

**Social History and Occupational  
Mobility: A Study of Khem Karan Town  
In Punjab (1950-2011)**

Thesis Submitted for the Award of the Degree of

**DOCTOR OF PHILOSOPHY**

**In  
History**

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*Transforming Education Transforming India*

**LOVELY PROFESSIONAL UNIVERSITY, PUNJAB  
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## DECLARATION

I, hereby declared that the presented work in the thesis entitled “**Social History and Occupational Mobility: A Study of Khem Karan Town in Punjab (1950-2011)**” in the fulfillment of degree of **Doctor of Philosophy (Ph. D.)** is outcome of research work carried out by me under the supervision **Dr. Mohammad Ashraf Dar** working as **Assistant Professor in the History, Centre for Distance and Online Education** of **Lovely Professional University, Punjab, India**. In keeping with the general practice of reporting scientific observations, due acknowledgements have been made whenever work described here has been based on findings of other investigator. This work has not been submitted in part or full to any other University or Institute for the award of any degree.



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CERTIFICATE

This is to certify that the work reported in the Ph. D. thesis entitled "**Social History and Occupational Mobility: A Study of Khem Karan Town in Punjab (1950- 2011)**" submitted in fulfillment of the requirement for the reward of degree of **Doctor of Philosophy (Ph.D.) in the History**, is a research work carried out by **Ashwani Kumar (41800968)**, is a bonafide record of her original work carried out under my supervision and that no part of the thesis has been submitted for any other degree, diploma or equivalent course.



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**Abstract:**

Social history and occupational mobility is an important field of investigation in modern India. As human history has gone through long run-in occupational mobility, passing through various stages of the evolution, discarding and adopting the new techniques and tools for the better life and living, thus the history of occupational mobility is as historical as human civilization itself is. The present work is an effort to understand the same from Khem Karan, the border town of Punjab in context to Social History and Occupational Mobility from 1950-2011. Khem Karan has seen the wrath of two wars 1965 and 1971. In addition to the wars, it remained the hot spot for the insurgency 1980 to 1992. In addition, it also experienced the tremors of the later Kargil war in 1999. Insurgency and the wars have affected this zone both in social aspect as well as the occupational aspect. The occupational development and social history of Khem Karan has been shaped by these features.

Present work traces these developments in a historical manner, surveying from national to local level. It begins with historical development of Khem Karan Town of Taran district of Majha region in Punjab. It explores the town from independence (1947) to last decade (2011). Beginning with the basic meaning of the terms, exploring their theoretical base and understanding the same from the cited region employing the qualitative method of research, surveying the different corners of the Khem Karan and collecting the data in terms of population, literacy rate, sex ratio, occupational details. In addition to field survey, the census reports from 1951 onwards have been extensively used to understand the shifts and fluctuations in the social history as well as the occupational mobility. Mobility especially for better living, education, social status and white-collar employment remain the major factors. Evaluating the factors, consequences, finally the work comes up with suggestions in this context.

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Late:Shri Natha Ram Exp On:05/09/2018

Late:Darshana Rani Exp On: 25/03/2009

Dedicated to my Parents

## INTRODUCTION

*“Studying the social history of India is as complex as it is interesting”.*<sup>1</sup>

India, the land of unity in diversity has seen the evolution of civilization, culture and empires. It has witnessed the glory of the Indus Valley Civilization, the first Urbanization, the tranquillity of the Vedic hymns, the radiation of the age of Buddha, the glory of the Mauryan Empire, the invasions from the central Asia, the beauty of Mathura and Gandhara art. It has witnessed the glory and the gloom in the long course of history. One of the prominent features that evolved in the later Vedic age but continue even till date, the social stratification on Varna and caste lines. Towards the early medieval period, with the coming of Turks, the social fabric and the cultural horizon of India was further enriched.

With the onset of so called modernity, the colonialism engulfed India and altered the existing social structure with the all new middle class. After independence, the partition came like a catastrophe disturbing the age old social fabric altogether. The occupation played a very decent role in deciding the *Jati*. The changing social and economic conditions of India led to the change in the occupations as new occupations were creeping in. With the transition from medieval to modern, the coming of technology and science, use of machines, political upheavals etc. further provided impetus to the occupational mobility<sup>2</sup>. In addition to these, the partition of India in 1947, led to large scale human loss due to communal riots that engulfed the India after partition, especially the north western region, Punjab being the prime victim of it. Though the migration of Punjabi Muslims was reported from many parts of Punjab, the regions that still bear the scar of the partition line are the border regions of which Khem Karan is important as it witnessed the post-partition wars between the two nations. Being at the border has many implications in the domain of society and the occupations. From 1950 to 2011, the town of Khem Karan has seen many changes in view of the societal history and occupational domain. The factors influencing these aspects of India in general and a border region like Khem Karan in particular are both internal as well as the global<sup>3</sup>. The world's social development had been geared up in the last century. The socio, economic and political movements and upheaval not only affected the traditional values but the challenged the moral values of the world. This type of milieu affected developing nations like India too.

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<sup>1</sup>Roy, Anwasha, *and Social History of Colonial India: 1800-1947*, <https://www.southasia.ox.ac.uk/social-history-of-colonial-india-1800-1947> retrieved on 10th of October 2022.

<sup>2</sup>Cregan, K. (2006). *The sociology of the body: Mapping the abstraction of embodiment*. Sage.p2-4

<sup>3</sup>Smith, D. E. (2015). *South Asian politics* (Vol. 2374). Princeton University .p11-12



Occupational mobility refers to the alteration in the existing occupation of an individual. This might also be Intra-generational and intergenerational occupational mobility. It has its own consequences in socio-economic terms. Increased intra-generational occupational mobility gives a scope of specialization of works' very own choice. In brief, upward occupational mobility offers folks and chance to increase their family's general of living. But the extent and sample of occupational mobility rely upon insurance policies affecting the training area and the labor market.

As we are specifically concerned with the understanding of the supra peripherally discussed themes in Khem Karan town of Punjab, a very small town located in the Tarn Taran district of Punjab. Guru Teg Bahadur (1621–1675) also visited the region once. Before the partition of British India in the year 1947, before partition it was part of Lahore (Pakistan). After the partition it was merged into Amritsar.<sup>4</sup> Now it is in Tarn Taran (Punjab) district which is situated in the north of Punjab state<sup>5</sup>. Many residents of the city migrated or migrated from nearby villages, such as Nathuwala, Qadiwind, Rohiwal, and Sahajra, in the contemporary war of Pakistan between 1947 and 1965. Many of the city's Muslim residents/communities migrated mainly to the metros. Kasur is situated in the Pakistan border about 8 km away. The city was easily accessible from Kasur, Pakistan, only 8 km away, and Ferozpur (Punjab, India), 30 km away, although India and Pakistan implemented border controls and limited visits at several places in 1965 because the situation Due to the tracking strategic dispute. However, the residents of the city Khem Karan or people from each town are decreasing, while the roads to Ferozpur pass through Pakistan, making a drive of more than 70 km. The people of the city and those of the surrounding villages now had to travel very long distances to Patti, Amritsar or Tarn Taran to buy any basic goods or necessary essentials, causing great inconvenience and financial stagnation.

According to the 2011 Indian census data, Khem Karan town had a population of 13,446 (approximately fourteen thousand), and adult males represented 55% of this population and females (female) represented 45 percent of this population. The literacy rate in the town is 61.55 percent, which is considered to be very low compared to the country. The general literacy rate is 7.84 percent, the male literacy is 67 percent and the female literacy rate is 54.85 percent. This town is also the special place where the tomb of a popular Sufi saint is

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<sup>4</sup>Kaang, S. K. *Guru Tegh Bahadur: An Apostle of Human Rights and Supreme Sacrifice. L. Fjswg Who Killed Guru Tegh Bahadur?* p55-58

<sup>5</sup>Levine, D. B. (1974). *The Victoria and Albert Akbar-Nama: A Study in History, Myth and Image.*(Volumes I and Iii). University Of Michigan.p27-30

acknowledged as Baba Sheikh Braham whose tomb is situated here. Every year around twice a year, a traditional event is held there. The town is generally an agricultural area and a rural area.

The nature of social history and occupational mobility is as long as the nature of the development of human civilization. It is regularly recognized as a very important topic for research and an interesting fact. These lookups aim to assess the history, social, political, economic and occupational dynamics of the Khem Karan town. In the year 1965 and 1971, town Khem Karan had to face two battles between India and Pakistan. It also faced major terrorism incidents from 1980 to 1992.

Social change signifies a change in social behavior, social structure and social and cultural values. It includes the change in attitudes or beliefs, in so far as they sustain institutions and change with them<sup>6</sup>. In fact, sociological change is normal and continuously, but in various directions, at various rates, and at all multiple levels of social life. Change is a characteristic of all societies be they primitive or modern. No society ever remains changeless. It is a difficult matter whether societies change slowly or experience revolutionary changes. It is any alteration in cultural, structural, demographic or ecological characteristics of a social system such as a society.

Moreover, the social device is usually in the manner of change. Change is natural, directional, immanent, non-stop, and necessary. The main social alternate may also be a very effective factor of inventive reality. It refers to modifications in the installed patterns of social relationships, for example, in family, social and monetary lifestyles, and the corresponding social behavior.

Social change is the product of some variables, some single cause and that not only is every change attributable to that cause, but every change in that cause will produce a attendant change in society<sup>7</sup>. Social change takes place when there is a structural change in society with technological and institutional as well as in the aspirations of the people. The directions of social change can be overhead or over. It can do in the form of forgotten and retrogression. Therefore, it frequently refers to shifts in the structure and culture of a given society. Where artistic changes, as well as changes in social morals, take place in response to the new

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<sup>6</sup>Pahl-Wostl, C., Tabara, D., Bouwen, R., Craps, M., Dewulf, A., Mostert, E., & Taillieu, T. (2008). The importance of social learning and culture for sustainable water management. *Ecological economics*, 64(3), 484-495.

<sup>7</sup>Homer-Dixon, T. F. (1991). On the threshold: environmental changes as causes of acute conflict. *International security*, 16(2), 76-116.

situation, social change may take place easily<sup>8</sup>. Else, there may be rebellion and social complaint.

So, social change is not a specific event that has a specific cause, it is more like an ongoing activity. Through most of recorded history men have clearly recognized that change is intrinsically undesirable and that the ideal social condition is stability. Whether society as they know it has remained stable or whether it is undergoing rapid change, they need to maintain or achieve continuity of social life in order to preserve for their descendants what they inherited from ancestors through folklore, myth, legend, theology. .

Social philosophy, moral and aesthetic standards, and other symbolic constructs have, for the most important part, reflected general modes of social conduct and operated as social controls, forcing individual members of society to develop traditional ways of life. Subtly or openly forced to. Sustainability has been not only the social norm but also the general social condition. Quantitatively and qualitatively, social change has been unusual, if not extraordinary.

It was not until the close of the eighteenth century AD, that the idea emerged in Western Europe that per se desired change; and it was well before the further idea emerged in the nineteenth century that even desirable social change was inevitable. The former was the product of French intellectualism; the latter, of British science. Understanding social change has been a continuous challenge for human beings. He has searched every corner of his universe for an explanation. With all of his science and technology, modern man is still baffled by the complexity of age-old challenges. Factors of social change are demographic, technological, economic, cultural, legal and political. The Indian society, living in this vast area of territorial and geographical diversity, is one of the most ancient societies in the world. This country of different languages and dialects is full of quirks in the social life of many tribal<sup>9</sup>. Several Scholars studying Indian society have tried to find the main structural features of Indian society. M.N.Srinivas has described the main feature of Indian social structure, its socio-cultural diversity. Daumo has considered category as the main feature of Indian society. Yogendra Singh has given some of the main structural and traditional features of Indian society: Holism, Continuity, and Transcendence. In the present unit, various features of Indian society have been discussed. India is a plural society in

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<sup>8</sup>Shove, D. (2011). Beyond the ABC: Climate change and theories of social change. *Environment and planning A*, 42(6), 1273-1285.

<sup>9</sup>Knight, D. B. (1982). Identity and territory: geographical perspectives on nationalism and regionalism. *Annals of the Association of American Geographers*, 72(4), 514-531.

principle and in reality<sup>10</sup>. It would be appropriate to understand India by its unity and diversity. Even after foreign invasions, Mughal and British rule, India remained a blend of cultures, religions, languages and unity and harmony between people of different castes and communities. Although sharp economic and social inequalities hindered the emergence of homo-social relations, national unity and integrity remained intact. Through this combination, India has remained a unique mosaic society. In fact, India is a unique frontier whose parallel form is not visible in other continents. Indian culture is not only tolerant due to foreign invasions, immigration from different parts of the world, existence of different languages, cultures and religions, but it is also a unique continuous and vibrant culture with its uniqueness and historicity.

India is the 7<sup>th</sup> larger and 2nd most densely populated country in the world, it 2.4% of the world's total area. Here about 15%.3 of the world population lives between different social, economic, geographical and ecological conditions. Along with this there is also the past of human life of a period of 5000 years, which includes the years before 3000 BC and after 2000 years. This country also has the cultural heritage that it got from the immigrants, Aryans (who came here from across Himachal) and the original Dravidians and invaders civilizations. The social, economic and cultural diversity of India is clearly visible in its rural and urban living conditions. The total population of the urban area of 21718 million (according to the 1991s census report) and even the whole number of population of the 4 metropolitan cities (Delhi, Madras, Calcutta, Bombay) (about 40 million) is much more than the population of most developing countries<sup>11</sup>. There are settlements of one thousand people here, then there are also settlements with a population of up to one crore.

From religious perspective, although our nation does not have a nation religion, but the freedom of trust and exercise of all sorts of religions is assured here. Major religions consist of Hinduism (which in accordance to the 1991 census has 69.77 million people, consisting of Scheduled Castes and Scheduled Tribes, or about 82.69% of the country's population), Islam (which has 11.35% of its populace or 9.58 million people). ), Christianity (which has 2.43% of the populace or 2.05 million followers), Sikhism (which has 1.96% of the populace or 16.5 million people), Buddhism (which has 0.71% of the populace or 0.41 million followers), and different religions (which is accompanied by means of 0.38% of the populace or 0.38 crore people). Hinduism advocates the ideas of karma (duties), dharma,

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<sup>10</sup>Wiarda, H. J., & Kline, H. F. (2018). *A concise introduction to Latin American politics and development*. Routledge.p77-78

<sup>11</sup> Singer, M. (1966). Religion and social change in India: The Max Weber thesis, phase three. *Economic Development and Cultural Change*, 14(4), 498-505.

reincarnation (an individual takes eighty four lakh births), immortality of the soul, renunciation and moksha (freedom from beginning and death). The faith of Islam got here with the Muslim invasion of India. It is an absolutely monotheistic faith which preaches 'God's will' as destiny. This faith does no longer agree with in idol-worship and considers Hazrat Muhammad as Prophet and 'Quran Sharif' as the most holy book. According to this there are 5 most important responsibilities of each religious Muslim; Belief in Allah, supplying namaz 5 times, giving charity/zakat, fasting for one month each years and making pilgrimage to Mecca at least as soon as in a lifetime. Sikhism originated in the fifteenth century. Guru Nanak Dev, the founder of this faith and 9 different authorities of his disciple tradition, gave sermons towards hypocrisy, ostentation, falsehood in religion. There are 5 non secular symbols of Sikhism: hair, comb, kada, kirpan and kachcha. Castes: Castes are endogamous organizations primarily based on heredity, having precise occupations, following meals restrictions and social restrictions on interaction. There are about 3000 castes in India. These castes are divided into three categories: higher castes (such as Brahmins, Rajputs, Baniyas, Kayasthas etc.), center castes (such as Ahirs, goldsmiths, Kurmis etc.) and decrease castes (such as washer men, barbers etc.).

Apart from this, many untouchable castes also exist of the different parts of the country (like Chuda, Bhangi, and Raigar etc.). That type castes are generally out of the fold of 4 varnas (Brahmins, Kashatriyas, Vaishyas and Shudras) and are thus assigned the menial jobs at the bottom strata in the hierarchy of the caste<sup>12</sup>. In addition to these lower castes, India is dotted with the tribal as well.<sup>13</sup> So, we come across the tribal under the title of Santhal, Bhil, Meena, Gond, Naga, Khasi, Oraon, Garo and 'Ho'. Some important states account for about 2/3 of the country's tribal population. Such states are Madhya Pradesh, Orissa, Bihar, Gujarat and Maharashtra. The tribes with a population of 20 lakhs are located in three states (Rajasthan, West Bengal and Andhra Pradesh). There are 5 states and union territories where tribes represent 70 to 95 percent of the total population. It mainly resides in Mizoram, Nagaland, Meghalaya, and Arunachal Pradesh also.

Racially, India is also diverse. Indian population is polygenetic or a combine of various species. According to Guha, the Indian populace is shaped up of six ethnic groups: Negrito, Proto Australis, Mangoloid, Mediterranean or Dravidian, Brachycephalic and Nordic

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<sup>12</sup>Kumar, V. (2009). Dalit diaspora: Invisible existence. *Diaspora Studies*, 2(1), 53-74.

<sup>13</sup>Ramirez, B. K. (2007). *Native hubs: Culture, community, and belonging in Silicon Valley and beyond*. Duke University Press.p66-68

Aryan. Brachycephalic nigroid are the main human beings to come to India from Africa.<sup>14</sup> They're now discovered as hill tribes of South India and in the Andaman Islands the place they have nevertheless retained their language. In phrases of numbers they're now negligible. Proto Australis or Austria, kingdom of medium height, darkish complexion, lengthy head, thick jaw, small chin, and flat nose, are enormous all through India. Especially in eastern, central and southern India and from right here they visited Burma and Malaya. In fact, these humans laid the idea of Indian civilization and they started out the cultivation of sugarcane, rice and inexperienced vegetables. Their language nonetheless survives inside the Munda and Kol languages. The Mediterranean genus has three subtypes: real Mediterranean, Paleo Mediterranean and Oriental Mediterranean. These humans added the city Indus Valley Civilization to the height of fame, the stays of which we have bought from Mohenjo-Daro and Harappa. The Dravidian human beings would have unfolded in all places India<sup>15</sup>. The humans of the Yellow race have extensive heads, medium stature, brownish or yellowish complexion, quick nose, and lips thick, flat face, cheek bones are protruding and that they are discovered in Assam, Arunachal Pradesh, Nagaland and Mizo hills. The Nordic Aryans obtained right here from Central Asia between 2000 and 15000 BCE and settled in north-west Punjab and unfold from there to the Gangetic plain. These Aryans fought with the human beings of the pretty civilized Indus Valley who had been already settled. The people of the Negrito race had blended with the Aryans and step by way of step adopted their cultural features also.<sup>16</sup>

Unity is an important cohesive thread between these diversities, which binds the entire Indian society as a vast society and the country as a nation of high quality. MN Srinivas is of the view that India's harmony is always secular unity<sup>17</sup>. Indians are known to have worshiped many gods and goddesses, the Puranas, the Brahmanas, the epics and consequently the Vedas form a vast spiritual society, in which various disparate agencies are woven together and make them feel the holiness of their country. Devotees visit more than a few pilgrimage sites, although all aim to reap the non-secular benefits of visiting holy places. People from many regions, languages and customs are regularly considered collectively in pilgrimage sites and all have a consistent goal, the attainment of 'moksha'. India struggled for independence as a united entity<sup>18</sup>. After independence, India as a state faced Chinese invasion and Pakistani

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<sup>14</sup> Guha, B.S et al, (1996) *Anthropology of B.S. Guha: A Centenary Tribute- A Review*, Anthropological Survey of India, Ministry of Human Resource Development, Department of Culture, Government of India. p.83.

<sup>15</sup> Nehru, J. (2008). *Discovery of India*. Penguin UK.p374

<sup>16</sup> Opcit, Guha. Pp. 80-85.

<sup>17</sup> Migheli, Matteo (2016). "*Minority Religious Groups and Life satisfactory in India*". Australian Economic Review. Vol. 49, Issue. 2, pp. 117- 125.

<sup>18</sup> Nehru, J. (2008). *Discovery of India*. Penguin UK. p.81.

invasion thrice. Our economic, social and political ideologies support secularism, reason, honesty, liberty and equality. Our legal guidelines adhere equally to all or anyone except discrimination. Our charter provides equal protection to all or anyone; our schemes are designed with the intention of uplifting all types of weaker sections. Consistency of repeated customs and social values preserves our distinctive lifestyle. There is also unity among Hindus in observing the prohibitions of the caste system. Similarly humans can say that they sleep in a certain area, although the idea of place is relevant. A linguistic milieu may also show a great deal of rapprochement which is often the union of all or any caste (from Brahmins to untouchables) living in that area. While there may also be an indication of caste-based sentiment that transcends linguistic territory.<sup>19</sup> Brahmins across a state (such as Uttar Pradesh) may no longer share the beliefs of neighboring Dalit humans (such as Bhangis, Pasi, etc.) but still have a presence in society, although they share some association with Brahmins throughout India from the north. Want to share cultural values from south and east to west. Similarly, humans can communicate and exchange only one language of their kind in many areas, although they often use a language such as Hindi or English to communicate with each other. Hindi has been established in non-Hindi speaking areas. First it was the English language deposit which often played a role as a medium of verbal exchange between the people about the extraordinary components of the country, although it also created a barrier between the enlightened and consequently the common man. The idea of linguistic states and schools, faculties and universities educating through regional language is the end result of independence. But now it cannot be said that linguistic differences will create disease in the society. The classification form gave a new dimension to the Indians, which they have also provided the general cultural ideology<sup>20</sup>. While it is also true that the caste system has pushed the inter-caste conflicts upwards, created problems like untouchability, and created a rift between the upper and untouchable castes, it is also working to eliminate them gradually, but the facility members of the family of exceptional castes have modified in the ultimate few decades. The financial forces and socio-political modifications that have are handy the ultimate forty-seven years have extended the energy of the majority castes. The leaders of these castes or institutions are well aware of their social work in the political power enmity at the local, regional and central, town, city level. The leaders of these castes give attention and suggestions on the big problems like upliftment of weaker sections, untouchability, land

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<sup>19</sup>Jaffrelot, C. (2011). *Religion, caste, and politics in India*. Primus Books. pp. 22-66.

<sup>20</sup>Ibid. p.65

development etc. This ethnic solidarity will become necessary from time to time in taking up countrywide and regional problems and will not contribute directly to the reform vision but will be linked to them. Thus though religion, caste and language create some issues within the society, but India's team spirit is rooted in these three factors. It is these three which bind the human beings of India in one thread on many levels. Although it is no longer claimed that these three elements (religion, caste and language) are going to be decisive and essential in the unification of man in India and in connecting them in many ways, it is cautioned that over time people will be able to will respect the fact. According to Virginia Xaxa:

“It is obvious that the spirit of the Constitution recognizes the distinct cultural features of tribes especially in respect to language. Therefore, it talks of protection and promotion of this aspect. At the same time as a part of the integrating process into the larger Indian society and polity, tribes are conferred citizenship rights. As citizens, tribes too had fundamental rights like members of any other group. Tribals, therefore, have a right to freedom of expression and faith as a part of their civil rights. And yet, the actual social reality has often denied such rights. I shall illustrate from the contexts of tribal language and religion. According to Article 29 of the Constitution, a cultural or linguistic minority has the right to conserve its language and culture. The article provides protection to scheduled tribe communities to preserve their language, dialects and cultures. It also says that the state would not by law enforce upon it any other culture or language. Further, Article 350a provides for facilities for instruction through the mother tongue at the primary stage of education. Yet, no effort whatsoever has been made so far by the federal state or the provincial states towards safeguarding tribal languages, let alone promoting them. Education in all provinces/states, even at the primary level, has been imparted in the language of the dominant community. There were, of course, instances in states like undivided Bihar where primers were prepared in some tribal languages for pedagogic purposes in the mother tongues but these were allowed to rot in government godowns.”<sup>21</sup>

She further elaborates that

“the 'division' in them may be useless and they will continue to live in harmony with each other, but their values are important to be citizens of the country, now don't always be inconsistent and inconsistent and think well and also want to do good. Allegiance to these divided classes cannot be lost. Yes, although it would not be right to call them anti-nationals, now they need to understand. If a man or woman believes that he belongs to any caste, village and place or belief, he additionally shows that he is an Indian and that his obligations and obligations as a citizen are additionally made So that people can follow it. Such feelings keep the total solidarity among the people and also organize the society”.<sup>22</sup>

With this thought of unity, one want now not worry the range in society. Why the arrangement? In other words, apart from some modifications, it is often said that the cultural

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<sup>21</sup>Xaxa, V. (2007). Politics of language, religion and identity: Tribes in India. *Economic and political weekly*, Vol. 40, No. 13, p. 1367.

<sup>22</sup>Ibid. pp. 1368-70.



and social and guide cultural activities. That's why it is said that change has taken place in the system and not in the system. The individuality of Indian society is not only meant by its esoteric nature, its historical and contextual have to be studied deeply to understand its true meaning. The trends of social and cultural change are visible through the processes of assimilation and assimilation. Aryans and Dravidians lived together. Hindus and Muslims have lived near each other in social and cultural fields. Then the Christians also kept in touch with these two. Today all the community like Hindus, Muslims, Sikhs, Jains, Christians and other people of other religions are equal participants in government, governance and other areas of public life. During this way, we will say that there has been continuous unity in India even in extreme diversity. This diversity is reflected in thousands of caste groups, each with different religious rites, rites, rules and customs. We will feel the difference in linguistic, religious and ethnic differences. There are differences within the ways of the people of every region, even among different castes and non-secular groups in a village.

Emperor Ashoka tried to bring about the unity of India by achieving cultural and religious harmony and administrative acumen. The Mughal emperor Akbar implemented the concept of state religion in the name of Din-i-Ilahi, which is Hindu religion, and was a synthesis of Islam. Most of the Muslims in the villages had become so converted that it was difficult to distinguish them. In all spheres of social life except marriage, Muslims freely mingled with Hindus<sup>23</sup>. Hindu kings and Muslim emperors respected literary and artistic talent in both communities<sup>24</sup>. Kabir and Nanak were greatly influenced by the teachings of Islam. The adoption of Islam, Christianity and Buddhism led to the emergence of a "mixed" culture in India. Mahatma Gandhi, the father of the nation, tried to achieve national unity and integrity throughout his life by promoting communal harmony, upliftment of the poor and downtrodden and promoting a just social order. Colonial India had two histories. One was the history of colonialism built by the colonists and the other of the culture and civilization of India which was based on its intellectual and philosophical zeal<sup>25</sup>. The history of India, which includes its architectural treasure, literature and philosophy, music, theatrical science, dance and Lalita art, etc., which have a definite contribution in the social life of India, the British Raj could not destroy them. This second history remained dormant in the English period. Mahatma Gandhi wanted to bring about a radical change keeping in mind the tradition and cultural heritage of India. Jawaharlal Nehru, the architect of modern India, respected the

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<sup>23</sup>Mansingh, S. (2006). *Historical dictionary of India*. Scarecrow Press. p.244.

<sup>24</sup>Rao, R. N., & Thombre, A. (2014). *Intercultural communication: the Indian context*. SAGE Publications India. pp. 15-147.

<sup>25</sup>Kulke, H,&Rothermund, T. (2016). *A history of India*. Routledge.p13

tradition of India despite being a man of modern and secular ideology. According to Nehru, "The past is always with us and whatever we are and have with us is all a product of our past. We are a product of it and remain immersed in it. Connect the past to the present

And to carry it to the future where this union is not possible, to leave it there and to make it all vibrate and swell for thought and action is life." In another place, Nehru wrote about India's cultural heritage. "The emerging middle class wanted to stick to the cultural heritage, because it made them realize their importance and to some extent also reduced the sense of defeat and humiliation which had arisen in them due to foreign conquest and rule. India's past, which is full of cultural diversity and greatness, is a common heritage of Hindu, Muslim, Christian and all other Indian peoples, and the contribution of all these ancestors in its creation. But Nehru was against the domination of the redundant elements of the past over the present. In fact, Nehru was a man with a very democratic spirit and a modern outlook<sup>26</sup>.

