REVIEW OF LITERATURE

The nature and scope of Urban studies attempted through the review of existing literature reveals the following emphasis:

Census of India (1961) studies concentrated upon the cultural aspects of the Muslims and the Scavengers in town areas. Ranges of beliefs and Practices connected with certain aspects of Institutions of Islamic mysticism were studied in Delhi, and Lucknow city with the help of schedule and performance of Moharram both in public as well as in families was studied in the same cities. Customary rights, living and working conditions of scavengers were studied in two towns: namely Mathura in Uttar Pradesh and Bhiwani in Punjab (now in Haryana). This study reveals that in many respects the customary rights of the Scavengers in these two towns are similar to the rights prevailing under Jajmani system in villages as reported by, Wisec. Interview, Participant Observation & different types of schedule were used.

Redfield & Singer (1962) in their paper "The Cultural Role of Cities" describes the role of cities in the development, declines, or transformation of culture in three time perspectives - long run, short run and middle run. These three perspectives are inter related & analysis may be concentrated primarily on the basis of these. They also describe four type of cities - 1. Administrative cultural cities, 2. Cities of Natives, Commerce, Metropolis, 3. Cities of the world and 4. Cities of Modern Administration. The most important cultural consequences of primary urbanization in the transformation of the little tradition into a great tradition. City is the source of cultural innovation. That such innovation diffuse outward from city to country and that the spread is more or less inverse to distance from the urban centre.
Chauhan (1965) studied cities & tradition and discussed the two types of developments. The first type of development is called orthogenetic development and second heterogenetic and both have the different characteristics.

Vidyarthi (1970) studied the emerging Italia Industrial Complex near Ranchi and highlighted the form and process of cultural change better caused with the emergence of factions in an underdeveloped area. The study of this Industrial Complex provide a scope for a longitudinal analysis of the various phases of industrialization. This study is mainly concentrated on the first two phases of industrial era and examine the setting up of the pre-industrial stage. The study has been divided into four stages and these four stages are related to each other and their analysis presents a longitudinal picture of the phases of industrialization in the simple tribal belt of Ranchi. However this study may be helpful for understanding situations in other such underdeveloped areas. But the speed with which these stages of industrialization proceed & interact with each other may differ in a different places according to the geo-graphical & social conditions of the area.

Jha (1971) studied the sacred centers the sacred performances and the sacred specialists of Janakpur. His study attempts to test some of the concepts by Hypothesis put forward by Robert Redfield, Milten Singer & L.P. Vidyarthi developed in their studies of Indian civilization. This study brings out the fact that the boundary of a nation is not necessarily the boundary of civilization. To show that the sacred complex in general is in the process of Modification & transformation as a result of the general developments in the larger universe of Hindu Civilization. The study was based mainly not on intensive fieldwork, but also consulted literacy sources in the scriptures, &
handi-book etc. He found that the terms & concepts developed by Vidyarthi (1961) are quite applicable and useful in the present study. As a dimension of Hindu Civilization also shows that the boundary of a nation is not the boundary of a civilization. This conclusion may be elaborated by bringing forth the evidences of cultural continuity between India & Nepal.

Singer (1972) says that the understanding of another culture or civilization as a social & cultural anthropology rightly teaches, requires that the foreign traveller rids himself of ethnocentrism and looks at another culture in its own terms. He says that distinction between textual & contextual is not equivalent to Redfields distinction between great tradition & little tradition. The term 'textual' & 'contextual' refer to two different methodological approaches that various disciplines adopt in the study of culture, while the terms 'great tradition & little traditions distinguish the cultural content of those aspects of a culture that are regarded as higher from those that are considered lower.

Singer (1975) in his study of Madras city examined the effects of urbanization on cultural traditions with a view that a large modern city is not a very likely place to look for great traditions of Hinduism but in India this assumption does not hold good. He says that Madras is a heterogenetic city and was a colonial city. It is good place to investigate the effect of urbanization on cultural traditions. The urban characteristics that usually go with large metropolitan centres are found in Madras city. He further says that there are three general methods for localising a great tradition within a limited area through a study of its sacred geography of its professional representatives and their social organization & of its cultural performances. He finds that in India little and great tradition are not nearly differentiated
along a village-urban axis. Both kinds of traditions are found in villages and in cities in different forms.

Bose (1975) shows in his paper that there has been a general decrease in traditional occupations among all castes in West Bengal. This is not always a result of movement to the city nor does it always have the same effects. Because of general economic and political changes, there has been a decrease in traditional occupations within villages and small towns and these changes have occurred without change in residence or abandonment of caste endogamy. The data, Bose presents also show a tendency of Brahmins and upper castes to pass into the higher professions and to maintain their relatively high literacy rate and a tendency among the artisan castes to take up agriculture and skilled labour but to maintain their relatively low literacy rates.

