CHAPTER- II

INTRODUCTION

After having built up the rationale and a case for the need of the present study, this chapter is devoted to providing a conceptual and theoretical framework of the major concepts involved in the present study.

2.1 BACKWARD CLASSES IN INDIA: A BRIEF HISTORICAL PERSPECTIVE

India as a secular and democratic country is regarded as a model of pluralistic society, which is reflected in its cultural pluralism of various religions, castes, languages and regions. Its plurality is visible in about 5000 castes and sub-castes.

After independence, efforts were made to make education available to all the people without any consideration for the caste, colour and creed in accordance with the constitutional obligations. Steps were also taken by the government to provide financial help for the purpose of downtrodden classes. The whole policy of reservation was laid down by the government of India in 1950 in pursuance of the provision of article 16(4) (read with article 335) of constitution of India, providing their in reservation of 12.5 percent of vacancies for scheduled castes and 5% reservations for scheduled tribes. These percentages of reservation were subsequently enhanced in 1970 to 15 percent and 7.5 percent for scheduled castes and scheduled tribes respectively.

The expression ‘backward classes’ is not well defined in the Indian constitution. The SCs and STs are no doubt backward classes, as these are mentioned together with the expression
backward classes. The Indian constitution clearly shows that there are other backward classes besides the SCs and STs.

These backward classes are those which are not as backward as the SCs and STs, but who are backward to the other advanced sections of the society. Sub clause (24) of Article 366 define SC and ST respectively but there is no clause defining socially and educationally backward classes of citizens (Singh, 1996).

The constitution uses different terminologies for the backward classes. For example, Articles 15(4) and 340 use words ‘Socially and Educationally Backward Class’. Article 16(4) speaks of just ‘Backward Classes’ and Article 46 is concerned with the ‘Weaker section of the people’. Even now the term ‘backward classes’ is differently defined in the reports of different commissions on backward classes and judgements of courts of India.

At the national level, commissions have been appointed for the development of backward classes. The first backward class commission was constituted in 1953 under the chairmanship of Kaka Kalekar to determine the criteria to be adopted in considering any sections of the people in addition to the scheduled castes and tribes to be treated as socially and educationally backward classes and in accordance with such criteria to prepare a list of such classes. Accordingly the commission, after two years of work, presented a list of 2399 backward groups and recommended various measures for their economic, educational, social, cultural and political advancement. In the covering letter, the chairman of commission repudiated not only the caste factor as a test of backwardness but also the use of caste units. The commission’s report was laid on the table of both the houses of Parliament on September 3, 1956, accompanied by a withering critique by the minister of home affairs expressing disappointment with the criteria
adopted by the commission and its conclusions. Thereafter, the matter went back to the states, the commission’s report remained on the table and was not taken by Parliament until 1965, despite occasional agitation.

In 1965, when the report of backward class commission was finally discussed in Parliament, the center government’s spokesman firmly reiterated its opposition to the communal criterion, on the ground that it was contrary to the constitution and would perpetuate caste and create vested interests and a sense of helplessness in the group (Preet, 1995).

The Mandal Commission was set up under the chairmanship of B.P. Mandal by the Janta Party Government in 1978 to identify the other backward classes. The commission gave its report in 1980 and same was accepted by government and also debated in the Parliament. But it was not implemented for a decade. This report declared 52 percent of total population of India as backward. The report was criticized not only for its ideological biases but also for its faulty methodology (Gupta, 1994; Maheshwari, 1991; Srinivas, 1991; Rao and Ahluwalia, 1990; Rupa, 1991). However, the Mandal Commission report was implemented by the central government on August 9, 1990. The implementation gave rise to wide agitation by the forward castes and the matter went to Supreme Court which had taken the decision initially to implement reservation for OBC but after siphoning of creamy layer (socially advanced persons), government was given stay. When criticism was made vehemently, the government launched a massive campaign for recruitment of OBC’s on the basis of reservation.

Upto 1990, around two dozen of commissions and committees including two central commissions had been appointed by various State Governments (Kalekar Commission, Mandal Commission,
Harcharan Singh Commission, British Bhan Committee, Manohar Pershad Committee, Mungeri Lal Commission, A.R. Bakshi Commission, Gurnam Singh Commission, Justice Adarsh Anand Commission and B.D. Deshmukh Committee etc.). The main objective of these commissions and committees were the identification of the OBC’s. Besides, different states have their own classification of backward class categories. State of Karnataka has distinguished between ‘Backward’ and ‘More Backward’ while the States of Bihar and Kerala use ‘Backward’ and ‘Most Backward’. Such differences are not made by the government of India.

