CHAPTER - 2

AN OVERVIEW OF SELECT LITERATURE
2.1 Term/Concept Backward Castes:

Scheduled castes, scheduled tribes and other backward castes are assumed backward. They are more than one-third of the total population of India. Special provisions are made for backward castes in the field of education and employment but they are not given political representation from reserved electoral areas like scheduled castes and tribes. How can "backward castes" be described? Backward castes are higher than Harijans in reference to caste-class and profession in caste system. Backward castes are medium farmers and professional (clean) castes in reference to castes (Duskin, 1961: 106).

Andre Beteille (1965: 21) assumes peasant communities as the essence of backward castes. Certainly, backward castes have remained behind higher classes in education, professions and government services. One assumption is that the people of "Shudra Varna" can be called backward class. From the practical point of view, backward classes have been lower than upper castes. The word "backward classes" means that there is a "forward class" also. Today, people in Bihar are divided into "backward" and "forward" classes. "Forward classes" see the "backward classes" with the feeling of lowerness.

The word "backward class" is used in reference to the weak classes of the society specially scheduled castes, scheduled tribes
and other backward classes. This word is used for any "other backward class" (Galanter, 1984: 102).

The word "backward class" was uncertain in the beginning after independence, it was not used in a certain reference. Today it has different types of references. In the beginning, the word "scheduled caste" was used for "untouchables" and other backward communities. It is certain that "backward classes" are higher than pre-untouchable communities and lower than upper castes and therefore they need special security and help for economic and social development (Galanter, 1984: 103).

The term "other backward classes" describe the totality of group entitled to preferential treatment on the basis of their backwardness viz. the groups as well as castes, but those accorded special treatment because of temporary or situational disadvantage. The term refers especially to those backward groups other than SC's and ST's (Galanter, 1984: 106).

Backward classes, as understood in the Indian constitution, have a number of distinctive features. Firstly, it is viewed as an attribute not of individuals but of certain clearly social segments in which membership is generally acquired by birth. Thus the backward classes may in theory include individuals who are highly advanced both educationally and socially backward. Secondly, membership of the backward classes entitle one to concession, certain advantage and concession specifically
conferred by the government (Singh, 1996: 27).

The term backward classes would be used to refer to the most inclusive category and the term other backward classes which would be reserved for that section of the broader category which remains by exclusion of the scheduled tribes and scheduled castes (Betielle, 1994: 90).

To conclude the term backward implies the presence of inequality. In fact some scholars were of the view that inequality in all human situations mainly emanating from two sources: evaluation and organization (Betielle, 1977: 32).

According to the backward castes commission those castes are considered to be backward which are backward socially and educationally not economically. In summing up "in view of the permanent stratification of the society in the hierarchical caste order, low ritual caste status has a direct bearing on a person's social backwardness (Nagendra, 1999: 12).

The reference of the word "backward classes" has been first of all seen in 1917-18. It was used in a special form in 1930-31. In 1937, the state of Travencore used the word "backward communities" for all the people backward from the point of view of education and economy. But this word was used for the levels upper than "untouchables" in Madras. State Backward Class Union was
established in Madras in 1934. There were more than 100 communities of backward classes in Madras which were 50% of the total population. Therefore, there was no clear meaning of the word "backward class" at the national level. There was also no All India Organisation of the backward classes (Report of Backward Class Commission, 1981: 1-5).

Government of India thought upon to constitute a commission for the backward classes in 1948. The work of this commission was to find out the actual educationally, socially and economically backward classes in Hindus and Muslims etc. by travelling into the whole country. The commission also had to know about the problems before the backward classes. It also had to recommend those steps through which the central and state government could improve their condition by removing these problems. For this purpose, this commission was appointed in 1953 (Report of Backward Class Commission, 1981: 1-5).

University Grants Commission (1948-49) had also mentioned proportionate reservation of seats for the students of backward communities. Before this in 1947, Bihar Government declared a list of backward classes. This list contained the names of different castes which were 60% of the total population of the state. In 1948, U.P. Government provided educational rebates to other backward classes. A list of 58 castes was prepared which was 65% of the total
population of U.P. Therefore, the assumption of backward classes was present even before the enforcement of the constitution under which the communities between the upper and higher levels were included on the basis of economic and educational backwardness.

Many backward class organisations emerged in the last part of the 1940's decade. Bihar State Backward Class Union was established in 1947. There were 88 organisations for the backward classes in 15 states in 1954. Out of these names of 74 organisations were on a particular caste and 14 organisations worked on the general or regional or local basis. All India Backward Class Union was established in 1950. A National Union was also set-up. State governments prepared the lists of backward classes. Muslims, Christians, Jains and all non-Hindu communities were included in the list of Karnataka excluding Brahmins. But, higher non-Brahmin castes were not included in the lists of Tamil Nadu and Maharashtra (Report of Backward Class Commission, 1981: 6-10).

Backwardness is assumed the symbol of communities, not of persons. The membership of the backward classes is also decided on the basis of birth like other castes. According to principles, the people who are prosperous educationally and economically can also be included in backward classes. Reason being the government has declared some castes as "backward". Those castes will certainly receive some gains and facilities through this declaration. In this way,
backward class is a complex and wild group of communities and persons (Report of Backward Class Commission, 1981: 10).

From backward classes, we actually mean the medium castes between Harijans and higher castes. We don't mean the wild or complex sense of this word "Backward castes" are backward because they have remained behind in education, government services, professions and trade etc. But, they have progressed in economic and political fields in the past years. Backward classes are small landlords who are mainly dependent only on agriculture for their living. They are many more in numbers but are not a united community from the social, cultural and economic point of view. According to Mandal commission, backward classes are 52% of the total population of India (Report of Backward Class Commission, 1981: 11)

2.2 Constitutional Remedies for O.B.Cs.:

According to the constitution of India, the basis of backward classes is the backwardness from the social and educational view of citizens. Under the Article 340, the President of India has the right to appoint a commission and get the report on the condition of backward classes in different parts of the country. Under Article 15(4) and 16, state governments can also get the reports of economic and educational problems of different backward castes by appointing commissions. These governments can give reservation in
educational institutions and government services on the basis of the reports of these commissions. Because there are different parameters of "backwardness" in different states therefore, there is no all India scale to measure "backwardness" (Report of Backward Class Commission, 1981: 12). Several commissions have studied and pointed out a number of castes as backward castes.

Kaka Kalelkar Commission:

The president had appointed a backward class commission on Jan 29, 1953 under the presidency of Kaka Kalelkar. The commission was directed to determine those parameters which could be accepted to decide those people who are backward from social and educational point of view and a list of those classes be prepared keeping in view these parameters. The commission was also directed to know about the problems and conditions of all these socially and educationally backward classes.

The commission took 2 years to complete its work and prepared a list of 2,399 castes and communities and gave many ideas for social and economic development. Approximately 70% of the population of India was declared backward. The following parameters were suggested for the determination of "backwardness"-

1. Low social standard in the caste system.
2. Lack of educational progress.
3. Insufficient representation in government services.
4. Insufficient representation in the field of trade and industry.

"Caste" was assumed as a prime factor in maintaining the list of backward classes. The commission voted for the encouragement of socially and educationally weak classes to lower down the problems of the caste-ridden society. Though the commission didn't have sufficient data on the caste, yet it proposed the reservation of at least 25% seats in I class services, 33.5% in II class and 40% in III & IV class services for backward castes. It recommended to reserve 70% places in Medical, scientific and technical education. The commission also recommended to set-up a separate ministry for backward class welfare.

Caste was accepted as a sole parameter and unit for the determination of backwardness and classification of backward classes. Caste was the basis of classifying the high and low or strong and weak condition. The backward people of caste groups were not tried to be found. The whole caste was understood to be backward. The commission believed that actual social equality could be achieved only by eliminating caste subgroups and social prejudices. The evils of caste system could be attacked by accepting the caste as a unit. There was a second thought also to assume the person and the family as the basis of backwardness.

The commission was fully familiar with the fact that poverty, house and profession etc. are important factors to measure
backwardness besides caste parameters. The commission thought that those members of backward classes who reach a standard level of economic and educational progress be separated from the list of backward classes. Persons and family would be the best units to value the backwardness because caste parameters are somewhat unclear and this is also against the principle of democracy. This encourages caste and class sub-groups.

Indian Government rejected the recommendation of commission to assume the caste as the basis of determining economic and educational backwardness. Central government asked the state governments to conduct a survey to identify the members of backward classes and suggested to provide sufficient facilities to those people. In 1961 the central government decided not to prepare any list of other backward castes. States were advised to prepare their lists on the basis of caste and not economic factor. Many states classified backward groups using the parameters of profession and income.

Parameters of Backwardness in the States: Only eight states have accepted the policy of reservation for the backward classes in the services. Because centre has not reached the decision to accept equal parameters of backwardness, it has given the freedom of preparing lists of backward communities and parameters to the states. Sometimes some states prepared lists of backward
classes due to local, social and political conditions of some communities who are politically powerful have tried to let themselves classified into backward classes to maintain the rebates and facilities provided to them. It is said that backwardness has become a selfish interest for economically prosperous and socially progressive classes. Many castes have demanded their inclusion in the class of backward castes.

Mandal Commission:

The word "backward class" means that medium class people who have been most grief stricken and neglected. Janata party had mentioned to eliminate caste inequalities in its election manifesto in 1977. It promised a special policy for the weak classes of Indian society. It also promised to reserve 25 to 33% seats in government and educational institutions for backward classes. Janata party government appointed a Backward Class Commission under chairmanship of Mr. B.P. Mandal, a Lok-Sabha Member. Commission was asked to present definite recommendations to enforce the election promises of the party. The following issues were determined for the Mandal Commission.

1. Determining parameters for defining socially & educationally backward classes

2. Recommending the steps to be taken for the development of these socially and educationally backward classes.
3. Checking the possibility of reservation in those services in central and state govts. and union Territories where backward classes have insufficient representation.

4. Presenting reports on the basis of the facts obtained by them and giving recommendations according to their observation.