Study of migration was conducted in Calcutta a city by Census of India (1981). The objective of this study was to delineate two streams of migration into the city. The impact of the immigration on the original residents and the impact on the immigrants on the life and economy of the city itself. The object of the survey has been to collect economic and demographic information regarding the population of the area and to know the growth of suburbs of Calcutta in general & that of squatter colonies in particular, as a result of the impact the impact of immigration from East Pakistan to be filled in much wider study of immigration in the West Bengal. The information collected on various topics like occupational distribution, housing conditions, age, composition of the population of the area. The actual survey as usual, was preceded by a pilot survey of about seventy household questionnaires was used to collect data.
Rao (1970) focussed upon the impact of urbanization on rural life of padiavpur village and found that urban influence on villages vary according to kind of relations a village has with a city or town. Three different situations of urban impact - villages with a sizable group of urban emigrants, villages near an industrial town and villages on a metropolitan fringe have been analysed. The study was conducted in 1956-57. Nine months were spent in the village to collect the data. Schedule & Interview Techniques were used. Genealogies of families were also prepared. In later stage participants observation was also used. Another six months were also spent for comparison of data. Major events such as elections, disputes and the establishment of industrial estate on the village site were studied. In this study the author analyses the economic and political change in one of the villages on the fringe of metropolitan Delhi.

Chatterjee (1971), studied migrants to Greater Bombay (1968) to measure Degrees of "urbanization" by Questionnaire relating to intention to remain in town or by participation in urban activities eg. clubs. He analysed this by the help of 1961 data. He found that there is a considerable amount circulation among Bombay's population and the phenomena of step migration, ie Progressive movement from smaller to larger urban centres. He also studied more and less stability. This pattern said to be dependent on "the hierarchy of cities" theory and he found that rural birth migrantas move first to a near by town and than to a larger city like Bombay.

Gore (1969), in his study tried to know the effects of industrialization and urbanization on traditional Hindu joint-family. For this purpose five hundred families of Agarwal caste from Delhi were selected. For comparison families practising the same occupation were selected from urban fringe and
the rural areas of Delhi. The author concludes that Agarwal caste still largely conform to the pattern of joint family living in behaviour, role, perception and attitude but with the overall pattern of conformity, urban residence and education seem to introduce a certain measure of limited change. The data collection was done between April to July 1960.

Khare (1970), studied the Kanya-Kubja Brahmins caste association (sabha) organization and function. He used the anthropological method caste and Kinship affiliation as operating factors in Indian life seem to be influenced by such factors as education, economic status and bureaucratic impersonality. The major function of caste association remains the management of exchanging marriage and Kinship; norms of bureaucratic behaviour have become translated into an indigenous code of morality and virtue within the sabha, organisation. The study was conducted January 1965 to June 1966 in Kanpur, Lucknow, Fatehpur, Farrukhabad (Kanauj) and Harddoll area. About 82 prestigious Kanya-Kubja families were intensively studied through prolonged and repeated observations and interviews.

Vatuk (1972), analyzes the changes in Kinship (norms and patterns of behaviour) in white collar migrants (from rural areas) in two mahallas of Meerut city. He compared urban and rural norms and pattern of behaviour. For the purpose he visited surrounding rural areas and in conversation with villagers visiting urban houses or with urbanites recalling their rural experience. He found that urban Kinship organization can also be found in villages of the area. Indeed the source of changing urban pattern must be sought in the initiative of the villager who has physically if not emotionally broken away from the familiar village environment to make a new life for himself and his children.
Doshi (1974) studied in Ahmedabad city, how the psls has main-
mained and sustained their traditional form in the midst of population
pressure, emergence of efficient security measures and various secondary
organizations in the industrial phase. Two main concepts have been used in
the enquiry, namely “Tradition and Social organization. The major emphasis
in this work is on the organizational aspects of the tradition of Psl living. It
is in this sense that this work differs from studies of traditions confined to
the study & religions performances. Historical sources, the written records
of the psls observation and Interviews were the main techniques of data col-
lection. This study was concluded in Apr. 1964 to November 1964. The
social composition of the Psls indicates the continued predominance of the
caste or the religious group, consequently the psls continued to maintain
their traditional proportion of owners to the tenants. The traditional rules
relating to rent and sale of house have been sustained and revised to face the
challenges of population pressure.

Rao (1974), emphasis on urban studies which will provide a balanced
picture of Indian social Institutions. The city in the past provided the
ground for maximum caste activity, though religion, caste and Kinship are
the basis for the social organization both villages and towns. On the basis
of Western experience urbanization means a breakdown of traditional social
institutions and values. In the Indian context, this means caste system will
change into class system. Nuclear families will emerge from joint families
and religion will become highly secularized. This hypothesis is assumes that
urbanization in India is the same as Westernization. He distinguishes three
categories of studies, those concerning institutional approaches, those
treating cities and their growth in the general context of history and
civilization, and those which formulate the cultural role of cities in the context of social organization and the great tradition.

Owen (1975), studied Howares. The historical development of voluntary association with reference to interdependent economic, political and cultural conditions and secondly the structural and psychological correlates of participations in voluntary association. In a situation of fast industrial growth. He analysed the role of voluntary association in the social and political life of the community at two level. In the first level, the unit of analysis will be the association and the second, the unit will be individual participation in the association.

