding *dharma* that is considered legitimate by the villagers so they have to accept his order due to lack of education and consciousness. But Joshi who is a former teacher in the village knows about his path of *dharma* and his greed. That is why he says to Krishnappa, "If the *math* left the path of

dharma what of other people? The *math-swamy* had kept a concubine, and left the management of the *math* to his brother, this Narasimha Bhatta, and had turned the *math* into a source of shame for god-fearing people like Joshi” (Ananthamurthy 112). So it is only through the knowledge, Joshi and Krishnappa come to know about the cobweb of corruption, exploitation and greed committed by Narsimaha Bhatta.

Panchalingayya, who is the owner of the coffee – gardens of Chikkamagalur comes to Krishnappa and flatters him to get a medical seat for his son. He says however he can buy that seat from donation but they want your approval as they regard you much. He describes the news that focuses on your becoming C.M. He even greets him, “Congratulations! But after you become C.M. it won’t be possible for me to talk to you like this, will it? ... I know there is another way to it. I’ll talk to Veerann ... that doctor – he is excellent. I’ll bring him in the evening....” (Ananthamurthy 130). Krishnappa says to Maheshwaryya, “See? It’s such people who always come to me” (Ananthamurthy 130). Thus, Krishnappa also knows the futility of becoming a politician that is why he writes a letter of resignation two times, first time to give Nagarajan and second time to Gouri. He even knows that there is not even a single genuine friend in this institution and number of people who come to meet him just want to gain profit from his power and for that they have come to flatter him (180). That is why he wants to seek retirement from this rotten politics and live a peaceful life. When Veeranna, Narasimha Bhatta and Ramegowda come to see him, he feels disappointed. They keep saying, “You are a great leader. Let God give you health for the service of the country etc.” (Ananthamurthy 151). They thank him for applying Tenancy Act because of it they can be able to be the landlord of *math*. But he also uses Veeranna’s influence and property in order to gain a guest house for Gouri Deshpande and arrange a job for Nagesh’s sister however it may be little. He asks Veeranna “to receive Gouri

Deshpande at the airport that night, and arrange for her stay in his guest – house; to get jobs for Jyothi’s boyfriend and Nagesh’s sister” (Ananthamurthy 141). After that he feels, he is slowly getting caught in Veerana’s net (131). The elementary cause of power is the disproportion in the transaction or admittance to resources. This application of the comparative elevation of resource approach and transaction for both associates in a liaison makes resource theory more binary in essence than social power theory on the account of without experiencing the particular resources perceived by every associate, no one can conclude the elevation of power within an affair. When the elevation of resources amid the associates are disproportioned, the ally who has lesser resources evolves into defenseless on his or her ally for ingress to the resources that he or she wants to content his or her requirement and attains substantial intentions. After observing relationship of Veeranna and Krishnappa, Krishnapp who has lesser resources like wealth and property relatively to Veeranna then he himself becomes dependent on Veeranna to access the resources that he desires to satisfy his needs and achieve targets. Veeranna has a guest house in his farm that is far from the city. There are all kind of trees, plants, fruit garden, different types of animal and birds completely pollution free place. This is the place where Krishnappa spends his personal beautiful moments with his beloved, Gouri Deshpande:

“The guest house was situated in Veerana’s farm, ten miles from the city. The stones and rocks behind the guest house were allowed to remain as they were, and they formed a part of a beautiful landscape garden ... coconut, lemon, orange, ‘sapota’ pomegranate, guava, jackfruit, mango, etc. – and a vineyard, too ... there was a swimming pool beside the fruit garden. For those fond of horse – riding, Veerana kept a beautiful, shapely, white horse ... he was really excited with the pure atmosphere of the place.” (Ananthamurthy 169)

This expanded reliance generates the less power within the affair. After all, if a person's position advances, then he or she should evolve into more autonomous or liberated, and the power dynamics within the relationship should fluctuate proportionately. For instance, he or she achieves entry to appreciated resources by the way of commodity or dignitary barring his or her intimate ally. Sitamma, who was a bank clerk and now is promoted as a Manager. Ultimately it improves her financial status thus enhances her authority status. That is why she decides to buy a flat by herself without acknowledging her husband. It can be very difficult to decide equity in the transaction of resources. Uneven transaction can be complicated to recognize impartially. For instance, how can one impartially measure the quantity of feelings transferred by each associate? Additionally, equity in the transaction of resources should be positioned on the appraisal of every resource including the absolute quantity transferred. The appraisal of resources ranges relying upon the amount to which each ally has approach to resources and even if he or she can achieve other expense productive techniques to acquire them. Correspondingly, approaches of the egalitarianism or harmony of amount and profits in transactions within the affiliation elementarily decide its power dynamics. In every relationship, it may be relationship of husband – wife, politician – businessman and lover – beloved, resources of others are used by one another in order to gain profit and those have few resources, automatically accept the authority of powerful companion.

Dissimilar to social power theory, resources theory announces limited about how power in affiliation or in relationship is articulated. Blood and Wolfe recommended that acquiring comparatively bare power ought to margin the additional reliant associate to be more amenable to obtain uneven transaction in the affiliation, which should to cultivate and possibly raises power asymmetry beyond age and time.