Commission found that backwardness is both social and educational. Caste is also a class of the people. If some complete caste is backward socially and educationally then that complete caste can get reservation. According to the report of Mandal commission backward classes are 52% of the total population of India with non-Hindu castes and leaving scheduled castes and scheduled tribes. Commission recommended that 52% reservation be made in services and educational facilities for this 52% mass. Commission suggested the following ideas:

1. 27% job reservation be made for those people who couldn’t get job on the basis of ability.

2. The principle of 27% be enforced on all levels for promotion.

3. If reserved quota is not filled then, it should be forwarded for the period of 3 years and be removed from reservation only after that.

4. Backward classes also should be given rebate in the age just like scheduled castes and scheduled tribes.

5. A list of backward classes should also be prepared just like scheduled castes and scheduled tribes.
6. The principle of reservation should be enforced in public organisations, banks and central and state government aided private organisations, universities and degree colleges.

7. The government should make necessary legal provisions for the enforcement of these recommendations.

Commission recommended that Adult Education should be promoted among backward castes through a deep and time-bound programme. Residential schools should be arranged for the students of backward classes. The principle of 27% reservation was suggested both in the jobs and in the educational institutions. The commission also gave suggestions for the economic upliftment of the backward classes to bring structural changes in the Indian society.

Janta Dal who was a main ally of the central government of the National Front had promised to enforce the recommendations of mandal commission. Due to that there have been large-scale movements at several places in the country, specially in U.P. in December 1989.

Janta Dal Government announced 27% reservation in jobs for other backward cates in government departments and public organisations in August 1990. After the announcement of this decision, its condemnation vibrated the whole country, specially the northern and western India. Suicides and police actions resulted in many deaths. A social consequence of this step of the government
is observable in the deepening of the feelings of caste-divisions.

2.3 Backward Castes Movement in India:

Higher castes monopolised the traditional Indian society, backward castes tried to achieve political power and socio-economic monopoly in the states. The leaders of backward castes emphasised to accept "Caste" as the basis of determination of backwardness. This situation of achievement led to organisation and movements. The important movements of backward classes in pre-independent India were initiated in several states. A few are described here.

Backward Castes Movement in Maharashtra:

In the 19th century in Maharashtra, Poona and Kolhapur provided leadership to the emergence of backward castes movement in India. One of the first products of Christian missionary education was Jothiba Phule of Poona who belonged to the Shudra caste of gardner. Phule is acknowledged as the father of the non-Brahmin movement in India. He wrote several books for the material and spiritual improvement of the lower castes. He made the first efforts to assist the low castes. The condition of the untouchables horrified him. He opened schools for them. Irritated by caste inequities, Jothiba also felt an attraction for Islam and Christianity in which the principle of equality was uppermost. He called upon the people to revolt against Hindu casteist Gods and the degrading religious practices. He preached for the abolition of false beliefs, meaningless
rituals and irrelevant customs. He wanted the lower castes to form
their own associations, create on a spirit de corps and work for their
emancipation from the age-old degradation as Shudras in social
status, education and religion.

Undaunted by the mere limitations of the Brahmins to be title
the anti-Brahminic stance of the new movement, Jothiba founded the
Satya Shodak Mandal to unite all the backward classes on a common
platform. Jothiba advocated the principle of adequate representation
for members of all castes in public services on this basis. Ambedkar
(1891-1956) took up the cause of the depressed castes and
demanded reservation of seats for them before the Simon
Commission (1927) and round table conference (1930-31). The
Poonapact (1932) provided permanent basis for the reserved seats
in independent India. Thus, Ambedkar became the prime symbol of
the backward classes (Srinivasan 1932:76).

Backward Castes Movement in Karnataka:

Most parts of the present Karnataka state were part of the earlier
Mysore state. Between 1851 to 1881 reservations were made for
non-Brahmins as the Brahmins had monopolized the services and
the professions. In 1895, appointments in police department were
made on reserved posts in fixed proportions in favour of Brahmins,
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1. Within seven years the non-Brahmin strength in the higher services to two-third.

2. There should be special schools for the depressed class pupils and that teachers must be drawn from the backward classes.

3. English must be made compulsory in secondary education.

4. Scholarships should be granted to the backward castes pupils.

5. Hostels should be constructed with both vegetarian and non-vegetarian Kitchens.

6. The Anglo-Hindustani schools must be increased to help them.

7. Age limit for the backward class people must be raised from 25 to 28 years.

8. Competitive examinations must be abolished and backward class candidates should be taken into service by nomination.

9. A board of representative officers should be appointed for selection of candidates.

After accepting the Miller report the government passed orders in May 1921 and, among others, constituted the Central Recruitment Board and reserved 75% of the vacancies for the backward classes. As a result of this recruitment policy, and six years after, the position changed slightly for the better.

For the first time in the modern era seats in colleges and state services reserved in the Mysore state brought out desired results in the educational development and job prospects of non-Brahmins. (Singh, 1996: 40-41).
Backward Castes Movement in Tamil Nadu:

The job reservation issue in Tamil Nadu has a long history. Only after a constant struggle did the backward classes get a better deal for themselves. In Tamil Nadu, earlier, only Brahmins were considered as the upper caste.

The preferential treatment accorded to backward classes is credited to the non-Brahmin movement started in the second decade of the 20th Century in Madras Presidency. The non-Brahmin leader with feudal background becomes conscious of educational backwardness of their caste fallow and the monopoly of Brahmins in English education and government jobs. The principle of distribution of public officers and elective positions among different communities in proportion to their population was demanded by them from the British Government of India.

The reservation policy was introduced during the British rule and was modified time and again. In Madras, the term 'backward' was first used in the Department of education in the context of payment of stipend to students coming from 'illiterate' and 'indigent' castes. The number of backward classes, which was 39 in 1895, rose to 113 in 1913, 128 in 1920, 152 in 1950, and 253 in 1994. This of course, does not mean that more and more castes learnt to demand and receive special educational concessions on the basis of castes rather than the long cherished dream of OBCs after 55
yers of independence. It was the culmination of long struggle of OBCs for social justice. The struggle was manifested in the form of movements (Singh, 1996: 41-43).

Other Backward Castes Commission in U.P.:

In 1945, the Government of the United Provinces of Agra and Oudh designated 87 Hindu castes and 21 Muslim groupings as backward and gave them educational concessions. In 1950, the Uttar Pradesh government reserved 10% of the vacancies in government services and educational institutions for the scheduled castes but did nothing specific for the backward castes. In 1955, a cabinet sub-committee prepared two lists of backward classes—one for the purpose of recruitment to the public services and the other for the award of educational concessions. The first consisted of 15 and the second of 59 backward castes (Singh, 1996: 43-45).

In 1958, the state government prepared two lists—one containing 37 Hindu castes and the second 21 Muslim groupings. These lists were similar to those of 1945. They were used for the award of educational concessions. There was no move to reserve posts in government services.

Chhedi Lal Sethi Commission (1975):

It was in October 1975 that a Most Backward Classes Commission was constituted under the chairmanship of Chhedi Lal Sethi to consider the conditions of the 'most backward classes of
citizens' as distinguished from the 'backward classes' and to suggest measures for improving their conditions. The commission used poverty, illiteracy, housing, occupation, caste, social inequality and representation in government service, industry and commerce as yardsticks for measuring backwardness, after individual merit.

The reservation policy introduced by the government of India in 1922 brought the desired result in the direction for more jobs for non-Brahmins. In 1947, only 21% gazetted and 20% non-gazetted posts were filled by brahmins. The non-brahmins occupied most of the posts. In 1950, the system of communal representation in the services of the state was abrogated, and the benefit of preferential treatment was reserved for the scheduled castes, scheduled tribes and OBCs. Under the new system a cycle of twenty appointments was take a unit. Three were reserved for the SCs/STs, five for the backward classes, and the rest were filled by open merit (Singh, 1996: 45-48).

In September 1993, OBCs of India got 27% reserved seats in the central services. In many states, the OBCs are getting reserved seats in educational institutions, specially technical and professional education. In the states where backward classes movement were stronger during the British rule, such as Tamil Nadu, Karnataka, Andhra Pradesh, Kerala and Maharashtra, along with SCs and STs, the OBCs are getting benefit of reserved quotas in all the states and Union

In the context of reservation for OBCs the former Prime Minister V.P. Singh showed the courage to reserve 27% quota for them in all India services. Therefore, it can be said that V.P. Singh's ceaseless efforts have fulfilled two years' deliberation of the commission which gave its report in June 1977. Classifying backward classes into three categories, it recommended separate quotas in government services for each of the three categories. The first list contained 36 backward castes with a little land or without land, the second had 18 agriculturist castes like Yadavas, Gujar, Kurmis, etc. and the third was exclusively for the backward classes from the Muslim community. The Commission recommended special facilities, scholarships, etc. for the castes and other grouping it had designated backward.

Movements of Backward Classes: General Impressions:

Higher castes monopolised the traditional Indian society. Backward classes tried to achieve political power and socio-economic monopoly in the states. The leaders of backward castes emphasised to accept "caste" as the basis of determination of backwardness. The important movements of backward classes in pre-independent India were:

1. Movement of Jyoti Rao Phule in Bombay state, and
2. Anti Brahmin Nadar movement in Madras.
Jyoti Rao Phule established Satya Shodhak Samaj in 1873. The leadership of the Samaj was in the hands of backward classes like "Mali, Teli, Kunbi and Sati" etc. Phule themselves was from "Mali" caste. The main aims of their movements were social service and promotion of education among women and low caste people. But, these type of movements attacked the hierarchy of Brahmins therefore, they condemned these movements. Phule were against cultural Hinduism. According to a school of thought, Phule emphasized on cultural and homogenous factors and neglected the economic and political factors. In fact, it was an Anti-Brahmin movement. It was a type of a cultural revolution (Rao, 1979: 108).

