

Power Dynamics and Resistance in Anna Bhau Sathe's Novel 'Lotus in Mud'

Vinod Shankar Waghmare¹ and Dr. Suryakant Narayan Parkale²

¹Research Scholar, ²Assistant Professor and Research Guide

Changu Kana Thakur Arts, Commerce and Science College, New Panvel (Autonomous), Raigad, Maharashtra, India

vsw99@gmail.com, cktsuryakantparkale@gmail.com

Abstract: *Resistance is the natural instinct. Dominance and Resistance are interdependent. Whenever time comes of survival, every living creature makes various efforts by different ways. As a living creature and animal even, human being is no exception to this. Every human being expects to live the life fullest with freedom and dignity. As mankind is talent, they have invented many languages and have been shared their ideas, feelings, experiences, knowledge in various literary forms. It may be novels, stories, poems or dramas. So after-all in short, we can say that literature is the reflection of every society. Literature depicts what has happened, what is happening and what will happen in the future. In short Societal realities reflect in literature. Resistance is one of the aspects of human survival. Through resistance people try to earn the self-respect and live the life happily, peacefully on the humanitarian principle of live and let live. Unfortunately, in various forms of literature, we come to know about the various incidents of dominance, resistance, exploitation, inequalities, humiliation etc. Resistances are seen for different reasons for survival, resistance for equality, resistance for dignity, resistance for justice. Especially in the literary work of great Sahityaratna Anna Bhau Sathe's novel "Lotus in the Mud" we can witness it strongly. In this research paper the light has thrown on the Dominance and Resistance as two sides of the coin with the help of the incidents and character's resistance for survival with dignity. If there were no dominance, there would be no resistance.*

Keywords: Dominance, resistance, dignity, survival, humanity, class, gender etc.

I. INTRODUCTION

With the help of most of the case studies and examples in this novel we have a place to say that the exploitation is always done by strong over weak, rich over poor, higher class over lower class, Superiority over Inferiority, higher caste over lower caste. In this considered novel "Lotus in the Mud" Character named 'Mahadu Patil' is dominant natured person who is the 'Patil' of the village named Nagaon. In the fair of Pali named village 'Waghya-Murali' dance program was arranged by the villagers for the entertainment. 'Waghya-Murali' dance is commonly observed especially at night in the West Maharashtra region and district like Satara, Sagli, Kolhapur, Solapur, Pune and many more.

Whenever a season of fairs begins 'Waghya-Murali Dance can be seen at many villages, now also. Especially such programs held at night. The main purpose of Waghya-Murali dance is to earn money and food for livelihood by doing entertainment of the villagers through dance, fun-acts, singing songs like acts. As it is seasonal most of the villagers also joins the program for the entertainment purpose and to be relaxed after doing the hard work in own and other's farms on daily wages as a labor. In such programs some people due to the excitement and to show interest and as an encouragement they shower money on the Waghya-Murali as a prize for their performance. Waghya-Murali also accepts and collect the money with pure mind and also with a smile on face. Such earned money remains for their livelihood in their off-season time.

In the present novel 'Lotus in the Mud' Lavhaji named Waghya and Seeta named Murali both had arrived in the fair of 'Pali' named village in Satara district. With many other local villagers Mahadu Patil from the village Nagaon also arrives to see Waghya-Murali dance. As program begins and cultivate an interest of the audience, many people shower the money



on Waghya Murali. Meanwhile, in the middle of dance Mahadu Patil showered one hundred rupees on Seeta Murali. Both the characters were engrossed in the dance that time Bali Showers one hundred rupees on Seeta Murali. Seeta Murali accepts it and while collecting the money she looked and smiled at Bali. It is common gesture. After seeing this Mahadu Patil got angry said

"Who is that fellow with the currency notes?" Mahadu Patil stood up and looked around with a stern gaze.

"How many notes do you have? Come on, speak up—"

"It's me—I'm Bali," said Bali. "What is it, Patil? Have you had a bit too much to drink?"

"Whether I've had a drink or not is none of your business," Patil growled. "Tell me, who scattered those notes?"

"I did. Did I do something wrong?" Bali asked.

"You did. Don't scatter them again," said Mahadu Patil. "A poor man shouldn't act so brazenly. It doesn't befit you to cross me—just keep quiet." The poor villagers fell silent at Patil's threat, but Bali smiled and said.,

"Patil, you go ahead. We'll see later."