Withal they did not consider other entrances for assuming on or transmitting power. This theory does not express any about the fallouts of power for entity or the affiliation beyond ages.

3) Interdependence Theory: This theory was propounded by Kelley & Thibaut who defined power as the capacity of one associate in an affiliation to precisely control the features of the consequences that can be achieved by the other associate in a particular condition. The associate who has improved opportunity to the contemporary associate- one who has great degree for opportunity- ought to usually has higher power within his/ her affiliation as he/ she can achieve higher results outside the affiliation than his/ her contemporary associate has. With the passage of time, individuals who have higher opportunities are also probably to abandon or renounce affiliation except his/ her ally supports him with particular or exclusive effects, like intensely huge degree of appreciation, devotion and respect.

Three categories of power can prevail when relationship ally make shared agreement, such as determining whether to do one of two available enterprises (e.g., doing household chore versus taking care of children). The first category of power in the independence theory is the fate control, it prevails when one ally completely controls the consequences of the other ally, disregarding of what the other ally desires to perform. Fate control is observed in insulting and offensive relationships in which one ally who is more powerful totally commands what the other less powerful associate answers and acts. In the novel, Krishnappa uses first category of power in the interdependence theory i.e., fate control. He uses coercive power, informational power and legitimate power to make her convince to accept his authority for that he adopts abusive and insulting treatment with his wife and does not try to understand what she says and acts. He even abuses her when she buys a plot nearby some posh area by her

own money. Then he quarrels with her and tries to convince her that she did a blunder for his career. Her wife has to admit every decision what Krishanappa says, “When his poor wife gets beating from him and stands in her kitchen, with her hair all disheveled, and murmurs, “Look at him! He calls himself a great leader, a great revolutionary! Let him first stop beating his wife” ... [and] this man who hits a woman, says he will make a revolution” (Ananthamurth 6, 7, 127). Krishnappa is most unhappy. However, his wife is an educated and independent but she has to face all oppressions because the power dynamics also depends on the gender and culture (Social norms). In which society, Sitamma resides, is a patriarchal society, where husband is considered as God and a daughter is to be brought up as a good wife who don't raise any question regarding the authority of her husband. So, when it comes to who makes decision regarding finance then it is only the male member of family makes decision. The women are deprived from the decision making of any matter, thus they become powerless as they don't have any resources. This shows providing women equal admission to the workforce is not always positive and enhances their routine work necessity. Occasionally, when women join the job, particularly in families with conventional gender-role beliefs, this process enhances their husband's intellectual and cognitive anguish through diminishing his power in the family and alarming his dignity. Furthermore, women who join jobs have to face triple burden i.e., doing household chores, taking care of children and fulfilling the responsibilities of jobs (bread-winner). Additionally, if husband is not supportive then they have to bear mental, emotional, psychosocial and physical torture also. Within this process, women don't spare time for their health and recreation and always feels hurry and worry of doing her task immediately as she has to perform lot of tasks within limited time. A person who has fate control over his/her counterpart is free to adopt any of French and

Raven's (1959) six levels of power to achieve what they wish in relationship. After observing relationship between Lucina and her boyfriend, it can be concluded how she is used by her boyfriend by using coercive power and made her exploited by his other friends and denied to promise of getting married her (132).

Second is the behavior control, a person who exerts behavior control commonly based on what French and Raven (1959) described reward power. Maximum healthy, normal and satisfied relationship associates depend upon behavior control instead of fate control. In the relationship of Krishnappa and her girlfriend Gouri, behavior control can be observed. There is some mental belonging that can be felt by the both however they don't speak to each other during college time. When they come into the contact of each other, there are among some attractive and curious elements through which they wish to share their past and present experiences and want to spend time with each other. That reason may be their same personality traits like being intellectual and unaware about the surrounding. Looking at the carpet, Krishnappa says to Gouri, "Today I was certain about the fact that in this college you are the only one equal to me" (Ananthamurthy 21). In the later phase of his life, Krishnappa is very happy and content after spending some time with Gouri. Gouri takes care of him like spending time with him without any complain, to do his water therapy, to discuss about nation politics and to sing songs of Kabir that is his great favorites. There is some mutual understanding between them and they regard each – others choices that is why they do not interfere each other's professions. They give proper personal space to each other. As Krishnappa loves Gouri extremely, he describes, "That night Gouri slept by his side. He slept soundly in the warmth of her body. Jyothi, who came in the morning, seemed to notice the transformation in Krishnappa" (Ananthamurthy 178). However, they need to each other extremely but Gouri has lot of work in Delhi (188). After observing

relationship between Krishnappa and Lucina, there is something mentally attachment and understanding that is why they are happy and satisfied with each other after having copulation and how they become habitual to each other. But when the question of their individual desires and aims comes, they do not interfere each other's personal affairs and give proper time and space to live their life according to their wish. This relationship is the best example of Behavior control as there is no row or conflict in this affiliation and they respect each other's desires always. Additionally, long- standing relationships beginnings motif of fate control generally switches to behavior control as relationship associate acquire information regarding each other and detect techniques to assure that both associates take pleasure in performing them. As it is suggested that long term fate control converted into behavior control that is why Krishnappa and his wife get more time to understand each other and find paths to make each other happier. For that, they don't take divorce from each other. He thinks that in marriage, he did not want a friend but a slave that is why he did not propose Gouri to marriage and he performed marriage with Sita just to have good food and other needs (115). In the end of the novel, he tries to understand the feelings of his wife, feels guilty about his abusive behavior and tries to support her. In the end of the novel, Krishnappa and Gouri discuss about the Sita and he accepts his indulgence in wife beating (155). She says,