In addition to this, different recommendations have been given by different educational commissions as also in National Policies for the development of backward or underprivileged classes. Education commission (1964-66) states “One of the important social objective of education is to equalize opportunity enabling the backward or underprivileged classes and individuals to use education as a lever for the improvement of their conditions. Every society that values social justice and is anxious to improve the lot of common man and cultivate all available talent must ensure progressive equality of opportunity to all sections of the populations. This is the only guarantee for the building up on an egalitarian and human society in which the exploitation of work will be minimized.”

According to National Policy of Education, (1968) “Strenuous efforts should be made to equalize educational opportunity. More intensive efforts are needed to develop education among the backward classes and especially among the tribal people.”

Draft National Policy on Education (1979) states, “While there has been considerable expansions in all sectors of education in our country, imbalances and inequalities still persist. Girls, scheduled castes and tribes, landless labourers, backward classes and urban
slum poor continue to lag behind in education. Special effort must 
be made to identify the problems in these cases and to bring all 
such people into the field of education.”

National Policy on Education (1986) gave the concept of a National System of Education which implies that, up to a given level, all students irrespective of castes, creed, location or sex, have access to education of a comparable quality. To achieve this, the government will initiate appropriately funded programmes. It recommended that effective measures be taken in the direction of common school system recommended in the 1968 policy. It laid emphasis on the removal by disparities and to equalize educational opportunities by attending to the specific needs of those who have been denied quality so far.

In case of other educationally Backward Sections and Areas, it states that suitable incentive will be provided to all educationally backward sections of society, particularly in rural areas, and adequate institutional infrastructure will be provided in hills and desert districts, remote and inaccessible areas and islands.

2.2 BACKWARD CLASS COMMISSIONS IN PUNJAB

In 1951, the Punjab Government appointed a Backward Class Commission to identify the backward classes in the state. On the basis of criteria adopted for the identification of backward classes vis-à-vis economic, educational and social backwardness, it recommended two percentage of reservation. The government adopted the same criteria.

2.2.1 British Bhan Committee:- The reservation policy was re-evaluated in 1965 by a committee of legislators headed by British Bhan. This committee, in its report of August 1968, made recommendations, two of which included; firstly the list of backward
classes should be rationalized so that classes or castes which were no longer backward might be excluded; and secondly the reservation of 2 percent of the seats in educational institution should be raised to 5 percent.

The committee was not in favour of extending the reservation policy to government jobs, but the government was. The government raised reservation upto 5 percent both in jobs and in educational institutions for sixty-three backward classes irrespective of their religion.

2.2.2 Harcharan Singh Commission – In 1975-76, the Punjab Legislative Assembly appointed a Committee on the welfare of scheduled castes, scheduled tribes and the backward classes under the chairmanship of Harcharan Singh. Finding inadequate representation of the backward classes in relation to their population, it recommended 15 percent reservation for the government services and educational institutions. The government, however, found it difficult to accept this recommendation as it had already provided for reservation upto 25 percent for the scheduled castes. It, therefore continued with its policy of reserving 5 percent seats for backward classes in educational institutions and 5 percent of initial appointments in government services. It also provided for 2 percent reservation in promotion up-to class-I.

On the basis of recommendations of Mandal Commission Report in 1990, the Punjab government gave comments that the government would identify 64 castes as socially, educationally and economically backward classes. The government has fixed its criteria for identifying backward classes. It was based on castes as well as economic backwardness and social status of occupation. Besides castes, the backward classes include all residents of the Punjab State whose family income is less than Rs. 3600/- Annum.
irrespective of caste/community. Besides these criteria, other communities which are socially looked down upon have also been declared backward for purpose of privileges being enjoyed by the backward classes. This is subject to the provision that, their income is less than Rs. 3600/- per annum. Thus emphasis seems to have been given to the caste system, age old taboos and to the nature of profession. However, the taboos and emphasis on the caste go against the modern concept of doing away any of the taboos and giving dignity to the labour whatever its type.

Punjab government also gave comments that provision of 5% reservation in direct recruitment and 2% in promotion in class I, II, III, IV services are already provided by the government. 25% reservation has been provided for scheduled castes, 15% Ex-Serviceman and 3% per handicaps. The State Government has no proposal to increase this percentage for the backward classes in view of the fact that total reservation can not be more than 50% reservation to the extend of 48% is already there.

