



Role of an Organic Intellectual for Counterculture Hegemony in Ambika

Dutta Vyasa's *Shivraj Vijaya*

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Abstract

This article explores the role of an organic intellectual in establishing counterculture hegemony in Ambika Dutta Vyasa's novel *Shivraj Vijaya*. It examines the ways invaders suppress native people and how the natives resist the suppression. It is an analysis of counterculture hegemony through a close reading of selected primary and secondary texts from postcolonial perspectives. Deductive reasoning, retrospective and introspective methods were followed in analysis. Antonio Gramsci's concept of cultural hegemony, subaltern consciousness of cultural domination and construction of cultural space for resistance, and Michel Foucault's concept of power and resistance as interconnected forces are used as theoretical perspectives to explore how colonialism as a cultural activity establishes hegemony and how the natives resist it to establish counterculture hegemony. It is found that Shivraj, the protagonist of the novel, plays the role of an organic intellectual against the invaders and succeeds in establishing counterculture hegemony. He applies a strategy of making people aware of cultural control and enabling them to realize differences in social, religious and cultural

freedom they experienced before and after the invaders' domination. The hegemonized rule is juxtaposed by Shivaji's resolution for resistance, warring strategies, constructive and caring approaches to people, which motivate the natives to resist invaders. The finding has established a perspective that a leader with resolute and sincere actions can become a reviving energy of culturally dominated people to support the leadership, and establish counterculture hegemony. This finding will be helpful in analyzing any text with cultural clashes and counter hegemony practices.

Keywords: Domination, hegemony, organic intellectual, resistance, suppression.

Introduction

Resistance is individual human behaviour as well as community behaviour unwilling to accept unwanted things or behaviour from others. It is prevalent in every human society because individuals in group are in a struggle for domination over each other. Intellectual people in such a power control game in a broad spectrum are playing leading roles in every culture and sub-culture. Since "culture is both a divisive and a unifying force" (Huntington

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28), resistance to invading or hegemonic culture is common in every society. Any discourse of resistance is mostly politically oriented and people can feel, observe and make strategies for domination and resistance. Discourse is often prepared to motivate people to stand for and against authority. Reiterated advocacy for cultural identity, national pride, tradition, and native hegemony against colonial domination contributes to weakening and dismantling colonial discourse (Panda 40). Hegemony and resistance are games ever going on through active participations of social members in establishing and dismantling narratives for domination. So, efforts and struggles to defy and defeat domination and imposers are resistance.

This article is a critical analysis of the role of an organic intellectual in motivating people of common interests to free themselves from the cultural domination of the ruling class from another cultural and geographical background with purpose of establishing counterculture hegemony in Vyasa's *Shivaraj Vijaya*, a historical novel in the Sanskrit language. The book's popularity is often pointed out for its characterization. The protagonist's love for the motherland, parentship of the king to his citizens, love and faithfulness of the citizens to their country and the king, patriotic feeling and readiness to sacrifice for welfare of the people are considered remarkable features of the novel. The novel vividly narrates how invaders suppressed native people and how the natives resisted the suppression under the leadership of a resolute native leader. This research has applied postcolonial theory to analyze cultural resistance movement. Pioneers of post-colonial cultural theorists, particularly Antonio Gramsci and Michel Foucault, are brought under consideration for the research guidance.

Shivaraj Vijaya is mainly about cultural clashes between colonizers from different cultural and socio-political contexts.

The ruling class from a different culture dominates the natives, and the natives express their grudge, dissatisfaction and hatred towards the ruling people through words, actions and inactions as resistance against the rulers' domination. Research on how the hegemonic power dominates people and how the dominated people get organized and how the organized strength of the suppressed succeeds in resisting the domination is the main statement of the problem of this article. Therefore, the main questions of the research are concerned to examining how the protagonist as an organic intellectual plays role to motivate the natives to resist cultural hegemony and how the natives succeed in establishing counterculture hegemony in the novel.

Literature Review

The story of *Shivaraj Vijaya* is related to some historical events and their impacts in socio-politics, economy, culture and religion particularly in Mahabharat of India during late 17th century. Most of research studies about the book are related to economic history, cultural politics, religion but barely in literature. Therefore, the review is concerned to explore researches in different subjects along with literature.

Keluska and N.S in *The Life of Shivaji Maharaj* has critically analysed Shivaraj's activities against Mughal rulers and the ways he led the people into action. G.T. Kulkarni in his book *Shivaji – Mughal Relations (1669-80): Gleanings from Some Unpublished Persian Records Source*, analyses many unpublished materials about the narration of historical Shivaji and Aurangzeb in Maharatha and presents them as rival forces, who represented Hindu and Muslim rulers respectively. They were made hero and anti- hero by Vyasa in *Shivaraj Vijaya*. Prem Lal Gautam, in "Shivaraj Vijaya Yake Samokshika Adhayan" has made an attempt to interpret cultural issue and nationalistic sentiment of *Shivaraj Vijaya*.

