CHAPTER-1

INTRODUCTION

1.1 THE PROBLEM

The phenomenon of social inequality is universally ingrained in the soils of all societies from the simplest to the most complex one, although the social inequalities vary considerably in form, nature, extent and function from one society to another. Social inequality refers to the unequal pattern of distribution of something such as wealth, income, occupation and education. It is an objective, descriptive and measurable concept. Social inequality in any form in any society is socially patterned i.e., governed by prevailing laws and norms. Inequalities when ranked lead to formation of social strata which can be arranged hierarchically. This social hierarchical arrangement is called ‘social stratification’. Human societies vary in the extent to which social groups as well as individuals have unequal access to advantages. Rousseau had made a distinction between natural and social inequality. The former emerges from the unequal division of physical and mental abilities among the members of a society. The latter arises from the social entitlement of people to wealth or economic resources, political power and status regardless of potential abilities possessed by individuals. People who are unequal in property, power and prestige always differ in their life chances, their institutional patterns of conduct, their life styles or cultural patterns and their attitudes, ideologies and beliefs.
Anthropologists generally distinguish three types of societies in terms of social inequality. These are classified as egalitarian, rank and class societies. Egalitarian societies contain fair amount of equality and no social group enjoys greater access to economic resources, power or prestige. Rank societies do not have unequal access to wealth or power, but they do contain social groups that enjoy greater honour and status. A pre-literate tribal society in which social ranking is based on rules of descent and alliances belong to this category. The complex class societies have unequal access and entitlement to economic resources, power and status.

Societies differ considerably in the depth, span, and shape of their systems of stratification. The study of social mobility is an indispensable part of the study of social stratification. Down the years, the study of social stratification and social mobility within various strata has been a subject matter of great interest and concern to sociologists. Sociologists are also concerned with exploring origin, forms, and consequences of such stratification and mobility systems. The data about mobility tells us how much movement or change there has been or is currently going on between and among various positions on the ladder of stratification. More technically it can be said that data about inequalities in income, occupation and education definitely tell us how equal or unequal are the positions of the individuals in a social hierarchy in a given society, irrespective of its degree of openness and closeness. In an open society, the movement up and down goes on over generations and is characterised by the acquisition of statuses by achievement. By contrast in a closed society which is featured as rigid, inflexible and static, statuses are essentially ascribed.
The relationship between education and social mobility is complex and dynamic. While there is no doubt about the fact that education makes an important contribution towards social mobility of individuals and groups, there are several factors that sometimes significantly alter the direction and fate of such a relationship. In a society which is rigidly stratified, it becomes very difficult for the formal institution of education to remain unaffected or unbiased. Under those circumstances, it ends up maintaining the status quo and reinforcing the socio-economic or cultural divide between people. In many cases, the stigma of belonging to lower castes, for example *dalits*, may remain in the lower status even after attaining the highest educational status. At the same time, however, there have been occasions, when schools have been able to rise above those prejudices and give a fair chance to people, especially from disadvantaged backgrounds, to overcome their handicaps and move up the social ladder.

Education seems to promise a bright future, widen horizons and ensure mobility. Educational inequality is the disparity that certain students experience in their education as compared to other students. The measures of educational success focus on examination marks, drop-out rates, attainment of cut-off marks in the admission of professional educational institutions, and successful completion of courses etc. The common sense understanding of schools perceives them as democratic, liberal institutions, committed to make social progress. It would be fallacious to assume that the school curriculum imparts neutral knowledge. Education enhances the inequalities existing in an already unequal and stratified society. Education as it has been mentioned earlier is entrenched in the wider web of social and political relations that guide it. Apple (2004) argues that close
relationship exists among those who have economic, political and cultural power in the society and the ways and means in which education are thought about, organised and evaluated.

Education is used as a means through which power is exercised. Dominant groups of society use education to exercise their control. The biased selection of knowledge followed by the deliberate representation favours the powerful sections of society which ensure the subtle control of masses through the educational curriculum. Such control happens in the area of education that makes the power of the dominant groups legitimate and extremely difficult to challenge. Kumar (1992) refers this as ‘quiet, civilised dynamic dominance.’ Education becomes the agency for maintaining social hierarchies in society. The dominant social groups of society sustain and further perpetuate their power by making their knowledge and skills highly exclusive. It becomes the prerogative of only a few elite people to possess such highly privileged knowledge. This becomes the major means for dominant groups of society to maintain their power. According to Bourdieu (1990), the education systems of industrialised societies function in such a way as to legitimate class inequalities. Success in the education system is facilitated by the possession of cultural capital and of higher class habitus. Lower-class pupils do not in general possess these traits, so the failure of the majority of these pupils is inevitable. This explains class inequalities in educational attainment. Therefore, for Bourdieu, educational credentials help to reproduce and legitimate social inequalities, as higher-class individuals are seen to deserve their place in the social structure. In sum, Bourdieu's view is that cultural capital is inculcated in the higher-class home, and enables higher-class students to
gain higher educational credentials than lower-class students. This enables higher-class individuals to maintain their class position, and legitimates the dominant position which higher-class individuals typically go on to hold. Of course, some lower-class individuals will succeed in the education system, but, rather than challenging the system, this will strengthen it by contributing to the appearance of meritocracy.