Since 1996, the Punjab government decided to increase the percentage of reservation in direct recruitment for government and semi-government jobs in all services in favour of backward classes (68 backward classes have been identified by the government of Punjab) from the existing 5% to 12% with immediate effect vide letter No7/1/90-RC 1/1374 dated 30-12-96. This reservation policy for backward classes, however, would not be implemented in educational institutions regarding admissions in different courses. In educational institutions, it would be 5%, which is already provided by the Punjab Government. In addition to this, in the sphere of education, stipends are given to the backward class students in the pre-matric and post-matric classes.
Because of the fact that central government and different states governments have their own definitions and list of backward castes, the differences in their population at all India level seems to be natural. Whereas the 1951 census had estimated the total OBC population as 18.9 percent (69 million) of the country’s total population, the planning commission assessed them approximately 20 percent. According to Kalekar commission (1953), the total population of the OBC in India was 31.8 percent, whereas the Mandal Commission calculated 52 percent of the India’s population as OBC’s. (Singh, 1996).

2.3 BACKWARDNESS: CONCEPT AND CRITERIA

It is a matter of concern that the modern civilized society has not been able to care to look to various problems of the Backward Classes intensively. Education in its right perspective cannot achieve its developmental goals unless nation learns how to treat fellow human beings as equal. Backwardness may be on account of deficit use of the resources of the country in any one or more areas such as social, educational and economical etc.

In respect to social backwardness, castes do condition and control every aspect of an individual’s life. Creation of a society with a rank disequilibrium does exist vis-à-vis classes. In other words, the lower classes are backward not only socially but also educationally, politically and economically.

Social Backwardness refers to ascriptive status and Educational Backwardness refers to achieved status. It is obvious that the former can change over a length of time while faster change is possible in the case of latter.

Mandal commission suggested (1990) certain criteria of backwardness, which include caste/class considered as socially
backward by others. These include caste/classes where at least twenty five percent female and ten percent male above the states average get married at an age below 17 years in rural areas and at least ten percent females and 5 percent males do so in urban areas; and caste/classes where participation of females in work is at least twenty five percent above the State average.

**Educational Backwardness** refers to the deficit in educational achievement on account of, to make a mention of a few, (a) traditional apathy for education, social, environmental conditions or occupational handicaps, (b) Poverty and lack of educational institution, free studentships, scholarships and monetary grants, (c) Lack of residential hostel facilities, and (d) defective educational system which does not train students for appropriate occupation and profession.

Criteria of educational backwardness as suggested by Mandal Commission include (1990) caste/classes where the number of children in the age group of 5-15 years who never attended school is at least 25 percent above the State average, caste/classes, where the rate of students drop out in the group of 5-15 years is at least 25 percent above the State average and castes/classes amongst when the proportion of matriculates is at least 25 percent below the State average.

**Economic Backward** refers to those whose income is below than average per capita income of the country. It may be measured with reference to low levels of income, the degree of illiteracy and a low standard of life as demonstrated by living condition. Economic Backwardness may be caused on account of (a) low agricultural yields, (b) lack of non-agricultural employment opportunities, and (c) general demographic characteristics. The criteria suggested for Economic Backwardness by Mandal Commission include,
caste/classes where the average value of family assets is at least 25 percent below the State average, caste/classes where the number of families living in Kachha houses is at least 25 percent above the State average, caste/classes where the source of drinking water is beyond half a kilometer for more than 50 percent of the households, and caste/classes where the number of household having taken consumption loan is at least 25 percent above the State average.

Since 1995, the Punjab government has fixed socio-economic criteria for identifying backward classes. It is based on castes (68 castes have been identified by the Government of Punjab) as well as income (less than one lac per annum). However, neither educational backwardness has been taken into serious account, nor the modification in the classification of Backward class categories made before 1995 which was based only on social backwardness, has been effectively considered. Educational parameters are not examined for backwardness. People who come under backward classes are those who are primarily socially backward. Only recently economic backwardness is being taken care for. Thus those, who are socially and economically sound but educationally backward, are usually left out of privileges given by the government to backward classes.

On the other side, some families may have less than one lac income per annum, but do not come under identified socially backward classes by the government. These families, although economically backward, are also left out from the list of backward classes because of their belonging to high-class status.
These gaps and disparities necessitate research efforts concentrating on the ascribed and achieved status of the backward class and comparing it with those of Non-backward classes.