“Don't you think that we are deceiving her?” “I do. But that feeling is not deep.” ... “Sita needs you, doesn't she?” “She does. She has served me very well, in fact, from her point of view, extremely well.” “But I feel that you are destroying each other.” Gouri's words came out even as she was thinking. “Yes, but I think I'm destroying her more than she destroys me.” (Ananthamurthy 188)

So, he realizes the follies committed by him ultimately towards his wife and that is why he doesn't want to take divorce from her. Thus, in long standing relationship, initial pattern of fate control type of Independence theory of power convert into the behavioral control type of power as they learn more about one another.

The third category of power in Independence theory is expertise that is based on French and Raven's power theory of expertise power. Expertise, which is derived from one associate's acquiring particular knowledge from which the other can gain. Individuals who have more knowledge and expertise can supply great consultation and recommendation that grants less informative associate to accomplish a task more conveniently and more promptly. Krishnappa and Anna use each other's expertise and benefitted by each other. How Krishnappa is used by the businessmen and entrepreneur because of his knowledge regarding politics and his position as upcoming CM. How entrepreneur's money is used by the Krishnappa as he has to elect an election because of becoming a CM. How Annaji exploits Uma for his basic needs and money however they like to each other and wants to spend rest of their life with each other:

“Annaji didn't have to worry about money these days. He had more money than he needed, and he returned all the money that Krishnappa had borrowed from him. Though Krishnappa never asked him about how and from where he got all the money, he knew the source, since Annaji had often praised Uma for her generosity. Probably she stole some black money from her husband's safe and handed over to him. Annaji was never bothered about the immorality of it ... Annaji made fun of what he called Uma's romanticism, before Krishnappa, but actually he was worried about the money.” (Ananthamurthy 59, 60, 67)

This theory suggests that relationship associates can execute peculiar power approaches when preparing hand communicating arrangement. For instance, a person

can like his or her power inside an affiliation by enhancing the value of his or her opportunities, such as by passionately viewing or searching for a modern associate or by embellishing the fascinating of counter -sex companion who could ultimately evolve into a romantic associate. In the novel, Krishnappa has an intense desire to make love with Gouri, “But he would feel awfully disgusted with himself whenever he imagined himself making love to her, like an animal. It was Lucina, who later, freed him from the sense of guilt that he had about sex – who loosened his tense body and revealed to him that every nook and corner of the body was alive” (Ananthamurthy 59).

A person can also enhance his or her power by diminishing the supposed trait of his or her associate’s opportunities, such as maligning, detracting, discrediting or minimizing his or her associate’s additional alternatives. After analyzing the relationship (senior-junior) of Krishanappa and Gourappa in their college time, it is concluded that Gourappa does his best to treat Krishnappa’s fever i.e., providing him mattress but not new, placing a wet cloth on his forehead and wiping his vomit. But Krishanappa does not appreciate his supports he also disregards his works in order to make him humiliated that is why he does not sleep on the mattress provided by the Gourappa (10). Additionally, a person can raise his or her power by bettering his or her capability to benefit the contemporary associate elaborating the cost of the awards that he or she can specially propose to the associate or by lowering his or her associate’s recognized expertise, ability or morale. Gouri’s mother Anasuya, who left her husband and flew away with Nanjappa, a rich arecanut merchant and provides her and her daughter all the luxury and facilities whichever is needed like special bungalow, a car and a driver and a garden full of Ooty roses. But Anusuya does not go out of his house and remains like a mistress, “very few people saw Anasuya outside her house, and even those who had not seen her spoke of her beauty. If Gouri was so beautiful, they would

guess, the mother must be still more beautiful” (Ananthamurthy 18). However, she is very beautiful and can enhance her power in music and dancing area but his lover, Nanjappa enhances his power by giving gifts and other rewards to her by reducing her ability to find other alternatives and uses of her skills like dancing, singing and acting. Lastly a person can enhance his or her power by depreciating what the associate can propose him or her or by closing that the awards the associate can offer are not absolutely essential, abbreviating one’s confidence and dependence on the associate. In the novel, Krishnappa’s wife does everything for him as he is bedridden like “you get so irritated just seeing me, don’t you? Tell me, who else could have removed your excreta? Do you think that she, the one who you say waited for you, could have done this? Or that Lucy or Pooey, whoever it was, could have done this?” (Ananthamurthy 16). Thus, Krishnappa disregards his wife’s offerings by concluding that the services she can provide are not really needed, reducing her reliance on him. Second instance of this case of power can be observed in the relationship of marriage between Chennaveeraiah and Uma. For his local Rotary Club, Chennaveeraiah needs an English – speaking wife that is why “he had earned Uma as his wife on the strength of his wealth” (Ananthamurthy 34). Thus, he earns more educated wife just because of his wealth and dominates on her and curtails her opportunity to further ahead in the arena of knowledge. She has to assist him in every field that may be house hold works, his official work, to entertain his guests or other types of meetings etc. It is shown how she has to attend criminal type guests in her house, “the people, who normally came, were black- marketers and gamblers, who would talk harshly and loudly and gobble up the eats and coffee, without bothering about her presence in the inner- room, and go out wiping their dirty shoes on the carpet, leaving on it mud and dung” (Ananthamurthy 35). However, he feels jealous of Uma’s legible English-speaking ability but feels pride

