CHAPTER I

POWER POLITICS AND INTERPERSONAL RELATIONSHIPS: A THEORETICAL FRAME

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The term power is developed widely in the philosophical, social, political and psychological premises. The terminology is also used in the context of politicizing the historical discourses, legislative and illegal adaptation of authority, and the means of manipulation and exploitation of minorities. It cannot be excluded from any human enterprise and cannot be ignored in any academic disciplines. In simple words 'Power politics' impacts personal relationships as they try to control each other's personal and social behaviors. Its use and misuse can be studied and justified only in terms of interpersonal relationships that are associated with men and women. Interpersonal relationships can be formed between two or more than two persons with having positive and negative effects of power politics.

In the tradition, especially in a monarchy, an interpersonal relationship does nothing as its subjects unite under the reign of the kingdom. In such government system, personal relationships have no more values since power was more dominant and united in those hands that had political power. But in the modern period, it is democratic government system which provides equal rights of voting, education, etc. to men and women. Thus, in democratic system men and women exercise their rights equally but they consciously or unconsciously play politics to become dominant either in the family or outside the family. Power doesnot maintain individual relationships between men and women in family and society as it tries to dominate and control other's behavior. As a result, it involves resistance power to oppose power politics practice.

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Thus, compare to the tradition, modern power is more flexible and pervasive in its practice. In addition, the wake of the feminist movement gives a new dimension to women to practice new power and new relationship with men became noteworthy. Such reflections can be seen in contemporary literature as authors include themes like gender power, gender discrimination, marital discord, and man-woman relationship, etc. Feminist literature tries to explore how the men dominated society exploits women and play power politics in every field of life. For instance, Margaret Atwood in her famous book *The Power Politics* (1972) discusses how the men limit women's power freedom. She shows the problem for a woman is not how to live in family and outside it but for her how to maintain her relationship, integrity, and personal power with a man. However, Margaret Atwood rejects the widespread interpretation of "Power Politics" as a straightforward account of women being victimized by men. Her poems in *The Power Politics* deal with the suffering and dependence that unite and divide men and women.

Most of the feminist literature shows the relationship between men and women are being maintained by only the practice of power politics in which women are victimized. Women can also achieve power if opportunities are given to them to work outside the home. History shows power politics not only impacts the relationship between men but also men and women and in broader perspectives between nations. Power politics is not new to individuals, class and institutions. It is being practiced in all academic disciplines including Sociology, Theology, Culture and Gender Studies. In fact, power politics is practiced on different grounds and different reasons. Especially, gender discrimination occurs in order to attain power in the family and society.

Power is being explored in the political, social, economic, intellectual, and cultural contexts and it is reflected in the literature. Many theorists from all these fields have developed a theory of power in their contexts and their views one can relate to the field of literature. The researcher in literature can trace the discussion of power with the theory of Machiavelli from early sixteenth century and its development throughout the centuries till today with the help of other theorists on power. Many theorists beside Machiavelli like Thomas Hobbes, Max Weber, Steven Lukes, Charles Darwin, Michel Foucault, etc. have been worked in this area. The researcher has taken a brief survey of some significant theorists to present the development of the theory of power from ancient to modern period. It is not possible for the researcher to refer all these theorists and their theories in order to apply and interpret the select plays of David Williamson. For the convenience of the study, the researcher has focused on the theorists like Niccolo Machiavelli, Charles Darwin and Michel Foucault. Analysis is done on the basis of different types of power such as political power, economic power, biological power, social power and gender power reflected in the plays of David Williamson. It further focuses on different types of relationships such as family relationships, husband-wife relationships, extra-marital relations, friendship, casual relationships, love relationships and professional relationships.

Power controls the relations among human beings, and social institution like family, marriage, religion, and law. For developing a relationship, it is crucial to exercise the power in the society. Power is the core part of society. Each corner of society is filled with power relations. Power is also used as a means to maintain a relationship through domination. Power acts in both constructive and destructive ways.

Defining Power:

The etymology of the word 'power' reveals that the word is originated from the Latin root *potere, potesse,* or *posse* that all these words essentially mean to be able to or to have the capacity to do something. Power can be used and practiced in any institution. All relations in the family as well as in the society are based on power. As the power deserves the ability, it can maintain the relationship between these institutions. However, it is a complex social interaction between those who command and those who obey. The word power has the meaning and that is to do for you and to do for others. Every living being in the society has the power on his personal level. The person in the society uses power for their necessity.

