

Cultrural Hegemony and Reistance in Shivaraj Vijaya

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Abstract

Shivaraj Vijaya is a novel in Sanskrit language. It narrates how Muslim invaders in some parts of India controlled the territory and suppressed cultural and social freedom of native people. It also vividly depicts how the natives resist the hegemony. This research has particularly explored the ways Shivaraj Vijaya, the protagonist- a Hindu native- makes resistance strategies against the Muslim rule and succeeds in establishing counterculture hegemony. The research is based on primary and secondary data. Since it is text-based research, it has adopted inductive approach in reasoning through post-colonial perspective, forwarded mainly by Antonio Gramsci and Michael Foucault, who argue that the power of resistance exists on various sects and corners of society and prevails not in vertical but in horizontal form, empowering its effects in the micro level. Culture becomes productive force from all directions; it is not a moveable property, nor can it be stored or restored. Power and resistance are co-existing and, if handled by a courageous leader wisely and strategically, counter cultural

hegemony can be a success. From this theoretical view, the findings show that the protagonist applies various plans in resisting the regime. He makes people aware of consequences of a tyrant's control upon a territory and explains differences in social, religious and cultural freedom between the periods the country was under Hindu regime and Muslim domination. Muslim rule is juxtaposed by Shivaji's resolution for resistance, warring strategies, constructive and caring approaches to people. He persuades the natives to be organized for resistance against Muslim cultural hegemony. This research thus highlights the pedagogical potential of Shivaraj Vijaya to foster critical thinking and awareness about resistance, leadership, and preservation of native culture. This will also enable students to understand and analyze historical and contemporary struggles against cultural hegemony as well.

Keywords: Binary, bio-power, culture, hegemony, post-colonialism, resistance

Introduction

Culture comprises of things people often do in daily life as socially and culturally formulated activities for long. It refers the process of getting to know, familiarize to benefit from and relate to social system and practices formed in common consensus of community members to facilitate themselves to understand and respond each other as easily as possible. Sir Edward Burnett Tylor says culture is "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society" (Tylor, 2016,p.1). Culture therefore concerns with the meaning and practices of everyday life of people within a cultural community. Resistance is directly related particularly to those who exercise power to control and suppress others' rights, will and identity in community. James Scott defines resistance as any act of subordinate class members intended to deny claims made upon them by the superordinate class (Scott, 20 p.56). In the state and civilization politics, ideology and culture are the major dominant weapons to control and rule the people. It moves ahead in unity, conflicts and contrast.

Any discourse of knowledge that views other is political because politics gives up it a vantage point to see and dominate. Discourse comes up and works as a means of struggle. It can be an act of controlling the discourse by those who are in authority. And cultural resistance is a protest dominant power. It is a struggle for identity through cultural value and practice. Resistance therefore is a social phenomenon prevalent elsewhere. It is a game of power and resistance, and the plays go within and in-between major culture and sub-cultures. Intellectuals have responsibility for leading subcultures and stirring resistance. Since culture is "both a divisive and a unifying force" (Huntington, 1992, p. 28), resistance is to oppose hegemonic culture.

Resistance against misrepresentation of natives in texts written by colonizers emerged more effectively after Gramsci talked of Western cultural hegemony in colonized lands and need for resistance to it from the natives. Michael Foucault saw important role of social discourse to generate power and resistance. This article examines the way the colonizer culturally treated the colonized and the latter responded the former. It seeks to spot the theme in Ambika Dutta Vyasa's *Shivaraj Vijaya*, a historical novel in Sanskrit language written about the socio- cultural and political domination and hegemony of Muslim rulers upon Indian natives and the latter's vigorous counter-hegemonic resistance .It is a much popular historical fiction written by Ambitaddatta Byas, one of the early 20th century Indian writers in Sanskrit language. It is accepted as the first historical fiction in Sanskrit (Mishra 1996). According to Mishra, the story is one of the most stimulating agents to revive the 'defeated spirit' of the Indian people in 1857 B.S. in the liberation movement of India from British colonization/imperialism. Mishra comments the writer as a stimulated patriotic spirit of the Indians.