In “Shivaraj Vijaya Mein Bharatheeya Sanskrittee”, Arti Sharma views on the religious, cultural, social and national characteristics of India as depicted in *Shivaraj Vijaya*, but keeps herself untouched by the cultural and religious issues of Muslims and Hindus. In “Shivji ke Prashashan ka Punarmulyankan”, Rahman compares how historical Shivaji in real life did make his administration far better than his predecessors. In *Chhatrapati Shivaji Maharaj: Jivan Rashasay* Narahar Kurundkar is critical on Shivaji’s personality and achievement, and insists on why he was successful in making the common man feel proud of being identified with his kingdom.

In “Cultural Hegemony and Resistance in Shivaraj Vijaya”, Yog Raj Paudel has analyzed how the cultural obsession of the native people can be organized and utilized to strengthen the sense of nationality and resist ruling oppressors. Srivastava Shikha in her article “Nationalism in Shivaraj Vijaya” highlights the protagonist’s national consciousness, will for cultural renaissance, and aspiration for freedom of the native people as well as the native dimensions of political, cultural, religious, and emotional Hindu nationalism.

To be short, most of the researches above analyse the conflict between the dominant and the dominated cultures as depicted in the book. They are historically related to the socio-political and cultural life of people in the Northern part of India. Almost all researches highlight the shrewd nature of *Shivaraj Vijaya* who rigorously leads the native resistance against colonial hegemony. His actions are justified as patriotic, brave and essential for counterculture hegemony. Most of the studies are concerned to consequences of the cultural domination, but not on counterculture movement through postcolonial theoretical perspectives. Consequently, researchers on this novel so far, have left study on how the protagonist succeeds in driving the resistance spirit of the people and organizes them for

counterculture hegemony. Therefore, it is justifiable and relevant to make research on countercultural hegemony from postcolonial resistance perspectives of Gramsci and Foucault in the selected text because this novel has been barely read from postcolonial cultural resistance approach. However, it does not go beyond the research questions and objectives mentioned above, following the guidelines of the methodology and theoretical perspectives presented below.

Methodology

This study attempts to explore and analyze the counterculture hegemony in *Shivaraj Vijaya*. Collecting textual data from primary and secondary sources, Michel Foucault’s idea of pervasiveness of power in any society for resistance against any unwanted domination, and Antonio Gramsci’s explanation of the intellectual role to organize and strengthen the power of marginalized people are extensively studied to generate logical reasoning and validity. *Shivaraj Vijaya* is used as the primary text from which representative textual data for analysis on cultural domination and resistance are purposively selected. Analysis and conclusion are based on close examination in the light of postcolonial cultural resistance perspectives through a deductive reasoning process. Retrospection and introspection approaches are applied during the analysis and before drawing the conclusion.

Theoretical Perspectives

This article has sought theoretical guidance for the analysis of textual data of cultural resistance from two post-colonial theorists Antonio Gramsci and Michel Foucault. Antonio Gramsci advocates that the people who are colonized and culturally controlled by any hegemony power need to be conscious about the ways they are hegemonized and understand why they need resistance against the hegemony. People’s resistance must target to weaken the power

of “political society” which, in Gramscian view, is the state apparatus such as police, army, churches, universities and courts. Individuals with class consciousness should identify such state mechanisms as the basic tools for suppressing people (*Selections from the* 270). For Antonio Gramsci, hegemony at its root, tries to maintain social harmony among the rulers and ruled through continuously advocating that the rulers are always making their best efforts to bring prosperity and progress in the life of common people (161). Social intellectuals must take the responsibility of making people aware of how the rulers are befooling them. The rulers intend to perpetuate their hegemony by convincing people that their intention is not to rule but to change people’s lives to better conditions. This view is supported and further elaborated by Michel Foucault slightly in different approach.

Foucault takes the view that power of any kind in society is prevalent everywhere. Power cannot be preserved, stored, or placed in a location but it naturally spreads into multiple centers of civil society. It can emerge as a productive force from all corners and directions. And resistance is interconnected to the power - ‘Where there is power, there is resistance’ (*The History of Sexuality Volume I* 95). But any resistance to the dominant power needs ‘free citizens’ who can raise their voice against the domination. Unless and until citizens are free, they cannot exercise power at their free will and be united to resist against hegemonic power. For that, organic intellectuals must stand as responsible figures and lead people, unite them, and resist against the suppression and domination. Power is mostly exercised over free subjects. If the citizens in a family, social and state system are not free, dominating power cannot be resisted. Since power is not a movable property and organized institutions, it cannot be dismantled and restructured. It is a psychological concept and exercise, a discourse of motivation and domination,

which must be led by intellectual figures of the subaltern class. Foucault thinks that intellectual power is able to establish the relation among suppressed subjects. It can provide procedures for training through strategic plans to dismantle the hegemony (*Discipline and Punish* 39). And the unity can be maintained through close affinity and a trustworthy atmosphere. It increases the faith of individuals, mostly inculcating trust in charismatic leadership.