India is said to be a synthesis of diverse social and cultural elements. It is a fusion of Aryan and Dravidian cultures. As a result of this synthesis, unity is found in the village, family, caste and legal system. The continuity of Indian society from ancient times to the present day is maintained by this synthesis. From Mohenjodaro (2500 BC) to Buddhism, Jainism, Islam and British rule and post-independence India, there is continuity through the process of sattification and synthesis in the fields of art, painting, music and religion etc. of. M. Panikkar, a staunch nationalist, taking into account the historicity of synthesis and assimilation, writes: "I regard culture as a bundle of ideas, concepts, developed qualities and organized relationships and chivalry which are often found in a society." Panicker says in this context that equality of thought, uniformity in conduct and behavior and universally accepted approaches to understanding fundamental problems are based on shared traditions and ideals. There has been a way of life of Indian culture, due to external contact, it is constantly modified, but due to being based on indigenous principles and ideas, this system remained basically "Indian"<sup>27</sup>. These forms and approaches to Indian culture are reflected in literature, art and architecture. India has a tradition of religious and social tolerance. This tradition has contributed to the richness and diversity of social and cultural life in India. The main literary sources of antiquity are: (1) Sanskrit language and cultural languages, and (2) Dravidian languages. Vedas, Puranas and Mahabharata and Prakrit and Pali languages are mentioned in these. Sri Lanka's Itivritta, Buddhicharita and Jain literature are the main historical writings. The famous works about these three dynasties are Vikramadeva Charita, Prithviraj Vijay and

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<sup>26</sup> Smith, V. A. (1999). *The early medieval history of India*. Atlantic Publishers & Dist.p24

<sup>27</sup>Thapar, R. (2004). *Early India: From the origins to AD 1300*. University of California Press.p33

Ramcharita respectively. The Rajatarangini of Kashmir and the Chronicles of Gujarat are the other main works. Important texts were written in Tamil, Kannada, Telugu and Malayalam languages from 1206 to 1761 AD<sup>28</sup>. Parsi and Arabic languages got a lot of encouragement. The prehistoric and proto-historic periods are divided into Stone Age, copper age and Iron Age. This type of classification gives an idea of the physical and technological progress of man. There is a greater need to acquire knowledge about the economic and social status of man and his environment. Adequate understanding cannot be obtained from this epoch-classification. The following evolutionary process is more informative for understanding the stages of human progress<sup>29</sup>.

1. Primitive food storage stage or Adi and Middle Stone Age.
2. Advanced food storage stage or Late Stone Age/Stone Age
3. Early Food Production Transition.

### **Objectives of the research**

- To explore the history and society of Khem Karan town in Punjab.
- To analyze the occupational mobility among the people of Khem Karan.
- To examine the status of generational and intergenerational occupational mobility within caste and social groups of Khem Karan.
- To analyze the factors responsible for socio-occupational mobility
- To trace the pattern of upward, downward and static occupational mobility in Khem Karan town.

### **SCOPE OF THE STUDY**

The present study will be based on the data to be drawn from primary as well as secondary. A number of scopes available in the form of administrator Accounts, books, journals magazines, newspapers etc., will be taken into account to enrich the present study. There are two books Ain-i- Khem Karan and *Sitare-e-Khem Karan*. A questionnaire will be developed in which there will be questions with different variables from a specific targeted audience based on this primary and original information, and the scientific analysis will be carried out to make this study more authentic and credible.

### **RESEARCH GAP**

Through literature review, it has been discovered that very little lookup has been completed on generational occupational mobility. This is a very vital theme for lookup this lookup

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<sup>28</sup>Sen, S. N. (1999). *Ancient Indian history and civilization*. New Age International.p12

<sup>29</sup>Thapar, R. (2017). *The Penguin history of the early India: From the origins to AD 1300*. Penguin UK.p33

purpose is to find out about the History, Society, and Work-related Mobility of Khem Karan. Khem Karan confronted two wars in 1965 and 1971. It has additionally faced terrorism 1980 from to 1992. Finally, in the 1999 Kargil war, this vicinity once more confronted tragedy. Due to these wars, this city has been destroyed. This affected their Occupation. This has undertaken learn about to lengthen or to locate out what precisely is missing in occupational mobility. This lookup is very new due to the fact it is focusing on the border town.

### **RESEARCH METHODOLOGY**

This framework is purely inter-disciplinary and multi-disciplinary in social science research methodology. The historical, descriptive, analytical and critical methodology will be used. The nature of this exploration work is both qualitative and quantitative. Various methods and techniques were used in gathering qualitative and quantitative data related to the learning. For this study analytical study is used for the analysis of data collected from field surveys in the study area. The IBM 20, SPSS descriptive analysis is used to interpret data. It is based on both primary and secondary sources. The emphasis is on primary sources. Since there is very less research in this field has been done, this study had to build the framework and order the sources.

It will use the report of the pre-colonial and post-colonial period, files of the public and social welfare department, political department, reform department, home department files, industrial department, police department, appointment department, legislative and irrigation department. Gazetteers of Punjab; District gazetteers, Government commission report on schedule caste and schedule tribes; Census reports and personal interviews and field survey carried out in the selected regions for the authentic research. For this research, primary field data have been collected through structured questionnaires with both close and open-ended questions. The primary data will be collected from 13 wards of the Khem Karan town of Punjab.

The aforementioned sources are available in the following place, National Archives New Delhi, Royal Asiatic Society Archives Kolkata, Punjab State Archives and Regional Archives sources, Nehru Memorial Museum and Library, Central Library at Jawaharlal Nehru University, New Delhi Central Library, Indian Institute of Advanced Studies, Ratripati Nivas Shimla and Lovely professional University central Library etc.

In order to hint out the critical position of this kind of standard gadget in the context of social as well as occupational mobility in Khem Karan, following methodology used to be adopted: The above referred to steps had been occurred from addition to the endeavor made by means of going via Land Settlement Reports, Land-living Circulation and Census reports, more than

a few applicable records, journals and lookup reports, accessible in the libraries in Punjab, National Library in New Delhi and the different causes like private public library of scholars.

## **REVIEW OF LITERATURE**

Review of the relevant literature related to inter and intra-generational mobility and related literature available for Punjab, India and other countries was done. These literatures are the founding stones of the empirical methods and are helpful in validating our research findings. Thorough and sincere literature review is important since it helps to appraise, compare, examine and contrast, and correlate various aspects, several books and other relevant sources which are directly related to inter and intra-generational occupational mobility as well as social mobility. Here a systematic effort is made to present a complete picture of inter and intra-generational occupational mobility and its correlates. We have made every effort to incorporate most of the work done for the estimation of inter and intra-generational occupational mobility and its correlates in Punjab.

Some scholarly literature not directly focusing on Punjab has also been listed for the purpose of better understanding of tools and methods used in the estimation and examining social and occupational mobility. The chapter also deals with classifying our literature which is impactful to understand the present condition of social mobility in India.

**Syallfors, S. (2007)**, in this book analyzing Inequality summarizes key problems in today's theoretically guided empirical studies on social inequality, lifestyles course, and cross-country wide comparative sociology. It describes the development made in phrases of statistics sources, each cross-sectional and longitudinal; the brand new units that make inequality studies possible; new approaches of questioning and explaining; and empirical findings or essential contributions of rigorous empirical studies to our understanding. The chapters, every written with the aid of using a prominent social scientist, are a hobby for each student and student. This is the most effective-e-book thus far to take inventory of the country of the artwork in stratification studies, inspecting statistics, methods, theory, and new empirical findings. Analyzing Inequality gives a strangely and impressively extensive insurance of sizeable subjects inside the field.

**Hertel, F. R. (2016)** book "Social Mobility in the 20th Century: Class Mobility and Occupational Change in the United States and Germany" is primarily based totally on a singular elegance scheme and a completely unique compilation of German and American data, this e-book famous that intergenerational elegance mobility elevated over a maximum of the beyond the century. While of variations in intergenerational mobility is enormously small,

gender, regional, racial and ethnic variations had been first of all big but declined over time. At the cease of the twentieth century, however, mobility possibilities grew to become the more serious in each nation. In mild of those findings, the e-book develops a story account of historic socio-political trends which can be possible to have pushed the fundamental resemblances throughout nations however additionally account for the preliminary decline and the extra current boom in intergenerational inequality.

**Bottomore, T. B.** (2010) first published in 1962, this seminal painting is an advent to sociology in an international context, and a complicated manual to the foremost subject matters, issues and controversies in cutting-edge sociology. The ee-e book stays precise in its enterprise and presentation of sociological thoughts and issues, in its loss of insularity (its huge insurance of various styles of society and of sociological idea from diverse cultural traditions), and in its systematic connection of sociology with the extensive subject matters of contemporary-day social and political idea.

Three most vital concepts of combat stand out: struggle ought to be seen as an instrument of politics; the military ambitions in a battle that information one's political desires fall into two types: "war to get restrained aims" and hostilities to "disarm" the enemy; and the route of the fighting will scope to favor the birthday social gathering with the higher emotional and political motivations and philosophical, on the other hand in particular the defender.

This model is the classical translation of *On War* (1873) by way of the use of Col. J.J. Graham, with a commencing and notes via way of Colonel F.N. Maude, posted in three volumes. A must-read for military historians and theorists, policymakers, and all people involved in hold close the philosophy and ideas of war.

This version is the classical translation of *On War* (1873) by means of **Col. J.J. Graham**, with a beginning and notes by using Colonel F.N. Maude, posted in three volumes. A must-read for navy historians and theorists, policymakers, and everybody involved in grasp the philosophy and ideas of war.

**Bisht, R.** (2014), talk about the thought related to mobility why does a team of stranded paratroopers name for Bofors' hearth upon its personal position? Why is an historic man in Palampur combat for justice for his lifeless soldier son? What makes a martyr's father go to a younger Kashmiri woman each and every year? Kargil takes you into the treacherous mountains the place some of the Indian Army's bloodiest battles have been fought. The end result will be confronted like social and occupation mobility on conflict place. Interviewing struggle survivors and martyrs' families, Rachna Bisht Rawat tells testimonies of exceptional human courage, of now not simply guys in uniform however additionally these who cherished

them the most. With its gritty testimonies of incomparable bravery, Kargil is a tribute to the 527 younger braves who gave up their lives for us-and the many who had been equipped to do it too.

**Colonel S. C. Tyagi** (1999), wrote the e book *The Kargil Victory: Battles from Peak to Peak* and all through this e book they highlighted Early in May 1999, when phrase got here from a shepherd looking for his strayed yak that some mysterious guys in black garments have been clambering around on the frozen hilltops of Kargil, no one should have predicted that it would be the precursor to a full-fledged armed battle between India and Pakistan. Over the subsequent a number of weeks, the Indian Army answered with courage, center of attention and tremendous professionalism to craft a complete victory, recapturing all the posts that had been occupied by means of stealth via the Pakistani Army.

This Himalayan showdown is added alive in those pages via the phrases of a veteran Indian Army officer who become gift for the duration of the struggle are and, for the primary time, recounts each his very own stories and the tales of the heroic infantrymen who fought and gained fierce battles from one height to another. He narrates the man or woman and collective acts of bravery and the astute navy techniques that gained the conflict for India. Containing specified maps, eye-witness debts and photographs, *The Kargil Victory* is a thorough, inspiring and this book for all folks that need to understand the actual tale of the Kargil War.

**Hoskins, K., & Barker, B. (2014)** e book *Education and Social Mobility* describe the Government's plans to enhance upward mobility in European international locations and considers the probabilities of success in the highlights of qualitative interviews with 88 college students. The fifteen to nineteen years historical in two country secondary and senior secondary have been interacted to replicate on their lives, schooling and goals of the future. Their rapid responses provide captivating insights into younger people's aspirations, picks and decisions, and they recommend that governments constantly underestimate the resistances to mobility that are embedded in social and occupational structures. This school-based lookup is mixed with energetic evaluation of the standards and troubles entailed in perception social mobility and change. It is vital studying for the coverage makers and every person who is fascinated in the extent to which schooling can trade and enhance in society on a international level. It provides records and theoretical insights for lecturers and practitioners, and is an authoritative advice for undergraduate and post-graduate college students following publications on the other hand these publications deal with adolescence identities, schooling research and social justice. The e book raises essential doubts about contemporary coverage and proposes a optimistic choice for all our children.

**Turner, F. C. (Ed.).** (1992) explain in his book *Social Mobility and Political Attitudes: Comparative Perspectives*, which discusses the social mobility in different levels of social areas that symbolize countries across the world. Yet till recently, we've got had few empirical investigations and no systematic global comparisons of the way mobility has affected the political attitudes of residents in one of a kind countries. Scholars have assumed that mobility have to be affecting attitudes, however they've now no longer examined their assumptions. As Lipset notes in his starting remarks: "The key problem which the essays on this quantity deal with higher and greater very well than any preceding paintings is the impact of experiencing social mobility, each upward and downward, at the politics of individuals. "This quantity examines what kind of effect social mobility has on mass politics, and past that, from what reasserts and with what results. It seeks solutions to this interrelationship with the aid of using going past the everyday reasserts in Europe and the United States, into research of the mobility enjoy in Asia, Africa, and Latin America. An important end is that peoples` attitudes are decided with the aid of using their popularity of vacation spot some distance greater than with the aid of using their popularity of starting place or with the aid of using the system of transferring popularity to other. Turner holds that mobility does now no longer actually boom thru the system of monetary improvement. It additionally works to rationalize and allocate the human assets which might be essential factors on this system. The query of facilitating monetary increase with the aid of using permitting humans of expertise to upward push to positions of authority brings into awareness now no longer best troubles of social mobility and political attitude, however the very foundations of fairness dreams in capitalist, socialist and blended economies. This quantity offers a essential rethinking of the vintage literature on mobility and politics, and a reassessment of interpretive schemes primarily based totally upon it Turner's findings imply that a whole lot is to be found out from subjecting even loved assumptions to the pains of survey studies and analytical techniques. The nature of the mobility enjoys and its political effect relies upon at the particularities of the kingdom studied. These instances allow appreciation of the function of occupational differentiation and monetary improvement in any respect degrees of the political and social system.

**Smelser, N. J., & Lipset, S. M. (Eds.).** (1966), this book is based on *Social Structure and Mobility in Economic Development*, the notion of this extent is the appreciation that the several strategies of alternate constituting economic and social enchantment are systematically interrelated. The essence of enchantment is the arrival of rapid expenses of will extend in a lot of particular indices output in preserving with capita, political participation, literacy and the like. These quantitative changes are, however, normally located with the



resource of the use of extensive changes within side the social form markets emerge, political bureaucracies arise, and new educational constructions appear. Written with the useful resource of the use of the predominant authorities at the subject, this business enterprise of papers tackles the motives and outcomes of social mobility. Each author brings his particular abilities to bear on several factors of the hassle in lookup of human beings moving from rural to town settings, from one kind of corporation to each different and from one fame stage to each other. Several of the papers contrast the theoretical and methodological troubles worried in comparative studies on social mobility at the same time as others consider and evaluation traditional and contemporary-day stratification structures. Various papers find out the financial, non-secular and intellectual basis of social mobility, concluding with enquiry into the outcomes of fast mobility, in specific in phrases of the political stability of developing nations. Because social mobility is a major interest in any have a look at of monetary and social alternate, every pupil of alternate will use this pioneering reference grant as a textual content material for all future studies. Contributors consist of quite a few scholars, writers for example- Otis Dudley Duncan, Harold L.

**Shah, G. (Ed.) (2004)**, this book is elaborating contribute in the field of caste as well as democratic political in India, the Indian constitution seeks to prevent the perpetuation of caste and build a casteless social system.

But in over half a century since Indian independence, this has not been achieved and does not seem likely in the near future. Therefore, no understanding of Indian politics is possible without a thorough understanding of the complexities of the caste system. The aim of this four-part book is to bring about such an under stable.

**Chaman (2020)** in his paper Social and occupational mobility's in India: Determinants and Recommendations for Changel, suggested that occupational mobility is the process by which one person moves from one position to another, and accordingly, their rewards and opportunities are attached to that. During their lifetime, they move up or down in the socio-economic strata. Overall, there is progress in Indian society, but in terms of social mobility, India lags behind compared to other countries; it is due to the unequal access to opportunities of all kinds. They also explored occupational and income in India, and suggested recommendations for increasing social mobility. While comparing intergenerational mobility with between generations, it was found that in terms of education, occupation and income; children are (growing up) earning more than their parents. By comparing cohort wise social mobility among scheduled caste/scheduled tribe with non-scheduled caste/scheduled tribe, they found that scheduled caste/scheduled tribe mobility was declining as compared to non-

scheduled caste/scheduled tribe.

**Otis Dudley Duncan (1965)** written the book and in his study 'The set of Occupational Mobility in the United States tried to analyze Inter and intra-generational mobility matrices for 1962 may be used to infer the occupation distributions of certain cohorts in 1952, 1942, and 1932, on the assumption that patterns of mobility to these dates were the same, for men of comparable age, as the patterns observed in 1962.

**Devendra B. Gupta (1968)** in his study A Comparison of Consumption Patterns in Uttar Pradesh and Madras-A Study of Inter-regional Variations with Reference to India tried to attempt to examine the possibility of inter-regional variations in consumer behavior in India, taking into account the influence of household size. For this purpose, two major states of India, Uttar Pradesh (briefly, U.P.) and Madras, have been selected. These two states are known to exhibit interesting economic, social and cultural differences. Further, the conclusions based on the study of these two states are likely to be indicative in some measure of the consumption habits of the people in the rest of the country, as the former constitutes a predominantly wheat-consuming state and the latter a rice-consuming state. This analysis is carryout separately for urban and rural households in the two states.

**N.K.Nijhawan (1969)** in his work "Inter-Generational Occupational Mobility" attempted to estimate the over-representation of persons of certain origins and under-representation of others. This study is based on data from the general election of 1967 conducted by CSDS Delhi and 1593 male cases were selected for the analysis. Rogoff's index is a ratio of actual mobility to its expected value. The extent and pattern of mobility of sons of various social origins vary from class to class, the extent of in mobility in various occupational classes differs quite appreciably and last the system does not offer equal occupational opportunities to sons of all origin.

**I P Desai (1971)** in his work Understanding Occupational Change in India tried to analyze occupational change as change in the activities of the members of a society to earn their livelihood. The terms changes in the distribution of these activities in the socio-economic structure of society. As the social implications of these occupational changes are concerned, generally recourse is taken to study of occupational groups, their social characteristics, etc. In these types of study, social mobility is a favorite subject. This feeling of inadequacy can be pinpointed to activities being made the central point of observation and analysis and their being related to some of the economic, social and psychological attributes of different occupational groups. It is suggested that irrespective of the number and variety of occupational activities and the number of persons engaged in them, there could be

occupational change if there is a change in social relationships. In India occupational change in this sense is taking place more widely than statistics of change in the number and variety of activities suggested.

**Robert M. Hauser and David L. Featherman (1973)** in his work there have been shifts toward the ranks of salaried experts and managers and professional personnel and away from the ranks of proprietors, personnel and farmers. This changes may additionally be described as a shift from information to non-manual occupations blended with shifts from minimize to higher reputation occupations internal every the information and no information groups. Changing occupational origins money owed for a modest upgrading of the occupation distribution, while changes in mobility to first jobs have no systematic effect.

The ancient vogue of upward mobility amongst U.S. guys is neither uniform nor inevitable. There used to be more alternate in occupational mobility patterns in 1962-1970 than in 1952-1962, on the other hand a good deal much less than in 1942- 1952. The continuation of ancient features of occupational mobility is strictly constrained by means of way of the depletion of occupation groups-service workers, humans and farmers-which have till now served as sources of recruitment into increased repute occupations.

**Patric M. Horan (1974)** in his study "Structure of Occupational Mobility: Conceptualization and Analysis" explored the conceptual and theory base of existing mobility research and proposes a new approach to the analysis pattern in occupational mobility. This study used data from socioeconomic survey of Puna city in west-central India in 1954. This study takes only adult males for consideration. He has used the occupational classification originally developed by Gokhale Institute which constitutes an ordinal measure of the socioeconomic status of the occupational classification. Prestige has not been considered the sole basis for intergenerational movement between occupations.

**Gary S. Becker and Nigel Tomes (1979)** in his work *An Evenness Theory of the Distribution of Income and Inter-generational Mobility* tried to work on the theory of inequality and intergenerational mobility presented in This essay assumes that every own circle of relatives maximizes a software characteristic spanning numerous generations. Utility relies upon at the intake of mother and father and on the amount and nice in their kids. The earnings of kids are raised once they get hold of greater human and nonhuman capital from their mother and father. Their earnings is likewise raised via way of means of their "endowment" of genetically decided race, ability, and different characteristics, own circle of relatives recognition and "connections," and knowledge, skills, and desires supplied via way of means of their own circle of relatives environment. The fortunes of kids are connected to

their mother and father now no longer best via investments however additionally via those endowments received from mother and father (and different own circle of relatives members). The equilibrium earnings of kids is decided via way of means of their marketplace and endowed luck, the very own earnings and endowment of mother and father, and the 2 parameters, the diploma of inheritability and the propensity to spend money on kids. If those parameters are each much less than unity, the distribution of earnings among households techniques a desk bound distribution. The desk bound coefficient of variant is greater, the bigger the diploma of in heritability and the smaller the propensity to spend money on kids. Intergenerational mobility measures the impact of an own circle of relatives at the wellness of its kids. We display that the own circle of relatives is greater vital while the diploma of inheritability and the propensity to make investments are larger. If each those parameters are much less than unity, a growth in own circle of relatives earnings in a single era has negligible outcomes at the in- comes of plenty later descendants. However, the earning of kids, grandchildren, and different early descendants ought to drastically growth; indeed, if the sum of those parameters exceeds unity, the modifications in earnings upward thrust for numerous generations earlier than falling, and the most growth in earnings ought to exceed the preliminary growth.

**Dirk Van de Gaer; & Michel Martinez; & Erik Schokkaert, (1998)** in his study "Measuring Intergenerational Mobility and Equality of Opportunity tried to explores the hyperlink among the size of intergenerational mobility and the perception of equality of possibility. He indicates how currently proposed theories of equality of possibility may be meaningfully tailored to the intergenerational context. This take a look at throws new mild on the translation of current mobility measures. This can be thrilling to degree mobility as movement; however they're insufficient to seize the perception of equality of possibility. He proposed a few new mobility measures, which begin from the concept that the intergenerational transition matrix offers beneficial statistics approximately the possibility units of the kids of various social classes. These measures are utilized in an empirical instance to assess the diploma of inequality of possibility within side the US, Great Britain and Italy.

**Abhiman Das (1999)** in his work socio-economic enchantment in India: a regional contrast tried to showcase enchantment is a multi-dimensional phenomenon. Some of its important dimensions include: the stage of economic growth, diploma of education, stage of health services, diploma of modernization, reputation of women, diploma of nutrition, exceptional of housing, distribution of gadgets and services, and get admission to dialog in India, the improvement of socio-economic improvement amongst most important states is now not

uniform. These discover out about examines the current variability of inter-state enchantment and thereby figuring out the signs guilty for the change in development. as a replacement of inspecting the variability of a particular variable for the duration of states, a composite index based totally definitely on a wide variety of warning signs and symptoms has been developed the use of vital problem assessment and states are prepared in accordance to the indices derived the utilization of four considerably famous components: (a) economic manufacturing and monetary state of affairs or in exclusive phrases stage of monetary development; (b) regularly occurring minimal needs; (c) health and health-related choices and (d) communication. The findings of the assessment assist the common draw close about the states. The states in India are marked with massive disparity in socio-economic development. the factors, which are decided out to be larger quintessential for the regular enchantment process, relate to most important needs like education, availability of food, minimal shopping for electrical energy and offerings like tightly closed consuming water, health care infrastructure, etc. it is moreover located that enrollment ratio cannot be raised till minimal wishes of the ordinary human beings are satisfied. Therefore, true enchantment requires authority's action to decorate vital education, blanketed eating water services and health care, and to dispose of boundaries in opposition to social minorities, in unique women. The role of social enchantment such as literacy (and in precise of female literacy) in marketing quintessential knowledge emerges as the prerequisite to everyday development. These consequences truly emphasize the role of well-functioning public strikes in improving the fashionable living conditions of the people. Although monetary growth in the ride of growing gross united states of America extensive product and one-of-a-kind related variables is one of the most critical inputs to the normal enchantment process, the principal purpose of enchantment need to core of interest on the increase of human knowledge which has been left out for prolonged in India.

**James McIntosh & Martin D. Munk (2007)** in their study "Social Class, Family Background and Intergenerational Mobility" tries to examine the various approaches taken by economist and sociologist for analyzing intergenerational mobility. Probability model, Logit model and Regression model has been used to analyze Danish sample survey data in this study. Homogeneity test and likelihood ratio test fails in Denmark case for Erickson- Gold Thorpe (EG) classification system. The individual's family background has a small significant impact on impact on lifetime chance.

**Ashish Singh (2010)** written a book and in his study social justice of opportunity in India tries to analysis inequality of opportunities with final results variations that may be accounted

through predetermined instances which lie past the manipulate of an individual, which includes parental training, parental career, caste, faith and vicinity of birth. The ordinary possibility proportion estimates (parametric) of overall intake expenditure inequality because of a fixed of instances comprising of caste, faith, geographical location, parental training and parental career range from 16% to 25% in city India. The corresponding figures for rural regions stand at 20% and 23%. The evaluation in addition famous that, parental training is the fundamental contributor to the possibility proportion of intake expenditure inequality in city India, however caste and geographical location additionally play a similarly critical function while rural India is considered.

**Rajarshi Majumder (2010)** in his work “Intergenerational Mobility in Educational and Occupational mobility: A Comparative Study of Social Class in India” examined how teens schooling and occupation is associated to parental standard. In this study, mobility matrix, OLS regression, logistic regression and correlation have been used as tools. Two quintal surveys of NSSOs fiftieth and 61th spherical carried out in the year 1993 and 2004 respectively has been used as facts source. Author tries to quantify the diploma of intergenerational upward mobility in training and occupation. In findings, the hierarchy has remained biased in favor of superior castes even after sixty eight years of independence. Upward mobility is greater mentioned for whilst parental influences and inertia is lots more suitable for excluded castes. Occupational mobility is decrease than instructional mobility and occupational motion is inside wide occupational grades is no longer full-size especially for ECs.

**Hyun H. Son (2011)** in his discover out about On the Concept of Equity in Opportunity tried to measure the equity of risk in a given society is a integral ingredient in the aspects of insurance plan insurance policies and programs that promote inclusive growth. In this paper, equity of threat is described and measured by means of the theoretical framework of the social hazard function, a concept same to the social welfare function. The purposeful and graphical distribution of opportunity is referred to by way of the generalized Lorenz curve and the Bonferroni curve, at the same time as a complete ranking of distributions is carried out through their related numerical indices: the attention index and the Bonferroni index of opportunity, respectively. The thoughts of relative and absolute measures of equity of chance are then introduced and a social likelihood index that considers every the volume and distribution of likelihood is developed. These measures are used to analyze adjustments in the probabilities for health care and education in the Philippines from 1998 to 2007.

**A. Bheemeshwar Reddy & Madhura Swaminathan (2014)** in their work “Intergenerational

Work-related Mobility in Rural India: Evidences from Ten Villages” examined inter-generational occupational mobility in ten villages across India. Mobility Matrix approach has been followed for two father son pairs: head of households and their father and head of households and co-resident adult sons. Author used four-fold occupational classification and collected data from ten villages in different agro ecological regions in five states of the country. The major findings of the study suggest immobility among big farmers on the one hand and rural manual workers on the other. Also immobility has been found higher among manual workers from Scheduled Caste category in comparison to other caste categories. Upward mobility out of the category of rural manual work was much lower for SC men than for the men from other categories.

**Joseph Van Matre (2012)** in his work he Human Opportunity Index and Income Inequality in Brazil tried to calculates the Human Opportunity Index (HOI) proposed by de Barros et al. (2009) and a Gini Index of household income using nationally representative data from Brazil for the years 2001 to 2008. Macro regional HOIs and Gini Indexes were also calculated for the years 2001, 2005, and 2008. No statistically significant, linear trends were found over the eight year period for national HOIs. Also, there was a statistically significant decrease in the macro regional variance of HOI scores, indicating a convergence of opportunity equity among macro regions. No such convergence was found for the macro regional Gini Indexes.

**Mehtabul Azam (2013)** in his work “Inter-generational Work-related Mobility in India” found intergenerational occupational mobility in India among men born during 1945- 1985 and also examined the differential in mobility across social groups. IHDS 2005 data includes in itself father’s occupations for majority of adult males. Mobility matrix, Altham’s statistics and odd ratio have been used in this study. Study concludes that persistence in transmission of white collar job from father to sons has declined over time. The probability of someone born to unskilled father getting a white collar job has been declining.

