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Social mobility is the movement of individuals or groups in social standing or social position. The movement may be upward or downward and horizontal or vertical. Social mobility determines by various indicators like education, economy, social status and many more. India is a caste-based society and some attributes of mobility are based on ascribed status. Nowadays, there are many chances to mobilize a person, because the constitution of India gives equal rights to all. The new occupations are based on educational qualifications and labour is emerged as a free commodity in the labour market. Thus, it shows the choice of adoption of new occupations. Migration from rural to urban areas plays an important role in mobility. Some other factors are also boosting the process of mobility like motivation, achievements, skills and training, migration, industrialization, legislation, politicization and modernization.

Due to the spread of education and improvements in their economic condition, many backward castes started aspiring for a higher status in the caste hierarchy. For this purpose they followed the path of Sanskritization and now they are moving towards political mobilization and in turn caste consciousness is increasing among the backward classes. There are various studies conducted by various scholars on mobility. These studies are based on the situation of backward classes, problems of their identification, occupational mobility, political mobilization and their social movements.

The goal of Indian society is to secure social justice to all the citizens of India. Article 16 (4) of Indian Constitution provides some safeguards and provisions to underprivileged groups to move forward and reservation in educational institutions and government jobs is a safeguard among them. Behind these safeguards and provisions there is a long history of social movements. Many social reformists played an important role to remove discrimination. These movements are collective action by the people of different backward classes and scheduled castes. We must understand backward classes movement in the Indian social context, a revolt of lower castes against the supremacy of the Brahmins. It also represents concerted effort on the part of the lower castes to improve their social, economic, educational and political status. The main intention
behind the reservation policy is social justice. Reservation is one of the affirmative action policy measures in India. Therefore, the efforts are made for beginning the underprivileged masses into mainstream. Here we have tried to examine social mobility among OBCs in context of reservation policy. For this purpose we have taken three objectives to understand the impact of affirmative action policy on OBC employees.

1. To examine the socio-economic profile of the respondents.
2. To ascertain the reservation policy in India and to examine at what extent the policy has contributed to upgrade their social and economic status.
3. To ascertain the extent of awareness about reservation policy.

OBC employees are taken from two main educational institutions of Rohtak City in Haryana State. They were selected for the study because there are large numbers of OBC employees in these two institutions. The total number of OBCs employees in both the institutions was 365. Out of the total universe of 365 employees, we have decided to take 40 per cent of OBC employees. In the present study random sample was employed and selection of respondents was made by lottery method. The 40 per cent of the sample constitute 146 which includes employees from all classes and gender category. We have collected data with the help of interview schedule. Out of the total sample, thirty four per cent were working in Maharishi Dayanand University, Rohtak whereas sixty five per cent were working in Pt. B. D. Sharma University of Health Sciences.

Majority of the respondents i.e nearly sixty nine per cent were male and thirty two per cent respondents were female. Twenty eight per cent respondents belonged to the age-group of 20-30 years, Majority of respondents belong to the age-group of 31-40 years. Only three per cent were from the age-group of 61-70 years. Nearly eighty six per cent respondents were married and ten per cent respondents were unmarried. The percentage of people belonged to divorce or widow Category is four per cent. Thus, majority of respondents were married. Fathers' who got married below 18 years were nearly fifty per cent whereas only twelve per cent respondents got married in the same age. It shows the age at marriage has increased compared to their fathers. Out of the total sample twenty six per cent respondents reported that they suffix their surname. Nineteen per cent of class III employees suffix their surname.
Three per cent respondent's fathers were those who had one child but among the respondents the number has increased up to ten per cent. Those fathers who had three children were thirty per cent but twenty per cent respondents were the fathers of three children. Thus, the above given description indicates that as the education, job status and awareness level increase, the number of children decreases. Regarding type of family of respondents and their fathers, twenty one per cent fathers had nuclear family whereas fifty five per cent respondents had nuclear family. Seventy nine per cent fathers lived in joint families whereas among the sons nearly forty five per cent lived in joint families. It shows that pattern of single families has increased in respondents generation compare to their father's time. Sixty five per cent lives in urban areas whereas thirty five per cent lives in rural areas.