Concise Oxford English Dictionary defines power as "the ability to do something or act in a particular way and the capacity to affect the behavior of others, the emotions, and the course of events." It seems that as a form of behavior power can be possessed by any human being and is used to control and dominate others. Thus, one utilizes the power and other willingly or unwilling follows him. As a result, power interferes or controls a person's life. Power may be held through delegated authority, social class, resource currency, personal or group charisma, celebrity, persuasion, knowledge, force, moral persuasion, operation of group dynamics, social impact of tradition, and in the relationships: domination/submissiveness. The social status always relies on the power.

After World War Second for the first time, social sciences have taken interest in defining the concept of 'power.' A scholar like Dahl in his book, Behavioral Science (1957), relates power with society and

according to him, "The concept of power is as ancient and ubiquitous as any that the social theory can boast" (201). However, the power as a concept in literature can also be defined on the basis of Dahl's assumption "A has power over B to the extent that he can get B to do something that B would otherwise not do" (202-203). So, it seems that in modern context power is fully rested on personal relationships. In addition to that interpersonal relationship can promote the power based relationships in which one command and the other obey.

Modern socio-cultural and economic changes make one control his/her behavior along with others. In this context, Galinsky in his article 'From Power to Action' explores the power as "the ability to control resources, own and others', without social interference" (34). Scholars like Overbeck and Park in the article 'When power does not corrupt: Superior individuation processes among powerful perceivers' focus on power as "the ability of an individual to have an agency and to bring about the outcomes they desire" (3). In other words, power can broadly be defined as involving both the ability to act of your own volition as well as the ability to control resources and bring about desired behaviors in others.

So, all these definitions suggest that there are many socially constructed definitions of the term power and that these can change over time and from place to place. The term relates to perceive notions about how men and women should or are expected to behave in a given time and setting.

Traditionally, power is defined in the context of sovereignty. Niccolò Machiavelli in his *The Prince* (1532), a political treatise,

explores how the power should be exercised in the political community. He explores strategic ideas, feelings and thoughts about power and organizational community and class. According to him, power as a means, not a resource, seeks strategic advantages, such as military ones, between his prince and others. But, Hobbes' *Leviathan* (1651) represents the causal theory about power as hegemony. Power is centralized and focused on sovereignty in which power exists in the whole political community and ideas, strategies thoughts of power percolates in the state, community, and even in the society. The conception of power is not stable in its practice and like Machiavelli's political community cannot be centralized in an autocratic center. But on the contrary, with the socio-cultural development power is restored in various institutions. Thus, it should be noted that the socio-cultural and political changes make power free from a single unit of power to the whole sovereignty.

The Prince explores rules of power that encompasses the struggles for every stage of power from the period of *The Prince* to the contemporary period. His conception of power is not only applicable to the then political struggle of the proletariat but also the struggle of modern corporate world in the present. Adolf Berle in his *Power without Property* (1959) states "*The Prince* is the greatest single study of power on record" (19). Few philosophers and scholars declare that *The Prince* consists of some evil strategies to attain power. According to politicians, Machiavelli described nothing but the physics of power. *The Prince* as a political treatise explores how to achieve power with the help of particular principles of it and for it he brings some radical strategies to government and how the leader could use them as a strategy. He discusses the basic elements of power. The book *The Prince* edited by Daniel Donno remarks that his personal interest with power brings him to

certain conclusions about power that stand as elements of power is seen when he mentions, "... since it is my intention to write something of use ... I deem it is best to stick to practical truth of things rather than to fancies. Many men have imagined republics and principalities that never existed at all. Yet the way men live is so far removed from the way they ought to live that anyone who abandons what is for what should be pursues his downfall rather than his preservation."(7)

Machiavelli believes in his treatise or principles of power instead to depend on the others whose theories of power are totally based on the imagination and fancy. For him, practical experience plays a significant role in the formation of power theory rather than imagined one. In other words, such principles are not practically applicable in any republic government's power formation. A good government has always been formed by good people in good society and they always produce good theories to their government. But, according to Machiavelli, it is human tendencies that men do not live in such fashion. They always try to adopt some other things along with the goodness. So, other activities than good one are unnecessarily also spread in society and such activities necessary for achievement and preservation of power in positive as well as negative in society. Hence, power can be studied in both positive and negative way and its effect on society.