Kuren CT & Jonsef James (1975), highlighted economic changes in Tamil Nadu during the sixties through the study of the urbanization. The main feature of urbanization in Tamil Nadu during the decade have been:

(a) a rapid increase in the urban population,
(b) a striking growth in the number of towns &
(c) an increase in the concentration of the urban population in the bigger towns

He says that several indices can be used to measure the degree of urbanization. The most commonly used one is the percentage of population in urban areas. By this measure Tamilnadu is the union closely trailing Maharashtra. A second index is simply the number of towns. By this measure Tamil Nadu ranked first in 1961 and stays first in 1971.

Desai (1967) examines the widely prevalent views that caste dominate the distribution and use of political power. It is further found that policies in its turn influences caste so much so that it affect caste solidarity & stratification. He says that categorically one can not state that political behaviour is largely caste oriented but observes that the caste, by caste
analysts might be useful index to show the uniformity and difference of behaviour.

Kothari (1970) studied a caste organization (federation) in Gujarat. The study is based on published and unpublished records and on interviews and had been brought up to the third general election in 1962. The study shows how once a caste organization acquires a position of strength through numerical power and organizational cohesion, Gujarat-Kshatriya Sabha, a caste federation studied by economic factors was supplemented by Kshatriya Sabha's constant efforts to upgrade the position of the lower castes in the social hierarchy of Gujarat.

Sisson, Rihard (1970), studied the development of the congress party is one party of the Rajasthan, in terms of its support and to identify the manner and conditions under which elite groups at different levels representing different social strata have been mobilised into the political process to determine, how diverse conditions of political grouping have been handled by those in the party organisation and have in turn groups aligned within the party for the pursuit of particular political goals and to establish those conditions which tend towards performance in certain factions and factional coalition and change in others. The study was conducted in Nagaur district, apart of Jodhpur division of Rajasthan, which prior to independence constituted Jodhpur State.

Betelile (1970) says that two kinds of change seem to be taking place in relation between caste and politics in Tamil Nadu as well as in other parts of the country. In the first kind, power shifts from dominant caste to another. The second kind of change in perhaps more radical than the first. Here the focus power shifts from the caste system itself to differentiated
structure of power. He says that today the political system is not unrelated to caste and class nor will it be so in the future. A fuller understanding of politics in Tamilnadu can be achieved only by considering the changing relations among the major sources of power traditional as well as modern.

Bhatt (1970) tries to underline the factors that shaped the organisation and mobilisation of a local community in pre-independence Gujarat & Shows the extent to which support for the independence movement entailed. The study deals with little known background history of the national movement. It is the story of the role played by the Patidar Mandal, an association of the Patidar caste in an important phase of national movement that took place in Surat district.

Roy (1970), studied the relationship between caste and political recruitment in the case of Bihar Pradesh Congress Party. He first discusses the nature of stratification in Bihar and its implication for the political system and then examine some of the influences that have created dissatisfaction against the traditional system of social stratification. Thirdly he analyzes the impact of social stratification on recruitment as well as other political processes within the congress party. Fourthly he discusses some of the trends that indicate a shift in the stratification system. Finally he examines the ways in which political process themselves have modified the stratification system.

Rosenthal (1970), studied Indian urban Politics Centers on the limited roles and expectations of persons elected to municipal bodies. The author concludes that municipal politicians are primarily involved for rigrous of personal group status. Fieldwork was conducted in Agra and Poona, two large cities governed under the municipal corporation system.
All the members of two municipal bodies and 250 other persons-bureaucrats, local & state Politicians, Journalists, Educators and organization leaders. Interview were supplemented by close observation of municipal actors at work and by and by analysis of national, state & municipal voting data and census materials. After reviewing the political, economic, social & historical features of the cities, Political groups and alliance formation, Public behaviour in municipal elections, contests for the offices of Mayor & Deputy Mayor, sources conflicts in municipal government and administrative, politics studied. Many linkages among national, state and Municipal governments and politics in India are illustrated and highlighted the problem of urbanization, Modernization in India and by tracing the similarities and differences, which exists between two local political system makes a valuable contribution both to urban studies and to comparative politics.

Atul (1972), attempted to study the communication development among three communities - a city, a big village and a small village. He focused upon political dimension. How far do people located differently in the communicational network participate in the extra - local political life of the nation? Has the community context, in terms of its level of development, a decisive role in influencing political participation and what is the character of this participation?

This paper is methodologically important. It discusses the problem of group research or experience with different research techniques. The study follows the pattern funnel-shape comparison - community to district - to state - to country. In this study time is also important how far community changed on a period of time?

Agarwal (72), suggested a decision - making model to the study of
social change. Three kinds of decision making were analysed: 1. Collective decision making 2. Hierarchical decision making 3. Individual decision making. He says that structured changes are only possible when there is change in method of decision making using ethnic approach of analysis. Agarwal has pointed out that there are no structural changes among the Jains, Jats of Madhya Pradesh.

Lynch (1974), says that a caste but not the caste system exists in Bombay. The caste system of rural India in which there is hierarchical arrangement of politically, religiously, economically and socially interdependent caste, each with its own rights, duties, function and customs does not exist in the large heterogeneous cities. In such places the principles of social organization are different - more complex & rationalized and bureaucratic. In such a system castes cannot and do not interact according to the traditional principles of the rural caste system. Rather the principles of caste interaction are primarily political and competitive, the valancy of the system is political.