The respondents who were from Chippi caste were six and among them one was class 1st employee, and four were class third and one was a class IV employee. Only one of respondent were from Dhiman caste who was a class III employee. Three respondents were Dhobi, among them one was class III employee and two were class IVth employee. Seven respondents were Jhimar (three were class III employee and two were class four employee). Two respondents were class III employee, belonged to Gujar caste, four respondents belonged to Jogi caste and all were class Illrd employee. There were eighteen Kumhar and among them 3 were class 1st employee, fourteen were class IIIrd and one was class IVth employee. Twenty respondents belonged to Nai caste, among them 13 were class IIIrd and 8 were class IVth employee. Among the twenty Saini caste respondents, two were class I employee, eighteen respondents were class IIIrd employees and three were class IVth employee. Twenty five respondents belonged to Ahir caste, and among them four were class I employee, twenty were class IIIrd employee and only one was class IVth employee. Thus in all there were nineteen castes and majority of them belonged to Yadav, Saini and Nai castes.

Regarding the schooling of respondents and their fathers nearly forty seven per cent fathers studied from government schools and nearly nine per cent had their education from private school. However, among the respondents generation nearly thirty six per cent had their education from private and government school. Out of the total sample two per cent respondents were illiterate and same percentage had primary level of education. Seventeen per cent respondents studied up to Senior Secondary level.
and thirty per cent were graduates. Twenty nine per cent educated up to Post Graduate level and nearly five per cent were M.Phil./Ph.D. It shows that most of the respondents are Graduate.

Out of the total sample eleven per cent respondent’s spouse were illiterate, five per cent were primary educated, fourteen per cent respondent’s spouse were matriculated and near about sixteen per cent were Senior Secondary pass. The majority of the respondent’s spouse were also well educated. Thirty two per cent respondent’s father were illiterate. Twenty two per cent respondent’s father were studied up to Matriculation, eleven per cent were Senior Secondary pass, ten per cent were graduate and only four per cent were post-graduate. Seventy six per cent of respondent’s mother were Illiterate. Thirty two per cent of respondent’s father were illiterate, however, their children could move up in educational level resulting in negligible illiteracy. Likewise, thirty per cent respondents who were graduate although among the father’s category there were only ten per cent graduates.

Thirty eight per cent respondent’s fathers were government employees, and among them three per cent were class I government employees, twenty nine per cent from class III and rest five per cent were from class IV government jobs. Some were from private jobs like teachers and clerks. Five per cent father were those who had their own land holdings and rest three per cent did not had their own land. Thirty four per cent fathers were engaged in their traditional occupations like barber, porter, jhimar, khatis etc. Thus, majority of the respondents parents were engaged in traditional occupations.

Exactly thirty per cent spouse were government employees, and among them two per cent) were class 1st government employees, twenty three per cent from class III. Most of the respondent’s spouses, fifty five per cent were housewives. There were only two per cent spouses who were engaged in traditional occupations like barber, tailor and carpentry. Thus, majority of the respondents spouse were housewives.

In the age group of 20 to 30, there were twenty eight per cent respondents who were class III employees. Overall majority of our respondents were in the age group of 31 to 40 and a very few numbers were in the age group of 61 to 70 years. Regarding the annual income of the respondents from the present job, almost half of the respondents were earning Rupees 100000-300000 per annum, nearly forty five per cent
respondents earning Rs. 300001-600000 per year. The respondents who were earning Rs. 600001-900000 per year were three per cent and only one was earning Rs. 900001-1200000 per year. Twenty seven per cent respondent’s annual family income from other sources was Rs. 100000-300000 per year. Almost half of the respondent’s family income was Rs. 300001-600000 per year. The respondents whose family income was Rs. 600001-900000 per year were only 18.5 per cent.