of having such girl is his possession, “Uma had grasped the correct pronunciation of ‘garage’, whereas he had to be corrected so many times by Annaji. Though he was a little jealous of Uma’s capability, he was proud that such girl was his property” (Ananthamurthy 36)! Hence Chennaveeraiah enhances his power by controlling the skills of his intelligent wife.

Waller & Hill states that the notion of power in this theory is dependable with the doctrine of least interest. This notion suggests the associates in an affiliation who is least interested ought to command meaningful agreement in the affiliation, containing even if the affiliation persists or disperses. Sprecher & Felmeé, 1997 view that the least interested associate is one who has more excellent options and limited to be deprived if the affiliation finished. The less reliant associate is described the fragile-link associate, although the more reliant associate is powerful-link associate. Fragile-link associate generally control higher power than powerful link associate in the maximum affiliation. In marriage relationship, Krishnappa is least interested as he does not devote time with his wife and daughter. However, he is bed-ridden and takes help of his wife in performing his routine life. But he does not give proper respect to her as he thinks “his body and mind were not ordinary, but all his efforts” (Ananthamurthy 17) while having sex with his wife. He talks about his ex-affairs with Lucina and Gouri just “to triumph over her smallness by telling her about them” (Ananthamurthy 16). He hardly listens his wife and makes physical relationship. He has lost all interest in her and “whenever he had felt like having sex with her, he used to get completely drunk before he took her” (Ananthamurthy 17). All these descriptions show the sterility and barrenness in their relationship where husband is least interested and more powerful as there is nothing to lose as he does not invest his time, energy and emotions. Wife is less powerful as she performs her duties as a housewife, bank clerk, a mother and a

caretaker of her husband. After investing lot of time, energy, emotions and money what does she gets. She gets nothing that is why she is called as a powerful-link partner. As if their relationship is ended, it is only wife who has to lose everything whatever invested by her. Grauerholz, 1987; Lennon, Stewart, & Ledermann, 2013 state the more authoritative associates are limited dedicated and contended to their affiliations and consider they have comparative outdo opportunities/ options associates, which explains how disparity in the power may occur. More powerful partner i.e., Krishnappa, Chennveeraiah and Nanjappa are not honest and less committed regarding their relationship and relatively having more alternatives.

Thus, this theory suggests five conceptions of the power. First, power is an ability of a person to precisely affect the value and status of fallout that counterpart practices. Second, power is binary habituated the comparative degrees of reliance that every associate has on the other for better results. Third, the fundamental origin and cause of power are fate control, behavior control and expertise, and it is broadcasted by the application of various power procedures fashioned to enhance one's hold on power or decrease the associate's power. Notwithstanding, this theory does not provide the intimate and comparative results of power adoption other than to advocate that more authoritative and dominant associate in an affiliation ought to basically dominate the consequences for both associates.

4) Dyadic Power Theory: This theory assimilates gist components from various other affiliation power theories, following in a dyadic model that illustrates the elementary courses and grounds of power dynamics in marital dyad. Dependable on resource theory and interdependence theory, DPT acts the comparative degree of dominion and possessions grasped by every associate as the bases for power inside the affiliation. Although, this theory gives attention at every associate's attitude of these

designs rather than on every associate's actual existing level. It also suggests how the developing power influences the attitude and consequences of every associate inside the affiliation. This theory describes power as a dyadic possession that counts on the possessions, control and power that the couples with dyad consider they grasp or have approach to. Nevertheless, a person may have abundant and appreciable approach to power, control and possessions correlated with most bourgeois, he or she can be the less powerful person in an affiliation if his or her associate has even better expertise, possessions, knowledge and power. Therefore, power is not a trait of an individual; it is the resulting possession of an affiliation. According to this theory, fundamental origin of power is possessions, control and domination. It is functionally outlines as the comparative ability of affiliation associates to affect each other's attitude when a dilemma develops amid them. Authority describes standard concerning which associate should command particular circumstances, incidents or accord and agreements inside the affiliation, which is analogous to French and Raven's (1959) legitimate power base. Associates who have higher control within a particular settlement territory (e.g., parenting, property, monetary) bend to have higher options and alternatives to achieve and dominate possessions applicable to that territory such as obtaining extra expertise that can be utilized to make future settlements applicable to territory. Approaches of comparative control and possessions, not certainly real comparative degree integrate to conceive approaches and understandings of comparative affiliation power. In this manner, though an associate may have approach to various useful possessions, by that, providing him or her higher promising approach to power, he or she may not realize that he or she has approach and connection, accordingly, they fail to utilize his or her incognito power abilities. Further, less effective and authoritative associate occasionally and candidly negotiate power on their more authoritative associates by

