

Impact of Out-Migration of Scheduled Castes of Kosi Plain on Formulation of Social Network and Socialization Pattern: A Geographical Analysis

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Abstract: Kosi Plain has been the focal point of out-migration due to devastating floods of the notorious River Kosi. A considerable size of these out-migrants are people of scheduled castes. This article presents an analysis of migrant and non-migrant scheduled caste people in terms of their attitude towards formulation of social network and socialization pattern. Due to the out side exposure migrant families have opened up whereas majority of non-migrant families are still living with their traditional pattern.

Keywords:

Migration-A form of geographical mobility of man between one geographical unit and another.

Scheduled Castes- In 1935 parliament passed Govt. Of India act 1935. This act introduced the term "Scheduled castes" for the classes of person formerly known as 'Depressed classes'. After independence the Constituent assembly continued the prevailing definition via article 341 and constitution order, 1950.

Social changes- Alteration in cultural values, behavioural pattern over a period of time.

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I. INTRODUCTION

Social conditions in our country have close relationship with our religion, historical events and culture. Our traditional belief and deep rooted culture have enabled the development of a mosaic of social conditions considerably different from other parts of the world. As such the people of different social groups maintained isolation and did not mix easily together. There have been apparent social contrast among people belonging to more socially conscious communities, less socially conscious communities and socially suppressed communities. During recent years social conditions have started remarkably changing due to educational development, mass media communication, impact of globalization and improving contacts with people of better socio-economic status of different parts of the country as well as abroad.

The present paper aims to analyse the role of mobility of man in the changing social ecology. More particularly this paper will further emphasis on the mobility of socially suppressed community and its impact on socialization pattern. It may be pointed out that these people are socially and economically placed on the lowest ladder of development. Their mobility from their place of origin to areas having better development and lucrative income has enabled them to record improvement in their economic conditions and social outlook. As such present paper deals with scheduled caste people of the Kosi plain.

Hypothesis:

Scheduled caste out-migrant families have more liberal attitude towards socialization than the non-migrant families.

Methodology and Data Base:

Since the study area is large, sampling technique has been applied in the selection of social units. Six villages two from each of the three districts with considerable scheduled caste population has been selected using purpose sampling technique. The study is exclusively based on primary data. Primary data considering different aspects of socialization of out-migrants and non-migrants have been generated through questionnaires and schedules. The procured data has been processed and analysed keeping in mind their changing dimensions concerning socialization pattern.

