There has been an important role of economic success in the social, economic and political development of farmers of western U.P., particularly after the green revolution. From the many decades the sociologists have studied the amazing development in western U.P. and had made an effort to know the effects of these causes, results and factors. Many sociologists had made the present capitalism concept an issue for debate by making a case study on western U.P. Some sociologists talk about rural capitalism. This study is not made on any illusionary concept but by making an effort to study of higher to a low caste but has shown mobility in social, political and economic aspects. The others backward castes which are numerically less preponderant are also considered among with it. Several studies indicate a number of factors for mobility in other regions but probably specific cases are still less studied from this region. Thus the situation, almost an experimental, provides an opportunity for a detailed enquiry.

1. The Problem:

In the light of the above scenario and gaps and priorities follow from brief survey of literature in the present work following specific questions have been studied:

1. How far social mobility is occurring among the backward castes?
2. What is the nature of social mobility among these castes?
3. What are the main causing/contributing factors of social mobility among the backward castes?
What are the consequences (impact) of social mobility among the backward castes?

The first question is, how far mobility is observable at an individual level, at the family level and at group (i.e. caste and community) level? This means identification of individuals who have become socially mobile, the families which have been mobile and a caste or segment of caste which has shown mobility. The mobility would be observed over a period of time, say over a generation or two. The second question refers to the field of mobility like in education, economic status (income, land holding or change in occupation etc.), political participation at the local and in the wider area and in terms of gaining or losing social prestige in the community at large. The third question means exploration of factors which have contributed to social mobility like state provisions, educational attainment, new technology, etc. Fourth question refers to the change in the categories of social stratification if any, the cohesiveness or otherwise consequences of social mobility of the mobile individuals, families and caste/segment of caste in the local community.

2. Concepts/ Terms:

Backward Castes:

The term "other backward classes" describes the totality of the group entitled for a preferential treatment on the basis of their
backwardness viz. the group as well as castes but those accorded special treatment because of temporary or situational disadvantages. The term refers especially to those backward groups other than SC's and ST's (Galanter 1984). Thus backward castes taken up study are those who are constitutionally (union or state) categorized as backward castes. Since hardly any sociological definition was available therefore the above criteria has been followed.

Social Mobility:

S.M. Miller (1960) 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 indicator of change in social reference or of changes in patterns of association (as in the friendship, clients and voluntary associations). Anthony Giddens (1989) states that the term social mobility refers to the movement of individuals and groups between different socio-economic positions. Thus the change in the status of a caste on economic political and social dimensions have constituted social mobility in the present work.

3. A Brief Overview of Literature:

Meaning and Which Castes are Backward:

Singh (1996) states that 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 of the concession, certain advantages and concessions specifically conferred by the state.

According to the backward caste 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)

Backward Castes Movements in India:

Higher castes monopolised the traditional Indian society. Backward classes tried to achieve political power and socio-economic monopoly in the states in the democratic era. The leaders of backward castes emphasised to accept "castes" as the basis of determination of "backwardness". On these issues of consideration and their upliftment the important movements of backward classes in pre-independent India may be briefly mentioned here.

Jyoti Rao Phule established Satya Shodhak Samaj in 1873. The leadership of the Samaj was in the hands of backward classes.
like "Mali, Tel. Kunbi and Sati" etc. Phule himself was a Mali. The main aims of their movements were social service and promotion of education among women and low caste people.

The movement of backward castes in South India was anti-Brahmin. E. V. Ramaswamy Naikar was the most known leader of Anti Brahmin movement. The main aims of their movement were all non-higer castes are included in backward castes besides scheduled castes and scheduled tribes. Practically they were consisted of peasants and status of different types of peasant communities was low. Peasant communities are still a monopoly power in the economic and political life of rural India. Peasant communities have got the profit of green revolution, rural development schemes, decentralization of authority and universal adult franchise.

This is true that the movement of backward castes has not got such a success in North India as in South India. The higher castes have projected a very sharp reaction against these movements of backward castes in North India in comparison to South India.

**Constitutional Remedies for OBCs:**

The term 'other backward classes' describes the totality of groups entitled for preferential treatment on the basis of their backwardness, viz. the SCs and STs as well as OBCs but those accorded special treatment because of temporary or situational disadvantage. The term refers specially to those backward groups
who are other than SCs and STs. Similarly, some include, among backward castes, those who are far below the upper cluster, some of those who are just above SCs and STs and some refer to middle cluster of caste hierarchy as backwards. These have been considered by several commissions.