All the households have some basic facilities like electricity, fan and cooking gas. Among physical assets nearly ninety five per cent respondents had colour TV, and nearly the same had Refrigerator. Whereas, only twenty three per cent had air conditioner and car. It is interesting to note that sixty two per cent had computer which shows that even the OBC are also well linked with advancement of communication technology. Thus, data shows that majority of the respondents were possessing household items. Distribution of the agricultural landholding shows that seventy two per cent respondents had no agricultural land. Nearly twenty three per cent respondents had three acres land, four per cent had four acre to six acre and only two respondents had more than seven acres of agricultural land. Thus, the majority of the respondents had no agricultural land.

Only two per cent respondent’s son were engaged in traditional occupation, thirty seven per cent respondent’s father were engaged in their traditional occupation, seventeen per cent respondent’s grandfather were engaged in their traditional occupation. Seventeen per cent respondents were never engaged in traditional occupation. So, the majority of the respondent’s father were engaged in their traditional occupation. Therefore, study concludes that in the first generation almost forty per cent fathers were engaged in traditional occupation.

There were nearly thirty eight per cent respondent’s fathers who were government employees. Five Fathers were Class-I employees and among their sons, only two were able to acquire Class-I job and three were able to have class III jobs. These three respondents whose Fathers were Class-I employees unable to maintain their fathers job status. In the class IIInd job there was only one father and his son who was able to get class III job. Thus, he was unable to maintain his father’s job status, 42 fathers were in class III jobs and among them five sons could get class one jobs, so it shows that there is an occupational mobility. Nearly one third respondents could able to
get class IIIrd jobs. Thus, it is clear that almost twenty seven per cent fathers were able to push their sons into class IIIrd jobs. It shows a little mobility among them. Among those Fathers who were class III government employees' only four sent their sons in class IVth government jobs, so it shows a little downward occupational mobility for them. Seven respondent's Fathers were class IV government employees and their four sons were able to get class III jobs and three acquired class IVth government jobs. So in first case there was some occupational mobility. Three were able to maintain the status quo. In the category of private job there were seven fathers. Among those Fathers only one was able to push his son into class one jobs and rest six were able to push their sons into class III jobs. It is also indicates that since there is no job security in private jobs people want to send their sons in government jobs and it also shows the occupational mobility for them.

In the category of farmers, only twelve fathers were farmers and among them eight were those who had their own small land holdings. Among the fathers, two were able to send their sons into Class-I jobs and five were able to send into class III jobs and one was in class IVth government job. Four fathers, who were farmers but did not have their own land holdings were able to send their three sons into class III government jobs and one into class IV government jobs. Thus, it shows that who have their own land holdings were numerically large and able to push their sons into government jobs. Among the category of labourers there were sixteen fathers. Six fathers were skilled labourers and they able to push their sons into class three government jobs. In the category of unskilled labour there were ten fathers, among them nine were able to send their sons into class III government jobs and only one went into class IVth government job. In the category of businessmen's there were only six fathers. Among them three fathers were small-scale businessmen's and able to send their sons, two into class III government jobs and one into class IV government job. The large-scale businessmen fathers were three and among them one was able to push his son into class one government job, and one father send his son into class II or rest one father was pushed his son into class III government job. Fifty fathers were those who were having traditional caste based occupation among them only one was able to push his son into Class-I job, whereas thirty nine pushed their sons into class III jobs and rest twenty fathers were able to send their sons into class IV government jobs.
In context of intra-generational occupational mobility of the respondents, data shows that three respondents who were in police and army personnels left their jobs and two among of them got clerical and technical jobs (Class III) and rest of them joined class IV government job. They left their jobs because living far away from their families and it was very difficult to manage. Thus, they chose to be in clerical/technical and class IV category. It shows that hardly there is any upward occupational mobility in terms of status as well as remuneration. Eleven respondents were in clerical jobs before joining the present occupational category. Among them some chose the clerical and technical jobs and two went into class IV government jobs. They left their previous jobs because they were private jobs there was no job security and some among were serving outside state.