Bowles and Gintis (as cited in Apple, 2004) stress the economic role of educational institutions in their study based on the schooling in American society. They mention that educational institutions play a paramount role in reproducing the division of labour in society, sustaining class division. For this Apple (2004) explores the relationship between economic and cultural domination because of which inequality in society is reproduced. He mentions that one of the important ways through which dominant groups are able to exert their power is through the control of the governmental mechanisms that grant official legitimacy to particular groups’ knowledge. One such way is through the process of state textbook adoption. Textbooks are an important medium for exercising control as they embody dominant ideologies. In textbooks knowledge continues to be inherently ideological as it reproduces the culture of dominant class and perpetuates the established patterns of social order and social inequality.

Foucault (1969) provides an analysis of knowledge and finds the complex relationship existing between forms of knowledge and relations of power. He finds a circular relationship between the systems of power and regimes of knowledge. Through knowledge, control is exercised and order is imposed. This is the dialectic of knowledge and control. John Fiske (as cited in Apple, 2000) also shares the same critical Foucaultian thought. For
him, “knowledge is never neutral; it never exists in an empiricist, objective relationship to the real. Knowledge is power, and the circulation of knowledge is part of the social distribution of power”.

The education and power linkage becomes vivid when the deliberate selection and organisation of knowledge is studied critically. Selective tradition, ideology and hegemony are three critical terms used by Apple (2004) for his analysis. The deliberate selection of knowledge in any text allows social control and social inequality to continue. Williams (as cited in Apple, 2004) calls this selection as ‘selective tradition’, and defines it as, ‘someone’s selection, someone’s vision of legitimate knowledge and culture, one that in the process of enfranchising one group’s cultural capital disenfranchises another’s. Through the process of ‘selective tradition’, educational curriculum acts as agents of both culture and knowledge of the dominant groups.

Inequality in society is sustained and propagated by the ‘transmission’ of a particular kind of culture. Educational institutions play an important role in cultural and economic reproduction. So, despite the egalitarian ideal of post-colonial Indian state, there are still disproportionate access to resources, power and entitlements between different social classes and castes. The relationships between the upper and lower castes in the rural areas are still governed by the ideology of caste. According to Andre Beteille (1972), professionalisation and specialisation of modern service sector in the post-colonial Indian society has increased the role of formal education, technical skills and training; ‘family’ and not caste plays critical role in the social reproduction of inequality, especially in urban areas. Educational institutions play a pertinent role as they have a major role in
legitimising and accepting inequalities, and in maintaining hegemony. Education reflects the structural inequalities in the social system. Schools are not accessible to everyone and the education system brings about a division between elite and the masses and it serves to perpetuate the existing inequalities.

In India, inequalities need to be studied along the following lines:

1) Caste
2) Tribe
3) Gender
4) Educational attainment
5) Income
6) Occupation
7) Rural-Urban divide
8) Regional imbalances.
9) Linguistic differences.

Complex identities of race, culture, language, religion, caste and tribes comprise the Indian subcontinent. This multiplicity and multi-ethnicity lends the subcontinent its heterogeneous or pluralistic character. Pluralism in a society is the presence of more than one identity among its population. It can be multi-ethnic, multi-religious, multi-lingual and other multi-cultural categories. India is the world’s most complex and comprehensive pluralistic society, harbouring a vast variety of races, tribes, castes, communities, religions, languages, customs and living styles. All these complex identities have created a sense of identity crisis and all-pervading mistrust and isolation in the mindset of the people. As a
consequence, social inequalities got firmly implanted in the soil of India. In this context it can be mentioned that India has the second largest tribal population in the world. Tribals have traditionally been distinct cultural groups that have evolved in isolation from the mainstream cultures. With heterogeneous, social, economic, linguistic and religious patterns, these tribes survived in isolation for centuries until the Constitution of India provided them the opportunity for entering the mainstream by upholding the dignities of their respective cultural patterns.

These all-pervading and deep-rooted social inequalities in Indian society led the founding fathers of Indian Constitution to take solemn pledge with a view to transforming the society into an egalitarian society.

The Preamble to the Constitution reflects the vision of the future Indian Society which reads:

“We, the people of India, having solemnly resolved to constitute India into a Sovereign Socialist Secular Democratic Republic and to secure to all its citizens:

Justice, social, economic and political,

Liberty of thought, expression, belief, faith and worship

Equality of status and opportunity; and promote among them all;

Fraternity assuring the dignity of the individual and the unity and integrity of the Nation;

In our Constituent Assembly this twenty-sixth day of November, 1949, do hereby adopt, enact and give to ourselves this Constitution.”