**Priyabrata Sahoo (2020)** in his learns about Trends in Consumption Pattern; A Comparative Study of Odisha and India, Consumption expenditure is an essential indicator of popular of living. As a u. s. a. turns into extra developed its expenditure share on meals declines and the expenditure share on non-food increases. Both in Orissa as properly as in India the share on meals expenditure has been declining whereas the share of the non-food expenditure has been increasing. The stage of consumption expenditure of Orissa is decrease than India. It is the middle-income team whose share in the complete expenditure has been declining over the year. The decrease earnings team indicates a make bigger in the share of expenditure which is quicker than the pinnacle earnings group. The Rural place indicates amplify in non-food

expenditure which is quicker than the city areas. Though the consumption of cereal volume has declined for all earnings companies in phrases of expenditure share it is growing for the backside 30% profits crew in rural areas and growing for the backside 30% and pinnacle 30% due to fantastic version of cereal.

**Irene Brunetti and Davide Fiaschi (2019)** in his work *Occupational Mobility: Theory and an Application to Italy* provides a model the place intergenerational occupational mobility is the joint end result of profits incentives, equality of probability and occupational shifts, which rationalizes the use of transition matrices to measure mobility and approves to problematic three artificial mobility indexes without delay referring to every determinant. The estimate of the mannequin for a pattern of Italian heads of family born in the duration 1947-1976 suggests that occupational mobility used to be consistent over time, as the end result of a growing mobility due to occupational shifts, a reducing mobility due to earnings incentives, and a steadiness of equality of opportunity. The growing value of schooling seems as one of the foremost elements to give an explanation for the fall in earnings incentives.



## CHAPTER I

### **Khem Karan (Punjab): Geographical Profile**

The physical earth and its inhabitants, in their intricate and multidimensional connections, form the true essence of the earth. While human ingenuity, advancements, technological capabilities, and aspirations undoubtedly have a significant impact on shaping and transforming places and regions, the physical environment also plays a crucial role. Therefore, it is essential to acknowledge the significance of the physical environment, despite the various humanistic and postmodern perspectives. In this regard, having some understanding of the physical geography of Punjab is relevant for comprehending its history and culture. Similarly, a meaningful understanding of Punjab's geography can only be achieved with the aid of its history. The location of Punjab in the north-west of the Indian sub-continent holds great geographical and historical importance. The region is surrounded by towering mountains to its west, northwest, and north. Among the various mountain complexes and barriers encircling the Indian sub-continent, the Pamir Knot, often referred to as the highest point on earth, stands out as one of the most intricate points from which high mountain ranges extend in all directions. To the west of the Pamirs lies the Hindu Kush, followed by a maze of hills on the northwest frontier that merge into the Sulaiman Range between Punjab and northern Baluchistan. A recess in this barrier, with the Bolan Pass at its head, separates the Sulaiman Range from the Kirthar Range, which lies between Sind and southern Baluchistan. The Sulaiman and Kirthar ranges, stretching from the Makran coast towards the Pamirs, are the primary mountain ranges in the west.

The Himalayan Mountains exert a significant influence on Punjab's soil quality, climate, and seclusion. It is aptly contended that the linchpin to the sub-continent's geography, particularly its northwestern precinct, lies beyond rather than within its confines, though its primary effects are indeed felt within. The Himalayas are undergoing rapid erosion, contributing fertile loam to the plains below. Rivers transport sediment, replenishing soil fertility through annual inundations. This alluvial deposit is notably substantial, with borings having penetrated depths of approximately 1300 feet without reaching bedrock. The plain exhibits exceptional flatness on the whole. The sub-continent predominantly experiences a tropical climate. The Himalayan barrier effectively shields the sub-continent from the frigid northern winds of the Asiatic continental shield, simultaneously channeling and intensifying the monsoon winds originating from tropical seas. The primary means of traversing the mountainous frontiers remain reliant on mules and camels during seasons of passability. Indeed, within these mountainous zones, the topography proves exceedingly challenging and

intricate, impeding human mobility and interaction in various sectors, notwithstanding technological advancements.

Prior to Alexander the Great's conquest in 326 BCE, the northwestern frontier served as the gateway for invaders. The Khyber Pass leads to Kabul in Afghanistan, while the Bolan Pass provides access to Quetta in Baluchistan, with the Gomal Pass situated between them. These gateways hold significant historical import for the region. Despite considerable reduction, the glaciers of the Himalayas and Tibet, including the Karakoram, still house the largest remaining glaciers worldwide outside sub-polar regions. The Siachen glacier, of considerable strategic significance, spans a length of 720 kilometers. Western glaciers, of substantial size, descend to lower altitudes, reaching as low as 7000-8000 feet in Kashmir.

The British Punjab, centered around the land of five rivers - the Satluj, Beas, Ravi, Chanab, and Jhelum - covered an expanse of 346,389 square kilometers, nearly seven times the area of the present-day East Punjab following its reorganization. While the macro-regional perspective of the land's physical geography has remained largely unaltered, the recent administrative divisions have brought about localized changes in its landscape, particularly when viewed from a micro-level vantage. These micro-level alterations in both physical and non-physical attributes hold significance in the evolving landscapes and ongoing developmental processes, likely to exert notable influence in the years ahead. Consequently, references to East and West Punjab's in discussions of their physical geography are pertinent as warranted by the context.

Situated in the northwestern region, bordering states and distant from maritime access points, East Punjab stands as an inland state par excellence. Its triangular configuration extends from 29°30'N to 32°32'N latitude and 73°55'E to 76°50'E longitude. The state's proximity to Pakistan on the west, the critical state of Jammu and Kashmir to the north, Himachal Pradesh to the northeast and east, and Haryana to the southeast and south underscores its sensitive geographical location. With a compact area of 50,362 square kilometers, East Punjab enjoys facile accessibility across its entirety, a factor of substantial import in terms of socio-economic advancement and defense. Western Punjab (in Pakistan) is flanked to its far north and northwest by the NWFP, bordered by the snow-clad Hindu Kush mountains and the towering Karakoram Range.

### **Relief**

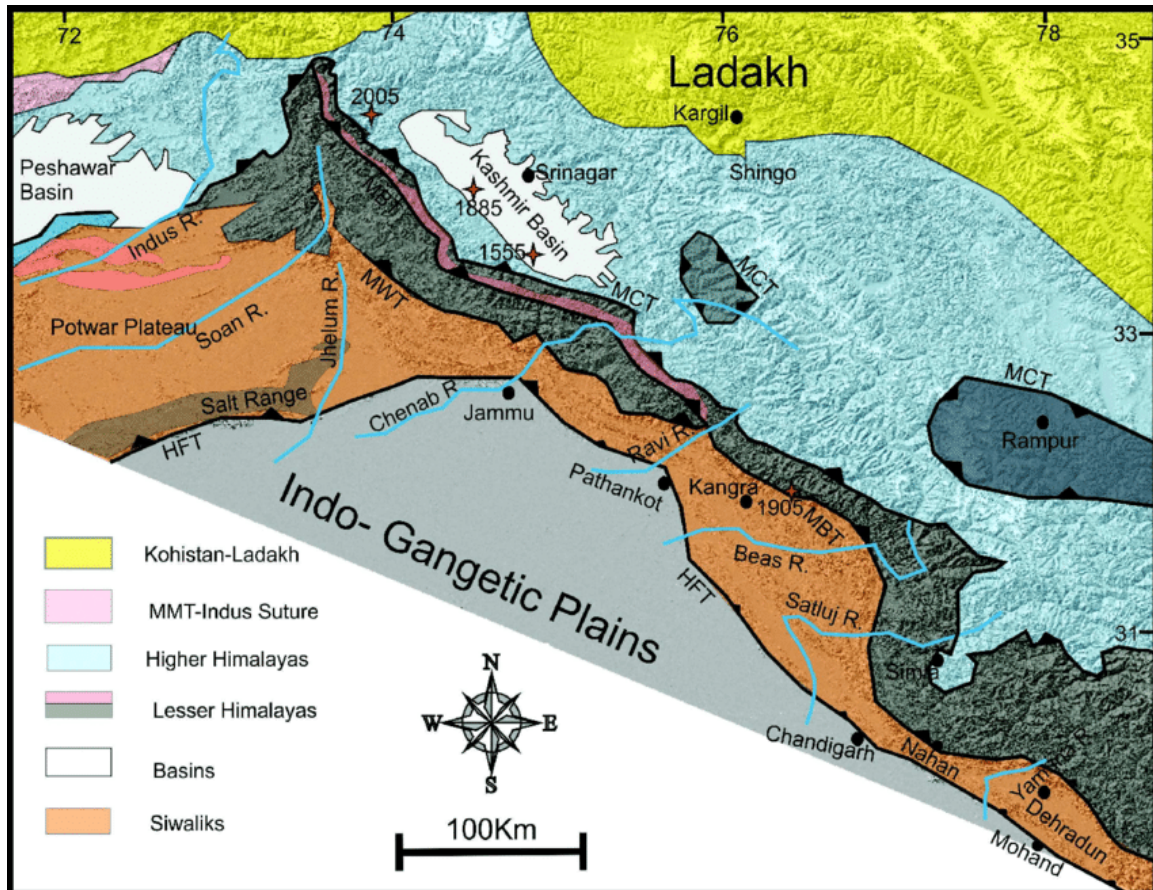
Situated amidst the Yamuna River to the east and extending beyond the Indus in the west, the Punjab region is encompassed by a dissected foothill area and the Shivalik Hills in the northeast and north. It spans an expansive alluvial plain with a gentle incline, descending

from approximately 350 meters above sea level in the northeast and north to about 180 meters in the southwest. The southwestern periphery exhibits a desertic and undulating terrain, which, over time, has progressively leveled due to agricultural expansion and irrigation. At a micro-regional scale, human activities have played a significant role in reshaping surface topography, notably more so in East Punjab compared to its western counterpart. This region is characterized by a substantial deposit of alluvial sediment carried down by the Indus and the five rivers, converging in the southwest at Panjnad, meaning "five streams". Between the Yamuna and the Satluj in the east, the Ghaggar River and its tributaries have also contributed to this alleviation process, forming what is now known as the Malwa Tract. With roughly 90 percent of its total area comprising plains, including low-lying floodplains along the rivers and uniformly flat upland plains interspersed between them, Punjab represents a vast expanse of level terrain. This topographical feature, among others, has facilitated extensive land cultivation, widespread irrigation where implemented, and the construction of roads and railways as far as practicable. Leveraging this favorable topography, East Punjab, covering 84 percent of the total land area, is extensively cultivated, with 95 percent of the total cropped area being irrigated. Moreover, virtually all villages are connected by paved roads, conferring a distinct advantage over West Punjab, where significant strides are still needed in these developmental endeavors. To the west of the Jhelum Chenab flood plain, there is a marked decrease in the proportion of cultivated land relative to the total land area, corresponding to heightened arid conditions and a decline in irrigated acreage. Rural access roads are similarly sparse in the western districts, which grapple with desert-like conditions.

The only exceptions to the alluvial uniformity of the flat plains are small clusters of arid, rugged hills near Sangla and Kirana, flanking either side of the Chenab. While these formations occupy a limited extent, they rise in jagged peaks roughly 1000 feet above the plains, representing significant geomorphologic interest as outliers of the Aravalli system. Additionally, there is evidence of concealed ridges extending the Aravalli axis between Delhi and Hardwar. Broadly, on this a gradational surface of the plains, the primary topographical alterations are linked to the myriad shifts and diversions in the courses of rivers, along with developmental activities associated with agricultural expansion and irrigation. The floodplains along the rivers consist of newly deposited alluvium, whereas the upland plains above comprise older sediment. The interfluves are denoted by composite names derived from their enclosing streams: Bist Doab (between Satluj and Beas), Bari Doab (between Beas and Ravi), Rachna Doab (between Ravi and Chenab), and Chaj Doab (between Chenab and Jhelum).

## Land-form Regions

At the macro-regional scale, the Punjab plain presents itself as a predominantly level expanse devoid of distinctive features. However, a closer examination at micro-regional levels reveals a considerable diversity in relief. The entirety of the Punjab region may be categorized into the following landform types:



NW Himalayas Source: [RG](#)

## *The Shivalik Hills*

The region is bordered by the Shivalik hills, encompassing the northwest, north, and northeast. These hills extend eastward to the Kosi River, tracing the foothills of the Himalayas. They exhibit notable width in the northwest and north, tapering to a narrow zone in the northeast. Comprising substantial deposits of Mio-Pleistocene sands, gravels, and conglomerates, the Shivalik are primarily erosion products of the Himalayas. Relatively modest in height (often below 1000 meters), they serve as a testament to the youthfulness of the mountain-building process. These hills are accompanied by a series of discontinuous longitudinal valleys (duns) along their rear. The front facing the plains is notably even and regular. Elevations within the Shivalik hills range between 300 to 1000 meters above sea

level, presenting a marked contrast to the predominantly level terrain found elsewhere. Their denudation and dissection, coupled with historical deforestation, have left them sparsely covered with bush and stunted vegetation. The substantial impact of their denudation persists in the foot-hill zone below.

### ***The Dissected Foot-hill Zone***

Stretching along the base of the Shivalik hills is a narrow, undulating zone spanning 10 to 15 kilometers in width. In East Punjab, a highway connects Chandigarh to Pathankot via Hoshiarpur. This area is traversed by seasonal streams known locally as "chos," originating from the Shivalik hills above. Most of these streams emerged subsequent to deforestation efforts aimed at meeting timber needs. The chos are generally closely spaced, sometimes as little as one kilometer apart, and their courses are relatively short, typically disappearing as inland streams after a span of ten to fifteen kilometers. These chos have contributed to widespread soil erosion, gully erosion, farmland degradation, and a decline in the water table. Their impacts have reverberated across various aspects of human life throughout the zone to varying degrees. Part of this foot-hill zone is referred to locally as the "Kandi tract." Characterized by closely spaced chos and the associated dissection of land, convex interfluves between the chos, undulating surface configuration, and coarse, stony soils, this region has presented obstacles to development. Recent efforts have focused on addressing these challenges, including the bridging of chos, the construction of state highways and rural link roads, and the restoration of accessibility and mobility in most parts of the Kandi. However, the water table remains relatively deep, posing challenges for small-scale farmers in installing their own tube wells. The state government has played a crucial role in providing assistance, and re-afforestation programs are in need of efficient and expeditious implementation.

### ***The Upland Plains***

The upland plains comprise interfluvial tracts sloping gradually westward from the Satluj to the Indus. These plains consist primarily of ancient alluvial deposits originating from major rivers descending from the Himalayas. While appearing largely flat and devoid of distinct features, they generally slope from northeast to southwest, with elevations decreasing by approximately four meters per kilometer in upper regions, and by less than one meter per kilometer in lower areas. While the overall surface cover results from river-induced alleviation throughout the region, wind action has played a significant role in the southern and southwestern fringe lands. Notably, the southern portion of the Sind-Sagar Doab is part of the Thal desert, a designation that also applies to the former Bahawalpur state. In these Thal regions, the surface is characterized by sand dunes, some of which reach heights of about 100

feet above the plain level. While the Thal region remains predominantly deserts, concerted efforts have been made to level and cultivate the Western Malwa tract, which was once strewn with sand dunes. These efforts, facilitated by canal and tubewell irrigation, have transformed the area into a well-developed plain. The southern regions of West Punjab, characterized by a drier climate compared to their eastern counterparts, exhibit different surface conditions. The southern section of the Sind-Sagar Doab has not been covered by inundation canal irrigation and retains its former desert relief in parts. Similarly, conditions in the southern Bari and Rachna Doabs are arid, and these areas are referred to as "Ganji bar" (dry wastelands) and "Neeli bar" respectively. However, with the extension of canals from the Triple Canal Project of West Punjab, these former wastelands have been transformed through planned cultivation and canal irrigation, resulting in some of the most prosperous agricultural areas. Noteworthy is the fact that despite the addition of the internationally renowned Bhakra canal, the irrigation canal network in East Punjab remains a pale imitation of the comprehensive achievements in West Punjab, both in terms of areal coverage and integrated irrigational planning during the British colonial period. In East Punjab, this deficiency has been largely compensated by the widespread adoption of tubewell irrigation, which significantly supplements canal irrigation as needed.

### ***The Flood Plains***

Formed from fresh alluvial sediment deposited annually by the rivers during the rainy season, the flood plains are typically separated from the upland plains by low ridges, and in some instances, steep cliffs. These flood plains, situated along the rivers, are linear tracts with widths generally not exceeding 10 to 15 kilometers. Until recently, they remained largely undeveloped, but now, virtually all are under extensive cultivation. Due to the westward shift of river courses, the western banks of these flood plains tend to be steeper, affording limited room for expansion. Conversely, the flood plains on the eastern side of the rivers are comparatively broader and more expansive. The flood plain of the Satluj extends from the point where the river enters the plain near Ropar, reaching to the vicinity of Fazilka town in Ferozpur district. It is notably wider south of the river than to its north, reflecting the westward shift of its course. A section of the flood plain lies between the Satluj and Buddha Nala, representing the river's former course. Remnants of oxbow lakes between the old and current courses serve as tangible evidence of this shift. An extensive flood plain tract forms near Harike, where the Satluj merges with the Beas. As the river progresses into more arid areas, water intensity diminishes, leading to a progressively narrower or even nonexistent flood plain in parts of Bahawalpur State. The Ghaggar River, once believed to be the course

of the Satluj in the past, possesses a fairly broad flood plain. It runs along the eastern perimeters of Patiala, marking the southern extremities of Sangrur and Mansa districts. This river is prone to frequent flooding during the rainy season, necessitating effective control measures to protect adjacent farmland. The flood plain of the Beas encompasses a substantial portion of Dasuya Tehsil in Hoshiarpur district and the western half of Kapurthala Tehsil.

Due to the westward shift of the Beas, the flood plain is much wider east of the river than to the west. On the western side, it is separated from the upland plain by a relatively steep cliff, which at times exceeds 50 feet in height. The eastern side of the flood plain extends to the Black Bein, which is believed to have been the Beas's former course. The flood plain of the upper Ravi lies between the river and the Sakki-Kiran stream, which is thought to have represented the river's former course. This flood plain spans 10 to 15 kilometers in width, though in places like Gurdaspur Tehsil, it narrows to only 3 to 4 kilometers. The flood plain of the lower Ravi is wider, expanding further with the river's historical westward shift. The flood plains of the Chenab and the Jhelum are relatively wide on their eastern sides, while the western riverbanks are steep and lack significant flood plains. After merging, the combined Chenab and Jhelum rivers maintain a similar orientation of their flood plains, predominantly situated on the eastern side. However, it is noteworthy that as much of the water in the two rivers diverts into an extensive canal system before their confluence, floods occur with less frequency, resulting in narrower and less extensive flood plains relative to East Punjab. The limited flood plains that do exist have not seen as extensive cultivation as in East Punjab. Similarly, the Indus River has shifted westward, leaving behind a linear belt of flood plains on its eastern side. While variations exist in degrees, all the rivers have shifted westward, giving rise to small-scale relief features of varying dimensions. This westward shift of the rivers is believed to have been instigated by a tectonic movement that elevated the Yamuna-Satluj divide. This uplift exhibited a westward inclination, while simultaneously; the eastern portion of the divide experienced an eastward tilt, propelling the Yamuna eastward to merge with the Ganga.

### ***Drainage***

The drainage network in the Punjab region encompasses five perennial rivers, numerous seasonal streams, and an extensive network of gullies. The Ghaggar, once a significant seasonal stream, has been impacted by river capture and diversion due to past tectonic events. The perennial rivers exhibit substantial fluctuations in discharge, ranging from high flows in August to reduced levels in April. Notably, the Satluj and other perennial streams are not solely reliant on monsoon rainfall; they also receive water from the melting of Himalayan

snows, particularly in the crucial spring and early summer months of March, April, and May. While variable, this additional water source extends the availability of irrigation water throughout a larger portion of the year. Among the five Core Rivers, the Satluj is the most prominent. It originates in the westerly Mansarovar lake in Tibet, cutting across the Himalayan ranges as an antecedent stream. The river has carved deep gorges while forming terraces along the valley sides, indicative of distinct phases of Himalayan uplift. The Bhakra dam on the Satluj has not only facilitated hydro-electric power generation but also serves to mitigate flood risks. Additionally, various canals and barrages have been constructed to derive water for irrigation from the Satluj. The Beas river begins its journey from the southern face of Rohtang Pass, joining the Satluj at Harike after flowing over a hundred and fifty kilometers. The construction of the Pong dam has played a pivotal role in flood control and expanding agricultural cultivation in regions like Dasuya, Gurdaspur, and Kapurthala.

The Ravi river originates in the Kullu district hills, eventually joining the Chenab near Rangpur. Its course in East Punjab is characterized by a narrow valley with relatively stable discharge levels. Throughout its history, the Ravi has undergone shifts in course, impacting areas such as Lahore Fort's location. The Chenab and Jhelum rivers have their sources in the Zaskar and Kashmir ranges, respectively. They converge at Trimab before ultimately joining the Indus. The Indus, one of the world's longest rivers, flows through mountainous terrain before crossing the plains and forming a delta in the Arabian Sea. The Ghaggar, historically significant, has witnessed significant changes. Once a substantial perennial stream, it has now been reduced to a seasonal watercourse. Archaeological evidence attests to the existence of ancient towns along its dried bed, indicating its former prominence. Seasonal streams, known as "chos," are prevalent in the foothill zone of the Shivalik hills. Originating from the slopes of the hills, these streams create wide beds filled with sediments. They have been a notable source of soil erosion, leading to efforts to channelize and divert them for better management of water resources.

### **Climate**

Punjab's climate is characterized by a continental, semi-arid to sub-humid nature due to its inland position and sub-tropical location. The changing seasons define its climate, with distinct contrasts between summer and winter, each associated with primary crop seasons - kharif (fall) and Rabi (spring) respectively. Examining in detail, Punjab experiences five seasons in a year: (i) summer from mid-April to end of June, (ii) monsoon rains from July to mid-September, (iii) autumn from mid-September to mid-November, (iv) winter from mid-November to mid-February, and (v) spring from mid-February to mid-April. Though some



year-to-year variations occur, each season is characterized by either temperature or rainfall dominance. Summer is marked by intense heat, bright sun, scarce rainfall, low humidity, and frequent dust storms. Days are hot, particularly in May and June, but nights are comparatively cooler. The arrival of monsoons breaks the summer heat, transforming the landscape into lush greenery, primarily crops. Humidity levels are high, sometimes making it uncomfortable. The post-monsoon autumn brings pleasant, moderate, and dry weather. The cold season peaks in mid-December, potentially experiencing light rainfall from westward-moving cyclones. Frost is not uncommon. Spring follows, moderating temperatures but may be interrupted by hailstorms and some rain. However, it's a brief season before the heat intensifies.

In Punjab, January is the coldest month, with mean temperatures ranging from 20 to 25°C during the day and dropping below 5°C at night. June, conversely, is the hottest month, with mean maximum temperatures reaching 45°C and minimum temperatures around 20°C. The heat intensity is higher in the west and southwest regions. Western Punjab experiences more extreme temperatures, both hot in summer and cold in winter, compared to eastern Punjab. During the cold season (mid-November to mid-February), temperatures remain below 20°C. Mid-December to mid-January is the chilliest period, with a mean temperature of about 10°C. Spring gradually warms the weather, while the onset of the hot season in early April brings a rapid rise in temperatures. Mid-May to mid-June is the hottest period, with mean temperatures around 35°C. Throughout the rainy season, temperatures slightly drop but remain stable, ranging from 25° to 30°C. High humidity and temperature combine to create oppressive conditions. The post-monsoon, pre-cold season enjoys pleasant temperatures of 20 to 25°C. Notably, significant temperature fluctuations occur between day and night throughout the year. Punjab receives an average of 7 to 8 hours of sunshine daily, with the longest duration from April to June and the shortest from December to March. This consistent sunshine supports year-round plant growth. The substantial difference between summer and winter temperatures allows for the cultivation of tropical, subtropical, and even temperate crops. Additionally, the abundant sunshine holds potential for future solar energy harnessing. Punjab's climate is semi-arid to sub-humid; with an average annual rainfall of just over 60 cm. Yearly variations can be substantial, about 25 percent above or below the average. Snowfall is absent in Punjab. There are significant regional disparities in annual rainfall, affecting land use, agriculture, and population distribution. Rainfall ranges from about 150 cm in the Shivalik hills to under 25 cm in the west and southwest. Rainfall belts run parallel to the Shivalik hills, gradually decreasing as one moves away. Rainy days also vary similarly.

The Shivalik hills experience rainfall on about 45 days a year, while southwest Punjab has less than 20 rainy days. Around 70 percent of the annual rainfall occurs during the monsoon months of July to mid-September. Winter rainfall, linked to western cyclones, contributes to 15 percent of the total. Northwestern Punjab receives more winter rain compared to the east. Although a smaller proportion, winter rain significantly influences the success of Rabi crops. Some rainfall may occur in the pre-monsoon months of June and the post-monsoon month of October. April, May, and November are the driest months annually.

Rainfall in Punjab exhibits a high degree of variability in terms of amount, onset, duration, and distribution within the rainy season. The amount of rainfall received is inversely correlated with its variability, indicating lower reliability in arid and semi-arid areas. This emphasizes the vital role of irrigation, especially in low rainfall regions. Rainfall intensity varies over time and space. Summer rain is more intense than winter rain, often arriving in torrents. During the monsoon period, a rainfall of 12.5 cm in 24 hours is not uncommon. In contrast, winter rain typically comes in lighter drizzles. Additionally, rainfall intensity is higher near the Shivalik hills and decreases toward the south and southwest. Water management challenges in Punjab primarily stem from its rainfall patterns - characterized by insufficiency, seasonal concentration, high variability, and intensity. While western Punjab receives more winter rain from westerly cyclones, eastern Punjab receives heavier rain from the southwest monsoons during the traditional rainy season. Relative humidity is influenced by temperature and rainfall conditions. Morning relative humidity is highest (over 70 percent) during rainy and winter seasons, lowest (around 50 percent) in the hot season of April to June, and moderate (50 to 70 percent) during transitional periods. Southwest Punjab experiences lower relative humidity compared to other regions. High relative humidity, combined with August heat, creates muggy and uncomfortable weather during the rainy season.

Occasional hailstorms may occur in March and April, influenced by regional atmospheric conditions defined by high surface temperatures and low upper atmosphere temperatures. These storms can cause significant damage to standing crops, especially wheat, gram, and vegetables, as well as to electrical infrastructure and buildings. Predominant wind directions in Punjab are northwest and southeast. The former prevails from October to May, while the latter is more dominant from June to September. Southeast winds bring rain. Average wind speeds range from 3 to 4 kilometers per hour. Winds are generally calm in winter, active in summer, and moderate during the rainy season. Calm days are most frequent in November, while wind speeds are relatively higher in May and June, averaging 5 to 6 kilometers per

hour. Dust storms occur on average seven days a year in Punjab, mostly during the summer months of May to June. These storms result from intense low pressure systems at the sub-regional level or from dusty winds originating in the Rajasthan desert. At times, the sky remains overcast with dust for two to three days, leading to suffocating conditions. The situation can improve if a dust storm is followed by rain. These storms are more frequent and intense in southwest Punjab than in other parts of the region. Multan is particularly known for hot weather and dust storms.

Khem Karan is old and historical town. Sir Partap Singh's book *Ain-i-Khem Karan* reveals that Rai Khem Karan, the Kardar of Jahagir, founded the town in 1621<sup>30</sup>. Khem Karan was built; in the form of a fort. The residence was enclosed by a boundary wall with eight gates which were dismantled by the Pakistanis during their occupation in 1965. It was named Kasur GounceGhar, Chita, Mori, Shah Sharf, Bansawala and Talab wala. The doors were locked and unlocked in the morning by night. Two giant Baolis were in the city. Per city resident, these Baolis are now drinking water. Water tank was available to water sources in the city. But the Baolis had been demolished now. A little well and a reservoir on all four sides are outside the city walls. In these ponds the water of the town was drained. Maharaja Ranjit Singh came to Khem Karan. Sardar Baba Lakha Singh welcome to Maharaja Ranjit Singh. He had been pleased with Lakha Singh and donated 900 acres of land and worked well. Today's land belongs to the family of Kamboj. Khem Karan has a railway station, Police Station, Nagar Panchayat, Government Girls Senior Secondary School, Government boys Senior Secondary School, Bus Stand, Government Elementary Schools, Government Civil Hospital, United Senior Secondary School, and Shri Bala Ji Senior Secondary School, Gurukul Public School, Tehsil Complex and several Government buildings. There are two Baolis are made in antiquity. These were very famous and worth seeing. These Baolis are now destroyed.<sup>31</sup>the Town of the Kasur Tehsil of Lahore district, Punjab, situated in 31° 9' North and 74 ° 34' E., 7 miles from Kasur town, on the North-Western railway station, Population (1901) 6083.