The movement of backward castes in South India was also Anti-Brahmin. E.V. Ramaswamy Naikar was the leader of Anti-Brahmin movement. "Dravid Kadgam" means the organisation of Dravids. "Dravid Munetra Kadgam" was established by C.N. Annadurai in 1949. M.G. Ramachandran established All India Dravid Munetra Kadgam in 1970. These parties followed Anti-Brahmin conditions in politics. Sri Narayan Dharm Pratipaln (S.N.D.P.) movement in Kerala was more of a reformist type because it emphasized on the upliftment of non-Brahmin Nayar caste. Therefore, the movements of backward castes either condemned Brahmins or emphasized reformism. But, both of them were the main aims of these movements (Rao, 1979: 107).
Therefore, all non-higher castes were included in backward castes beside scheduled castes and scheduled tribes. The practical status of different types of peasant communities is low. Peasant communities are a monopoly power in the economic and political life of rural India. Peasant communities have got the maximum profit of green resolution, Rural Development Schemes, decentralization of authority and universal adult franchise (Hardgrave, 1965: 67-68).

Backward castes mainly constitute and backward castes.

It was reported that the position of Kurmis has improved on getting profits out of commercial agriculture on being encouraged due to economic progress, they established All India Kurmi Kshatriya Sabha and followed the practical behaviours of Brahmins. The assumption of Prajapati or Ajgar castes emerged which aimed at building unity among the main peasant castes of Ahjur, Jat, Gujar, Rajput etc. Kurmis constructed a socio-political institution named "Triveni Sangam" along with Yadavas in Bihar. Bihar might be a state in which the backward castes have been given maximum political importance to the caste loyalties (Hardgrave, 1965: 70-72).

This is true that the movement of India, as in South India, the higher castes have projected a very sharp reaction against the movement of backward castes in North India in comparison to South India. This is because backward classes are 20% of the total population in U.P. and 14% in Bihar but, there percentage in South
India is very low from the point of view of their number. On the installation of Janata Party government in the centre and states in the 1970's, the backward castes started a movement in Bihar and U.P. (Hardgrave, 1965: 73).

The medium level of rural society of India includes peasant communities. These castes have become important. Due to an improvement in their general social and economic condition, the movement of backward castes has got importance. They are not caught into many disabilities after some profits and rebates being extended to these castes. Middle castes are still backward in economic and educational field in comparison to higher castes. Then also, these castes have made a steady progress in economic and political fields. There has been an unequal social change in backward classes specially among the backward castes of various states and among the members of a caste. Backward castes have been given rebates and reservation in educational institutions and jobs to bring them equal to the higher castes. This has further benefitted them in raising their states (Rao, 1979: 107).

2.4 Social Mobility: Meaning, Concept and Perspectives

The phenomenon of mobility is intimately associated with industrial urbanism and the improved channels of transportation which have accelerated the process of migration from villages to cities, movement of people from one job to another and vertical changes in
the positions of individuals and groups. Industrial urbanism, as a global trend, has changed the demographic composition of different regions of the world, created new conditions of work, encouraged the rise of new occupations, professions and job opportunities, divided society into new hierarchical groups and classes and initiated new forms of division of labour and social differentiation as a consequence of the increased rate of migration and change from lower occupations to higher occupations resulting in changes in the pattern of status and the new notions of prestige have also been emerging. Thus whole process is naturally a field of interest to the students of social mobility and stratification (Dubey, 1975: 1). Mobility has been defined by different authors in different ways.

S.M. Dubey (1975: 2-3) states that social mobility is the part of the broader concept of social change in society. As a process it may be understood in terms of continuity and dynamism. It is a common concept in sociology. The social order is "a state of equilibrium" between the forces of stability and mobility. Forces of stability preserve order and maintain social change and speed up the dynamism of society. Sum total of mobility, whether physical or social, is the consequence either of migration or vertical changes in the position of individual or classes or groups."

S.M. Miller (1960: 13) states social mobility as a change occurring in the economic, political or social orders. Each of these
orders or dimensions can have several indicators of change for example the social dimension might have the indicators of change in social reference or of changes in patterns of association (as in the friendship cliques and voluntary associations). On the other hand Anthony Giddens (1989: 30) states that the term social mobility refers to the movement of individuals and groups between different socio-economic positions.

R. Bendix and S.M. Lipset (1966: 46) also state, "the term social mobility refers to the process by which individuals move from one position to another in society, position by which general consent have been given specific hierarchical values. When we study social mobility we analyze the movement of Individual from positions possessing a certain rank to positions either higher or lower in social system."

P.A. Sorokin (1959: 13) defines social mobility as any transition of an individual or social object or value, anything that has been created or modified by human activity from one social position to another."

To sum up the above definitions and meanings attached to social mobility, we may say that social mobility is a movement of individual or groups from one social position to another either higher or lower which have been given hierarchical values in social, economic, political and other spheres of collective life. These may
be consequences of any processes of change. Social mobility in itself may be stated as a mode of social change, however, radical or sudden change is denied in this framework.

Social mobility is the part of the broader concept of 'social change'. Society as a process may be understood in terms of continuity and dynamism. It is a common concept of sociology that the social order is a 'state of equilibrium' between the forces of stability and mobility. Forces of stability preserve order and maintain social solidarity whereas the forces of mobility bring about social change and speed up the dynamism of society (Dubey, 1975).

Mobility, whether physical or social, is the consequence either of migration or vertical change in the positions of individuals, classes or groups. Several historical evidences from ancient and medieval periods may be cited to indicate the migratory movements of population and vertical changes in the position of classes, groups or individuals in all parts of the world. But in the modern period, the growth of cities, factories, bureaucracy and demands for new personnel and talent are the chief factors for the increasing rate of mobility. The main bases of the increasing rate of mobility are equal opportunities to the aspirants through open competition and the sense of individual achievement and that is the reason why the idea of mobility is rooted in the pattern of stratification and classes, which emerged along with the rise of capitalism advent of the democratic
form of power structure and the spread of Industrial urbanism. (Dubey, 1975)

S.M. Miller (1960: 2) has rightly remarked, "the interest in mobility is largely an offshoot of the interest in 'class', 'social class' has become the most widely employed variable in sociological research. It has been much refined from a crude dichotomy into a two-class system of those who own and those who use the means of production."

Karl Marx (1888: 6) "divides human history into the ancient civilisation, feudalism, and capitalism. Each of these epochs are characterized by a ruling and an oppressed class. He says freeman and slave partizian and plebian lord and serf, guildmaster and journey man, oppressor and oppressed stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open, fight a flight that each time ended either in a revolutionary reconstitution of society at large or in the common ruin of the contending classes." In this way Marx offers the 'upward' and 'downward' mobility of social classes at different periods of human history.

The Marxian analysis of class paved the way for the future studies of classes, social mobility and stratification. This hierarchy of classes helped in understanding the nature of vertical mobility from one class to another. In this connection, it is proper to make
distinction between the two traditions of studies—mobility was explained in terms of movement from lower to middle class and from middle to upper class status whereas in the American studies in the place of class, mobility was measured by movement from one occupation to another, namely from manual to non-manual or from white-collar to professional (Dubey, 1975: 11).

From the viewpoint of the study of social mobility, Pareto's (1848-1923) concept of the 'circulation of elites' is also of utmost importance. "A class of people", remarks Pareto "who have the highest indices in their branch of activity may be termed as elites." He further divides that class into 'governing' elites comprising individuals who directly or indirectly play some considerable role in government, and the non-governing elites comprising the rest. In this way, Pareto tries to explain the nature of 'social mobility' and class-circulation having in view an elitist model of social structure (Dubey, 1975: 14).

Robert Michels (1936: 24) stressed the tendency of the older and discredited leadership to call upon that new blood to safeguard their position and privileges. Certain changes are also introduced by them in their policies. The general public is befooled and the top elites maintain their position (Dubey, 1975: 13).

For Max Weber (1920) classes, status-groups and parties are phenomena of the distribution of power within a community,
'classes' are stratified according to their relations to the production and acquisition of goods, whereas 'status groups' are stratified according to the principle of their consumption of goods as represented by 'special style of life'. Veblen (1929: 16) also deals with the 'style of life' of the 'leisure-class' and he keeps in view the social structure of the American society. As pointed out by him, leisure class sets the standards followed by every level of society.

Schumpeter (1965: 22) believes that 'class' is something more than an aggregation of class members. Instead of defining 'social class' he prefers to give the characteristics which are 'identities with class', 'class spirit' and 'cohesion'.

This review of the theoretical works of the early writers throws light on debates and disputes regarding the meaning and use of the term 'class' which is essential for an understanding of social mobility, pattern of stratification and the status-system.

S M Miller (1960) Now let us briefly reviewed some more empirical works on social mobility. Until the second world war, only a few studies were undertaken which could throw light on the ascent, descent and stability of individuals, groups, occupations and professions. In this list of names of Chessa (1912), Sorokin (1927), Ginsberg (1929) and Anderson and Davidson (1937) deserve special mention. Since the second world war, the field of social mobility has attracted considerable attention and has been much explored. In the
post war period Glass (1954), Mack, Freeman, Yellin (1957), Bendix and Lipset (1959), Kilar (1960) and a number of other writers and investigators, through their books and papers, have contributed much useful and thoughtful materials for the advancement of the study of social mobility (Dubey, 1975).

In the modern era of industrial urbanism, the feudal pattern of stratification has been considerably modified and the norms of personal achievements, equality of opportunity, democratic values and individuality have emerged as the new bases of social order. The criteria for these new values are competition, educational standard, personal skill, efficiency and initiative. In every society whether feudal with a traditional, rural-agricultural base or industrial with a scientific-rational outlook, urban centres and mechanised forms of production, social mobility, stratification and occupational structure are interrelated with each other. The Industrial societies throughout the world, may be characterized by vertical social mobility, open stratification, diversification of occupational structure and the transformation of occupations into professions due to increasing education and rising specialisation. Thus, social mobility is to be understood only in the context of the pattern of stratification and the occupational structure of a particular society. Accordingly, we may have a brief discussion of the concepts of social status, stratification and mobility in order to arrive at a clear understanding of the changing
pattern of stratification and professional mobility in the modern Indian Society. (Dubey, 1975: 11)

All human societies may be characterized by the existence of social inequality. Differences of age, sex, biological feature and intelligence are universally found in primitive as well as in modern societies. When these inequalities are organized in a systematic pattern, they are recognized and accepted by most members of a society and different strata, with similar position and traits, are formed. In prestige, position and social honour, these strata develop system of hierarchical relationships or stratification (Dubey, 1975: 12).