The adoption of the four-fold ideal of Justice, Liberty, Equality and Fraternity in our Constitution has really been incorporated for the
elimination of social inequalities, economic disparities and political disadvantages. These ideals were needed to purge us of various disparities and a division on the basis of some artificially created social hierarchy. These are also intended to strengthen unity in diversity that distinguishes Indian social system.

The constitution has made provisions to safeguard the right of religious and linguistic minorities. The constitution of India, under Article 29, states that the ‘minorities with a distinct language, script or culture have the right to conserve the same’ and that they ‘shall not be denied admission into any’ educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them’. Article 30 states that all minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice. The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

The Constitution of India provides for special provisions for the advancement of Schedule Castes and Tribes. Article 46 of the Directive Principles of State Policy is a comprehensive article comprising both the development and regulatory aspects. It reads as follows:

“The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all form of exploitation.”
Educational and cultural safeguards are provided to Scheduled Castes and Scheduled Tribes under Article 15(4) which empowers the state to make any special provision for the advancement of any socially and educationally backward classes of citizens or for Scheduled Castes and Scheduled Tribes. This provision has enabled the state to reserve seats for Scheduled Castes and Scheduled Tribes in educational institutions including Technical, Engineering and Medical colleges and in Scientific and specialized courses.

Through the Fundamental Rights and Directive Principles of State Policy, the Constitution of India guarantees certain rights and privileges to women. Article 14 confers on men and women equal rights and opportunities in the political, economic and social spheres. Article 15 prohibits discrimination against women; Article 15 (3) contains an enabling provision for the State to make affirmative discrimination in favour of women. Similarly, Article 16 provides for equality of opportunity in matters of public appointment for all citizens. Article 39(a) further mentions that the State shall direct its policy towards securing to all citizens, men and women equally, the right to a means of livelihood, while Article 39(e) ensures equal pay for equal work. Finally, renunciation of practices derogatory to the dignity of women is imposed by the Constitution as a fundamental duty of every citizen through Article 51(A) (e).

In India the founding fathers of the Constitution eventually conceived education as a mechanism of social engineering. Skills and values acquired through education are supposedly related to the way in which the economy and the occupational structure operate. Education trains the individual in skills that are required by the economy. Literacy, for example,
stimulates socio-economic development and that is why all developing countries have undertaken large scale literacy programmes. In India as well as other developing countries there exists a great demand for education which is considered the gateway to an improved social position.

Amount of education is a good indicator of socio-economic status from lower working class up through middle class, for education leads to economic opportunity. It is through education that young people secure higher status jobs than their parents. With higher income they come to be associated with persons of higher status and adopt their ways. Thus education provides the channel not only to better socio-economic status, but also to social mobility in the broader sense.

Education in a broad sense tends to generate vertical social mobility by assisting young people to move up the social scale, by preparing them for a higher status occupation than that of their parents, by increasing their earning power and by giving them more of the general knowledge of the past and present which characterises middle class people. In India, education is believed to be an important avenue for bringing about social change and gaining entrance into prestigious occupations. Educational inequality in India involves more than social class and gender. Backward caste groups such as the Scheduled Castes, Scheduled Tribes and the Other Backward Classes (groups that are constitutionally recognised for certain preferential policies) lag behind the higher castes with respect to both enrolment and completion at each educational transition stage. The Indian government has over the past six decades implemented a wide array of educational policies to alleviate inequalities in educational attainment. The original National Policy on Education (NPE, 1968) was unable to meet its
target of universalising education for all and the NPE, 1986 was implemented to increase the scope of the previous programme and to emphasise in particular the education of the girl child and of the backward castes and communities. The National Policy on Education, 1986 (NPE, 1986) had the aim of providing more comprehensive educational access to all children up to the age of 14 years irrespective of their social origins and gender, and the District Primary Education Programme (DPEP) launched in 1993 which through district level programmes and interventions aims to achieve the government’s goal of Universalisation of Elementary Education (UEE). The government’s goal of providing free and compulsory education at the elementary level (up to 14 years of age) was included as the 86th Constitutional Amendment in 2002. In addition to these policies, the government provides preferential treatment to members of certain backward groups in terms of places in educational institutions and in the relaxation of criteria for entrance into these institutions. The policy of protective discrimination i.e., reservation is another step taken by the Government of India to provide safeguards to the weaker sections. Of late the Supreme Court of India (April 10, 2008) upheld the legislation providing 27 per cent reservation for OBCs in government funded central elite institutions like IITs and IIMs etc., although the policy of reservation has become a much debated issue over the years.