Researchers so far in *Shivaraj Vijaya* have studied and highlighted impacts of imperial domination upon the natives, clashes between colonizers and the colonized, racial and religious prejudices, socio-cultural and economic impacts. Since *Shivaraj Vijaya* is a novel in Sanskrit and it is about the socio-political and cultural clashes of oriental peoples from different religious backgrounds, no one has used post- colonial theory to analyze the text. Yet, no research during literature review of this study was found on colonial cultural hegemony and counter hegemony resistance of Indian people in the book with combined application of Antonio Gramsci's view of cultural hegemony and Michael Foucault's power and resistance in the novels. Therefore, the research in this novel through

the postcolonial theoretical notions of the two writers has been a research gap. Since it is an article with limited space and time for the detailed study of the research questions, the study has only focused on the areas as pointed out in the research questions below. Theoretically, analysis remains within Antonio Gramsci's cultural hegemony and intellectuals' role for counter cultural hegemony, Michel Foucault's concept of power and resistance. Other aspects are not considered. Particularly, this research has focused on queries about the ways the protagonist apply strategy to motivate the natives to resist hegemonic rule of people from different religious background. In this context, this research seeks to answer the following research questions:

- What kind of domination and suppression do the colonizers show upon the colonized in *Shivaraj Vijaya*?
- How does the protagonist apply his resisting strategies to motivate the native individuals and communities to resist the colonizers' cultural control upon them?

This research is heavily depended on close reading of primary as well as secondary texts from resistance perspectives. To address the research questions and meet objectives, this study has applied the interpretative methods while producing data and unveiling concepts from the primary texts. It has used both primary and secondary data in *Shivaraj Vijaya*, the primary text for the proposed study. Main ideas of post-colonial theory, mainly of Antonio Gramsci's *Selections from the Prison Notebooks*, and Michael Foucault's *Discipline and punish: The birth of the prison*, and *History of Sexuality* are also considered primary texts. Antonio Gramsci's concept of cultural hegemony and consciousness of the subaltern to the domination as well as construction of a cultural space for resistance; Foucault's concept of power, resistance, bio-power process of subjectification and rulers' efforts in taking people's consent to justify their rules are used as tools for the analysis on *Shivaraj Vijaya*. In short, theoretical ideas about cultural hegemony, power and resistance are applied to analyze the cultural resistance in the text. The research findings here are not based on previous generalization: inductive reasoning, retrospective and introspective methods are followed while doing analysis.

Review of Literature

This section is concerned to the review of literature on cultural resistance and research on *Shivaraj Vijaya*. Since *Shivaraj Vijaya* has got its major contents from real happenings in India, particularly of political, economic, cultural and religious contexts of Maharatha during late 17th century, the review has been on the research on history, politics, economy and literature. That means the review has been to the major concerns of the historical facts as they have been taken as prominent historical issues in the novel. While reading the novel, the researcher realized that the research of the cultural resistance in this novel cannot be completed well without reviewing research works in literature, along with, in history, politics, and economy as far as possible. Some of the relevant reviews are listed in few paragraphs below.

Colonial domination in culture brought an illumination of the native people of their cultural right and identity. This led to the knowledge that "A revival of native cultural forms and identities was essential to the anticolonial struggle" (Nayar, 2008, p. 87). It is so because in human cultural history, people derive knowledge and identity from culture. In this regard Massey (1998) says culture is "the product of relations and interconnection from the very local..." (p.125). Culture has been a

fertile ground for shaping and reshaping one's identity looking through mirror of cultural history, and it brings a rigid sense of identity that creates different identities to separate from one another. Said in *Culture and Imperialism* (1994) observes that human identity gets shaped by that history and social experience in different measures (p. xxii). And in each measure power is inherent.

When people in historical arrogation identify themselves with cultural strength and zeal to the cultural background, then power struggle to historical identity emerges and leads to aggressive steps to resist or dominate others. This is observed by Said (1984) by saying, "There is no reason to doubt that all cultures operate in this way (creating binaries through historical obsession) or to doubt that on the whole they to be successful in enforcing their hegemony" (p.14). The strong sense of pride in one's own cultural identity regards history a much respectful account. That's why we feel pride of the historical figures who exercised cultural power. This must be the reason why people feel pride of their history as Said (1994) observes:

You read Dante or Shakespeare to keep up with the best that was thought and known, and to see yourself, your people, society and tradition in their best lights. In time, culture comes to be associated often aggressively, with the nation or the state, this differentiates us from them almost always with some degree of xenophobia. (p. xiii)

This kind of view asserts that realization of domination, awareness of being oppressed and wish to pursuit and preserve features of one's identity become major forces of resistance. It is often against state institutions and laws, corporations and market-rules, discursive rules or cultural institutions and traditional norms. It is civil disobedience to state laws. If not, cultural resistance is rejection of cultural domination from others. Now the review of cultural resistance studies in *Shivraj Vijaya*.

In "Maharashtra in the Age of Shivaji: A Study of Economic life", A PhD thesis researcher A.R. Kulkarni has focused on the economic aspect of the book and Shivaji's policies of production to strengthen the cultural aspect. Shivaji thought, the researcher concludes, that economic empowerment can be a powerful resistance to the power of rival. In 'Hindi Natyaand Sahitya Main Varnit Shivaji' Dube Chandulal has claimed that Shivaji is often taken as a hero in some plays and he is presented very bold, courageous, commanding, morale and benevolent. He is even narrated as cruel to those who are inhuman and tyrant as well as much compassionate and ideal hero in actions and achievements.

