

1. Spatial mobility or migration is one of the most important factor of occupational mobility. This is particularly true in case of rural to urban migration as the urban areas provides new occupational outlets for individuals in contrast to the rural areas which have only few occupations.
2. The occupational mobility among scheduled castes leads to improvement in economic status.

3. The economic disparities thus created within a caste group results in the emergence of elements of class system as the loyalties of these people shift their caste to their class. These tendencies are reflected in the social interaction among the members of the same caste.

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EDUCATION AND CULTURAL TRANSFORMATION

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Education is an important institution in any modern or modernizing society. It has been studied from the perspectives of many different disciplines and the variations in its form and functioning have been described in the context of many countries and culture. With the view to bring about lasting improvement of a society it is felt imperative to develop its human resources at first. In this context education is regarded as the potential instrument for national development. It is through education that a nation transmits its heritage, recreates its culture, strengthens its economy and conserves its values. Education is a social instrument which functions as a vital agent of socio-cultural change. The entire culture including its values, norms, ideas, beliefs, skills and techniques in a word non-material and material both are transmitted through education from generation to generation. (Pandey 1988). The main function of the education has been to act as a caretaker and dispenser of certain cultural resources of society. Education communicates knowledge and shapes its values and acts as an agent for socialization. There are few studies, focusing the relationship between educational and cultural dimensions of social change. T.B. Naik (1969) pointed out that, education is in no doubt introducing cultural change in the Bhils of Madhya Pradesh. He concludes that there occurred changes in their dressing pattern, modes of living and economy. Similarly Suman Chandra (1989) in her study on education on the Munda Tribal community revealed that Christian Missionaries, by starting many schools, hospitals etc., brought changes among the people. She has concluded that the changes in material life due to education have been quite apparent. The use of furniture, umbrellas, bicycles has been found among the educated people. She also observed that the school going Munda tribal boys use modern dresses even if their parents wear traditional dresses. Vaikuntham (1982), found that, education exerted a favourable influence in changing the attitudes of both the rural and urban respondents of Muslim backward classes, non-muslim backward classes and scheduled castes towards social institutions like family, religion, marriage, caste, education, status of women and family planning.

The present paper is aimed to analyse the relationship between education and cultural transformation in a rural setting. The area chosen for this study is Tiruchirappalli District. According to the 1991 census data, the total rural population in India is 627,146,597. Tamil Nadu constitutes around 36,611,285 of the rural masses; among these the literates are

17,424,520 persons. The rural population of Tiruchirapalli district is around 3,014,698 persons. Among the rural masses the literates are around 1,426,613 persons. The people who are engaged in agricultural work (cultivators and agricultural labourers) are 1,257,756 persons. Hence it is derived that more than 40 percentage of the rural population are still engaged in agricultural operations. Therefore, it is felt necessary to analyse whether formal education has made any change with the rural population in the socio-cultural aspects.

For this attempt, three villages from Tiruchirapalli Districts have been selected to analyse the socio-cultural changes. The socio-cultural indicators taken for this study are religious practices, marital age, beliefs and interaction with other caste people. The changes have been measured between two generations.

The major focus of this study revolves around the following question

Does education influence the cultural life of rural people towards change?

In other words it aims to find out the relationship between formal education and the cultural transformations among rural people. Here, an attempt is made to analyse the relationship between education and religious practices, marital age, superstitious beliefs and interaction with other castes.

Sample Selection

The area selected for this study is a set of three villages of Tiruchirapalli District. Tiruchirapalli District is the most centrally located district in Tamil Nadu. The three villages selected are Suriyur, Thiruparathurai and Uyyakondan Thirumalai and are selected by using purposive sampling technique. That is, to analyse the people with the typical rural situation two remote villages have been purposively selected. One is a dry village Suriyur, and the other is a wet village - Thiruparathurai. Both are situated 23kms away from Tiruchirapalli town. The third village is Uyyakondan Thirumalai which is semi-urban in nature and is situated 8kms away from Tiruchirapalli town.

Since this study involves cultural transformations, which is a slow process, it includes two generations of rural people. Hence, to measure the changes, the households having two generations have been considered as the respondents of the study and were interviewed by using interview schedule. Census method of sample selection is followed. This constitutes nearly 20% of the total households of the study area.

Level of Education

The level of education of the respondents drawn from three villages under study is shown in Table 1.

Table 1: Educational level of the respondents

Level of Education	I Generation				II Generation			
	Suriyur	Thiru parai Malai	U.T. Total	%	Suriyur	Thiru parai Malai	U.T. Total	%
Illiterate	23	14	8	45	27	4	1	5
Primary	15	24	24	63	37	18	15	7
High School & below	13	14	28	55	32.5	14	24	33
PUC/H.Sc.& above	2	2	2	6	3.5	17	14	22
Total	53	54	62	169	100	53	54	63
								169
								100

The above table portrays the educational qualification of the respondents of both the generations. A remarkable change is seen in the educational qualification of the rural masses of the study area over a period of 25 years. The number of illiterates have been reduced from 27% to 3%. Similarly at the primary level of education, there is difference between the first and the second generation respondents i.e. from 37% to 24%. Whereas, the percentage of high school educated people has been increased from 32.5% to 42%. Similarly a great difference is found between the generations when their educational qualification reaches to PUC or Higher Secondary and above (i.e. from 3.4% to 31%). It is found that, more than 15% of the second generation people are found to be graduates and post graduates.

Thus it is observed that a remarkable change occurred between the two generations of rural people regarding their educational qualification.

