



## **OCCUPATIONAL MOBILITY AMONG THE SCHEDULED CASTES IN MAHARASHTRA**

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### ***Abstract***

*After 1960, Maharashtra Govt. has made an attempt to initiate multidimensional (Educational, social and economical) policies in order to bring about radical changes in the position of SCs. However, after 50 year of independence, the time has come to evaluate the extent of which policies have been successful in eradicating the inequality in society. This study is attempted to measure the impact of Reservation Policy, besides it, what are the major responsible factors for bringing occupational mobility among the SCs. The leading caste as an occupational mobility is concerned. After the religious conversion, the Buddhists people threw their traditional attitudes, beliefs and customs. Therefore, their life style has undergone changed. But various researchers have treated Buddhist as Mahar. In this research, researcher found that, Govt. has treated SC as Buddhist. But Govt. has not given any separate identity to them. Buddhists community is more aware about the educational and occupational development and their rights than other communities in the schedule. Hence, the development of the Buddhists could be treated as an ideal model for other Backward Classes.*

### **Introduction:**

The social development of the world has been geared up in the last century. The social, economic and political movements and upheavals not only affected the traditional values but they challenged the moral values of the world. This milieu affected the developing nation like India too. A large section of Indian population called as 'untouchables' was deprived of their basic, legitimate, human rights to live in dignity. They suffered from many inhuman atrocities and disabilities. However, the factor that was most striking was the institution of 'untouchability'. The so-called untouchables (now designated as Scheduled Castes) occupied the lowest rank in the social hierarchy of Hindu caste system. They were the most oppressed

and downtrodden of the Indian society. They were always exploited socially, economically, educationally and culturally too by the upper castes.

The social reformers like Mahatma Jyotiba Phule, Dr. Babasaheb Ambedkar, Ch. Shahu Maharaj and others made the untouchables aware of their miserable plight. They tried to make them self-reliant and provided them opportunities to prosper. When India became an independent nation in 1947 and turned into a democratic state in 1950, these SCs were given the equal rights and also a special opportunity to be free from social bondage. The constitution of India made certain provisions for up-liftment and welfare of the SCs and the STs. The reservation policy in political, educational and service sectors became the major source of their empowerment. But the 'caste mentality' is still showing its various facets especially in rural areas.

### **The Scheduled Castes**

The term 'Scheduled Caste' embroiled in the Government of India Act of April 1935, while the Castes were listed systematically in the 1931 census of India. Until then they were known as 'Shudra', 'Mlecha', 'Chandala', (the terms used by Manu) 'Nishada', 'Vena', 'Rathakara' 'Pukkasa', 'Antyas', 'Untouchables', 'Harijans', (the terms used by Mahatma Gandhi) 'Depressed Classes (used by British officials)' or 'Exterior Castes' (used by J. H. Hutton) etc. <sup>i</sup> Then the Government of India published a list of Scheduled Castes under the Government of India (Scheduled Castes) order, 1936. <sup>ii</sup> After this, the term was standardized in the Constitution of India. The Indian Constitution declared that, the President of India "may with respect to any state or Union Territory, and where it is a state after consultation with the Governor there of, by public notification, specify the castes, races or tribes or parts or groups within castes, races, or tribes which shall for the purpose of this constitution be deemed to be 'Scheduled Castes' in relation to that state or union Territory as the case may be" The Article 366 (24) stated that "parliament may include in or exclude from the list of 'Scheduled Castes' specified in a notification any caste, race, or tribe".

In the 1936 order, "which related to British Indian provinces 417 (actually 450) castes if we count the castes listed with others against the same serial number separately and not jointly. The number of Castes Scheduled in the order of 1950 and 1951 increased to 821 (927) of them, only 22 (25) were considered scheduled for a part of the states. In the year of 1956 set up to 1119 (1590). The order issued in between 1956 and 1976 for the newly created states and union Territories. In the year of 1976 order, 941 (1492) castes were figured. <sup>iii</sup> After 1976 some more orders were issued by the Government of India, which enlarged the number of castes grouped within other by adding more Castes as equivalent names and name of synonyms and sub-castes/tribes of existing SCs.

