Introduction

The quest for power is inherent in human nature. The frequent disputes among nations and encroachment upon other nations’ territory are nothing but the quest for power over others. The study of power relations is very relevant in the present scenario. Everywhere people strive to gain power over others through their meticulous strategic operations. The ultimate aim of every institution and organization is not for the betterment of its people but to subordinate and conquer them with their consent. The strategies for subordination include religion, morality and even the spell of love. The powerful and dominant people employ different strategies to overcome their subordinates. The incapability of discerning the hidden agenda behind this victory is the strategic administration of power. Where there is power, there is resistance. Thus, the investigation focuses and explores how the power relations implicitly operate and subordinate the lives of human beings in myriad ways.

The objective of the study is to explore and analyze the select works of William Golding and Aravind Adiga primarily based on the frame work of Foucauldean power. A comparative study attempts to throw light on the similarities and differences implicit in the authors and how it reflects their milieu through their works. This investigation also tries to analyze and re-read the works in the background of the psychological schools which treat power and domination as in the psychological schools of Freud, Abram Maslow and Jacques Lacan. This is an attempt to examine the power relations and how it
is related in the fields of knowledge, family, master-servant relations and in the social scenario. The methodology of the research is both descriptive and analytic. The study concentrates on describing the situations, events, characters, and themes in the theoretical light of power propounded by Michel Foucault.

Critics have analyzed and explored different aspects of Golding’s works. Louis Burkhardt’s *William Golding’s Vision of Violence* examines the overall function of violence as it appears in four of Golding’s novel: *Lord of the Flies, The Inheritors, The Spire*, and *Darkness Visible*. Roger Bogard in *Pride Goes before the Fall in Ibsen’s the Master Builder and Golding’s the Spire* compares Golding’s *The Spire* and Herik Ibsen’s play entitled *The Master Builder*. He proves that the protagonists of both works have an obsessive determination to build the tower without the regard for the consequences and they become blinded by their pride and ambition.

Aravind Adiga’s first novel *The White Tiger* has been widely discussed and reviewed by various critics. A.J. Sebastian in his article entitled *Poor-Rich Divide in Aravind Adiga’s The White Tiger*, traces the poor-rich divide and servant- master relationships manifested in *The White Tiger*. Shobhan Saxena’s *Fact not Fiction* argues *The White Tiger* is an evaluation of Indian social, political and cultural scenario and it based on facts and not on fiction. Many critics focus on the various aspects of globalization and inequality perceptible in *The White Tiger*. 
The thesis is divided into six chapters. The first chapter entitled “The Foucauldean Concept of Power,” introduces Michel Foucault’s basic concepts of power. His theories have been focused on the concepts of power, knowledge and discourse. His influence is perceptible in the post-structuralist, post-modernist, feminist, post-Marxist and post-colonial theories. The impact of Foucault’s works has been reflected across a wide range of disciplinary fields such as, sociology, anthropology, philosophy and history. The challenging nature of Foucault’s theoretical works has caused heated and productive debates from the nineteen sixties to the present. This chapter mainly presents his reflections related on power and domination such as resistance, power/knowledge, panopticism, circulatory power, strategic power, productive power, media, confession and the pastorate.

The second chapter “Analyzing Power Relations in William Golding,” attempts at a comprehensive analysis of Golding’s works based on the theoretical light of power relations. William Golding was influenced by the war experience which completely changed his attitude to life. His novels reflect his pessimistic attitude. His novels are often set in closed communities such as islands, villages, monasteries, groups of hunter-gatherers or ships at sea where power and domination are relatively associated. Golding’s novels explore the subtle elements of power innate in every human being. He makes use of symbols to convey that the quest for power and domination are innate in every human being whether he or she is in an island, monastery or in a town. There are
certain recurrent symbols in his novels that stand for power and domination such as fire, tower, pyramid and bloodshed.

The Second World War played a crucial role in shaping the career of William Golding. From nineteen forty to nineteen forty five Golding served in the navy which had a huge impact on his life. Human beings are capable of indulging in incredible cruelty and barbarity. Golding believes there is an innate tendency in human beings to involve themselves in evil, selfish and brutal activities which made him declare that “man is evil” by nature.

The third chapter entitled “Critiquing Power Relations in Aravind Adiga,” explores the Foucaldean concept of power in his works. Post-independent India is the main concern in the writings of Aravind Adiga. The economical inequality paved the way for the various prevalent class systems. His writings delineate the main challenges that India faces which is not caste but class. It creates two types of citizens, namely the masters and the servants. Ninety five percentage of citizens are servants who have to oblige and serve their masters. One of the recurrent themes in his writings is servitude an attitude innate in every Indian citizen. Adiga’s works highlight the evils of the contemporary Indian society that is entangled in corruption, assassination, poverty, corrupt media, the emergence of the real estate mafia and deterioration of human values.
The fourth chapter, “Psychoanalyzing Power Relations in Golding and Adiga,” critically assesses how psychological schools analyze power. There are certain psychological schools or systems which argue power to be the most important drive behind all human pursuits. They believe the quest for power and domination causes a variety of complexes and illnesses in human personality. In Every individual’s life the feeling of power and dominance plays a vital role to maintain a sound personality and mature behaviour. It is the basic drive which enables an individual to face challenges and risks in life. It provides courage and meaning to a person’s life to survive and struggle behind the adverse situations. The psychological schools of Alfred Adler, Sigmund Freud, Jacques Lacan and Abraham Maslow prove that the quest for power is the ultimate drive in all human beings and the lack of power causes many complexes and it distorts an individual’s healthy personality.

The fifth chapter, “Golding and Adiga: A Comparative Study,” intends to explore the similarities and diversions perceptible in the writings of Aravind Adiga and William Golding. William Golding started his literary career in the twentieth century and Adiga in the twenty first century. Both writers emerged in different socio-political backgrounds, try to re-create and re-read their socio-cultural scenario through their works and their social commitment effectively reflects the conflicts and tensions they experienced throughout their life.

The concluding chapter summarizes the entire study and depicts the findings of the investigation. Directly or indirectly human beings’ pursuits presuppose a desire for
power and superiority. Literature reflects this irresistible impulse for power at its maximum.

Michel Foucault’s challenging philosophical reflections on power, subject, identity, discourse and knowledge have attributed a drastic revolution in shaping the contemporary world and its belief. The Foucauldean concept of power and the revolutionary nature of Foucault’s theoretical works have caused heated and productive debates from the nineteen sixties to the contemporary times. It delineates his reflections related to power and domination such as resistance, power/knowledge, panopticism, circulatory power, strategic power, productive power, media, confession and the pastorate. His reflections on power, subject, identity, discourse and knowledge have been re-structured and have deconstructed the contemporary world and its belief. His influence permeates disparate and innumerable fields and constitutes much of the world’s thinking. Foucault’s ideas and theoretical terms have become part of people’s thinking and understanding of the world and its ways. His reflections and thoughts are a threat and challenge to the established fields of psychology, history, politics, sociology, religion and philosophy.