Bhatt (1975), draws an empirical profile of social stratification in modern India by analysing the relationship between three major dimensions of social stratification caste, class and power. At a more general level the study addresses itself to the interaction between traditional social structure and modern democratic politics. He specifically examines the extent to which the classical caste model of social stratification, characterised by status immobility and cumulative inequality is obtained today? Underlining the analysis is central theme of democracy that one's social economic and political life should be defined by the circumstances of birth. On the basis of rigorous and systematic examination of data drawn from a large survey
and related explicitly to the theoretical framework, the author concludes that the characteristics of social classical caste model are no longer latent, deviant & minority as these have increasingly become manifest common and predominant. The democratic political structure and the competitive political process have contributed considerably in bringing about this profile. The fieldwork and collection of data were conducted in India during 1966-69. The data reported here are based on the interviews of a crosssection of the adult population. The sample in India was limited to four state - Andhra, Gujarat, U.P. & West Bengal. One hundred rural and twenty urban communities were represented in the sample. The respondents were adult citizen chosen at random both in urban and rural areas. Caste are ranked ordinarily on the basis of ritual status.

Sinha (1975) studied the process of interaction between caste and politics. He studied the Gujarat Kshatriya Sabha, a caste association and concludes that it is a sort of a case study to understand such process during the fifteen and sixtees and he found the sabha was an influential organization in Gujarat politics.

Goyal (1981), studied 1972 Legislative Assembly Elections. It is a part of series of studies carried out by him in Haryana. Studies were undertaken in 1962, 64, 67, 71, 77 and 1977. The main focus of the studies is on caste and voting behaviour. The findings of his study were:

1. Caste was the predominant consideration that influenced voting behaviour among the rural voters.
2. There was a progressive decrease in the influence of caste consideration as one moved down in the various age groups.
3. Higher income groups tended to vote less on caste than people in the lower income group.
[4] The industrial labour seemed to avoid caste as a consideration for voting. Their Trade Union affiliations and labour politics were the predominant consideration in the voting behaviour.

Bhatt's (1961) investigation of the Jatiya and Raikas, a chamar group of Dehradun, found that groups were upwardly mobile socially. In terms of untouchability both groups were gradually losing some of their unclean stigma. Their caste associations actively worked to propagate sanskritization practices among both groups. The degree of inter-caste solidarity and dissolvability among two chamar castes in an urban context is analysed.

Mandal (1962) collected data from the employers in the Bihar secretariat to find out inter general and intragenerational mobility. The findings indicate occupational mobility as well as the shift from rural occupation to urban.

Chhabbar (1968), examined occupational structure and change that occurred among the middle class people over a decade (1945-55). The method of Socio-Economic survey administered through a questionnaire is the most expedient and quickest. The inquiry is based on the case studies carried out with the help of structural interviews. The units are individuals who have moved from different caste levels of different linguistic regions into the social field of middle class in the urban set up of middle size town Dehradun.

Patwardhan (1968), has tried to analyse the dynamics of caste with reference to Mahar community in Maharashtra. The nature of social mobility that has occurred and how far they have as a group, succeeded in bravery, traditional restriction and acquiring a marginal status. Mahars are the chief community and are to be found in all districts and villages. The forces of changes are of two kinds: external and internal. By these forces the
converted themselves in the Buddhists towards the upward mobility.

Patwardhan also studied social mobility of untouchable castes in Poona. She shows how Mahars in particular have sought non-traditional occupation in the city and they have through education and political actions been able to achieve a higher social status. It is seen that the urban context has generally provided various untouchable castes with the avenues of upwards social mobility.

Saberwal’s (1972) study concerns the conscious and not so conscious efforts of three differently placed caste groups to seek upward mobility in fast changing social system of growing middle sized town namely Modelpur in Punjab. He indicates ways in which individuals use their caste networks, as well as the new networks of occupational and political interest groups to seek betterment for themselves. The three caste he studied are the Bahlukis, the Adharmits and the Rungarhitas.

Dubey’s (1975), study is based on the study of three generation of the members of six professions - Civil & Railways officials, College Teachers Medical doctors, Engineers, Lawyers and University Teachers. The members of these professions may be regarded as ‘Professional elite’ of modern India. An attempt has been made to enquire into the nature an extent of social mobility, causes of mobility and the consequences of mobility. The data was collected in the first nine months of the year 1964 in Gorakhpuri city with the help of Interview schedule and Participant observation. He found that out of the total relationships one-third are native & two-third are migrants. Of these migrants 50% are from rural areas and 50% are from urbanities. He says that caste has not created much hinderances in occupational mobility. The foremost consequence of mobility is decline in the
'hereditary transmission' of occupations which was closely associated with the caste system. He found a strange similarity of attitudes towards equality on one hand, between the protagonist of the functional and conflict theories, and, on the other hand between the capitalist and communist systems. Finally he concluded that for the last three generations, a lot of changes have been brought about by upward mobility but on the whole, Indian society in general and the middle class in particular has been passing through a phase of transition and most of them are marginal in their outlook and ways of life.

Jain (75), studied the middle sized town community of Western U.P. in India. How do religion, caste & class play an important role in the social structure of the community? What is the pattern of social stratification and mobility? To what extent religion is an integrating and disintegrating factor in social political affairs of the people of the community? What is the pattern of social structure of a community which has inter-mixture of both rural & urban features. There are some of these aspects which be studied in this study.