Machiavelli thought forms his power theory on the basis of the then contemporary situation; it is still relevant to the present condition. He believes in cruel action as cruel action in society plays a crucial role and tries to keep power and its practice in society. One can achieve power and keep it continuously only if he adopts the cruel action policies. Those who desire power in any situation should look to his strategies for solid

assist. He advises to the leader that ". . . he must stick to the good so long as he can, but, being compelled is necessity, he must be ready to take the way of the evil" (63). He very frankly guidelines to those who seek power to take the evil actions without hesitation of any socio-cultural loss. Thus, Machiavelli's *The Prince* known as a political philosophy has been simultaneously recognized as the Machiavellianism. It is defined as "The political doctrine of Machiavelli, which denies the relevance of morality in political affairs and holds that craft and deceit are justified in pursuing and maintaining political power" (16). Lack of morality is another important characteristic element seems in this definition. It clears that, on the ground of power, the end justifies the means, and it is essentially the central idea of Machiavellianism. It clears that the leader who holds power or authority of any state must give priority to keep the security of the state but while providing it there is a possibility of misuse of power practice. As a result, one has to face the consequences of the practicing power over the state. In his own words, Machiavelli says "in the actions of men . . . when there is no court of appeal one judge by the result" (34). It concludes that the ultimate reward can judge the good and evil and moral or immoral. So, he neglects to include morality element as part of power. In this context, his power treatise can be separated from morals.

Moreover, Machiavelli's ways of acquiring power are totally different from those based on fancy as he believes in actual conditions and circumstances in which power does not necessarily calculate moral lessons. For him, "good and evil are equal in the contest for power" (67). Similarly, Henry Kissinger in his book *Diplomacy* considers events in the context of using power that can create amoral actions in modern society. He says, "There are some situations in which the survival is threatened, the narrower the margin of choice becomes unless you say you would

rather, have your society destroyed than to pursue marginal means" (55). He recognizes the need for separation of morals from the power struggle.

Power can also be achieved through deceptive appearances. Mob or subjects always fascinate with appearance, and they never peep into one's inner thoughts and ideas of their leader. It seems that the appearance "for the mob is always impressed by appearances and by results and the world is composed of the mob" (67). He always appears to have the "soul of clemency, faithfulness, frankness, humanity, and religion" (69). It has been affirmed that the strategies of Machiavellian power practice show no prejudices either for good or evil means. They have ignored for the ethics establishing the power structure.

Another theorist who explains his views about the theory of power in the biological context is Charles Robert Darwin. He was an English naturalist, geologist and was best known for his contributions to evolutionary theory in Biology. In his book *On the Origin of Species* (1859), he emphasizes the significance of power in the context of 'natural selection.' The energy present in living organism and the response given by the living organism are known as a biological power. Individuals have different power because it depends upon different factors such as diet, background, etc. Darwin clearly distinguishes the power between male and female as well he mentions how the power can be attained through body power. He explains "in all living organism, mostly male organism is dominant than female organism. The structure of organism is made through pattern" (107). For instances, he mentions the weight of the brain of the male organ is more than female organ as well as the weight of the heart of male is more than female. So, according to him, male has the inherent organic or natural power, so he is dominant.

The concept of fitness is the central to the natural selection as individuals that are more 'fit' and have better potential for survival extends their existence in future. Herbert Spencer, British philosopher in the 19th century coined the term 'survival of the fittest' in the biological as well as social context. He analyses the society on the basis of biology. Rajendra Sharma in his book *Social Change and Social Control* mentions Spencer's evolution theory. According to Spencer, "evolution is the integration of matter and concomitant dissipation of motion during which matter passes from an indefinite, incoherent, homogeneity to a definite, coherent, heterogeneity." (32)

The 'survival of the fittest' means those who possesses the power certainly survive, they will be alive. If the species have no inherent power in themselves, it is difficult for them to survive. It seems that biological power is inborn power and such power is naturally achieved and through it one can control others behavior. He believes that women have less energy and ability as compare to men. As a result, they cannot gain a success in controlling other's behavior. Consequently, they are treated as subordinate to men as far as their biological power is concerned.

In the book *On the Origin of Species* Darwin uses the term 'struggle for existence' meaning every living being struggles for life or existence. The living being who can struggle with others can fit to survive. This happens with the entire living organism. In any institution, everybody wants to live a luxurious life and while living it he may face, fight every time with different circumstances. There are several reasons that create struggle in society. Therefore, struggle represents a major characteristic of power as it involves in struggle. While attaining luxurious life a man can sustain his identity and in modern time, identity

can be achieved through power. The changing role of the person changes the role of power of an individual. Thus, there is a division of power based on sexes that are male power and female power.

Paul-Michel Foucault (1926-1984) was another significant French philosopher, historian of ideas, social theorist, philologist and literary critic. His theories address the relationship between power and knowledge, and how they are used as a form of control through societal institutions. Power is important in all social relations and that all social relations based on power, whether in a family or the layers of government and other social institutions.