In May 1990 the amendment was passed by the parliament and therefore 'Mahar' or the castes converted to Buddhism were called as 'Buddhists'. The 'Buddhists' also got the same concessions, which the SCs belonging to the Hindu and Sikh religions were getting. <sup>iv</sup> As per the census of India 1991, 499 communities of SCs were enlisted, out of which, 21 communities were either clubbed or merged with their respective synonyms. As a result, a list of the 478 communities (the numerically dominant communities are in each district). Therefore the survey <sup>v</sup> has projected 220 communities in all over India. According to 2001 census the total

population of SCs of India is 1, 66, 635, 700 (16.2 %) of the total population. In Maharashtra the SCs population is 9,881,656 (10.2 %).<sup>vi</sup>

The Buddhists had made the various demands available to the SCs on the ground that the change of religion had not altered their social and economic condition. Therefore, it was also demanded that, in Maharashtra from 1<sup>st</sup> May 1960 the extension of Scheduled Caste should be to the past Scheduled Caste members, who have embraced Buddhism.<sup>vii</sup> Then in May 1990 the amendment was passed by Parliament. Therefore the 'Mahar' or other castes converted to Buddhism were called as 'Buddhists'. So the 'Buddhists' also got the same concessions, which SCs belonging to the 'Hindu' and 'Sikh' religious were getting. In this way the number of SCs increased under different orders in the provisions States/Union Territories since 1936.

### **The importance of the study.**

In the 19<sup>th</sup> and 20<sup>th</sup> Centuries many social reformers like Mahatma Jyotiba Phule, Shahu Maharaja, Periyar Ramswami, and Dr. Ambedkar and so on honestly struggled for the emancipation of the Backward Classes. They emphasized on the educational and occupational mobility of SCs. The Government has been implementing various schemes and policies Viz. Political, Educational and Job reservation in the Government, Semi-Government and Non-Government Sector for the up-liftment of 'Backward Classes' especially SCs for the 56 years. The literacy rate of SCs has increased to a greater extent. The 1991 and 2001 census literacy rate of SCs is 37.41% and 54.7 %<sup>viii</sup> respectively. It is the reflection of the educational provisions and facilities provided by the Government. The researchers like Omprakash and Patwardhan (1973), Parvathamma (1973), Sunila Malik (1979) and Prakash Nirupama (1989) had studied these issues but they focused attention on the Educational, Socio-Economic conditions of the SCs.

India is passing through a transitional era and so various new opportunities were presented to the SCs in the modern period. However, the social movements contributed a lot to their economic and social and political progress. Therefore, the traditional occupational structure is gradually becoming more and more flexible. At the same time, certain number of new occupations has come into existence. The various studies on occupational mobility of the SCs reveal divergent opinions. These studies are Bhowmik (1968), Beteille, (1972), Patwardhan (1973), Gangarede (1975), Saberwal (1976), Parvathamma (1984), Shivram (1990) Salve (1998), Wankhede (1999) etc. These studies have identified education, migration to urban areas, occupational shift, land reforms, modernization, and Government policies with regard to the mobility of the sections under discussion.

### **Relevance of the study**

The present study is an attempt to address the following major questions :

1. What has been the impact of the welfare measures ? How far the SCs have benefited ?
2. Which SCs have taken benefits of Govt welfare policies? And reasons for maximum utilization of benefits ?
3. Is there any uniformity within the SCs with respect to the level of educational achievements ?
4. What is the status of Inter-generation and Intra-generation mobility ?
5. What are the major factors responsible for bringing occupational mobility for the SCs?

These issues are studied in relation to the beneficiaries of the job reservation policy in the higher educational institutions.

**Hypotheses :**

1. The policy of the Government for job reservation in higher educational institutions for SCs has resulted in the improvement of occupational mobility among SCs.
2. The beneficiaries have taken Dr. Ambedkar as reference model for their educational as well as occupational mobility.
3. The Inter-generational occupational mobility is very high in the second generation as compared to the first generation.
4. The progress in educational achievement of SCs is concerned with their occupation.
5. The factors such as Government policies, urbanization and migration are leading to the educational achievement and occupational mobility of the SCs.
6. The Buddhists are more mobile as compared to the other SCs.