obtaining that they (more authoritative partners) have higher connection to particular possessions, control or power. In the novel, Uma has access to many good resources like wealth, comfortable life and her ability to speak English fluently but she misses opportunities and do not recognize to use her power potential. That is why she does not make her career though she is very intelligent and educated. Sometime, she also accepts that her husband who has great access to all types of resources like money, status and leisure is more powerful relatively to herself. So, she freely confers power on her husband by accepting that his husband has greater approach to resources, authority and power. This theory also alleges that comparative dominion and possessions have continually expanding and developing belonging to one another. Dominion can also control the affiliation amid possessions and affiliation control with possessing higher anticipating of power in equitable affiliation in which standards announce for balance in dominion amid associates. Expansions in recognized power should also guide individual to rely on that they can influence or alter their associates, which ought to boost the one associate attempt to alter the attitude of other (i.e., control attempts). Power is articulated by such control attempts and their efficiency is the elementary channel throughout everyday social communication. Dunbar and Burgoon (2005) projected that this affiliation is curved, with the maximum control efforts/ attempts taking place in relationships in which associates have unbiased power, accustomed that associates with fewer power ought to alter their own attitude to appreciate their more powerful associates having to dominate them straightforwardly. The contemporary proof for this recommendation is insufficient. The connection amid power and control attempts is also supposed to be emphasizing the probability that control attempts will be fruitful, which in turn ought to advertise and advocate better authority and domination. In this theory, the approach of control assigns only to domination over

attitude; the behavior latent an associate's attitude is not certainly altered by control attempts. The authorization of various favorable control attempts frequently develops in expanded power for the individual who is fortunate and outstanding. As expected, affiliation, do not occur in a vacuity or void and efficacy of control attempts is not totally reliant on the comparative power of the associate who consistently commence them. Other representatives of one's social structure and system, like family, confidant and companion may commence or inaugurate counter control attempts through which they afflict to intervene with or obstruct the control attempts of the authoritative (influence) agent by reassuring the target to perform or obstruct variously. This theory outlines counter control attempts as impending from a person outside the relationship. Counter control attempts generally have contradictory results on the concluding achievement of control attempts and deriving culminating partner consent and agreement. In the novel, this theory of power is applicable when there is a conflict between Krishnappa and her wife, Sitamma. He demands 10000 rupees from her. As she has to pay installment for a flat so she refuses to give him. But Krishnappa becomes very upset to know,

“The sites, which were worth forty or fifty thousand rupees in the open market, were reported to be sold for seven or eight thousand rupees ... the cabinet was probably trying to shut his mouth by giving a site to his wife. Suppressing his inner turmoil, Krishnappa said “Sita, you should not buy that site.” ... [and] it is my right to buy...do you think your daughter and I should eat earth or what?””

(Ananthamurthy 139-140)

Krishnappa who beats and ill treats his wife in the beginning of their married life continue his domination regarding exploitation of his wife it may be physical, mental or financial. He is trying to control the behavior of his wife but he is unable to

change the attitude of his wife that is why after coming of Gouri in her house, she could not do anything but sobbing. She hates their relationship and asks Maheshwaryya the misery of being a wife of a big man and how people look down on me. Then counter control attempts are given by Maheshwaryya so that the effects of control attempts can be minimize by saying, “Your husband is a very big man. You should allow him to grow. There is no difference between your money and his ... [and] I do know your sorrows. He, too, will come to know. Please give him some time, that’s all” (Ananthamurthy 167-168). Thus, this theory is applicable only when there is conflict between dyad and then control attempts are given by more powerful partner to less powerful. Control attempt can change the behavior of less powerful partner and cannot change the attitude underlying a partner’s behavior. Then counter control attempts are given by the members of family and friends, through which effects of control attempts can be minimize.

5) Power within Relationship Theory: Kelley suggests that intimate and close relationship are those in which both relationship ally have repeated and powerful domination on how one another perceives, assumes, experiences, perform and acts reasonably over ages and across various social circumstances. Huston (1983) projected a theory of power within relationship restricted in doctrines of what comprises in an intimate relationship. In this theory, social – interpersonal power demonstrates the potential of one associate in an affiliation to attain his or her wanted aims by deliberately manipulating the other associate to assists the progress of (or somewhat not obstruct) what he or she derives to obtain. Influence can be projected as existing in circumstances in which one associate (the influence agent) announces and claims something that alter, how the other associate (target of influence) literally assumes, perceives, perform and experiences in the course of communication. Dominance is