In the technical jobs of the previous occupational category there were five respondents and one of them came into the government job of professional category, whereas rest of four were into the category of clerical and technical jobs. Thus, it shows that there is no mobility at all because all these five respondent left their previous jobs because of job insecurity. In the previous occupational category of respondents there were seven professionals who left their jobs because of job insecurity and less payments and joined as a government jobs. Among them one got the government job into the same category of professionals and six joined government job into the category of clerical and technical jobs. In the other services (traditional, menials and other low level services), six respondents had government jobs. Among these four got the government job in the category of clerical and technical jobs and two were into class IV job. Rest of the respondents i.e. seventy eight per cent came into government jobs through direct appointment. Ninety seven per cent of respondent’s mother were housewives, and only three per cent were engaged in government jobs. So the majority of the respondent’s mothers were housewives. Out of the total sample only two per cent respondents reported that some of their family members were engaged in traditional occupation and nearly ninety eight per cent respondent’s family members were not at all engaged in their traditional occupation. Thus, it shows that caste based occupation are no more relevant.

Almost ninety nine per cent of respondents replied that education certainly bring change and conversely only one per cent said that education does not bring any change.
Overall, majority of the respondent feel that education bring change. Thirty one per cent respondents viewed that education brings occupational mobility and same percentage of the respondents said that education brings social mobility. Thirty per cent reported that education is bringing change in inter-caste relationship, whereas only seven per cent viewed that education brings social inclusion. Thus, it can be conclude that education brings change in occupation, and other social aspects.

Regarding under-representation of backward classes in education, seventy seven per cent agreed that there is lower representation of OBCs in education, whereas twenty three per cent do not agree to this view. Thus, three fourth of respondents felt that there is an under-representation of OBCs in education. Thirty five percent respondents felt that because of poor economic condition and same percentage felt that lack of guidance is responsible causes for the educational backwardness of OBCs. However, almost thirty per cent respondents felt that living in the villages also deter for the accessibility of education.

Almost ninety seven per cent respondents responded that no one in their family members had chosen their life partners from another caste. Two per cent respondents replied that they have got marriage outside their caste, whereas only one respondent’s children got married in other caste. Their preference for marital relationship shows that majority (seventy two per cent) preferred marriage within their own caste. Thus, majority of respondents believed in endogamy. Exactly fifty per cent respondents’ favoured inter-caste marriage and another fifty per cent did not favour inter-caste marriage. Regarding marital mobility of the respondents, nearly ninety seven per cent got married into their own caste. There were less than three per cent respondents who got married into upper caste, however one respondent’s chose their partner from lower castes. Thus, it indicates that there is hardly any social mobility in terms of the marital relationship.

Celebration of festivals shows that most common and favourite traditional festivals like Holi, Diwali, Dussehra are celebrated by all the respondents as well as by their parents. There is no major change in celebrations of Govardhan Puja, New Year and Maha Shivratri because these festivals are our traditional festivals associated with culture. However, it is interesting to note that all respondent’s parents are not aware about Valentine Day as well as Christmas festival. There were twenty two per cent
respondents who celebrated Valentine Day. Forty seven per cent respondents celebrated Christmas day. Only twelve per cent respondents parents celebrate birthday, however fifty per cent respondents celebrate birthday of their children as well as for themselves. Now maximum respondents started to celebrate some national festival like Republic Day and Independence Day which was not celebrated significantly by their parents. All these changes are due to education, western culture and information technology.

Geographical mobility of the respondents due to job shows that thirty per cent respondents migrated from rural to urban areas, whereas only eleven per cent respondents migrated from urban to urban areas due to their job. And fifty nine per cent respondents did not changed their place of living due to their job. Majority of the respondents are still living in their native place.

Housing of respondents and their Fathers shows that seven per cent fathers had their own kutcha house but it was interesting that none of our respondent is having kutcha house. Fifty five per cent fathers had their own pucca houses and seventy seven per cent sons had their own pucca houses. Nearly one per cent fathers lived in rented pucca houses but among the sons nine per cent lived in rented pucca houses. Rest two per cent respondents used rented semi-pucca houses to live. Thus, it shows people lived in own pucca houses compared to their parents.