"That won't work. Shut up," Patil growled. "Don't test my strength—or else you'll die."

If we carefully read and understand the above conversation between Mahadu Patil and Bali ,it clearly indicates that the dominance of Mahadu Patil over Bali and Bali's Resistance to prove his existence at the place and a common right of audience. "Patil demands that nobody, not even Bali, shower money on Seeta Murali. He believes that his position as the village Patil grants him exclusive power and rights." Mahadu Patil expects that Seeta Murali should give attention at Mahadu Patil only. He hates Bali and warns not to shower money on Seeta Murali, otherwise he will kill him with bullet. Every Individual has freedom and right about noble and good acts. Here we can come to know Mahadu Patil don't want competitor and come between He and Seeta Murali. Patil thinks dominantly that he is Patil and let him to do, what he wanted to do. No one should interrupt him in his acts and intention. In spite of dominance of Mahadu Patil over Bali ,Bali resist against Mahadu Patil's dominance.

Again, in the second event ahead in the novel Mahadu Patil spreads 50 rupees in front of Seeta Murali and expect Seeta Murali must pick up these fifty rupees with her forehead, arching her body backwards, only then his soul will find peace, at that moment, from the audience Bali said if Seeta has to pick up money by forehead then why there is a need of arching her body backwards. Again Mahadu Patil got angry over Bali and warned Bali by saying hey, don't interrupt, that fifty rupees is mine. just sit quietly and watch the fun. meanwhile Seeta Murali picked up that all coins one by one with her forehead by arching her body backwards. Here Mahadu Patil compelled Seeta Murali to pick up fifty rupees coin with her forehead by arching her body backwards against her will. She did first time as a demand from one of the audiences and as a skill of bending body backwards.

Mahadu Patil again second time spreads fifty rupees and demanded to pick up the money by the same way. Here we find the dominance by Mahadu Patil and resistance by Seeta Murali in this event. It makes very clear the dominance over Seeta. Here Mahadu Patil wants to give trouble to Seeta and even cannot be hidden his ill-will. It can be understood clearly by the following conversation. Mahadu Patil was determined to see this through his acts. He got up again, scattered another fifty rupees, and said,

"Go ahead—stoop down and pick up these fifty too; I'm going to keep scattering money like this all night long. Let's see who gets tired first."

Furious, Sita retorted,

"I've seen plenty of money like this; I have no need for it. I picked it up once, but if your only intention is to harass me, then take this money away."

"No. You pick it up—" Patil snapped, and Bali said,

"She won't pick up that money. Gather it up and smash it over her head—"

"Who said that?" Mahadu Patil stood up, agitated. "She is a Murali; she has to pick it up—"

"She won't!" Bali shouted.



And Mahadu Patil, grabbing his gun, said,
"Otherwise, I'll shoot you."

"Go ahead, then," Bali said.

Furious, Mahadu Patil said, "Shut up, you! What do you know? When Sita arches her back, the two mounds on her chest stand out, and it creates the illusion of looking through a mountain pass—come on, pick it up."

"I won't pick it up," Sita said angrily, and Bali rushed forward. He snatched the gun away from Mahadu Patil. Immediately afterwards, Faujdar Bajirao took possession of the weapon.

As stated above in the dialogues when Mahadu Patil enforces Seeta Murali to pick-up second time money with the forehead by arching her body backwards. Bali Strongly resist to pick-up money by that way and says to Seeta not to pick-up by that way. Further Seeta angrily says to Mahadu Patil that if he is intentionally trying to give trouble her, I will not pick-up money. Ahead she says I have seen plenty of money like this; I don't need of it. If your only intension is to cause trouble, then take this money away. When Mahadu Patil again insisted Seeta Murali to pick up coins. Bali again said that she will not pick up the coins as he said. Bali says to Seeta that collect all that coins and smash him on his head. By these words Mahadu Patil suddenly startled and agitated and said She is Murali, and she must pick-up. She will not pick up money that way, Bali shouted. and Mahadu Patil picked up his rifle and said if she didn't pick, I will shoot you. In spite of the danger to life Bali ran forward and snatched the rifle. and finally, that rifle taken into custody by Bajirao Inspector who was present at that moment in the fair.

In short whenever there is Dominance there is a resistance for existence and survival.

REFERENCES

Text- 'Lotus in the Mud' written by Anna Bhau Sathe