apparent when authority becomes extremely disproportional inside an affiliation over various agreement domain and territory, like one associate, generally more authoritative in an affiliation. Dominance occurs where fate control already has been obtained. In the close relationship of Lucina and her boyfriend, Lucina, who comes from the middle-class family and wooed by a merchant's son to marry her. But she is shared by the other friends of her boyfriend. Krishnappa remembers her by describing, "A merchant's son promised that he would take her from Calcutta to Delhi and marry her there; but later deceived her, by trying to share her with his friends. She endured the situation for a few days" (Ananthamurthy 132). After observing their relationship, it can be concluded how her boyfriend has strong and frequent influence on her and how she has to perform acts accordingly her boyfriend irrespective of her desires. This happens because after leaving her home, she has become uprooted it may be of financially, emotionally or psychologically means she becomes less powerful partner relatively her more powerful partner. As her more powerful partner influences her by derogating her so it is the influence and with the passage of time, these types of practices are repeatedly exercised like fate control is given to less powerful partner then the influence convert into dominance. Huston (1983) focused that that the power is the capability to exercise domination, yet domination is not constantly exerted by high expertise or authoritative partners, occasionally as the fewer expertise associate in an affiliation unconsciously perform what he or she assumes the higher authoritative associate desires before the higher authoritative associate even wants to exercise domination. Actually, with the passage of time, associates who immense greater degree of dominance and are authoritative inside an affiliation are presumably to create comparatively lesser influence attempts, curbing those they do compose elementarily to the comparatively scarce possibilities when their lower authoritative associate obstructs to satisfy being

dominated, somewhat briefly. In the close relationship of Krishnappa and Sitamma, Krishnappa being a powerful partner relatively his wife does not always exercise his influence on her wife sometime it the wife, who automatically does what he wants or desires before exerting his influence. Krishnappa, who is now a bed-ridden, could not control his kidneys and urinate in the bed in which he lay. Then Sita comes and pretends not to know anything and asks:

“What is it? ... [and] Sita lifted him immediately and transferred him to another bed, saying, “You get so irritated just seeing me, don’t you, tell me, who else could have removed your excreta? Do you think that she, the one who you say waited for you, could have done this? ... he felt that this woman was still trying to win him over with her service and nursing...[and] she would never show any response or reaction to his talk. “I don’t know all that,” she would say, “Tell me first whether you have taken your afternoon medicine.”” (Ananthamurthy 16)

In fact, across the time, Krishnappa who is in dominant position are likely to make relatively few influence attempts restricting those he makes primarily to the comparatively rare situations when Sittamma fails to fulfill his wants. That is why there is only three or four conflicting or row circumstances in their close relationship otherwise Sitamma understands her role as assistant to her husband. During these conflicting situations, her decisions are even being challenged. Thus, Sitamma being less powerful partner, whenever decides to resist is taken non- seriously and temporarily. This theory suggests power is dyadic as instruction and fact related to both associates, containing what every associate is experiencing, reasoning or performing in a particular communication- is require to assimilate, when, how and why control and domination are executed in an affiliation. Huston (1983) emphasized that power and influence derived from five random situations that advertise and advocate

every associate's capability to deliberately influence the other or abide being affected by him or her. These circumstances involve the individual characteristics that every associate delivers to the affiliation (e.g., his or her charisma attributes, expertise, consideration, information, requirement), the exclusive characteristics of the affiliation (e.g., the relationship doctrine and principles that influence the decision making and communications) and characteristics of the tangible, natural and social surroundings within which every associate and the affiliation are ingrained. The fundamental tangible surrounding characteristics involves variable like where the associate resides, every associate's closeness to family and kin, his or her financial possessions, various non-social alternatives, confrontation and complications of routine life. The fundamental social surrounding characteristic contain variables like enlightening and educational standards, values of social approval, admission to social approval, admission to social possessions (e.g., other one to persuade for consultation, knowledge or assistance), the characteristics of contemporary companionship and construction of the society (e.g., existence Vs absence of children). In the close relationship between Krishnappa and Sita, there are many causal conditions that advocate ability of both to intentionally dominate the other or resist being dominated by each other. These causal conditions for Krishnappa's are his charismatic personality, his oratorical skill, his knowledge regarding nation and politics adopted from Annaji, his living environment like village and city, his interactions with his family members and his friends, his source of income, presence of the child in the relationship and social norms regarding marriage and family relationship. While for Sitamma, there are also many causal circumstances like to adopt social conventions regarding marriage and family, presence of child, economic independency, challenges and difficulties of routine life, not getting support of husband and in-laws etc. These occasional situations decide the level for every associate's

power bases (French & Raven, 1959) and consequently every associate's potential to control the other by the arrangement of particular strategies or counter strategies when agreements are being built in an affiliation.

6) Power Approach Theory: This theory fuses assumption from various analytical and academic context, exceptionally interdependence theory and social power theory, to construe power dynamics in innumerable mutual perspectives and communication, varying from intimate affiliations that have limited assign duties (e.g., husband-wife, friends, parent-child) to further detached and unfriendly or trade-based affiliations (e.g., boss- agent, global commander-global commander) as defined by Keltner et al. 2003. He construes power is a personal comparative ability to alter another individual's position through confining and determining possessions on which individual counts on or through executing penalty. Likewise, to other analytical viewpoints, one does not have power solely on account of having possessions, one has power by the reason of another person wants, demands and counts on those possessions. In the novel, Krishanappa and Nagaraj are rivals for the position of party leader. Krishnappa joins politics to prove himself a great man and there is no other option of acquiring fulfillment in life while for Nagaraj,