After the attainment of Independence, the Government of India started constituting the various commissions and committees with a view to overhauling the entire education system in India. The following are the notable ones:

i) University Education Commission (1948-49)
ii) Secondary Education Commission (1952-53)

iii) Indian Education Commission (1964-66)

iv) The NPE (1986) and with modifications introduced in 1990, the Programme of Action and its updated form in 1992

In order to add quality to education as well as implementation of various measures and suggestions time to time the Government of India has also created some autonomous and statutory and non-statutory bodies like:

i) The Central Advisory Board of Education (CABE)


iii) The University Grants Commission (UGC) for higher education

iv) National University of Educational Planning and Administration (NUEPA).

v) National Council for Teacher Education (NCTE)

vi) All India Council for Technical Education (AICTE)

Other important autonomous institutions working with close liaison with the UGC are National Assessment and Accreditation Council (NAAC), CSIR, ICAR, ICMR, ICHR, ICPR, ICSSR etc.

In the field of elementary education some notable developments have been taken place in the forms of –
i) Total Literacy Campaign (TLC) and Operation Black Board (OBB).

ii) LokJumbish and ShikshaKarmi Project.

iii) MahilaSamakhya

iv) District Primary Education Programme (DPEP).

v) Sarva Siksha Abhiyan (SSA)

vi) Mid-day Meal Scheme under the National Programme of Nutritional Support to Primary Education (NSPE).

vii) The government enacted constitution (86th Amendment) Act, 2002. This amendment Act has added a new Article 21-A after Article 21 which makes the Right of Education of children for the age of 6 to 14 years as Fundamental Right. The Right to Education commonly known as RTE (The Right of Children to Free and Compulsory Education Act, 2009) finally enacted on 26th August, 2009. At last, this act came into effect on 1st April, 2010.

However, before the constitutional amendment in 2002, Article 45 (Articles 36 - 51 are on Directive Principles of State Policy) of the Constitution was “45. Provision for free and compulsory education for children.—The State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years.”

For article 45 of the Constitution, the following article related to Early Childhood Care and Education (ECCE) has been substituted, namely:-
“The State shall endeavour to provide early childhood care and education for all children until they complete the age of six years.”

This has been accompanied by the Amendment of article 51A dealing with the Fundamental Duties of Indian Citizens - In article 51A of the Constitution, after clause (j), the following clause has been be added, namely:”(k) who is a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years.”

Despite all these achievements, the dream of an egalitarian society continues to be far from realisation. There is a long way to go in order to realise the goals of equalisation of educational opportunity, the universalisation of primary education, women empowerment through education, improvement of socio-cultural environments of the marginalised and oppressed populations, and solution of unemployment problem, etc.

Wide spread inequality of educational opportunity remains despite the introduction of free and compulsory state education in many countries including India. Many children coming from working class and poor families face a number of obstacles and disadvantages to success on education, this means that they do not do as well as their ability should allow them to. The chances of upward mobility are thus restricted. Those who hold positions of wealth and power can make sure their children have the best available education, and this often leads them to prestigious and lucrative jobs. In this context, Heath (1981) correctly points out that even if equality of opportunity be assumed to exist, it is wrong to think that it would necessarily be lead to equality as an end state. Class and gender all
influence the outcome of education as far as the individual child is concerned and their effects are cumulative.

The study of education and social mobility has a great significance in general to find out the relations among the three major variables—‘education’, ‘occupation’ and ‘income’. In our country the study of reciprocal relationships among education, social mobility and extent of social inequalities is relevant as she has been facing many problems such as –

i) Regional imbalances owing to uneven expansion and growth of educational institutions.

ii) Mismatch between educational attainments and employment opportunities.

iii) Sharp division in the educational attainments between elite class and the poor masses.

iv) Sorrowful plight of rural population and their migration to urban areas in search of better standard of living.

v) Deprivation of the marginalised and the oppressed such as Scheduled Castes, Scheduled Tribes, Dalits, Minorities and Women, etc. in matters of education and non-manual occupations.

vi) Impact of economic globalisation upon the poor and weak that virtually hinders their socio-economic developments.
In the light of what has been said above it is pertinent to examine how far the constitutional provisions have succeeded in equalising educational and occupational opportunities and how far the promise of a better standard of life for the oppressed sections has been fulfilled. Hence the present study of education and social mobility is significant if these arguments are taken into considerations.

1.2. OBJECTIVES OF THE STUDY

i) To find out the extent of vertical social mobility through three generations in terms of educational and occupational attainments and income of the population under study.

ii) To find out the relation between various socio-economic background variables and individual’s educational and occupational attainments and income.