**Kaka Kalekar Commission:**

The president had appointed a backward class commission on January 29, 1953 under the chairmanship of Kaka Kalekar. The commission was directed to know about the problems and conditions of all these socially and educationally backward classes.

The commission took two years to complete its work and prepared a list of 2,399 castes and communities and gave many ideas for social and economic development. Approx. 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 service and 4. Insufficient representation in the field of trade and industry.

"Caste" was assumed as a prime factor in maintaining the list of backward classes and the commission voted for the encouragement of socially and educationally weak classes to lower down the problems in 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 class-I services, 33.5% in class-II services and 40% in III and IV class services for the 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. Indian Government rejected the recommendation of commission the caste as the basis of determining economic and educational backwardness. Central government asked the state government to conduct a survey to identify the members of backward classes and suggested to provide sufficient facilities to those people.

**Mandal Commission:**

Janata party Government appointed a backward class commission under the chairmanship of Mr. B.P. Mandal, a Lok Sabha member. 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 these, then whole 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 leaving apart 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 and
2. The principle of reservation should be enforced in public organisations, banks and Central and State Government aided organisations, universities and Degree Colleges.

Janta Dal Government announced 27% government reservation for other backward castes in government departments and public organisations in August 1990. A social consequence of this step of the government is visible in the deepening of caste divisions in the light of the Supreme Court judgement on Mandal commission report. It executed the Supreme Court order of 16th November 1992 for 27% reservation in favour of OBCs in the state government.

Meaning and types of social mobility:

S.M. Dubey (1975 2-3) defines social mobility as a part of the broader concept of social change in society. As a process it may be common in terms of continuity and dynamics. 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 of mobility whether physical or social in the consequence either of migration or vertical change in the position of individual classes of group.

Mobility, whether physical or social, is the consequence either of migration or vertical change in the position of individuals, classes
and 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 and individuals in all parts of the world. But in the modern period, the growth of cities, factories, bureaucracy and demands for new personnel and talents are the chief factors for the increasing rate of mobility (Dubey, 1975).

P.A. Sorokin (1959) defines two types of social and cultural mobility, horizontal and vertical mobility. By horizontal mobility means a movement or transition of an individual from one social group to another situated on the same level or stratum. Vertical mobility means the shift of an individual from and social stratum to another from a lower to a high rank.

Patterns and Levels of 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 proved ineffective so far and the legal enactments have strengthened caste sentiments and their loyalties. Some changes, particularly land reforms have, however, brought significant class like changes within the caste structure. Three patterns are generally observable.

Marginally going up - Some families and groups who have raised their status marginally within their own castes, Marginally going
down - The reverse of the pattern of marginally going up is the pattern of marginally going down and Maintaining Status quo. There are families and castes which have faced a number of attacks on their caste ranks but they still remain the same in this position in the social structure.

M.N. Srinivas (1966) has indicated the processes 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 (1968) points out that the mobility of individuals and families was pronounced in south India. Thus the debate continues.

Dimensions of Social Mobility:

A distinction is usually drawn between 'social' and occupational mobility, but the term has a very wide meaning and represents a multidimensional problem.

R.H. Hall (1969:306) defines mobility is usually approached from a number of dimensions. One such dimension is the time phase of mobility. A second dimension of mobility is its direction. In the first dimension of mobility inter-generational and intra-generational mobility are included. Regarding the direction of mobility, three separate but often related directional axes can be identified.
The first axis is vertical mobility indicating upward or downward movement.

The second axis is the change in social function that does not involve change in status or horizontal mobility.

The third axis is spatial mobility i.e. change in the location of the people.

Factors of Social Mobility:

S.M. Miller (1959) discussed some factors of social mobility like: The geographic unit of analysis, The time factors, Males, females and ethnicity and frequency direction stability and height.

S.M. Lipset and R. Bendix (1966) discussed two basic reasons why social mobility exists in every society: Change in demands for performance and Change in supplies 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 ample availability of resources, immigration, dissimilarity of parentage, change in environment, defective social distribution, pattern of stratification, educational opportunities, urbanization, psychological motivation, ethnicity and search for talent.

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 as impact and consequences are also multi-dimensional. Sorokin (1957:493-531) has divided the result 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 processes and organization

Social Mobility Among the Backward Castes in India:

V.V. Reddy and C.S. Murthy (1978) have shown concern with social backwardness of the backward castes among the tenant cultivators. Reddy and Murthy find that as many as 73% of these tenant cultivators belong to the backward castes. Most of the tenants of small and medium size belong to economically and socially depressed castes and 12% belong to the dominant castes. The latter are getting more benefits from technical change on the small size cultivation.

