

**DESTROY BELIEF OF HINDU DHARMA SHASTRA: A FUNDAMENTAL  
WAY OF ERADICATION OF CASTE- A STUDY WOMEN IN  
MARATHAWADA**

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**Abstract**

Present paper is focusing on destroy belief of Hindu *dharma Shastras* as a process of eradication of Caste system. There are so many ways have expressed for the eradication of caste by the researcher. Dr. Ambedkar has stated the theory of 'surplus man' and 'surplus woman' to explain the role of women in caste system. "The real method of breaking up the caste system was not to bring about Inter-caste dinners and inter-caste marriages but to destroy the religious notions on which caste was founded"

To understand the destroy belief of Hindu *dharma Shastras* as a process of eradication of Caste system with relation of women in Mrathawada some areas have studied. These are: Opinion about Brahma and God, Temple entry and religious carnivals, participation in festivals etc. In the field of Marathawada; it has clearly seen that, Maratha and OBC women are more orthodox about caste eradication compare to SC and Brahman women. There has seen some difference between rural and urban women. Urban women are more progressive in the process of caste eradication.

**Kew words-** Caste, Eradication of caste, Women, *Dharma Shastras*

**INTRODUCTION**

The caste system is not universal social system. It is the social organization of Hindus. There are numbers of perspective about caste system. Out of these few studies has seen with perspective of annihilation of caste Dr. Ambedkar stated, "You cannot build anything on the foundations of caste. You cannot build up a nation; you cannot build up a morality. Anything that you will build on the foundations of caste will crack and will never be a whole."(Ambedkar-1936 reprint-2008-35)

Dr. Ambedkar has also given importance to dominance of priesthood for the stabilized caste institution in his book *Revolution and Counter Revolution*. He raised the question on the background of Muslim attack and destroyed of Buddha religion. He mentioned the institution of Hindu priesthood as a mechanism of stabilization of caste institution. In the research article

'Caste in Indian' he has given the problems of 'surplus women and surplus men' as a mechanism of caste stabilization. He explained three regions for prove it. (Ambedkar-1916 reprint 2009-17) These are:

1. Sati or the burning of the widow on the funeral pyre of her diseased husband.
2. Enforced widowhood by which a widow is not allowed to remarry,
3. Girl marriage.

On the philosophical background of this theory there is needed to understand the views of women in Mrathawada on annihilation of castes.

#### OBJECTIVE OF THE STUDY:

1. To understand the way of destroyed Hindu belief of *drama shastras* as process of eradication of caste with the references of women in Mrathawada.

#### METHODOLOGY -

The present paper is explorative in nature. For this paper, primary and secondary data has been used. The study depends upon the theoretical approaches developed by Mahatma Phule, and Dr. Babasaheb Ambedkar in understanding the caste realities in India.

#### STUDY AREA:

The researcher has chosen Marathawada region of Maharashtra State in India for the present research work. It is known for the land of saints and also as the center of anti-caste movement.

#### REVIEW OF LITERATURE

**Dr. Ambedkar** '*Castes in India*' (1916) '*who were the Shudras*', (1946) '*Revolution and counter revolution*'(2008) and so on books has published. He explains the theory on Buddhism; which struggled for establishing equality against Brahmanism. **Phule Jotiba** in his book '*Gulamgiri*' (1873) '*Brahmanache kasab*'(1869), observed that in the caste system all the Shudras and Untouchables are racially one. He stated that the roots of caste system are to be seen in the Vedic system. In '*Sarvajanic Satyadharma*' (1889) Mahatma Phule has shown the ways of eradication of caste. **Zelliot Eleanor** in her book '*From Untouchable to Dalit*'(2005) and **Gail Omvedt** in her book '*Dalit vision*' (2008) identified the various reformer's ideology for the construction of equality based society.

