Notes and References

1. Caste is popularly understood as the division of society into a “Four fold – Varna hierarchy with the Brahmans at the head, followed in order by Khatriyas, Vaishyas or traders, Shudras or servants and labourers and lastly the Untouchables (persons engaged in defiling, polluting occupations – Caste in the above sense is referred to as Varna and has an All India application (See Srinivas, 1952, p. 24-31).

2. The concept of Sanskritization was first introduced by Srinivas (1952). It refers to the tendency of the lower castes to imitate the lifestyle of the upper castes in an effort to move up the caste hierarchy.

3. The Untouchables (so named because of their hereditary defiling occupations) form the lowest strata of the caste hierarchy. Their low ritual status have been subject to a variety of disabilities. Chamars, Dhobi (washer man), Harijans etc. were included in the Census of India as 'scheduled castes'.

4. Varna: four-fold hierarchical division of Hindu society

5. A very small number of Untouchables have moved into skilled occupations. Recent newspaper reports have highlighted this fact. See for example Hindustan Times (a national daily : June 7, July 5, and


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Indian society has been traditionally stratified into castes which are termed as closed system. A closed system is one in which different components are combined in the same way.

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DEMOGRAPHIC COMPOSITION OF SCHEDULED CASTES:

Scheduled castes in Indian population represents a sizeable portion of the population as there has been a speedy growth in their population during the last decade, according to the census of 1991, the total number of the members of scheduled caste is 13,82,23,277 out of the total population of 84,63,02,188. During the last ten years the population of the country, in general and that of scheduled caste in particular has enormously increased. According to 1991 census the state Uttar Pradesh has 2,92,76,455 persons belonging to scheduled caste out of the total population of 13,91,12,287 it indicates that 29.3 percent of the total scheduled caste population is resides in U.P. and it is the only state in India which has an eight digit population of scheduled caste.

In Uttar Pradesh alone, 66 scheduled castes live in various areas.

1. Agariya  
2. Badi  
3. Bandhik  
4. Bahaliya  
5. Baiga  
6. Baiswar  
7. Bajoniya  
8. Bajgi  
9. Balahar  
10. Balari  
11. Balmiki  
12. Banmanus  
13. Bansphor  
14. Barwar  
15. Basor  
16. Bawariya  
17. Beldar  
18. Beriya  
19. Bhantu  
20. Bhuiya  
21. Bhayiar  
22. Boria  
23. Chamar, Dhusiya, Jatav, and charm 
24. Chero  
25. Dabgar  
26. Dhangar  
27. Dhanuk  
28. Dharkar
29. Dhobi
31. Domar
33. Gharami
35. Goal (Gawal)
37. Hari
39. Kalabaz
41. Kapdiya
43. Kharaha
45. Kharware except Banwasi
47. Koos
49. Lalbayee
51. Mushar
53. Pankha
55. Pasi or Tarmali
57. Kawat
59. Sanoria
61. Shilp kar
63. Manjhawar
65. Gond.

30. Dom
32. Dushadh
34. Ghasiya
36. Haboora
38. Hela
40. Kanjar
42. Korwal
44. Kharot
46. Khatik
48. Korba
50. Majhabi
52. Nat
54. Parhiya
56. Patree
58. Sahriya
60. Sansiya
62. Turaiya
64. Kori and
66. Barwal.

The census of 1961 and 1971 also maintain the chamars or Jatav’s as the largest group among the scheduled castes. 

The chamars or Jatav castes have various sub castes which are as follows:

1. Jatiya
2. Jaiswar
3. Dhoria,
4. Rangiya
5. Chudaieya
6. Gulia
7. Koril
8. Dhusiya or Jhusiya
Among these various castes, Jatiya and Jaiswar are the predominant castes. Both make claims to be superior standing and engaged in agriculture, field labourer. Among chamars or Jatavs most important caste is the “Mochi” a purely occupational off shoot from the chamar. The word “Mochi” is applied to those who make shoes, leather aprons, baskets, harness, portmanteaux etc.

This denotes occupation rather than caste. Mochis are divided into two main classes those who make and cobble shoes, which are real chamars, and those who make saddles and harness. The tanning sections of the chamars of whom the chamars is one, seem to occupy the lowest rank whenever they are found. He is a cultivator, a shoe-maker and a tanner.

Jatav considered themselves highest among the scheduled castes; some of this community believes that their name “Jatav” is taken from Jat, an agricultural caste.

‘Briggs’ (1920:23) argued “some say that their name is derived from the word ‘Jat’ meaning camel driver, otherwise their name connects them with Jat caste”. At present the chamars of U.P adopted a new name Jatav and do not like to be called as chamar. Which is now considered demeaning and
disgusting? Majority of them related to clean and prestigious occupation which is secular, modern or governmental and non-governmental, some of them cultivating land and do not make leather work, only a small group of people engaged in leather work so this name doesn’t seem realistic therefore the whole chamar caste calling themselves as “Jatavs”.

The Jatavs are the highly mobile scheduled caste of U.P. and they tried to raise their status through imitating the behaviour pattern, mannerism of upper caste and through education, modern gadgets and political mobilization etc.