Most of his works are concerned with the social structures, institutions and the individual and their relations. His famous work *History of Sexuality* (1978) focuses on the institutions and the role of people who resist the power. An analysis of power is the main concern and "most of the time, power is used to fulfill individuals' principles and while doing it power doesn't carry any socio-cultural moralities" (67). It seems that the conception of power is practiced by the individuals for the different purposes. One can find the variation between individuals and organizational aims and goals. Compare to individuals, institutional power based on socio-cultural morality or principals. Individuals with the use of power try to control and exploit public or its property for their own sake.

Power is defined as, the ability of a person to control over the powerless person and to force them to achieve their desired goals. He discusses that power is a strategy more than a possession. Power is a relation between oppressed and the oppressor. Foucault is influenced by

the works of Louis Althusser and Ecole Normale. Louis Althusser in *Essay on Ideology* (1984) states that an analysis of power is based on ideological state apparatuses that are the family, the church, the educational system rather than repressive state apparatuses that are the legal system, the army and the police. Such institutions work as agents through which one can exert power. However, the mentioned agents try to repress or oppress the whole society without considering what ought to be good and what not in the context of betterment of life. That is why, Foucault believes in resistance and it should be maintained again by power politics between oppressed and oppressor.

Further, Foucault states that the resistance naturally emerges in order to show negative implications of power that is constantly used to dominate its power in society. According to Foucault, all relationships between people are power relations. Every person has the power and at his/her level the person dominates others. John Gaventa in his book *Power After Lukes: A Review of the Literature* (2003) remarks on Foucault's theme of power:

> [Foucault's] work marks a radical departure from previous modes of conceiving power and cannot be easily integrated with previous ideas, as power is diffuse rather than concentrated, embodied and enacted rather than possessed, discursive rather than purely coercive, and constitutes agents rather than being deployed by them. (1)

He emphasizes on the historical relations between forms of knowledge and forms of the exercise of power. In this book, he asks questions such as what is the power? Where does it come from? How is it

exercised: By what means? And what are the effects of the exercise of power? In the context of sexuality, Foucault discusses and relates the power to sexes. Further, Barry Smart in *Michael Foucault* (2007) adds that the "emergence of bio-power designated the movement of which the complex phenomena of human existence were submitted to the calculation and order of knowledge and power."(103)

According to Foucault, there are two dimensions of exercising power. One dimension is bio-power that is the power over life means capability of the body, economic utility and political docility. The second dimension is exercise of bio-power over the aggregate body, the species body and its vitality (e.g. reproduction, morality, health, etc.). The focus is on the power and knowledge.

Foucault argues that "the relationship between political power (exercised over legal subjects) and pastoral power (exercised over live individuals) has been problematic throughout the entirely of western history and in modern societies has become particularly prominent in the form of the welfare state problem." (127)

Clare O' Farrell in his book *Michael Foucault* (2005) illustrates the three types of powers such as disciplinary power, bio-power, and governmentality. Foucault designates "disciplinary power as a sovereign power. It is a power operates a public ceremony and authority. Bio-power describes the technologies used to manage populations as biopolitics or bio-power. The focus of bio-power was the life, death and health of entire populations. Governmentality means the techniques and procedures which govern and guide people's conduct" (106). He explains the governmentality in three ways:

1. The institutions and knowledge which manage the Population.
2. The pre-eminence of certain exercises of power based on administrative practices of governance.
3. The process by which a state based on a system of law in the middle ages, in Europe was replaced by way of administering a population. (107)

In the *History of Sexuality Vol. I*, he depicts the terms power and sex and its concern with human relations. It is useful to analyze the select plays in the context of interpersonal relationships with the help of power. He argues:

> 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? (36)

His interrogative statement explains that power is nothing but a control on individual's freedom and forces him to do the things which are told by controller.

Foucault raises the question to power that how it is exercised; by what means? And what are the effects of the exercise of power? According to him, power is used as a strategy to control, and exists when it faces the resistance from the oppressed class. He claims:

> Where there is power, there is resistance; that power depends for its existence on the presence of a multiplicity of point of resistance and that the plurality of resistances should not be reduced to a single locus of revolt or rebellion. (92)

Foucault's observation reveals that if there is an exercise of power, there must be exercise of resistance. There is a play between dominant power and resistance. In this power play those who hold power are always in the dominant position as they have authority and through which, they try to suppress, oppress and depress the resistant's opposition. So, in order to wipe out or blur the existing power rebellions must be in an aggressive state. Dominant position of ruler and aggressiveness of rebellion can create struggle.

