ABSTRACT

Introduction:

The researcher has selected the topic with inner inspiration and curiosity. The issue of OBCs was introduced in Mahārāshtra, after the receipt of Deshmukh committee report (1964) and at National level after receipt of Mandal Commission Report (1980).

The OBCs are included in the category of backward classes. They are entitled to get certain concessions & facilities. However a common man (from OBC category) is unaware about the developments and facilities.

The quantum of OBCs in vast. This is a heterogeneous & scattered group. The castes & communities (from OBC) are not studied thoroughly on large-scale. The researcher strongly feels to conduct studies regarding OBCs in various angles.

This research aims at studying social organisation & displacement among OBCs, because of lack of organisation at various levels and displacement of various types. They are the two major causes of their (OBC's) backwardness. The study is delimited to artisan/service, non-agriculturists, non dominant five castes from gāvgādā (i.e. Sutār, Shimi, Teli, Parit and Gurav) as indicated in the following table (towards developmental social work intervention).
Social work approach is applied. It is intended to investigate the causes of their (OBCs') backwardness and recommend social work interventions. Both, the subject (social work) and the topic (of research) led the researcher to adopt interdisciplinary approach.

The Research is expected to make the analysis of the problems alongwith emerging solutions which will be useful to understand the reality and obtain indicators for social work interventions.

The researcher intends to promote social work research.

Chapter I: Operational definitions & conceptionalization and conceptual and theoretical framework:

The researcher has described following important concepts which are discussed in present thesis; Other Backward Classes, Vatandār, Gāvgādā, Baluta system, Social Organisation, Displacement.

The researcher has discussed following two topics independently -

1. The OBCs through India's social history.
2. Some considerations regarding caste-mobility.
Both the topics are significant for strengthening the main topic by synthesizing relevant aspects such as, historical review of caste-system & social structure, social evolution of OBCs, different models and steps in caste-mobility.

Chapter II: Review of Literature: Review of relevant literature from printed material & unpublished manuscripts is presented as follows,

Review of books, journals, articles, papers, newspapers, Kosh (encyclopaedia), letters, training manuals, government G.Rs. etc.

First hand information/data received from survey is the main and reliable sources in the study. Information received through the literature is considered as secondary source. This information is useful in following context,
- conceptual framework,
- problems and their causes, specifications,
- universalization of certain problems as well as differential factors in certain issues, at different places.
- modules useful for solution.

Information sought from this source is used in conceptual framework as well as in supporting primary data.
Chapter III: Methodology:

Aims and objectives of the study:

The present research aims at studying social organisation and displacement among the Other Backward Classes (with special reference to artisan/service, non agriculturists and non dominant castes from gāvgādā).

Objectives visualized at initial stage:

1. To obtain sociological interpretation of the status of various castes/communities (included in OBC category) - past review. and
1.1. Status of these castes in relation to social structure in various (economic, occupational, social, mainly status and relationships) aspects in olden days.
1.2. Characteristics and definition of OBCs.
1.3. The relations between and within these groups, castes/communities in olden days.

2. To investigate present societal situation of OBCs (with special reference to artisan/service, non agriculturists and non dominant castes from gāvgādā), through the
2.1. Study of social organisation process and forms of social organisations.
2.2. Study of the nature and patterns of displacement in various sectors of social life.
2.3. Measuring the level of development, OBCs have achieved and nature of their backwardness.

3. To recommend social work interventions.
After making systematic and indepth study in various (economic, educational, family, occupational and social) aspects of OBCs, promoting them in the direction towards development and suggesting developmental social work methods to fill the gaps of backwardness at various levels.

Other topics discussed in this chapter are as follows;
- Scope and limitations of the study.
- Application and (social) usefulness of the study.
- Applied research, descriptive approach.
- Source and methodology for data collection:

1. Primary source;
1.1 Household Survey - Number of respondents: 117.

Geographical scope: Samples of respondents are selected mainly from Pune district. Few samples are from Thâne district & Mumbai.
1.2 expert survey and discussion with 22 representatives from various sections of society, organisations.
- actual execution of data collection.
- sampling (for household survey):
1. Multilevel sampling: Levels are identified with the degree of urbanism i.e. beginning with total absence of urbanism to highly intensive urbanism.

2. Purposive sampling: Five castes from different categories are given representation purposefully.

3. Convenience sample: For actual interviews (of the respondents), the researcher relied upon availability, because the families/ persons from specific castes are not available everywhere in large quantity.

- tools used.

An independent topic (social work research) has been incorporated in this chapter. In this topic following concepts are discussed in detail;

Social work, its usefulness for human beings, social work research, its social relevance and utility, relationship of social work research with other disciplines.