Rakesh Kumar (2007) has observed that many from backward societies (castes and classes) are emerging in the form of welfare-groups for safeguarding their right, sand interests. The scheduled and backward castes of the country are demanding their rights in political participation, employment, economic resources, education and social status. This development is more clearly seen
in political scenario. This is appears to be the consequence of the
decentralization of power and democratic awareness.

There are several studies which indicate different trends but
agree on the minimum that some mobility is occurring among these
backward castes.

4. Area of Study: Universe and Respondents

Two villages of district Saharanpur of western U.P. were
selected for the study. These two villages were selected from two
blocks in the district. Out of these, one is a proximity and other is in
the interior. 100 respondents were selected for study from each of
the villages. The samples were selected in the context of entire
representation of all backward castes from the villages. The selection
of families of each backward caste is made through the percentage
of whole caste in the population. The sample has been selected
through the following method from the two villages.

\[
\frac{\text{Selected H.H. of Sample from a caste}}{\text{Total families of each caste in village}} \times \frac{100}{\text{Total H.H. all backward caste in village}}
\]

Total house holds in the villages were 537 and 531 respectively
out of these 100 each were selected by the above method, rounding
off the numbers.

5. Methods of Data Collection:

At the first stage we have collected secondary data, in the
second stage we have interviewed 100 heads of selected house
holds in each village. In the third stage we have selected 5 cases each for intensive study from both the villages. In the last stage an exercise of Participatory Rural Appraisal (PRA) was arranged with 30-35 villagers on November 24 and 30, 2002 in village Miragpur and November 30, 2002 in village Pahansu.

6. Findings:

On the basis of the facts collected from two villages following findings are arrived at.

1. The majority 98 regularly and 29 frequently of the backward castes maintain their regular contact with near by town (city) for the propose of buying goods, business and to look after their newly acquired property.

2. Majority of respondents (168 out of 200) are educated. A little more in the proximity village than in the interior village (67>81). In proximity village the majority of a caste (Gurjar) are getting better education in significant numbers than other castes like Dhimar, Gadaria, Baddhai Nar. Whereas in the interior village the same caste is also getting better education.

3. The majority (87% and 82%) of the households lives in joint and semijoint families and large size of families whereas less number (13% and 18%) of households live in small size families and nuclear families.

4. Large number of backward castes have their networking and
political participation at district (29 and 12) as well as regional level (21 and 14). Another significant number of other backward castes does not have participation of this kind.

5. The majority of the backward castes using their radio and television including cable connections and have facility of telephones at home and a less number also use public telephones.

6. Majority (93 and 86) of the backward castes are doing agriculture and agriculture labour (4 and 2) for livelihood and a number of them supplement by other additional occupations like government service, contractorship, small business and traditional service occupations (e.g. Nai).

7. The majority (96 and 97) of the first generation of the backward castes are engaged in their traditional occupations and a large number (63 and 74) are going to modern occupations over third generation in addition to agriculture.

8. Almost all big farmers (51 and 43) use modern technology for improving their agriculture and marketing their products. Whereas the traditional service castes are in the phase of beginning as above.

9. Larger number from among the backward castes are engaged in different development bodies (organizations) which have come in the village like SHG, CS, PTA, GSS, BDC, YMD.
Findings of Case Studies—

10. Occupational mobility is observed on high level among backward castes and making better conditions for them, changing the overall style of life.

11. Increasing educational level is observable among backward castes. The changes are developing a class consciousness also among the backward castes along with increasing political awareness among them.

12. The case studies show that various government policies and programmes for the welfare for backward castes are also playing a significant role in improving.

13. These case studies also show that those more socialized in out-group act as models for others' aspirations to change.

14. Political consciousness also appear to play an important role for the mobility and unity among backward castes. This awareness, their numerical strength and capacity to protest for their rights add to the assertion on for their share in the different dimensions of social life.

1. Extent (How far) of Social Mobility:

Looking at the aspects of specific questions the findings may be indicated here.

11. Majority of households have shifted in addition to modern agriculture, to new occupations (63 and 74). Majority of one
caste (Gurjar) has shown more mobility in economic development and adopting new occupations than other backward castes.

1.2 Head of household of backward castes are also engaged in modern occupations such as government jobs, private jobs, modern agriculture, small skills, business, contract work, technical work and other works. Those are engaged in their traditional occupations mainly work as owner cultivators, agricultural labourer, mason, nari, etc.