P.A. Sorokin (1959: 11) points out, "Social Stratification", means the differentiation of a given population into hierarchically supposed classes. It is manifested in the existence of upper and lower social layers. It's the basis and very essence consist in an unequal distribution of rights and privileges, duties and responsibilities, social values and privations, social power and influences among the members of a society.

K. Davis and W.E. Moore (1945: 242-249), "attempt to show the relationship between stratification and the rest of the social order starting from the proposition that no society is 'classes' or unstratified, an effort is made to explain, in functional terms, the universal necessity which calls forth stratification in any social system." Their
emphasis is that stratification is a functional necessity and all societies perform two functions in connection with stratification: distribution of its members in social positions and to induce them to perform the duties of these positions.

Sociologists have distinguished between two broad patterns of stratification viz. closed and open. In the former type, the assignment of status is based on birth, ritual purity, kinship etc., and mobility from one status-group to another is generally ruled out. Since in this closed type, status is determined by ascriptive criteria, it is also called ascriptive system. In the second type, the basis of assignment of status is one's actual 'performance' or 'achievement' and it is called achievement system. It is a relatively open system of stratification because its value system permits the individual to improve his status and the move from one status-group to another. It is characterized by perpetual change and mobility (Dubey, 1975: 14).

The caste system is an outstanding example of the ascriptive or the closed form of social stratification. In other words, we may say that pre-industrial societies are characterized by the presence of estate, caste and an agricultural economy, dominance of religion and tradition, feudal social and political order, closed stratification and a minimum degree of social mobility. Modern industrial urban societies, on the other hand, are marked by the dominance of secularism, industrial economy and diversification of occupational
structure, emergence of class-system, achieved or open form of stratification and social mobility (Dubey, 1975: 16).

Present Indian society is in the throes of a transition. Every aspect of its life and organisation is undergoing change. Nowhere is this change so prominent, perhaps, as in the pattern of stratification and differentiation. In the place of a relatively 'closed system' of stratification, based on birth and kinship, we are now witnessing the emergence of relatively 'open-system' based on merit, and achievement. Likewise, the traditional pattern of differentiation, rooted in heredity and family, is being replaced by a new pattern based on competition and specialisation of functions, which have thrown up modern occupations and professions (Dubey, 1975: 18).

It is clear that social mobility means change either in the status of an individual or of a whole group. As modern industrial social organisation is much heterogenous, so its by-product, social mobility, is also a complex and multi-dimensional phenomenon (Dubey, 1975: 18).

2.5 Types of Social Mobility:

In studying stratification, we have to consider not only the differences between economic positions or occupations, but also what happens to the individuals who occupy them. The term social mobility refers to the movement of individuals and groups between different socio-economic positions. This movement may be vertical
the individual takes the values and standards of other individuals and groups as a comparative frame of reference” (Merton, 1968: 234).

The reference group may be of (a) imitation type, (b) identification type and (c) negative reference; in the case of imitation type of reference group, the ways of behaviour are accepted as right and proper or as useful and therefore is imitated by the other group making the reference. Marton (1968) says that non-membership groups are likely to be adopted as reference groups in those social systems, which have high rates of social mobility and open than those which are relatively closed. Thus non-membership groups are not likely to be adopted as positive reference groups in relatively closed societies. As a result of this members of the lower stratum are not likely to adopt higher stratum as a reference group and cannot be a source of mobility in such societies (Fishbein, 1973: 271-286). Thus, India becomes such a case in point. Logically, in the closed society, non-membership groups should not be adopted as positive reference groups i.e. to say that members of the lower social stratum are not likely to adopt higher stratum as their positive reference group. But according to Alexander (1968:3-9), non-membership groups have different kinds of orientations towards groups depending upon their closed or open character. Alexander condemns Merton by stating that in closed societies
Thus there are several typologies to classify mobility but only
the pertinent ones are said to be vertical and lateral, intergenerational
or intra-generational as indicated above.

**Intergenerational mobility** refers to changes in the
occupational standing of the son relative to his father it is possible
to have a generational analysis and include grand father in the
comparison

**Intra-generational mobility** indicates change in an
individual's occupational position during his lifetime - one point in
his career is compared with another.

**Stratum mobility** refers to the movement of an occupational
class or stratum from a higher or lower position in the stratificational
structure—whether in terms of income, prestige, skill or another
dimension from one time period to another. Stratum mobility has been
little studied and has been subject to rather polemical assertion about
relative improvements of the working classes and middle-classes.

It may be observed that it is only during the past few decades
that the emphasis on the studies of intergenerational and intra-
generational social mobility has started receiving greater attention.
The methodological problems have been indentified as relating to
(1) The aspect of mobility to be measured, (2) the unit of
measurement and analysis being either the individual, the family or
the community. (3) classification of occupations based on either a single criterion of socio-economic prestige or a complex of several criteria, (4) dimensionality, whether it is unidimensional or multidimensional, (5) direction of mobility. In respect of the first problem of the aspect of mobility to be measured two approaches have largely dominated the investigations. One has been, as influenced by many to develop a socio-economic classification scheme for occupations (Dubey, 1975: 48)

Lenski (1954: 27) has studied mobility in terms of status crystallization. So far as social status dimension is concerned he has considered four vertical hierarchies, the occupational hierarchy being one of them for an estimate of intergenerational occupational mobility he has adopted a three fold occupational classification scheme

So far as the problem regarding the unit of measurement is concerned, most of the studies have considered either total societies or some specific communities or specific social stratum as the unit of study. Some studies have concentrated their attention either on the family or the individual or both as units of analysis. There is a wide divergence in the approaches about the units of analysis. It also needs to be mentioned that the unit of analysis refers to the reference points being either time, age or both. Some have used one of them as the reference point and others have used both. Great confusion
of most of the methodological problems in studying the problems of social mobility, have tried to develop their indegeneous frames of reference. For most of them, the reference point has been the caste or the individual or a family with in a caste. While studying social mobility they have been concerned with the mobility at the corporate level in terms of caste or group as a whole and thus they have tried to examine the relevance of the concept of sanskritization or westernisation. In their specific studies of occupation mobility, the unit of analysis has been either the individual or the family. Their movement into traditional and secular occupations have been examined with reference to the relevance of reference group theory. For example K.L. Sharma (1968) has conducted an important study and has developed the hypothesis regarding the role of units of ranking and individual performances in status determination in society. Different criteria of occupational rankings have been used. Such as income, prestige, power and ethnicity. Mostly intergenerational occupational mobility has been studied at the individual level. Only K.L. Sharma (1968) appears to have studied it at the levels of caste, individual and family.

It is in the above background that one may consider of social mobility conducted by Indian scholars in urban and rural settings. The theoretical orientation of these studies has been provided by western and Indian scholars like Aiyappan (1937, 1944), Lawrence (1950), Ghurye (1950), Bose (1951), Srinivas (1952), Dube (1955),
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Chauhan (1955), Pocock (1955), Panikkar (1956), Mukherjee (1957), Sinha (1957), Damle (1958-1962), Lewis (1960), Marriot (1960), Gould (1961) etc. These scholars have mostly concentrated their attention on the relationship between caste and occupation. Their studies are mostly theoretical speculations; highlighting the fact that certain castes, particularly lower, in certain parts of the country have been seeking to adopt different traditional occupations than the inherited ones. Thus, they have provided the basic theme about the phenomenon of intergenerational occupational mobility in the Indian village society. In empirical studies followed by these early works, emphasis has not been fully paid on the adoption of traditional caste or non-caste based occupations. It is only industrialization, urbanization, education, aspirational levels, technology have been taken into consideration and the movement in the direction of secular occupations has been considered. Mention may here be made of some of the studies conducted by Gisl (1955), Shah (1960, 1972), Pandit (1965), Reddy (1966), Sharma (1968, 1971, 1975), Rajgopalan (1968), Jetley (1968), Lavana (1968), Rao (1970), Jain (1967), Rewe (1968), Lakshamanna (1973), , Dsouza (1964, 1969, 1972, 1975), Abraham and Subramanian (1974), Deb (1975). Most of these studies may be considered as of social mobility at the group level.

K.L. Sharma (1968), in six villages of Rajasthan, has considered mobility at three levels but his study suffers from several
methodological defects. In most of the mobility studies efforts have been made to point out the direction of social mobility either in the horizontal or vertical directions. Also, conclusions have been drawn about the upward and downward occupational movements. Efforts have also been made to observe the factors that have induced occupational mobility.

For example, Silverberg (1968), Pandit (1965), Rosen (1968), Reddy (1968), have pointed out the change in the economy of the villages as inducing social mobility. A good number of Indian scholars have also emphasized a rural urban interaction as responsible for inducing occupational mobility. Mention may here be made of the studies conducted by Krishnan (1961), Sharma (1968, 1971), Nijhawan (1971), Bopegamage and Kulahati (1972), Abraham and Subramanian (1974), 'D' Souza (1975), etc. It has been observed that Indian scholars while drawing out their conclusions have mostly tried to relate their studies either to the concept of sanskritization or to reference group theory.

For purpose of the present study a theoretical frame of reference has been developed for investigating the phenomenon of intergenerational social mobility in a rural setting.

2.6 Patterns of Social Mobility:

There are several patterns of mobility. Some patterns are only illustratively presented here. K.L. Sharma (1969) states that structural
enforcement that were brought to mitigate the caste distinctions have been provided ineffective so far and the legal enactment have strengthened caste sentiments and loyalties. Some changes, particularly land reforms, have, however, brought significant class like changes within the caste structure. Horizontal status distinctions within the caste have been considerably effective to change the caste structure, or of ‘proletarianization’ and ‘bourgeoisification’. Some former Zamindars and big landowners have become petty peasants and the former tenants have become big peasants. Economic inequalities are thus reduced in some cases. But to achieve an egalitarian pattern of society such more effective radical changes are needed. As such decentralization of power, abolition of untouchability and adult suffrage have almost been infructuous.