The purpose of the present study is to confine Jatavs as scheduled caste. The Jatavs are generally are in the process of upward mobility. Persons belonging to Jatav caste would feel insulted if they were called by their old name “Chamar” which is now considered demeaning.

According to P.K Brass, Aligarh district has the heaviest concentration of chamars. Chamars constitute close to 22 percent of the population of the district and are numerically dominant in all but two of the six tahsil of the district.

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ALIGARH: THE ENVIRONMENT

ORIGIN OF THE NAME OF DISTRICT
The district is named after its headquarters town Aligarh which itself receives this name from celebrated fort of Aligarh originally built in 1524 by Muhammad Khan. The government of Koil under the Lodhies. It was rebuilt in 1717 by Sabit Khan, a Turk man governor during the reigns of Farrukhsiyar and Muhammad shah, and its name was changed to SabitGarh. In 1757 it was taken by the Jats and was named Ramgarh. It received its present appellation of Aligarh in the time of Afrosyab khan, who succeeded Safedar Jang, the nawab viz, is of Avadh, in 1782 as Air-ul-Umra.

The district of Aligarh comprises the northern most portion of the Agra division and lies in the upper Ganga-Yamuna doab. It extends from 27°29 N lat. to 28°11 N lat. and 77°29 E. long to 78°38 E long. To the north the boundary is purely conventional and touches the district of Bulandshahar; on the north east the Ganga separates it from district Badaun; on the east and south-east lays the district of Mathura; and on the west it is separated from Haryana by the river Yamuna. The greatest length of the district is about 120 Km. from the Yamuna to the Ganga near the northern border and the maximum breadth from north to south is same 72 Km.

According to the central statistical organization the district covered 5,024 Sq. Km in 1971 and stood 27th in the state in respect of area. According to the board of revenue the area of the district for the some year stood 5,030 Sq. Km.

Balwant Singh, District Gazetteers, Aligarh - Uttar Pradesh.
Census of India 1991, Services-1 India (Final population totals)
Schedule Caste population in Relation to Total Population in India & UP

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<td>Population of India</td>
<td>437313115</td>
<td>547367926</td>
<td>683997512</td>
<td>846302688</td>
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<td>SC population of India</td>
<td>44445952</td>
<td>79995896</td>
<td>82480251</td>
<td>138223277</td>
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<td>Population of U.P</td>
<td>73746401</td>
<td>88341144</td>
<td>110885874</td>
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<td>SC population of U.P</td>
<td>18548916</td>
<td>15399881</td>
<td>19095413</td>
<td>29276455</td>
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<td>Percentage of SC population in U.P</td>
<td>25.15</td>
<td>17.43</td>
<td>17.22</td>
<td>21.05</td>
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<td>Percentage of SC of UP to SC of India</td>
<td>41.73</td>
<td>19.25</td>
<td>23.15</td>
<td>21.18</td>
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<td>Percentage of SC Of UP to Pop. Of India</td>
<td>4.24</td>
<td>2.81</td>
<td>2.79</td>
<td>3.46</td>
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<td>Percentage of SC population in India</td>
<td>10.16</td>
<td>14.61</td>
<td>12.06</td>
<td>16.33</td>
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Source: Census report 1981-91
Research Question
Specific questions that have been taken up for analysis are as follows:

1. Social Background: The educational background of respondent, and other family members.
2. Occupation, income and the educational background of their family.
3. The respondent’s views regarding changes that have taken place in the Jatav community.
4. The respondent’s views regarding integration and isolation with their own community and other castes communities.
5. Respondent’s views towards untouchability.
6. Respondent’s role model.

Politicization of respondent
1. Awareness of provisions for protection of scheduled castes.
3. Awareness of special representation of scheduled castes in parliament state assemblies.
4. Awareness of laws for upliftment of scheduled castes.
5. Political party of Jatavs and their participation in politics.

Attitude of respondent towards various aspects.
1. Respondent’s attitude towards Government job.
2. Respondent’s attitude towards their traditional leather occupation.
3. Respondent’s attitude towards reservation policy.
4. Respondent’s attitude towards conversion of faith into another religion.
5. Respondent’s attitude towards privatization of education.
6. Respondent’s attitude towards T.V. programs.
7. Respondent’s attitude towards higher education of women and her career.
GLOSSARY:

Jaharveer:- A great warrior and saint, The places where Jaharveer died known as holy place of scheduled caste. This place situated in Rajesthan.

Nagarcot:- A pilgrimage of Jammu where people worship Devi Durga.

Nagar Nigam:- Municipal Corporation.

Gotra:- People of same gotra are believed to have the similar blood and so their inter marriages prohibited.

Joota Vyavsay:- Shoe Business.

Aligarh Udyog

Vayapar Mandal:- An association of businessmen of Aligarh.

Chamar:- The name Chamar derived from the Sanskrit “Charamkara” which literally means leather worker.

Naag Panchami:- Worship of snakes.

Nav Ratri:- 9 days fast of Devi Durga.

Basant Panchami:- Fifth day of spring, people wear yellow dresses on this occasion.
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