1.3 The majority of largely observable at the family level and individual level and lesser at the community as a whole.

1.4. Majority (67 and 82) of the households lives as joint, semi joint and large families. Thus the extent of mobility in changing the family structure is very less.

2. Fields of Mobility:

Education, Economic Status, Political Participation:

2.1 In the first generation (24 and 13) a small number was educated whereas in the third generation it has reached (87 and 72) high proportion.

2.2 The majority of the first generation of the backward castes were engaged in their traditional occupations and in the third generation modern occupations have been taken up by a large number (63 and 74) in addition to agriculture or otherwise. This association has helped modern technology use in agriculture. Thus occupational mobility is observable of a high level among
backward castes.

2.3. Occupational mobility and use of technology in agriculture is increasing income and also changing the overall style of life of backward castes people.

2.4. Much of the backward castes persons show vertical mobility in their economic status and life style.

2.5. On political participation dimension a significant number active at district level (29 and 12) and regional level (21 and 14) and at district level also a good number (15 and 27) are engaged in politics. A number of them (16 and 20) are interacting with their caste leader.

All these indicate their emerging pattern of networking and actively participation from village to regional to district and other.

3. Contributing Factors:

To count factors seperately for separate cases has been possible but on the basis observation and participatory research style. Following factors appears to account for social mobility

3.1. In cases various government policies and programmes for the welfare of backward castes are playing a significant role in improving the life style of villagers.

3.2. Some cases indicates influence of urbanization and westernization also play an important role in materially changing the life style of backward caste.
3.3 Case studies show that those socialized in out-group (heterogenous) life friends, and allies outside the kin, caste, village appear to show more mobility.

3.4 Political consciousness is of a higher order through political process and that appears to play an important role in mobility.

3.5 Education appears to play an important role in mobility as the education has increased many times and highly educated have shown more vertical mobility while the less educated or illiterate persons have shown only horizontal mobility if at all.

3.6 Agriculture as main occupation because of land owned by the most important community among OBCs in the area understanding, proud and the ground to economically mobile by modernising agriculture. In one case sugar cane growing and in other plantation of popular trees appear to have significantly contributed to upward economic mobility. Outsiders contracts and modern life style.

4. Consequences of Mobility:

4.1 Majority of the backward castes getting better livelihood after getting modern education, fromology means of transportation and communication. These changes have further introduces changes in having modern materials goods and means of transport and communication (TV, Radio, Phone).

4.2 These changes in economic, social, political, educational and life style been to provide a better place of the backward castes.
in the eyes of others but this is largely limited to one backward caste, Gurjar who have been landlords this is further observable by their achieving positions in the local and wider political institutions.

4.3 Though high appear to be on the various dimensions the most prosperous and powerful backward caste still appears not to have tried for comparing with Brahmins and Rajputs on rituals status.

7. Bearings of Empirical Research:

Andre Bettille (1966) and K.L. Sharma (1974) state that the mobility is coming through ownership of land in the rural areas, the lower caste occupy power structure due to their numerical strength but our work does not substantiate this. It is observed that the lower castes are significant in numerical strength and have not been occupying significant positions in the power structure. The another work of Yogendra Singh (1961) suggest that the land owners playing major role and have all the power with them although the democratic rights and security and constitutional provisions provide several rights to backward caste and scheduled castes people. The findings suggests that landowning caste, Gurjar, among the backward castes appear to monopolise in the present work as well as S.M. Dubey (1975) support my study.
8. Priorities/Gaps for future Research:

The world scenario is changing rapidly, there are so many processes continue in the whole world like liberalisation, globalisation. There is emerging new structure and new relation is being started in the society. Modernisation of economy, new opportunities of employment and professions have weekend the traditional structure due to which a new social structure is expected from Dalits and Backwards a balance of new behavioural patterns essential. Adjustment is taking place gradually with new patterns. What are the new opportunities being affected from the new forces such as globalisation? What is the role of communication revolution in it? What are the effects of social mobility or backward castes overall? There inquiries is the main responsibility of sociologists because they can provide a complete scientific knowledge of the trends societies. There are so many possibilities further research

9. Difficulties in Field Work:

There is an essential field work for a sociological inquiry. During the day long for pursue the work attained an extra effort to build gap, i.e. generation gap and age gap. To breaking the local bogy image as a researcher was the challenge. Face several prejudices established in mind set of villager to Ph.D. work and getting job. After the little barnes to build the rapport with village they feel cool