2.4 CAREER MATURITY

Choosing an appropriate occupation by oneself is considered as one of the hallmarks of career maturity that is required in the process of career decision making. Super (1955) was first to introduce the concept of career maturity. He defined the concept normatively in terms of the congruence between the individuals vocational behaviour and expected vocational behaviour at that age. The vocational development proceeds systematically along certain, identifiable directions. It should be possible to assess not only how much of the road individual has covered, but also how fast he is travelling in comparison with others who are embarked on the same journey. Thus, rate and progress along this road might be an indication of an individual's career maturity.

Career maturity refers to the individual's degree of readiness to choose, to plan and to prepare for future vocation. It is a prerequisite ability to make a wise choice towards particular occupation and represents development along a continuum. Greater the maturity, greater is likelihood that individual is able to cope with developmental tasks at different stages of vocational development. It is not thought of as a static goal, an ideal and result which has been achieved. According to Crites (1978) career maturity involves forming interests, making consistent and competent choices and developing attitude towards careers. Greater the maturity, greater is the likelihood of making wise, realistic and satisfactory decision with regard to career choices.
Super (1980) explains career maturity as the knowledge of one’s career interests abilities and goals in relation to the world of work. Super (1984) again stresses the attitudinal and cognitive readiness to cope with developmental tasks of finding, preparing for, getting established in, pursing and retiring from an occupation as constituents of career maturity.

According to Gottfredson (1986) talks of risk factors in career maturity as attributes of the person or the persons relation to the environment that are associated with a higher than average probability of experiencing the types of problems under consideration. The repertoire of behaviour necessary to identifying, choosing, planning or executing career goals available to specific individuals may vary from those possessed by a more appropriate peer group in career development for one’s age.

Lester and Frugoli (1989) define career maturity as involving information, planning, usability and a need is apparent to target career information to educational and professional goals.

Spokane (1991) considers that career maturity is based on the direct assistance given to an individual to promote more effective decision making; intensive counselling to help resolve career difficulties; enhancement of person’s career development to enable him make more effective career decision.

Chickering and Reisser (1993) opine that a solid sense of self is the underpinning for clarifying plan and aspiration in the planning phase of career decision making, particularly when late adolescents are establishing their identity.

Kelly (1996) emphasizes, “choosing a career is a life long process that demands accurate perceptions of ability, potential and achievement”.

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In the same vein, Watts (1996) also states that “Many career choices must be made during the life-span, requiring much thought and reflection in the decision making. A life long approach to career development is needed as career plans are based on a long series of iterative decision made throughout our lives. Career plans must be constantly revised to adapt to a continually changing world”.

Osipow & Fitzgerald (1996) define career development as a science embedded in the delivery of career guidance and career counselling as components of career education which is the infusion of multicultural sensitivity into career delivery systems.

Herr & Cramer (1996), in theoretical perspective of career maturity, refer it to factors of, “transitions to transnational and global economics; dramatics shifts in occupational structures; higher unemployment rates among groups of youths and adults; demands for higher trends of literacy, numeracy, flexibility and teachability in the labour forces of industrialized nations; concerns about the quality of work life and women productivity; and changes in the composition of the labour force”. All these factors combine to change the content, processes and consumers of career interventions and services.

Herring (1997) points out that career maturity is a life long process focussed on identifying and acting on the students’ goals, in which the school counsellor uses a repertoire of synergetic strategy.

To sum up, it can be said that career maturity is related with knowledge, ability, information, aspiration, attitude, planning, and usability. In order to attain these desired goals, some intervention strategies are taken up for enlightening the path of success which favourably enriches the quality of a man. Though career maturity depends on attitudinal and cognitive readiness to cope with the developmental task of human occupation, it is also necessary to
follow the ethnicity and moral judgement. Career guidance embodies the delivery of career guidance and career counselling as component of career education which infuse the multicultural sensitivity. Career choice is as important as career development. It involves strong interest, consistent and competent choices and development of attitude towards career.

Career choices are influenced both by social and psychological factors. Social class can be referred to as social stratification, which indicates that both the individuals and group of individuals are concerned as forming lower and higher differentiation strata or class on the basis of some specific or generalized characteristics. The dimensions of social stratification are power, occupation, family, position and status etc.