Ramakrishna Thosar in "Prachin Marathi Wangmayati Chhatrapati Shivaji Rajache Chaitran" a Ph.D. dissertation writes that Shivaji in Marathi literature and socio- cultural practice has been one of the ideal figures in ballads, folk lore, folk tales and bawdy. Though culture and resistance are not out of consideration in this research, it has not given proper attention to the resistance of the people to the Muslim domination. Prakash Ratan Patil in his PhD thesis "A critical study of strategy and tactics adopted by Shivaji in his major campaigns" has taken Shivraj Vijaya's three phases of organizing his defense armies against the growing military power of Aurangzeb and Sahistha Khan. Though this research is on revolt and resistance strategy of Shivraj Vijaya's army, it does not give its attention on cultural resistance of general people who support in every phase of Shivaji's attack to the Mughal armies as narrated in the novel.

Hitendra Patel in "History in Hindi Literature; 1864-1930" labels Vyasa as an inspiring figure for common people for making struggles to make against colonial government. Meenakshi Jain in *The*

India They Saw narrates how Shivaji revolted his own father in the issue of Muslim suppression and cruelty to the Hindus and appreciates Shivaji's cultural and patriotic faith. It also glorifies culture but not cultural resistance. In "Contribution of Chhatrapati Shahu Maharaj in the Development of Maratha Empire: A Study", a Ph.D. thesis Sunil Kundlikrao Jadhav finds that Shivaji "revitalized the feeling of their existence in the Marathas warriors and developed the sense of self-respect, native, religion and self-culture and liberal attitudes in them... over the past centuries" (Jadhav2012, p.16). Yet the thesis has not analyzed cultural resistance much. Rasmi Kushwaha in her Ph.D. thesis "Comparative Study of Kadambari and Shivaraj Vijaya" compares various features of Kadambari and Shivaraj Vijaya. She analyses cultural and political concern of the time in *Shivaraj Vijaya*.

Almost all research mentioned above have focused on how the Muslims destroyed most of the heritages of India, and made people live in pitiable condition. They then glorify much of what Shivaji, the protagonist of the novel and a historical figure does to defeat Aurangzeb armies and assistants. Almost all research agree on whatever the protagonist does to protest Muslim political and cultural invasion is right and essential. Yet, they do not pay attention to how the resistance has been stirring force for the protagonist. They analyze the culture without any theoretical frameworks and present discussion based on their own personal experience, perception and attitudes. Therefore, it would be much relevant to make analysis of cultural resistance from the postcolonial theoretical framework, particularly from Gramscian and Foucauldian perspectives as reflected in the novel because it has remained unexplored.

Theoretical Base for the Research

A state functions over civil society in order to psychologically prepare the members of civil society to generate their consent in favour of ruling class. The ruling class's success of influencing civil society and having consent on the way they are ruling people is what is called hegemony in Gramscian terms. For Antonio Gramsci, hegemony is at its root, a conceptualization about the process by which a relationship is maintained between those who dominate and those who are dominated on the basis of economic activities, tendencies, and interest of dominant class (Gramsci, 1971, p.161). Antonio Gramsci advocated for the need of establishing unity of marginalized people against cultural hegemony and says that the dominated must endeavour to establish counter hegemony with the power of sub-cultures.

For Foucault power is not centered at a place. It has multiple centers and has more productive forces from all directions. And resistance is interconnected to the power Where there is power, there is resistance" (Foucault, 1995, p. 95). Power is mostly exercised over free subjects. If the citizens in a state or member in a social system and family level is not free and he or she feels himself/ herself chained by power he/she can't resist. Power is not a moveable property and organized institution that gets dismantled, restructured and reformulated. It is a kind of psychological concept and a kind of exercise, a technique and discourse of motivation and domination.

Foucault views on power in broad spectrum of two spheres. Power works as a sovereignty and a disciplinary. Disciplinary power to Foucault is an aspect of the power that can establish the relation between subject and social or state power which provides procedures for training or for coercing individual or collective bodies (Foucault, 1995,p 39). This means it applies various ways of making

trustful connection through discourse techniques to keep individuals in discipline. Another form of power which acts as a powerful actor of changing human history is bio-power, which according to Foucault becomes able to interiorise in people's consciousness. It is a strategic treatment of human body as material entity, forgetting that it as a free individual conscious living being with disciplinary power. It exists in micro-level, on various sects and corners of society and prevails not in vertical but in horizontal form, empowering its effects in the micro level. In short, Foucault says that power becomes productive force from all directions, it is not a moveable property: neither be stored or restored and it functions in two spectrums: sovereignty and disciplinary. Power and resistance as inter-connected forces prevailing everywhere and therefore resistance is co-existing with power in every corner of social life. These views are applied to interpret the cultural resistance in the novel.