This role of the intellectuals, of course, is necessary for the development of an ideology of the class, particularly of the subordinates, of subalterns and of those who don’t have, at present, hegemonic control in the state mechanism. When viewed this way, politics becomes the tool for Gramsci to construct the ideology of the particular group of people who, with common interest and actions, try to keep control over the state apparatuses. It is ideology or the logic with sensibility to make people convinced of the ways political, cultural and economic activities are accomplished so that the intellectuals can achieve domination over power in politics and control over the production mechanism and the system. Similarly, the social power of people for Foucault is the force that can be unified at a period for a particular purpose. In this sense, resistance will of the people is embedded in the social power of people, which can be re-enforced through the intellectual role of leading figures for counter hegemonic resistance in a state. This theoretical perspective is used to analyse the selected data from the primary text *Shivaraj Vijaya*.

Analysis and Discussion

Antonio Gramsci and Michel Foucault argue that hegemonic rulers apply a strategy of aggression, coercion and suppression upon the natives. The rulers organize and strengthen state apparatuses to function through a shrewd spy mechanism and they are deployed in every corner of the native societies keeping people under their control.

In most of the historical cases in India, a powerful king with his historical privilege would dethrone a weak king and extend his territory and kingship. And most of the Muslim kings stretched their kingdoms making attacks on weak Hindu kings and succeeded in establishing new dynasty (Thakur and Kumar 714). The new King would inherit the existing army and the bureaucratic structure automatically. This kind of mechanism is well applied by the rulers in *Shivaraj Vijaya*.

Historically, India was itself a land of imperial colonizer spreading its domination and influence in neighboring territories, disseminating both its Vedic and Buddhist cultures (Belkacem 233). During the Middle Ages, the land became a victim of colonialism. Different kingdoms, government authorities and institutions were either replaced by colonial authorities or incorporated into the colonial power structure to rule directly or indirectly by the British crown (Spears 23). Vyasa vividly depicts the northern part of India with this condition along with power conflicts of the Muslim invaders and the Hindu natives in *Shivaraj Vijaya*.

When people are not satisfied with the domination of ruling agents and are conscious of their condition, they have right to express their dissatisfaction through various means of action and inaction. Adam Roberts, defines resistance as “activities against a particular power, force, policy or regime... which pertains to a citizen or society...which is peaceful, polite, non-military or non-violent in character” (2). This is not antagonistic to the system of rules. Kevin J. O'Brien calls it people's 'rightful resistance'(31). In *Shivaraj Vijaya*, Vyasa projects Shivaraj, the protagonist, a man from a simple family, neither with any sound academic and economic strength, nor with any background of socio-political and state power, understands people's rights for resistance and proceeds to convince, motivate, organize and unite people for

rightful resistance. He starts playing the role of an organic intellectual.

Shivaji, as an organic intellectual of the native society in the novel, plays active and energetic roles in the Maratha Kingdom in order to motivate the people to revolt against the Muslim colonizers. The protagonist applies the radical as well as the transformative models of resistance and advocates for conflict, even using violence against colonial hegemony. It is needed for the liberation of the colonized. This kind of approach can subvert and transform social relations and material conditions of the colonized natives (Bhandari 98). Shivaraj succeeds in leading counter resistance movement of the natives initially in a limited geopolitical region, and later extends the movement up to Sultan Kingdom of Delhi, and strengthens his counter hegemony process. He succeeds, according to Hanif and Madadzadeh, in doing so because Muslim colony upon the Hindus have been imposed in such a way that people in general become convinced to believe that the colonizers have no right to administer their interests upon the native and, the subjugated has right to resist, and rather be ready to live under the surveillance of the “superior race” of the native land instead (Vyasa part one 113). As a result, the resistance gets strengthened becomes against colonial race, culture and religion in *Shivaraj Vijaya*.