#### WOMEN AND THE CASTE SYSTEM IN INDIA

Joytiba Phule has given the importance to women in the process of eradication of castes; therefore he has treated equal in the *Satyashodhak* (Searching of truth) religion for that purpose he has started schools for girls with his wife Savitribai. Dr. Ambedkar in his paper 'caste in India' mentioned the relation between caste and women. He stated that, "I am justified in holding that, whether regarded as ends or as Means, Sati, enforced widowhood and girl marriage are customs that were primarily intended to solve the problem of the surplus man and surplus woman in a caste and to maintain its endogamy. Strict endogamy could not be preserved without these customs, while caste without endogamy is a fake" (BAWS-2008/34)

It shows the women are always sufferer of caste in India. The customs of women not only represent to the problems of women it is also represent the caste problems. So that it is need to

study what are the views of women about the eradication of caste system. The customs of women are bounded with Hindu dharma Shastra. It means, the views on eradication of caste, the first priority goes to understand the views on Hindu dharma Shastra.

### **DESTROY BELIEF OF HINDU DHARMA SHASTRA**

There are numbers of ways for eradication of caste system, but first priority has given to search about, what is the position of the destroyed belief of Hindu Shastras? Dr. Ambedkar has expressed, “The real method of breaking up the caste system was not to bring about Inter-caste dinners and inter-caste marriages but to destroy the religious notions on which caste was founded” (Ambedkar-1936 re print 2008/56)

Savitribai Phule, Tarabai Shinde, Mukta salve and some others had done eminent contribution for the annihilation of caste as an impact of *Satyashodhak* ideology. Savitribai has devotedly given whole life for the established of human rights. She attacked on the Brahmanic force through her poem, education and activities of *Satyashodhak* movement. After the Phule she had lead very effectively *Satyashodhak* movement.

Tarabai Shinde attacked on Brahmanism and the system of inequality through her book ‘*Stri- Purush Tulana.*’ (Comparison of Men and Women) Mukta salve belonged to untouchable caste therefore she attacked aggressively on the religious and caste system. She expressed her thoughts in the essay ‘*Mang-Maharachya Dhukhavishya Nibandh*’ (The Essay on Suffering of Mang and Mahar) ‘on One March 1855, which was published in Marathi journal ‘*Dyanodya* in her age of eleven. She raised the questions about exploitation of Untouchable castes Mahar and Mang by the king of Bajirao Peshava. She asked the god about the injustices and contradiction of Vedic religion. She mentioned ban of education, purity of higher caste and Untouchability. She stated Brahmin peoples have imaged us lower than (Cow) animal. She has given the way of education for the status of equality to Shudras and Ati -Shudras and women. (Narke-2006-747)

### **WOMEN IN MARATHAWADA AND THEIR VIEWS ON DESTROY BELIEF OF HINDU DHARMA SHASTRA:**

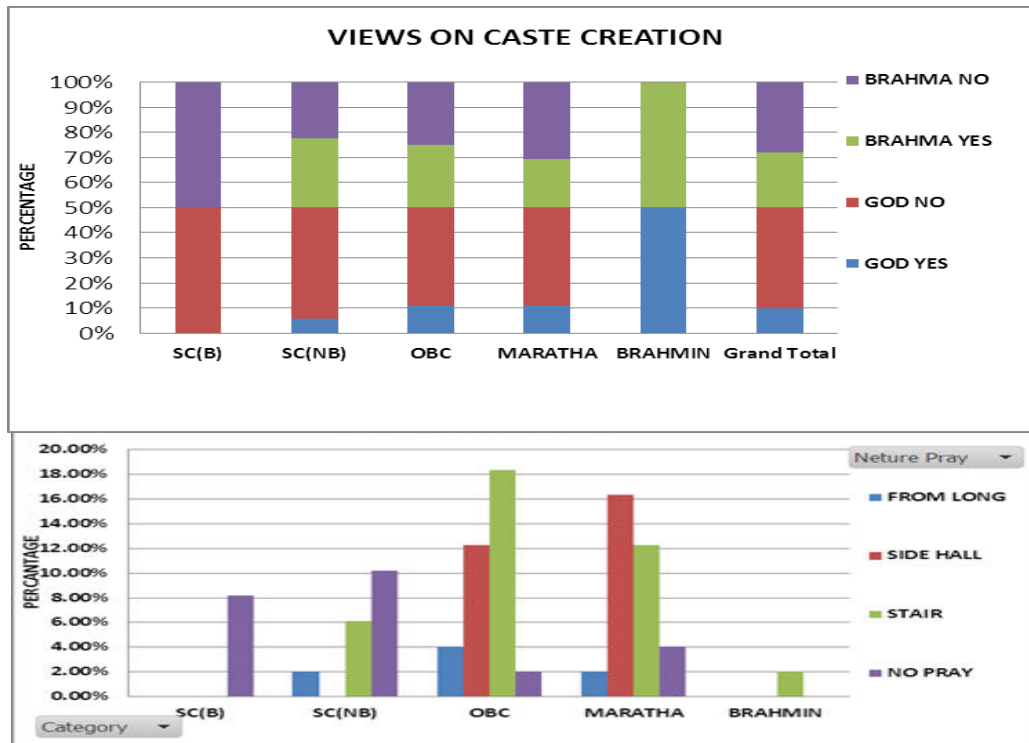
There are numbers of sources to destroyed belief of Hindu *Dharma Shastra* but only few elements have been selected for the presented study. These are fundamental elements as concerned to the annihilation of castes. The traditionally views explained that the women are more orthodox reference to religious faith. It is need to understand what is position of women in Mrathawada? With concern to their mind set and practices.