It is exercised through the ill practices like sexual harassment, subjugating their will power, treating them as subordinate to men. In order to control them, a man uses his biological and anatomical power so that he can exhaust her in the wake of life. In the same Foucault defines the term Bio-power. It is divided into two forms: Anatomy politics and Bio-politics. Anatomy politics means to control the human body and its sexuality. Through such power, a man can control a woman as a sexual object and harass her and exert the gender power. Bio-politics focuses on life, death and health of the population. It is used to control within the society. In both cases, sex is at the centre and society treats women as a commodity. Such power we usually come across in the literary works in terms of biological power. Furthermore he states:

> The most internal element in the deployment of sexuality
> organized by power in its grip on bodies and their materiality,
> their forces, energies, sensations, and pleasures. (155)

It is observed that women are subordinate on the basis of sexuality or in other words, men use her body as a sexual object and dominates.

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However, we find male controls female in every field of life than mere sexuality.

According to Foucault, conception of power is being changed and developed as the nature of socio-cultural itself changes. The method of power exercise in the family institution, society, and organization changes the behavioral pattern of men and women. Newly emerging technologies have touched power politics between them. As science and technology and industrial development give equal opportunity to men and women, the conception of power is changed. It generates knowledge based power politics. He comments:

> A disruption and ultimate displacement of the classical episteme, an event occasioned by the emergence of man as an object of knowledge; a proliferation of political technologies . . . investing the body, health, modes of subsistence, and habitation, living conditions, the whole space of existence. (143-144)

Elisheva Sadan in her book *Empowerment and Community Planning* (1997) explores how power, as a device has been used in human relations. As a weapon, power can change behaviors of both the users and on whom it is practiced. She puts "Power is indeed human activity; a person who exercises power could have behaved differently, and a person on whom power is exercised would have acted differently had it not been exercised" (33). As a result, the oppressor always exercises power for his benefit. But, such exercise of power may produce negative effects for others. Thus, power can produce positive as well as negative results in family, groups and institutions.

Similarly, Sara Mills in her book *Michel Foucault* (2007) discusses the power in a negative sense. She comments that:

> Power in a negative way, as constraining and repressing, he argues, particularly in the History of Sexuality, vol.1 (1978), that even at their most constraining, oppressive measures are, in fact, productive, giving rise to new forms of behavior rather than simply closing down or censoring certain forms of behavior. (68)

Thus, power has always been seen and understood as the capacity of an agent to impose his will over the willpower of the powerless persons. In other words, the ability of power forces powerless people to do things that they do not wish to do. In this sense, power is understood as a possession, as something owned by those in power politics. But, in Foucault's opinion, "power is not something that can be owned, but rather something that acts and manifests itself in a particular way; it is more a strategy than a possession; Power must be analyzed as something which circulates, or as something which only functions in the form of a chain . . . Power is employed and exercised through a net-like organization . . . Individuals are the vehicles of power, not its points of application." (90)

This way of understanding power has two key features. Power is a system, a system of relations surrounding the whole society, rather than a relation between the oppressed and the oppressor and second is that individuals are not just the objects of power, but they hold a central place in socio-cultural activities where the power and the resistance are exerted. In this connection Mark Kelly, in his book *The Political Philosophy of*

Michel Foucault (2009) explores important features that power always stand as impersonal and subjectless, it means any individuals do not guide power. The relationality of power is another characteristic of power and it is always a case study of power relations between two or more than two or between mass. Sometimes power also possesses multidirectional area and because of that, it can be practiced by lower level authority to higher. Strategic nature of power plays a crucial role as it has the dynamics of its own.

Michel Foucault, however, differs from the study made by actors who use power as an instrument of oppression or force and even away from the discreet diplomatic structures in which those actors operate, toward the idea "power is everywhere, diffused and embodied in discourse, knowledge and regimes of truth" (147). It seems that Knowledge and power cannot be separated from each other.

Foucault in *The History of Sexuality* challenges the idea that "power is wielded by people or groups by way of 'episodic' or 'sovereign' acts of domination or coercion, seeing it instead as dispersed and pervasive. 'Power is everywhere' and 'comes from everywhere' so in this sense is neither an agency nor a structure" (63). Instead, it is 'metapower' or 'regime of truth' that spread within society, and which is in negotiation. Foucault uses the term 'power' as a synonym to 'knowledge' to signify that power is constituted through accepted forms of knowledge, scientific understanding and truth. Through these sources according to him one can attain power over any class, and community.