The hero of *Shivaraj Vijaya* understands that he has to play an active role of an organic intellectual. He struggles hard to teach people of his strategic plans, trains himself militarily and manages whatever is needed for resistance. In the initial period of organizing and leading people against the state power, Shivaji could not make his army strong. Consequently, he faces heavy losses from the organized army of Bijapur and Golconda kingdoms, which, with the plan of annexing and extending their territory and helping the Moghul Empire of Delhi in the extension of its hegemony up to far

Northern India, are united against Maratha. Therefore, Shivaji has to make ignorant people aware of the hegemonic influence upon them from another land and organize those also who are rather deliberately or in ignorance assisting the colonizers in this or that way. In this reference Yogiraj, a native character, elaborately narrates why powerful Hindu kingdoms have become weak and people so unfortunate. According to him, it is because of selfishness, fear and ignorance. In a rhetorical curiosity of why Hindus in the historical land have been weak and rather hegemonized is expressed thus:

¹*Parasparik-birodha-wishithileekritsnehbandhaneshu rajashu bhamini-bhribhanga-bhuribhaw-prabha-parabhu-waiwabweshubhateshu, swartha-chintasantan-witananaikataneswamyewargeshu, prashansamatrapriyeshu, prabhushu, 'indraswtwa, warunswakuberastwam' iti warnaamatrasakteshu wadhaneshu kaschran gajhini-sthanniwasi mahamdho 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 intellectuals are just crazy for dignity and public exposure without performing faithful academic duty to common people. The army personnels just become engaged to lubricate their political masters. Consequently, the Muslim have made constant success in overpowering Hindu kingdoms and enslaving the Hindus (Vyasa part one 26). This kind of elite psychology makes rulers like Shivaji struggle hard against Muslim and he has not got much success in the mission of Hindu hegemony and is still struggling for a niche and making careful diplomacy for strengthening Maratha power and weakening the Muslim emperor for further invasion.

Shivaji's role of an intellectual

in *Shivraj Vijaya* is also needed for organizing people to resist those power centers of the native rulers who are directly and indirectly assisting the foreign invaders in the native kingdoms, in and around Maratha- the native land of the Shivaraj. As Foucault claims, native power endowed with colonialist becomes deceptive. Shivaji organizes some natives into a spy group that is not only ready to spy on the native rulers supporting the invaders but also to create distrust among them. To defeat the colonial power, he does effectively accomplish at least three roles to motivate and unite the common people in Maratha: first, he makes ignorant people aware of how they are colonized and ruled hegemonically, makes them realize themselves of the way they are suppressed and kept ignorant of both by the bourgeois rulers of Muslim culture as well as selfish and timid rulers within the native population. Second, Shivaji realises that the Hindu elites and the rulers in small kingdoms around and beyond of Delhi and the Maratha kingdoms are either unconscious of secreting creeping hegemonic power over themselves or terrified from aggressive attacks of hegemonic power in their kingdoms. Third he has to control and defeat encroaching hegemony, particularly of Aurangzeb, (whose army is much more powerful), and to generate hope of Hindu hegemony among timid and militarily weak kingdoms.

Similarly, Shivaji understands the need of preparing natives elites, rulers and common people who are deeply aware and bold enough to be organised and united for counterculture resistance. He advocates that Hindu kingdoms must be united to control Delhi Sultan Aurangzeb's plan and actions of annexing their territory. The ways the Muslim rulers like Aurangzeb and others assaulted Hindu residences, suppressed and terrorized the natives, destroyed Hindu cultural heritage, and looted native property is described thus:

¹ See appendix A.1

²Yewam sa gyaatyaswada
 paunapunyena 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, shatdwe-
 manashuwarna-srinkhalawalmbinee
 chnchachchakachkye-chkiteekritawalok-
 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 Guzrat, 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).
 Shivaji advocates that if the natives are not
 organized, united and resolute to resist such
 a cruel and inhuman colonizers, their native
 identity, and the right to enjoy their culture
 would be eliminated for ever. So, Shivaji
 has to, by provoking their pitiable condition
 under the Muslim rule and skilfully
 motivating them, makes people participate
 to his campaign. And he strategically makes
 plans to accomplish all needs.

The needs are vividly narrated
 through the mouth of common people who
 experience, tolerate and observe cruel and
 inhuman approaches of ruling class people
 to the innocent native residents. Religious
 pandits and common people are facing
 unexpected and brutal attacks of invaders at
 any time and place. Most common people
 live in constant fear of probable invasion
 and attack. The condition of Hindu natives
 in most of the land of India, in reference to a
 Muslim ruler’s rampant attacks, is described

thus by a native:

³Veera! Griheetamkhillam wittam,
 parajita aaryesena.; bandikrita wayem,
 sachchit mangalam yesha.; itospi na
 shamyeti te krodhshchekasmaastadye,
 maraye, chhidhi, bhindhi, pataye,
 majjaye, khandaye, krataye, jwalaye;
 kintu tyejemamkinchikkari jadaa
 Mahadev-pratimam|yedhewa na
 swikaroshi tad grihanasmastosnayedapi
 suwarnakotidwayem, trayewa, mainaa
 bhagnmurti sprachhee ‘ Iti sammredan
 kathayetsu rudassu patatsu.wilunthatsu
 pranmatsu cha pujkawagreshu; ‘nahan
 murtiwikrinami, kintubhinadhi’ (Since you
 have defeated the Hindu soldiers, looted
 all the valuables and enslaved the former
 rulers, are you not content with all that
 you have done to us? If you like to express
 your anger further you can butcher us, and
 drown in sea or do whatever you want to
 do, but we appease you not to devastate
 further the remnants of Hindu idols and
 disrespect Lord Shiva. Vyasa, part one 28)
 The rulers ignore the appeal of the defeated
 people, completely disrespect the cultural
 and religious faith of the natives and take
 all valuable heritages on camel backs. In
 such an intolerable condition of cruelty and
 massacre, Shivaji intensifies the resistant
 spirit and revolutionary movement of
 Hindus and proceeds in actions with the
 guerrilla technique of war against powerful
 Sultan of Delhi.