1.3. RESEARCH QUESTIONS

Since the study is a social survey, no hypotheses are proposed to be tested. Instead, the study is addressed to seeking answers to the following research questions.

i. Does membership of a religious community affect a person’s educational and occupational attainments and income?

ii. Does membership of a caste group affect a person’s educational and occupational attainments and income?
iii. Does membership of a social category (tribal/non-tribal) affect a person’s educational and occupational attainments and income?

iv. Does parents’ and grand parents’ education affect a person’s educational and occupational attainments and income?

v. Does parents’ and grand parents’ occupational status affect a person’s educational and occupational attainments and income?

vi. Does parents’ and grand parents’ income affect a person’s educational and occupational attainments and income?

vii. Does a person’s educational attainment affect his/her occupational attainment?

viii. Does a person’s educational attainment affect his/her income?

ix. Does a person’s occupational attainment affect his/her income?

1.4. DELIMITATION OF THE STUDY

Owing to the limitations of time and resources at the disposal of the investigator, it was not possible to have neither an all India study nor a study even at the level of state. Therefore, the study is delimited to the two most developed towns, viz., Haflong and Umrangso of North Cachar Hills (presently called as DimaHasao) district of Assam. Haflong is the district headquarters and Umrangso is an industrial town of this district.
1.5. DEFINITIONS OF THE TERMS USED

Social Inequality: It is manmade inequality and refers to a situation in which individuals or groups in a society do not have equal social status, social class, and social environment. Various forms of social inequalities are – gender and age inequality, caste and class inequality, racial inequality, educational inequality, occupational and income inequality, rural-urban and regional inequality.

Social Stratification: It is a system by which society ranks categories of people in a hierarchy. It is a classification of people into groups based on shared socio-economic conditions and a relational set of inequalities with economic, social, political and ideological dimensions.

Social mobility: It is defined as the movement, vertical (upward or downward) or horizontal within the social hierarchy. It fairly indicates a change in socio-economic position or status.

Types of Social Mobility include:

1. Horizontal mobility: Horizontal mobility is a movement from one status to another when there is no difference between the ranks of the two statuses. In case of Horizontal mobility relative status remains unchanged but absolute status of an individual changes.

2. Vertical mobility: A change or alternation in social status either upward or downward is considered as indicative of vertical mobility.

3. Intragenerational mobility: It refers to the movement of individuals up and down the social hierarchy in the course of their lifetimes or working careers. It is also referred to as career mobility.
4. **Intergenerational mobility**: It refers to mobility across the generations i.e. father’s generation to son’s or daughter’s generation i.e. the son or daughter has different social position (higher/lower) than that of parents.

5. **Structural mobility**: It is a movement in and out of occupational categories or changes in the number of people in those categories that result from changes in occupational structure itself.

6. **Circulation mobility**: It refers to movement that occurs as a result of the opening-up of opportunities in the system to kinds of people who did not have such opportunities.

**Intergenerational Educational mobility**: When a person receives education, higher or lower in level, than that of his father, he/she is said to have experienced intergenerational educational mobility. If the offspring attains education higher in level than that of his/her father, he/she is said to have experienced upward educational mobility and if he/she attains education lower in level than the father, he/she is said to have experienced downward educational mobility and if he/she is in the same educational level as the father, he/she is considered to be educationally stationary.

**Intergenerational Occupational Mobility**: When a person enters a different occupation, higher or lower in rank, than that of his father, he/she is said to have experienced intergenerational occupational mobility. If the offspring is in an occupation higher in rank than that of his/her father, he/she is said to have experienced upward occupational mobility and if he/she is in an occupation lower rank than the father, he/she is said to have experienced downward occupational mobility and if he/she is in the same
occupation as the father, he/she is considered to be occupationally stationary.

**Intergenerational Income Mobility:** When a person has income, higher or lower, than that of his father, he/she is said to have experienced intergenerational income mobility. If the offspring has income higher than that of his/her father, he/she is said to have experienced upward income mobility and if he/she has income lower than the father, he/she is said to have experienced downward income mobility and if he/she has the same income as the father, both of their income is considered to be stationary.

**Education:**

The term Education is used to refer to formal education and should imply education provided by the formal agencies like schools and colleges etc. However, functional literacy is treated as equivalent to primary education.

The levels of educational attainments are arranged in the following hierarchical order:

1. **Illiteracy:** It is a condition of being unable to read and write in any language including mother tongue.

2. **Functional Literacy:** A person is functionally literate if he/she can engage in all those activities in which literacy is required for effective functioning of his/her group and community and also for enabling him to continue to use reading, writing and counting for his/her own and the community’s development. The person may have acquired these skills even without attending a formal school.
3. **Primary Education**: It is the first stage of compulsory education. It includes classes I to V.

4. **Middle School Education**: It is a level of schooling between elementary and high school education. Classes (VI – VIII) are included in middle school education.

5. **High School Education**: It is the first stage of secondary education. Classes IX and X are included in this stage.

6. **Higher Secondary Education**: It is the second stage of secondary education. Classes XI and XII are included in it. It is sometimes called senior secondary education. Formerly it was called Intermediate or Pre-university course.