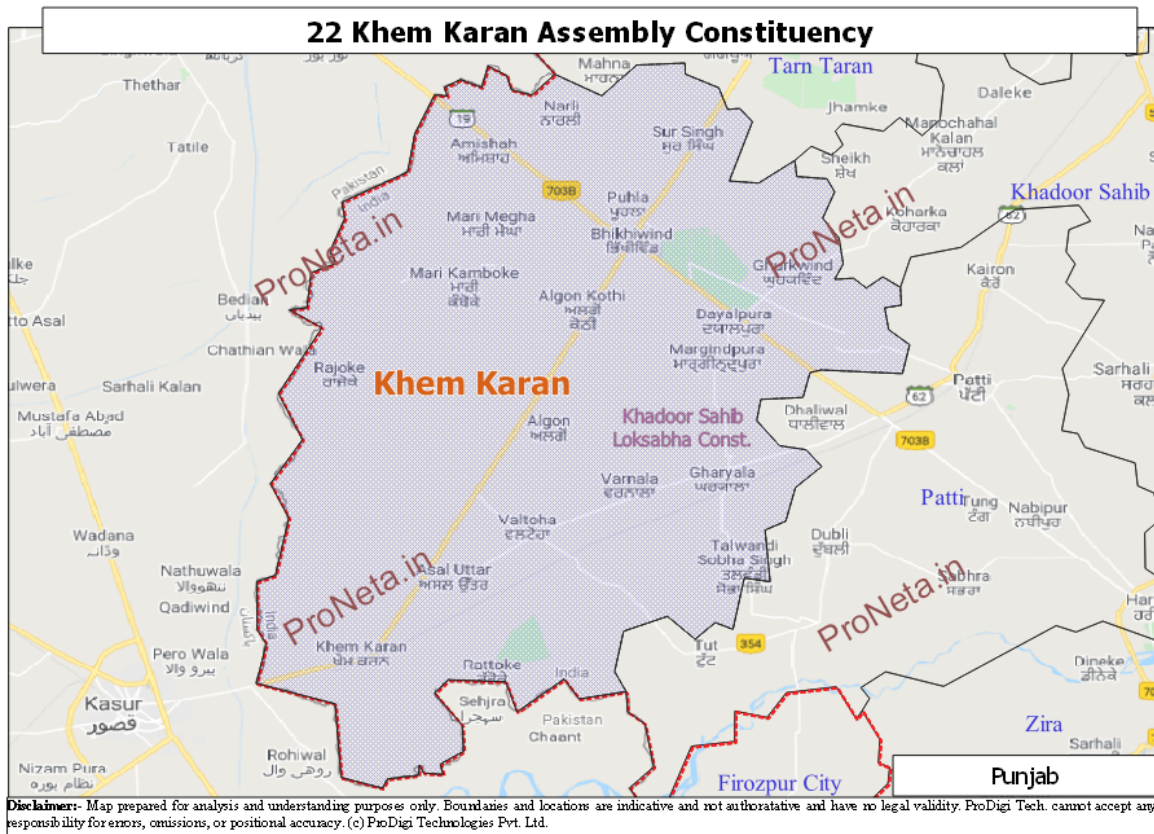
The Kasur branch of the Bari Doab canal flows near the town, and the population, which is mainly agricultural is well-to-do. The municipality was created in 1867. The income during ten years in 1902-03 was average rupees 5,200 and expenditure was rupees 4,800. The income for 1903-04 was rupees 5,700, chiefly derived from octroi, and the expenditure was rupees 6,200. The town as a vernacular middle school, maintained by the municipality.<sup>32</sup>

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<sup>30</sup> *Ain-i-Khem Karan* Tarlok Singh Rai

<sup>31</sup> Census of India 1961

<sup>32</sup> Data from Lahore Division 1911



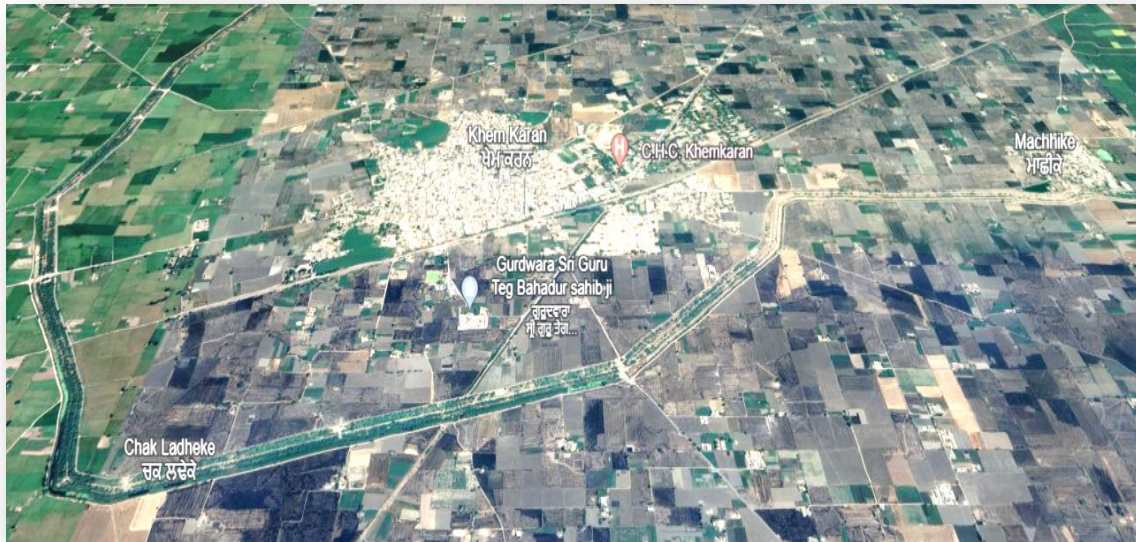
Map Source Proneta.com [Map](#)

The population of the town is divided into three parts, Purana kot, Middle Kot and New Kot. The old Kot was first inhabited. Sometime later, the middle kot and the Nada Kot were established by Sang at Rai and Raja Rosh a Rai<sup>33</sup>.

Khem Karan is located in the south – west area of the Valtoha block. It is strongly linked to Amritsar via the Amritsar – Khem Karan road and is a major nodal centre in the block. It is also linked by railway line.

On analyzing the road network within and outside the block it has been found that the villages that lie along the major transport routes are bigger, both area and population wise and have better facilities. These villages are namely Valtoha, Rajoke, Ameerke, Asal Uttar, Mehmood Pura, Bhura Kohna, Nau Douhal, Mehdi pur, Rattoke, Macchike and Gazzal.

<sup>33</sup>Census of India 1961



31°08'42"N74°33'31"E Khem Karan [Google Earth](#)

## PHYSIOGRAPHIC PROFILE

Physiographic involves the study of topography, climate, soil, drainage, etc. By analyzing the physiographic of an area it has been found that how various p<sup>34</sup> physical features of an area could be used for future development.



Source: - [www.alamy.com](http://www.alamy.com) India map showing Punjab

The Town is a part of the alluvial plains of Punjab. The average height of the Town from mean sea level is 216m and the general slope is from North–East to South–West. This plan is based on the principles laid down in the Civil Defense Hand Book.

### **SOILS**

The soil of the Punjab plains belongs to the typical alluvium of the Indo-genetic plains, which in itself holds a very important place because it is also fertile. Most of the soil is loam or sandy loam with clay layers of varying depth. The existing soil is a light reddish-yellow loam, known to the people as Maria, but as it hardens into Rohi or clay, hardly any profile features are observed; soluble asana are present in abundance which is very important for crops. The soil usually has an alkaline reaction and an adequate supply of phosphorus and potash; but there is a lack of organic matter and nitrogen.

**Fertile Plains:** Like much of Punjab, Khem Karan is primarily characterized by extensive fertile plains. These alluvial plains are formed by the deposition of sediment carried by rivers over time. The soil in this region is highly fertile, making it suitable for agriculture.

**Irrigation Canals:** The region is well-served by an extensive network of irrigation canals that originate from the rivers flowing through Punjab. These canals play a crucial role in supporting agriculture by providing a reliable source of water. Presently, the canal is not in good condition, major source of irrigation is now boring well irrigation.

**Groundwater Resources:** Groundwater is an essential source of irrigation in Khem Karan. Tube wells are commonly used to extract water for agricultural purposes. However, it's important to manage groundwater resources sustainably to prevent over-extraction and depletion. It is the major source for irrigation and the drinking purpose.



Groundwater being used for irrigation in Khem Karan *Source: Field Study*

**Crops:** The major crops grown in Khem Karan include wheat, rice, barley (rare), sugarcane (rare), and cotton (rare). These crops are well-suited to the fertile soil and the availability of irrigation. Agriculture is the primary economic activity in the region.

**Climate:** Khem Karan experiences a typical north Indian climate. Summers are hot, with temperatures often exceeding 40°C (104°F), while winters are relatively cool, with temperatures occasionally dropping below 5°C (41°F). The monsoon season (June to September) brings most of the annual rainfall.

**Topography:** The district is generally flat with slight undulations in some areas. There are no

significant elevation changes or hilly regions. The flat terrain makes it ideal for mechanized farming practices.



Paddy fields *Source: Field Study*



**Natural Vegetation:** The natural vegetation of Khem Karan includes grasslands, shrubs, and scattered trees. However, due to extensive agricultural activities, much of the natural vegetation has been replaced by cultivated fields.

**Drainage System:** The area has a well-developed system of natural and artificial drains to manage excess water during the monsoon season. This helps prevent water logging in low-lying areas.

**Flora and Fauna:** The region's biodiversity is influenced by its agricultural landscape. While there are no significant natural reserves or protected areas in Khem Karan, the region may host various species of birds, small mammals, and insects.

## **Language**

Punjabi is the official language of the Khem Karan Town. However some people can speak English and Hindi.

## **CROPPING PATTERN AND CROPPING INTENSITY**

Major crops grown in the Town are wheat and paddy. In the town almost 50% of the area is under wheat and 45% of the area is under rice.

There is a lack of diversification of cropping pattern due to problem of marketing. The belt is also rich in cotton. In the year 2006 area under cotton was 6000 Ha but in 2007, this has reduced to 3000 Ha. It has various reasons.<sup>35</sup>

### **Small Mills in Khem Karan**

In 1917, Lala Ami Chand set up a cotton factory at Khem Karan outside Nawa Kot which was later sold.

In 1919, Lala Munshi Duggal Khatri established a flour grinder Mill which was later sold.

In 1913 Lala Shankar Mal Budhwar established another flour mill in the Purana Kot which lasted for a long time.

In 1922, Lala Shankar Mall Puri established fourth floor mill in the middle Kot. He also planted cotton Willow due to progress.<sup>36</sup>

Lala Munshi Mal Khatri had set up a dirty Baroja cleaning factory at Khem Karan railway station which was destroyed in the 1965 war. Factory in Nawa Kot was set up by Muslim name the Khoja who often a made blankets and knives. It was very popular and beautiful. The blankets and knives were sold far and wide.<sup>37</sup>

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<sup>35</sup> (As per Town and Villages Directory of Amritsar 2002).p221

<sup>36</sup> Sitare Khem Karan Sir Tarlok Rai

<sup>37</sup> Census of India 1961

There was small scale industry of grass, baskets, ban making, knives, blankets and pots was established in Khem Karan (Source 1961 census)

### **Notified area committee of Khem Karan**

Before independence, four Numbardar and five members were assigned in Khem Karan Municipal Committee. Kardar Badan Singh was elected as a president in New Kot and he remained on the position of vice President. Nobody has taken the position of him after his death and the number owners of committee have reduced and it was very difficult for any other owner to succeed here. Thanks to the Government which give the owner Kamboj the right to become a member owner in the Municipal Committee Khem Karan. After the death of Sardar Badan Singh, Numbardar has been the Municipal Commissioner and vice President of Municipal Committee Khem Karan among the owner of new kot and old Kot.

This committee has been established in 1868 in United Punjab, which was second Committee after Lahore. This Committee was working as it was working before independence. If we say about the work, this Committee used to collect taxes and do the reforms activity like cleanliness in Khem Karan area. After the war of 1965 the building of this committee was constructed. The foundation was laid down by ICS officer Sardar Gian Singh Kahlon in 25th November 1968. This Committee was running successfully till 1980 but in 1981 this was abolished by the Punjab Government and named it Khem Karan a village. 1981 to 1983 Sardar Harcharan Singh was the head (Sarpanch) of the village. Sardar Raj Karan Singh was continuously the Sarpanch of Khem Karan current till 1983 to 1993. In 1992 Congress Government was elected in Punjab. Sardar Beant Singh was chief minister of Punjab. Due to the demand of Khem Karan's citizens Committee has restored<sup>38</sup>. Mr Mangat Ram Gulati was elected as a President of Khem Karan Notified area Committee on 6 August 1993. Sardar Lakhwinder Singh versus State of Punjab Ors has a case in High court and after that notified area committee was demolished and Nagar Panchayat was made. First President of Mr Mangat Ram Gulati was selected and he got this position on 21st August 1993 and he remained in the same position. Currently Shri Alam Vijay Singh Pattu is President of Khem Karan. This committee has 13 M C and after five years they are elected by people of Khem Karan. This committee takes care of the cleanliness of Street.

### **Amar Kavi (Poet) Sabha Khem Karan**

Amar Kavi Sabha was formed in Khem Karan in 1935 AD. The founder of this Sabha was the headmaster of the middle school Shri Harish Chandra. He invited poet from outside cities. He

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<sup>38</sup> Census of India 1971

used to compete with outsiders poets. He listened to the poems of the poets and also gives them prizes. There were eight members of this poetics council.

- President Baba Bashan Das Gosai
- S Darbara Singh Hazir
- S Tarlok Singh Rai
- Bawa Ram Prakash Bairagi
- Pandit Daulat Ram Anjaan
- Master Sukhchain Singh Mazboor
- Shri Devi Sain Ji
- Shri Jagdish Lal Khaana<sup>39</sup>

### **Baolis and Well in Khem Karan**

The population from Khem Karan to the present day is a few Baolis and Hundreds of wells will be visible. Many of these wells are uninhabited. The Baolis are worth seeing because of their antiquity.

### **Baoli Rai Rai Sangat Rai Sahib**

This Baoli was very visible in front of the school near Bazaar in Khem Karan and were famous far and wide. At that time it was made at a cost of Rs 125,000. But unfortunately today people have stopped it by pouring soil<sup>40</sup>.

### **Baoli Naropat Rai Sahib**

This Baoli was situated between the Purana Kot and the New Kot. It was made in a very beautiful shape. . But unfortunately today people have destroyed it by pouring soil.

### **Old Well**

This well was prepared by Rai Khem Karan. This well was constructed due to lack of water. This well is built near temple Data Ram Ji. This well is still today but its water has dried up.

## **EDUCATION**

Education play is a vital role to develop the society. By the education people can improve our social and occupational mobility. The level of educational facilities available in the Town have been studied and analyzed for different levels of education.

## **SCHOOLS**

The school was started in Khem Karan in 1857. It was started in the village of Tara Garh,

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<sup>39</sup> Book Sitare Khem Karan Sir Tarlok Rai p27

<sup>40</sup>Book Sitare Khem Karan Sir Tarlok Rai p56

because the first schools were in operation in the villages of Sehjaran, Valtoha, Tara Garh and Rajan Jang etc. Unfortunately, there was no school in Khem Karan. No specific reason has been identified. Why the government did not pay attention to this. Munshi Jamiat Singh Sahib established a school at Khem Karan. He later quit his job and moved to Hyderabad South to join the Superintendent of Police. Khem Karan's school was urban. Later enrolled in Vernacular Middle School and in 1910 became the Anglo Vernacular Middle School. In 1913, another school for girls was established to promote education, where girls were taught Hindi and Gurumukhi. In 1923, the Muslims had set up a separate school for which they received a monthly income of three rupees in Municipal Committee funds.

After partition, a girls' school continued in Khem Karan town. There was no boy's school in Khem Karan. The boys went to Garyala or Valtoha schools. In 1965, Pakistan invaded India. This caused severe damage to the girls' school building. Boys' school started in 1967. Since there was no building, he went to a girls' school. On 25 November 1968, Sardar Gian Singh Kahlo laid the foundation stone of both the buildings and new ones soon followed. Boys 'and girls' schools began to run separately. At present both these schools are imparting education in camping.<sup>41</sup>

### **Police Station**

Police recruitment began in 1865. It was called Tone Police. In 1872, a permanent building was erected in Middle Kot. The entire income of the land was received from the Government as compensation to the owner. Until 1911, the salaries of the police personnel were paid from the Municipal Fund. After some time, the Government started giving from Government funds. There was one head constable and ten constables posted here. At present time it is called Khem Karan Police Station. Its head is called SHO. Its job is to maintain the justice system in Khem Karan<sup>42</sup>.

### **Railway Station**

The railway line from Patti to Kasur was released in 1910 AD. This railway line ran from Amritsar to Kasur. This greatly benefited the people of Khem Karan. After the partition of 1947, this vehicle remained till Khem Karan.

## **HERITAGE TOURISM-**

### **Temple in Khem Karan**

Mandir Shri Devi Dwara

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<sup>41</sup> Source E Punjab Data of Government Girls. Sen Sec School Khem Karan.221-233

<sup>42</sup>Source E Punjab Data of Government Girls. Sen Sec School Khem Karan. p23

It is an old and historical temple. Before 1965, Pandit Jagannath Tiwari and his family used to serve this temple. During the 1965 war Pandit Jagan Nath Tiwari and his wife were taken from temple by Pakistani soldier. Pandit Ji was shot dead in the temple and his wife was taken by Pakistani soldier. Pandit Ji was shot dead in the temple and his wife was taken to Lyallpur Jail. Pandit Ji wife died there. Now the Mandir Shri Devi Dwara is being managed by Shri Sanatan Dharma Sabha Khem Karan. Sanatan Dharma Sabha is the registered institution. It has 50 to 60 members. The President of the Sanatan Dharma Sabha is elected every two years. I am giving the details of the President of Sanatan Dharma Sabha Khem Karan -: Lala Kashmiri Lal Vij, Sh Dyal Shah Mehta, Shri Surinder Kumar Chaudhari, Master Sukhchain Singh Mazboor, Master Madan Gopal Prabhakar, Master Jodhbir Sharma, Shri Dharmpal Mehta, Shri Ashwani Manchanda, Shri Pawan Kumar Bedi ,Shri Rajesh Kumar Kapoor (Sonu) and Shri Shashi Kapoor. Now I am the President of Shri Sanatan Dharma Sabha Khem Karan. I was elected President by the members in May 5th 2019. Every year Shri Krishna Janmashtami is being celebrated in August by Shri Sanatan Dharma Sabha Khem Karan

### **Temple Mata Gouran Ji**

This temple is north of Khem Karan. It was built in 1933 by the great ascetic Sant and Lal Das Ji. He practiced penance in it all his life. After him, Mata Gouran Ji used to do penance in it. Mela Mai Goran Ji Maghar (November-December)

### **Temple Thakur Dwara Ji**

This temple is built on the bank of the Baolis in the middle of Khem Karan. The priest of this temple was Bawa Ram Prakash Ji Bairagi. The gumbad was built in this temple

### **Mandir Baba Sita Ram Ji**

This temple is on the other side of Baoli. It is very old temple. It is also called Gaushala temple. Sant Baba Ram Narayan Ji was serving the cows. He was a great ascetic and possessed divine vision. Ashwani Kumar Arora is the President of this temple. Twice a year, there is a langar of Desi ghee is held in this temple.

### **Dharma Shala Bhai Vasti Ram**

The old Kot is built inside the bazaar. It was very interesting. Bhai Vasti Ram Ji has also become this Mahatma Sadhu. This Dharamshala was built in his memory. The old Kot on the owner's side also belonged to it. There was very special about this shrine.

### **Mandir Swami Data Ram Ji**

Swami data Ram Ji came to Khem Karan in the late 18th century. It is being said when Swami Data Ram came to the Khem Karan all the wither trees again get refreshed and

greenish. He was living in Lala Nagar mull's garden in Ferozpur, before reaching Khem Karan. His cell can be seen still in Khem Karan. This can be seen in the picture. He got very famous in the Khem Karan town. A sacred pond was set up for bath, which can be seen still over there.

### **Mandir Ram Bagh Khem Karan**

Mandir Ram Bagh is at the back of Gurduwara Shri Chain Sahib. Along with Gurduwara Chain Sahib was the palace of Rai Ji. They lived in this palace. He built this temple himself. Rai Ji family used to worship and meditate in this temple. There is a well in this temple. . Water heals the illness with this water.

Fair Baba Dhigana Fair Chet 1 (March-April) A fair is organized for two days in honor of Saint Dhigana Ji. Gurduwara Thamm Sahib, near the Kasur Gate, marks the site of a Manji or preaching center established by Guru Amar Das (1479–1574) at Bhai Kheda, a Brahmin worshiper of the goddess Durga who performed daily pujas, known as was converted to Sikhism. The Guru gave a wooden pillar (thamm in Punjabi) to Bhai Kheda, which was consecrated as a holy relic, giving the temple its name.<sup>43</sup>

### **GURDUWARA BHAI CHAIN SAHIB JI**

Gurduwara Bhai Chain Sahib Ji situated in Khem Karan. It is old Gurduwara. Guru Gobind Singh's birthday celebrated in every January<sup>44</sup>.

### **Gurduwara Gurusar Ji**

This Gurduwara is located in the town of Khem Karan, 32 kilometers from Patti City. Shri Guru Tegh Bahadur Ji, the ninth Sikh Guru, is honored in this Gurduwara. This was the home of Guru Ji's follower Baba Taghana. Before his death, Guru Ji had assured him that he would see him. When Guru Ji was imprisoned in Delhi in 1675, he kept his word and via his spiritual powers manifested on Khem Karan's southern edge. Through intuition, Baba Taghana discovered the presence of Guru Ji and proceeded to honor him. The Gurdwara is here where Guru Ji first manifested. Lala Karishi Ram, a wealthy Ferozpur philanthropist, rebuilt the previous temple in 1903. During the conflict with Pakistan in 1965, this building was demolished. A modest hall is located next to a domed sanctum in the current construction, which was built in 1966–1967. The local sangat cares for the Gurduwara. Every full moon day and all significant Sikh anniversaries are celebrated with special gatherings. Currently, a new Gurduwara was constructed by Baba Avtar Singh.

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<sup>43</sup>The Sikhs in History by Dr Sangat Singh.p45

<sup>44</sup>The Sikhs in History by Dr Sangat Singh.p116

## Dargah Peer Baba Sheikh Brahm Ji

Baba Sheikh Brahm, who succeeded Baba Farid Ganjshakar as the eleventh successor, is also known as Sheikh Farid (II), Farid Sani, Shaikh Brahm Sahib, Salis Farid, Arbitrator Farid, Shaikh Brahm the Elder, Bal Raja, and Shah Brahm. Visit Sheikh Farid's tomb, a Sufi saint's mausoleum in Punjab that is close to the India-Pakistan border, to offer respect. On the Indian side of Punjab's Khem Karan region, close to the village of Mianwali Uttar, is the mausoleum of Pir Baba Sheikh Brahm. Villagers claim that the Pir Baba was a student of Guru Nanak.

## Church in Khem Karan

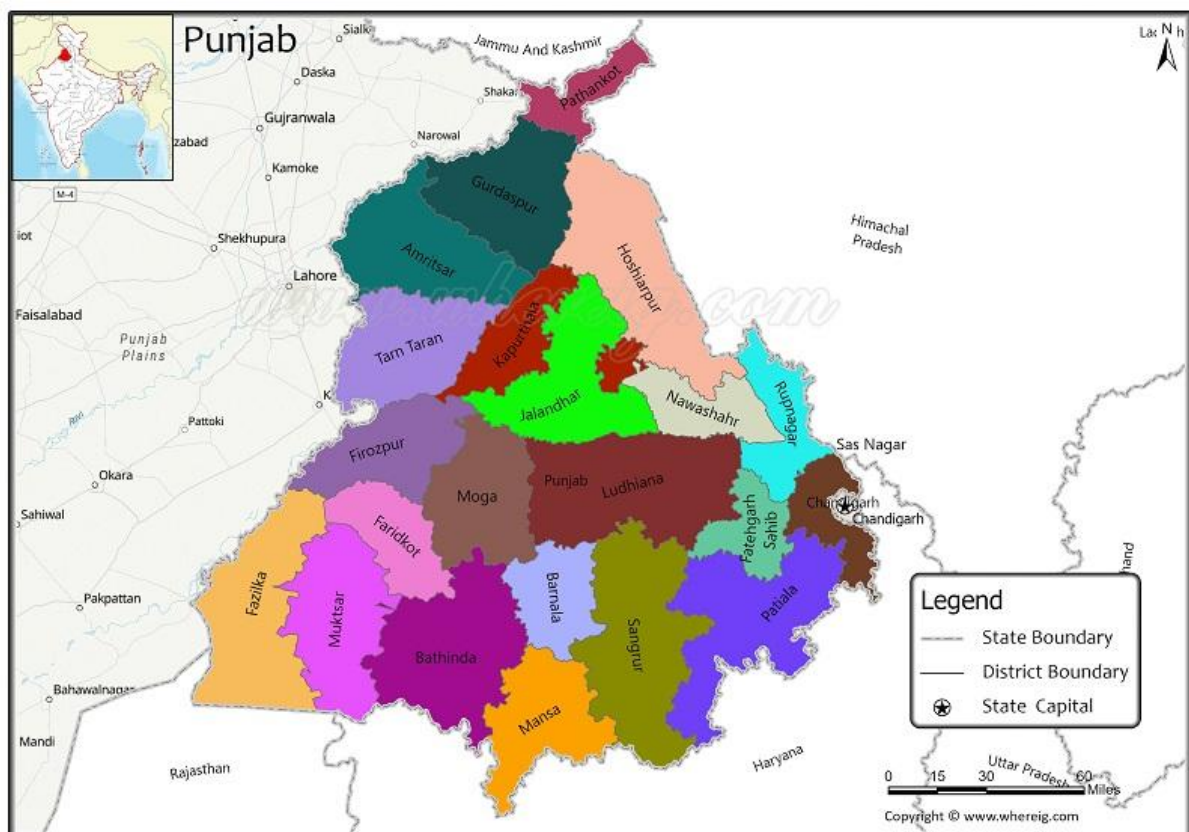
### Saint Peter Church

It is situated in ward no 13. In it the people of Christian community worship the lord Jesus. Christmas and Good Friday are celebrated with much fanfare.

### 2. Sundar Singh Church-

It is situated in ward no 06. It was built in 1970 AD. Raj Masih is the priest of both churches. The first Priest was Paster Waryam Singh.

India after the independence, the Akali Dal, a Sikh-majority political party operating mainly in Punjab, south to create a Sikh state, but the idea was not very popular. However, the



reorganization of states on the basis of language was emphasized in many regions of India. In Punjab, instead of religion, the Akalis launched the Punjabi Suba movement in the 1950s with

the aim of creating a Punjabi-majority Suba ('province') in India's then eastern Punjab state, mobilizing the people of Punjab into them. Awareness about Akali Dal was also increased. In 1966, it was formed i.e. the Punjabi-speaking majority Punjab state, the Haryanvi Hindi-majority Haryana state and the Union Territory of Chandigarh.

As a result of the movement, some hilly parts of East Punjab were also merged with Himachal Pradesh. Punjab District Tarn Taran is one of the important historical cities with a history of more than 400 years. It is an important Sikh religious city due to its connectivity with the 5th Sikh Guru Arjun Dev Ji, who founded the city of Tarn Taran.

It is a religious place in the heart of Majha region. There are various interpretations of its name. According to one it means "salvation", another "clear water" and a third "aid to swim". This Source: Tarn Taran District Handbook. Is the general belief that Sarovar waters have miraculous curing power? Therefore the town has been the resort of lepers from all parts of the country and abroad. Tarn Taran is the administrative headquarter of Tarn Taran district Tarn Taran district is one of the districts in the state of Punjab in North-West Republic of India. The main cities are Tarn Taran Sahib and Patti.