Shivaraj Vijaya raises and addresses
 so many issues about general behavior of
 the Muslim along with the Hindus rulers
 in binary conditions. The Muslim rulers
 show aggressive domination upon the
 Hindus. Social justice and citizen 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
 attempts raping her by demonstrating a
knife. When she is discovered, she seems so

2 See appendix A.2

3 See appendix A.3

terrified and shivering that she could hardly utter a word and unable to tell what really happened to her (Vyasa part one 14 -16). While she is crying alone in wilderness for help and protection, a handsome Hindu boy hears her cry and rescues her. These types of suppression, control and injustice are narrated elsewhere, and Shivaraj, the protagonist, stands as a determined intellectual role player to unite and lead the people for counterculture hegemony.

Protagonist's Role as an Organic Intellectual

Antonio Gramsci gives emphasis on the responsibility of intellectual persons to make common people aware of what and have they have been hegemonically dominated and duped by the governmentality of the dominant class. He thinks that the working-class people with consciousness of bourgeois hegemony in exploitation "brings everything back to politics, the art of governing men, the founding great states" (Gramsci, *Selections from the* 249). Political parties and intellectual members on it need to play the role of a "protagonist of real and effective historical drama" (130). This means social change in historical ground generates certain role in the power relation because the will of the people in general formulates certain conditions in which those who are conscious and aware of such conditions should act as volunteers and must play a positive role in deactivating "false heroism and pseudo aristocrats" because such powers and activities in society weaken the collective will of common people.

The intellectual role is actively played by Shivaraj generates conditions under binaries of Hindus/ Non-Hindus, colonizer/ colonized, Hindu/ Muslim. These kinds of conditions are "the signs of extreme ambivalence manifested in ...various kinds of obsession with identity..." (Ashcroft et al. 19). This binary feeling boots up a strong sense of resistance, conflicts, and even a war. Such feeling is rampantly represented

in exchange of words, actions and attitudes of the Muslim and Hindus in *Shivaraj Vijaya*. In the first chapter (Nishwas), the contrast or binary attitude and conditions are generated from the description of the sage Guru, who is a devoted tutor to his disciples in the ideal path of life and his disciples are just obediently following their teacher and providing him essential service for his comfort and dignity. When the Guru gets informed of how the Muslims are troubling and torturing the native Hindus, he becomes much provocative in his words and expressions for the need of resistance to the invaders' encroachment to the Hindu religion, native cultures, values and rituals. As soon as the sage hears of the how the Muslims are behaving Hindus, he says: 4 "*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 the king who can defeat all kings) ruled and all people remained satisfied and happy" (Vyasa Part one 19-20). The binary characteristics of goodness of the Hindus and badness of the Muslim invaders are thus organized in the novel. Binary features are also portrayed in the presentation of characterization of the protagonist and the villain.

The protagonist of the novel, Shivaji, is described as a young king with a glowing countenance, the crown of the Marathi tribes, a bold warrior of the Marathi people, the maker of pioneer policy, the inspirer as well as preserver of Hindu faith and rituals (Vyasa part one 33). To this contrast Aurangzeb is portrayed as the leader of destructive activities. He led intolerable actions like 5 "... *kwachinmandirani, bhidhantem, kwacha tulsiwananni chhidhante, kwachid dara aaphriyente, kwachid Dhanani lunthayente, kwachidarttnada:, kwachid rudhirdhara:, kwachidgnidaha:, kwachid grihnipatn:*"

ityewa shruyeteswalokyete cha parit:|" (... beheading and butchering , tearing off and burning Hindu scriptures like the Vedas and other mythologies; Hindu temples either demolished or changed to stables, and native women are defamed and even raped and sages are humiliated, tortured and forced to change religion. Vyasa part one 19). Extremely agitated actions upon the natives are representatively presented in the description, and those who have experienced and known about such treatment of the invaders are easily persuaded to stand against the rulers and be resolute to revolt against. This is further intensified when the novelist narrates similar actions and behavior of Yemeni invaders in India. They had even looted and taken away valuable properties and heritages of arts on horse and camel backs. Those they could not carry on were left destroyed (Vyasa part one 27). Description of badness and will to goodness is so rich with images of binary actions of invaders and native kings and through the narration and description of the differences and contrast, native organic intellectuals can succeed in persuading most of the natives and even the Hindu elites and kings who were either supporting or accepting the cultural domination of the invaders. This success generates a social psychology of the people to resist the suppression and hegemonic approach of the ruling class.