The following patterns of mobility may, however, be discerned in caste structure on the basis of foregoing analysis (Sharma, 1969).

Marginally going up Some families or groups of families have raised their status marginally within their own castes. This change is reflected through changes in their customs, practices, occupations, education and income. These changes essentially imply a social climbing

Marginally going down The reverse of the pattern of marginally going up is the pattern of marginally going down. Adherence to the so called defiling and degrading, ceiling and practices lower down
status compared to those who have discarded the degrading occupations and taking up the clean and prestigious occupations and practices. This applies to some families of several lower and upper castes

Maintaining status quo There are families and castes which have faced a number of attacks on their caste ranks. The landowning and priestly castes, such as the Rajputs, Brahmans and Jats have been facing new challenges and situations since independence, but they have been adjusting themselves in such a way that no significant shifts have taken place in their caste ranks. The loss they had suffered has been compensated with regard to high education, lucrative jobs, cash income and political power.

2.7 Levels of Mobility:

In India caste structure has been the most prominent phenomenon. Thus any reflection on mobility has to take note of the mobility in the context of caste system. In Indian context there are four viewpoints about mobility in caste structure which could be ascertained. Firstly, M.N. Srinivas (1966) has emphasized the need for sanskritization and westernization as conceptual tools for understanding of mobility in the caste system. He holds that 'corporate mobility' still remains basic at the caste or jati level, as familial mobility does not obtain public recognition. Secondly, on the contrary, Stein (1963) points out that the mobility of families and individuals
was pronounced in medieval South India, and that should help to analyse and understand the present day mobility in caste structure. Thirdly, McKimm (1968) thinks that caste could be understood within the frames of references, such as the rural versus metropolitan and traditional varna versus modern national for secular arena ranking. And Fourthly, O.M. Lynch (1968) and Y.B. Damle (1968) apply reference group theory to understand caste and individual mobility in India (Sharma, 1994: 21).

There are three important levels at which mobility takes place in caste structure: (1) mobility of one or a minority of families within a caste to a higher/lower position, (2) mobility of a group or majority of families within a caste to a higher or lower position and (3) mobility of individual members within a family belonging to certain caste(s). These levels of mobility in the caste structure indicate that mobility takes place at individual, family and group levels. Mobility in caste structure at these levels takes place simultaneously. Mobility at one level is not in contrast with the same process at other levels. The same family may bear mobility at all the three levels. This is also true for other two levels. Thus, mobility in caste structure is both interrelated and discrete (Sharma, 1994: 47).

Overall Anthony Giddens (1989) states that levels of mobility have been extensively studied in Britain over the postwar period although again virtually all the research has concentrated on men.
An early study directed by David Glass (1954) draws a distinction between 'social' and occupational mobility, but the term has a very wide meaning and represents a multi-dimensional problem.

R.H. Hall (1969: 306) states mobility is usually approached from a number of dimensions, one such dimension is the time phase of mobility. A second dimension of mobility involved is its direction. In the first dimension of mobility intergenerational and intragenerational mobility are included. Regarding the direction of mobility, three separate but often related directional axes can be identified. The first is vertical mobility indicating up or down movement. The second axis is the change in social function that down not involve spatial mobility i.e. change in the location of the occupation. According to Kulischer "any moving about be identified as mobility such as movement from village to city or city to city, involving change of residence and change of place of work. It is migration to move from one country to another especially if resulting in change of citizenship.

The words ascending and descending mobility have also been used for upward and downward mobility. In India such changes have taken place in caste, stratification where a whole group has climbed and or sank in status and in the process of economic and social transformation this is still going on. The feudal landlords and princes have lost their previous status and with the advent of political
democracy a new group of political elite has emerged among the backward castes.

Sorokin (1959: 25) suggests some general principles of vertical mobility in the following five propositions.

1. There has scarcely been any society whose strata were absolutely closed or in which vertical mobility in the forms of economic, political and occupation was not present.

2. There has never existed a society in which vertical mobility has been absolutely free and the transition from one social stratum to another has had no resistance.

3. The intensiveness as well as the generality of the vertical and social mobility varies from society to society.

4. The intensiveness and the generality of the vertical mobility the economic, the political aspects fluctuated in the same society at differentiation.

5. As far as the corresponding historical and other materials permit, seeing in the fields of vertical mobility, it is in its three fundamental terms, there seems to be no definite, perpetual trend towards either an increase or a decrease of S.M. Lipset and Zetterberg (1966:561) discuss, stratification involves rating and ranking and mobility also involves either movements from one strata to another or from one occupation to another or from one class to another or changes in the power and authority of
groups and individuals. Therefore they have suggested for the rankings of occupations, consumptions, class and powers.

It is clear that vertical social mobility indicates either as ascending or a descending trend in status change, but in horizontal social mobility, no change in status is found. Horizontal social mobility points to the shift from one place to another in the same position, transfer in services, immigration and territorial changes. A man may change his political or religious affiliation without any change in his social status. Such change will come within the domain of horizontal mobility.

2.8 Factors of Social Mobility:

Mobility as a social phenomenon is the result of multiple factors. The revolutionary change in the system of transportation shortened distance, time and place, resulting in a high degree of horizontal mobility in the form of immigration, displacement and shift from one place to another. Growth of population is another factor which is producing regional and territorial mobility. Growth of population and lack of resources have often forced people to leave their original place and to move to other places in search of employment. The industrial mode of production has influenced even the political system of the world. Early industrialization can easily be considered as a factor in the rise of imperialism and colonialism. Finally, the present system of transferable services too are one of the important factors of horizontal mobility (Dubey, 1975: 105-7)
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Lipset and Bendix (1966) discuss two basic reasons why social mobility exists in every society:

1. Change in demands for performance and
2. Changes in supplier of talent.

To sum up we can say that the following factors have been indicated by earlier sociologists as factors of social mobility: growth of population, lack of or ample availability of resources, immigration, dissimilarity of parentage, change in environment, defective social distribution, pattern of stratification, educational opportunity, urbanization, psychological motivation and ethnicity (Dubey, 1975: 104)

2.9 Social Mobility and Change:

Mobility is a part of the general and broad process of social change. Mobility, whether horizontal or vertical, bring about changes in the social structure and the speed and amount of change are fastened by it. Mobility is a multi-dimensional problem. In the same way its impact and consequences are also multi-dimensional.

Sorokin (1937: 493-531) has divided the results of social mobility into three parts

1. The effects of mobility on the racial composition of a society.
2. The effects of mobility on human behaviour and psychology and
3. Effects of mobility in the field of social process and organization
Durkheim (1951: 246) in his brilliant study on 'suicide' has shown that "both upward and downward mobility create 'anomie' or normlessness with a high amount of suicide. By a number of other studies too, it has been suggested that mobility causes mental disease and nervous break down".

The influence of mobility is also visible on social organisation. Mobility develops the sense of individuality and competitive spirit. With an increased rate of mobility, the solidarity of primary groups is broken and it affects the system of social control in a mobile society. It has been suggested that social mobility is likely to have disruptive consequences on primary group structures, such as family and friendship, but the secondary groups are likely to be less affected. Other consequences of mobility may be change in the status pattern, political system, income and consumption pattern and system of values (Hollingshead, Ellis, Eirby, 1954: 547-84).

Two important problems relating to social mobility have been particularly discussed by sociologists in recent years. These are—
a) The problem of marginal men and
b) The problem of reference group

In the present day mobile societies, whereas man moves from one status group or occupation to the other, he is faced with a new pattern of behaviour and values. Such a man cannot suddenly alienate himself from the previous influences and habits but at the same time
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a field of interest to the study of social mobility and stratification (Singh 2000: 26-27).

Satish Saberwal (1972: 124) state that the low caste groups have traditionally controlled few resources of contemporary value, their members are sought by the high castes for their networks only in exceptional circumstances: The major contemporary exception is in politics where, thanks to universal adult franchise, the low caste votes also must be sought, a task best attempted through individuals from the lower castes.

Bernard Barber (1968: 18-35) discussed in sociological concerns with social mobility in caste systems. Such a broad comparative view, towards which we all are working even when considering Indians caste alone, set against a background of a previous work.

William H. Rowe (1968 68-77) discussed "The new chauhans" a caste mobility movement in northern India present the purer get the rarely documented caste of cultural changes in rank by part of an endogenous caste. Row describes how an elite within the north Indian Sudra caste of noniyas use its economic power to claim and eventually to gain a partially successful entry into the higher a Kshatriya varna rank.

Y.B. Damle (1968: 95 102) offers a theoretical and methodological approach to some mechanism of social mobility.
largely in the urban contexts. By translating mobility in a stratification system—The structure, its value, changes in rank position—into the motivations and reactions of the human organism with regard to that system, Damle is operating on the level of social psychology and adds anecdotal familiarity with social mobility as observed among particular urban individuals.

Mckim Marriott (1968: 103-113) discussed how ordering concepts are useful in grasping the process apparent in the case studies of social mobility he shows the significance of distinguishing between metropolitan and rural settings.

James Silverberg (1968) suggested that we tend to interpret all behaviour in India as if it were exclusively caste-relevant, to see it always in terms of caste. The present materials reinforce my impression that more predictively significant behavioral roles are often those which function in relation to other structural elements. The family group, on the one hand and the nationwide class, on the other.

Andre Beeteille (1974) states that an agrarian society land provides an important basis for social cleavages. This is particularly true in those areas, like the region of wet paddy cultivation in India, where the agricultural population contains a large proportion of people who are landless. Those who own land not only maintain a better standard of living than the landless.
S.C. Dube (1974) states that changes resulting in the proportion of rationality empathy, mobility and high participation. These attributes of the modernized personality are promoted and sustained by— and in their turn, promote and sustain— institutional and value change on the social and cultural level.

