RESEARCH DESIGN
Research design:

The Jatavs of Aligarh form an interesting group which, the present researcher has targeted for the present study. A sociological study of education and its impact on patterns of social mobility among scheduled castes in general and Jatavs in particular form the main body of the thesis.

It is necessary to mention here that Archana Kapoor (1987) had studied Jatavs of Dehradun City in which she tried to explore the salient features of certain changes which may have occurred among the Jatavs, and the factors responsible for their socio-economic transformation. Kapoor’s study showed that education and economic changes have taken place among the Jatavs through the help of state administrative measures. She observed that urbanization and sankritization were responsible for their status change. On the other hand, she also reported that while the Jatavs tried to maintain inter-caste relations with members of the higher caste, the intra-caste tensions surfaced simultaneously. She also observed that a middle class also seemed to emerge rapidly among the Jatavs of Dehradun.

Similarly P.N Pandey (1989) analyzed the role of education in social mobility among the scheduled castes. He examined the attitudes of the latter towards “education” and "social mobility” with reference to a number of scheduled caste groups. He tried to find out a functional alternative to sanskritization and westernization in the process of social mobility. His study was confined to Varanasi and survey included thirteen sub-castes of the scheduled castes community at large. His study showed that Chamars were in majority followed by the Dhobi sub-caste.
Pandey’s study (1989) showed that education was the most decisive factor in social mobility. This upward mobility led the scheduled castes to improve their socio-economic status. His study further showed that highly educated scheduled caste members formed an exclusive group and attempted to develop marital alliances with members of the upper caste and maintain relations with upper caste elite section of society.

While both the studies cited above appear somewhat similar to the present study, it may be noted that the present study deals with one sub-caste of the Scheduled Caste namely Jatavs of Aligarh city. Apart from this, the present study is directed towards certain aspects not taken into consideration by either Kapoor or Pandey. This study has used a different methodological approach and has tried to elicit insights which have not been attempted by either of the two authors stated above.

This study is confined to the Jatavs of Aligarh city and the researcher has developed a few working hypotheses. The present research also examines the religious and ritual practices of the Jatavs and their attitudes and beliefs in Buddhism. The study uses the case study method to gain deeper insights into various aspects of their lives through a qualitative analysis. The selected case study sample comprises of Jatavs who now pursue different non-traditional occupations ranging from highly placed government servants (on reserved quota) to small entrepreneurs. The present study also elicits information about the forefathers and members of the present generation and their off-springs. In a way, it is a four generational study, with ego being the third generation respondent.

In the light of above discourse, the study had been planned.
Objectives of the Study:

Scheduled castes have always been associated with those occupations that are considered as defiling and menial. The Jatavs are enlisted as scheduled caste in the Indian Constitution. Whether the members of the Jatav caste have made progress with the help of education and by giving up their hereditary occupation, and entering into newer types of occupations? Do the members of the Jatav community feel insulted if they are addressed by their traditional appellate Chamar? This term chamar is associated with leather or chamda. Have the Jatavs realized the importance of education for attaining sound social position in the society and are they really mobile? What kind of changes do they experience in their lives? Under the changed socioeconomic situation in India, coupled with the processes of democracy, modernization and globalization, are the Jatavs well represented in high status occupations? In the light of above discourse and questions raised, the research study had been planned.

The present research study is confined to the Jatav caste and attempts to explore some of the problems of education and to examine how their educational and occupational status has helped them to become socially mobile.

The objectives of the study are as follows:

1. What changes have taken place in the social and economic conditions of the Jatavs? How have these changes affected their relationships with other castes, especially the higher caste groups?
2. What are the factors responsible for upliftment or deterioration of the Jatav community?

3. What are the salient features of the Jatavs of the Aligarh city?

4. To highlight their religious practices.

5. To understand the attitudes of the Jatav community towards privatization of education, reservation policy of the government, conversion of Jatav to other religions, education and employment of women

The study also aims to find out the level of politicization pattern of integration and isolation with regard to Jatavs them and to other castes.

Before proceeding further, it is important to define the variables used for the present study.

**SOCIAL MOBILITY:**

The multi-linguistic demographic dictionary (1951-58) describes social mobility as "social mobility is referred to as movement of individuals between different social status groups".

Social mobility process explains the overall status changes of either individuals or of groups, it discusses occupational mobility as a most important part of social mobility. Occupational mobility refers to movement of individuals from one occupational prestige category to another. Social mobility assumes occupational mobility. As such occupational and social mobility are very much interrelated in the sense that social mobility deals with the overall mobility of a person or group or a
family of which occupational mobility is one of the most important dimensions. Social position or social status signifies certain rank with respect to the possession of certain goods or value esteemed and desired by a majority of the society. In this concentration it is that Jatavs are becoming socially and economically upwards community in the society. The Jatavs made progress; the replacement of occupation, education and social mobility provide them opportunities to develop and accommodate themselves into the changing society.