**Objectives of the study**

The following are the major objectives of the study.

1. To know the educational achievements of SCs in Maharashtra.
2. To know the intergenerational and intra-generational occupational mobility among the SCs in Maharashtra.
3. To study the differences if any, in occupational mobility within the SCs.
4. To examine the contribution of the different factors for educational and occupational mobility of SCs in Maharashtra.
5. To understand the problems of SCs, who are working in higher educational institutions in Maharashtra.
6. To assess the impact of Reservation policy on SCs.
7. To know the educational achievement, occupational mobility and differences among various castes within the SCs in Maharashtra.

**Selection of Universe**

The present study is focused on inter-generational and intra-generational occupational mobility trends among the SCs those who are working in higher educational institution in the Kolhapur city in Maharashtra. They have taken benefits of reservation policy. The researcher has analyzed the inter-generational and intra-generational occupational mobility between the SCs. As well as various dependent and non-dependent variables, which relates occupational mobility among SCs.

**Selection of Area**

For the present study, The 'Kolhapur' city has been selected because historically, 'Kolhapur' is well known for Shahu Chatrapati's revolutionary role for providing educational facilities and financially aids to the untouchable castes. It was also he, "who for the first time issued an order from England to reserve 50% of the post in services of the state for the 'Backward Classes'".<sup>ix</sup> In the year of 2002 a century has completed for job reservation policy. This area

also affected from the movements of 'Mahatma Phule' and 'Dr. Ambedkar', their social work has been helping to SCs for educational, social and occupational mobility.

### **Selection of Sample :**

For this research work, all the Scheduled Castes, listed in the schedule by the Government of Maharashtra have been selected. It includes the candidates working as full-time in teaching and non-teaching profession at graduate and Post-graduate levels in higher educational institutions in Kolhapur city. There are fifteen educational institutions in Kolhapur city, which includes Arts, commerce, Science, B.Ed and Special B.Ed colleges, and the Shivaji University. In this way total fifteen educational institutions have been identified for the present study.

To get the holistic picture of all the SCs they are all taken in the sample. The castes included in this sample are: Beda Jangam 1 (0.5%), Bhangi 1(0.5%), Buddhists 61(32.8%), Chambhar 29 (15.6%), Dhor 4 (2.2%), Khatik 3 (1.6%), Mahar 54 (29 %), and Mang 33 (17.7%). Thus, total eight major SCs have been taken for the present study. The notable point is that, Buddhists community includes not only Ex-Mahar but also Ex-Mang (1) and Ex-Chambhar (2) Communities also.

To be more precise here the multistage cluster sample method has been used.<sup>x</sup> As mentioned above total 214 SC persons are working in teaching and non-teaching profession in different educational institutions.

### **Selection of Respondents**

Though researcher has taken 100 percent sample for the research, only twelve percent of them have not given response. There are some reasons such as the transfer of the respondents. Some respondent's family members are sick. Some of them are scary of the management of the educational institution where they are working. Therefore, the researcher has taken total 186 (86.91 %) samples.

### **Tools and techniques used for research**

The secondary and primarily data were collected for this research

A trend of occupational mobility is clearly observed among the Scheduled Castes under study. No one has yet so far carried out investigations in this area.

After finalizing the sample for the study, the selected respondents have been interviewed personally with the help of interview schedules. Initially, a pilot study was conducted in the selected samples and later field-work was done. The reasonable structured interview schedule was prepared and administered personally to collect the data. The interview schedule was divided in eight sections. After the collection of data, researcher has used the SPSS package for data analysis and making plain and cross table as well as graphs also.