Chapter IV: Socio demographic analysis of the respondents:

Chapter V: Social exchange and social organisation:

Chapter VI: A status report of the respondents:

Chapter VII: mobility, displacement and change:

Chapter VIII: Case Studies: The researcher has illustrated five case studies. These case studies are significant for knowing individuals, families, organisations (from OBCs) in the journey of development by using different ways and means.
Chapter IX: Conclusions and recommendations:

Conclusions:

Conclusions emerged from the study, are classified into nine areas as follows,

I. Socio demographic characteristics:

1. Most locations (irrespective of geographical distinction) are identified with some kind of title and most habitations have various characteristics. The number of respondents, who indicated the characteristics of the habitation of rural communities is significant. e.g. locations like Baluteâli, Cholkhanali are seen even in urban area.

2. About 42% respondents stated that, their native place is different from the place, where they are residing at present. Amongst them, some members visit their native place. This indicates location-wise displacement.

3. Many (i.e. about 37%) respondents could not explain specifically the reason/s for disintegration of joint households. This shows absence of deeper thinking among respondents.

4. Despite separation of households, some families do come together at some events. There is a deliberate effort among families to come together particularly at native place. This is a sign of integration through ritualism.

5. The process of nuclearization (in terms of number of couples
staying together) is seen clearly.

II. Economic State:
6. There are maximum 'one member earning families' among respondents. The source of income of the members, where more members (in family) are earning, is not regular in many cases.
7. The number of respondents' families who stay in sound habitat is less. It indicates economic backwardness of respondents.
8. Many respondents manage to subsist in prevalent circumstances & income. They are not anxious to improve their earnings.
9. Closeness to marketplace correlates with economic, occupational activities and present work especially among Teli and Shimpi Communities.

III. Educational state:
10. The educational status of earning members is not above graduation at most places. It is applicable to all the castes in sample. However, average education of earning member(s) from Teli caste, is more.
11. Education of members of younger generation is continuing at most places. There is a hope of formal education among youth.
12. Due to spread of education & some social, educational development, the process of girls' education has started.
13. As schools are available, female members from younger generation are seen educated to some extent (upto SSC). The correlation of average education of female members is neither with geographical location nor with castes.

14. The female members above age of 35 are significantly less educated.

15. The researcher found passiveness in giving incentives to schoolgoing children (even in the families of sound financial condition).

16. The researcher found passiveness regarding aspirations from schoolgoing children among many parents. This indicates general complacency.

17. Educational status of members is not satisfactory, there is no correlation of education of senior persons with castes.

IV. Level of Information:

18. The psychic space of the respondents in found limited. They do not think in a perspective.

19. Many respondents opined that 'caste' is beneficial. The number of respondents who feel that 'caste is disadvantageous' is less. Thus the caste-bonds give them a sense of belonging & identity and hence are strong.

20. The extent of respondents who could specify the origin of caste(s) is less. However they are stuck to the caste-bonds.
They practise the customs blindly & regularly. It indicates the prevalence of ritualism on large scale.

21. Except some Parit respondents, most respondents stated that subcastes do exist in their own caste.

22. Many Respondents are unaware of the definite title of their own subcaste. However they follow the practices blindly.

23. Alike origin of caste, the extent of respondents is more who are unaware regarding origin of subcaste(s) & its/their reason(s). However, unknowingly they practise the customs.

24. Specific social status for own caste in previous days, is viewed by some respondents, while few of the respondents opined that "there was no MAN or special status prevalent."

25. Few respondents opined that `there are specific rites, social customs prevalent in their caste at present.' For religious rites, general rules and customs are followed at most places.

26. Many respondents are aware regarding inclusion of their own caste in OBC category. However only few of them stated that someone from their family/relative(s) got benefits in one of the following aspects; employment, political reservations, educational benefits.

27. Few respondents are happy regarding inclusion of their
own caste in OBC category.

28. Many respondents stated ideal, eminent and/or popular person(s) in their own caste from myth, history, religious background.

V. Awareness, Opinions and Practices:

29. Upās (fasting)/vratās are observed in most families for different reason(s) or for no reason. The practice is uniform everywhere in sample.

30. The extent of female members is considerably large in observing Upās/Vratas.

31. Most respondents opined that, these practices (observing Upās/vratās) are beneficial. The reasons for such practices vary.

32. The habit of reading and collecting of published material is nearly absent in the families of respondents. Their access to literature is limited.

33. Some respondents stated the outlook of castepersons (in past days), towards castework, which throw light on different nature of castework(s) in olden days, their status and other organisational aspects.

34. Due to various reasons (such as increase in mobility, spread of electronic communication facilities, financial & family difficulties etc.), the practice of utilization of communication means is less in respondents' families.

35. Most respondents stated that, the person(s) of other
castes/communities have encroached the castework/occupation. It has affected adversely on the families of balutedārs/ kārāgirs, so far employment & other economic factors are concerned.

36. Some respondents stated that, there is a scope for the castework; some denied the statement.

37. The extent of respondents is more, who opined that, 'one should leave gāv/place for livelihood/work.' It indicates respondents' view towards geographical displacement/mobility on psychological level.

VI. Social participation:

38. Many respondents are aware of their own 'caste organisation(s)'. Amongst them some respondents could specify the nature of work of caste organisation(s).

39. The extent and nature of participating in the activities of caste-organisation is less (compared to awareness regarding caste organisation(s)). The extent of female members' participation in the activities of caste organisation(s) is meager.