Occupation

As far as the occupation of the respondents is concerned, it is observed that among the first generation people, the respondents engaged in agriculture work were 76% and only 24% of the respondents were engaged in non-agricultural work such as government, private and quasi-government employees, daily wagers and coolies. Whereas, in case of the second generation people, the number of respondents engaged in agricultural operations have been reduced to 60%, consequently there is an

increase in the percentage of non-agricultural workers. Of the three villages, the people who are engaged in government and private sectors are more in the semi-urban U.T. Malai, followed by Thiruparathurai-the fertile well irrigated village. This infers that there is an increase in the number of people who are engaged in non-agricultural work, among the second generation people.

RELIGIOUS PRACTICES

When we analyse the religious practices of the two generation people, it is observed that though there is a remarkable difference between the two in their educational qualifications, there is no much difference in their involvement in religious practices. Most probably both educated and uneducated people without any difference are willing to participate in the village level religious festivals like Mariyaman Thiruvizha, Maduraveeran and Karupannasmy festivals, Perumal temple festival and the like. It is observed that all the members of the family are willing to participate regardless of their age. In a very few households the highly educated and well employed respondents are not so much interested in participating such village level religious festivals. It is found that more than 90% of the first generation people are following and practicing such type of religious functions and festivals. Whereas there is slight difference among the second generation people. That is among the second generation people an average of 85% of the people show much involvement in the village level religious customary functions. Among the tests, the educated people, though the other members of their households (elder & other) follow such things, are reluctant to practice such religious customs.

MARRIAGE

In general, it is observed that the rural people mostly do not prefer or encourage inter-caste marriages as well as love marriages. A very few love marriages (3.6%) were occurred in all the three villages among both the generations. Among these marriages, most of the marriages are endogamy in nature (occurred within the same caste). These love marriages were occurred and permitted due to unavoidable situations.

When we compare the two generation people, a very few second generation educated respondents support love and inter-caste marriages.

When we look into the age at the time of marriage of I and II generation respondents, there is a remarkable change occurred between the two. Among the parent generation people, for most of the respondents (more than 85%), the marriage age was below 25 years. But there is an increase in the marital age among the second generation people. Majority of second generation educated respondents (more than 55%) of wet and

semi-urban villages have got married at the age group of 25 to 30 yrs. The parents preferred their sons to get educated and employed before marriage.

BELIEFS

India is a country where much importance is given to traditional customs, values and beliefs. Much of the beliefs may be superstitious in nature. Such beliefs are prevailing more in villages. Hence, it is analysed here, whether the growth of education has replaced such beliefs through rational and moral values.

The practices of seeing auspicious time, ominous time (rahukalam), horoscope etc., are prevailing both among the first as well as the second generation respondents. It is also observed that such practices are common among the uneducated as well as the educated people. This is in contradiction with the observation of Islam (1983), where a negative association was found between education and superstitious beliefs. Literates were less superstitious than illiterates.

INTERACTION WITH OTHER CASTE PEOPLE

Similarly when we observe the rural people's interaction with other caste people, it is found that, among the first generation people, though their interaction with other religious people are cordial many of the aged parents, especially the dry village people are indifferent in their behavior and interaction with other caste people particularly with lower caste people like scheduled castes.

A sum of 67% subjects of the second generation in wet as well as in semi-urban village, if not cordial, do not show much aversion towards the lower caste people. It is observed that as the level of education increases, their interaction with lower caste people also increases. A similar observation was quoted in the study of Ahmad (1980), that, the educational status helped in the development of the bond of friendship transcending the barriers of caste and colour.

Thus, in general, it may be said that the educated second generation respondents are comparatively modern than the uneducated people.

CONCLUSION

It may be concluded that education acts as a factor for the transformation between the two generation people in their cultural aspects like marital age and their interaction with other caste people; but no changes occurred in the practices of religious customs and in their superstitious beliefs.

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HUMAN RESPONSE TO ENVIRONMENT AND SOCIAL TRANSFORMATION IN TRIBAL VILLAGES OF RAJASTHAN

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Environment plays an important role in shaping economy, and culture of a society. In order to sustain their lives the people respond to the surrounding environment and develop a reciprocal system of interaction, out of which certain patterns of economic, social and cultural relationships among them come into existence. Extent of the environmental impact on these patterns, as determined by the mode of human response of technology varies from place to place and hence the economic, social and cultural systems of various complexities. In a primitive society where technology is simple and crude, a close impact of the environment on the economy is easily discernible. The technological level of the human response bears capacity to alter the environment and, therefore, the human response has to successively keep on seeking re-adjustments to the sequence of such alterations. This reciprocal system brings occupational differentiation and socio-cultural transformation, as well as holds possibilities for planning the sustainable development in the given environment. What human trials and adjustments, their socio-economic consequences and possibilities, therefrom, for future development are emerging in the wake of the environmental alterations in the rural areas specially in tribal villages of Rajasthan? The question is being attempted with reference to the three Bhil Villages of Udaipur district, namely, Pai, Alsigarh and Aad, constituting a gram panchayat- the lowest tier- of the three tier system of panchayati Raj in the State. An understanding of the traditional situation is derived from historical sources and a few interviews, with the persons in the situations. The data about the present situation are gathered through observations and interviews during the years 1993 and 1994 in the three villages under study.

THE TRADITIONAL SITUATION

The three villages located in the south of Udaipur city constitute a unit of the Griwa Block of the district. The physiography of the area is characterized by hilly terrain, ridges and undulating land. There the Bhil habitations with widely dispersed hamlets form a peculiar settlement pattern. The majority of houses is built on hill tops or slopes and the land around the house is cultivated. The houses are built with the nearest available material, i.e., wood, earth and stone. Forest and agriculture have been the two major sources of livelihood of the Bhils since the distant past. There have been, however, changes in the mode and extent of their exploitation of the