Feeling of discrimination in society emerges because of hierarchical positions like caste background etc. Maximum number of respondents i.e. seventy six per cent does not feel any discrimination in the society, whereas twenty four per cent feel they are being discriminated in the society because of their backward caste background. Regarding nature of the discrimination, majority i.e. forty seven per cent felt that they are socially discriminated, forty one per cent feel the discrimination at political level and nearly twelve per cent feel discrimination at economic level. Out of the total respondents, twenty per cent reported that they were discriminated or exploited at working place. However, eighty per cent never feel discriminated at working place.

In context of discrimination at working place, thirty six per cent respondents reported partiality at work place, another thirty four per cent replied that they are being neglected at working place. Nine per cent reported that because of their caste background, the behaviour of other colleague is very rude. Nearly twenty one per cent felt that they are given more workload as compared to other colleague.
Fourteen per cent respondents hide their caste background but majority of them i.e. eighty six per cent do not hide their caste background. Twenty nine per cent respondents felt that they hide their caste background because of fear of social discrimination and risk of refusal of work. Another twenty per cent felt that they have fear of administrative discrimination. Almost fifty per cent respondent favoured the caste based reservation. Another forty three per cent revealed that they are proud of their caste background. Less than ten per cent felt that caste provide them political identity.

Three per cent respondents replied that they keep some distance with upper caste people, contrary to ninety seven per cent who said that they do not observe any distance with upper caste people. Thus, the majority of the respondents said that they do not observe any distance with upper caste people. Regarding social distance with lower caste people, only two per cent respondents keep any social distance with lower caste people, whereas majority of the respondents (eighty per cent) do not any sort of social distance with lower caste people.

Ninety eight per cent respondents were positive in their response as job increases their status, whereas only two per cent respondents said that job did not increase the status of backward class. Regarding respondent’s opinion about increasing of status in society, thirty two per cent respondents reported that income improve their status, whereas thirty four per cent respondents replied that govt. job provides them power in the society and same percentage of respondents argued that job increases the lifestyle of the people and in turn improved their social status.

Regarding the behaviour of upper caste people towards OBCs after getting the job, eighty per cent respondents reported that after getting the job the behaviour of upper caste people get changed towards them. Only twenty per cent respondents replied that there is no change in behaviour of upper caste people towards them. Twenty five per cent respondents reported that due to the spread of education in society the behaviour of the people has changed. Twenty two per cent respondents believed that due to economic development of backward classes the behaviour of the people has changed whereas twenty per cent said due to constitutional rights the behaviour of the people has changed and nearly ten per cent believed the political participation is a major cause of behaviour change towards them.
Opinion of the respondents regarding feeling of backwardness by themselves depicts that seventy three per cent respondents believed that the backward classes are still backward and twenty seven per cent reported that there are some changes because of their job position. Sixteen per cent respondent admitted the economic backwardness is the main cause of their social backwardness. Thirteen per cent respondents admitted that living in villages is the main reason of their backwardness and nearly seventeen per cent respondents argued that continuing engagement in traditional occupation is the basic cause of their backwardness. Nineteen per cent believe that the lack of political power kept them backward. Eighteen per cent respondents believed that lack of education among backward classes is another cause of backwardness, and eighteen per cent respondents reported that lack of representation in government jobs is the main cause of backwardness.

Little more than ninety five per cent reported that due to government job their socio-economic status has upgraded and three per cent respondents said that they did not know about it. Remaining less than one per cent said that there was no change in their socio-economic status due to present job. Less than fifty per cent respondents felt that they got job without reservation, however, thirty six per cent opined that it is difficult to get job without reservation. Almost twenty per cent expressed that they do not know about it. In all, forty five per cent people are still getting job without reservation. Eighty per cent respondents have only one family member in government job through reservation, whereas twenty per cent mention that they have two family members in government jobs because of the reservation policy.