Coyal (1977) says that in the field of social stratification occupation considered one of the important factor. Occupation particularly in urban India is increasingly becoming the basis of social stratification. Although it is the past caste had played an important role in determining a Person's social status, today caste and occupation have been delinked by such processes as democratization, industrialization and modernization. Due to these processes Indian society is under going profound changes. These changes have brought about an increased number of different categories of occupations.
Dickson (1964), examines the growth of the cities, the nature of the physical and social divisions within it, and the impact of the city on the country side, in terms of land use, community, industrial growth and general cultural associations. Such a study is of fundamentally importance in the planning of towns and country sides at the city, regional, & National levels.

Sjoberg (1965), analyse the social and ecological structure of the pre-industrial or non-industrial cities. He also provides background data on the origin of a city-life & the growth and spread of cities around the world. He discusses the three types of societies: the fok, or preliterate society, the feudal society also termed the pre industrial civilized society or literate pre industrial society, and the industrial - urban society. He emphasises that technological and other factors are culture-values & social power. The main thrust of his study is: How cities' pre conditions grew up of city life be told (1) a favourable "ecological" based (2) an advanced technology in agriculture and non-agriculture spheres (3) a complex social organization - above all a well developed power structure. According to him the first cities appear to have arisen sometimes between 6000 to 5000 B.C. But two cities emerged by 3000 B.C. Each city was ruled by a king who was considered a representative of the city.

Sarikwal (1978), presents a sociological study of Ghaziabad, a town 20 Kms. south-east of Delhi. He examines for the town, the nature and process of urbanization, the pace of urbanization and its relationship with the surroundings. In his study, he lays stress on developing of an integrated theory, which should have the inherent potentialities instead of accepting the normally accepted indicators like demographic, morphological,
occupational, ecological and other dimensions for the process of urbanization. He does not see the growth of Ghaziabad as of satellite town, but sees it rather displaying its own growth potential in its overall development. In this connection he makes a challenging observation that "Ghaziabad" has a 'culture' of its own and not a 'sub-culture' derived from the culture of Delhi.

This study appears to be the first where urbanization is described in terms of ecological parameters and phenomenological approach.

D’souza (1968) extended the formulation and studied impact and success of planning in Chandigarh. Three aspects of social structure: (1) the basic feature of the emerging social structure in Chandigarh, (2) the planned physical structure as far as it influences the evolving social structure and (3) the influence of home communities upon the present social organization have been studied. A large community may be analysed into various inter-connected social groupings and each social group can be viewed as a structure made up of the inter-relationship of roles and position of members composing it. The group and role are determined by certain general factors and principles like kinship, caste, class, religion, race and so on. The degree of integration or cohesiveness of the community depends on other factors for this study, population of Chandigarh was treated as the universe. In order to obtain sufficiently diversified and representative data, it was decided to cover a 10% sample of houses holds as the unit of investigation. After finalising the design of the study, a detailed interview schedule was prepared and presented side by side with the preparation sampling frame.

Madian’s (1972) study of doctors was conducted in Ghaziabad to get away from his earlier preoccupation with village society and to focus
attention on a typically urban activity, an activity which is not only urban in its location but is also typical of urban social structure. He notes that a changing occupation - structure is an integral part of process of modernization field work was conducted over a period of three months (Feb - April 1968). This paper concentrates attention on three topics:

(i) Who are the doctors - in terms of their social background (Religion, caste, place of origin, Parental occupation) and some personal attributes (Age, sex, marital status, Medical training) ?

(ii) Who decided that the Respondent was to be come a doctor and why?

(iii) How do the doctors go about the task of performing their professional role ?

The major findings on the doctors is that the pattern of recruitment is particularist.

Singh's (1972) study seeks to ascertain the extent to which the role structures of university-academics in Jaipur reflects a process of modernization with a statistical model. The whole study turns around the central theme of role structure -studied by the two inter-dependent variables - The motivational structure (eg aspiration and moral) and system of values (eg commitment, universalism, authoritarianism.) The questionnaire was structured by way of a series of scales. An open ended question sought the teachers, cognitions of modernization : all other were pre-structured and closed.

Oommen (1978), studied from great professions law, medicines, ministry and university teaching of the Western world. The letter two were always practised in organisation, a growing trend however is evident latterly even among doctors, and lawyers to shift their work to organization.
They are said to be becoming "salaried professionals" or "professional employees". This would imply that the professions are undergoing significant transformation while shifting their work into 'organisation'. Broadly speaking, he identifies three perspectives on definition of profession - Objective-evaluative symbolic - realistic, and class-interest oriented. Profession as a class-category articulating specific interests, presents a different perspective concerning the reality of profession.

In early 1972 UNESCO centre sponsored four research projects on the social implication of small industries employers. Employers and employees were interviewed with the help of different schedules. Some of the questions asked deal merely with opinions. With the result actual behaviour of the respondents could not be known. The questionnaires used in the four studies were similar to one another. The four selected areas of study differed in the degree and structure of their industrialization. The enterprises also varied considerably with respect to the type of the product, size, level of technology and their economic situation. By so choosing them it was hoped to detect common social factors underlying the variety of small industries. The role of small manufacturing sectors in the economy of their respective areas is summarised here.