40. Alike, participation in the activities of caste organisation, the participation of female members in other activities (activities of the organisations other than caste organisation) found limited.

41. There found less participation of respondents/family member(s) of the respondents' families, in politics. The
reasons for less/non participation are explained. There is no correlation between caste and participation in politics.

42. The extent of earning members in participation in politics is comparatively more. Due to political reservations for females, they are seen participating in politics at some places.

VII. Sense of belonging:

43. Inspite of growing unemployment, changes, emergence of antisocial and even criminal activities, many respondents denied the involvement of youth (from own caste) in antisocial activities. It confirms the statement-caste is an ethnic group.

VIII. Displacement, mobility and change:

44. Due to various internal and external factors, some persons have given up castework/occupation. This type of occupational displacement is highest in Teli Caste.

45. Teli caste is occupationally displaced to largest extent, while occupational displacement is least in Parit caste (so far professing castework).

46. There is an inclination among educated youth to leave the castework/occupation. However, growing unemployment, price rise, growing industrialization, mechanization and other family & social problems enable some youth to profess caste work/occupation.
The extent (of occupational mobility) is more in Teli caste (which is highly occupationally displaced caste) & less in Parit caste (where there are more chances for livelihood.

47. The displacement of caste-occupation(s) is considerable. However, in the loss of hereditary vocations and skills, many families did not get substitute vocation.

48. The extent of respondents, who stated that, their bhaubands profess castework, is more.

49. Most respondents opined that, the overall condition is better at urban area. Inspite of growing antisocial activities and some adverse conditions in urban area, persons prefer urban areas for meeting family-requirements. It promotes for migration towards urban area.

50. The migration towards urban area is fast and the extent (of migrants) is more. It (migration) is not affected by (particular) caste.

51. Growing industrialization, more chances for employment/work, attractive picture of urban area prevent persons to go to rural area. However some social, financial, occupational and some adverse situation/incidences force some persons to go to rural area.

IX. Social exchange and organisation:

52. Most respondents are aware regarding the
castework/casteoccupation assigned to their caste in olden gāvgādā. Some respondents explained details.

53. The extent of respondents is less, who could state the specific work-allocation to their own caste in gāvgādā.

54. There would exist different forms for remuneration in olden days depending on various factors (like number of bullocks, nature and quantum of work, mercy of givers etc.).

55. Many respondents could not specify the quantum of remuneration (for work), in olden days. Variegated responses received from others.

56. Regarding remuneration (for services rendered), some respondents opined that, monetary transactions were absent in olden days.

57. In general, the balutedārs/gāvkāragirs were economically backward. However, some type of property was owned by few individuals.

58. Though family requirements and occupational needs were met through gāvgādā, balutedārs and gāvkāmgārs found difficult to subsist with the available remuneration. Hence most persons were in search of alternative means for additional income/remuneration.

59. Most respondents stated that, (at present) their castework is professed by accepting cash.
60. Most respondents prefer money as a remuneration for castework rather than baluta or articles.

61. Most respondents opined unhappiness regarding baluta system as a remuneration in present times.

62. Gāvgādā was not merely a system of distribution of work for convenience, but it was a strong structure constructed by social, cultural and religious bonds.

63. The interrelations between various gāvkāmgārs/balutedārs were cordial at most places. The details of interrelations would vary place to place, depending on various factors.

64. Some respondents opined that (in past days) the caste-kārāgirs used to consider the problematic groups (of people) sympathetically, for taking remuneration.

65. Most balutedārs/kārāgirs were considered as socially degraded. Various religious books and thinkers mentioned it. However, in social hierarchy, every caste tried to degrade others. Many of them would refuse the work of untouchables.

66. The culture of mutual co-operation and sympathetic outlook towards kārāgirs/balutedārs was present at some places in olden days.

67. Alongwith sympathy, the gav/society used to put control on kārāgirs/balutedārs. All these things was a part of gāvgādā system, which was considered as a social control, in
olden days.

Recommendations:

As there are variations in the nature of OBCs and in their problems, the researcher feels need of adopting interdisciplinary nature for the solution of the problems.

With the background of data presentation and experience, the researcher has suggested recommendations for following groups/units -
1. Individuals, persons from the communities (in sample).
2. Experts, academicians, Professional social workers, activists, officers and youth (especially from OBCs).
3. OBC organisations and caste organisations, associations.
5. General suggestions.

It is expected that, the OBCs (especially from sample) would be aware regarding their development and they will be self dependent and self-reliant to overcome their own problems. It will benefit them as well as the society in total.

Recommendation for future studies/researches is suggested as follows;

A displacement indicator can be worked out considering geographical displacement and occupational displacement.
EPILOGUE:

Despite of development in various fields, mass backwardness in India is dangerous for balance development and progress. The (balutedār, artisan) OBCs are living miserable life and are unaware regarding their life and outside transactions. They should be made self dependent and self-reliant to overcome the problems. There is a need to advocate and implement reservations rigorously.