Resistance is the reaction against the will of domination. In *Shivaraj Vijaya* both the native and the invader cultural communities resist each other's domination. When Gaurshingh and a Yemeni lad meet, Gaurshingh asks the lad about his sudden and unexpected appearance. The boy arrogantly answers, 6 "*Aa! wayemapi kut iti prastabya? Bharatiyekandarikndareshwapi wayem wicharan: sringa-lanagla-wihinanamhindupadbyewahayarna cha yushmadriskchanam pashunamkhetakridya ramamahe*" | (Where? How do you dare asking a Muslim's appearance and disappearance in front of any Hindu like

you? I am Muslim, you know? And Muslims feel pleasure religiously in troubling, torturing, humiliating and even murdering a hornless and tailless Hindu beast like you wherever they are living – in any cave, plain or mountain!" (Vyasa part one 39). Thus, this kind of reaction and abuse to common people is an example of arrogation and it justifies why and how resistance to the colonizer is essential and immediate in the territory of India as it is depicted in the novel.

Biopower, according to Foucault, is a strategic approach of normalizing mass population in various aspects such as norms, gender, birth-rate and any other sort of population control in order to manage the aggression or grudge socially, politically and culturally. It is a political game of the ruling class to keep the mass population in control. Focus is not on individuals but on the mass (*Society Must be Defended* 103). It is not any written legal document but a concept and it can quantify life systems because it penetrates into the mind of all individuals, though not in the same way or degree, to a social norm, value and discipline. "It works through the normalization of your body and thus is enforced through surveillance" (Hanif and Madadzadeh 102). This kind of strategy is not much exercised by the hegemonic power of invaders. But Shivaraj applies this concept and practice among the natives. His biopower practice enables the natives to be organized and united for counterculture resistance. Shivaji overpowers fear, selfishness and hesitation of the natives, then persuades, motivates and arms them to revolt against the Muslim rulers in Maharatha as well as neighboring kingdoms. Thus, the game of control between dominating and being dominated goes on continuously. The power that replaces the established cultural domination and political control in a society or state can no longer be transcribed in terms of sovereignty because the new one may also be displaced anytime (*Society*

Must be Defended 35-36). This view is well reflected in *Shivaraj Vijaya*, which vividly describes how colonizers from another land forcefully dominate the native and suppress every cultural and social right with coercion, destruction and killings. With the experience of colonial dictatorship and realization of immediate need for counterculture resistance, the natives get organized in accordance with the directives of the organic intellectuals like Shivaraj.

Shivaji thinks that power can be gained in various ways and he does try to get it in action accordingly. Let's see how he gains power from his own community to resist Muslim power. First, he gains the power through his right conduct in his own community. He follows the proverbial ideal of Hindus' "As the king is, so become his subjects". Therefore, he maintains goodness in his behavior. He does not show hatred to any member of the enemy camp nor does misbehave the captivated Muajjam, son of Aurangzeb. He rather gives royal respect and keeps him in the camp safe. In response to Muajjam's fear of death, Shivaji says to Muajjam; ⁷"*Kumarahasyapi pitra saha mama bahuni yudhyani jatani, bhawanti cha| shrayente,shrimanapi mayaa yodhamewa preshta iiti, param swachchhataya wa, sadhritaya wa, mugdhatayaa wa alpawayeskataya wa, sangamamnanushthayeaiwa mamagrihamyaat: iiti swaagatam|*" (Your father and me are enemies to each other and keep on warring. I have got information that you were sent to kill me but I know that you are not mature enough and competent to fight with me and I also realize that you should not be killed. You may not know me well. You are safe in our palace and be sure you receive royal respect. Vyasa part two 263). Another example of cultural resistance from Shivaji is intellectual. One-sided love of Roshan Aara, daughter of Aruangzeb, the enemy of Hindus and Marathas, to Shivaraj is decently and diplomatically refused. He expresses high respect to her

love but denies to accept her marriage offer (Vyasa part three 22-23.) Though his refusal emotionally hurts Roshanhara, she respects him to his resolution. And she still loves him.