D'Souza (199: 255-61) has studied that the few important and commonly held propositions about social stratification, including caste and class. These are (a) caste and class are different forms of social stratification. (b) social stratification is a persistent system of ranking of social position" or it is simply "the objective result of rating" (c) whereas the units ranked in the class system are individuals whereas those ranked in the caste system groups.

Dhanagare (1999: 330-49) has examining the nature of impact of the green revolution on different sections of the rural society. It is aimed at finding out whether or not this development strategy has succeeded in lifting a sizeable section of the rural poor above the poverty line and in reducing socio-economic inequalities in rural India.

Shaik (1999) has examine the nature of sources and determinants of power of rural elite, and the mobility of elites. The first point deals with the social background of elites, and the second refers to the changes in the structure of elites. An effort has been made to analyze power elite and dominance mobility in the light of these two points and examined that in modern items, increasing
governmental activities, commerce, and contacts with cities have created a supply of and demand for new goods and services. New occupations have emerged. This situation has disturbed the old occupational structure and also the association between occupations and castes.

Bina Agarwal (1989: 21) states that the use of tractors (under modernization of agriculture) no yield advantages in what cultivation, and the technique of irrigation through tubewell, is success and yield increased in expected quantity.

S.C. Dubey in his survey examined that two exogenous factors of change coming through technology innovations, such as improved seeds. Fertilizers, improved breeds of animals; the effects become apparent in a short time, as for example, in regular cash prices for crops; thus the new agricultural techniques, co-operative methods of farming measures of improve sanitation and educational ventures, aroused much less interest and in some cases were opposed.

A.R. Desai identified four major trends to rural social change. Rapid transformation of agrarian society from subsistence economy to market economy Abolition of intermediaries such as famindar and lswedar, and Emergence of various associates and institutions having linkages with urban and national organizations.

Dipankar Gupta discussed on the increasing democratic consciousness among dalits and backward castes, her says that
besides instilling participation, democracy makes profile impatient, citizens to their lives either imidately or in the forceblic future. As India slowly steps out of tradition, caste identities still correlate rather strongly with economic status. This is what gives caste politics its extra clan. Over time as economic interests began to differentiate members within a caste than caste politics, a we now know it to be, will become a thing of the past. We might them call ourses truly modern. Welcome difference good by hierarchy.

Kai Friese (1990), the green revolution of the 1960 may have transformed agricultural production in India. There is emerged a new capitalistless among farmer, the continuity in the economic and political character of agrarian India often seems more striking than the change. This is particularly evident in preciserly those areas of the sub-continents that served as beach heads for the "green revolution". A study focus on western U.P. district Muzaffarnagar and Meerut district, which are characterised by high agricultural productivity, this examination of the development of forces and relations of production in agriculture in the Upar Doab of western U.P. is intended as a critique of the view that the great revolution introduces a new mode of production. development of case crop production as well as on productive investment in agriculture mechanisation, the introduce of new implement and inputs.

Vivok Kumar (2002) discuss the political mobilization of
backward caste in U.P. There is caste an important factor in politics at the grass roots. This case mobilization can be observed easily at two levels: One at the level of "Caste conventions". Secondly in the form of formulation of single castes based party. Political mobilization along caste lines is nothing new to India but northern India is the epitome of caste politics. All the three forms of mobilization namely vertical, horizontal and differential as conceptualised by Rudolph and Rudolph (1987). Though caste mobilization in U.P. goes round the year, it has picked up since the last one-and-a-half year. Caste conventions can be considered as a double-edged weapon. On the one hand caste and community try to impart consciousness to their caste member about their right and the other had they show their numerical strength and ask the different political outfits for their increase share of representation of the political speach. Their one demands benefits and concessions for their development and mobility.

D.N. Majumdar (1944) in his book "Races And Culture of India" writes about inter-caste relationship, how intercaste relation develops in a tribal-cum-rural centre, will be of interest in the context of social dynamics. The residents of caste conscious Dhanaura, a village in Dhudhi Tehsil, Mirzapur District, U.P. falls into two groups, tribals and non-tribals. Among the tribals there are five communities and among the non-tribals eleven caste groups.
M.N. Srinivas (1998) writes in an essay, "Mobility the caste system" that social mobility has increased noticeably in the last five or six decades and at the same time, ideas of purity and pollution have become weaker, particular in intercaste relations. The most potent but indirect source of mobility, has been adult franchise resulting in the social and political mobilization of castes. The pursuit of economic development subsuming the development of both agriculture and industry, and "protective discrimination" for sizable sections of the populations, has resulted in aspirations for mobility becoming nearly universal. It is only natural then that acute complicate for, access to resources becomes widespread, resulting in the first place, in competition among backwards and secondly, between backward and the scheduled.

Rajendra Pandey (1986: 164-166) writes that the adherents of the view that the caste system is changing sheer wishful thinking. To them, the caste system is in the process of weakening under the modern influences and it will disappear.

Andre Beteille (1969: 229-236) writes in his book "Castes: Old and New" that traditional India is viewed as a land of glaring social inequalities. He is not taking new about economic inequalities of which there are many but of those concerning prestige or status. In any traditional society, status is to some extent ascribed by birth. But no where has it been so rigidly aserbed and no where were its
gradations as elaborate as in India. In addition to being rigid and elaborate, social inequalities were sanctioned by the ideology of caste. In effect, caste has come to be regarded as the prototype of any system of rigid social inequalities, old divisions have lost their traditional significance is that new ones have begun to emerge. These are based on education, occupation and income and have their own status symbols. Their nature and graduations are most clearly visible in the higher occupational strata, particularly among civil servants, army's officers and business executives. How far the two kinds of graduation - old and New - coincide and how far they cut across is a matter of considerable sociological interest. A whole range of new occupations has emerged in India during the last hundred years. Individuals are recruited to these not by birth, but on the basis of educational and other abilities. Since these abilities can be acquired more easily by members of some castes than others, the top of the occupational ladder shows a higher concentration of upper caste individuals than of lower. Avenues of occupational mobility through still rather constructed, have become wider and more diversified over the years. Today some members of backward communities are able to move through the educational system into the exclusive world of the higher civil servants. Such people have to adjust themselves to their new social milieu, and for these in particular, poor or untutored relatives can often be an embarrassment.

There are then, two different questions which have to be considered
separately. One is that of recruitment, which is in theory open to all and in practice permits a certain amount of mobility. In this regard, the new castes are quite different from the old. But there is the other questions of the internal structure of the different grades and their mutual relations. Here there is much to remind one of the traditional distinctions. The son of a clerk may, by merit and hardwork, become an under secretary, or even a Deputy Secretary.

The select studies on social mobility indicate that the caste mobility is coming in Indian society. This mobility has come in occupational and political regions. Every caste has left their traditional occupation to some extent and doing that occupation in which they understand that the occupation is more gainful economically. Now in the society untouchability is ending. There are Jati associations in the village and outside. Every associations wants to rise up in rank of castes because if any person is economically rich then he gets high status in the society. The mobility associated with Sanskritization results only in political change in the system. The system itself does not change. There are changes in castes. Caste are changing in to class in some matter.

Mckim Marriott (1955 106-121) writes in his book "Social Structure and Change in a U P. village in M.N. Srinivas (ed.) India's Village" that by ritual criteria based on the handling of food and on the rendering and receiving of certain specialized services, all twenty
four castes represented in Kishan Garhi are there placed with general agreement in five or six ranked blocks of castes.

B.R. Chauhan (1974: 72-114) explains in his "ICSSR'S Survey on Rural studies on Research in Sociology and social anthropology" that future researchers can be modelled both along inter-caste and intra-caste dimensions. The dominance of castes or of classes within castes can now be tested in different regions of the country. Education and politicisation are making their dent into village community is initially disrupting the existing equilibrium. Questions have been raised on this formulation. Whether the new forces are essentially oriented towards consolidation of the previous social positions or whether the new forces have provided the higher to depressed sections with new avenues for altering their positions.

K.C. Alexander (2000: 243-273) writes in "Rural Development Studies in the Eighties" ICSSR'S Third survey of Research in Sociology and social Anthropology" that caste still played a big role in rural areas. Ragava Rao's study of 172 Gram Panchayats in Tumkur district in Karnataka concluded that contrary to expectations, these existed a "dominant caste" at the regional level which influenced the role of Gram Panchayats in administering rural development with social justice. A study by S.M. Iqbal and Anis Zaidi held the same view and in addition pointed out that the dominant caste or class need not be numerically strong, but the central location
occupied by the particular community, inspite of its lesser numerical strength in the whole Panchayat, gave it a place of political power and dominance. The study of human and social factors in people's participation by M.L. Snathanam and others confirmed that high caste groups were dominating the rural organizations.

The select studies indicate that there are many changes occurring in inter-caste relations. In economic relationship there are changes in Employer-Employee system, change in Money lender and Borrower. In social relationship there are change in Hospitality an help of other member of society and friends of the heads of families and of their children. There are change in power and wealth and voting system in the village. Now every caste play a important role in election. So every caste have political power. Sanskritisation is the main factor of change in inter-caste relationship. Because, this factor has changed social and economic dimensions.

Deepthi (2001) discussed in her paper to understanding social mobility amalgamating two ivergent views namely distributive approach and social relation approach. Conventionally, distributive approach adopts occupational hierarchy to study social mobility of an individual. On the other han, social relation approach focuses on the social relations between groups an individuals and is expressed in terms of mutual relations or interactions between groups. The distributive approach is often regarded as a partial of social relations
between individual an groups. Critique of distributive approach. The merits of the distributive approach are also discussed in an alternative framework to strengthen the understanding of mobility studies. In the process the strengths of social relations approach specifically its historical base of understanding is emphasize. There is general apprehension among the scholars that the mobility studies are not being holistic in an effort to understand this important process of change. The two approaches though are deviant in origin, nature and method of inquiry, and need different tools to understand the changing social phenomenon of mobility, but are not isolated from each other. A judicious mix of both can enrich the understanding of social mobility. However, such a fusion of both the approaches has not been evident in the past and the existing literature on social mobility studies and an effort to undertake such a study might throw more light on the better understanding of the social mobility process.

