CHAPTER - 1

INTRODUCTION
1.1 Rationale of the Problem:

Social mobility is an attractive field of investigation for it can be studied from the point of view of its rules, causes, processes or consequences. These dimensions are revealing about the nature of social structure and the influences upon attitudes and behaviour. The study of social mobility has been centered on the dimension of economic or occupational change, and within this dimension on the one indicator of occupational prestige. While occupational patterns and political power do correlate highly with income, skill, social network patterns and other indicators, there is not necessarily an even movement along each of these indicators of the dimensions of social mobility. Indeed, it is argued that much of the pressure arising from the fact of mobility emerges from the unevenness of movement along the varied dimensions and indicators. (Miller, 1957:2).

The interest in social mobility is largely an off-shoot of the interest in class. Social class has become the most widely employed variable in sociological research. It has been much refined from a crude dichotomy into a two-class system of those who own and those who use the means of production. From the early days of the International Sociological Association, there has been a sustained effort to stimulate work on social mobility. They attempt to develop a study which would systematically explore mobility in various nations, has been unsuccessful in securing fund. Consequently, the emphasis
of the sub-committee on social stratification and mobility of the ISA has been to encourage, with some degree of success, the undertaking of studies by individuals or organizations in various nations which pursue the same general approach, following the leads of the Glass et al.’s studies in Great Britain (1959), thus offering some possibilities of international comparability (Miller: 1957).

In India, the technological development has started coming in the late nineteenth century. The process of industrialization, urbanization, westernization, expansion of the mass media of communication, explosion of education even in the remotest villages, social and economic changes have made much headway after the attainment of independence. Still further, the abolition of Zamindari, the expansion of community development programme, break-up of the jajmani relations, weakening of kinship ties, the decay of handicrafts and cottage industries, mechanization of agriculture, extension of the facilities of education to every section of the society, secularization etc. have provided extra impetus to working mates in the rural areas, the near coming structure provide the new direction for social mobility to link themselves to a new system of diversification of occupations. In traditional India, the choice of occupations, more particularly in the villages, has remained conditioned on the caste group of persons. In the ascriptive caste system, the occupations adopted by sons is mostly inherited from their fathers. But in modern
India, the traditional taboo of adopting only caste based occupations has gradually declined and weakened.


They have indicated various types of social mobility, upward and attaining of higher status by backward castes. But these studies leave much to be desired in respect of theoretical refinement and the development of adequate methodological tools. Much may not be inferred from these studies about the pattern and direction of social mobility at the level of the individual, the caste, the community, and the family, and the other relevant levels. In the present era, there are many factors which brought the mobility among various strata of society like, the government and non governmental institutions, programmes, schemes, constitutional safeguards, education, new technology, agricultural development, communication revolution and the other schemes specially meant for the development of the backward communities. Outside interventions including leadership can achieve but little in terms of political mobilization (Michael, 1999: 80).
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1. How far social mobility is occurring among the backward castes?

2. What is the nature of social mobility among these castes?

3. What are the main causing/contributing factors of social mobility among the backward castes?

4. What are the consequences (impact) of social mobility among the backward castes?

All the above questions are posed in this study to examine the nature and consequences of social mobility among the backward castes.

The first question is, how far mobility is observable at the individual level, at the family level and at group (i.e. caste and community) level? This means identification of individuals who have become socially mobile, the families which have been mobile and a caste or segment of caste which has shown mobility. The mobility would be observed over a period of time, say over a generation or two.

The second question refers to the field of mobility like in education, economic status (income, land holding or change in occupation etc.), political participation at the local and in the wider area and in terms of gaining or losing social prestige in the community at large.
The third question means exploration of factors which have contributed to social mobility like state provisions, educational attainment, new technology, etc.

Fourth question refers to the change in the categories of social stratification if any, the cohesiveness or otherwise consequences of social mobility of the mobile individuals, families and caste/segment of caste in the local community.

The above questions would be studies in a rural area wherein some dimensions of social mobility has been observable. Western U.P. is such a case. Therefore specifically the study has been undertaken in a district of western U.P.

1.3 Terms/Concepts:

Backward castes have remained behind higher classes in education, professions and government services. One assumption is that the people of "Shudra Varna" can be called backward class. From the practical point of view, backward classes have been lower than upper castes. The word "backward classes" means that there is a "forward class" also. Today, people in Bihar are divided into "backward" and "forward" classes. "Forward classes" see the "backward classes" with the feeling of lowerness.

The term "other backward classes" describe the totality of group entitled a preferential treatment on the ba of their backwardness viz the group as well as castes, but those accorded
special treatment because of temporary or situational disadvantage. The term refers especially to those backward groups other than SC's and ST's. (Galanter: 1984)

S.M. Miller (1960) states social mobility as a change occurring in the economic, political or social orders. Each of these orders or dimensions can have several indicators of change. For example the social dimension might have the indicator of change in social reference or of changes in patterns of association (as in the friendship, cliques and voluntary associations).

Anthony Giddens (1989) states that the term social mobility refers to the movement of individuals and groups between different socio-economic positions.

1.4 A brief of area of study and Methodology:

The study conducted in the district Saharanpur. It is situated in upper deep region of Ganga-Yamuna. Saharanpur district touches two states Haryana an Uttaranchal. The geographical area of the district is square 3689 K M. The population of district. The district Saharanpur consists of two religious communities Hindu Muslims.

For case study village were choosed from two developed blocks of distt. Saharanpur out of which one village in near distt. office and the other is an interior village. One village is block Rampur Maniharana which is 12 km away from distt. office. Second is Miragpur village of Devband block which is 52 km. away from distt.
office. Both the villages are Dalit prominent, in both villages Gujar are farmers who maintain their dominance. The main focus of this case study is Gujar the backward caste because the population of Gujar caste is more in the villages of this area and is a dominant caste.

Methods/Universe:

Two villages of district Saharanpur of western U.P. were selected for the study. These two villages were selected from two blocks in the district. Out of these, one is a proximity and other is in the interior. 100 respondents were selected for study from each of villages. The samples were selected in the context of entire representation of all backward castes from the villages. The selection of families of each backward caste is made through the percentage of whole caste in the population. The sample has been selected through the following method from the two villages.

Selected H.H. of Sample from a caste

\[ \frac{\text{Total families of each caste in village}}{\text{Total H. H. all backward caste in village}} \times 100 \]

Methods of Data Collection:

Data will be collected with the help of specific research tools (1) observation, (2) interview (3) interview scheduled and (4) records (5). Secondary information would be collected from the district head quarter from government records. Interviews and interview scheduled would mainly focus upon the aspects of social mobility among the backward castes.
Methods of Data Analysis

A qualitative analysis would be undertaken of facts collected through observations and interviews. Data collected with the techniques of interview and interview guide from a larger number of respondents would be analyzed quantitatively. Simple statistical techniques and also associations and co-relations will be looked into to indicate the extent of relationship between background factors and effects.