On Roshanaara's worry about the obsession and prejudice about race and anti-religious people, even to Yemni (implicitly the Muslim), in Maharatha, Shivaji says that all citizens are equal and will be happy in this Kingdom. In his governance, race or any social identity of a person is not taken for discrimination between citizens (Vyasa part three 59). Muajjam hardly believes what Shivaji says and how he behaves, and in response he says, ⁸"*Kimiwa wyamohayesi? Na bhawati me nishchayo yenmahatya wahinya shaha bhawato rajjyamatmsatkatumayate madrishe shrimanewa, dashintyete iiti |* (How is it possible to realize that the person who has come to kill someone is warmly welcomed by the same person targeted to? Vyasa part two 265). Likewise, Shivaji respects the envoy of Shaistha Khan, Gopinath and talks with him so decently that Gopinath gets much influenced by his behavior and the way Shivaji explains his plan for changing the life of Maratha. Another example of his liberal thought is reflected in his attitude and behavior toward enemies. He orders his soldiers that the defeated soldiers of the opposite camp be not murdered or misbehaved (Vyasa part two 190). After the death of Saithakhan, Shivaji commands his soldiers not to attack further and kill them on the condition of their surrender.

Furthermore, Shivaji soldiers capture and captivate Rahamat Khan or Durgadhyachhya, the chief commander of Durag, along with his many assistants, and Shivaji releases all soldiers after their assurance to support the Hindus and oppose the cruel rules of Aurangzeb. At last, Shivaji addresses the captured chief commander, Rahamat Khan thus:

9 *Veer! Sadhu darshitwanasi yudh-*

kaushalm! Uchitamacharitanwasi swami-pindasye | jayem: parajayasra na swaadhinm yedi wijitossi, budhossi, tato widrwada nochita| palayenam wa rakscha raskcheti rodanam wa widraspadasm, na tu wirata-purassaram bandho wa prantiyago wa| tadadhuna muktossi, na tuveerata-purasram bandho wa prantiyago wa| tadadhuna muktossi| Rochte chet aasmannusar, atha wa swachchhandam wijayepurassewar mewanusar” | (Warrior! you are great warrior and you demonstrated best skill during battle, and even if you are defeated you have not been actually defeated because you sincerely attempted to win the battle until your energy remained. I salute you for faithfulness to your profession and now you can go to your master or you are also welcome in our state if you wish to stay here. Vyasa part three 87).

Shivaji's such liberal attitude and actions are his strategies as well as bi-power diplomacy of strengthening people's anti-hegemonic sentiment by advocating and safeguarding the Hindu religion and culture. Many times, he advocates for the protection of Hindu values and stands boldly against the Muslim cultural domination in Maharatha, leading and uniting people ultimately to wage successful resistance to establish counterculture hegemony of the native people. Thus, this novel shows native resistance to invaders from another geography and culture. Cultural domination has been a much forceful stimulus for resistance led by a devoted leader to the cultural welfare of the people. The counter hegemonic resistance to dominant power is attained through the united force of the marginalized and subalterns who get led by a sincere, diligent, shrewd and courageous intellectual like Shivaraj.

Conclusion

This research has explored how a similar cultural background can be much forceful stimuli either to dominate and resist the hegemonic culture in Ambika

Datt Vyasa's *Shivaraj Vijaya*. Shivaraj, the protagonist is found playing an active role as an intellectual leader in making suppressed and marginalized citizens aware of rulers' tactics of cultural hegemony and organizing the suppressed people for cultural resistance. Antonio Gramsci's view of native people's rights for resistance and Michel Foucault's perspective of the omnipresence of power in every corner of social, political and cultural life is found empirically materialized in the text through the protagonist's activities. The leader truly devotes in playing the role of an intellectual for the cultural welfare of the people through various steps. First, he makes the native people aware of the political and cultural domination of the ruling invaders and their hegemonic approaches in demolishing and eliminating native culture. He unites the marginalized and the subalterns for cultural resistance in order to establish native Hindu cultural hegemony. Then, the protagonist becomes much more determined with shrewd and courageous decisions. He understands this requirement and acts as an organic intellectual to accomplish the role of teaching people, preparing them for counter-hegemony and outwitting the enemy strategies. In short, this research finding has established the perspective that charismatic leadership of resolution, diligence and sincerity to people can culturally organize the marginalized natives and succeed in emancipating them from the hegemony of any cruel and tyrannical rule.