A very large segment i.e. eighty nine per cent respondents reported that reservation is helpful to upgrade the status of OBC’s but the remaining eleven per cent argued that reservation did not upgrade the status of OBC’s. Thus, a significant number show positive attitude towards reservations policy. Forty per cent respondents were satisfied with the reservation policy, but large segments i.e. sixty per cent were not satisfied with the reservation policy. Thus, almost sixty per cent respondents were not satisfied with the reservation policy. Out of the total
respondents seventy two per cent looked jobs through reservation is a matter of proud, whereas twenty three per cent argued that getting job through reservation is not a matter of proud. Nearly five per cent respondents refused to give their opinion about it. Thus, majority of the respondents favoured the reservation in getting the job is a matter of proud.

About the knowledge of reservation policy, surprisingly, only about forty per cent respondent have knowledge about reservation policy. Conversely, forty three per cent straight away said that they do not have any knowledge of reservation policy. However, nineteen per cent did mention that they have little knowledge about reservation policy. Thus, overall they were less than forty per cent of respondent who had knowledge of reservation policy. Seventy five per cent opined they do not favour reservation in government job for their children. However, little more than twenty per cent still favour reservation in job for their children.

Furthermore, we asked our respondents that why do they favour reservation policy? We got the answers in multiple forms. Little less than sixty per cent felt that through reservation it becomes easy to get job. Another thirty six per cent opined that it becomes easy to get admission in the school and other educational institutions. Although very less number of respondents felt that reservation helps them to get scholarship, stipend and relaxation in job opportunities. Thirty per cent respondents expressed that the reservation policy is helpful for social upliftment of backward classes. Nearly thirty per cent believed that policy is helpful in social change, whereas same percentage responded that this is helpful in occupational mobility. Rest of the ten per cent said that the policy is helpful in political participations of the members of backward classes. Thus, the majority of the respondents thought that the policy is helpful in social upliftment.

Regarding affiliation of respondents with political/parties and presence of political leader from OBCs. Nearly eighteen per cent respondents mentioned that they do have political leader from their class and forty per cent respondent replied that they do not have any political leader from backward classes. However, forty three per cent were ignorant about this fact. Fifteen per cent respondents were the
member of their caste associations whereas near about eighty five per cent were not associated with any type caste associations. Majority of the respondents who were the members of their caste association from Ahir caste. Overall, Ahirs/Yadav are more conscious about their caste.

Twenty four per cent of the total sample said that the by providing modern education to children of backward classes community the backwardness of backward classes could be removed. Nearly nineteen per cent were in favour of clearance of backlog in the recruitment can become main instrument for removing the backwardness, nearly ten per cent thought that by giving representation in private sector jobs could be helpful in removing backwardness. Seven per cent respondent favourd that by arrangement of loan for self-employment of backward classes backwardness could be removed. Almost twenty two per cent believed that appointment on higher administrative posts could remove backwardness, where eighteen per cent believed that providing economic sources for the education of backward class’s backwardness could be removed. Regarding the benefits availed by the respondents besides getting job on the basis of reservation, eighty three per cent respondents replied that they did not take any benefit from government being in the category of OBC and seventeen per cent reported that they took scholarship and admission during the study period because of being in the OBC category. Almost eighty three per cent did not get any sort of benefit other than job reservation.

The present study analysed the impact of affirmative action policies on employees of OBCs. In this context we find that OBC is a middle-class category whose members are working on different posts in these institutions, but comparatively their representation are less on gazetted posts of class-I and II. The study revealed that among OBCs employees the representation of Ahir/Yadav, Saini, and Khati was much better as compare to other backward castes. Secondly, younger generation of OBCs are more interested to join the government jobs and there is the drastic change in the caste-based traditional occupational structure. The study also indicates that as compared to respondents’ fathers’ position, the level of social mobility has increased in term of age at marriage, types of families,
educational level and number of children. Due to education and other constitutional safeguards, the caste-based social relationship are fading away and some OBCs are choosing their life partner from out of their own caste. Regarding awareness about affirmative action policies, most of the OBCs are less aware about it. Most of the respondents admitted that the reservation policy of the state as well as central government is very helpful to upgrade the socio-economic status of the other backward classes.