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Marxist Movements: Understanding Through the Eyes of Annihilating of Caste

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Introduction:

The Indian history has classified into the conflict between Brahmins versus non-Brahmins. It is also known as Vedic culture against non-Vedic civilization. The present research paper is dealing with the study of progressive movements specially with Marxist Movements in Maharashtra. The progressive movements enriched from traditional society to civilized society. It is a basic tool of awareness within society. The research paper has concentrated on the role of progressive movements related to annihilation of castes. It has tried to understand the ideology and programmes of progressive movements related to annihilation of castes.

Research Methodology:

Research Methodology is fundamental part of the scientific research paper. The present paper deals with the following methodology and methods.

Objectives:

1. To understand the Marx ideology through Indian perspectives.
2. To study the perspective of Marx ideology through the perspective of annihilation of caste system with the reference of Maharashtra.

Research Design and Data Collection:

The present research paper is qualitative in nature for that historical research design has been used. The primary documentary and secondary data have been used for the interpretation of the research arguments.

Theoretical Approach:

The study is depending upon the theoretical approaches developed by Joytiba Phule, and Dr. Babasaheb Ambedkar in understanding the various caste realities in India.

The Debates on Marxism: Indian Perspectives:

The debate on Marxism has been discussed from its origin. 'The Marxism has now dead. It is outdated therefore It's better to withdraw from the syllabus.' This opinion has expressed by the cabinet minister Jaswant sing and Malhotra in parliament debate of India within the period of NDA-1 (National Democratic Alliance) government. . . On the other side in the survey of BBC, the world society has proved Karl Marx is the highly great thinker in the world. (Bamsode: 2012, 169-170) He introduced the theory of dualistic materialism and class conflict to understand of social reality in the classical age. The Marxism is the live science to diagnosis social reality; which is demands for the applicable in special situation. (Teltubade: 2007, 37) Fundamentally the ideology of Marx has given the ways to abolish the exploitation through the communism. The base of theory is the exploitation of lebourers in the industries through the capitalist. The entry of Marxism has come in India within British period it means to fight for newly introduced and exploit lebourers within the industries as well as feudalistic society.

Marxism and Caste Issues:

The Raosaheb Kasbe explained the, we amazed to see the microscopic observations of Marx related to Indian society. He noted the position of villages, administration of villages based on Castes, the feudalistic society, various occupations in Indian society. He said that Marx may be only one western scholar who had better understand the Indian society. The Marx raised the question on Indian situation; he said how Indian man can free without the social revolution? (Kasbe: 2006, 350-351)

The eminent leader of communist party of India, D. Raja has mentioned the importance of philosophy of Karl Marx in the Indian perspective. He has given the references Marx in his writing 1850 related to the Indian society. Marx had analyzed the Indian society and noted the effects of religions and caste divisiveness. While writing about "the British rule in India" in 1953 Marx observed that Indian social life was "undignified, "stagnatory" and vegetative" and that Indian's "little communities were contaminated by distinctions of caste and by slavery". He also wrote that "Instead of elevating man the sovereign of circumstances, that they transformed a self- developing social state into never changing natural destiny"; also when he wrote about "The future results of

British rule in India" Marx saw India as a "country not only divided between Mohammedan and the Hindus but between the tribe and tribe, between caste and caste; of a society whose framework was based on a sort of equilibrium, resulting from a general repulsion and constitutional exclusiveness between all its members. Such a country and such a society, where they not the predestined prey of conquest? (Raja: 2007, 23)

Marxism and Annihilation of Caste:

The extension of capitalism will abolish the caste system in India, was the prime hypothesis of Marxist movement in India from the starting period. The Marxist thinkers analyzed the society based on this hypothesis. Shared Patil stated 'Indian history is the conflicts between Varna-Castes and Communities up to the arriving of British colonial society. It's become the history of conflict between Class-Castes and Communities with development of colonial society. (Bamsode: 2012, 131) The eminent activist Pansare has tried to prove with reference of unorganized labors of Kolhapur 'Caste is not absolute social system; It is economic system also.' The laborers don't used the term of calls but them deeply behaviors with class conscious. (Pansare: 2012, 1)