Hyderabad, Delhi, Ludhiana and Rajkot were the four venues where the studies were conducted under the Directorship of Prof Ayyar S.V., Prof M. N. Srinivas, Prof. S.B. Rangachar and Prof. B.M. Desai respectively. The small scale units chosen at Hyderabad were metal based, at Delhi - Light Engineering at Ludhiana they were textile and metal based while at Rajkot the units were engineering and metal based industries.

Goldthorpe's (1968) monograph primary aim is descriptive: to give
some account of the attitudes and behaviour of sample of 'affluent' manual workers in the context of their industrial employment. A secondary aim is theoretical: to examine how the attitudes and behaviour in question can be best explained and understood. The research on which this monograph is based was carried out as part of a more general study of sociology of affluent worker. The main objective of this study was to test empirically the widely accepted thesis of working-class 'bourgeoisement': the thesis that, as manual workers and their families achieve relatively high incomes and living standards, they assume a way of life which is more characteristically 'middle class' and become in fact progressively assimilated into middle-class society.

The main purpose of the project have, of course largely determined the way in which the workers to be studied were selected and also the design of the interviewing schedules which our chief research instrument.

Sheth (1968) examines the belief that the traditional institutions of India, such as the village community, caste and the joint family are hinderences in progress of industrialization. To test the hypothesis he studied a typically modern Indian factory in Ahmedabad in Gujarat, by the help of participant observation, personal interview and questioning. The main task of the study is to describe the various forms of relationship among the working people and the values and norms governing them. He begins with a description of emergence and growth of the factory, a normal day's routine in it and formal organization of its employees into group & categories. He then studied social background & obligation of the employees to the local communities, caste & kin groups and saw, how far these influence the network. Making up an institutional network of relationship,
relation between the different groups, and the management the employees involvement in trade union. Their relation outside the factory were also studied. He concluded the effect of industrialization on developing society.

Baviskar (1968) studied co-operative sugar factory in Ahmadnagar District of Maharastra. The aim of this paper is analyse the role of caste. The main question are: How far members of different caste differ in their attitudes towards participation in a particular co-operative activity? What are the reasons underlying these differences? How far members of different caste differ in their behaviour. While participating in the co-operative activity? What are the factors underlaying these differences? Finally What role does caste play in the success or failure of a co-operative activity of the questions were answered with the help of these aspects viz establishment, leadership, control & industrial relation in the factory. The factory established in 1953 and went in production 1955-56.

Holmstrom (1976) studied four factories in Bangalore an industrial city of more than one million people in South India. In 1971 seeks the situation and thinking of workers in modern capital intensive factories and to show how the methods of social anthropology can be used in the study of urban work especially of the occupation in India. It is based on case studies of Bangalore workers and their families, on statistical material from management files on the workers from other sources, interviews with managers, & union officials. Among the principal questions considered are the factory workers and what are their origin, career prospects and living conditions? Are they privileged elite in a 'dual economy' and what are relations are there between them and the people outside? How do the workers see their own situation as individual and as a class? How do they
think of a 'job' as part of a career or a career as part of their life time in relation to other things that matter to them?

Mathur (1976) studied the organization structure in some industries in Rajasthan. Recorded material available in different industrial concerns were studied and analysed.

Ramaswamy (1983) studied cotton textile workers in Coimbatore in Tamilnadu, in south India. It demonstrates the important linkages between their experience at work, the trade union and the community and the emergence of values & attitudes which are universally industrial. In spite of this industrialism, they keep one foot firmly in the village and the kin group and have aspirations for themselves and their children which are uniquely Indian. The resultant is a distinctive amalgam of universal industrial values and typically Indian culture traits. The study is based on material obtained through intensive field work lasting ten months during 1977-78. Observation and Interviews were the major source of data.

Singh (1985) study has attempted to study the socio-psychological effects of industrialization in urban as well as rural setting by comparing the attitudes of farmers from villages (from where the factory workers had migrated), rural factory workers from factories located in rural areas (Muri and Khelari), urban factory workers from factories located in urban areas (Ranchi & Jamshedpur). Each of these groups namely farmers, rural factory workers & urban factory workers has too cases equally divided into low and high castes and low and high educational levels. The attitudes related to religion, family, social customs, caste change and innovation politics and aspirations have been covered. The relevance of caste status and educational level have also been examined.
Agarwal (1960) studied rural and urban children of Agra region in Aug 59 to Jan 60. A sample of 140 children, 70 boys and 70 girls was taken from urban as well as from rural areas. Mainly primary and montessory school children of age group 9-10 years were used as subject. The technique of questionnaire was applied to the children orally. The questionnaire contained eight questions each question comprising of eight alternatives. Findings confirm the existance of inter-caste tension among children. Much difference in the extent of caste known as between urban and rural areas or between boys and girls has not been observed. These tension are expressed, Particulary so with regard to restriction in interdinning, acceptance of food, choice of neighbour or friend, but not so keenly expressed in matters acceptance of playmates, classmate or teacher.

