CHAPTER – 5
CONCLUSIONS
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This chapter summarizes the findings of this piece of research and draws its implications for socio-economic and educational system and finally makes some suggestions for further research.

5.1 MAJOR FINDINGS

The analysis of data and its interpretation lead to the following major findings.

1. INTER GENERATIONAL EDUCATIONAL MOBILITY AND EDUCATIONAL ATTAINMENT PROCESS.

1.1 28.18% respondents had the same educational attainments as their fathers and as such had not experienced any intergenerational educational Mobility. About 65% respondents had higher educational attainments than those of their fathers and as such had experienced upward intergenerational educational mobility. Only about 7% respondents had lower educational attainments than those of their fathers and as such had experienced downward educational mobility. Thus, in the absolute terms there has been a very high rate of educational mobility between fathers and sons.
generations, but the data shows a lot of inheritance of educational attainments when relative mobility is considered.

1.2 The data show that educational attainments of a person are determined by not only fathers educational attainments, but also by the socio-economic background factors such as religion, category, parents and grand parents, educational and occupational attainments and income. On the whole Hindus have highest educational attainments and the Muslims have the lowest. However, while there were 6.5% illiterates among the general category respondents and 6% among the SC’s, among the OBC/MOBC/ST categories there was no illiteracy but proportion of graduates and above was highest among the general categories. The data also show that higher are the levels of educational attainments of parents and grand parents, higher the educational attainments of the respondents. Similarly the sons of parents employed in non-manual work have higher educational attainment compared with the sons of parents employed in manual work.

2. OCCUPATIONAL MOBILITY AND THE OCCUPATIONAL ATTAINMENTS PROCESS.

2.1 46.76% respondents had the same occupational attainments as theirs fathers and as such had not experienced any intergenerational mobility.
51.09% respondents had higher occupational attainments than those of their fathers and as such had experienced in upward occupational mobility and 2.19% sons had experienced in downward occupational mobility as their occupational attainments were lower than that of their fathers. The chances of inheritance of non-manual occupations are very high, the chances of downward mobility from non-manual to manual and the chances of upward mobility from manual to non-manual are very low. Thus there has been a high rate of occupational mobility in absolute terms, but the data shows a lot of inheritance of occupational attainments when relative occupational statuses of sons and fathers are considered.

2.2 The data shows that occupational attainments of a person are determined by not only fathers’ occupational attainments but also by the other socio-economic background factors such as religion, category, parents and grandparents occupational and educational attainments and income.

Only 8% of Hindus were employed in manual occupation, among the Muslims 30% were so employed and among ‘Others’ (including Christian, Sikh and Jain) none was employed in manual occupations. The non-manual occupations were dominated by ST followed by OBC/MOBC, general category was in third place and SC’s were the most disadvantageous group in this regard. The data also shows that at the extremes of occupational attainments and educational attainments were
related. (It is interesting to note that while the 20.72% of the respondents with the secondary level of education were in manual occupation 26.39% of the graduates were also manual workers) while illiteracy and functional literacy restricts a persons occupational status, other levels of education do not appear to be related to occupational attainments. This data also shows that higher the parents and grandparents’ educational attainments higher the sons occupational status.

INCOME MOBILITY AND DETERMINATES OF EARNINGS --

The data analysis reveals that among the different religious communities in the highest income group (more than one lakh eighty thousand) the ‘Others’ had the largest (32.14%) proportion, followed by Hindus (10.83%) and Muslims with 2.73% had the lowest proportion in this income group. The respondents from the general category had the highest income followed by OBC/MOBC and SC’s. ST’s were the poorest. The data also shows that in general higher the level of education higher the income of the respondents, though there are a few exceptions. From illiteracy to highest level of education, the income also increases progressively. This data also shows that the average income of workers in the non-manual occupations was several times more than those in manual occupations. The data also show that parents educational attainments and occupational status were also related the sons income and in general higher
the level of parents education and occupation higher was the income of the sons.

The major findings reported above lead to the conclusion that there is a positive relation among educational attainments, occupational attainments and income in the case of respondents, but a person’s educational attainments are largely determined by the educational and occupational attainments of parents and grandparents. This leads to conclusion that educational and occupational status of a person is inherited from parents and grandparents, and as income is determined by a person’s occupational status, it is also indirectly inherited. Thus the Hindus and ‘Others’ (Christians, Sikhs and Jains) in the general categories largely pass on their advantageous position to their children in the from of education and occupation and consequently of income as well. The weaker sections remain disadvantage as they inherit disadvantage. The OBC/MOBC had benefited not only from reservation because of their traditional skills they had an advantage in the employment market were there skills are in demand. The Muslims, general category and Scheduled castes lag behind. ST’s due to the influence of Christianity also have improved to a large extent. Another point that this study leads to is that most of the upward occupational mobility observed is only short range and long range mobility is very rare. In other wards the democratic ideas of equity and fair play largely remain unachieved. Again, most of the occupational mobility and
consequently income mobility is due to the changes in occupational structure and skill requirements of the economy and not due to the circulation of positions among the groups at different ranges of occupational ladder.