The City of Tarn Taran is a holy place for Sikhs. Tarn Taran district was formed in 2006 from Amritsar District<sup>45</sup>. The declaration to this effect was made by Captain Amarinder Singh, Ex-Chief Minister of Punjab, during the celebrations marking the martyrdom day of Sri Guru Arjan Dev Ji. With this, it became the 19th district of Punjab<sup>46</sup>.

#### **KHEM KARAN RELIGION DATA**

<b>Town</b>	<b>Population</b>	<b>Hindu</b>	<b>Muslim</b>	<b>Christian</b>	<b>Sikh</b>	<b>Buddhist</b>	<b>Jain</b>	<b>Other</b>	<b>Not Stated</b>
<b>Khem Karan</b>	13446	25.26%	0.54%	5.91%	67.70%	0.03%	0.01	0.01	0.53

<sup>45</sup>Kaur, B. (2015). The study on slum and population and improvement programs of in Punjab. *Int J Sci Res Publ*, 5(5).

<sup>46</sup>Kaur, B. (2015). The study on slum and population and improvement programs of slums in Punjab. *Int J Sci Res Publ*, 5(6).p13



## RELIGIOUS POPULATION AND LITERACY

Religion	Male	Female	Literacy
Hindu	2042	1355	22.51%
Muslim	54	19	0.5%
Christian	420	375	5.91%
Sikh	4827	4276	35.36%
Buddhist	4	0	0.03%
Jain	2	2	0.01%
Other religions and persuasions	1	1	0%
Religion not stated	40	31	0.19

Sources- censusindia.gov.in

## KHEM KARAN NAGAR PANCHAYAT

	Male	Female	Total
Children	883	749	1632
Literacy	59.00	48.10	61.50
Scheduled Caste	2719	2402	5121
Scheduled Tribe	0	0	0
Illiterate	3030	3145	6175

Sources- censusindia.gov.in

## Total Literacy Rate

	Khem Karan	Punjab
Female	54.85	70.73
Male	67.00	80.44
Total	61.55	75.84

Sources- censusindia.gov.in

The Sex Ratio of Khem Karan people are only 819. Thus per every 1000 men there were 819 females in Khem Karan. Also as per Census 2011, the Child Sex Ratio was 848 which are greater than Average Sex Ratio of Khem Karan.

## WORKING POPULATION OF KHEM KARAN

In Khem Karan Nagar Panchayat out of total population, 4,914 were engaged in work activities. 91.4% of workers describe their work as Main Work (Employment or Earning more than 6 Months) while 8.6% were involved in Marginal activity providing livelihood for less

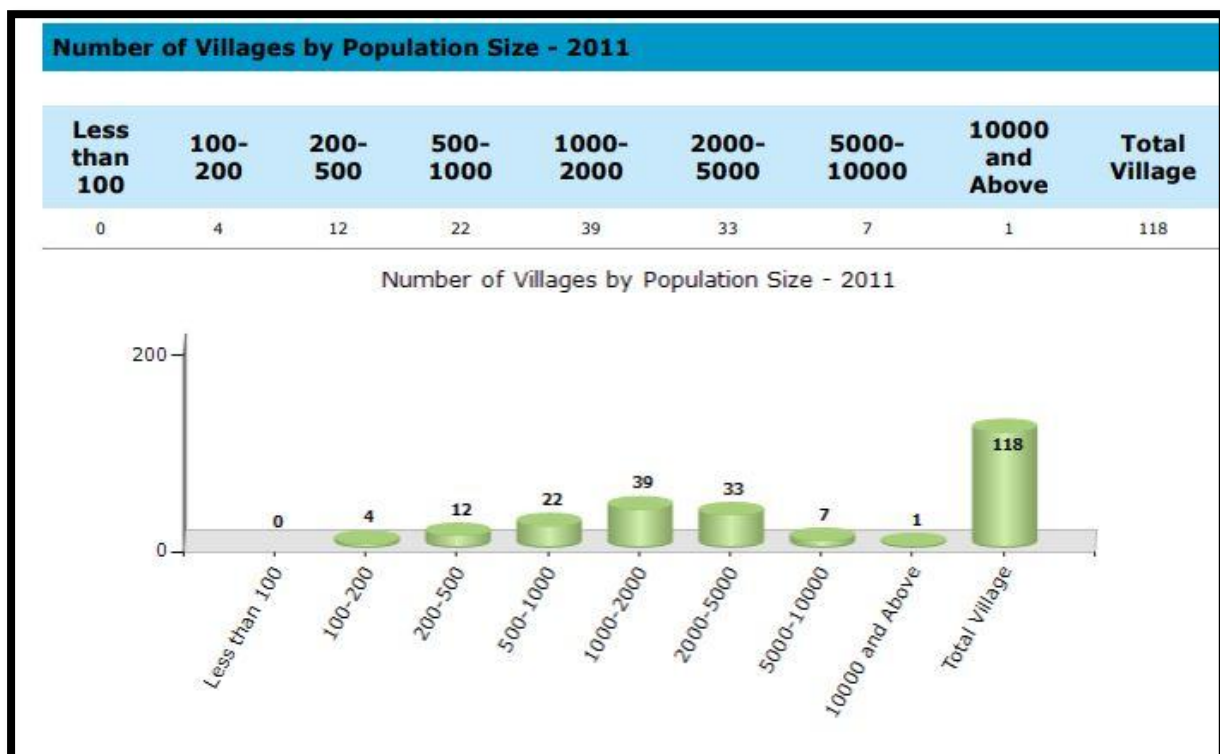
	Male	Female	Total
<b>Main Workers</b>	4046	446	4492
<b>Cultivators</b>	410	14	424
<b>Agriculture labourer</b>	984	118	1102
<b>Household Industries</b>	55	9	64
<b>Other Workers</b>	2597	305	2902
<b>Marginal Worker</b>	205	217	422
<b>Non-Working</b>	3139	5393	8532

than 6 months. Of 4,914 workers engaged in Main Work, 424 were cultivators (owner or co-owner) while 1,102 were Agricultural laborers.

Sources- censusindia.gov.in

## HISTORICAL BACKGROUND OF KHEM KARAN

When the England rule in Bharat needed to investigate production of energy, through which



British managed Punjab, and the British managed the entire frontier states. The most important objective of colonial rule in India was once regulation and exchange as well as maintaining order and collecting revenue. The British rule formulated and implemented insurance policies that proved positive and effective to maintain their rule and created a machine of authority, Source- Tarn-Taran District Handbook<sup>47</sup>

As a result of technology, the abundance of social wealth in the whole of Punjab and especially in Amritsar district provided many opportunities. The imposition and renewal of British rule led to widespread social exchange leading to the current general political and social order. Change used to happen in all directions which changed the present form of life people made many social changes in future in their life. The insurance plan policies that have been adopted, the firms that have been added and the men and women that have handled matters in extraordinary capacities have participated in bringing about social change.

The administrative organizational structure that the British created in the Punjab was once based entirely on the frontier factors that contributed to its success in the mid-19th century. The British have been professional colonial administrators with a proper understanding of the Indian conditions and as Punjab used to be a contiguous region, insurance policies were very efficiently adopted by the people to ensure their future. The administration was modeled after the machine of governance that developed in India a few hundred years ago and clever insurance policies were drafted and implemented. The social enterprise of the village used to be of amazing interest to every the Mughal and the British administrations especially for purpose of profits collection. The British rule in India used to be an aggregate of coercion and conciliation.

The British dealt with rural as exact as town setting and cantered in particular on rural areas the location land profits used to be involved. The preferred Indian village with its traditional caste system was, in large part, a product of the British Raj.

### **INDIA PAKISTAN RELATION AND KHEM KARAN**

The analysis of Indo-Pak relations is the most complex aspect of India's foreign policy<sup>48</sup>. Thus, these relations have been constantly plagued by many troubles and the sensitivity of public opinion has been highest in these relations, due to which these relations have become even more complicated. Armed conflicts have taken place between the two countries three times in 1948, 1965 and 1971 respectively. At present, when both nations are nuclear power

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<sup>47</sup>Censes, Punjab, 1868 table VII

<sup>48</sup>Ganesh, R. N. Nuclear Missile-Related Risks in South Asia. *The Next Arms Race*, 305-355.

nations, then the nature of mutual tension and its effects have changed. However, it is worth mentioning that there has been no armed conflict between India and Pakistan after 1971<sup>49</sup>. In the last 27 years, there have been many occasions when there could have been opportunities for armed conflict between the two nations, but due to the diplomatic capabilities of the two countries and the potential for adverse effects of war, opportunities for armed conflict are constantly being postponed. Exploring the causes of tensions in Indo-Pak relations is not unreasonable. The first of these reasons is the historical background of the partition between the two countries. The reality is that the Indo-Pak partition in 1947 has given rise to tension between the two countries<sup>50</sup>. If the partition was with the spirit of peaceful coexistence, then good relations would have been established, but on the contrary Indo-Pak partition has happened on mutual distrust, suspicion, bitterness and animosity, hence the tension in the relations between the two countries has been born from the beginning. Some of the major disputes that arose between India and Pakistan, such as the international border dispute, the problem of minorities, the question of the merger of the princely states of the native king and the Nawabs, and the distribution of military material. Some of these problems were resolved, but the most difficult was the dispute relating to the merger of the princely states. For this reason, it was the first war between India and Pakistan took place in 1948. By the way, while analysing the reasons for mutual resentment between India and Pakistan, there is also a view that the resentment between India and Pakistan has been due to basic beliefs. It was a basic basis of the partition between India and Pakistan is the two-nation theory in which there was a demand for the partition of India-Pakistan on religious lines and in 1947, the partition between the two nations took place on this basis and it was further strengthened when Pakistan Declared itself as an Islamic nation and India decided to establish itself as a secular nation. Recently, Pakistan has tried to push back Pakistani politics once again by making its rules on the basis of Islam in the border of Pakistan. These efforts reinforce the core sentiment that India and Pakistan were founded on two different values and this is the root cause of mistrust and tension. Among the causes of Indo-Pak relations, the psychology of Pakistan has been mentioned by Mani Shankar Aiyar in his book *Pakistani Papers*<sup>51</sup>.

According to him, Pakistan's neighbour India is more politically enlightened than Pakistan, democratic traditions are more deeply rooted and civilian life is more prosperous and full of

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<sup>49</sup>Pradhan, R. D. (2009). *1965 War, the Inside Story: Defense Minister YB Chavan's Diary of India-Pakistan War*.p78

<sup>50</sup>HASAN, Z. (1965). THE INDIAPAKTSTAN WAR—A SUMMARY ACCOUNT. *Pakistan Horizon*, 18(4), 344-356.

<sup>51</sup>Jaffrelot, C. (Ed.). (2004). "A History of Pakistan and its Origins. Anthem press." p211

facilities. That is why it has been a matter of envy for the Pakistani leadership<sup>52</sup>. Taking this argument further, Mani Shankar clarifies that there is also a reason for resentment in Pakistan that this fact or this information is related to India and based on India. Underlining another psychological aspect of Indo-Pak relations, Mani Shankar Aiyar believes that the fact that it is a small country has very clearly entered the psychology of Pakistan. Although the population is equal to that of Indonesia, there is a constant feeling that it is a small country and it has to be constantly striving for its existence and India is a constant threat to its existence. From this point of view all those efforts for unity and closeness in Indo-Pak relations give rise to a psychological fear in Pakistan and force Pakistan to more extreme policies for its survival<sup>53</sup>. Indo-Pak relations basically appear to be evolving between disputes and trying different ways of mutual trust, there has been an attempt to see both these trends in the new diplomatic environment. On the contrary, there seems to be a consistent understanding and resilience in the post-2004 efforts, if the talks appear to be passing through a period of mutual mistrust and tensions. We are trying to see these trends till September 2005 in which an attempt has been made to understand in detail some developments of the bilateral relations, the effort to understand the mutual perspectives and problems between the two countries is more remarkable and not the result because the mutual Controversy exists in many ways in a traditional way, the purpose of this analysis is to underline the mutual understanding that is developing in such situations. India has been repeatedly reiterating to its neighbours especially Pakistan that India wants a "stable, secure and prosperous Pakistan" in its national interest<sup>54</sup>. It wants serious and continuous dialogue with Pakistan to resolve the pending issues. The idea is to continue the talks on topics ranging from closer cultural and economic cooperation between India and Pakistan to the consideration of agreements on the Siachen and Sir Creek disputes. It is clear that they do not expect the Kashmir question to be resolved immediately. In such a situation, the option remains that we go on reducing the areas of tension and by starting the process of normalization, which can play the role of easing the tensions increased by the pressures related to controversial questions, as well as the old Indo-Pak relations. There is bitterness of his sides and can try to reduce his feeling. For this it is necessary that India assures its neighbouring country that there is no fear of Pakistan's geographical integrity from India because Pakistan has always said this, keeps repeating that

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<sup>52</sup>Ganguly, Š. (2003). *Conflict unending: India-Pakistan tensions in 1947*. Columbia University Press.p34

<sup>53</sup>Cloughley, c. (2017). "A history of the Pakistan army: wars and insurrections." Simon and Schuster.p21

<sup>54</sup>Dixit, J. N. (2004). *India-Pakistan in war and peace*. Routledge.p136

from India to Pakistan the geographical integrity of the country is being affected<sup>55</sup>.

### **INDO-PAK WAR 1965**

Fighting in India used to be as specific as it was to no longer involve the Kashmir trouble, and then resurfaced with the use of devastation in East Pakistan for several important reasons. After a massive pre-emptive attack through the process of Pakistan, a full-scale fighting ensued between the two countries as it wanted it to remain its possession and no one could interfere in it. Within two weeks and a few days of fierce and violent conflict, the enemy's army in India won the submission of East Pakistan., leading to creation of the People's Republic of Bangladesh and the creation of another new nation<sup>56</sup>. The battle saw the largest number of casualties in any Indo-Pakistani conflict.

Since the partition of British India in the year 1947, both the countries, Pakistan and India have been in opposition on many issues and which were still prevalent. Although the Battle of Kashmir was once the major challenge dividing nations as redress was not an easy task, specific border disputes did exist.<sup>57</sup>The issue first surfaced in 1956, and India eventually took possession of the disputed territory, leaving a wound behind. Pakistani patrols began patrolling the territory managed with Indian resources in January 1965, which sparked controversy as well as put an end to a conflict between the two nations, which once took place on each other's posts on 8 march 1965 make use of the way to each of the international locations and strike multiple times for your personal hit. Initially border police from each of the nations involved, the disputed site rapidly saw intermittent clashes between the armed forces of the countries which reached a very wide scale. In 1962, India was defeated. Pakistan considered that in order to start a resistance movement, some infiltrating saboteurs had to make the people of Kashmir unhappy with Indian control as quickly as possible. Pakistan tried to ignite resistance action through a covert infiltration capability. On the other hand in August 5, 1965 between 26,000 and 33,000 Pakistani troopers crossed the Line of Control dressed as Kashmiri locals headed for pretty a variety areas inner Kashmir. Indian forces, tipped off by means of the local populace, crossed the give up fire line on August 15. Initially, the Indian Army met with tremendous success, taking images three essential mountain positions after a prolonged artillery barrage. By the give up of August, however, every component had relative progress; Pakistan had made improvement in areas such as Tithwal, Uri and Poonch and India had captured the Haji Pir Pass, eight km into Pakistan-

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<sup>55</sup>Singh, L. G. H. (1993). *War Despatches: Indo-Pak Conflict 1965*. Lancer Publishers llc.p12

<sup>56</sup>Singh, L. G. H. (1992). *War Despatches: Indo-Pak Conflict 1965*. Lancer Publishers LLC.p11

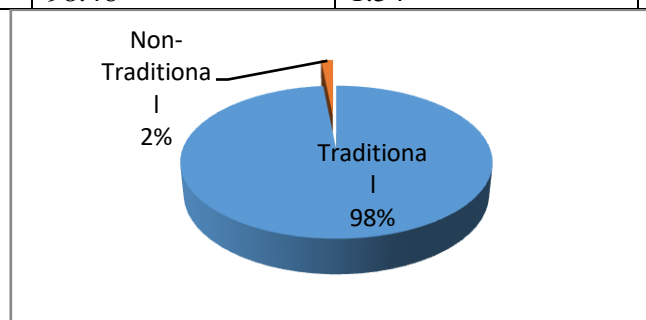
<sup>57</sup>Korbel, J. (1953). Danger in Kashmir. *Foreign Aff.*, 32, 482.

Administered Kashmir. On 1 September 1965, Pakistan launched a counterattack, referred to as Operation Grand Slam, with the intention to trap the quintessential town of Akhnoor in Jammu, which would sever communications and minimize off supply routes to Indian troops. Ayub Khan calculated that "Hindu morale" (as he acknowledged as Indian Army) would possibly now not stand increased than two hard assaults at the appropriate time and place; even though with the useful resource of According to his biographer Altaf Gauhar, Operation Gibraltar had failed this time, and India had taken control of the Haji Pir Pass. With a disproportionately large number of troops and the most technologically advanced tanks, Pakistan launched an assault on the Indian forces, which were caught off guard and sustained significant losses. India spoke returned by way of the usage of calling in its air strain to blunt the Pakistani attack. The subsequent day, Pakistan retaliated, its air strain attacked Indian forces and air bases in every Kashmir and Punjab. India's resolution to open up the theatre of assault into Pakistani Punjab compelled the Pakistani navy to relocate troops engaged in the operation to guard Punjab.<sup>58</sup>. The thrust against Lahore consisted of the 1st Infantry Division which was well-versed in combat supported through the use of three tank regiments from the 2nd Independent Armoured Brigade; they are fast on their way to the border, operating the Ichhogil (BRB) canal by 6 September. The Pakistani army, which had held or blown up the bridges over the canal, could no longer choose to keep them; effectively preventing any further attacks on Lahore with the resources of the Indians. In which he was also successful, through his own efforts.

### OCCUPATIONAL MOBILITY IN KHEM KARAN

**Table1.17. Frequency Distribution of the Responses on the Status of Occupation of the First Generation (Grand Father)**

Quantity	Status		Total
	Traditional	Non-Traditional	
Frequency	384	6	390
%age	98.46	1.54	100.00



**Figure 1**Frequency Distribution of the Responses on the Status of Occupation of the First Generation (Grand Father)

<sup>58</sup>Pandey, H. K., & Singh, M. R. (2017). *India's Major Military & Rescue Operations*. Horizon Books (A Division of Ignited Minds Edutech P Ltd).p10

As far as the first generation (of grandparents) is concerned, they were in the *traditional occupation of the community* to the tune of as high as 98.5 per cent. Thus, a mere 1.5 per cent of the grandparents of the respondents were reported to have engaged them in the *non-traditional occupation*.

**Table 2.1.18. Frequency Distribution of the Responses on the Status of Occupation of the Second Generation (Father)**

Quantity	Status		Total
	Traditional	Non-Traditional	
Frequency	354	36	390
%age	90.77	9.23	100.00

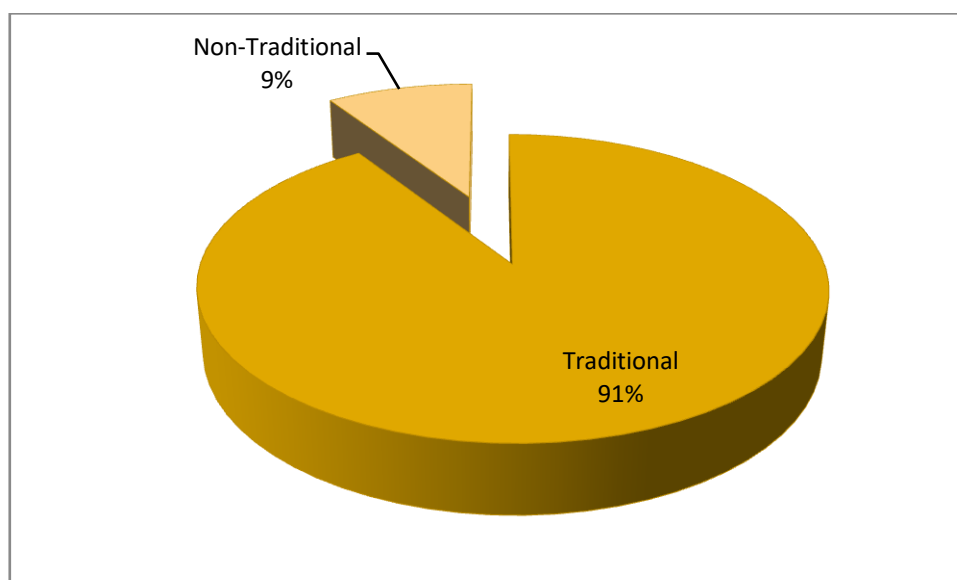


Figure 2 Frequency Distribution of the Responses on the Status of Occupation of the Second Generation (Father)

As regards second generation (consisting of parents of the respondents), the percentage of being in the *traditional occupation of the community* was still fairly high (at 90.8 per cent), leaving about 9.2 per cent of the parents engaged in *non-traditional occupation*.



## CHPATER II

### Theories of Social and Occupational Mobility

#### Caste as a Factor Affecting Social Mobility

Varna, as it is known in the Vedic period, was the term used to divide society into four sections. These sections were primarily assigned obligations according to their abilities as can be seen in the *dhanastutis*.<sup>59</sup> Some groups continue to adhere to the notion of caste-based occupational adoption in contemporary India. It hinders inclusivity and forces people with diverse objectives to be limited to a single profession, which contributes to a life that isn't fulfilling. An important factor influencing people's mobility in India is the contentious practice of caste-based hierarchy. The custom that some have long believed to have been significant in antiquity continues to shape India's socioeconomic development. The Rig Vedic vertical hierarchy, which states that if society were a human body, Brahmins would be the head, Kashatriyas would be the arms, Vaishyas would be the torso, and Shudras would be the feet, still rules today. The main problem is that, despite the fact that lower caste groups are legally protected, they have come to terms with the higher castes' domination.<sup>60</sup> The table that follows was taken from a 2002 article in the Economic and Political Weekly. The information demonstrates the correlation between a person's caste and the proportion of that caste represented in a particular occupational group. The data contains a little bias toward solely representing men.<sup>61</sup>

**Social History:** A Social History of India is a scientific aim to seem to be at society beginning with the Aryan invasion. It takes a leap into the pristine past to differentiate amongst the myths and realities associated to the basis and enchantment of social order and trust and make a critical comparison of the various schools of philosophical thought in India. Discussion of the technique of social information interior the senses whereby I use the time length have hardly ever been extensive. Christopher Lloyd has produced a magisterial survey of the one-of-a-kind colleges of the philosophy of perception and their massive relationship to the explanatory mechanisms observed thru effective businesses of social historians. People and her co-people have theorized about the applications of the comparative approach to social records. The historiography on a chosen sub-field or university of social data will regularly

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<sup>59</sup>Initial mention of the Varna system is in the 10<sup>th</sup> Mandal of the Rig Veda , sukta known as *Purusasuktam*

<sup>60</sup> Anikeeva, E. N. (2020). Cultural Anthropology, Cast Hierarchy and Religious Values in Modern India. Atlantis Press, 416(4), 493–496. <https://doi.org/10.2991/assehr.k.200316.109>

<sup>61</sup> Kumar, S., Heath, A., & Heath, O. (2002). Determinants of Social Mobility in India. Economic and Political Weekly, 37(29), 2983–2987. <https://www.jstor.org/stable/4412376?seq=1>

include information at the ambitions which the ones strolling in it have collectively set themselves, and at the manner thru which they looking for to reap these airs via drawing on advantageous sorts of belongings of records, strategies, concepts, and theories. But no whole textual content material at the methodological requirements of social archives has as however been published, at the least now no longer inner the Anglophone world. Several journals cater for professional pastimes inside facet the techniques of files collection and processing, however, there are none that cope with the wider methodological troubles confronted by using all historians<sup>62</sup>.

It is commonly estimated in a social archive. Similarly, in the United States within the 1960s the most important investigations achieved the desirable proper which led to speculation, as well as social historians everywhere seeking to define their center of entertainment against a group of skeptical records and Tried to link their activities, were reluctant to cut new topics and strategies except one doubt, and no longer intended to openly talk about regional subjects in many cases. This stock developed and became effective during the 1970s, when a changing face of society was eagerly bound to the needs and opportunities of trainers and others to define a "new social record" or what was called a "new social record"<sup>63</sup>. What they called a new direction, now a large part increasingly inclined to defend legitimacy, as soon as not more on the specific hand, the longer positive about which topics and techniques were incorporated and incorporated. Stop. The mission of the "new cultural turning point" - as appropriated here in the eighties - became some unique component from the social record that remained associated with social dynamics that, on the other hand, threatened their negative and right forms, or On the other hand there was an innovation. Inside and furthermore, attacks from conservative historians such as Gertrude Hummelfarb, are pleased that social archives became proper elements of the record in the upliftment of young adults and modern-day publics through examples of heroic motion and an emphasis on political ideals Huh. Social history now joins the search for a multidimensional discussion over the next few years that have some specific basis. There are more than a few purposes. The first is the belief that the field is sufficiently vibrant and moving to keep its constant space and promise the need for recurrent self-study, every ancient and new, not relying on some of the troubling social archives. The quintessential twin premises that every day man no longer has an archive on separate hands—contributed to the shaping of the generally increasingly quick facts that are considered a cornerstone of business mobility, and that In particular a large variety of

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<sup>62</sup>Sadasivan, S. N. (2001). A social history in India. APH Publishing.p45

<sup>63</sup>Sadasivan, S. N. (2000). A social history of India. ahp Publishing.p77-78

behavior will be discovered advantageously in the historical preceding (even if including the addition of) the most familiar political staples legitimate on a variety of hands<sup>64</sup>. They alternately offer an explanation as to why the region has passed the status of a fad, thought to be an eternal area of historical arsenal whose limits are hard to trace. If a vary of the brashest early hopes have now no longer been realized-records in modern have now no longer been modified to social archives or to a social traditionally professional mannequin of popular records, and a decisive socio historical periodization has now no longer modified higher conventional, the commonly political markers-the neighborhood has though been transformed. Maintain the transformation deserves and calls for a periodic exchange on whereby social information stands. The future of discipline has been in the hands of more and more people. It's a second one that invites a somewhat reflective picture with the resourcefulness of using a somewhat old hand, and even the additional, somewhat clunky with the beneficially useful resource of using samples of some promising new ones. A range of mid-profession leaders active in, for example, social archives, collecting facts fluctuate outside USA and Europe.<sup>65</sup>. While cultural strategies for social record emphasize the value of beliefs and assumptions and attribute their reason to company behavior, yet, at least inside the USA, spectacular vantage elements are organizing to regroup. There's even a slight revival of quantized work, circular issues in its own right of very lovely collections and extraordinarily excellent things, special covers. And some daring social historians are making big statements based entirely on non-cultural factors with monetary structure, an administrative size, social base or marriage pattern at the same time. Finally, even though references to Foucault, Bourdieu, Habermas, and others continue, they demonstrate a diminution. As Lynn Hunt notes, there is much more to it than some curiosity now, not a decline in the concept undertaking. This provide up quit result opens each troubles and possibilities for social history<sup>66</sup>. The strength of mind has surpassed by way of way of the use of dominant, although in no way monopolistic, methodologies, quantitative and cultural.<sup>67</sup> And there would maybe moreover be risk in addition to invitation with indoors the loss of any overarching new approach, due to the fact the cultural flip recedes.<sup>68</sup>. It modified into thrilling at the same time as all things considered new, even as youthful human beings of hassle and youthful humans in

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<sup>64</sup>Ferrell, J. (2017). *Making trouble: Cultural constraints of crime, deviance, and control*. Routledge.p14-16

<sup>65</sup>Bell, D., & Criddle, B. (2014). *Exceptional Socialists: The Case of the French Socialist Party*. Springer.p4

<sup>66</sup>Bell, D., & Criddle, B. (2015). *Exceptional Socialists in India: The Case of the French Socialist Party*. Springer.p5

<sup>67</sup>Denscombe, M. (2017). *EBOOK: The good research guide: For small-scale social research projects*. McGraw-Hill Education (UK).p78

<sup>68</sup>Deacon, D., Pickering, M., Golding, P., & Murdock, G. (2021). *Researching communications: A practical guide to methods in media and cultural analysis*. Bloomsbury Publishing USA.p77

occupation combined, even as the vicinity wished conversion.