Of the social variables that are likely to affect career maturity process, socio-economic status seems to be potentially strong contributor. Children from well-placed families generally go in for elite vocation whereas those from the less well-to-do families choose vocations consistent with the kind of background they have. However, children from lower status/class families may be more prepared mentally for a prestigious career so as to be able to rise above their own and parental status. For this purpose, they are required to have more clear cut vision and planning so far as career is concerned. Those with high levels of socio-economic status are generally supported by their parents in respect of their future careers which are likely to be marked out well in time. The needed opportunities generally are to their available in abundance. Their parents have high aspirations for them and provide more exposure to build up in them the vocational orientation suited to their status. In view of their secure background, element of anxiety and apprehension is lesser in their case and hence, need for absolute
certainty in their vocational plans may be lesser at the stage of adolescence as compared to children of parents with low economic status.

Home is viewed as the basic agent of socialization. Interaction between parents and children develops the basic attitudes and interests which they may express in various aspects of daily life in the process of vocational development. Sex differences and age have also an important effect on an individual's career pattern.

Some of psychological factors which influence the career maturity like intelligence, personality characteristics and achievement maturity etc. Thus, social, environment and psychological factors specifically socio-economic status, home environment, personality and achievement motivation play an important role in determining the vocational choice and career maturity.

2.5 ATTITUDE TOWARDS MODERNITY

Attitudes are powerful source of motivation and are capable of arousing and sustaining concentrated efforts. Attitudes influence the pattern of life as well as the success and happiness, which determine not only the conclusion one derives from the facts but also influence the vary facts one is willing to accept.

Attitudes are, to a great context, responsible for the particular behaviour of a person about on object, idea or person and make the individual respond in a particular way to the particular stimuli.

Modernity and modernization are interrelated twin concepts. The concept of modernity has emerged and gained popularity in social sciences literature. The origin of the concept of the modernity can be traced back to the pioneer paper entitled *The Protestant
Ethnic and the Spirit of Capitalism’ by a German sociologist, Max

In popular practice the word ‘modernity’ is used to describe
the latest scientific discoveries and innovations as well as current
fashions. It indicates something now and contemporary as against
ancient and traditional. In social sciences, the term modernity has
been used to describe the inner qualities of the individual. It is
primarily a state of mind. It represents more of a psychic mobility. It
creates and grasps such elements in human consciousness which
enable the individual to adjust from his inner being to the rapidly
changing conditions of modern complex societies. It implies a
scientific and rational worldview and inculcates secular values.

Cormack’s (1961) viewpoint of modernity includes new ways of
doing things, scientific ideas, and adopting the secular way of life.
However, this is not to be confused with modernization.

Bendix (1964) elaborates that modernity is not an exclusive
possession of one ethnic or cultural group, but belongs to humanity
as a whole.

Dube (1967) critically opines that modernity is not just
superficial acquisition of some isolated traits and elements
characteristics of a more advanced countries. Their selection in a
logical order and sequence and integration into the cultural pattern
of a given society in a widely ramifying manner is essential.

Holden (1972) defines individual modernity as configuration of
values, attitudes and behaviour characterized by individual
autonomy and rational decision making. According to Gough (1977),
individual modernity is a cluster of beliefs and attitudes including
progressivism, autonomy, secularism and a sense of personal
efficiency.
The notion of modernity may vary in accordance with local conditions, the history of given culture and the period when it was introduced. Inkles and Smith (1974) mention that there exists a syndrome of characteristics rapidly reorganized both at the national and institutional level which makes people modern. Thus, modernity has two aspects: one at the individual level and the other at the societal level. The former deals with man's attitudes, feelings and values and later is concerned with man's environment.

Srivastava et al. (1976) consider modernity from the point of view of an individual as a state of personality trait and from the point of view of a given society as a judgement on its level of development in material and ideational aspects.

In the context of Indian culture, Sharma (1979) identifies following set of seven values orientation as indicative of individual modernity:

1. Secular Orientation- An attitude of withdrawal of authority or religion from various institutional spheres such as matrimonial, educational, economic etc. as a result of which religion ceases to exert influence over impersonal relations and corporate action.

2. Scientific Orientation – A tendency to understand the world on the basis of the role of evidence and verification rather than in terms of the wisdom of past.

3. Universalistic Orientation – An attitude of preference to universal impersonal norms in playing one's public role over tempting particularistic loyalties of kin, caste, friendship and the like.