Prasad (1968), conducted a socio-economic study of middle class - a class which is so important for a nation. The study has been arrived by surveying 500 middle class families of five big towns of U.P. - Kanpur, Agra, Varanasi, Allahabad and Lucknow. 100 families were selected from each town from random sampling. The survey was conducted during 1959-60. The survey included middle class families in the income range of Rs. 150/- - 750/-. The present study is likely to prove useful as it covers a varied field on economic side. This survey covers data on income, expenditure, housing, occupational pattern, education etc. On the social side, information about marriage, demographic data, dowry system, religious outlook, belief in supernatural elements etc could be recorded. In addition to this opinion and attitude of middle class individuals in relation to their job, housing and problems like family planning etc could also be investigated. Attitudes towards problem like marriage of girls, frustration in the family, separation
of couples, breakup of joint family system, with youngsters who also investigated. It is on the basis of this information that a note on possible future of middle class could be written in this.

Paranjpe’s [1970] study is confined to college students - the leaders of the next generation. It explores the opinions, attitudes and self-concepts of the individual as conditioned by his membership of the subcaste and caste groups. The observations are examined and interpreted in the light of social psychological theories of prejudice and in the context of sociological and anthropological studies of the changing structure of contemporary Hindu society. The conclusion to be drawn from this study therefore relate to both the situation with respect to casteism in India and the social psychology of identification and prejudice.

Anant (1972), is the first major socio-physiological study of inter-caste attitudes, examines intensively the changes in social stratification, as a result of the change in the caste system and abolition of untouchability. General attitudes concerning the caste system, attitudes towards Harijans and attitudes regarding housing, voting, inter-caste marriage etc. are studied analytically in the light of the impact made by the explosive spread of technology and education, socio-economic growth, urbanization and adoption of democratic ideals. Concentrating mainly on the psychological aspects of the system. He investigates rigorously the contemporary attitudes towards it through an attitude survey administered among rural and urban population of three localities of North India, representing a wide range of castes and educational attainment. He finds that the caste system is breaking down in its traditional sense but regarding private life notably marriage, conservatism continues to region. The results of this study may
have practical significance for similar problems in other parts of the world, e.g. Negro problem in the U.S.A. Data was collected from urban and rural areas in and around the cities of Agra, Delhi, & Varanasi. A three part multiple choice questionnaire containing 50 items was prepared to collect data.

Wibbe (1975) conducted his study in the Kolar Gold Field - an urban industrial centre in south India. The main questions are: Does caste retain its organizational outlines in Kolar Gold Field? Does the conception of a hierarchy of caste persist in the urban context? and how are behavior and belief configuration here associated with different varna level? The evidence shows that the KGF people continue to identify themselves strongly with their jatis and that jati consideration remain basically important.

Conlon (1977), examines the background of the caste's separate identity and the evolution of social and economic patterns and institutions which contributed to its maintenance. While tracing the growth of the Saraswat Brahmins from a small relatively insignificant group to a thriving community of 1500 persons in 1930s. He explores how modernization influenced the Saraswats and how caste membership conditioned their responses to forces of change. In doing so he draws on government documents, temple and monastery records, newspaper, families histories, caste publications and personal interviews. He begins with a discussion of the Gaud Saraswat Brahman caste cluster of Goa from which the Saraswats emerged and then describes their creation of a separate caste possessing a distinctive religious affiliation with a new spiritual lineage of swamis (preceptors). There follows an analysis of the significance of British rule for the
Sarawats in terms of access to government jobs, education, assimilation of new values and expansion of "traditional" religious activity. Migration to cities, particularly Bombay and Madras, created formidable problems of urbanization involving strains in the religious and social life of the caste. Which were intensified because of conflicting innovations by orthodox Sarawats responding to the swami on the one hand and by reformist Sarawats following an urban elite on the other. His lively account on an important aspect of Indian modernization explores these elements of the Sarawats history in which ties of caste are significant. The work illuminates the extent of change in "traditional" India, the impact of a colonial regime upon social stratification, the role of bureaucracy and education in social and spatial mobility, cultural responses to "Modernization" influences, causes and effects of urban migration and residence, and consequences of disputes over social reforms.

Sachidananda's (1977) study is based upon depth interviews, case studies and observations of the 200 educated Harijan Elite from urban as well as rural areas in different parts of the Bihar. The Elites have been chosen from public services, political and social workers to know the status in their own community and in the wider society, their mobility, the networks of which they are the part, the action sets they activate for various purposes and their perceptions of change taking place around them especially in regard to social disabilities, position of women, level of aspirations and internalization of values, sanskritic as well as Western. The role of the Elite in providing leadership for social transformation in their own community has been analysed. The future of scheduled caste minority in the sociocultural life of the community from the angle of national integration, has
also been discussed. He found that all the Harijan elite have given up their traditional caste-based occupations and social status; disabilities are now largely confined to village only. In the ritual field, their giving up of traditional occupation has helped a great deal in raising their status. Now they have become politically conscious caste. Caste as an ascriptive system of evaluation is weakening day by day. They activate focussed networks, an action sets for a number of things. They are moving, from rural to urban areas for the education, public services or for politics. Harijan elite have a definite role in social transformation and they are improving the position of women. They are also prohibiting the practice of child marriage and encouraging freedom in the choice of marriage mates. The elites are not basically against caste system and efforts are directed towards rising higher in the scale of traditional social hierarchy. They have made some concentrated efforts for alleviating the corporate status of caste.