Results and Discussion

Antonio Gramsci puts hegemony as clever tactic of the ruling group to control and get consent of people for the rule. Michael Foucault says that the rulers show aggressive approach in suppressing the natives, showing coercion in the daily life of common people. Thus, they can make success in taking consent of people for the rules. They make their state mechanism function in a secret way through acute spy mechanism as it is employed and deployed by the Muslims rulers in *Shivraj Vijaya*. The rulers apply coercion and get success to dominate and suppress Hindus in *Shivraj Vijaya*. But Shivaji exercises bio-power strategies effectively in Maratha Kingdom and later he defeats the hegemonic power of Muslim Sultan of Delhi, Aurangzeb, and establishes Hindu hegemony. As Hanif and Madadzadeh comments on this reference the Muslim domination and injustice upon the Hindus develops in such a way that people believe that the rulers have the right to administer the life/death of the other race. The subjugated race begins to accept the idea that they do not truly deserve right to be kept under the surveillance of the "superior" race" (Hanif & Madadzadeh, 2020, p.113). As a result, the resistance turns into real war between cultural groups as it is in *Shivraj Vijaya*.

Counter Cultural Resistance through Binary Approaches

The protagonist of the novel, Shivaji, is described as young king with glowing countenance, crown of the Marathi tribes, bold warrior of Marathi people, maker of pioneer policy, inspirer as well as preserver of Hindu faith and rituals (Vyasa, 1996, part one, p. 33). To this contrast Aurangzeb is portrayed as the leader of destructive activities. He led intolerable actions like butchering cows, tearing off and burning Hindu mythologies and Vedas; temples are either demolished or made stables, and Hindu women are defamed and even raped, and sages are tortured (Vyasa, 1996, part one p. 19). So, binary of goodness to badness and vice versa is abundantly presented in the novel. This is further intensified when the novelist narrates historical scenario of Mohamadians from Yemen who had invaded the Hindu raj in India and had looted properties and taken them away on camel backs and left some destroyed when they could not carry on (Vyasa, 1996, part one, p 27). Intention of bad actions and will to good ones is vividly presented with images of binary actions as well expectations of people of both sides when they see or think of another group.

A society or state under binaries such as Hindus/ Non-Hindus, colonizer/ colonized, Hindu/ Muslim are "the signs of extreme ambivalence manifested in ...various kinds of obsession with

identity..." (Ashcroft et al., 2007, p.19). And this kind of feeling generates strong sense of resistance, conflicts and even war. Such feeling is rampantly represented in exchange of words, actions and attitudes of Muslim and Hindus in *Shivaraj Vijaya*. In the first chapter (Nishwas), the binary attitude and condition is generated from the description of the sage Guru, who is devoted tutor to his disciples in the ideal path of life who are just obediently following ideal of their teacher and providing him essential service for his comfort and dignity. When the Guru gets informed of how Muslims are troubling and torturing the native Hindus, he becomes much provocative in his words and expressions for resistance against the invaders' encroachment to the Hindu religion, native culture, value and rituals. He says: "*Kathametat? Hra, yewa parwatiyanchhakan winijirtya mhahta jeyeghoshren swarajdhanimayat: srimandittya-padlatchhano birbikrama:* (How can it be so in the Kingdom where historical king like Bikramaditya (literally king who can defeat all kings) ruled and all people remained satisfied and happy" (Vyasa, 1996, Part one, p. 20). The binary characteristic of goodness of the Hindus and badness of Muslim invaders is thus organized in the novel. Binary feature is also portrayed in characterization of the protagonist and the villain.

Resistance of both cultural communities to each other's domination and rule is clearly stated in the exchange of dialogue between Gaurshingh and a Yemen lad in which the former's question about the whereabouts of the latter's sudden and unexpected appearance. The question is arrogantly replied. The Yemen lad says, "*Aa! wayemapi kut iti prastabya:? Bharatiyekandarikndareshwapi wayem wicharan: sringa-lanagla-wihinanamhindupadbyewahayarna cha yushmadriskchanam pashunamkhetakridya ramamahe*" | (What? How do you dare to ask Muslims' arrival and appearance before you (Hindus)? We Muslims enjoy troubling, torturing and killing hornless and tailless beast like you Hindus in every cave and, mountains and plains of India" (Vyasa, 1996, part one, p. 39). Thus, the binary of structure in words, action and images in the novel is much powerful and it represents post-colonial attitudes of interpretation of colonial and native interests, actions and reactions of resistance.