4. Egalitarian Orientation – A rational commitment to the principal of equal human status and rights without any
discrimination on the basis of ascriptive feature such as sex, birth etc.

5. Achievement Orientation – A positive attitude of mastery over one’s fate, a desire to get ahead and a belief in the utility of planning.

6. Independent Orientation – An attitude of emancipation from the structural constraints of traditional authority resulting in non-conformity to such norms as may have suspect rationality.

7. Civic Orientation – A willingness to keep up with the national and international news, an awareness of the problems facing the nation and the International community, and an attempt to form and hold opinion on the crucial issue of one’s time.

Jindal (1984) states that modernity connotes a certain type of culture where quality is determined by rationality, the liberal spirit in its broadest sense, plurality of opinions and centers of decision making, autonomy of various fields of experience, secular ethics and respect for the private will of the individual.

Kuper & Jessica (1992), while characterizing modernity, make a reference to a historical period which came about in Western Europe through services of cultural, social and economic changes during the 17th century. They state that modernity is usually characterized by particular features in three dimensions of the life of societies:

- reliance on reason, conditioned by the growth of science, secularism and instrumental rationality;
- a mode of life based on the growth of industrialized society, social mobility, market economy, literacy, bureaucratisation and consolidation of the nation-state;
- a conception of the person as autonomous, self controlled and reflexive.

In Zacharias's (1993) view modernity as a set of practices in a society, its values and ways of looking at life that make sin look normal and righteousness look strange.

According to Wells (1993) modernity can be seen as, “the view of the world that puts the sinner at its center and relegates God to periphery.”

Appaderai (1997) in his conceptualization of modernity says that we can not simplify matters by imaging that global is to space what the modern is to time. For many societies, modernity is elsewhere, just as the global is to temporal wave that must be encountered in their present. Globalization has shrunk the distance between elites, shifted key relations between labour and family life, obscured the lines between temporary locales and imaginary natural attachments.

For Mumtaz (1999), modernity is configured as a western imposition, representing the values of a technologically advanced society whose materialistic philosophy views “no other purpose for human existence than that which each individual defines for himself”.

Gardiner (2000) suggests that modernity and everyday life need to be thought of together and that everyday life under the conditions of modernity evidences the colonisation of daily life by the commodity. Form of commodation (for instance, what we wear, eat, watch, sit on and so on) have penetrated the most intimate spaces of our private lives.

Ben (2002), describes modernity as the experience of life as it has been affected by industrialization. So, the impact of technologies
(Telephones, Vacuum cleaners, TV, assembly line working condition and so on) actually alters our experience of life.

Thus, inferential describers of modernity have suggested that modernity registers the intensification of stimuli (instead of reading a book, for instance, we might watch quickly educational films and pop-videos while texting friends on our mobiles).

To understand the concept of modernity more vividly, it is thought relevant here briefly state how modernity is related to or is different from modernization.

Modernity is inclusive of not only the ethnic or cultural groups but also of the humanity as a total. It includes the parameters of doing things by adopting the independent way of life. It is the combination of practices, values and style of the life. Structural and evolutionary approaches can be coupled with modernization. It is a process of urbanization, industrialization and information. Science, especially information technology, brings globalization which gains credit to the modernization. That’s why it is said that modernization brings global formation which ultimately influence people’ behaviour and personality pattern. A society is called as modern when it is being capable to utilize the human resource successfully. Human resource development is the essential element on the path of modernization.

The concept of modernization embraces a considerable range of interpretation of human development. Economists see modernization primarily in terms of man’s application of technologies to the control of nature’s resources in order to bring about a marked increase in the growth of output per head of population. Sociologists and social anthropologists have been primarily concerned with the process of differentiation that characterizes modern societies. They give attention to the
differentiation occurring within social structures that is the way in which new structures arise to assume new functions or to take on functions once performed by other structures. Sociologists also study some of the descriptive features of modernization process: rising tensions, mental illness, violence, divorce juvenile delinquency and social, religions and class conflict. Political scientists have focused particularly on the problem of nation and government building as modernization occurs. They have been concerned with the ways in which government increase their capacity to innovate and to adopt the change to make policies for the society.

McClelland (1966) reports that the starting point of any definition of modernization is not in the character of society, but in the character of individuals as suggested by some scholars. The psychological point of view, underlines self-reliance and an achievement orientation as essential qualities of modern man (Inkles, 1966). The characteristics mark of modern man has two parts: one internal and other-external, that is one dealing with his attitudes, values and feelings and the other dealing with his environment.