Channa (1979) study provides material on Aggarwals caste in the city of old Delhi in the 1930s. The board framework of the theory of transmission of status a via media between the 'alliance' theory and 'descent theory' is used to organise the data. The identity of the Aggarwals is viewed as interwoven in a particular pattern of which the custom of marriage is an important part. An attempt has also been made to understand cultural traits and symbols in terms of ideas. In this genre is the analysis of the customary age at marriage and of the application of vermilion in the parting of a woman's hair. Other highlights include a simulation model of the difficulty arising from the regulations and exercise of choice in selecting marriage partners based on simple probability thinking. Also included is a discussion on marriage expenditures and the life theory of a woman.
Agarwal (1980), conducted a study in Maharaj Singh college Saharanpur U.P. on all the 43 peons. Field work was done over a period of one year, July 73-June 74. They belonged to different departments and office of the college. The Resarcher met all the Respondents and explained the objectives of the study. 38 Respondents gave interview without any hesitation but the rest 5 responded reluctantly. Interview was conducted with the help of an Interview schedule, she spent at least one hour with each respondent and also met their families. The objective of the present study was:

i. To assess the Social background of the peons in terms of age, sex, education, salary, other sources of income, house holds goods, place of birth, religion, caste, marital status and family composition.

ii. To find out who decided for the choice of occupation for the Respondent.

iii. To acquaint with the attitude of the peons towards their own job, children’s job and women’s education and job.

The findings are:

i. The number of Respondents from age group above 55 years is negligible.

ii. About 1/9th of the Respondents are illiterate and the others are educated from 5th to Intermediate.

iii. All the getting a salary of Rs 145/- to Rs164/- per month and 1/3rd have an additional income of Rs 50/- to Rs 200/- per month from other sources.

iv. 1/3 each of the Respondents are from artisan caste and upper caste respectively.

v. All Respondents are living in Saharanpur, out of which whom 1/3rd are permanent residents of Saharanpur and the rest are from various towns of U.P. and Bihar.

vi. The number of rural and urban Respondents are equal.
vii. 2/3rd of the Respondents decided for the job themselves.
viii. Only the Respondent was in favour of the peon's job for one's children.
ix. 1/2 of Respondents were satisfied with their jobs.
x. 2/3rd of family members of respondents were satisfied with the Respondent's job.
xi. 2/3rd were not in favour of women's job and some were in favour of women's job.

Agarwal (1986) presented a paper on caste system in a North Indian city. The purpose of the study was to know the basis of social relationship in an urban setting. It is evident from the sociological studies that caste is not only the base of social relationship but there are some other bases also. Keeping this aspect in view a study was conducted in Mohan Meakin Ltd, Ghaziabad.

The concept of network has been used. This concept has two types of characteristics. Firstly morphological and secondly international. Morphological includes - anchorage, reachability, density and the range. While international emphasize on content directness, durability intensity and frequency. Case study techniques has been as a tool of data collection. The factory has three main categories of the employees: technical, non-technical and workers. Two Respondents from each category were selected and thus 6 Respondents in all were studied.

In morphological characteristics it has been found that the relationship exist among the Respondents. On the basis of reachability, it has been concluded that technical staff has got the formal relation while non-technical and workers have got informal relations. In the characteristics of density, technical staff visits their family members in his network while non-technical staff and workers visit alone. On the basis of range, technical
Staff has got wider relations within and outside the factory, while others have relations with their co-workers, and family acquaintances.

In interactional aspect, it has been observed that technical staff has got purportive relation while non-technical staff and workers have emotional relationship. Under content characteristics it has been concluded that technical staff has got one sided relation while the other have mutual relations. In durability technical staff has got temporary relations while non-technical and workers have got more or less permanent relation. On the basis of intensity it has been found that technical staff has got less intensity in comparison to others. In the characteristics of frequency it is observed that technical staff has got formal frequency while non-technical staff and workers have informal frequency.

Shah (1988), focussed on caste division as horizontal units and discusses the description an analysis of caste division in the past. Various 'Orders' of the caste division are distinguished and their nature examined in relation to special distribution, rural-urban network, kinship and marriage endogamy and hypergamy, dowry and bride price, communal relations, communal activities and other factors. He also discusses the changes in the caste. The nature and extent of inter-caste marriage the movements towards creation of larger caste divisions the dynamics of caste associations, the relation of modern social strata to caste, the decline of ritual hierarchy, the impact of policy of reservations for the weaker sections, the relation between caste and the nation, the future of caste and so on. He used the Gujarati data.

These studies seem to have emphasized upon:

1. Culture in Cities.
2. Impact of immigrants whether from villages or cities on city life.
3. Effect of Urbanization on village life, family, kinship and traditional neighborhood.
4. Level of politicization in cities and village communities.
5. Mobility of certain occupational groups to cities and its consequences.
7. Impact of planning on social structure of city.
8. Studies of professions.
9. Industrialization.
10. Caste and class.