The novelist has depicted aggressive approach to defeat and drive away all foreign powers. To resist Muslim's reckless and bigotry actions upon the Hindu land, the Hindus also express the need for similar types of action, yet the Hindu rebels are relatively liberal to the common people and more responsible to the life, property and faith of the people. The resistance of the Hindu becomes much indomitable, yet resisters are not as cruel to their enemy as Muslim rulers are. Hindu liberality and tolerance are described thus:

Mlechchhya yewam bharat-samrajye-shihasan-madhitishthnta dramrena cha shasanmurikurwant | 'naranaa cha naradhipa: '- iti mudraya swabhawa-sidhaasmakamraj bhaktirudreskchheyeti, kintu keyem wardham praja-hatya, lunthanm, balatkarashcha | nahi lunthkepukasyaspi pritibharwati | (The Hindus will be satisfied with the Muslim even if they become their kings and maintain social justice and respect Hindu cultural and religious faith and regard Hindu dignity, but how can we tolerate and just be passive witnesses of their brutality and injustice upon innocent natives? Vyasa, 1996, part two, pp. 55-56)

It is not the Islamism the natives were obsessed with but the brutality the Muslims did upon them. This is how the rulers are dominating native and establishing hegemony.

According to Foucault, power generates resistance. If any source of power gets into application,

then it creates atmosphere to suppress the existing and dominant power. Hanif and Madadzadeh argue that the first kind of power over life is disciplinary power. Disciplinary power is the normalization of individual bodies (Hanif and Madadzadeh, 2020, p.102). Foucault does not focus on this kind of power but elaborates the nature of power that is exercised to overpower others either in political or social or cultural or in any other form, which is generally perceived in a similar way by greater number of populations. He says power functions through various means: they may be norms, gender, or in any sort of measurement and statistical analysis of population that are socially, politically and culturally established and united. Foucault in *The History of Sexuality Volume I* also talk of bio-political and bi-power. Bio-power is to control life through institutional norms and social values. It is not individually imposed but with social consent that is practically realized by all individuals of the society. It penetrates the mind of all individuals, though not in the same way or degree, yet becomes a social value and discipline. "It works through the normalization of your body and thus is enforced through surveillance" (Hanif and Madadzadeh, 2020, p.102). Bi power, according to Foucault, is the normalization of mass population and it controls the life of people. This is what Vyasa in *Shivaraj Vijaya* vividly shows.

In the analysis of *Shivaraj Vijaya* Foucault's concept of bio-power is much appropriate for the analysis of Shivaji who overpowers the psychology of common people, who accept that the Muslim rulers in Maharatha and other neighboring countries are applying their cruelty to dominate the Hindus and other natives. Shivaraj Vijaya performs vital role in organizing common people to resist Muslim cultural domination and make counterhegemonic attempts to change Hindus from subalterns to elites. As described by Foucault, in the overall situation of the imperial power that got extended from Europe to other parts of the world is seen reflected in *Shivaraj*. Ambika Dutta Vyasa has depicted bourgeois Muslim colonial power prevalent in most part of India and need for resisting the increasing Muslim power. To strengthen his power Shivaraj always tries to show himself a devoted and ideal king of common people and of the subaltern and himself shows an ideal person in thought and action so that the common people are motivated to be organized for counter culture hegemony. This is clearly stated in his reply to the envoy, Gopinath from the Sultan of Vijapur, who brings a negotiation proposal. In response Shivaji says, "*Yedhi chaashamahawe bhriyeya, wadhyeya, tangyeya wa, tadaiwa dhanyosham, dhanyau cha mama pitarau*]" (I would be grateful to my parents being either wounded or killed by enemy hands rather than be surrendered in assurance of my personal comfort and security. Vyasa part, 1996, one p.101). To accomplish his mission of resistance and defeat Aurangzeb and his allies- both Hindu kings and Muslim sultans- Shivaji attempts to make alliances with those kings who would be convinced to fight against cultural invaders and religious encroachers.

Shivaji initially cannot get support from some kings who are themselves Hindus, even being under great threat of Muslim domination. Most of the potential allies to him could be Hindu kings but they are serving Islamic empires and fighting against his Kingdom because they foresee that a powerful Hindu Kingdom of Shivaji is coming into existence and they mistrust him and assume that he will probably be dangerous for them:

Tato Dillishor Prithiviraj kannyekunjeshorm jayachandram cha parsparikbiroddh-jwar-grastam wismrit-rajneeti bharatwarsha-durbhagyeyemanmakalyeyeenobhawapi wishasye, waransiparyentmakhandmandalmkantkamakeetkitat maharantnamiwa maharajyemngichakara

| (They don't understand how Shaabuddhin, a Sultan king from southern parts of Vanarashi exploited weak condition of two Hindu Kingdoms – of Kanyakubaja king Jayachandra and Delhi Prince Prithiraj – due to their clashes and war among themselves, the invader extends his territory up to Vanarashi and destroys thousands of Hindu temples. Vyasa, 1996, part one, p. 30).