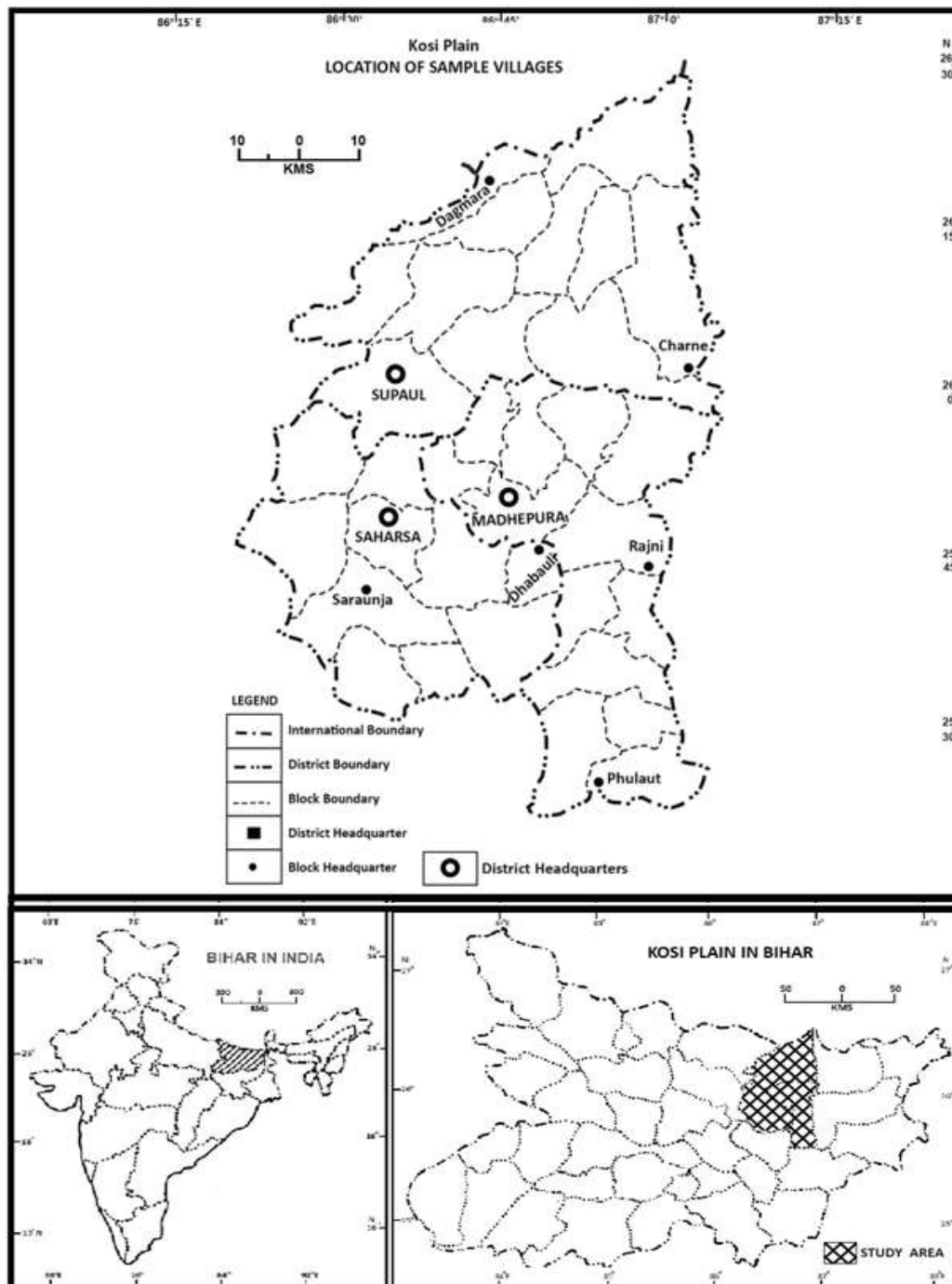


Fig. 1.1

Study Area:

The study area is composed of Kosi Plain which forms north eastern portion of the middle Ganga Plain and consists of alluvial land having the playground of the main river Kosi, its tributaries and abandoned courses. The area extends from 25° 20' N to 26° 40' N latitude and 86° 30'E to 88° 10'E longitude. Though the Kosi plain includes the districts of Saharsa, Madhepura, Supaul, Purnia, Araria, Kishanganj and Khagaria. The present study is mainly focused on Saharsa, Supaul and Madhepura districts, which is comprised of 5900sq. kms and a total population of 61,20,117 (2011).

Man by nature is a social being and always needs social networks to avoid isolation. As such people formulate social network to exchange their ideas, meet each other, help each other and develop relations with each other. Virtually socialization is a process by which social beings establish wider and profound relationship with one another, in which they become more bound up, with more dependence on one another, in which they develop the sense of their obligation and responsibilities for others and build up the complex

structure of nearer and wider association.¹ Another social scientist has also expressed his view regarding socialization. According to him socialization consists of the complex process of interaction through which the individual or groups learn the habit, skill, beliefs and standard of judgement that are necessary for the effective participation in social groups and communities.²

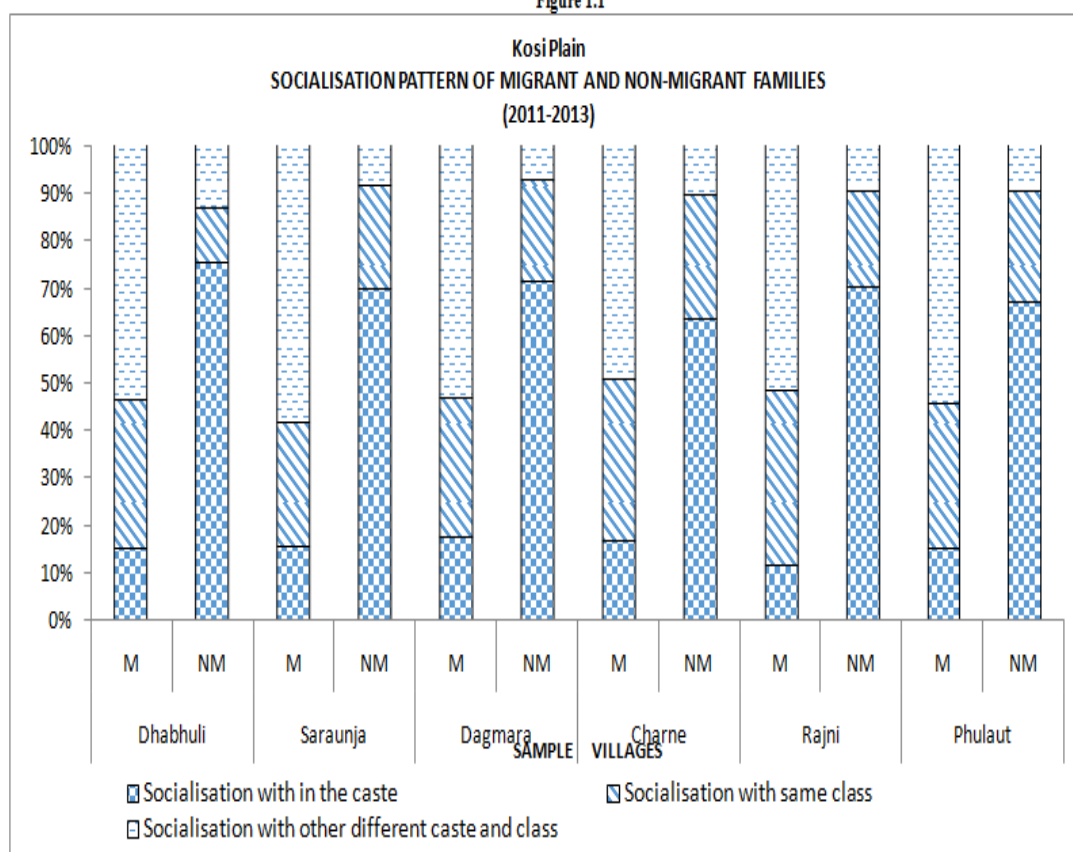
In our country people give due consideration to caste, religion, economic status etc. In the formulation of social network.³ More particularly in rural areas caste consideration and family tradition play more important role. Some times people socialize on the events of marriage, birth rituals, religious functions etc. Some socialize among male members only but some people socialize equally with male and female. The Kosi plain especially the highly flood effected areas having good concentration of scheduled castes and other socially backward communities have recorded more out migration. As such the present study analyses the mobility of scheduled caste people towards better developed agricultural, urban and industrial centres of different parts of the country. These migrants have recorded socio-economic changes also due to the impact of out-migration pattern. No doubt the efforts of the government and other social agencies have also played an important role in their socio-economic transformation. In this paper emphasis have been laid on the impact of out migration of scheduled caste people of the Kosi plain especially on the formation of social network. Because their mobility has broadened their outlook by coming in contact with people of wider social horizon and thinking. On returning to their places of origin these migrants have also tried to formulate social network to a considerable extent deviating from their traditional and inherited outlook.