Foucault also concentrates on the relationship between truth and power. While giving answer to the question on truth, in the book, *The*

Foucault Reader edited by Paul Rabinow, Foucault explains "Truth is a thing of this world; it is produced only by virtue of multiple forms of constraint and it induces regular effects of power. Each society has its regime of truth, its "general politics" of truth; that is, the types of discourse which it accepts and makes function as true; the mechanisms and instances which enable one to distinguish true and false statements, the means by which each is sanctioned; the techniques and procedures accorded value in the acquisition of truth; the status of those who are charged with saying what counts as true."(57)

Besides, he is not ready to separate power and knowledge. He states knowledge based power is being practiced in organizations such as school, media and in political and economic ideologies. In such organizations power is formed through disciplines, rules and regulations. But, while practicing such norms, either authority or institution should not maintain or apply power in an equal way. It should be noted that gender bias may emerge between male and female. These 'general politics' and 'regimes of truth' are the results of scientific discourse and institutions. In this sense, the struggle for truth is not for some absolute truth that can be discovered and accepted, but is a battle about "the rules according to which the true and false are separated, and the specific effects of power are attached to the true. . . .[It is] a battle about the status of truth and the economic and political role it plays." (58)

The power relations between individuals cannot be reduced to authority-follower, or oppressor-victim relation. Because such relations are productive relations, and while maintaining their relationship there may be a distorted relationship. So, the same relationship can be continued but it may imply resistance – without which no power

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relationship can be conceived where is the power, there always exists resistance power, against the dominant power. He claims that neither state nor government authority produced power but rather it builds a system of relations between individuals who live in it. Thus, the political system works. He further shows how the monarchic power system is replaced by a democratic one. According to him, punishment strategy can work in a good manner in both tradition and modern government system. As monarch power is replaced by a democratic government the power practice is free from the king to the whole country. In this way, institutions promote self regulations as a discipline becomes the norm in modern societies and acts for the individual as an instrument to change the reality and himself. Foucault mentions it in his book *Discipline and Punish: The Birth of the Prison* "We must cease once and for all to describe the effects of power in negative terms that it excludes, it represses, it censors, it abstracts, it masks, it conceals. In fact, power produces . . . domains of objects and rituals of truth" (86). Any organization or institutions use different kinds of power with specific mechanisms and procedures that can be known as discipline has a concern for control. Thus, power based discipline is a state of strategy, can produce not only positive result, but also a negative one as it controls through various ways as punishment, reward, making disciplines, *etc.* Further, he argues that the eighteenth century invented a wholly new form of social control that is "discipline" as total social surveillance and he relates it with the discovery of "the progress of societies and the geneses of individuals." (92)

Thus, the three aspects of power discussed by Foucault are independent but sometimes overlap each other. The first aspect is the physical, the capacity to bring them into being, to shape objects, to

destroy them, to change them, to make them different to what they were. Secondly, this form of exertion is distinguished from the power that is exercised through relationships existing between individuals and groups. Lastly, relationships of communication through which relationships of power may work but that may not be utilized as a means for the exercise of power.

Action and reaction of power play a crucial role in building the conception of power. When power itself tries to modify, it modifies other's action. Authority, therefore, exists only when put into action and is not a function of, or reliant on, consent; although consent may be given. Power requires process, and it doesn't act directly on another, it acts to take action that affects the actions of others. Power is not violence, although violence may be used. In this context Power then is "...a total structure of actions brought to bear upon possible actions; it incites; it induces, it seduces, it makes easier or more difficult; in the extreme it constrains or forbids absolutely; it is nevertheless a way of acting upon an acting subject or acting subjects by virtue of their acting or being capable of action. A set of actions upon other actions" (89).

Karl Marx also contributes economic philosophy to the theory of power in terms of economic conditions in the society. He in his book the *Communist Manifesto* (2001) deals with class conflicts and power relations. His philosophy based on, the two divisions in the society that are a ruling class and working class. The capitalist/ruling class has the power because the means of production is their own and with this power they exploit workers. This is the cornerstone of Marxism.

Marx stated that the structure of society is based on its economic condition. Ralph Miliband in his *Marxism and Politics* (2006) says "the political power in society was held by those who control the economic base. All power is centered at ruling class" (54). Marxist says that the ruling class uses their power to socialize the working class into believing something that goes against their will, the ruling class ideology. John Scott argues against these two points, saying that even when ownership of the company is fragmented, one ruling class member can still have dominant control, something which the working class doesn't have the money to be able to do. Thus, after having this discussion in the light of different theorists certain types of power can be created, they are as follows.

Types of Power:

Political Power:

Britannica Encyclopedia defines Political power as a "man's influence over man as manifested in government or the state. Political power as distinguished from the power over the allocation and distribution of power in some social unit such as a country, city or organizations (85)." Such power is practiced across the country in which everybody involves directly or indirectly to form a power through their representative. It should be noted that while attaining power it makes several partition, groups, and rivalries. Sometimes it is achieved through violence to dominate over community. In this power practice, one can assume that if one establishes the power he/she corrupts the whole system of power. In this regard, George Orwell in his *Animal Farm* explores "power corrupts absolute power corrupts absolutely" (55). It seems that

power through the dominant position always corrupts and total power corrupts and controls the performance of the whole state.