## **Finding of the Study**

### **General Profile of Respondents**

This research brings out the conditions of total 186 respondents out of which 122 (65.6%) respondents are in Non-teaching professional while 64 (34.4 %) are in teaching profession. The data indicates that, the majority of the respondents 138 (74.19 %) who are in the age group of 31 to 50 have taken maximum benefits of the reservation policy

This study also indicates that only 18 (9.7%) respondents are female while remaining 168 (90.3%) are male respondents. Regarding the marital status of the respondents, it is found that 172 (92.4 %) respondents are married, 4 (0.2%) respondents have just married and they have no children, while 10 (5.4 %) are still unmarried.

The family background of the respondents is also taken into consideration. The majority of the respondents of 114 (61.3%) respondents have nuclear family, 24 (12.9 %) respondents have nuclear family while 46 (24.6%) respondents belongs to various types of joint family. 2 (1.1%) respondents are single-family holder.

The number of earners and their dependents in the family is a remarkable feature of this study. There is only one earner in 120 (64.5%) families of the respondent. There are two earners in 56 (30.1%) families have three dependent members, while 44 (23.65%) families have four and 25 (13.44 %) families have five dependent members respectively.

The issue of migration is analyzed in this study; Almost 122 (65.6 %) respondents are migrated to Kolhapur. 17 (9.1%) respondents are from the Kolhapur city. 47 (25.3 %) respondents were traveling up down to Kolhapur from their native places. Among the migrated respondents 87 % are form rural area while 7 % respondents are from semi-urban area and 6 % respondents are from urban area.

These respondents migrated to Kolhapur due to various reasons like: for higher education, for service for family, settlement etc. Out of which 28 (15.05 %) respondents migrated for higher education, 47 (25.26%) respondents migrated for service while 28 (15.05) respondents migrated for family settlement and to live with their spouse or parent. It is also noted that 7 (0.3%) respondent migrated for education. It is observed that 75 (40.3%) respondents among the migrated are aware about their educational and occupational status.

Out of the first migrants to Kolhapur, 39 (55.7%) respondents are in teaching field while 31 (44.3%) migrants are in non-teaching field. There are another 31 (25.40%) respondents whose fathers migrated first to Kolhapur. When analyzed the migrants and non-migrants respondents, it is found that the majority 70 (37.6%) respondents migrated, 31(16.7%) respondent's fathers migrated and for 64 (34.4%) respondents, this issue was not applicable.

### **Educational Mobility among SCs**

It is worthwhile to take into consideration the educational level of the respondents and their fathers. The education level has been classified into five categories Viz. Low, Lowest, Very low, medium and high.

Respondent's and father's educational level

**Lowest:** - Illiterate

**Very Low :-** Primary to S.S.C.

**Low :-** H.S.C. /Diploma / Graduation / B.Ed. **Medium :-** P.G. and Med., M. lib.

**High :-** M. Phil /Ph.D.

The education level of 48 (25.8 %) respondents is categorized as Medium while 32 (17.2%) respondents have achieved High educational level. Among the fathers of the respondents, only 1 % (0.5%) respondents' fathers have achieved Medium and High educational level.

A greater level of educational achievement has been observed in case of Buddhists respondents among Buddhists, 26 (42.6%) respondents have achieved Medium and Higher level of education while 20 respondent's Fathers have achieved the same level. It is observed that, out of 48 respondents who have continued their education after marriage, the majority 28 (58.3%) respondents of Buddhist community have continued their education after marriage, while 7 (14.6%), 6 (12.5%) and 5 (10.4%) respondents who belong to Mang, Mahar and Chambhar community respectively. So it is observed that, Buddhists respondents are very much interested to get education even after marriage.

When asked about the educational level of the children, the majority of respondents are keen to provide Higher education to their children. 81 (43.54 %) respondents aspired that their children should take professional education such as medical, science and engineering. 22 (11.82%) respondents opined that their children should take non-professional education such as B.A., M.A. or B. Com. M.Com. and 37 (19.89%) respondents do not bothered about the issue. They left it leave for their children to decide for their own education. 12 (6.45%) respondent are eager to put their children into Govt. Administrative posts while only one respondent expected his children to be a scientist.

The majority 115 (61.8%) respondent's children are studying in the Marathi medium and 36 (19.4%) respondent's children are studying in the English medium institutions.