“Politics was everything. He couldn't see anything else in life. Nagaraj thought that without revolution, there was no salvation at all...[and] he had criticized Krishnappa as feudal. He was against any kind of compromise with the government, ... [and] but until now Nagaraj had lived alone, like a ghost, with his back totally turned against happiness, concessions, courtesy and so on – like, say, a red – hot iron rod, sharpening his personality towards one goal, sticking fast to his principles.” (Ananthamurthy 146-147)

Krishnappa needs Nagaraj point of views regarding his honesty. In fact, he wants to improve his political skill. However, he feels envy to Nagaraj but he has complete faith on Nagaraj's speaking as he is very blunt and honest without doing any formality. That is why Krishnappa does not believe that all the allegations imposed on the press – note was written by the Nagaraj. Nagaraj states to bother about honesty is a kind of sickly indulgence. You know common masses more rather than me. You have got stuck in system' net. You have an image. And the system needs that image to protect itself. He explains, "How is it ever possible to remain pure in a bourgeois society? What we need now is clarity about whether Parliamentary politics is the right path or not" (Ananthamurthy 148-49)? In that case, Nagaraj has influence on Krishnappa that is why he is considered powerful. But he is powerful until Krishnappa needs his suggestions and advice regarding politics. This theory verifies a person's traits, within- dyad affiliation, features, and the extensive social groups to which an individual resides can all influence the degree of power that an individual has inside a particular affiliation. Additionally acquiring power contrast not acquiring power can have myriad social outcome linked with inhibition-related and approach- related consequences. He recognized an extensive dimension of variable related to acquiring high contrast low power. Individual variables like physical characteristics (e.g., allure, height) and personality characteristics (e.g., charm, temperament, extrovert and introvert) impel to be associated with acquiring considerably higher power in many mutual perceptions. During college time, Krishnappa' personality was very attractive. He was a dark and strong man and looked like sculpted black statue. He was known for his intelligence, independent thinking and indifference to examination. College girls were fascinating about his charisma and charm. They were impressed by his voice that was "soft though thick like a musician's. The girls called him the African prince, and

whenever they saw him in the class, which was not often, they used to remark with glee, “You see, the prince has come today” (Ananthamurthy 18)! So due to individual variables like charisma and physical attractiveness, Krishnappa becomes famous personality thus he has more power relatively to the other students of college. The same case happens with the Gouri Deshpande who “was a famous dancer and singer in the college, and she was first in the class, too” (Ananthamurthy 18). Because of her cognitive and intellectual talent, she consists more power relatively other girls of the college. Associate’s comparative degree of reliance and obligation should also forecast the resources of higher power at the dyadic level. Duties regarding affiliation, gender, caste, ethnics can also influence power dynamics within affiliation further the dyad. When it is related to power consequences for higher contrast fewer authoritative associate in an affiliation, power approach theory merges power standards with inspirational theories, particularly Higgins’s regulatory focus theory-to produce new forecast related motif of understanding, attitude and influence. For instance, acquiring higher power, either in an affiliation or in excellent conditions ought to generate a powerful promotion focus in which a person focus on the beneficial aims he needs to gain and ignoring attainable expense. Interchangeably, not acquiring power ought to initiate a prevention focus in which a person focuses on not falling expensive resources that he has earlier. Knowledge and interpretations of impression within an affiliation ought to be affected by the having or not having power. Absolutely, acquiring comparatively higher power within an affiliation is linked with appreciating higher conclusive affections like passions, devotions, excitement, pleasure, bliss, adoration and contentment although acquiring fewer power forecasts more adverse affections such angst, depression, hopelessness, humiliation, confusion and disgrace.

From an understanding viewpoint, acquiring higher power in an affiliation ought to generate higher concentration to honor, elevated dependency inquiring decision and tangential knowledge disposing of and abated understanding efficiency contrarily, acquiring fewer power should strength subtly to penalty promoting organized and composed knowledge disposing and add understanding efficiency. Observably the higher authoritative associate ought to demonstrate higher regularity of attitude across various circumstances, be lesser prone to alter or cover their affection interpretation and show more socially not suitable attitude than fewer authoritative associates, suggested that the attitude of greater authoritative associates ought to be fewer socially strained.

Socio-economic Status Discrimination: Socio-economic status suggests myriad connotations. It usually denotes to a person's stature in community as driven by an amalgamation of determinants like economic resources and education. As money sent by the Maheshwarya was not sufficient and he was looked down by his hostel warden, who was a rich landlord (6). The shopkeeper who feels envious for Krishnappa due to his pride and natural self – confidence yet he is a poor fellow. He says, “a poor man's anger brings harm to his own teeth” (Anathamurthy 2)! he and his mother hav to face bitter criticism by her sister-in-law due to helplessness and poor financial condition.