**EDUCATION:**

In India education of untouchables or their children was considered as an offense by certain sections of society. Even in social codes like Manusmiriti it was categorically mentioned that the untouchables should not hear the scared rituals. As a result education was denied to the untouchables and they remained illiterate, ignorance and backward for centuries. The British administrators founded a modern system of education which opens the door for all castes and communities in India. Many British exponents of modern education like Micaville, David hari, William Jones, Hastings, Duncan’s and other along with Indians like Maharaja Saiji Rao Gayakwaad, Gopal Krishnan Gokhley, Raja Ram Mohan Rai, Tagore, Mahatma Gandhi and many others advocated the course of modern education.

The education which meant to broaden the minds, to sharpen the process of logic, reasoning, to provide knowledge and skill to individuals and to bring him/her to a level that would lead to a gainful successive and satisfying life” is basically responsible for the social mobility of scheduled
castes. The traditional concepts of rituals purity and impartially has lost its important in contemporary India. Today Indian society governed by the scientific secular outlook. So the changes in the position of scheduled caste are more explicit than in the past.

**SCHEDULED CASTES:**
The Hindu society based on four primary castes. The Brahmins, the Kshatiriyas, the Vaishyas, and the Shudras. The lowest in the caste hierarchy was shudras and the lowest in that class was the untouchables. They were neither allowed to eat food nor were they allowed to wear decent clothes. They were neither wearing nor allowed to bear arms and not allowed to have possession of wealth they were not allowed to use decent cultural language but instead were required to use rude language. They were forced to live outside the village, education also denied for them. They bearded religious cultural disabilities but also economic.

According to T.K. Oomen "The traditional social organization of India" Hindu society was divided into five categories and most of the scheduled castes were designated as panchamars those of the fifth order. They were ranked below the four varnas of the Brahmins, the kshatriyas, the Vaishyas and the shudras.
**Universe of the study:**

For the Purpose of present study Aligarh city is chosen, which is located in the western Uttar Pradesh. Aligarh is famous in all over India for its brass and iron locks besides it is also famous for its university named Aligarh Muslim University, Aligarh Muslim University represents the Aligarhion culture which is based on fraternity, students belong to various caste and communities have been getting education through this institution. Apart from this there are three degree colleges which spread education among the mass, known as Dharam Samaj Degree College, Shri Varshney Degree College and Tikaram Girls Degree College. These colleges are affiliated to the Dr. B. R. Ambedkar University Agra; large number of students study in these colleges of Aligarh. The students who wish to go into engineering, medicine or any other creative functional stream which accommodate them into changing society try to get admission in Aligarh Muslim University. Apart from this, various intermediate colleges are also part of the academic scenario of Aligarh city.

**SAMPLE SELECTION:**

The sample for the present research study was confined to the Jatav community, and a purposive sample was selected from the following localities, which are predominantly Jatav. :-

- Naurangabad chhawani
- Ambedkar colony
- Achal tank
Nai basti. —
Khair Road.
Kothi Lank Ram.

Naurangabad bad chhawani and Ambedkar colony represent the largest majority of Jatavs.

For the purpose of the study, fourteen respondents were selected through purposive sampling, which is well-suited for conducting Case Studies. The sample was drawn from different mohallas (localities) of Jatavs. Ten cases were selected from Naurangabad Chhawani and Ambedkar Colony as the latter merges into the chhawani area, thus giving access to a majority of Jatav population living there. Four samples were selected from Nai Basti, Achal Tank, Khair Bus Stand and Chuharpur. The criterion for sample selection was based on level of education and income. All selected respondents were educated up to high school level or above, with a minimum income Rs. 5000 per month.

Income and education have been used as independent variables.

**TECHNIQUE OF RESEARCH:**

The data collection was based on both the sources that are primary and secondary.

In the primary sources structured interview was the main tool, personal interviews with the important Jatav persons ‘case studies of respondent’s observations were made.
Among the secondary sources census report of government of India particularly of 1961, 1971, 1981, 1991, Manorama year book 1981, 1994, employment news paper, Frontline 2001, Chronicle 2001, AmarUjala Newspaper 1997 were consulted. District gazetteer taken into consideration about the scheduled caste to find out their population percentage, number of caste rates of their growth and rate of literacy. Besides this information made available from the Harijan and social welfare office government statistical department of Aligarh city had been also utilized. For the primary information intensive fieldwork was conducted in the selected areas. Fourteen respondents from different background as industry worker, retired persons, member of Nagar Nigam were selected in the sample. However to have an insight into the level of education, standard of living, occupational pattern, formal and informal observational data has also been used wherever possible.

HYPOTHESES:
The present study is purely exploratory and descriptive in nature, and therefore no specific hypotheses have been envisaged. However, to give a general direction to the study and keeping in view the importance of income and education as independent variables, the general hypotheses which have surfaced are as follows:

1. A change in occupation from traditional ‘defiling’ occupation to a ‘clean’ occupation is an important agent of social mobility.
2. Educational achievements lead to better chances of obtaining better occupational positions and hence help in upward mobility of the Jatavs.

3. Political participation, exposure to mass media, scientific outlook, new ideologies, urbanization, and sanskritization, enhance social mobility.

4. In spite of giving up their traditional occupation of tanning, the upper castes hold the Jatavs in contempt and do not like to associate with them socially.

5. Conversion to Buddhism has enhanced the status of the Jatavs in the caste hierarchy.

In order to test the hypotheses case studies were undertaken and they are included in the next chapter.