Economic Power:

Power can be achieved by anyone who is economically sounds. The person who has the ownership of wealth, property and a good economic condition holds the power in the society. The economic power is based on money. Individual uses economic power to control the society and the other institutions.

Social Power:

Social power is based on the image or prestige of the person in the society. The person who has the experience, personality as well as the social image in the society holds the social power.

Gender Power:

It is based on the gender in the society that includes both male and female. In every field of society male possesses dominant position compare to female. It is a socio-cultural product, covers both women and men. It is not the same as sex (biological characteristics of women and men), and it is not the same as women. It is determined by the conception of tasks, functions and roles attributed to women and men in every field of Socio- cultural life. Some literary scholars explore types of power that are based on features and qualities of men and women.

Biological Power:

The energy present in the living organisms and the response given by them are known as biological power. It depends upon different factors in the organism. The person, who has the power, is powerful in the society. Power can be produced and practiced through biological instincts.

Intellectual Power:

An individual who creates a power with the help of his /her caliber has the power in the society. He believes in his ability and intelligence that help to establish power. Such power can be practiced in the corporate world. One can use his knowledge as a tool of power and controls other's behavior.

Authority:

It is also considered as one of the most important types of power. It is known as compulsive power. Authority is limited and based on legitimacy. Authority is a power relation involving the legitimate power of one over another.

Power creates different policies in the relationships. Power controls the relationships. In the relationships, the powerful has the policy to make a politics on a different level. Here, the researcher studied power politics on the basis of political, social, gender and biological threats.

The importance and significance of power in institutions such as family and state cannot be ignored as it helps to change socio-cultural life from time to time. Though the power holds, or controls socio-cultural

action, it creates consciousness among the oppressed class. It is a free play between rulers and ruled and such history is calculated from Aristotle to Machiavelli and Marx to modern political writers and activists. For them, political power is based on the same ground but the means of expressions are different.

So, it is observed that the concept of power is widely applicable in all social sciences such as Anthropology, Sociology, Economics, Political Science, and Psychology and it can be useful in interpreting the literary works. But, political power is different from other forms of power such as social, economic, and religious power. It is related to the government or the state affairs. It directly or indirectly influences over government or the state.

Power Politics and Interpersonal Relationships:

Power politics and interpersonal relationships are the two sides of the coin. If there is power politics, there must be relations among them. Power exists through the relationships. To maintain a relationship, there is use of power as a medium. To hold the power, it is essential to develop a relationship. Encyclopedia Britannica in Vol. 8 defines the power politics as:

> 'The use of military and economic threats as instruments of national policy. Proponents hold that political power, not morality or law or reason is the determining factor in international relations.' (168)

It is observed that to maintain the power; people use forces and economic pressures to create and gain a place in the national level. To

hold a position in the institutions and to power over others is the sole objective of power politics.

Interpersonal Relationships:

Interpersonal Relationships is another key term in the present research. The meaning of the word interpersonal is to relate relationships between two or more than two people. Concise Oxford English Dictionary defines Interpersonal Relationships in three different ways:

The way in which two or more people or things are connected or the state of being connected.

The way in which two or more people or groups regard and behave towards each other.

An emotional and sexual association between two people.

Power influences over interpersonal relationships. An Interpersonal Relationship is a strong and deep association between two or more people that may range duration from brief to enduring. This relationship may be based on inference, love, solidarity, regular business, interactions or some other social commitment. These are two terms very much related to each other.

Types of Interpersonal Relationships:

The interpersonal relationships are shaped by the socio-cultural, political, and economic contexts. In order to understand the influence of power over the interpersonal relations, it is necessary to have a brief review of the types of relations. There are different types of relationships such as family or kinship relations, friendship, marriage, relationships

with associate, work, clubs, neighborhoods, places of worship, casual relationships, and platonic love. The study of these relationships is the main concern of Sociology, Psychology and Anthropology. The formulation of society and the creation of culture have remained the interesting topics in the ancient and modern academics. In the present dissertation an attempt is made to analyze these relations in the light of the notion of 'power'. Thus, following are the types of human relations that are further analyzed in the dissertation:

Kinship or Family Relationship:

This relationship includes blood relations as mother and father; kinship relationships made through marriages such as the relationships like father-in-law, mother-in-law, uncles and aunts, etc.