Lerner (1963), Inkles (1969) state that when modernization takes root in a society, it not only effects the structure of that society but also the values and attitudes that are held by members of that society. A change in values, affects the social relationships of that society. According to Singh (1973), most approaches to modernization could be grouped under two broad categories: Structural and evolutionary. The structural approach seeks to analyse modernization with the help of selected social or normative variables such as ‘Social mobilisation’, growth of communication, media exposure, democratic political institutions and values, moral and norms conductive to modernization, technological and economic
resources of society and initial conditions of society with respect to
the presence of cultural and structural autonomy of parts within the
social system. Evolutionary approach based on more systematic
theoretical assumption treats modernization as a evolutionary stage
in the life of human society.

According to David (1992) modernization is the current term
for an old process – the process of social change whereby less
developed societies acquire characteristic common were developed
societies. The process is activated by international or international
communication.

In differentiating modernity from modernization Dube (1971)
opines that modernity denotes the common behavioural systems
historically associated with the urban, industrial, literature and
participant societies, whereas modernization is the process involving
the emergence of a new behavioural systems with certain distinctive
characteristics.

Modernity emphasizes the change within the individual in the
society whereas modernization emphasizes the global societal
transformation. But the two concepts are closely inter-linked any
societal change is bound to influence and have an impact on the
personality, and any change in personality is likely to lead to change
in culture.

From the above discussion, it may be concluded that
modernity is a behavioural system, a state or quality of being
modern; it is multidimensional in nature; it is identifiable through a
set of criterion variables; it operates at two levels- individual and
societal; and through related to, still it could be differentiated from
the process of modernization.
2.6 **SOCIO-ECONOMIC STATUS**

The term socio-economic status implies many factors in the life of an individual. It may refer to the individual’s past and involve a study over a period of time concerning the socio-economic conditions of his home including such factors as social, economic or educational which influences the development of the child for the time being or permanently.

An important consideration in regard to the family background relates to its state in the socio-economic hierarchy comprising of variables such as education, income and occupation. Family state conceptually refers to the socio-economic position of the family and its location in the social strata (Warner, 1941; Good, 1959; Stephen, 1958; Haws and Haws, 1982).

Status refers to the prestige of an individual or individuals, which is derived from the position, he or they hold in the society. In social sciences, two kinds of status are distinguished, namely, 'ascribed status' and 'achieved status'. When an individual enjoys particular amount of prestige from the position which is inherited by him from his family or the groups to which he belongs, it may be stated as his ‘ascribed status’. If the individual acquires some position in his life time and derives the prestige from that position, he is holding the 'achieved status'.

But sometimes, these criteria may not suffice enough to understand status of the individuals. Indian society is multiple in character, that is, the individuals are divided along various lines, making different kinds of hierarchical system. Some of these are major castes, classes and religions. In India, social status in some ways is different from economic status, sometimes it is related to caste distinctions.
Education is another factor which is evident in socio-economic status. Occupation, where employment potentials are low, is a status symbol. More increased yielding is the occupation, the better is the status. Administrative jobs have a distinctively higher status. Today political position, state wise or in the central government, is a great socio-economic symbol. Therefore, birth and worth both are determinants of status.

Regionalism is another factor which is prevalent in society. Inter regional marriages are rare and people of one region prefer to interact within their region. Hence, in the society one’s status is also dependent on whether one belongs to the region or not.

The dictionary meaning of socio-economic status is “state, condition or standing of person”. Hollingshead et al. (1953) developed a scheme to determine the social status of a person. His index of social position utilizes three factors namely occupation, education and ecological areas of residence.

Cronbach (1954) contends that social class refers to social stratification. Social stratification indicates that both individuals and group of individuals are conceived as forming lower or higher differentiation strata and classes on the basis of some specific or generalized characteristics. The dimensions of social stratifications include power, occupation, prestige, wealth, education, family positions and local community status etc. Biersted (1957) defines social status as a position in a society or a group.

English and English (1958) in their comprehensive dictionary of psychological and psycho analytical terms define socio-economic status as “an individual’s position in a given society as determined by wealth, occupation and rural class".
Stephen (1958) says “socio-economic status consists of a cluster of factors which include occupations, income and cultural features of home.”

Good (1959) defines, socio-economic status as the level indicative of both the social and the economic development of an individual or a group.