This is the challenge Shivaraj faces very often but he gradually succeeds in motivating and persuading them to join on the counter hegemonic movement he is leading. He is applying Gramscian model of influencing people through the narrative of rulers' approach of convincing people about his intention of ruling them for their welfare and goodness. Shivraj is playing a role of an organic intellect and trying his best to impart consciousness on people about the rulers. He teaches them about the need for unity to defend and resist the rulers.

Afzal Khan, another Muslim ruler, is described as much immoral in comparison to Shivaji. Khan is involved on drinking, merrymaking and erotic actions. Afzal Khan Army commit crimes after crimes upon the Hindus. Their criminal actions are narrated with some horrible images in the following lines:

Ahh!! Paraskotaya murtaryobhajeente, asnkhyeyani mandiranni bhumisatkriyente, rashikritani wedadi-pustakani jwaalajalajjwaarlyente, kulinanamapi kanyeka:kadaryeiihakatai:kutsitabhi prayern baladhachhidhante | Shirachheddanam ,udarawidarnanam, shularoparananam cha krida iiwa kriyente | (Millions of idols have been broken, thousands of temples demolished, mythologies burnt down and thousands of women got raped, Hindus beheaded, fingers chopped off, tongues split off, bellies torn upon, arms speared and so on. Vyasa, 1996, part two, pp. 58-59).

Instead, the Hindu soldiers are quite disciplined and devoted to the chain of commands and they always remained adhered to the mission of the country- that is to resist the Muslim power and establish counter hegemony of Hindus in “the land of Hindus”.

The skill and confidentiality of action of Hindu soldiers is reflected on the description of Gaur Singh on his disguise as a Saint and spying to get information about condition, plans and strategies of Aurangzeb armies. Gaur Singh once tells Shivaji in the latter's palace about the strategies for the defence and defeat of the enemies in the kingdom. He narrates:

Bhagwan, sarwa susudham, pratigabyutyentralmngikritasantanadharma-rakshya-mahabratam dharati-muni-vhesharaanm virabwarasnsrama: santi | pratyashranm cha walikeshu gopayittywa sthapita:parshshta: khanga: pataleshu tirobhawita: shashaktye:, kushpunjyanta: sthapitabhushundasyescha samullisanti | (In every two and half mile's distance, soldiers in disguise of Yogi are in alert for inspection and attack with required arms if needed, to use for the protection of Hinduism and its culture. Whatever appropriate to do in pretension for secretly spying the enemy attack and torture is prepared. Therefore, no evil force of Yemen invaders would be able to harm in the kingdom. (Vyasa, 1996, part one pp. 64-65)

This confidence for resistance is gained through the persistent action of the leading figure, Shivaji. This kind of defence mechanism and resistance strategy is under the framework of resistance advocated by Gramsci, and it is also one of the strategies of resistance through the exploitation of state

mechanism of power by using sovereign power of people and domination mechanism enforced by cultural unity.

Resistance of the Subalterns

In *Shivraj Vijaya* Vyasa does show such background and presents Shivraj simply as a man with common family background of Indian society, who struggles hard to arrange and manage everything of a state mechanism from the ground level. He has to train himself first, and make Hindu young lads realize about the cruelty, inhumanity and irresponsible governance of the time. He inspires and induces them to stand against the rule and resist it by various ways. Though in the initial phase of resistance Shivaji cannot have the benefit of a strong army, he has to face the mighty neighbouring Bijapur and Golconda powers which are extending their territory along with the Moghul Empire at its zenith of success from Delhi to far Northern India. Why powerful Hindu kingdoms have become weak and people so unfortunate has been the rhetorical curiosity and the answer is imbedded in the novel. Yogiraj elaborately narrates why Hindus in the historical land have been weak and rather hegemonized thus:

*Parasparik-birodha-wishithileekritsnehandhaneshu rajashu bhamini-bhribhanga-
bhuribhaw-prabha-parabhu-waiwabweshubhateshu, swartha-chintasantan-
witananaikataneswamyewargeshu, prashansamatrapriyeshu, prabhushu, 'indraswtwa,
warunswaakuberastwam' iti warnaamatrasakteshu wadhaneshu kaschran gajhini-sthanniwasi
mahamdhio yewana sashena prawishad bharate warsha"* (It is due to irresponsible responses of the rulers and of elites Hindus who have mostly been attached to pleasure of drinks, lust and materially comfortable life. Ministers are self-centred and intellects are just crazy for dignity and public exposure without performing faithful academic duty to common people. The army personals just become engaged to lubricate their political masters. Consequently, the Muslim have made constant success in overpowering Hindu kingdoms and enslave the Hindus. (Vyasa, 1996, part one p.26)

This kind of elite psychology made rulers like Shivaji struggle hard to make wise role of traditional intellectual. Though has not got much success in the mission of Hindu hegemony and is still struggling for a niche and making careful diplomacy of culture for strengthening Maratha power and weakening Muslim emperor for further invasion. This strategy gradually leads unity and strength to resist the ruling class.