Intimate Relationships:

Intimate Relationship is known as a long-term relationship. It has two types: Formalized Intimate Relationships and Non-formalized Intimate Relationships.

Formalized Intimate Relationships made through law and public ceremony such as marriage and civil union, whereas Non-formalized Intimate Relationships such as a loving relationship or romantic relationships lacks the social and legislative status. The person is called as lover, boyfriend or girlfriend. If the partners live together, the relationship may be similar to marriage and the relationship may be known as husband-wife relationship. Mistress is an old fashioned term for a female lover of a man who is married to another woman or an unmarried man. In

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the modern context, this relationship is known as extra-marital relationship.

Soul mate:

Soul mate is a relationship between the two people who have intimately favorable meetings of minds and have mutual agreement and understanding with one another. They may want to bond together for a lifetime and may be sexual partners but not necessarily.

Casual relationship:

Association is extending beyond one night stands that exclusively consist of sexual behavior, the participants of which may be known as friends with benefits when limited to consider sexual intercourse or sexual partners in a wider sense, levels, appearance, similarity, proximity, competency, complementarities, reciprocity, and disclosure.

Platonic love:

Platonic love is known as a spiritual love. This is an affectionate relationship. The sexual element does not enter in these relations. There is contact of two minds. Individuals are psychologically connected but not physically.

Friendship:

Friendship is a social relationship. It consists mutual love, trust, respect, and unconditional acceptance. There is a common ground between the individuals. The rules are created and functioned by them. Friends are categories such as close friends, best friends, good friends, internet friends and pen pal. Friendship is a giving, sharing and caring of

all moments in life. Friendship is a relationship where the individuals understand each other at every level.

Professional / Work relationship:

The relations which developed at work places are known as Professional/Work relationship. The individuals are working together for the same organizations. Individuals sharing a Professional relationship are called colleagues. Colleagues may or may not like each other.

Marital relationships:

This relationship is related to marriage. There are three types of the marital relationship such as successful marital relation, premarital relation and extra marital relation. Successful marital relationship is based on understanding, love, passion, intimacy, respect trust, etc. Premarital relation is the relation which is made before marriage and extra marital relationship is made after the marriage.

Thus, after having a brief review of these theorists and their opinions, multiple dimensions of the term 'power' becomes apparent. The theorists, selected for this discussion, are deliberately chosen from different disciplines of modern Humanities in order to have a clear understanding of the term power with its multiple facets. Niccolò Machiavelli's *The Prince* and Thomas Hobbes's *Leviathan* are the significant discourses that define how the power should be used in the politics. Machiavelli is concerned with the centre of power and sets certain practical maxims of politics for new princedoms. However, *Leviathan* focuses the foundation of States and believes that power should be decentralized in the social institutions to formulate the socialist utopia. Though, both these treatises are belonging to the discipline of Political

Science and contribute to the Political Philosophy, they are noteworthy in the discussion of power in general. The texts were written in the period of idealism in which the abstract ideas were dominating on the human discourse, but soon as the modern science bring the empirical methodology, the focus shifts from the abstract idea to an individual. The Biological treatise *On the Origin of Species* can be seen as a significant text that deviates from the long lived tradition of faith and abstract idealism. The text for the first time reveals that on the earth only fittest can survive. He with the scientific research proves that the 'power' of an individual is potential even for the genetic changes. The species survived on the earth are powerful to sustain their existence in the hostile surroundings. The power appears as a key word in his discourse. Karl Marx in his *Das Capital* and *Communist Manifesto* discusses the power relations of the elite, bourgeois and proletariat in the economic context. He is the first man who shifts the focus from the abstract ideas of social welfare to an individual betterment. Michel Foucault's *The History of Sexuality* again focuses how an individual power becomes dominant on the socio-cultural notion of 'morality'. His thoughts are very significant in the shaping of the perception of the term 'power'. It is noteworthy to understand his claim that 'power is everywhere and comes from everywhere', and argument that it influences the very 'regime of truth'. According to him human discourses necessarily evaluated in the context of power. Gayatri Chakravorty Spivak raises the issues of subaltern groups and make for the first time to realize and recognize the power of minorities. Thus, the line of thought is sustained from Darwin to Spivak and underlines its significance in the process of knowledge making. The power according to all these theorists is a kind of force that has a potential to cultivate something new. In the literary context, analysing a

text in the light of the power theory reveals many interesting things about the 'truth' that author wants to put forth. It will give us a perspective to analyse the interpersonal relations the playwright has depicted.

Thus, the theory developed in this chapter is used in the subsequent chapters in order to analyze and interpret the select plays of David Williamson and make a comprehensive statement in terms of authority, man-woman relationship, marriage and family.