Gender: It suggests what are the social functions, duties, obligation, information and characterization of men and women. Gender is socially and politically derived, whereas sex is an organic and biological matter. Accomplished and learned behavior is determined by different socio-economic factors and modifies past ages. There are general gender conventions and patterns like women are sentimental, hysterical, hesitant and fragile whereas men are analytical, realist, reasonable, determined, powerful and thoughtful; women are care taker whereas men are provider. Gender

based power dynamics works very well in Indian society and they (gender) are constructed by society and have to work according to the norms established by the society. Most sexual violence and assaults are assassinated by a person, particularly appear within disproportional power dynamics, where the assassinator possess a more powerful position in relation to the sufferer. Power generally described how to influence other or how to control the behavior of others. Marriage is the relationship of equality so that both can maintain their dignity, honesty and self-respect during their involvement in this relationship. But the reality of this relationship is quite opposite as it does not give enough space to spouse to fulfill their dreams or even to lead his life happily. As there are lot of restriction, men and women have to follow in order to maintain the traditional norms of their family. In family, someone has to dominate and other one has to follow them in order to maintain system of family and some resist them. But when husband-wife relationship observes, it can be considered as master-servant (who has less power) relationship in which one completely dominates other and even does not want to know the wish, dreams and aspirations of others. In *Awasthe*, the protagonist, Krishnappa being leftist (who believe in social equality and egalitarianism) and educated treats his wife rudely and even bit her although they are blessed with a five years old daughter. His wife is also frustrated and annoyed from his misbehavior and hypocrisy and wants to get rid of him. After getting harsh treatment and beating from his husband with her hair messed up, she even cannot cry or shriek loudly but only whisper, "Look at him! He calls himself a great leader, a great revolutionary! Let him first stop beating his wife" (Ananthamurthy 6-7). However, she is an educated and independent working woman but less in power and money that is why she is being oppressed by his husband. In that relationship, wife is just a possession for him and he wants to control her intellectual talent so that his counterpart could not surpass him.

Annaji depicts the present condition of women and justifies his relation with Uma by stating:

“If you think it’s feudal to believe that one shouldn’t live a loose life...[and] Well, tell me why woman is sacred. Those who say so are the very people who beat women, since they consider woman as a possession, too. They think that women are fit only for cooking, decoration, and music. They regard women who agree to mate with them as worthless dirt ...’ (Ananthamurthy 62-63)

When Uma (wife of Cheenaveeraiah, the semi-literate snob who pretends to be in western culture everything and disregards each and every worthy, educated but poor person) has an extra marital affair with Annaji, without having any sense of infidelity that depicts another phase of women here. She seems to run away with her lover because of the hypocrisy of her husband. This presents the condition of a relationship that has equal status and that has become completely sterile and rotten.

Social Conventions/ Norms: It is very well-known fact that there is patriarchy structure in Indian society except Kerala, Manipur and some tribal communities. There are many reasons why a particular person dominates while remaining in relationship. First thing is the knowledge, then high profile job, money, social structure if it is patriarchy, then it is man who will dominate over his spouse and if is matrilineal, then it is woman who will dominate over her spouse, age difference i.e., in arrange marriage, elderly husbands are preferred so that they can easily dominate over their wife. There are two types of power-influential power and authoritative power. In family, influential power works that is why wife is supposed to obey her husband and serve her in-law, children are supposed to respect their parents and obey them and never raise any question in order to legitimate their status in family. Chennaveeraiah has a convention regarding wife (gender) control and he feels even proud of the thought that his wife is

completely under control by observing behavioral control of his wife like, “Chennaveeraiah, who went home after mid – night, having spent the evening at a club, drinking and playing cards, was happy that, unlike his friends’ wives, his wife never had a row with him. In fact, he was proud that she was completely under his control” (Ananthamurthy 68). But he is quite unaware about the fact that his wife is not giving any attention to him not because she respects him or under his control but her energy and time has invested on other person.

Conclusion: Being famous psychologist and thinker of post-modernism, Michael Foucault presents his views about the power problem related to the kinship amid individual, community, groups and organizations. He describes how different organization exercise their power on individuals and groups and how the following assert their own character, existence and defiance to the ramification of power, in what he calls ‘the analysis of power’. Generally, power is considered as the amplitude of an operator to enforce his will over the disposition of the disenfranchised, or the capability to enforce them to do things they do not want to do. In this impression, power is implied as custody, control and ownership or something purchased by those in power. The Marxist thinker, Louis Althusser calculated primarily how society are enslaved by the state organizations and how they frame themselves as singular and particular by the baffling process of the ideology. But in Foucault’s view, power is more an approach and system rather than a custody and dominion. He is involved less with the dominion facets of power but more with the opposition of power is exercised upon. He states that the state is not primarily something that enjoys power, but rather something which frames an alliance amid individuals so that the bureaucratic organizations work while for Althusser, individuals are merely figurine of the ideological and coercive appliance and power is identified as performing from highest downwards. Foucault states that

power is not condensed, but disseminate all over the whole community. Power and knowledge are not identified as sovereign body but are inevitably associated. Knowledge is invariably operation of power and power invariably an exercise of knowledge. For Foucault, power is everywhere and come from everywhere so in this impression, power is neither a system nor an organization. Power is created through approved system of knowledge, experimental accepting and authenticity. Thus, Ananthamurthy has given a glance of the condition of the conscience of not just his hero-that-almost- declined but of the nation. Thus, the authority and the validity of a nation derives from its humane, sophistication and divine intensity – its bureaucratic and financial affluence and power may turn it into a destructive brute.

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