A new chapter in Hindu history begins with Shivaji because most of the battles with Muslim, particularly with those who have been just helping hands of Aurangzeb as narrated in *Shivraj Vijaya* is defeated by Shivaji. Then he plans to expand the borders. The process of achieving victory over the Muslim power is gained from strategic application of anti-hegemonic campaigns of Hindus against the Muslims. Now the following pages analyses how cultural resistance of Hindus to Muslim domination and control moves forward. The analysis goes through post-colonial theoretical perspective, particularly through the views of Antonio Gramsci and Michael Foucault.

Shivaji needs organising and uniting small Hindu kingdoms and make people be conscious of probable consequences of Delhi sultan Aurangzeb's control upon their territory. Shivaji has to

correct people's blind faith on assurance and allurements of powerful Muslim kings. He makes weak Hindu kingdoms seriously realize how Muslim ruler like Aurangzeb invaded and assaulted human residences, destroyed Hindu cultural heritages, and looted property. It is narrated thus:

Yewam sa gyaatyaswada paunapunyaena dwadashwarmagasye bharamalulunsthata tasminewa cha swaanrmbhe yekada gujaradesha-chudayita somanathtrithamapi dhulichkar | Adha tu tatrithasye namapi kenapi na smayerte, param tatsamaye tu lokataram tasye waighamasit | tawhai maharhar-waidurye-padharaj-manikya-muktafaldi-jatitani kamatanistambhan, grihawhani., bhitee., walbhee: witnkani cha nirmasthye, ratnanichayemadaye, shatdwey-manashuwarna-srinkhalawalmbinee chnchachchakachkye-chkitekritawalok-lochn-nichaya mahaganta prashra samgria, mahadewamurtawapi gadamudatutuula | (Having got the habit of looting Hindu property, the wicked invaders came to India twelve times and took away valuable things. The invaders demolished ancient temple of Somnath in Gujrat, loaded more than two hundred kilos of gold, much diamond and emeralds, rampantly destroyed the walls, wooden pillars of temples and the huge idol of the lord Shiva" (Vyasa, part one 27).

Resistance to cruel attacks and horrible actions of Muslim rules is in the immediate need. It is realized by relatively weak king of Maratha. Yet common people are not much aware of it. In such an intolerable condition of cruelty and massacre, Shivaji intensifies the resistant spirit and revolutionary movement of Hindus and proceeds in actions with guerrilla technique of war against powerful Sultan of Delhi.

Shivraj Vijaya raises and addresses so many issues on general behavior of Muslim along with Hindus rulers, and common people in binary oppositions. The Muslim rulers show aggressive domination upon the Hindus. Social justice and citizens' security is in stake. In the initial part of the story, the author exposes how a Hindu student and sage get concerned to the life and security of a beautiful young girl who gets kidnapped from the hands of her mother by rather an ugly looking Muslim boy who shows his intention of raping her by demonstrating a knife. When she is discovered, she seems so terrified and shivering that she could hardly utter word and unable to tell what really happened to her (Vyasa, 1969, part one, pp.14 -16). While she is crying alone in wilderness for help and protection, 'handsome' Hindu boy hears her cry and rescues her.

Similarly, the novelist creates contrast and narrates differences in the social security, religious and cultural performance, individual freedom and other fields of life between the times when the country was under Hindu regime in the past and Muslim domination at present. In response to their tutor's unknowingness to the cruelty, suppression and destructing activities of Muslim rulers in the country, his disciple says:

Adha hi weda wichchhidh withishu wischipyente, dharmashastranyudhe dhumdhwajeshu dhmayente, puranani pinta paneeyeshu patyete, bhashyani bhrayitwa, bhashtreshu bhjryernte; 'kwachinmandirani, bhidhantem, kwacha tulsiwananni chhidhante, kwachid dara aaphriyente, kwachid Dhanani lunthayente, kwachidarttnada:, kwachid rudhirdhara:, kwachidgnidaha:, kwachid grihniapatn:' ityewa shruyeteswalokyete cha parit: | (There is no

freedom for reciting verses and sermons in the temples, no ringing of the bells, and no chorus of hymns. Mythologies and holy books get torn off and hurled in the streets, ponds and ditches, huts get burnt down, assets looted, women raped, pious plants cut down and so on in this ancient holy land. Vyasa, 1969, part one pp. 18-19)

Here the expression sounds that the Muslim elites in the land have been powerful but cruel dominant and the Hindus have been subalterns. Consequently, need for resistance to the Muslim bourgeois is realized as necessary.