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Appendix

A. Sanskrit Version of *Shivaraj Vijaya*
Cited in the Article

१. पारस्परिक-विरोध-विशिथिलीकृतस्नेहबन्धनेषु राजसु, भामिनी-भ्रुभङ्ग - भूरिभाव- प्रभाव पराभूत-वैभवेषुभटेषु, स्वार्थ- चिन्तः सन्तान-वितानैकतानेष्वमात्यवर्गेषु प्रशसामात्रप्रियेषु प्रभुषु, “इन्द्र-स्त्वं वरुणस्त्वं कुबेरस्त्वम्” इति वर्णनामात्रसक्तेषु वधजनेषु कश्चन गजिनी-स्थान निवासी महामदो यवनः ससेनः प्राविशद् भारते वर्ष (प्रथमो विराम, प्रथमो निश्वास, पृ. २६) ।
२. एवं स जातास्वादः पौनःपुन्येन द्वादशवारमागत्ये भारत- मलुलुण्ठत । तस्मिन्नेव च स्वसंरम्भे एकदा गुर्जरदेश- चडाथितं - सोमनाथतीर्थमपि धूलीचकार । अद्य तु तत्तीर्थस्य नामापि केनापि न स्मर्यते; परं तत्समये तु लोकात्तरं तस्य वैभवमासीत् । तन्न हि महार्हं वैदूर्यं पद्मराग - माणिक्य-मुक्ताफलादि-जटितानि कक्षा-’टानि स्तम्भान्, गहावग्रहणीः, भितीः, बलभीः विटङ्कानि च निर्मथ्य, रत्ननिचयमादाय, शतद्वय-मणसुवर्ण-शृङ्खलावलम्बिनी चश्वच्छाकचक्य चकिलीकृतावलोचक-लोचन-निचयां महाघण्टां प्रसृत्य संगृह्य, महादेवमूर्तावपि गदामुदतुलत् (प्रथमो विराम, प्रथमो निश्वास, पृ. २७) ।
३. “वीर ! गृहीतमखिलं वित्तम्, पराजिता आर्यसेनाः, बन्दीकृता वयम् सञ्चितममलं यशः, इतोऽपि न शाम्यति ते क्रोध- श्चेमांस्ताडय, मारय, छिन्धि, भिन्धि, पातय, मज्जय, खण्डय, कर्तय, ज्वलय, किन्तु त्यजेमामकिञ्चित्करी जडां महादेव प्रतिसाम् । यद्येवं न स्वीकरोषि तद् गृहाणास्मत्तोऽन्यदपि सुवर्णकोटिद्वयम्, त्रायस्व, मैनां भगवन्मूर्तिं स्याक्षीः” इति साम्रडं कथयत्सु रुदत्सु पतत्सु विलुण्ठत्सु प्रणमत्सु च पूजकवर्गेषु, “नाहं मूर्तिविक्रीणामि, किन्तु भिन्नम्” (प्रथमो विराम, प्रथमो निश्वास, पृ. २८)
४. “कथमेतत् ? ह्य एव पर्वतीयाञ्छकान् विनिर्जित्य महता जयघोषेण स्वराज-घानीमायातः श्रीमानादित्य-पदलाञ्छनो वीरविक्रम (प्रथमो विराम, प्रथमो निश्वास, पृ. १९-२०) ।
५. “क्वचिन्मन्दिराणि भिद्यन्ते, क्वचित् तुलसीवनानि छिन्, द्वारा अपह्रियन्ते क्वचिद् धनानि लुण्ठयन्ते, क्वचिदार्तनादाः, क्वचिद् रुधिरधाराः, क्वचिदग्निदाहः क्वचिद् गृहनिपातः” इत्येव श्रूयतेऽवलोक्यते च परितः (प्रथमो विराम, प्रथमो निश्वास, पृ. १९) ।
६. वयमपि कुत इति प्रष्टव्याः ? भारतीय- कन्दरिक्कन्दरेष्वपि वयं विचरामः, शृङ्ग-लाङ्गल-विहीनानां हिन्दुपदव्यवहाराणां च युष्मादृक्षाणां पशूनामाखेटक्रीडया रमामहे (प्रथमो विराम, प्रथमो निश्वास, पृ. ३९) ।
७. कुमारस्याऽपि पित्रा सह मम बहूनि युद्धानि जातानि, भवन्ति च । श्रूयते, श्रीमानपि मया योद्धुमेव प्रेषित इति, परं स्वच्छतया वा, साधुतया वा, मुग्धतया वा अल्पवयस्कतया वा सङ्गमनमनुष्ठाप्यैव मम गृहमायातः, इति स्वागतम् (द्वितीयो विराम, अष्टमो निश्वास, पृ. २६३) ।
८. व्यामोहयासि ? न भवति मे निश्चयो यन्महत्यावाहिन्या सह भवतो राज्यमात्मसात्कर्तुमायाते मादृशे श्रीमानेवं दयिष्यते इति (द्वितीयो विराम, अष्टमो निश्वास, पृ. २६५) ।
९. साधु दर्शितवानसि युद्ध-कौशलम् । उचितमाचरितवानसि स्वामि- पिण्डस्य । जयः पराजयश्च न स्वाधीनः । यदि विजितोऽसि, ’बद्धोऽसि ततो ब्रीडा नो चिता । पलायनं वा, रक्ष रक्षेति रोदनं वा ब्रीडास्पदम्, न तु वीरता पुरस्सरं बन्धो वा प्राणत्यागो वा । तदधुना मुक्तोऽसि । रोचते चेत् अस्मान्नुसर, अथ वा स्वच्छन्दं विजयपुरेश्वर- मेवानुसर” (तृतीयो विराम, नवमो निश्वास, पृ. ८७) ।