Rakash (1999) examine mobility in a village in the western UP. The study is based on 92 heads of households of Scheduled Castes (SC). The study shows that the majority of SC people are engaged in secular occupations, adopted new and modern occupations and rest of them are in traditional occupations. They are engage in occupations like government jobs, private jobs, small-scale business an industries, contract work, technical work, mercial and other practices, etc. The majority come from the young age group,
middle and joint families. Those who are socialize in out-group. We find that education plays an important role in occupational mobility, as the highly educated persons are showing mobility shifting towards new occupations to secular occupations, which have more socio-economic opportunities, power and prestige. There are very few respondents who show horizontal occupational mobility.

Sachchidananda (1977: 26-27) observed that political behaviour, like any other aspect of human behaviour, takes place in a political, socio-cultural milieu and is affected by social structure, economic development and historical factors. Family, kinship, and neighborhood still determine the choice of an alternative and the primordial loyalties like caste, tribe, region, religion etc. play a vital role in the election. He says that, the aspiration of the people of social mobility also meet their demand for political participation.

Betaille (1965: 50-82) observes in village Shripuram socio-economic and political changes among Brahmans, non-Brahmins and Ad-Davidians and landlords, tenants and agricultural labourers. Social relations had been taking a wider space at the village level and outside the villagers are engaged in white-collar jobs. The main concern of this study was the broader phenomena of social stratification and change in it. Social mobility, economic change and political modernization lead to the creation of new values, new attitudes, new aspirations. In the past power was concentrated in
the hands of Brahmins. Today the village panchayat is controlled by non-Brahmins. The class system has shown increasing mobility. Mobility in caste system has always been an extremely slow and gradual process. To acquire lead and move up in the hierarchy of classes also takes a generation or two. Shifts in the distribution of power under the new setup are by comparison, quick and radical in nature. Western education and availability of professions and a new opportunity have been the principle factors behind the territorial mobility of the villagers.

Anil Bhatt (1974: 127-29) has examined the relationship among caste, class and politics. These are major dimensions of social structure in the modern India. The class stratification will be operationally through the rate of urbanization and exposure to mass media of communication. The unit of this study is both individual and caste. There is emphasis on some new criterion of mobility like education, occupation, political influence and the leadership position. He notices that individual mobility has also become possible. There is an increasing differentiation among members of the same caste. The profile of social stratification in modern India is one of increasing status incongruent relative openness, mobility and competition among straight and relative equality.

Dubey (1975, 40-46) studied six professions in a city: civil railway officers, college teachers, engineers, lawyers, Medical
doctors and university teachers. Dubey finds out that "high degree of spatial mobility has taken place among engineers and doctors. Lawyers are the least regionally mobile group. In the two generations, the move was from manual and traditional to non-manual occupations and to white collar jobs. There are greater chances and better opportunities for the sons of such fathers with increasing educations now more people want to go in for the urban occupations. These upper castes are still very much dominant. Intergenerational educational mobility was the most effective single variable in the degree of mobility. He observes also these mobility and migration were not restricted by the joint family system and aspiration and mobility have much to do with nature of family. In last three generations a lot of change has been brought about by upward mobility, but on the whole, Indian society in general and the middle class in particular has been passing through a phase of transition and most of them, are still marginal in their outlook and way of life.

Reddy and Murthy's (1978: 24-26) study is mainly concerned with social backwardness of the backward castes among the tenant cultivators. Reddy and Murthy find that as many as 73 per cent of these tenant cultivators belong to the backward castes and of the owner-cum-tenant cultivators, 70 per cent belong to these backward castes. The social backward castes in A.P. consist of Stitibaliji and Harijan and the advance castes are Brahmin, Kappu, Devrg and
others. Most of the tenants of small and medium size belong to economically and socially depressed castes and 12 per cent belong to the dominant castes. The later are getting more benefits from technical change on the small size cultivation.

Y. Atal (1981: 50-52) examined if caste is on its way to decline and disintegration, in a Rajasthan village and an M.P. village he locates changes occurring in the caste units and the system as a whole. In this study he observes "geographical, demographic sub-cultural and religious factors delimit the validity of any sweeping generalization about Indian society. A caste has different functioning in different parts of the country. This study identifies the range of similarities and differences in the structure of caste in these two villages of two neighbouring states. The caste structure of these two villages is not dead, nor are there any signs of its decay.

J. Mathew (1988: 70-72) has studied Mahars and Pulayas who belong to scheduled castes of Maharashtra and Kerala respectively. This study aims to know the structure of the scheduled caste movements and the manner in which the oppressed revolted for their rights with the concept of ideology, social protest and social mobility among them collectively. The information such as the people coming with the movements, social workers, officers, representatives (M.Ps.), religious leaders are analyzed. The number of such information ranged of change among Mahars and Pulayas were the
Chief initiators who firstly were the social reformers from 100-150 in both the states. He finds that the main sources of in pre-independence period. Secondly, the state, through the instruments of its policy, Protested them.

T.K. Comman (1990: 107) while studying the social movement in India, write that the overall analysis of the role of peasants close of 20th century agrarian movement in India shows that in most of the cases the movement developed on the basis of class collaboration. However one can distinguish between these cases: First, those movements, the majority in which the initiative always comes from the upper strata of the Peasantry. Secondly, a minority of cases in which drawing forces come from the lower strata. Third the two cases (Tebhaga and Tebng one) in which the development of antagonism between the poor masses on the one hand and rich peasantry and even part of the middle peasantry on the other hand took place during the second phase (Pouchekadass: 1980).

J.K. Pundir (1997: 15-16) tried to know the consequences of rural development programmes in a village of Meerut where agriculture is the chief occupation of the multi-castes village people. Lower castes are engaged in different occupations like shoe making, cultivation of vegetables, labour and others in milk cattle. Sikligars depend on their traditional occupation of lock making. The study focuses upon "what changes have been brought out by these
programmes? He observes that there are many changes which are coming as a consequences of the state welfare measures and other factors and processes. The changes are occurring in economic, social, political and cultural dimensions; on social dimension lessening of social distance, increasing intercourse in daily routine activities indicate a qualitative change. Change in political dimensions is indicated by the facts like increasing participation in democratic processes. The cultural changes are taking place by adopting the clean occupations, by making use of reservations and by transforming, modernizing and updating the technology, following life style of the uppe castes etc.

T.S. Epstein (1968: 36-38) in the study of two south Indian villages observed that new technologies, fertilizers, new opportunities and many government programmes created more employment opportunities and increased their economic status, life style of many Wangala and Dalena peasants. A large number of farmers adopted the new technology with cultivators, modern tractor, scooter, T.V., radio and kitchen wares. Rapidly growing, were economically better establishment of many who have flowering businesses. This whole development process, over a period of time, have gradually turned Wangala and Delena into a fast growing society. Epstein has thus mentioned examples of many young enterprising Wangla peasants. The benefit of new economic opportunities have largely helped a
select few enterprising rich and upper middle class to improve their economic position.

Wankpeeded (1999: 60-62) found that there is a very high degree of educational and occupational upward mobility perhaps because of general awareness and urban exposure and other facilities. This massive shift from traditional occupational to modern, secular, white collar jobs has been possible through education. Since the modern occupations are considered prestigious compared to traditional ones it may be assumed that the respondents have achieved upward social mobility.

Benjamin (1988: 150-51) in a study of SCs of Bash block in Bihar has traced the key-variables of education, occupation etc SCs are becoming educationally mobile. Mostly SCs are landless agricultural labours. There is limited mobility which has caused conflicts among various layers of society more often at the group level is resented by non-SCs. Because SCs are becoming mobile where non-SCs feel that the SCs are made to serve the higher castes which is just not possible in modern India. Social mobility is taking place among scheduled castes and rural conflict is the result of social mobility. Between education mobility and occupational mobility the role of educational mobility is higher among schedule castes. The scheduled castes try to acquire education, but the occupational opportunities are limited and that is why the rate of occupational
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are not being simply swept away by the tide of the market economy. He examines, how they are being transformed as relationship of domination even as they regulate the changing relations between different groups in the village. The traditional social and economic relations between the Vishwakarmas and the farming group have been transformed according to the new need of the dominant farming group. The traditional rights and obligations within their relations have become part of the present day struggle between the dominant and the dominated groups. There are striking parallels between the development of farmer-service caste relations in Orissa and patron-client relations in agriculture else where in India.

After presenting briefly the finding of select studies of social mobility we can depict upon the substantive and methodological dimensions of social mobility. Most of the authors have considered the power, education, occupation, conflicts, ideology and impact of other activities and programmes government or non government schemes as factors of social mobility.

After analyzing the above characteristics of the social mobility, we can say that most of the mobility factors belong to the state measures and political awareness. The mobility among lower groups has been observed in occupations, education and upward status. Thus the present study is to be undertaken in this context to fill up the gap of analyzing social mobility the emerging social situation.
Social Mobility Among Backward Castes in India:

A never-before growth of modern education, development of science and technology, communication revolution and political awareness have had different classes and societies of the country to progress in every field and project their mobility. Many backward societies (castes and classes) are emerging in the form of welfare groups for safeguarding their rights and interests. The scheduled and backward castes of the country are demanding their rights in their political participation, employment, economic resources, education and social status. This development is more clearly seen in political scenario. This is the result of the decentralization of power and democratic awareness. Though caste has always been an active and mobile arrangement, Caste is the main issue today because castes have developed a deep relation with politics in all parts of the country. A mobile medium class is developing in all castes due to constantly increasing political awareness. This is the new political monopoly class. If we reassess the political history of India then, it becomes clear that the mathematics of all elections until now has been caste-based (Rakesh, 2002).