5.2 IMPLICATION
The major implication of the findings reported above is that the educational functions as a promoter of upward social mobility. There has been a very high rate of educational mobility in the absolute terms, but its show a lot of inhabitants of educational attainments when relative mobility is concerned.

Educational attainments of persons are determined not only by fathers’ occupational attainments but also socio-economic factors such as religion, category of patents and grand parents’ educational and occupational attainments and income. As a whole Hindus have highest educational attainments and Muslims have the lowest. It also implies that educational and occupational attainments of parents’ and grand parents’ have a close positive co-relation with that of the respondents, so is the case with that of the manual and non-manual work.

Similarly in case of occupation also, the chances of inheritance of non-manual occupations are very high, the chances of downward mobility from non-manual to manual are very low. The rate of occupational mobility is high in absolute terms, but the data shows a lot of inheritance of
occupational attainments. It is also determined not only by father's’ occupational attainments but also other relative factors such as religion, category, social status and his parents and grand parents, educational attainments and income. It may also be noted that the number of Hindus engaged in non-manual occupations seems to be substantially high than that of Muslims where as the non-manual occupations are dominated by OBC/MOBC and ST. It is significantly noticed that among the ‘Others’ (including Christian, Jain and Sikhs) none was employed in manual occupations.

Lastly, it is found that income increases positively from illiteracy to highest level of education. The average income of non-manual workers is higher than that of manual workers.

Thus, the provisions of protective discriminations in the form of quota of ST’s, OBC/MOBC’s has helped the urban residence improve their educational attainments and occupational status, the Muslims as a community has not done as since there is no quota for them, especially those in the so called general category. Again, since the occupational attainments is largely inherited and education acts only to stabilize the non-manual occupational status, providing quota only in admission to education will not help in using education as an instrument of social engineering implying their that the disadvantage groups be provided a guarantee that they will be employed if they acquired requisite levels of educations.
The inheritance of educational and occupational status also implies that among the categories recognized as disadvantaged constitutionally, since as ST, SC, OBC/MOBC, elites groups have emerged through the quotas provided for them and the quotas are cornered by their children generation after generation leavings their weaker brother and weak. To remedy this malady it would be necessary to the implement the process of descheduling of the elite groups from the lists of SC’s, ST’s and OBC’s. Again, as advised by the supreme court individual families belonging to a creamy layer among these groups need to excluded from the purview of the quota system. It would also be appropriate to restrict the benefits of quota system only to a maximum of two generations in case of those who have just crossed the dividing line between manual and non-manual work and entered the lowest range of non-manual work to prevent their skid dip beak into manual occupations. Furthering to facilitate the poorer sanctions taking and education, it is necessary to implement the employment guarantee scheme and revise the minimum wage for manual work upward regularly.

5.3 SUGGESTION FOR FURTHER RESEARCH

The piece of research, like any other suffers from certain limitations, for example a small sample of 777 adult males randomly selected from three towns of a district was examined to study educational, occupational and income mobility; women were not included in the study.
Similarly, although the sample included respondents from scheduled castes, scheduled tribe and OBC’s and MOBC’s, but the number of such respondents was so small that a comparison of different castes/sub castes and different tribes could not be made. Again, the tribals in the North-Eastern region have been under the influence of Christianity for a long time which has helped them to acquire education and a western life style in contrast with the tribals, living in the rest of India. The study has not examined the changes in the attitudes and aspirations through the older and younger generation. Thus the generalisation arrived at although well applicable to the urban areas of Nagaon District (because the sample is a pure random sample) do not have a wider applicable.

To overcome these limitations and arrived at generations which can have a more general applicability it is suggested that several such studied be made on samples from different groups from several states using larger samples. Comparative mobility studies living different caste (among the SC’s) and different tribes (among the ST’s) be made. Again, comparative studies of tribals in the North-East India and those in the rest of India be also made. Mobility studies on women should also be made.

Social mobility, being essentially an individual phenomenon, it is suggested that the personality and characteristic of the mobile individual, especially those called “self made” be studied.
As has been pointed out in the findings that most mobility is of structural tribe than that of circulation type, the extent of structural and circulation mobility need to be studied.