**Inter- generational Occupational mobility among SCs**

After Independence, there is a considerable change in the status of SCs as a result of Government's protective discrimination policy. To study the intra-generational occupational mobility among SCs, the respondents' Father's occupation are classified into Low, Lowest, High etc. levels. Among them 132 (71.0 %) respondents' Fathers' are in traditional occupations and they are categorized under lowest occupational level. 39 (21.0%) respondent's fathers are in Govt. and Semi-Govt. jobs who are classified into very low category. The remaining respondents are classified as following

Low category	-----	3 (1.6 % )
Minimum	-----	6 (3.2% )
High	-----	6 (3.2%)

It is observed that 166 (89.24%) respondent's father was engaged in lowest and very low occupational category. Due to lack of education and exposure to outer world, they were engaged in agriculture sector. But a gradual and rapid mobility from traditional occupations

to the modern and secular occupations was observed when the next generation received education.

The respondents are also studied on the basis of their community. It is found that out of 64 respondents of teaching field, the majority 40 (62.5%) respondents are of Buddhists community. While 9 (14.1 %) respondents belong to Mahar community, 5 (7.8%) are Mang, 3 (4.7%) are Dhor and 1 (1.6%) belongs to Khatik community. It is remarkable that the Buddhists respondents are highest in number in the teaching field. It is the result of their pursuing higher education as compared to the other communities in the SCs. When analyzed the distribution of respondents in the non-teaching field, it is observed that out of 122 respondents, 48 (39.3%) respondents belong to Mahar community, 28 (23.0%) are from Mang Community., 21 (17.2%) are Buddhists and 20 (16.4%) respondents belong to Chambhar community.

The respondents' occupational position / profession and their selection criterion are also taken into consideration in the present study. Out of the total respondents, 177 (95.16%) respondents have been recruited under reservation policy, out of which 121(65.05%) are still working on the same posts, while 55 (31.0%) respondents got promotion in their jobs under the reservation policy. It is remarkable that 1(0.5%) respondent has achieved promotion through open competition. the remaining 9 (4.83%) respondents have achieved their post as follows: 4 (2.2%) respondents have occupied their post under the direct appointment through open competition, 2 (1.1%) respondents have been working as lecturers for the last five years. They are not yet permanent, due to court matter and 3 (1.6%) respondents have recruited on consolidator base (*Anukampa*) which rule is made by the Government of Maharashtra. (Govt. of Maharashtra / SSN-2695/396/95 Dated 31.12.2002.).

The majority 177 (95.16%) respondents are recruited under reservation policy. Therefore, the respondent's occupational position is improved better than their fathers. The majority of respondent's first children 113 (67.74 %) are getting education. 13 have completed their education and for 60 (32.3%) respondents this question is not applicable as they either have no children or newly married or unmarried. However, the occupational question is not applicable for respondent's son. Therefore, the data shows that, the majority 173 (93.0%) respondent's children are not concerned with the occupation. And only 9 (4.8%) respondent's children working in private sector. And out of the 4 (2.15%) respondents' children are working, one is involved in a Business, lecturer, doctor and non-agricultural worker.

The occupational mobility among the 186 SC respondents (i.e. Second Generation). shows that, the Horizontal mobility is 14.0%. The ratio of vertical mobility is 86.0%. Out of 160, the upward mobility is 148 (92.5%) and downward mobility is 12 (7.5%). There are two reasons for this vertical mobility one is age factor of the respondent, which is between 20-30 and second is, the career of respondent has started recently. The notable point is that, the result of educational achievement of SC respondents is higher than their fathers.

The data indicated that, out of 186, 148 (79.6 %) respondents have experienced upward occupational mobility and the majority 52 (35.13 %) respondents are belonged to the 'Buddhist' community while 'Mahar' respondents 41 (27.79 %), 'Mang' 26 (17.56%),



'Chambhar' 22 (14.86%) and the remaining belong to other communities in SC. Among the 12 (7.5 %) respondents have experienced down-ward occupational mobility.