### **VIEWS ON CASTE CREATION AND GOD:**

The origin of Caste system is concerned; there are a number of theories. Among them there is a Brahmanical theory which is described in Vedas, Upanishads, Manusmriti, Chaturvarnas System (Caste system) is said to be created by Brahma (God).

In the field of Marathawada 44% respondents has followed this theory 56% respondents have disagreed with this theory. 20% respondent thought that, caste system has created by God and 80% respondent replied against of this theory. Marathawada has followed Brahma as a God. It has proved through this theory, ‘Brahma is dominating to universal God’. Through this data, it is proved that, the eradication of process have low in position. As a caste group, OBC and Maratha and Brahmins women are more orthodox as compare to SC. (Figure no.1)

Figure no.1



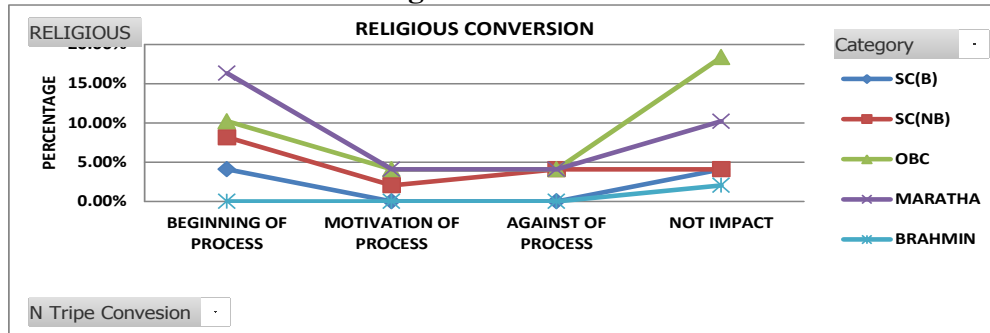
(Source: Field work 2013-14)

Temple is the main idealistic symbol of Hindu religion. The temple entry and its nature have depended upon social status of caste. For the destroyed of caste system Dr. Ambedkar has fight for temple entry of *Kalaram Mandir* at Nasik in Maharashtra state in the colonial age. As like Ambedkar, Sane guruji, Savarkar have given importance to temple entry of untouchables in colonial age.

The present study has given importance to the search participation of temple activities of caste groups. In the field of Marathawada 76% respondents has respond positively about temple entry. Researcher has found the nature of temple entry concern to castes groups. 8% respondents pray the God from long of temple. From the side hall 29% respondents pray the God. 38% respondents pray the God from main hall. 39% respondents pray the God from the stair of temple. 24% respondents do not pray the God in temple. If classify the nature of pray in temple by castes groups. There is no single respondent pray to god in main hall of temple. It has clearly seen gender inequality in position of temple entry. The example of Sulochana (age 60) on the background of caste group symbolizes the ground of facts in Marathawada. Sulochana Uradbhaje belongs to Lohar caste, (OBC) from *Malegaon* village, Tehsil Gevrai, District Beed has spontaneously expressed, “Everyone has temple entry except Mahar and Matang castes in our village”.(fig. no. 2)

THE THEORY OF RELIGION CONVERSION AND ERADICATION OF CASTES:

Figure no. 3



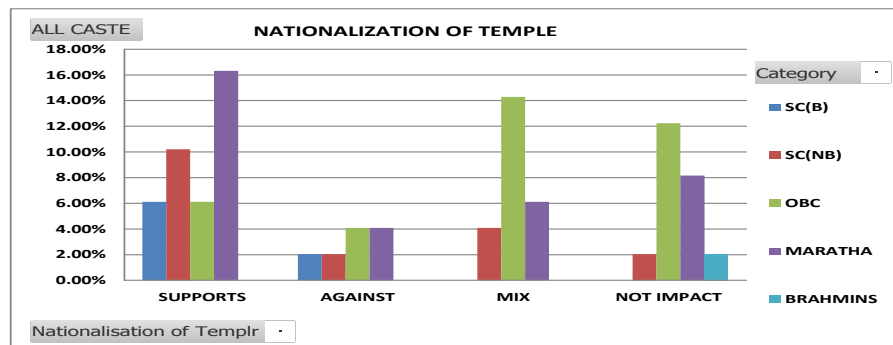
(Source: Field work 2013-14)

Conversion of religion is important way of eradication of caste. Buddha and Jain Dharma had emerged on the background of inequality of *Varna*. Saint Tukaram has used changing religious thoughts for fight against inequality. In the modern period, the father of social revolution Jyotiba Phule has founded *Satya Shodhak Samaj Sangh* for the making of equality against of gender and caste inequality. Dr. Ambedkar accepted Buddha religion in 1956, for annihilate the caste system. Above all historical perspective has shown the importance of religion in Indian society. On this background, the organization of Maratha Seva Sangh and some other progressive organizations have founded Shiv Dharma religion against the exploitation of caste system in Hindu religion.

In the present study has tried to understand, is there any impact of Buddha conversion for annihilation of caste? 39% respondents has responded there is none of impact on society, 39% respondents thought that, it is the emerging process concern to annihilation of caste. 10% respondents thought that, it is the process of motivation for annihilation of caste. 12% respondents purely against of this opinion; instead of they expressed, religious conversion is the process of caste become of more powerful. This data compare through castes groups, it's clearly shown that OBC category are the against of annihilation of caste has possible through religious conversion compare to other caste groups. (fig.no.3)

Figure no.4

NATIONALIZATION OF TEMPLES AND VIEWS OF WOMEN:



(Source: Field work 2013-14)



Dr. Ambedkar has insistently argued for the 'Nationalization of Temple' to the making of equal society. He has given speech in the Constitution assembly in that speech he stated that, 'There may be social and economic justice in the country, that there would be nationalization of industry and nationalization of land. I do not understand how it could be possible for any future Government which believes in doing justice socially, economically and politically, unless its economy is a socialistic economy'. (BAWS- vol.13-1994/9)

The temple of *Vitthal* (God) in Pandharpur, District Solapur in Maharashtra implemented caste free *Purohit* (priesthood) for the praying of '*Vithoba and Rukmai*' (God and Goddesses) they have taken initiative for the representation of women. Which are pre- requirement for the eradication of caste?

In the field of Marathawada there are 39% respondent have support for the 'Nationalization of Temple'. Near about 24%, respondent do not have any opinion, about this and 37% respondent are against of 'Nationalization of Temple', or they said, 'There is no impact for the Eradication of Caste of the Nationalization of Temple. There are 59%, respondent have responded positively about the all caste *Purohit* in temple (fig.no.4). It is cleared that the women of Mrathawada have in the favor of implementation of all castes priesthood in the Temples but not in side of Nationalization of Temple for the eradication of castes.

## CONCLUSION

1. In field of Marathawada the eradication process of caste have low in position. As a caste group, OBC and Maratha and Brahmins women are more orthodox as compare to SC
2. . 'Brahma is dominating to universal God'. In age of globalization near about half population of women in Marathawada thought that, Brahma is creator of caste system.
3. There is no single woman pray to god in main hall of temple. It has clearly seen gender inequality in position of temple entry. SC women have not permission for pray in temple.
4. The opinion of OBC women are against of religious conversion for annihilation of caste compare to other caste groups.
5. Women are not in favor of 'Nationalization of temple' for eradication of caste.
6. Low participation have seen in the religious movement of Buddhism and shiv-Dharma; which is taking initiative for the destroyed of belief Hindu Dharma Shastra.

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