The ideology of Marx is depending upon the class conflicts but Indian social situation is the extremely complex. The extension of train and industry had not able to destroy the caste system raised the class base society; which was assumed the ideology of Marx. The communist party of India has passed the resolution in their convention of November 2006 based on the reality of Indian society. The resolution expressed that 'the caste-based panchayats are another mechanism for oppressing Dalits and for denying their rights. The party also demands the effective application of the provision of prevention of Atrocities Act. Fast Track courts must be established to provide speedy justices and also to protect witness and victims. It is high time that Central Government considers setting up of a Central Atrocities Control under Home Ministry.' (Resolution of CPI-1/2 cited from- Raja: 2007, 37-38)

The leader of Indian Communist Party, Vardhan A.B. has accepted the misunderstanding of Indian communist related to caste question. Although, he argued that from the 1928 Indian communist has taken notice of the question of Untouchability. He has given the references of participation of communist leaders in Self- Respect movement of Periyar Swami and the

support of OBC movements of V.P. Singh. (Vardan: 2005, 57)

The communist movement has taken caste issues on their agenda specially exploitation of Dalits concern to their resolution. These movements have accepted Dr. Ambedkar as idol of Indian society as like Marx. They had followed the death anniversary of Dr. Ambedkar is the day of atrocity against Dalits. The Marxist groups have specially concentrated in activities of *Khairlangi* District Bhandara, *Kharda* district Ahilyanagar [Ahmednagar] and some other incidence in Maharashtra against the exploitation of Dalits for the social justices. The social thinker analysis that after the death of Ambedkar, the Movement of Dadasaheb Gaikwad on the land distribution and the Dalit panther movement have been inspired from the methodology and ideology of Karl Marx. These movements organized the workers which are mostly victims of the castes system. They are fighting for their pride and against exploitation of capitalist system through the Marxist ideology. The followers of Naxlist movements are mostly victims of caste system. They had been fighting against the feudalist system; which is major obstacles in process of caste eradication.

Marxism and Progressive Movements in Maharashtra:

No doubt the Marxist ideology and Movements has made efforts to annihilate the exploitations. They had tried to fight for the distribution of resources in the way of socialism. The first phase of movement treated castes as class views, after the 2006 the caste issue had become National issue on agenda of Indian Marxism; even though the way of Marx could not become prime way to annihilate the caste system. The followers of these movements have confused about the position of caste; it means caste is base or superstructure of society. The most of Marxist thinkers thought that caste is superstructure of society; therefore, they did not special attention on the caste problems. The scholars of this movement have presented; the castes have eradicated through the development of industry. (Teltumbde: 2007, 50)

The Shard Patil not only criticized to Indian Marxist on the issue of caste as well as he criticized to methodology of Marx. He had to leave the Party because of the view of ignorance of leaders on this issue. He started '*Satyashodhak* communist party' as parallel movement for Marxist movement in Maharashtra. He introduced new formation of ideology based on the ideology of Marx, Phule, and

Ambedkar. It is popular in the name of '*MAPHUA'* in Maharashtra. He has clearly mentioned only class-based methodology of Marx has not able to understand caste in India; for that purpose we should apply multi- way methodology based on the ideology of Phule and Ambedkar.

Gail Omvedt pointed out 'Indian leftists have not paid adequate attention to cultural and symbolic issues. They have thus not confronted the meaning and forms of the Brahminic hegemonizing of Indian culture. (Omvedt: 2008, Vii-Viii)

Teltumbde pointed out the higher castes and higher classes are approximately same in India. The Marxist movement in India has mostly led by Brahmins; therefore, they did not fight against caste system. In the contrary some leaders like Dange in Maharashtra has more conscious about the caste.

The activists in anti-Brahmin movement have agreed with the philosophy of Marx to annihilate the exploitation but they criticized, 'the Marxism was entered through the way of Brahmanism; therefore, it is polluted with consciousness.' The raised the question on the movement of Indian Marxism, how the Indian Marxist eradicate the caste system without destroyed the Brahmanism.

Conclusion:

The Marxist ideology and their movements have done contributed for to annihilate the exploitation within society; but the leaders of these movements have not given importance to the caste's issues.There are so many groups and movements have tried to eradicate the caste system; but they didn't have collaboration and communication each other's, so they have not get proper results related the eradication of caste system.

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