Biswas and Aggarwal (1971) define socio-economic as referring to social and economic factors and conditions. Status as viewed by him or the rank or the position accorded formally or informally to a person within the social structure of a group.

International Dictionary of Education (1977) explains socio-economic status as a person’s position in any given group, society or culture as determined by wealth, occupation, education and social class where social class is the grouping of the people on a scale of prestige in a society according to their social status. It is determined by many factors such as occupation, income, moral standing, family history, social grouping and organization, type of schooling and area of residence.

According to Kuppuswami (1981), the estimation of socio-economic status is based on three assumptions; (1) There is a class structure in the society (2) Status positions are mainly determined by a few commonly accepted characteristics and (3) These characteristics can be scaled and combined by using statistical procedures. Haws and Haws (1982) state that socio-economic status is the background or standing of one or more persons in the society on the basis of both social class and financial situation.

To sum up, socio-economic status can be defined as a position which, apart from its personal attributes or special service, determines for its possessors, a degree of respect, prestige and influence. Further, it can be said that socio-economic status refers
to the relationship between the individual and the racial set up in which he propagates. It encompasses the entire social environment that is provided to the individual and attitudes to a cluster of factors including his occupation, income, cultural features of home, religion beliefs, family relationships, living standards, caste etc.

The present study is entitled as follows:

2.7 TITLE OF THE STUDY

“A Comparative Study of Career Maturity and Attitude Towards Modernity of Backward and Non-Backward High School Students in Relation to Socio-Economic Status”.

2.8 OBJECTIVES

1. To examine whether or not the ‘ascribed’ status of the backward class corresponds to their ‘achieved’ status on educational parameters of socio-economic status?

2. To assess the gender differences on (a) career maturity and (b) attitude towards modernity.

3. To study variations in (a) career maturity and (b) attitude towards modernity due to rural-urban differences.

4. To examine the differences on (a) career maturity and (b) attitude towards modernity of low SES group of BC with the high SES -BC group which, on account of vertical mobility, has moved upward on SES scale, specially on income.

5. To study the effect of ‘class’ on (a) career maturity and (b) attitude towards modernity.

6. To assess the effect of factor of SES on (a) career maturity and (b) attitude towards modernity.
7. To study the interactional effect of class X SES on (a) career maturity and (b) attitude towards modernity.

2.9 DELIMITATION OF THE STUDY

1. The study is confined to Government High and Senior Secondary School students.

2. The term 'backward and non-backward class students' has been limited to 9th and 10th class students who have been enrolled as backward class students in Faridkot and Ferozepur divisions of Punjab. Presence or absence of other types of deprivations or ‘achieved’ status has not been taken into consideration. Students belonging to backward classes were selected only on the basis of castes which have been ascribed as backward castes under the provision of the Punjab Government vide letter no. 8/113/88/SWA. (4) 911 dated 28.11.90 (Although the Punjab Government has now included the economic criterion in its latest revision of backward classes, yet in its application, it has not been followed widely and the admissions in the schools at the time of data collection were based on the previous class-based certificates).

2.10 OPERATIONAL DEFINITIONS OF THE TERMS USED IN THE STUDY

Following are the operational definitions of the terms, as used in the study:

1. **Career Maturity**: Definition of career maturity by Crites (1978) has been adopted in the present study. Career maturity refers to skills or competencies needed for making sound career decisions which include the skills of planning, information seeking, self-appraisal and problem solving. It also includes attitude towards
career decision making e.g. orientation toward work and willingness to be realistic and make compromise in careers.

2. **Attitude Towards Modernity:** Attitude Towards Modernity in the present study, as viewed by Jindal (1984), connotes a certain type of culture where quality is determined by rationality, the liberal spirit in its broadest sense, plurality of opinions and centers of decision making, autonomy of various fields of experience, secular ethics and respect for the private will of the individual.

3. **Socio-Economic Status:** As considered in the present study, socio-economic status pertains to five components: (a) education of the parents and other members of the family; (b) Profession or occupation of the parents and others; (c) Income of the family from all sources; (d) Size of the family and (e) total socio-economic status of the family as measured by socio-economic status scale (Dev Mohan, Revised 1995).

4. **Backward Class:** It includes those students, whose castes are identified as backward by the government under the provision of the Punjab government vide letter no. 8/113/88/SWA.(4)911 dated 28.11.90.

5. **Non-backward Class:** It refers to those students, whose do not come under SC/ST or backward categories, that is they are considered as non-deprived sections of the society.