7. **Vocational Diploma**: It is awarded after completing a vocational programme of study that provides with specific skills usually completed in a certain period of time according to the nature of vocation. The diploma certificate is not awarded by a university, but a Council/Board of technical education.

8. **Post-high School Vocational Diploma**: High School Education is the minimum entry qualification for this diploma. For instance, high school pass is a basic requirement for a student seeking admission in a polytechnic.

9. **Post-higher Secondary Vocational Diploma**: For obtaining this diploma, higher secondary education is a minimum qualification required for admission.

10. **Graduation in Liberal Arts**: First degree awarded by a university or a deemed university in academic disciplines, such
as languages, literature, history, philosophy, mathematics, and science that provide information of general cultural concern. B.A, B.Sc. and B.com are included in this level.

11. **Professional Graduation:** It is the first academic degree designed to prepare the holder for a particular career or profession such as law, medicine, management, technology/engineering, pharmacology etc. Courses like M.B.B.S, B.D.S, B.E., B.Tech., B.B.A, L.L.B and equivalent are included here.

12. **Post-graduation:** It involves learning and studying for degrees or other qualifications for which a first or bachelor’s degree is generally required, and is normally considered to be part of higher education. It includes M.A, M.Com, M.Sc. as well as M.Tech, M.D, M.S, M.B.A, M. Pharma, L.L.M and equivalent.

13. **Research:** It includes M.Phil. and Ph.D.

**Occupation:**

Occupation may be defined as relatively continuous and full time activity that provides workers a livelihood and defined their general social status.

Occupations are classified under two following sub-categories

A) **Manual occupation:** Manual occupation or manual work is physical work done by people, most especially in contrast to that done by machines. It is most literally work done with the hands. It is such a work in which worker's hands is soiled. For
this study, the occupational categories such as unskilled labour, skilled labour and petty business are clubbed under ‘manual occupations’.

1. **Unskilled Labour:** It includes those workers who use their physical labour to perform any work. All types of casual labour including farm labour come under this category.

2. **Skilled Labour:** Skilled labour or work requires some special skill, knowledge, or (usually acquired) ability in their work. For instance a technician of an engineering division of an office is designated as a skilled worker. Mechanics, masons, carpenters, electricians, plumbers, etc., are skilled workers.

3. **Petty Business:** Small unorganised shops, roadside hawkers, vendors and tea stalls, small dealers of perishable commodities such as vegetables, eggs, fishes and meat etc. are clubbed under petty business.

B) **Non-manual occupations:** These are occupations in which hands are not soiled and are sometimes referred to as ‘white collar’ occupations which comprises mainly of mental labour of the worker. For example clerical work, teaching, managerial and administrative jobs, professional work etc.

1. **Retail Business:** Retail is the sale of goods and services from individuals or businesses to the end-user. A retailer purchases goods or products in large quantities from manufacturers directly or through a wholesaler, and then sells smaller quantities to the consumer for profit. Organised shops dealing
in grocery, beauty products and cosmetics, medicine, clothing and footwear, books and office stationary, household appliances and tools, building materials, electronic and electrical products etc., are clubbed under retail business.

2. **Grade-IV Employment**: It includes peons, orderlies, laboratory bearers and the staff of the lowest ranks in armed forces and police.

3. **Clerical jobs**: It commonly refers to white-collar jobs which are related to general office maintenance and tasks. It also includes all non-gazetted officials of the government and equivalent and excludes administrators, normally called gazetted officers.

4. **Large Business**: Large traders, big contractors and suppliers, hoteliers, owners of mills, owner of theatre (cinema) halls, owners of petrol pumps, real estate and property dealers are included in this study under large business.

5. **School Teaching**: Primary, middle, secondary and higher secondary school teachers of both private, government, government-aided and unaided (venture schools) come under this category of occupation.

6. **Professional job**: In professional job or work, a person is paid to undertake a specialised set of tasks and to complete them for a fee. The common professional jobs include doctors, engineers, lawyers, architects, professors, scientists, technocrats, social workers, artists (painters, musicians, actors) and sports persons etc.
7. **Administrative job**: It is related to administration and management affairs or work of both government and non-government institutions. It includes highest ranked administrative staff such as civil servants of both Central and State governments (IAS/IPS/IFS/IRS), managers of banks and insurance, principals of educational institutions, officers in armed forces and police, legislators and ministers, etc.

**Income:**

Legitimised earnings of individuals are to be considered as income. For instance, wages and salaries of the workers and earnings of the business groups or agricultural farmers. Per annum income of the respondents are reported in this study and these incomes refer to the year 2008, before the recommendations of the Sixth Pay Commission of the Government of India were implemented.

**Non-working respondents**: it includes:

1. **Students**: Pursuing education and having no part-time employment and earning.

2. **Home-makers (House Wives)**: Women who manage domestic work and other major home affairs such as upbringing of children without being paid wages for their work.

3. **Unemployed persons**: it includes both educated and illiterate unemployed persons.