Sociologist Yogendra Singh has said that 'caste' is the axis of Indian Society. Indian Society can't be understood on the basis of class assumption. It is learnt by having a view on the political history of the country that 'upper' castes have always been in the
administrative positions in India because they had control over all power resources. Now, with the effect of decentralization of power, the scheduled and backward castes of the country are also coming into limelight in the political scenario. Modern education, new opportunities of employment, growing economic standard and democratic process are the important factors of the mobility of these backward castes. According to a sociological analysis, a 'collective class-oriented' awareness has emerged in these backward castes for their interests and rights but this is not real class awareness because economic position is an essential condition for it. But, the political growth which is seen among backward castes in Indian politics has castes and people with different economic conditions. This can't be called the process of class-building of course, it can be seen as a new collectivity. Yogendra Singh calls it a social and public collectivity. This is not class-oriented but political (Rakesh, 2002).

Different castes are emerging as groups for their political interests. This is the reason that this growth is not standing on political scenario for a long time. If the castes come into power without bringing class consciousness among themselves then, their collectivity soon starts to break-up. This process of breaking-up and amalgamation is running simultaneously in present-day India. Castes are not classes in India, but a process, a structure. These castes
seem to make classes many times for their interests but this situation is not permanent. This mobility has emerged as a movement among them due to new opportunities and prosperity and due to the effects of Green Revolution. A new middle class has emerged from among these castes. This new middle class has emerged in these backward castes who are small and marginal farmers and workers. This development has caught the whole country. There are Ahir, Jat Kurmi, Gujar, Saini and some other castes in North India; Kunbi, Patel, Maratha in Maharashtra and Gujarat; Vokkalinga and Lingayat in Karnataka and Kamma and Reddy in Andhra Pradesh. These different castes of different areas have been specially active in agriculture due to the effects of Greed Revolution (Rakesh, 2002).

There has also been a big change in their traditional life and their ability to accept new changes which have constantly been developing. A working class has emerged in these backward castes, the effect of whose strengthening economic condition has also been there on the 'class structure'. This class is now maintaining its political pressure. Social mobility is seen among these North Indian castes due to political mobility. This social mobility is speeding up the process of change in every field. This is clearly being seen in all social, economic, cultural and political areas. As these castes got strengthened on the economic level, there developed a political thought in them for economic issues and they came in front
collectively. Many new traditions and new values have been taking birth in this new-born monopoly class due to the emergence of social mobility. These changing standards values and behavioural patterns are pressuring social structure. All the socio-cultural activities of this active class are taking new form and shape. New opportunities of employment and modern education are deciding new horizons of mobility. Consumption has increased through new prosperity and contacts, the area of luxuries and comforts has widened which is the indicator of mobility. These castes are making higher castes their reference models in the fields of consumption, marriages, big shows etc. Now expensive treats, big marriages and shows can also be seen in this class. This new prosperity is also the indicator of the thing that a class of these castes has also accumulated a good capital and it is wasting that money in luxuries and comforts instead of utilizing it in the fields of education, business or industry. Capitalist thinking has not until developed in this class. Then also, it is an indicator of mobility (Rakesh, 2002).

This can't be avoided that a will for change has taken birth in backward castes. Young generation in these castes taking entry into new opportunities and fields, be them in employment or education, is the proof of mobility in them. The social horizon of mobility is also clearly seen in their changing mentality. This effect of mobility and changing mentality is seen in every field. There is mobility among
women also. Growing political awareness and new Panchayati Raj system have provided new opportunities to the women. This is a good indication for their mobility. The way in which the women of these scheduled/backward castes are demanding their political participation and social justice, there is a chance of its being more active in the future. The structure of social justice can emerge with new assumptions with time. According to a sociological viewpoint, this process of change is moving on the level of social structure, values and cultural tradition and mentality. These castes are being affected by the processes of modernisation, westernisation, secularisation, globalization etc. New science and technology and science are making social mobility in them more clear. These backward castes are utilizing all new-practices and essential techniques to increase production and prosperity which has brought positive changes in their living standard. They are adjusting themselves through an increase in the profecion in modernisation and development and projecting social mobility on a high level. Communication revolution is playing an important role in it. Any change brings some conflicts and ups and downs with it, they are removing gradually. The process of construction and destruction is running simultaneously. Some new things are developing, some are breaking-up. A new society is taking shape in these backward castes on every level in this complicated period (Rakesh, 2002).
Rajni Kothari states that, 'People are telling an increase in casteism in India but it is not so. Casteism has not increased in India but castes have become political. Caste distances have reduced. Social prejudices have reduced. Caste has been politicised.'

Shyama Charan Dube sees these changes in Indian society in another form. According to him, this process of change can be understood on the basis of different aspects in Indian Society like politicisation, secularisation and democratisation. All these processes are attached to one another. The disturbances of 55 years of independent India have given a big political training to these castes which has politicised the castes. As a result of changing values and fast moving change oriented powers, the society is rapidly accepting the secular values. The processes like globalization started in the last decade of this century have given birth to new powers of change. New value structure is emerging and new system is being started in the society. Monetarisation of economy and new opportunities of employment and profession have weakened the traditional structure due to which a new social structure is expected from scheduled and backward castes and a balance of new behavioural patterns appears essential. Adjustment is taking place gradually. New patterns of humanism are emerging in the society. New justice feeling and more awareness is taking birth (Rakesh, 2002).
What are the new opportunities and challenges for social mobility in these backward castes? How are they being affected from the processes of globalization? What is the role of communication revolution in it? What are the effects of social mobility of backward castes? These inquiries is the responsibility of sociologists because they can provide complete and scientific knowledge of the trends society.

They may identify the sharpness of changes and think sharply on all aspects. Therefore, all these aspects deciding the mobility of backward castes should be explored and facts should be discovered so that a complete scientific sociological model can be developed for the future researches. A new economic thought is taking birth in these backward castes: new political relations are emerging and new value system is developing; many new socio-cultural traditions are taking birth; their faith in new technology and science is increasing. These castes are now inclining towards utilizing new techniques, using new seeds, chemical fertilizers, new technology, better irrigation resources, new crops, other cash crops (flower etc.) in their work areas. Government and non-governmental agencies are also playing important role in the social mobility of backward castes. Communication media, technology and logical (secular) thinking are also playing important role in it. Still study is required to understand this emerging mobility in backward castes.
The Outcome:

On the basis of the above studies the main issues may now be summarised as follows:

1. The word "backward class" was uncertain in the beginning after independence, it was not used in a certain reference today it has different types of references. In the beginning, the word "Scheduled Class" was used for "untouchable" and other backward communities. It is certain that "backward" are higher than pre-untouchable communities and lower than upper castes and therefore they need special security and help for economic and social development.

2. In 1937, the state of Travancore used the word "backward communities" for all the people backward from the point of view education and economy.

3. In 1948 government constituted a commission for the backward classes, the work of this commission was to find out the actual educationally socially and economically backward classes in Hindus and Muslims etc. by travelling into the whole country.

4. University Grant Commission (1948-49) had also mentioned proportionate reservation of seats for the students of backward communities.

5. U P government provided educational rebates to other backward classes. A list of 56 castes was prepared which was
65% of the total population

6. Many backward class organisations emerged in the last part of the 1940's. All India Backward Class union was established in 1950. A National union was also set-up later.

7. Backwardness assumed the symbol of communities, not of persons. The membership of the backward classes is also decided on the basis of birth like other castes.

8. According to principles, the people who are prosperous educationally and economically can also be included in backward classes, reason being the government has declared some castes as "backward". Those castes will certainly receive some gains and facilities through this declaration. In this way, backward class is a complex and wild group of communities and persons.

9. According to the constitution of India, the basis of backward classes is the backwardness from the social and educational point of view.

10. Under the Article 340, the president of India has the right to appoint a commission and get the report on the condition of backward classes in different parts of the country.

11. Under Article 15(4) and 16, state government can also get the reports of economic and educational problems of different backward castes by appointing commissions.

12. In 1955, the Kaka Kalekar Commission prepared a list of 2,389
castes and communities and gave many ideas for social and economic development. Approx 70% of the population of India was declared backward.

13 According to the report of Mandal Commission backward classes are 52% of the total population.

14 27% job reservation was made for those people of backward castes who couldn’t get job on the basis of ability

15. The principle of reservation should be enforced in public organisations, banks and central, State government aided, private organisations, universities and Colleges.

16 Chhedi Lal Sethi commission in Uttar Pradesh was constituted in 1975 to consider the condition of the ‘most backward classes of citizens’ as distinguished from the ‘backward classes’ and to suggest measures for improving their conditions. Thus backward caste remain a constitutional category and it is used in identifying the backward castes.

17 The two important movements of backward classes in pre-independent India were— movement of Jyoti Rao Phule in Bombay State, Anti-Brahmin Nadar movement in Madras.

18 Social mobility is the part of the broader concept of social change in society.

19. There are several typologies to classify social mobility but only the pertinent ones are said to be vertical and lateral, intergenerational or inter-generational.
20. The term social mobility is usually drawn between 'Social' and occupational mobility.

21. The revolutionary change in the system of transportation, shortened distances, time and place resulting as the factors of social mobility

22. Mobility is a multi-dimensional problem. In the same way its impact and consequences are also multi-dimensional.

23. There are three patterns of mobility as-marginally going up, marginally going down and maintaining status quo

24. In India, Srinivas (1966) has emphasized the need for Sanskritization and Westernization as conceptual tools for understanding of mobility in the caste system.

25. Modern education, new opportunities of employment, growing economic opportunities and democratic process are the important factors of the mobility of the backward caste.

Yogendra Singh (2000) has said that caste is the reality of Indian society, but along with this Indian society can be understood on the basis of class assumption as well. It is learnt by having a view on the political history of the country that 'upper' castes have always been in the administrative positions in India because they had control over all power resources. New, with the effect of decentralization of power, the scheduled and backward castes of the country are also coming into lime light in the political scenario.
Modern education, new opportunities of employment, growing economic standard and democratic processes are the important factors of the mobility among these backward castes.

According to this analysis a 'collective class-oriented' awareness appears to have emerged in these backward castes for their interests and rights.