The respondents' fathers' (First Generation) occupational mobility has also been analyzed, it is observed that the majority 114 (61.3%) respondent's fathers have experienced Horizontal mobility means their occupations are the traditional occupations and 72 (38.7%) respondents' fathers have experienced the upward occupational mobility. The majority of 113 (60.75%) respondents' children (Third Generation) are achieving education while 13 (6.98%) respondent's children have completed their education. Among the 13 respondents' children's the upward occupational mobility is 10 (76.00%).

It is found that, among all the selected SC respondents the Buddhists respondents 26 (42.6 %) have achieved medium level of education while 20 (32.8%) respondents have achieved Higher level of education. A greater level of educational achievement has been marked in this case as against their fathers. The data shows that, out of 64 respondents of teaching category, the majority 40 (62.5%) respondents are Buddhists. Another point is that, out of 70 respondents, 32 (52.5%) Buddhists respondents are self migrated in Kolhapur. Therefore, it is proved that migration is closely related to inter-generational occupational mobility. And it is also remarkable that, the migration ratio of Buddhists is higher than other SCs.

#### ***Motivation of occupational mobility***

The majority 89 (47.84%) SC respondents are motivated by Dr. Ambedkar's appeal (to leave the traditional occupations and to migrate to the urban area). It is found that 25(13.44%) respondents motivated by their kins and 20 (10.75%) are motivated by self interest and 18 (9.67%) are motivated by their friends, 11(5.91%) are motivated by social welfare department such as *samaj kalyan*, employment office and hostel which are the parts of Government welfare policy, and 3 (0.16%) respondents are motivated by other reasons such as educational opportunities, image of the post and marriage etc. .

#### **Intra-generational occupational mobility among SCs.**

The majority 113 (60.8%) respondents' and 31 (16.7%) respondents' family's economic background was very poor. 25 (13.4%), and 17 (9.1%) respondents' family's economic background is rated high and medium category respectively.

The majority 78 (41.9%) respondents gave the credit to their parents for their educational development while 30 (16.1%) respondents and 31 (16.7%) respondents separately give credit to their mother and father respectively for their educational development. 42 (22.6%) respondents did not give credit to their parents, 2 (1.1%) respondents stated that, this question was not applicable to them as their mother and father expired in their childhood stage. The

remaining 3 (0.16%) respondents were unable to answer this question. However, the majority 139 (74.73 %) respondents gave credit to their parents for educational development.

Out of 186 respondents, 109 (58.6 %) respondents have not changed their last jobs and 77 (41.4%) respondents have changed their last job. The 11 (100%) respondents of low occupational category have changed their last job. The 14 (93.3%) respondents of high occupational category have changed their last position, while 27 (65.9 %), and 23 (33.8%) respondents have changed in very low and lowest category respectively. At the same time only 2 (3.9%) respondents of the medium category have changed their last job because their teaching experience has not been counted for the promotion at the college level.

The majority 63 (81.8 %) respondents of intra-generational occupational mobility are related with Non-teaching profession and only 14 (18.2 %) respondents are concerned with teaching profession. Thus, it is observed that, 109 (58.6%) respondents have not changed their last jobs.

The caste-wise intra-generational occupational mobility among SCs has been analyzed. According to data, 77 (41.39%) respondents are concerned with the intra-generational occupational mobility. And out of there 77 (41.3%), Buddhist 20 (26.0%), and Mahar 24 (31.2%) are the leading castes for intra-generational occupational mobility. While Chambhar 15 (19.5%) and Mang 14 (18.2%) are less categorized, while other castes are categorized very less.

It is observed that, the Buddhists are more aware for upward intra-generational occupational mobility as compared to others. Notable point is that, out of 48 respondents, who are related with intra-generational occupational mobility, 28 (58.3%) respondents are Buddhists. It is because they have continued their education even after marriage. They are very much interested to achieve education even after marriage, as they know that, education is the key to social change or social up-liftment.