**Social Category**: Social category is divided as – tribal and non-tribal categories.
(A) Tribal/Scheduled Tribes (STs): Indigenous people officially regarded as socially disadvantaged who used to live in remote peripheral forests and hills of India. It includes the tribes listed as ST in Article - 342 of the Constitution of India. Scheduled tribes further classified as Scheduled tribe (Hills) and Scheduled tribe (Plains).

(B) Non-tribal category: It includes those people other than STs.

(C) Caste categories: These refer to non-tribal (so called civilised) groups of population which are clubbed under following caste groups:

1. General Category: It includes the all Hindus, Muslims, Christians and other minority religious communities excluding OBCs and SCs.

2. OBC (Other Backward Class): Other Backward class is a collective term, used by the Government of India, for classes which are educationally and socially disadvantaged. OBC’s include the erstwhile ‘touchable’ sudras among the Hindus and socially backward classes among the Muslims.

3. Scheduled Caste: The official name given in India to the lowest caste groups who were considered ‘untouchable’ in orthodox Hindu scriptures and practice. SC includes all the castes listed as SC in Article-341 of the Constitution of India.

SES Scale: It is a socio-economic status scale using a composite measure of social status with education, occupations, income, possessions, caste, residence etc. as components.

For the present study no composite index of social mobility like SES (socio-economic status) is used. Instead, educational, occupational and
income mobility are studied separately through three generations of grandfathers, fathers and the respondents.

1.6 ACRONYMNS USED:

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AICTE</td>
<td>All India Council for Technical Education</td>
</tr>
<tr>
<td>BA</td>
<td>Bachelor of Arts</td>
</tr>
<tr>
<td>BBA</td>
<td>Bachelor of Business Administration</td>
</tr>
<tr>
<td>B.Com</td>
<td>Bachelor of Commerce</td>
</tr>
<tr>
<td>BDS</td>
<td>Bachelor of Dental Surgery</td>
</tr>
<tr>
<td>BE</td>
<td>Bachelor of Engineering</td>
</tr>
<tr>
<td>B.SC.</td>
<td>Bachelor of Science</td>
</tr>
<tr>
<td>B.Tech.</td>
<td>Bachelor of Technology</td>
</tr>
<tr>
<td>CABE</td>
<td>Central Advisory Board of Education</td>
</tr>
<tr>
<td>CSIR</td>
<td>Council of Scientific and Industrial Research</td>
</tr>
<tr>
<td>DIET</td>
<td>District Institute of Education and Training</td>
</tr>
<tr>
<td>DPEP</td>
<td>District Primary Education Programme</td>
</tr>
<tr>
<td>ECCE</td>
<td>Early Childhood Care Education</td>
</tr>
<tr>
<td>GEN</td>
<td>General Category</td>
</tr>
<tr>
<td>HUL</td>
<td>Hindustan Unilever</td>
</tr>
<tr>
<td>IAS</td>
<td>Indian Administrative Service</td>
</tr>
<tr>
<td>ICAR</td>
<td>Indian Council of Agricultural Research</td>
</tr>
<tr>
<td>ICHR</td>
<td>Indian Council of Historical Research</td>
</tr>
<tr>
<td>ICMR</td>
<td>Indian Council of Medical Research</td>
</tr>
<tr>
<td>ICPR</td>
<td>Indian Council of Philosophical Research</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td>ICSSR</td>
<td>Indian Council of Social Science Research</td>
</tr>
<tr>
<td>IEO</td>
<td>Inequality of Educational Opportunity</td>
</tr>
<tr>
<td>IFS</td>
<td>Indian Foreign Service</td>
</tr>
<tr>
<td>IIM</td>
<td>Indian Institute of Management</td>
</tr>
<tr>
<td>IIT</td>
<td>Indian Institute of Technology</td>
</tr>
<tr>
<td>IPS</td>
<td>Indian Police Service</td>
</tr>
<tr>
<td>IRS</td>
<td>Indian Railway Service</td>
</tr>
<tr>
<td>ISO</td>
<td>Inequality of Social Opportunity</td>
</tr>
<tr>
<td>ITI</td>
<td>Industrial Training Institute</td>
</tr>
<tr>
<td>IQ</td>
<td>Intelligent Quotient</td>
</tr>
<tr>
<td>LLB</td>
<td>Bachelor in Law</td>
</tr>
<tr>
<td>LLM</td>
<td>Master in Law</td>
</tr>
<tr>
<td>LP</td>
<td>Lower Primary</td>
</tr>
<tr>
<td>MA</td>
<td>Master in Arts</td>
</tr>
<tr>
<td>MBA</td>
<td>Master in Business Administration</td>
</tr>
<tr>
<td>MBBS</td>
<td>Bachelor of Medicine and Bachelor of Surgery</td>
</tr>
<tr>
<td>M.Com</td>
<td>Master in Commerce</td>
</tr>
<tr>
<td>MD</td>
<td>Master in Medicine</td>
</tr>
<tr>
<td>ME</td>
<td>Middle English</td>
</tr>
<tr>
<td>M.Phil.</td>
<td>Master in Philosophy</td>
</tr>
<tr>
<td>MS</td>
<td>Master in Surgery</td>
</tr>
<tr>
<td>M.Sc.</td>
<td>Master in Science</td>
</tr>
<tr>
<td>M.Tech.</td>
<td>Master in Technology</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Full Form</td>
</tr>
<tr>
<td>--------------</td>
<td>-----------</td>
</tr>
<tr>
<td>NAAC</td>
<td>National Assessment and Accreditation Council</td>
</tr>
<tr>
<td>NCERT</td>
<td>National Council of Educational Research and Training</td>
</tr>
<tr>
<td>N.C. H.</td>
<td>North Cachar Hills</td>
</tr>
<tr>
<td>NCHADC</td>
<td>North Cachar Hills Autonomous District Council</td>
</tr>
<tr>
<td>NCTE</td>
<td>National Council for Teacher Education</td>
</tr>
<tr>
<td>NEEPCO</td>
<td>North East Electric Power Corporation</td>
</tr>
<tr>
<td>NPE</td>
<td>National Policy on Education</td>
</tr>
<tr>
<td>NSPE</td>
<td>National Programme of Nutritional Support to Primary Education</td>
</tr>
<tr>
<td>NUEPA</td>
<td>National University of Educational Planning and Administration</td>
</tr>
<tr>
<td>OBB</td>
<td>Operation Black Board</td>
</tr>
<tr>
<td>OBC</td>
<td>Other Backward Class</td>
</tr>
<tr>
<td>Ph.D.</td>
<td>Doctor in Philosophy</td>
</tr>
<tr>
<td>PHE</td>
<td>Public Health Engineering</td>
</tr>
<tr>
<td>PWD</td>
<td>Public Works Department</td>
</tr>
<tr>
<td>RTE</td>
<td>Right to Education</td>
</tr>
<tr>
<td>SC</td>
<td>Scheduled Caste</td>
</tr>
<tr>
<td>SCERT</td>
<td>State Council of Educational Research and Training</td>
</tr>
<tr>
<td>SES</td>
<td>Socio-economic Status Scale</td>
</tr>
<tr>
<td>SPSS</td>
<td>Statistical Product and Service Solutions (originally Statistical Package for the Social Sciences)</td>
</tr>
<tr>
<td>ST</td>
<td>Scheduled Tribe</td>
</tr>
</tbody>
</table>
ST (P) : Scheduled Tribe (Plains)
ST (H) : Scheduled Tribe (Hills)
TLC : Total Literacy Campaign
UEE : Universalisation of Elementary Education
UGC : University Grants Commission
USA : United States of America
USSR : United States of Soviet Republic