Table 1.1 Socialization Pattern of Migrant and Non-migrant Families, 2011-2013

Village	Migrant/Non-Migrant Families	Socialization with in the caste	Socialization with same class	Socialization with other different caste and class
Dhabhuli	486	73	151	262
	%	15.02	31.06	53.9
	462	348	52	62
	%	75.32	11.25	13.41
Saraunja	53	8	14	37
	%	15.09	26.42	58.49
	82	57	18	7
	%	69.51	21.95	8.54
Dagmara	122	21	36	65
	%	17.21	29.50	53.27
	97	69	21	7
	%	71.13	21.64	7.21
Charne	389	64	133	192
	%	16.45	34.19	49.35
	463	293	122	48
	%	63.28	26.34	10.36
Rajni	284	32	105	147
	%	11.34	36.97	51.76
	406	284	83	39
	%	69.95	20.44	9.60
Phulaut	214	32	65	117
	%	14.95	30.37	54.67
	183	122	43	18
	%	66.66	23.49	9.83
Total	1548	230	504	814
	%	14.89	32.07	53.03
	1693	1173	339	181
	%	69.34	20.04	10.60

Source : Field Work

Figure 1.1



Migrant and non-migrant families of the selected villages have demonstrated different liking in the formulation of social network. Migrant families reveal liberal attitude than nonmigrant families because of their outside exposure. Table 1.1 shows socialization pattern of the selected villages. It also reveals different attitude of migrant and nonmigrant scheduled caste families towards formulation of social network. In the village Dhabauli out of 486 migrant families only 15.02% socialize considering caste while 31.06% give due importance to class but 53.90% migrant families expressed their liking for socializing with any caste and class people. In case of non-migrant families of this villages 75.32% gave due importance to caste and 11.25% non-migrant respondents of Dhabauli preferred to socialize with same class people but 13.41% respondents revealed liberal attitude in the formulation of social network. In the village Saraunja also 15.09% migrant families developed socialization based on caste, 26.42% developed socialization considering similar class and 58.49% revealed liberal attitude. But in case of non-migrant families 69.51% gave due importance to caste, 21.95% gave emphasis over class and only 8.54% revealed liberal attitude. Even in the village Dagmara 17.21% migrant families considered caste, 29.50% families considered class and 53.27% considered liberal attitude in formulation of social network. But 71.13% non-migrant families gave due importance to caste, 21.64% gave importance to class and only 7.21% revealed liberal attitude in the formulation of social network. In the village Charne 16.45% migrant families considered caste, while 63.28% non-migrant families considered caste. In terms of class consciousness 34.19% migrant and 26.34% non-migrant families recorded their opinion. 49.35% migrant and 10.36% non-migrant families revealed liberal attitude. Even in case of Rajni, caste consideration remained of lesser importance among migrants (11.34%) and more importance among non-migrant (69.95%). In case of class consideration migrant and non-migrant families consisted of 36.97% and 20.44% respectively. Migrant revealed more liberal attitude in the formulation of social network than non-migrants. The village Phulaut also recorded 14.95% migrants formulating social networks based on caste, 30.37% based on same class and 54.67% based on liberal attitude but in case of non-migrant families 66.66% considered caste, 23.49% considered class and 9.83% considered liberal attitude in the formulation of social network. Thus it can be concluded that social origin of migrant families is comparatively much wider than that of the non-migrants.

II. CONCLUSION

Migrant and non-migrant families have shown visibly different attitude towards formulation of social network. On one hand migrant families are more freely socializing with people of different castes and class on the other non-migrant families are still socializing within the caste and class of their own. Hence we can conclusively say that as an impact of out-migration migrant families have become more liberal towards formulation of social network than non-migrant families of the region.

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