## **CONCEPT OF SOCIAL HISTORY IN INDIA**

Introspection about one's personal place in our society, and its effectiveness, is no longer an extraordinary neighborhood among Indian historians. Our historical essays usually tend to emerge as separate groups or as informational bibliographies, feature surveys or strikes in tutorial guilds, etc<sup>69</sup>. They overturn circular debates about beliefs, methods, and ideological positions. Through these historians researchers are pigeonholed into the new and untold neo-colonial, dynastic, nationalist, communal, Marxist, and lower classes. Now the existence of a society changing forms not one but many levels of ancient focus attracts many tons very little attention. But provincial universities and colleges, school teachers, in a way under the guise of cosmopolitan centers of analysis and discovery, have a very diverse student population, and before them, numbers of excellent size are large or the right deal little untouched. The ability mode of formal courses, on the other hand, can be tempting to trace the memory, character, and origins of many book archives to factors beyond perception and. What is no longer explained is the tutorial information, and the full query of the dimension's creation and reception conditions, its relationship with the specific type of now specific surrounding experience?' We have a special lack of social facts of history-writing in wonderful words. This dispute of boundaries in India has intensified in the current years, with some reactions to Mandla's proposals at length and a positive resolution in favor of 'backward' castes at the length of right-wing Hindu communal forces<sup>70</sup>. In a way, each of these instruments of virtue has an influence on the supposed views of the Indian archetype, which is routinely practiced in present-day high-directorial circles. More primarily, I really take into account the whole controversy of the Ram Janma bhoomi issue, in which the well-established prescriptive data has faced, no longer very effectively, a size of ready and now isolated neighborhoods in large part have no experience<sup>71</sup>. Secular historians have refuted, with substantial documents and indisputable arguments, the ability of the Hindu right to advocate the development of the medium, which resulted in a successful marketing and advertising campaign to demolish the four-hundred-year-old ancient mosque in Ayodhya, the region. Advertising campaign was launched. Unquestionably he had a high standard of intellectual - and human - reasoning. Yet a conclusive or for the views of the country's leading historians, the Center for Historical

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<sup>69</sup>Tarrow, S. (1996). Making social science work across space and time: A critical reflection on Robert Putnam's Making Democracy Work, 90(2), 389-397.

<sup>70</sup>Bhattacharya, S. (1982). Paradigms lost: notes on social history in India. *Economic and political weekly*, 690-696iii.

<sup>71</sup>Varma, P. (2011). *Being Indian: inside the real India*. Random House.p44

Studies, Jawaharlal Nehru University, had little effect on most college students in comparison to the prescription of the Blood Order of Ram Janma bhoomi (of Rama's birthplace) bloody history).<sup>72</sup>This discovery of the new for the historical factuality of the country has come to the fore that in some Indian discourses, various or some specific records have done a tremendous amount of work; on the other hand, in the making of many such histories, magnificent universities, colleges the students often have a really restrained and regular character. The development of one's historical consciousness, though quite prepared, systematic, and spontaneous, has come a long way from but, naturally, cannot be equated with the thinking of expert historians only because it tends to change. There is also a need to examine both the importance of files and some of its levels. The production and spread of the ancient center of meditation in present-day India, is very clear, and as a point really helpful. Many historians write and train exclusively in English for the essential human instinctive inter-local and global communication of the association. Most universities and colleges, however, have converted to Hindi or adjacent languages, translations in abundance have come a long way, and historically not uncommon anymore is done, the brilliance of very near quality textbooks, or largely through media influence. But a simply offers clarification will now no longer take us very a prolonged way. At present we see that apart from a mark of introspection about the centrality of the documents, their personal place in society is no longer an extraordinary neighborhood among Indian historians. Our historical essays usually have a tendency to emerge as strikes in bibliographies, feature surveys or tutorial guilds, and the fact-checking that results from them has given it a new dimension. They overturn circular debates about beliefs, methods, and ideological positions. It is through these historians that pigeons are cast into the groove: neo-colonial, nationalist, sectarian, Marxist, and the lower classes. Now the existence of several levels in not one but ancient way attracts tons of attention very little. But in the backyards of metropolitan centers of analysis and discovery are provincial universities and colleges, school teachers, a very diverse student population, and before them, numbers of excellent size are large or the right deal little untouched<sup>73</sup>. The ability mode of formal courses, on the other hand, can be tempting to explore the memory, character, and origins of factors beyond and beyond perception about archives. What is no longer stated is the full query of the terms of the creation and reception of tutorial information leading to a new formulation, its relationship with the particular kind of now specific surrounding experience?' We lack the social facts of

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<sup>72</sup>Van Willigen, J,Chadha, N. K., & Chada, N. (2000). *Social aging in a Delhi neighborhood*. Greenwood Publishing Group.p56

<sup>73</sup>Perry, J. (1979). The problem of the essential indexical. *Noûs*,3-21.

historiography in wonderful words. This problem of borders in India has become fantastically intensified in the current years, with some reactions to Mandla's proposals at length and a positive resolution in favor of 'backward' castes at the length of right-wing Hindu communal forces<sup>74</sup>. In a way, each of these instruments of virtue has an influence on the supposed views of the Indian archetype, which is routinely practiced in present-day high-directorial circles. More mainly, I genuinely have in thoughts the controversy all through the Ram Janma Bhoomi issue, in which well-installed instructional data has desired to confront, now no longer too effectively, one shape of prepared and in big part synthetic now no longer distinct neighborhood experience. Secular historian's refuted, with sufficient documents and unimpeachable logic, the causes advocate via way of capability of the Hindu Right, for it's in consequence a success marketing and advertising marketing campaign to demolish a four-hundred-yr.-antique masjid at Ayodhya. <sup>75</sup>But a simply offers clarification will now no longer take us very a prolonged way<sup>76</sup>. The centrality of documents today, in addition to its markedly multi-stage features, does not appear to be significantly oftentimes used or herbal phenomena. They are naturally associated with the techniques whereby records obtained proper right here to be taught, written, and noticeably valorized beneath colonial after which postcolonial situations. This subject will have to pass by once more to the nineteenth century, even as typically manufacturer new strategies of questioning about archives are frequently alleged to have begun in India.

Neatly multi-stage features do not appear to be significantly oftentimes used or herbal phenomena. This subject will have to pass by once more to the nineteenth century, even as typically manufacturer new strategies of questioning about archives are frequently alleged to have begun in India.

### **THE NEW THEORY OF SOCIAL HISTORY**

New social history motion broke onto the 1960s environment, initial in the United Kingdom, then in the United States and Canada, the neighborhood it all of surprising grew to develop to be one of the dominant patterns of historiography.<sup>77</sup> It used to be a subset of historiography that founded on social constructions and strategies at its most crucial level<sup>78</sup>. It stood in stark

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<sup>74</sup>Chomsky, N., & Barsamian, D. (2011). *Imperial ambitions: Conversations on the post-9/11 world*. Metropolitan Books.p4-7

<sup>75</sup>Sharma, R. S. (1991). *Śūdras in ancient India: A social history of the lower order down to circa AD 600*. Motilal Banarsidass Publ.p33

<sup>76</sup>malhotra.S (1992). *Śūdras in ancient India: A social history of the lower order down to circa AD 600*. Motile Banarsidass Publ.

<sup>77</sup>Tilly, C. (1984). "The old new social history and the new old social history." (*Fernand Braudel Center*), 7(3), 363-406.

<sup>78</sup>Robson, B. T., Walton, J. R., Black, I., Cain, P. J., White, C., Colls, R.,& Heffernan, M. J. (1993). Review of

huge distinction to political and financial archives in this way. The 2nd connotation, which the Germans referred to as Gesell's, used to be broader. From a social-historical standpoint, it is the files of a whole society.

"Social history" piqued the pastime of new technological information of historians in the Nineteen Sixties and Nineteen Seventies. It grew to be a most fundamental idea in historiography revisionism, as desirable as a rallying point. At the equal time, it supposed a lot of specific things. It placed a massive emphasis on constructions and strategies than on characters and events. It pressured social science-based analytical techniques as a choice than historical hermeneutics' standard methods. Most frequently, social historians empathized with the motives of the poor, the well-known the working class, movements, etc. It used to be each quintessential and first-class to write a social files. My very non-public advertising and marketing advisor educated us that he desired statistics to give up a predictive social science<sup>79</sup>. I in no way went that far. I used to be as soon as quickly as drawn to the new social statistics by using the use of functionality of its democratic inclusiveness as hundreds as with the resource of talent of its machine and precision.<sup>80</sup>The Civilization for Social Science and Historical Studies used to be placed in 1976 to raise collectively pupils from a massive range of fields fascinated in social history. It is notwithstanding the reality that energetic and publishes the records of social sciences quarterly. This place is in addition the specialty with the resource of way of Peter Stearns on the grounds that 1967. Cultural statistics emphasizes the language and price of beliefs and assumptions, and their causal feature in collective movement.

## **HISTORICAL DEMOGRAPHY OF SOCIAL HISTORY**

The find out about of normal people's lives was once sophisticated in the 1960s, the usage of census and neighborhood births, marriages, deaths, private records from tax records, and theoretical fashions drawn from sociology and sociology. It revolutionized the introduction of quantitative and demographic methods. Demo is an each day electronic mail dialogue team that covers an extensive varies of areas in this area. Historical demographics are learning about of censuses and demographic processes, commonly the usage of censuses or comparable statistical data. It has come to be an essential self-discipline in social records and

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Urban Population Development in Western Europe from the Late-Eighteenth to the Early-Twentieth Century, by Richard Lawton and Robert Lee; Land, Labour and Agriculture, 1700-1920,. Light; The English Eliot, by S. Ellis; Women and the Women's Movement in Britain 1914 .... *Journal of Historical Geography*, 19(2), 205-252.

<sup>79</sup>Davidson, R. M. (2004). *Indian esoteric Buddhism: Social history of the tantric movement*. Motilal Banarsidass Publ.p88-90

<sup>80</sup>Davidson,r.m.(2005). *Indian esoteric Buddhism: Social history of the tantric movement*. Motilal Banarsidass Publ.p18

has sturdy ties to broader demographic fields such as demographic research.

### **SOCIAL HISTORY OF WORKING LABOURE**

It affords with the social information of change unions and workers. For example, see US Labor History. The Research Group on the History of International Labor and the Working Class used to be installed in 1971 and has a thousand members. She publishes the archives of the international working class. Labors everyday email-based speak crew primarily based in 1993 for over 1,000 lecturers and senior university students. Kirk (2010) has been inspecting British labor data due to the fact the Labor History Study Group used to be established in 1960<sup>81</sup>. He critiques that labor files is specifically practical, eclectic, and empirical. He is moreover mindful of the vogue towards conservative quarantine and academics. He encourages broader and higher necessary involvement in comparative, cross-border, and world troubles that are gaining cognizance amongst labor historians elsewhere, and public and political on these issues. Request a resurgence of interest.

### **SOCIAL HISTORY REPRESENT WOMEN AND GENDER HISTORY**

Women's records exploded prominently in the 1971s, and are now nicely represented in all geographic themes. More and greater gender records are included. Social records make use of a woman's historic strategy to apprehend the ride of normal female, as antagonistic to the "superb female" of earlier. <sup>82</sup>.

Gender records focuses on the classes of femininity and masculinity, discourse and experience. Gender records got here to the fore after being devised and developed via Scott in the 1986 essay Gender.

### **SOCIAL HISTORY DEALS WITH SOCIETY EDUCATION**

There is an emphasis on, and an employer base for, the higher. It used to be a story of ignorance, and the prevailing wisdom on humanity cost-cutting and thin traditionalism, and of modernization, renewal, by which fathers and mothers try to prevent their kids' cognition authority from permeating the broader universe<sup>83</sup>. Educator's reformers with an emphasis on serving the people good broad-sightedness, and civic-minded neighborhood public resources were heroes. Textbooks inspire college students to become instructors of public colleges and thereby fulfill their individual civic mission. The 1960s brought a sense of devastation, when a new generation of New Left students and university students often dismissed the accounts of

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<sup>81</sup>Burnett, P. J., & Burnett, J. (2013). *Plenty and Want: a social history of food in England from 1815 to the present day*. Routledge.p55

<sup>82</sup>Howkins, A. (2003). *The death of rural England: a social history of the countryside since 1900*. Routledge.p5

<sup>83</sup>Thompson, f.m.l.(Ed.). (1990). "The Cambridge social history of Britain, 1750-1950 (Vol. 1)". Cambridge University Press.p16



the celebration, and criticized America's many weaknesses, failures, and crimes. Diagnosed the academic machine as the villain. So that the order of the society continues and equality remains.<sup>84</sup> In contemporary ages, much educational information providers with businesses or focuses on the data of top notch reformist ideas, then again greater recently, who are university college students in phrases of social heritage and social mobility? A new established social file has emerged. In the United States, minority and ethnic university college students are often the focal factor of attention. In the nineteenth century they developed an exceptional university gadget that mirrored now no longer completely their relationship with Britain, alternatively moreover the good sized financial and social changes taking region at the equal time. This article seeks to furnish the basis for comparative lookup with the aid of the usage of figuring out the lookup undertaken in the route of this period, imparting rapid analytical remarks on some imperative studies, and discussing the enchantment of educational history.<sup>85</sup>

#### **UNDERSTANDING OF OCCUPATIONAL MOBILITY**

Account for observed variations in the relationship of status consistency to a preference for a change in the distribution of power for different strata. Both lines of interpretation suggested above appear plausible, at least post hoc. It is impossible at present, however, to assess their relevance. On the basis of the findings of this study, and the arguments are given, the following specifications for further research can be made. Measurement of status consistency should take into account the extent to which the status characteristics used are likely to be simultaneously salient<sup>86</sup>. Second, the opportunities for alternative modes of adjustment to status inconsistency should be controlled or systematically varied. Third, to test the rationale underlying the hypothesis relating to status consistency and preference for a change in the distribution of power, it would be desirable to measure the intervening variables assumed to be important, e.g. tendency to locate the sources of discomfort in the environment, and relate these to the independent and dependent variables. These would seem to be minimum specifications for clarifying the relationship of status consistency to the preference for a change in the distribution of power. There is some support for the hypothesis of an inverse relationship between the degree of status consistency and preference for a change in the distribution of power.

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<sup>84</sup>Moreau, J. (2006). *Schoolbook nation: Conflicts over American history textbooks from the Civil War to the present*. University of Michigan Press.p33

<sup>85</sup>Steinbach, S. (2013). *Women in America 1760-1914: a social history*. Hachette UK.p4-5

<sup>86</sup>Akresh, I. R. (2006). Occupational and social mobility among legal immigrants to the United States. *International Migration Review*, 40(4), 444-447.

The event is related to the state of the relationship. Two lines of interpretation of this finding suggested that this line of thought was being pursued. At a guess it turns out that the broker or other way of setting the position mismatch could be responsible for the variations. Others suggest that status as well as prominence were not taken into account in the status quo cracker.

The event is related to the state of the relationship. There were two interpretations of the interpretation of this finding. One hypothesis asserts that brokerage or other methods of setting the position discrepancy may account for variations in the relationship. Others suggest that status as well as prominence were not taken into account in the status quo cracker. The measurement of occupational mobility is a critical matter since contingent upon the outcome of such measurement are issues of the highest relevance for social stratification, social mobility, and the process of social change. Most frequently in current usage the total amount of mobility of a society is measured by comparing the occupational situation of one generation with that of the preceding generation, and intra-societal estimates are made by comparing various social segments in the same terms<sup>87</sup>.

The most sophisticated technology for making these comparisons is the "goodness of fit" analysis, as used by such students as Glass and Rogoff, where expected frequencies are estimated by the distribution of the occupations of fathers, corrected for institutional changes in the available places in the labor-force, and the observed frequencies are read from the sons' occupational distributions<sup>88</sup>.

Studies employing this technique have provided valuable and challenging information and ideas about social mobility. But like any measure designed to provide one type of information, other areas of interest to the student of mobility are unavoidably ignored, and certain assumptions, which may sometimes be unwarranted, must be made.

#### **FIVE MAJOR PROBLEMS ARE RAISED BY THE USE OF CURRENT MEASURES:**

1. Wide divergence between fathers' and sons' occupational distributions may occur without significant change in the distribution of prestige, power, or property. This could occur, for instance, when large numbers of workers move from low-rated agricultural occupations to nominally higher-rated urban industrial employment. Little genuine vertical mobility in prestige, property or power may actually transpire. This makes possible the introduction of

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<sup>87</sup> Gruber, J., & Madrian, B. C. (2006). Health insurance, labor supply, and job mobility: A critical review of the literature.

<sup>88</sup> Iversen, V., Krishna, A., & Sen, K. (2016). Rags to riches? Intergenerational occupational mobility in India (No. 042016). GDI, The University of Manchester.p7-8

differential bias into the mobility scores of these nominally mobile groups.

2. A second and more fundamental problem concerns the subjective experience of mobility. When mobility rates are computed by the "goodness of fit" technique, no inferences are possible regarding the extent to which the groups said to be mobile so perceive them. Only if sons compare themselves with their fathers will the divergence of sons from fathers' positions give us some valuable clues about the actors' definitions of the situation. But if sons use other reference groups, such as their age peers, or educational peers, or residential peers, then, wide divergences between sons and fathers may be accompanied by very different subjective experiences, even to the point where a group objectively defined as upwardly mobile may perceive itself as downwardly mobile, if in its aspirations and self-images, it has been surpassed by its effective others<sup>89</sup>. Since actors themselves probably use a peer group as frequently their parental group for comparison, a measure of occupational mobility ought perhaps to include some elements of both parental and peer position. The parental position gives the point of entry into the labor force, the initial social capital; and the peer position provides information on the relative outcome of persons who started at the same place.

3. Closely associated to the foregoing is the query of measuring the ride of mobility in such a way that persons can be scored and companies of respondents then sorted on the foundation of their mobility scores.<sup>90</sup> Since the trip of mobility, subjectively calculated, is regularly referred to as an essential issue in motivation and in social integration in a altering society, the potential to assign mobility ratings to people and for this reason make a contribution totally to estimates of mobility, since, through definition, it is not possible for the sons of highest-rated fathers to be upwardly-mobile and for the sons of lowest-rated fathers to be downwardly mobile.

4. A final problem concerns the failure to control birth order, birth spacing and a number of siblings. Older and younger sons are likely to have different mobility experiences. Younger sons may be able to count upon working brothers to help them advance their educational achievements. Children in large families have fewer per capita life chances as measured by available capital than children in smaller families at comparable economic levels. Other students have recognized these problems.

Here we have gathered data and performed the analysis necessary for an experimental try-out of a measure of occupational mobility that meets some of the problems cited above. Our measure is called the Generational Occupational Mobility Score, abbreviated as GOMS, and

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<sup>89</sup> Journy, Charles. *Big Structures, Large Processes, Huge Comparisons* (1964)p6-7

the required data and computational procedures are given below.

## **SUMMARY OF PROCEDURE**

### **A. Raw Data**

1. Occupation of ego
2. Occupation of ego father
3. Occupation of the entire ego's brothers

1. Changes in an occupational function that are nominal and now not consequential are much less possibly to introduce differential bias into the measurements, considering that the GOMS measures mobility in phrases of the extent to which the respondent deviates from the common fulfillment of all others whose fathers had the equal occupational rank. Thus, anything new meanings may additionally be inherent in the occupational shifts concurrently and besides differential, bias applies to all concerned<sup>90</sup>.

2. Both father's and peers' statuses are built into the measure, since father's occupation is used as the baseline, and the GOMS is itself a function of the occupational distribution of all sons of these fathers. Such a measure may correspond more closely than estimates based on divergence from the father with the subjective estimates of mobility made by the actors themselves. This is not meant to be taken as a demonstrated advantage of the GOMS. Rather, it is a specification of the conditions under which the GOMS would be more useful than measures that do not use the peer group as the reference group<sup>91</sup>.

3. Individuals can be assigned mobility rankings with the GOMS considering that in fact, the averages have to be computed from such person scores. Thus, respondents can be said on the foundation of their mobility experience, which can then be used as an unbiased or intervening variable in a lookup design.

4. The full weight of the experiences of the sons of highest- and lowest-rated fathers enter into the scores, since, for instance, the son of a expert can be scored as upwardly cellular if he exceeds the common of all different sons of professionals, and the son of an agricultural day-laborer can be scored as downwardly cellular if he ratings decrease than the common of all different sons of day-laborers.

5. Birth order, birth spacing and the number of siblings are controlled for by randomizing their effects through the technique of taking an average of all the sons of any family (i.e., the respondent and all his brothers) who are in the labor force and using their average score as the

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<sup>90</sup>Western, B. (2010). *The impact of incarceration on wage mobility and inequality*. *American sociological review*, 526-546.

<sup>91</sup> Western, B. (2006). *The impact of incarceration on wage mobility and inequality*, 522-530.

one assigned to the respondent.

1. Since the GOMS is calculated in standard scores, there is no way of measuring the concrete distance moved by any respondent, nor of tracing the concrete places in the division labor or into and out of which he has moved in his occupational history.

2. Because the GOMS is a standard score, persons within more dispersed distributions receive lower mobility scores, even when normality exists. And if the distributions are skewed rather than normal, a serious bias may occur. For example, a jump of two occupational categories may be equal to only one standard deviation interval in some distributions but as much as three in other distributions<sup>92</sup>.

These handicaps may be so substantial under some conditions that the use of the GOMS would be contraindicated. However, when the necessary conditions can be met, the GOMS suggests itself as a powerful tool of analysis. The GOMS is offered not as a substitute for other measures but as a corollary measure of other aspects of the large and complex set of experiences called social actions of "years of school completed," yielding 15 sampling boxes. Information was gathered about the occupational history of each of 1,000 respondents, and the occupations of their fathers and of each of their brothers ever in the labour force was recorded. With this information, the GOMS were computed. All occupations were arbitrarily classified into eleven categories and assigned numerical ratings of one to eleven, starting with agro mobility. The extent to which this proves to be a useful measure depends upon the extent to which (a) the specified conditions are met, (b) the requisite data are available, and (c) the comparison with peer groups is important in the theory with which one is working. The data here reported come from an intensive study of social stratification and social mobility in Puerto Rico, principally sponsored by the Social Science Research Centre of the University of Puerto Rico. Interviews lasting between three and four hours were conducted by well-trained interviewers with a sample of 1,000 heads of household, drawn on an area-probability basis from a master sample of the Bureau of Labor Statistics and stratified by three gradations of urban-rural residence and five grad cultural day laborers at the bottom and ending with professionals at the top<sup>93</sup>.

It will be seen that there is apparently considerable heterogeneity of variance in the various distributions. Nevertheless, tests for the homogeneity of variance disclose that the conditions

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<sup>92</sup>Western, B. (2002). The impact of incarceration on wage mobility and inequality. *American sociological review*, 525-546.

<sup>93</sup> Anderson, Michael. *Approaches to the History of the Western Family 1500-1914* (1995) 104pp

of homogeneity had been satisfactorily met. It ought to be pointed out, however, that every category below "clerk" has more than twice as high a proportion in the upper tail as a normal distribution would have. Similarly, in each category above "owners and managers of farms" there are significantly smaller proportions of cases in the upper tail than would be present in a normal distribution. Additionally, there are various other departures from normality scattered throughout the eleven distributions, but no clear-cut patterns emerge that would permit observations about concentrations of skewed distributions<sup>94</sup>.

In all but one case, the higher-rated occupational category scores higher on mobility as measured by the GOMS. The single reversal is the comparison between clerks and skilled laborers, and here the difference is not significant. The only other non-significant difference occurs between service workers and unskilled laborers, but here the difference is in the anticipated direction. These results strongly suggest a positive correlation between occupational rank and occupational mobility, which holds with relatively equal strength throughout the occupational ladder.

It will also be seen in that the four lowest categories are under-achievers-i.e.; men in those occupations are at present located in lower positions than the average position now held by those with whom they started. (All scores above 10 represent over achievement; below 10, underachievement.) In brief, these occupations appear to have selectively culled the downwardly mobile members of the labor force. By contrast, the highest seven categories are all overachievers,<sup>5</sup> in the sense that their average occupational positions now are higher than the averages of those with whom they started.

We believe these findings are of interest most particularly in regard to what they permit us to say about the GOMS itself. For since every higher occupational position but one is matched by a higher GOMS, we may say that the GOMS, in this case at least, indicates (a) the relative position of any respondent compared to those whose fathers had the same occupation as his, and (b) also indicates the amount any respondent has moved relative to his peers. In short, the same measure indicates that those who are now higher have moved farther than those with whom they started.

When the size and direction of means are examined, further significance can be given to these scores and differences. The non-significance of the difference between the high school and upper-grammar school groups is due to the fact that while each of them has excelled over its peers, neither has excelled by very much. The effects of education, in so far as they bear on

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<sup>94</sup>Grunberger, R. (2013). *A social history of the Third Reich*. Hachette UK.p66

occupational mobility, are cumulative, for in every case, the higher group has the slightly higher mean. The difference between the upper-grammar school and high school groups is on the threshold of significance. This threshold is reached and passed in the case of the college group<sup>95</sup>.

To generalize these findings, education appears to be positively related to occupational mobility at all points in the educational continuum but shows its sharpest effects at the extremes. This informs us also about the bearing of the father's occupation on occupational mobility. Relative to education, the father's occupation is of least significance at the top and bottom of the occupational ladder, and of greatest significance in the middle educational rungs.

From these findings, we reason that occupational opportunities seem to be opened wide with even a few years of education as compared with the opportunities available for those who have had none. But subsequent schooling after the first four years does not make as much difference as the first four years. This trend continues until some college education has been achieved. At this point, occupational horizons are once again opened wide relative to what they are for those who stop at high school graduation or before<sup>96</sup>.

Putting these observations together, we note that the father's occupation and son's education both clearly improve the son's chances to secure a relatively larger command over goods and services than his predecessors. But the relative importance of each of these two key variables shifts. Son's education outweighs the father's occupation at the beginning and ends of the educational ladder, while the father's occupation is more strongly determinative in the middle ranges.

This makes sense in terms of the structure of opportunity in Puerto Rico. For in its present condition of development, some literacy makes a big difference; added amounts of literacy make less difference in, and of available jobs; and educational training does not make a big difference again until one has some college training.

Since most of the job mobility in future years is likely to take place in the middle range of jobs for the majority of the further mobile population, the father's occupation is likely to play a larger role than the son's education in determining where the son will ultimately land upon the occupational ladder, and how well he will have done, in the process, relative to peers.

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<sup>95</sup>Hareven, Tamara K. "The History of the Family and the Complexity of Social Change," *American Historical Review*, (1991) pp 95–124

<sup>96</sup> Berger, J. B., Ramirez, G. B., & Lyons, S. (2005). *Past to present. College student retention: Formula for student success*, 1.

The foregoing observations are illustrative of the kinds of observations about the dynamics of stratification that can be made with the GOMS. We are helped toward a clearer understanding of what it means to be in a given position, so far as the outcome in life chances is concerned; and we are enabled to ask what it is about the several constituents of class position that makes the difference. Moreover, populations can now be sorted out on the basis of their mobility experiences, and a beginning can be made in understanding their motivational schemes, self-images and role performances in terms of the history of their experiences in the social system, without necessary resort to a wealth of historical material. The first sociological studies of mental illness sought to correlate its incidence with various social variables, particularly those associated with the complexities of urban living.' More recent urban community studies attempt to go beyond a descriptive analysis of demographic variables and to explore value patterns associated with them that could conceivably result in personality strain followed by overt psychotic symptomatology.

The research methods used in the latter studies are more refined than those used in the former, because the design permits more exact comparison of mentally ill and non-mentally ill persons from the same socio-cultural environment. In both types of studies, however, the variables are usually examined without respect to related demographic characteristics that might show differential results in the groups studied. In the few instances where other demographic characteristics are taken into account, the number of cases is too small to warrant generalizations.



### Chapter III

#### OCCUPATIONAL MOBILITY FACTORS

Productivity and mobility, bringing to light recent shifts in the research system, such as internationalization, intersection mobility, collaboration, and career diversification, which have made researcher mobility more relevant to the dynamics of knowledge creation and dissemination. According to this review, we still don't know much about the effects and reasons behind individual researchers' increased mobility. We make a contribution by outlining a classification of researcher mobility and pondering the significance of a variety of mobility occasions throughout a researcher's career. Last but not least, we go over the modeling issues that arise when examining the impact of individual mobility on academic performance<sup>97</sup>.