1.7 ORGANISATION OF THE REPORT

The study has been divided into ten chapters:

Chapter-1 *Introduction*: The Problem, Objectives, Research Questions, Delimitation of the Study, Definitions of the Terms and Acronyms used.

Chapter-2 *Review of the Related Literature*: Studies made Abroad and those made in India

Chapter-3 *Methodology and Procedures*: Population and Sample (Socio-economic profile of the State, District and the two Towns undertaken for this study), Tools Used and Techniques of Analysis

Chapter-4 *A Profile of the Respondents*: A Socio-economic Profile of the Respondents of both the towns in relation to their gender, age, religion, caste, social category, educational and occupational attainments, and income. This is accompanied
with an end note of inter-town comparison of the profiles of the respondents.

Chapter-5  *Determinants of Attainments*: Determinants of Attainments of the Respondents of both the towns in relation to their educational and occupational attainments, and income. This is accompanied with an end note of inter-town comparison of determinants of attainments.

Chapter-6  *Intergenerational Educational Mobility*: A Study of Educational Mobility through three generations (grandfather–father–respondent) of the two towns along with an end note of inter-town comparison of intergenerational educational mobility.

Chapter-7  *Intergenerational Occupational Mobility*: A Study of Occupational Mobility through three generations (grandfather – father – respondent) of the two towns along with an end note of inter-town comparison of intergenerational occupational mobility.

Chapter-8  *Intergenerational Income Mobility*: A Study of Income Mobility through two generations (father–respondent) of the two towns along with an end note of inter-town comparison of intergenerational income mobility.

Chapter-9  *Dynamics of Social Mobility Process*: A Study of Dynamics of Social Mobility in relation to the extent of effect of each determining factor (background variable) on educational
and occupational attainments, and income of the two towns. This is accompanied with an end note of inter-town comparison of dynamics of social mobility process.

**Chapter- 10**  
**Conclusions:** Major findings, Implications and Suggestions for Further Research.