#### **A. Educational achievement**

The majority 122 (65.5%) of respondents, are keen to improve their education and 64 (34.4 %) respondents do not want to improve their education. Those who improve their education are classified as follows: 'Buddhist' 51(41.8%), 'Mang' 23(18.9%), 'Chambhar' and Mahar 21(17.2%) each.

The majority 138 (74.2%) respondents considered the question of taking admission for further education as un-applicable. The remaining 48 respondents are positive. Out of which 18 (9.7%) respondents have taken admission for the academic development. 14 (7.5%) for self-satisfaction, 8 (4.3 %) have taken it for getting better job and 3 (1.6%) have taken for additional qualification.

138 (74.19%) respondents who could not take admission for further courses mentioned the reasons for the inability to take admission. The 45 (24.2 %) respondents faced the family and service problems. 24 (12.9 %) respondents looked after family members such as children's education and others. 30(16.1%) respondents are not interested in education. 10(5.4%)

respondents are facing economical problems. 21(11.3%) respondents mentioned different reasons for not taking admission.

The 58 (31.1%) respondents have taken education after marriage. Among these 48 (25.8) respondents have been continued their education after marriage. 30 (46.9%) and 18 (14.8%) respondents respectively are in teaching and Non-teaching profession and they have continued education after marriage.

The majority 117 (62.9%) respondents are not applicable for the question of promotion. Among these 61(52.1%) respondents belong to teaching profession and 56 (47.9%) respondents belong to Non-teaching profession did not get the promotion. However, out of 64 respondents of teaching profession, 61 (95.3 %) respondents are not applicable for the promotion but only 3 (4.6 %) have taken one-time promotion. Out of 122, respondents of Non-teaching category, the majority 46 (37.7 %) got one-time promotion. 5 (4.1%), 8 (6.6 %) and 6 (4.9%) respondents got promotions two, four, and three times respectively, and 1(0.8 %) respondent got promotion six times who joined as a peon in the university and now he is the Assistant Registrar, However, out of 69, 55 (29.6%) respondents have taken benefit of promotion under reservation. In this category majority of 53 (96.3%) respondents are in Non-teaching professional category, and only 2 (3.1%) are in teaching professional category.

### **B. Job Satisfaction**

The large majority 104 (55.9 %) respondents are satisfied in their jobs while remaining respondents are not satisfied in their respective jobs. There are various reasons for this. However, discrimination is main factor for their dissatisfaction. However, the present study proves that, 82 (44.08%) respondents are discriminated by the upper castes. Therefore, they do not get job-satisfaction instead their energy has been wasted to get their social rights.

It is notable that; educational mobility between father (First generation) and respondent (Second generation) is very high. Meanwhile the respondent's children (means third generation) are achieving education. It is observed that, the various Factors responsible for inter-generational and intra-generational occupational mobility are: Higher education, Government's job-reservation policy, migration, Parent's educational awareness, sources of motivation and Ambedkar appeals to leave traditional occupations and to migrate to urban areas. These factors are closely associated and very effective during the process of inter and intra-generational occupational mobility among SCs.

It is also proved that the inter-generational and intra-generational upward vertical occupational mobility of Buddhist community is very high as compared to other SC communities. This developmental change has been occurred among people due to Buddhism. Thus this community proved that Buddhism leads to SC people towards social, educational, economical and moral development.

### **Summary**

This study discusses the educational achievements of SCs in Maharashtra. The present study is focused on inter-generational occupational mobility trends among the SCs, those who are working in higher educational institutions in the Kolhapur city in Maharashtra.

This study also attempts to measure the impact of reservation policy. And besides it, what are the major responsible factors for bringing occupational mobility among the SCs. And which caste is leading so far as occupational mobility is concerned.

After the religious conversion, the Buddhists people threw their traditional attitude, belief and customs. Therefore, their life style has undergone changed. But various researchers have treated Buddhist as Mahar. In this research, researcher found that, Govt. has treated SCs as Buddhist. But Govt. has not given any separate identity to them. Buddhists community is more aware about the educational and occupational development and their rights than other communities in the schedule. Hence, the development of the Buddhists could be treated as an ideal model for other Backward Classes.

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