An important aspect of labor markets in industrialized nations is occupational mobility, which is measured as a worker moves from one job to another. From one year to the next, nearly 3% of employees in Europe switch jobs. This kind of mobility has a number of effects that have a big impact on welfare. To begin, from the perspective of a worker, occupational mobility may result in a better match between individual skills and job-specific requirements. Higher wages typically reflect this improved matching. However, employees may have a negative perception of increased labor market uncertainty as a result of high occupational mobility because changing occupations typically also entail losing specific human capital and associated wage premiums. In the end, these effects of occupational mobility may affect their lifetime earnings in a positive or negative way. Second, according to Kwon and Myerson Milgrom (2014), these mechanisms have implications for employers who can also benefit from occupational mobility and the resulting improved match quality. While the loss of skilled workers may result in costs for employers, this may reduce unit labor costs. Thirdly, because of the associated costs of transition, occupational mobility is a significant factor in both income inequality and labor market efficiency at the aggregate level (Cortes and Gallipoli, 2018). Moreover, it is a significant facilitator for adapting to primary change, for example changing ability and errand prerequisites, particularly the decrease sought after for routine undertakings<sup>98</sup>.

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<sup>97</sup>Duncan, O. D., & Hodge, R. W. (1963). Education and occupational mobility a regression analysis. *American Journal of Sociology*, 68(6), 632-644.

<sup>98</sup>De Raeve, L., Jansen, N. W., van den Brandt, P. A., Vasse, R., & Kant, I. J. (2009). Interpersonal conflicts at work as a predictor of self-reported health outcomes and occupational mobility. 66(1), 16-22.

## UNDERSTANDING OF OCCUPATIONAL MOBILITY

Account for observed variations in the relationship of status consistency to a preference for a change in the distribution of power for different strata. Both lines of interpretation suggested above appear plausible, at least post hoc. It is impossible at present, however, to assess their relevance. On the basis of the findings of this study, and the arguments are given, the following specifications for further research can be made. Measurement of status consistency should take into account the extent to which the status characteristics used are likely to be simultaneously salient<sup>99</sup>. Second, the opportunities for alternative modes of adjustment to status inconsistency should be controlled or systematically varied. Third, to test the rationale underlying the hypothesis relating to status consistency and preference for a change in the distribution of power, it would be desirable to measure the intervening variables assumed to be important, e.g. tendency to locate the sources of discomfort in the environment, and relate these to the independent and dependent variables. These would seem to be minimum specifications for clarifying the relationship of status consistency to the preference for a change in the distribution of power. There is a very good support for the hypothesis of an inverse relationship between the degree of status consistency and preference for a change in the distribution of power<sup>100</sup>.

The relationship appears to be directly related to level position. Two lines of interpretation of this finding were suggested. One stresses the possibility that mobility or other methods of adjusting to status incongruity may account for variation in relationships as they also affect society to a large extent. Others suggest that the measure of position stability did not take into account salience along with position characteristics.

The measurement of occupational mobility is a critical matter since contingent upon the outcome of such measurement are issues of the highest relevance for social stratification, social mobility, and the process of social change. Most frequently in current usage the total amount of mobility of a society is measured by comparing the occupational situation of one generation with that of the preceding generation, and intra-societal estimates are made by comparing various social segments in the same terms<sup>101</sup>.

The most sophisticated technology for making these comparisons is the "goodness of fit"

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<sup>99</sup>Akresh, I. R. (2006). Occupational mobility among legal immigrants to the United States. *International Migration Review*, 40(4), 854-884.

<sup>100</sup>De Raeve, L., Jansen, N. W., van den Brandt, P. A., Vasse, R., & Kant, I. J. (2010). Interpersonal conflicts at work as a predictor of self-reported health outcomes and occupational mobility. *Occupational and environmental medicine*, 66(1), 16-22.

<sup>101</sup>Gruber, J., & Madrian, B. C. (2002). Health insurance, labor supply, and mobility.

analysis, as used by such students as Glass and Rogoff, where expected frequencies are estimated by the distribution of the occupations of fathers, corrected for institutional changes in the available places in the labor-force, and the observed frequencies are read from the sons' occupational distributions<sup>102</sup>.

Studies employing this technique have provided valuable and challenging information and ideas about social mobility. But like any measure designed to provide one type of information, other areas of interest to the student of mobility are unavoidably ignored, and certain assumptions, which may sometimes be unwarranted, must be made.

## **OCCUPATIONAL MOBILITY IN KHEM KARAN TOWN**

Society Various stories about the resilience of caste as a group, about its declining status as an explanatory thing in social life in present-day India, rising hierarchies, descending order and strength building, appreciation of the spirit of struggle It can also be seen in predictions. There are changed thoughts of movement which have been defined by many sociologists and economists, historians, politicians which are universal in general and pervasive everywhere. Absolute mobility refers to whether or not now or not, and is dependent on how large humans are from their society, but also on how they maintain each other's cooperation. Relative mobility, on the specific hand, is the distribution of whether offspring exceeds its society in terms of its characteristic in terms of whether or not both are likely to meet, it seems: whether humans move up or down the ladder in difference of their social occupation status Mobility refers to a change in one's work at some stage in one's life. As their actions change, a new length of mobility appears, even as inter-generational mobility focuses on this. Gaggling social mobility is a data-heavy task, especially in work-related mobility research, which requires long-term panel information on social penalties and your own. In fact, data restrictions in many worldwide places make these measures impossible<sup>103</sup>.

Occupational mobility is the relationship between occupational beginning (and private occupation) and vacation spot (personal occupational outcome). Occupation has some methodological blessings in contrast to analyzing earnings and earnings mobility and suggests the extent to which person brain is given the opportunity. Job mobility is especially necessary in India; the place the caste machine has robust job ties. Under hostilities

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<sup>102</sup>Iversen, V., Krishna, A., & Sen, K. (2016). Rags to riches? Intergenerational occupational mobility in India (No. 042016). GDI, The University of Manchester.p9-10

<sup>103</sup>Shniper, L. (2005). Occupational mobility, January 2004. *Monthly Lab. Rev.*, 128, 30.

conditions, how in all likelihood are people to cease up somewhere? Instead, how in all likelihood is it those human beings will stop up making them through hand elsewhere?

In any country, if a place is close to the border of that country, then it has many effects of its own. Evacuation, frequent change of their place, etc. is such work, which affects, the society there very badly and its result is visible in the form of social mobility and occupational mobility. Khem Karan Tehsil of Punjab state is also one of those places. One is where people not only lost their social environment during two wars but they also left many jobs. People of Khem Karan Tehsil have seen their settled occupation change. In the year 1965 India-Pakistan war during this, the entire area of this Tehsil had become empty and the people there saw, a horrifying scene, whatever business the p; whatever should join, they were left out, and every class was facing a financial crisis in some way or the other. The 1971 war and subsequent terrorist incidents have affected the people living in the area. Khem Karan town has found its people scattered on every occasion. Social mobility affected the people of Khem Karan the most, which is the reason for the people here, Migration and their withdrawal from their main trades. Time and again the tense atmosphere in the region has affected not only the people of Khem Karan but also the employment there. When we see in Lesson 3 how Khem Karan has become the social change of the people is seen during these wars and business changes are, also visible on a large scale<sup>104</sup>.

### **GEOGRAPHICAL MOBILITY-**

It is referred to as "geographical mobility of labor" when a worker relocates within a country or between nations. Geographical mobility is, for instance, the movement of labor from Khem Karan to Delhi, Amritsar or India to Canada<sup>105</sup>.

### **WORKPLACE MOBILITY**

The transition of workers from one occupation to another is referred to as occupational mobility. These two types of mobility are further subdivided as follows:

#### **a) Mobility in the Horizon:**

Horizontal mobility refers to the transfer of workers within the same grade or level from one occupation to another. For instance, a bank clerk joins a company as an accounts clerk.

#### **b) Mobility from below:**

Vertical mobility occurs when a worker of a lower grade and status moves to a higher grade and status occupation. A clerk becomes a manager; a school lecturer becomes a college lecturer, and so on.

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<sup>104</sup>Litwak, E. (1960). Occupational mobility and extended family cohesion. *American sociological review*, 9-21.

<sup>105</sup>Litwak, E. (1961). Occupational mobility. *American sociological review*, 13-18

### **3. Mobility across Sectors:**

Industrial mobility is the movement of workers in the same job from one industry to another.

#### **Factors Affecting Workers' Mobility:**

The following factors influence the mobility of labor:

##### **1. Training and education:**

The degree to which laborers are educated and trained influences their mobility. A person's chances of changing jobs or locations are higher the more educated and skilled they are. Education and training are necessary for both horizontal and vertical mobility.

##### **2. Demand or Outlook:**

Mobility is determined by workers' outlook or desire to advance in life. They will change jobs and locations if they are optimistic and open-minded. Contrasts in language, propensities, religion, position, and so on, will not restrict their movement.

##### **3. Social Situation:**

The social structure also affects labor mobility. Mobility of labor is lacking in a society ruled by the caste system and joint family. However, the mobility of labor increases in areas where the caste and joint family systems do not exist or have disintegrated.

##### **4. Transport Methods:**

Mobility of labor is facilitated by well-developed transportation and communication infrastructure. The worker is aware that, in the event of an emergency at home, he can easily reach his family via phone, return by train within the nation, or fly home if he is abroad<sup>106</sup>.

##### **5. Agricultural Changes:**

During busy seasons, labor moves from high- to low-population areas as a result of agricultural development.

##### **6. Industrialization:**

Industrial development determines the mobility of labor. Factory work requires workers to relocate from various occupations and locations. Workers move from semi-urban and rural areas to industrial centers and big cities as a result of industrialization<sup>107</sup>.

##### **7. Trade:**

The spread of business and trade offices and institutions in various parts of the country is a result of their expansion. Workers move around to work in a variety of settings and professions, including banks, insurance companies, and trade and business offices.

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<sup>106</sup>Stuckert, R. P. (1963). Occupational mobility and family relationships. *Social Forces*, 41(3), 301-307.

<sup>107</sup>Deshpande, R., & Palshikar, S. (2008). Occupational mobility: How much does caste matter.61-70.

## **8. Advertisement:**

The mobility of labor is also influenced by job advertisements in newspapers. As a result, workers switch jobs and locations.

## **9. State Aid:**

When the government begins projects like industrial centers, estates, employment exchanges, dams, public works, etc., they encourage workers to move around.

## **10. Security and peace:**

The country's level of law and order is a significant factor in labor mobility. People won't move from their current locations and occupations to others if their lives and property are in danger.

## **Worker Mobility Challenges:**

The mobility of labor is hampered by numerous factors. Climate, religion, caste, customs, tastes, and other differences are among them. Other factors include poverty, economic backwardness, and a lack of transportation and communication options, employment opportunities, illiteracy, ignorance, debt, attachment to property and place, and other factors.

## **Benefits of Labour Mobility:**

When workers move into jobs for which they are best suited, mobility of labor contributes to an increase in productivity and efficiency. When they switch jobs that pay more, it also raises their incomes.

When workers move to places where they are wanted, it solves the unemployment issue. Further the versatility of work helps in monetary advancement when jobless work movements to public works like dams, streets, trenches and so on, as well as factories. It hence expands creation, business and pay<sup>108</sup>.

If we see change in any society, then we feel PTA about the social and professional changes there too. Similarly, we see changes in Khem Karan also. The Indo-Pak war of 1965 had put a hold on the social and professional status of Khem Karan to a great extent. But after the war gradually changes were visible in the social and occupational dynamics. The people of Khem Karan also kept themselves at the global level and made changes accordingly<sup>109</sup>. Started looking for modern means of farming and other means of business like going out for business and work etc. And in this sequence, fish farming also started. Women also started taking part in this. In this way, Khem Karan kept increasing its commercial mobility in every way,

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<sup>108</sup>Simón, H., Ramos, R., & Sanromá, E. (2014). Immigrant occupational mobility: Longitudinal evidence from Spain. *European Journal of Population*, 30, 223-255.

<sup>109</sup>Klimova, E. M., Kamyshanov (2018). Subjective factors of occupational mobility. *Modern Journal of Language Teaching Methods*, 8(12), 46-55.

decade after decade.

## **WESTERNIZATION**

According to M.N. Srinivas, westernization is the alternate which has come because of the impact of British rule in India. This alternate is pondered within side the techniques, costumes, meals behavior and behavior and life of the human beings etc. The method of westernization works at 3 levels: (1) number one, (2) secondary and (3) tertiary. There had been a few human beings on the number one stage that got here into touch with Western subculture, and had been additionally the various first to advantage from it. Secondary stage westernization refers to the ones sections of the Indian society who got here into direct touch with the primary beneficiaries. At the tertiary stage there are folks who had been capable of get oblique facts approximately the hints brought via way of means of the British. Thus the method of westernization has 3 stages<sup>110</sup>. Unfold of this method in one of a kind sections of the Indian society has been choppy or even unequal. Although Srinivas mentions humanism and egalitarianism the various deserve of this method, Westernization is a method of cultural and cognitive colonialism, consistent with different scholars, and "a version of an impersonal, uncultured and non-widely wide-spread state." Westernization has contributed to the re-emergence of a pan-Indian subculture on new grounds. Westernization has had its effect within side the regions of training, law, technology and technology, new kinds of politicization, urbanization, industrialization, the click and method of shipping and verbal exchange. The emergence of those founding centers has been termed via way of means of Yogendra Singh as a method of "cultural modernization". Through western impact, a super culture of modernization has arisen. Of course, this has created a trouble of war among the indigenous culture and the western culture. In the context of the elite sections of Indian society, there's a synthesis among those traditions. In the early stages, the Western impact become peripheral and localized because it remained restricted to the middle-magnificence human beings within side the towns of Kolkata, Bombay and Madras. Educational establishments had been additionally focused in those 3 towns. English training had a twin effect: 1) Insertion of Western values and ideologies amongst knowledgeable human beings, and (2) The upward push of social and cultural reform actions. We will talk the reform actions in every other chapter. Education become additionally restrained to the higher and middle-magnificence city human beings. The British rule created a brand new shape of attention and values. According to Yogendra Singh, westernization has the subsequent effects: 1.

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<sup>110</sup>Robinson, C. (2019). Occupational mobility, occupation distance, and specific human capital. *Journal of Human Resources*, 53(2), 513-522.

Development of a widely wide-spread prison super-shape 2. Spread of training .These factors contributed to modernization in the course of the country. Judiciary, Courts, Law (to save you toddler marriage, toddler homicide and Sati etc.), Law Commissions had been installation and installation for Marriage, Family, Divorce, Adoption, Transfer of Property, Minorities, Land Rights, Transactions, Trade, Industry and Labor Implemented new law regarding this.

Changes in Rural Communities in the 1950s, several studies were published about the Indian rural community. Indian Village of Shyamacharan Dubey in 1955, M.N. Srinivas's (Edited) India's Villages, D.N. Rural profiles by Mazumdar (edited) and Village India (edited) by McKim Marriott were published. All these studies explain the structure and process in rural India. The main aspects in these studies were caste system, family, jajmani system, religious practices and rituals, health conditions, village and caste panchayats, social mobility among different caste groups and adult franchise, education, development and impact on rural people. This effect is unequal in different villages and on different castes, communities and families in the same village.<sup>111</sup> And due to cultural differences, it is no longer a convenient venture to classify the villages of India. Significant modifications have taken location in the Indian village after independence. The caste gadget is no longer restricted to social and monetary family members primarily based on jajmani<sup>112</sup>. The fact is that due to the expanded in connectivity with cities and the introduction of technological measures in the area of agriculture, the jajmani machine has weakened. The regular device has been shaken by using the market economy. But caste is nevertheless the principal supply of socio-cultural grouping on birth, marriage, loss of life and different social occasions. Caste endogamy, gotra exogamy in choice making of marriages and different associated guidelines are the basis. According to caste endogamy, a character can marry inside his personal caste. There are many gotras in a caste or sub-caste. Those human beings who belong to their personal gotra and these who belong to the gotra of the maternal aspect is regarded backyard the circle of marriage. In spite of the above-mentioned caste continuities, the inter-caste members of the family are now fragmented, i.e. inter-caste interdependence has decreased, tensions have expanded and opposition amongst one of kind castes has accelerated for getting most shares in village resources. Castes and even exceptional clans and clans inside particular castes occasionally behave as factional and rival groups. People vote in Panchayat elections maintaining in

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<sup>111</sup>Harper, B. (1995). Male occupational mobility in Britain. *Oxford Bulletin of Economics and Statistics*, 57(3), 349-369.

<sup>112</sup>Hazelrigg, L. E., & Garnier, M. A. (1976). Occupational mobility in industrial societies: A comparative analysis of differential access to occupational ranks in seventeen countries. *American Sociological Review*, 498-511.



thinking the caste. Castes have turned out to be a sort of egocentric group. Nevertheless, things of some serious penalties for the whole caste and together conflicting and controversial things are determined through a casual committee of contributors of the Jati Panchayat Prabhu. Such possibilities are very rare<sup>113</sup>.

The motivational shape in accomplishing the goals is the foundation of the man or woman in the use of handy opportunities and skill of communication. According to Mr. D'Souza, whatever the occupational status of a human being today, its division is the most reliable indicator of its status. Self-identification of exceptional classes of respondents has also been used to understand the status of the category so that they can be studied more easily. Objective standards are correlated and organized with the identity of the individual category. The most important lessons are those that give you a sense of the definite nature of (1) the upper class, (2) the middle class, (3) the working class, and (4) the lower class. D'Souza also mentioned seven occupational classes which are associated with specific lessons in different ways depending on the situation of the individuals. Cities have several types of enterprise directives. This training function skilled works in teaching, scientific and felony offerings etc<sup>114</sup>. Businessmen can get necessary insights about the method of social stratification and mobility by means of reading social value. The percentage of commercial enterprise training in India is very low in relation to all the employees as in contrast to different nations of Asia. There are 171 commercial enterprise employees in India for each 10,000 workers. There are 489 in Japan, 349 in China, 446 in Sri Lanka, 314 in Malaysia and 294 in Philippines. This is additionally evident from the reality that contributors of top castes and city human beings are extra in occupations. Thus, contributors of the upper, upper-middle and center training dominate most of the possibilities and positions in the professions. High-level political elites additionally belong to the higher and upper-middle castes and classes. This reality is genuine of all political events barring some specific persons, however in current years; the dominance of city wealthy human beings has extended in politics. Some alternate is additionally seen in the All India and Central Services, Medical and Engineering professions. According to D'Souza, occupational status is the most dependable indicator of category status. Self-identification of extraordinary classes of respondents has additionally been used to apprehend classification status. Objective standards are correlated with person type identity. The principal lessons are (1) higher class, (2) center class, (3) working class, and (4) decrease

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<sup>113</sup>Avola, M., & Piccitto, G. (2020). Ethnic penalty and occupational mobility in the Italian labour market. *Ethnicities*, 20(6), 1093-1116.

<sup>114</sup>Byrne, J. J. (1975). Occupational mobility of workers. *Monthly Lab. Rev.*, 98, 53.

class. D'Souza additionally stated seven occupational classes which are associated to unique instructions in one of a kind approaches relying on the positions of the persons. There are many kinds of enterprise lessons in cities. These training function educated work in teaching, scientific and prison offerings etc. Businessmen can get vital insights about the method of social stratification and mobility with the aid of reading social value. The share of commercial enterprise lessons in India is very low in relation to all the people as in contrast to different nations of Asia<sup>115</sup>. There are 171 commercial enterprise employees in India for each and every 10,000 workers. There are 489 in Japan, 349 in China, 446 in Sri Lanka, 314 in Malaysia and 294 in Philippine<sup>116</sup>. This is additionally evident from the reality that contributors of higher castes and city humans are extra in occupations. Thus, contributors of the upper, upper-middle and center lessons dominate most of the possibilities and positions in the professions. High-level political elites additionally belong to the top and upper-middle castes and classes. This truth is proper of all political events barring some specific persons, but in current years, the dominance of city wealthy human beings has elevated in politics. Some exchange is additionally seen in the All India and Central Services, Medical and Engineering professions. If we talk about the registered industries in the country, then we find that about 70 percent of the employees of the country live in cities or live near urban areas. Most of these people working at workplaces also live in cities and towns, due to which there are many reasons, this is the past for all. The following lessons are seen in the social nature of towns and cities- it is divided into the form by the status of its work (1) the best-class merchants, industrialists and bureaucrats, (2) high-income businessmen, scientists and technologists, commercial Enterprise managers and giant businessmen in industry, (3) clerks and low-level executives working in private offices and private firms, college teachers, working journalists, struggling businessmen, small shopkeepers and small-scale entrepreneurs, and (4) the working class , for example operators and artisans, home industry workers, provider workers, hawkers and watchmen, housing builders and untrained workers. We can say that urbanization refers to the migration of human beings from rural areas to cities. The cost of urbanization in the twentieth century has been much faster than before. The pace of urbanization and city reform has been uneven. It has significantly affected the whole of India and certain regions in general, irrespective of the region. The work of towns and cities in the improvement of an area has been an essential element for the financial improvement of that area. In addition to gaps, the

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<sup>115</sup>Elder Jr, G. H. (1969). Occupational mobility, life patterns, and personality. *Journal of Health and Social Behavior*, 308-323.

<sup>116</sup>Anastasiadou, S. D., Batiou, V., & Valkanos, E. (2015). Occupational mobility dimensions in Greece. *Procedia Economics and Finance*, 19, 325-331.

measurement of cities has also been of particular importance. These book factors, dimensions and areas, are influencing rural-urban interactions to a great extent such as migration, supply of goods in the city market and purchase of consumer goods from cities, etc. In this section, we have defined the differences between rural and urban communities, the nature of the pattern of urbanization, and the social size of the city in terms of the type of structure.

Social alternate in the shape and tradition of society is initiated by means of inner and exterior sources. By the shape of the society we refer to the infrastructural facilities, its distribution amongst the human beings and get admission to their services whereas the tradition of the society consists of the traditions, religion, requirements of existence and interpersonal behavior<sup>117</sup>. The shape and tradition of society has no longer remained static. Social alternate consequently will become an inevitable process. Now chapter it used to be stated that the course of social alternate can be upward or downward, unilateral, multilinker or cyclic. Social exchange may additionally emerge in the structure of development or decline. Thus, social exchange refers to an exchange in the shape and tradition of a unique society. Generally speaking, social exchange is cost neutral. Sometimes social alternate is additionally in the shape of ideological thoughts of a conservative or intense nature. Change is cumulative, specifically in the subject of science and technology<sup>118</sup>. Apart from being cumulative and emergent, exchange is additionally cyclical and curve-like. Interconnectedness and modernity are concomitant; continuity and trade are empirical statistics of social life. Tradition and modernity are concomitant additionally due to the fact all societies require steadiness and social controls. Modernity and change are needed to achieve new levels of knowledge and technical know-how, to meet the demands and challenges of change. Due to these circumstances social change takes place. Social tension and conflict are also sources of social change. Social change also occurs due to difference in values of old, young, educated, uneducated and urban dweller and villager.

## **INDO-PAK WAR 1965 AND KHEM KARAN**

In addition to the attacks by Pakistani Air Force airstrikes, Pakistan's ground forces also carried out large-scale attacks on our border posts. Pakistani forces after heavily shelling the Poonch sector started crossing the cease-fire line. Pakistan's heavy guns also shelled with varying degree of intensity the border posts at Khem Karan. Khem Karan which was the

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<sup>117</sup>Pape, R. H. (2017). Touristy: A type of occupational mobility. In *Organizational Careers* (pp. 388-397). Routledge.p17

<sup>118</sup>Turner, R. J., &Lagerfeld, M. O. (1967). Occupational mobility and schizophrenia: an assessment of the social causation and social selection hypotheses. *American Sociological Review*, 104-113.

scene of a famous 1965 tank battle was saved this time because of a neat infantry move by the Indian Army. It was reported that the Pakistani battalion took the Indian army by surprise, at night but our valiant soldiers, routed the well-entrenched regulars, rangers and mujahids before sun-rise. With the enemy running, it only required the Indian troops to march and occupy Pakistani posts interspersed among six small villages. The remaining couple of square miles are now being cleared so that the neck of the bulge is completely sealed for enemy movement<sup>119</sup>.

It may be recalled that Pakistani army spanned out from this bulge in the last war to attack Khem Karan and making its defense untenable after the tank battle in which Havildar Abdul Hamid covered himself with glory. Hamid's sacrifice would not be in vain if the Indian armor now emulates the example of the infantry here in giving a good account of it in case the Pakistani tanks attempt another break-through. Instances of individual valour in the night-long battle that secured the Sehjra village were many. It was stated that Naib Subedar Ganesh Bahadur Gurung attacked with two of his soldier's medium machine-gun position which was hindering the advance of his platoon by keeping up steady firing on its flanks. His grenades silenced the gun but he himself died of the burst in his stomach when he was just 20 yards from the gun position<sup>120</sup>.

The company commander led the first attack on enemy positions and guided his boys from post to post personally. Another major, after capturing his assigned objective, attacked on his own initiative a second objective when found the enemy thinning out there and captured it. Naib Subedar Gurung and six other ranks were the only dead on our side. The enemy left 30 bodies behind and 62 were captured.

Due to the war of 1965 most of the areas of Punjab confronted several matters though the Forces lost Khem Karan, it secured all territories between the international border and the Pakistani complication system, as tasked. It also created the largest churchyard of Patton tanks witnessed in the modern history of warfare<sup>121</sup>.

When the clouds of war hover over a country, there are terrible changes in the social situation there, the economy and social system remain disrupted for some time; similar was the situation in Khem Karan where the people were scared of the war. During Common people don't know where what is happening; even their food, drink and living arrangements were

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<sup>119</sup> Sisson, R., & Rose, L. E. (1990). *War and secession: Pakistan, India, and the creation of Bangladesh*. Univ of California Press.

<sup>120</sup> Dixit, J. N. (2003). *India-Pakistan in war and peace*. Routledge.

<sup>121</sup> Chaudhuri, R. (2018). Indian "Strategic Restraint" Revisited: The Case of the 1965 India-Pakistan War. *India Review*, 17(1), 55-75.

getting messed up. After the war people were only concerned about the changes in their social status. Due to the war, there was an impact on agriculture and children's school. Nearby markets and traffic were also disrupted for months due to which the people of Khem Karan had to go through a lot of trouble.

If we see change in any society, then we feel PTA about the social and professional changes there too. Similarly, we see changes in Khem Karan also. The Indo-Pak war of 1965 had put a hold on the social and professional status of Khem Karan to a great extent. But after the war gradually changes were visible in the social and occupational dynamics. The people of Khem Karan also kept themselves at the global level and made changes accordingly. Started looking for modern means of farming and other means of business like going out for business and work etc. And in this sequence, fish farming also started. Women also started taking part in this. In this way, Khem Karan kept increasing its commercial mobility in every way, decade after decade.

## CHAPTER IV

### Consequences of Occupational Mobility in Khem Karan

#### Section-1

#### Demographic Traits of the Sampled Respondents

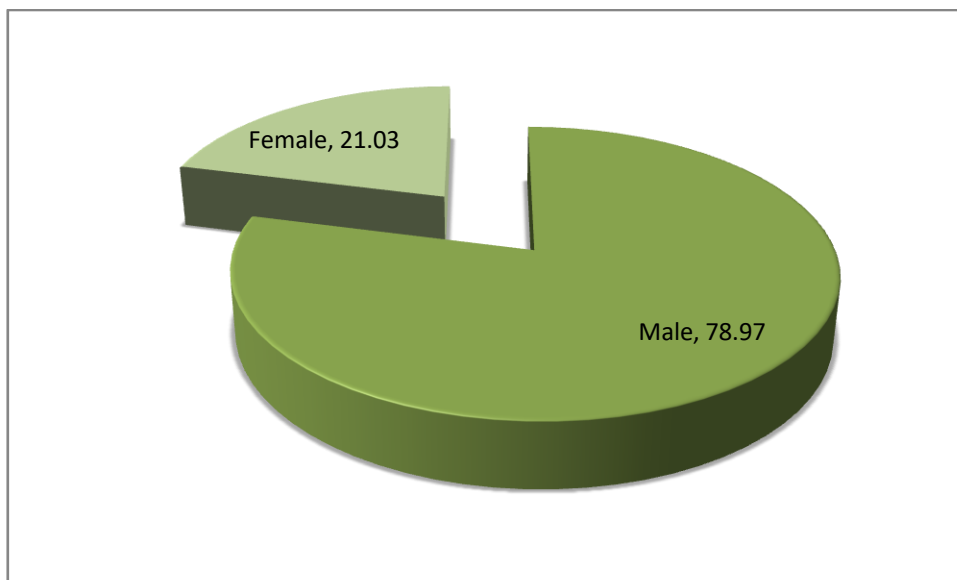
The discussion has been made under two sub-heads: Under the first sub-head, we shall present the frequency distributions of different categories of each of the items pertaining to the demographic traits of the sampled respondents, whereas under the second sub-head, we have examined associations among the different traits.