The ruling class of India, including Muslim in most part of India in the middle age never thought 'to speak for the nation' (Ashcroft, Bill et al. 2007, p. 201) and the ruling Muslims to Hindu community. Therefore, the rulers themselves compelled the latter to make resistance against Muslim cultural domination and suppression. After the sage hears of what the Muslims are doing in Maharatha, his resistance voice is so aggressive and deceitful that he feels ashamed of calling himself Hindu because he himself along with all Hindus are so silent, passive, indifference to what is being done by the enemies. The aggression is expressed thus by generating images of Muslim destructions upon Hindu construction and conservation thus:

Samprati tu mlechchhaigarwro hnyente, weda widiryente smritaye: smridhnte, mandirani mandurikriyente, sattyem: patteyette, santascha santappye| sarwametrn, ahatmyeemtatswaiwa mahakalsyeasti katham dhidhaureyospi dhairye widhuryesi? Shanamaklyeyeatisnkschepen kathye yewan-rajje-wirtantm | (This land is endowed with so much natural beauty with mountains, forests, hills, ponds and springs of pure water, natural castles and so rich forest for all types of creatures. Likewise, it is enriched with holy palaces and temples, but now it faces devastating dances of Muslim and non- Hindus who destroy temples, burn books, rape widows and torture learners" Vyasa, 1969, part one, p. 25).

This indicates that the country of beauty is being spoilt by the culture of barbarism of invaders from different religions, and it is necessary to resist. The Muslim rulers are dominating, suppressing and exploiting the natives not through any narrative and discourse of drawing attention to the ways they are ruling them, not through any intention and will of impressing, persuading and motivating the native to the culture and values of the rulers as Gramsci envisages. They are not following any hegemonic approach of peaceful influence and impression to the native as Gramsci talk of common approach of bourgeois to their rules, not any disciplinary or bi-power as Foucault talks of, rather they exploit sovereign power of the state and generate coercion and havoc to the people and attempt to keep them under their rules for ever. But the efforts give success for short period because such a power exercise in a society naturally provokes resistance as Foucault talks of, and the natives under Shivaji's leadership launch cultural resistance and succeed in establishing counter hegemony.

Conclusion and Implications

Shivaji in Shivaraj Vijaya is native leader of resistance. Shivaji uses and exercises various sources of power to organize native into unity and form a counter power to resist the colonial domination. To make counter hegemonic formation of common people in Maratha, Shivaji addresses

at least three challenges in the psychology of the people. The role of intellectuals has been effectively brought into action to impart consciousness to the common people of Maratha. First, he knows that common people are ignorant of what is being done and imposed upon them by the bourgeois rulers of Muslim culture. Second, the Hindu elites and even the rulers in small kingdoms are not much conscious of gradually creeping big hegemonic power over themselves and hardly are aware of happenings in neighbouring Kingdoms. He must control the Muslim power, particularly under the war strategy of Aurangzeb whose armies would capture enemies, and control territory. Shivaji must change this scenario and control unexpected raids of the enemy. For it, he also secretly organizes armed and skilled counter- resisters against the Muslim forces. Third, Shivaji must organising and uniting small Hindu kingdoms and make common people conscious of probable consequences of Delhi sultan Aurangzeb's control upon their territory. In actions also, Muslim destructive force is juxtaposed by Shivaji's constructive and loving nature. Thus, Shivraj plays crucial role of an organic intellect and does his best to impart consciousness on people about how the rulers are ruling them. He unites them to defend and resist and ultimately succeeds in establishing counter hegemony of native people.

The pedagogical implications of this research on *Shivraj Vijaya* are significant, particularly in the realms of literature, cultural studies, and history education. The text can be employed as a powerful resource to teach students about the dynamics of resistance, counter-hegemony, and the role of organic intellectuals in challenging dominant power structures. Through analyzing the strategies employed by Shivaji, educators can foster critical thinking skills by encouraging students to explore how narratives of resistance are constructed and the ways cultural, religious, and social identities are preserved in the face of oppression. Furthermore, this research highlights the importance of understanding historical contexts and the psychological challenges of unity and resistance, offering lessons on leadership, community organization, and the power of collective consciousness. Integrating this analysis into curricula can inspire students to critically examine historical and contemporary issues of domination and resistance, promoting a deeper appreciation of the complexities of cultural hegemony and the resilience of marginalized communities.

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