#### 1.1. Frequency Distributions of Different Categories of the Demographic Variables

In order to have a better visualization of the findings, we have presented *3-D Pie Charts* along with the frequency distributions for each of the demographic variables, as follows:

**Table 1.1.1. Frequency Distribution of the Gender of the Respondents**

Quantity	Response		Total
	Male	Female	
Frequency	308	82	390
%age	78.97	21.03	100.00



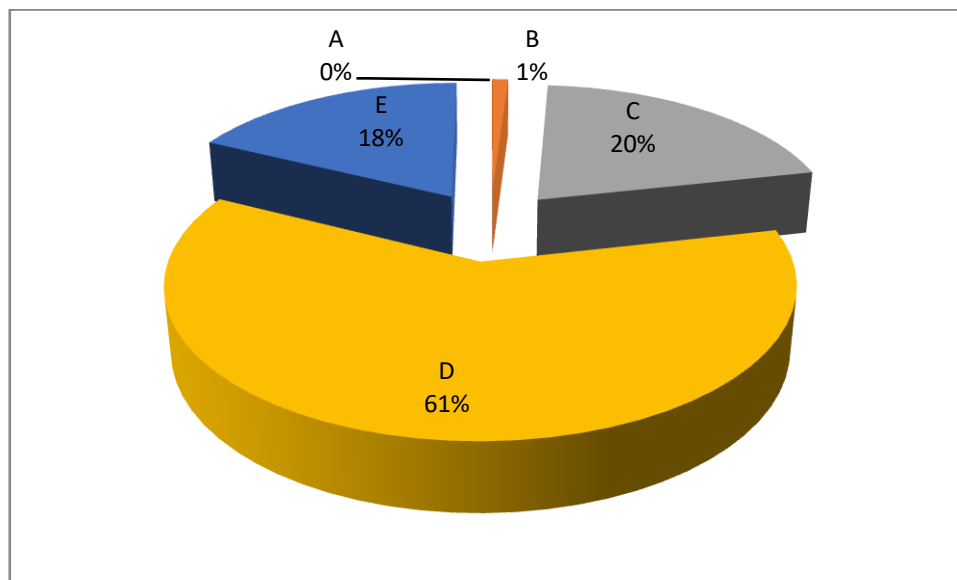
**Figure 3 Frequency Distribution**

As per Table 1.1.1 (and the corresponding Pie Chart), a large majority (nearly 79%) of the respondents were males while only about 21% were females.

**Table 1.1.2. Frequency Distribution of the Age Categories of the Respondents**

Quantity	Response <sup>#</sup>					Total
	A	B	C	D	E	
Frequency	0	4	80	237	69	390
%age	0.00	1.03	20.51	60.77	17.69	100.00

<sup>#</sup>A: ≤ 20 Yrs; B: 21-30 Yrs; C: 31-40 Yrs; D: 41-60 Yrs; E: ≥ 61 Yrs.



**Figure 4** Frequency Distribution of the Age Categories of the Respondents

As is evident from Table 1.1.2, a large majority of the respondents (nearly 61 percent) belonged to the age group 41 to 60 years, followed next (20.5 per cent) by the age group 31 to 40 years, and then (17.7 per cent) by the age group of more than 60 years. Only about 1 per cent of the respondents happened to belong to the younger age group of 21-30 years, while none of the respondent was less than 21 years of age. Evidently, the frequency distribution of the respondents was in favor of relatively larger age group.

**Table 1.1.3. Frequency Distribution of the Cast Categories of the Respondents**

Quantity	Response <sup>#</sup>					Total
	A	B	C	D	E	
Frequency	51	54	99	99	87	390
%age	13.08	13.85	25.38	25.38	22.31	100.00

<sup>#</sup>A: Brahmin; B: Jatt Sikh; C: Khatri; D: Mazhabi Sikhs; E: Others.

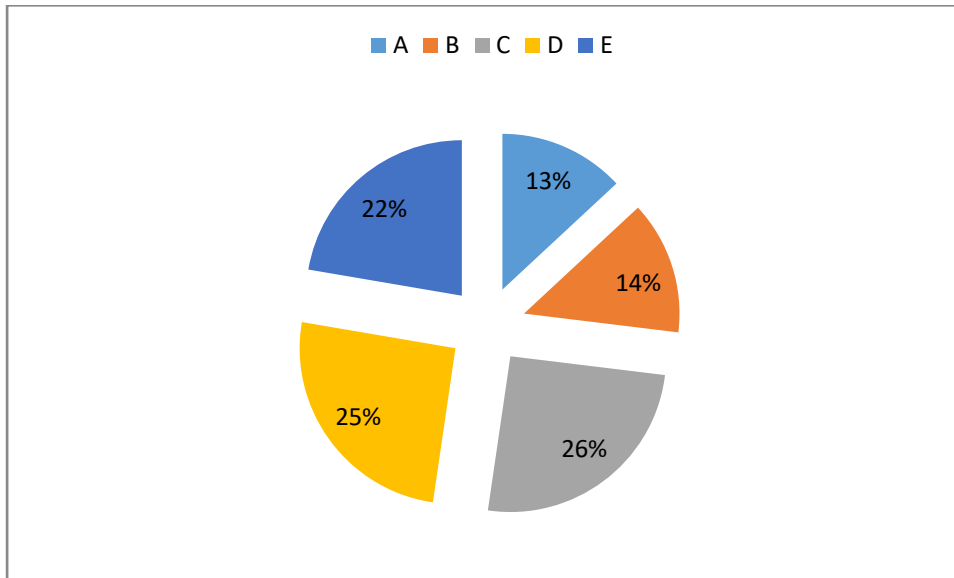


Figure 5 Frequency Distribution of the Cast Categories of the Responde

As per Table 1.1.3, ‘Khatri’, ‘Mazhabi Sikhs’ and ‘Others’ had a relative share of nearly 25 per cent each, while ‘Brahmins’ and ‘Jatt Sikhs’ had a share of nearly 13 per cent each.

**Table 1.1.4. Frequency Distribution of the Religion Categories of the Respondents**

Quantity	Response <sup>#</sup>				Total
	A	B	C	D	
Frequency	148	230	9	3	390
%age	37.95	58.97	2.31	0.77	100.00

<sup>#</sup>A: Hindu; B: Sikh; C: Christian; D: Others.

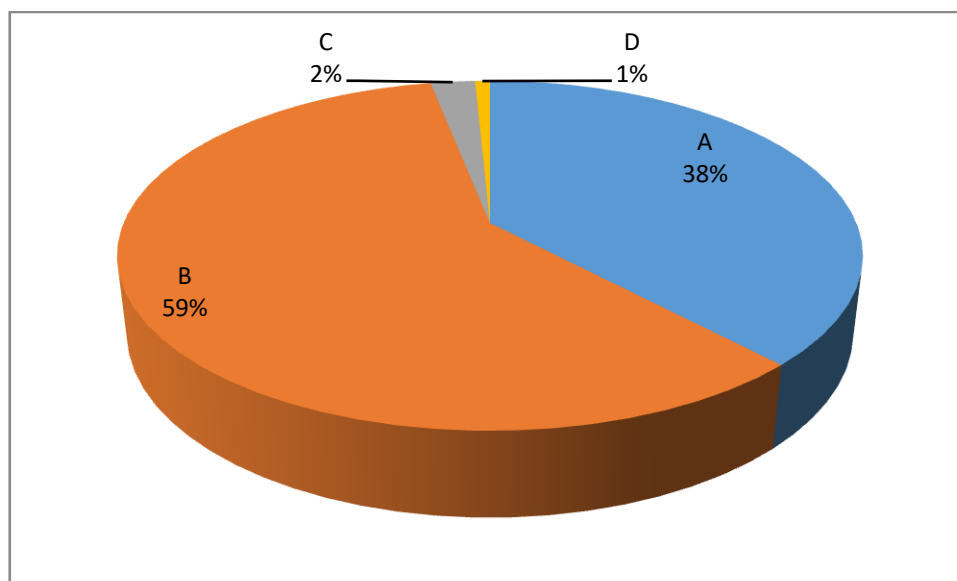


Figure 6 Frequency Distribution of the Religion Categories of the Respondents

As per the information provided by the sample data, the area was dominated by ‘Sikhs’

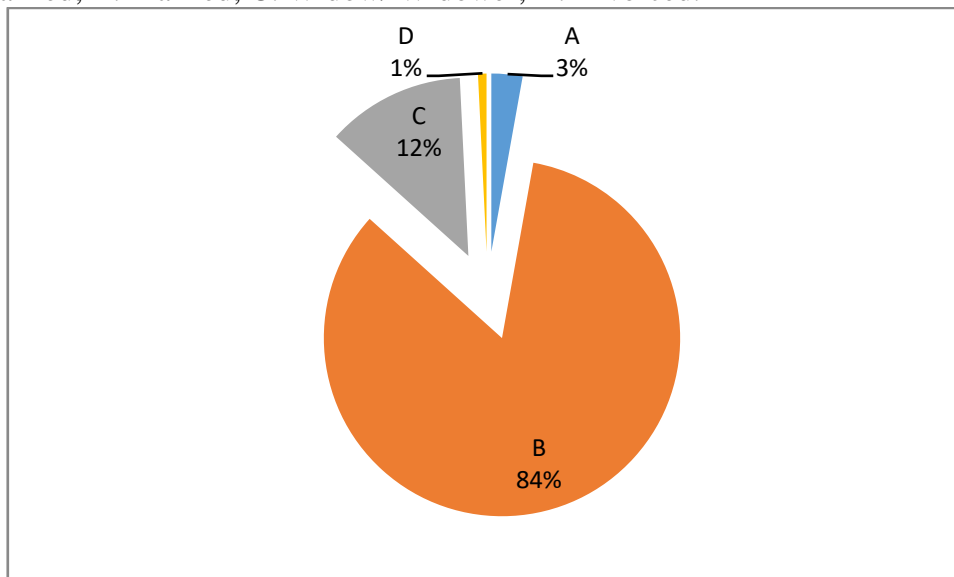


(Nearly 59 per cent), followed next by ‘Hindus’ (Nearly 38 per cent), whereas ‘Christians’ and ‘Others’ taken together had a relative share of just 3 per cent.

**Table 1.1.5. Frequency Distribution of the Categories of Marital Status of the Respondents**

Quantity	Response <sup>#</sup>				Total
	A	B	C	D	
Frequency	11	327	49	3	390
%age	2.82	83.85	12.56	0.77	100.00

<sup>#</sup>A: Unmarried; B: Married; C: Widow/ Widower; D: Divorced.



**Figure 7** Frequency Distribution of the Categories of Marital Status of the Respondents

A large majority (nearly 84 per cent) of the respondents were married, whereas less than 3 per cent of the respondents were unmarried. Some 12.6 per cent of the respondents were widows/widowers, whereas less than 1 per cent of the respondents were divorced. The findings are thus indicative of the fact that the incidence of marital separation in the study zone is virtually negligible.

**Table 1.1.6. Frequency Distribution of Educational Qualification of the Respondents**

Quantity	Response		Total
	Literate	Illiterate	
Frequency	269	121	390
%age	68.97	31.03	100.00

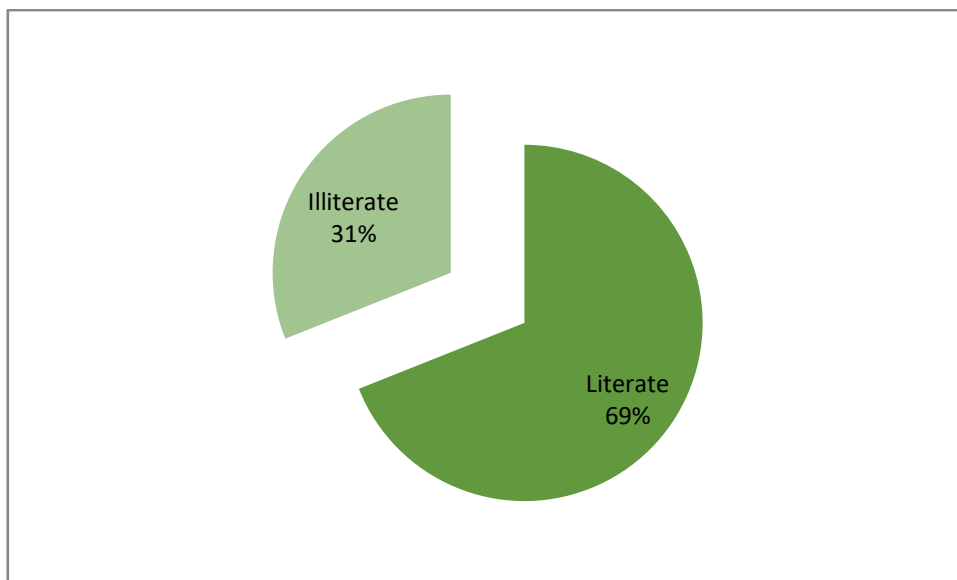


Figure 8 Distribution of Educational Qualification of the Respondents

As revealed by the above table and pie chart, a hefty proportion (nearly 69 per cent) of the respondents was literates, while only 31 per cent of the respondents were illiterates.

**Table 1.1.7. Frequency Distribution of the Literacy Level of the Respondents**

Quantity	Response <sup>#</sup>				Total
	A	B	C	D	
Frequency	39	12	176	42	269
%age	14.50	4.46	65.43	15.61	100.00

<sup>#</sup>A: Primary/ Middle; B: High School; C: Higher Secondary; D: Graduate & Above.

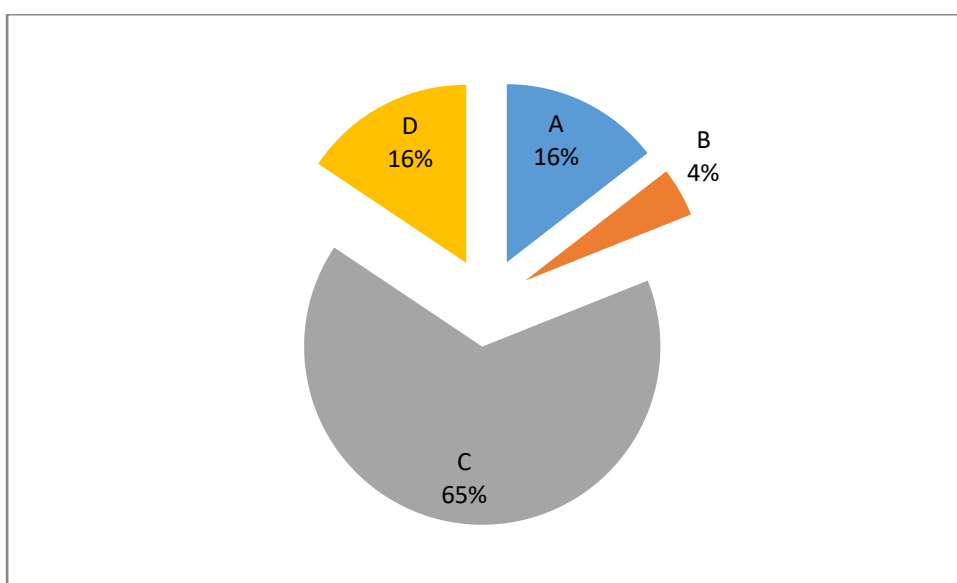


Figure 9 Frequency Distribution of the Literacy Level of the Respondents

Among the literates, nearly two-third (65.4 per cent) of the respondents had passed higher secondary examination, followed next by graduates & above (15.6 per cent) and then by primary/ middle standard (14.5 per cent). The proportion of high-school passed respondents was just about 4.5 per cent.

**Table 1.1.8. Frequency Distribution of the Occupational Categories of the Respondents**

Quantity	Response <sup>#</sup>					Total
	A	B	C	D	E	
Frequency	66	160	47	101	16	390
%age	16.92	41.03	12.05	25.90	4.10	100.00

<sup>#</sup>A: Agricultural Labour; B: Non-Agricultural Labour; C: Employed; D: Business; E: Ex-Serviceman.

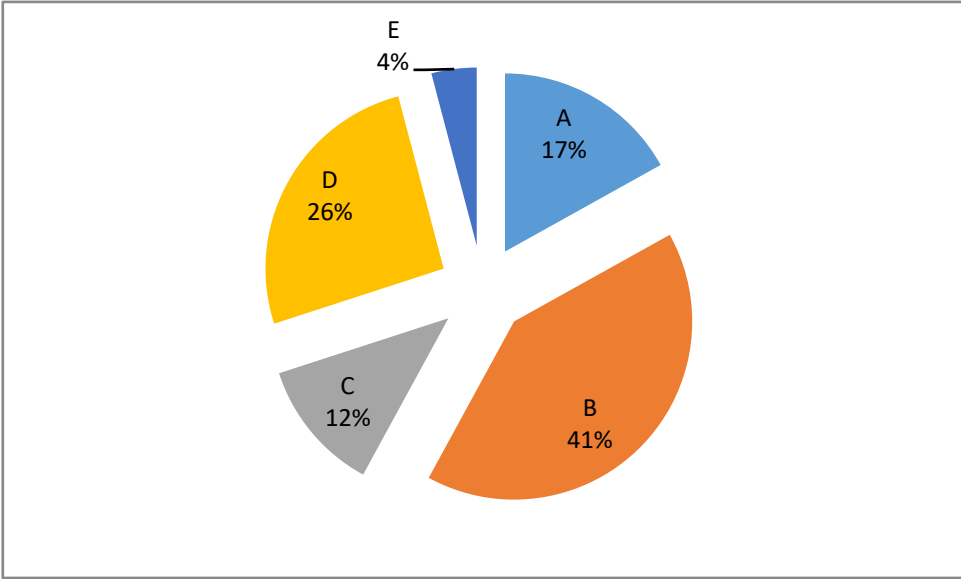


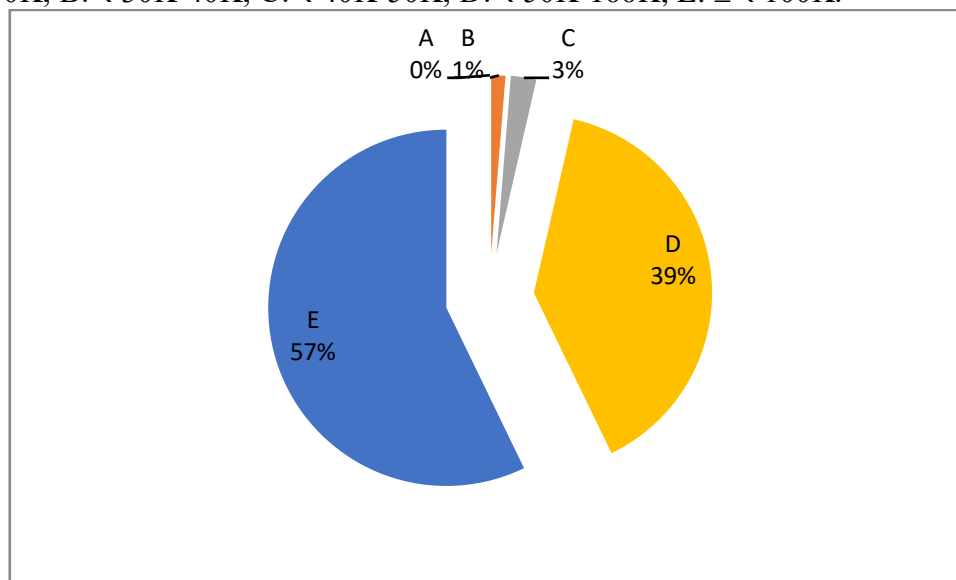
Figure 10 Frequency Distribution of the Occupational Categories of the Respondents

As regards occupational affiliation, a large majority (nearly 58 per cent) was reported to be laborers; 41 per cent of the respondents were associated with non-agriculture labor while about 17 per cent were associated with agriculture labor. Nearly 26 per cent of the respondents were associated with business activities, 12 per cent were employed and merely 4 per cent were ex-servicemen.

**Table 1.1.9. Frequency Distribution of the Categories of Annual Income (in ₹) of the Head of the Family**

Quantity	Response <sup>#</sup>					Total
	A	B	C	D	E	
Frequency	0	5	9	153	223	390
%age	0.00	1.28	2.31	39.23	57.18	100.00

<sup>#</sup>A: < ₹ 30K; B: ₹ 30K-40K; C: ₹ 40K-50K; D: ₹ 50K-100K; E: ≥ ₹ 100K.

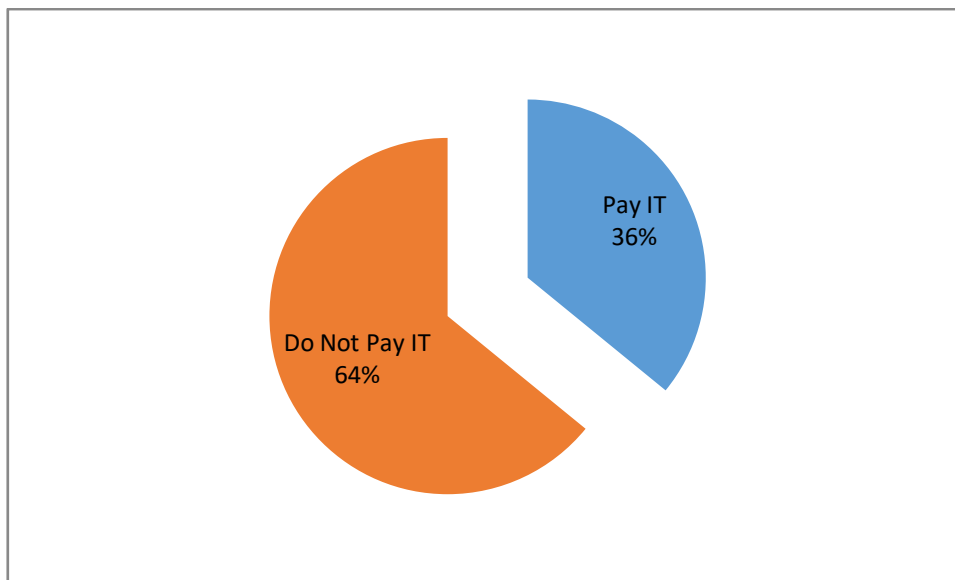


**Figure 11** Frequency Distribution of the Categories of Annual Income (in ₹) of the Head of the Family

Regarding income of the head of the family, a large chunk (nearly 57 per cent) of the respondents fell in the category of more than ₹ 1 lakh per annum, followed next (nearly 39 per cent) by the category of ₹ 50 thousand to ₹ 1 lakh per annum. Proportion of the respondents in rest of the categories were either nil or just negligible.

**Table 1.1.10. Frequency Distribution of the Status of Income Tax Paying by the Respondents**

Quantity	Status		Total
	Pay IT	Do Not Pay IT	
Frequency	140	250	390
%age	35.90	64.10	100.00



**Figure 12**Frequency Distribution of the Status of Income Tax Paying by the Respondents

Only about 36 per cent of the respondents were reported to be income-tax payers, while the rest (nearly 64 per cent) did not do so.

**Table 1.1.11. Frequency Distribution of the Categories of Source of Income of the Respondents**

Quantity	Response <sup>#</sup>							Total
	A	B	C	D	E	F	G	
Frequency	15	65	7	153	103	45	2	390
%age	3.85	16.67	1.79	39.23	26.41	11.54	0.51	100.00

<sup>#</sup>A: Ex-Serviceman; B: Agriculture; C: Agricultural Labour Wage; D:OtherLabour Wage; E: Business; F: Government/ Private Job; G: Others (Like Preacher, Priest, etc.)

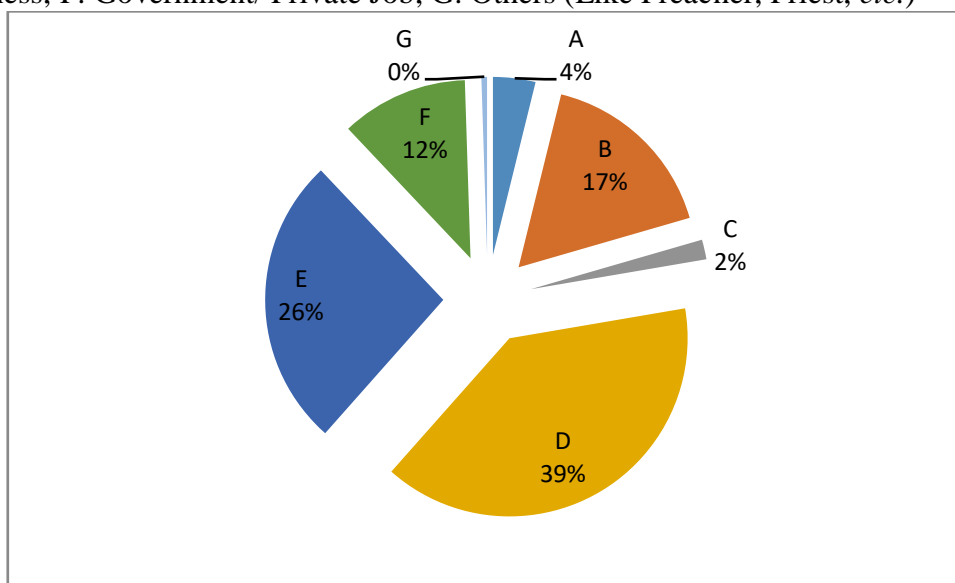


Figure 13 Frequency Distribution of the Categories of Source of Income of the Respondents

For a large majority (more than 39 per cent) of the respondents, the source of income was other labour wage, followed next (26.4 per cent) by business activities and then (16.7 per cent) by agriculture. Nearly 11.5 per cent of the respondents earned through government/ private jobs. At the other extreme, just 0.5 per cent of the respondents earned through preaching at religious places.

**Table 1.1.12. Frequency Distribution of the Categories of Nature of Families of the Respondents**

Quantity	Nature of the Family			Total
	Joint	Nuclear	Extended	
Frequency	174	216	0	390
%age	44.62	55.38	0.00	100.00

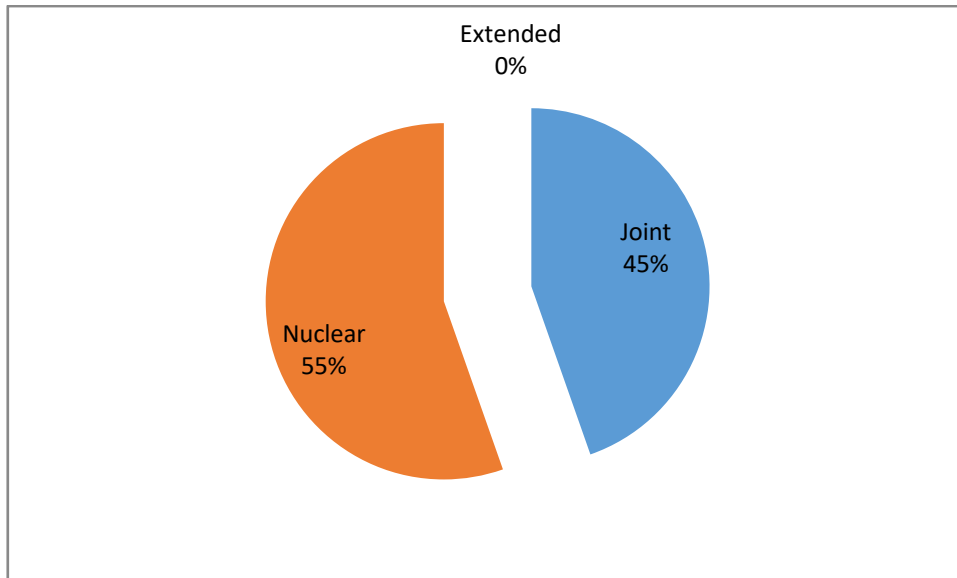


Figure 14 Frequency Distribution of the Categories of Nature of Families of the Respondents

As regards nature of the families, more than 55 per cent of the families were nuclear, while the remaining about 45 per cent was joint families. None of the respondents had an extended family.

Table 1.1.13. Frequency Distribution of the Categories of Family Size of the Respondents

Quantity	Response <sup>#</sup>				Total
	A	B	C	D	
Frequency	32	188	61	109	269
%age	8.21	48.21	15.64	27.95	100.00

<sup>#</sup>A: ≤ 3; B: 4-5; C: 6-7; D: ≥ 8.

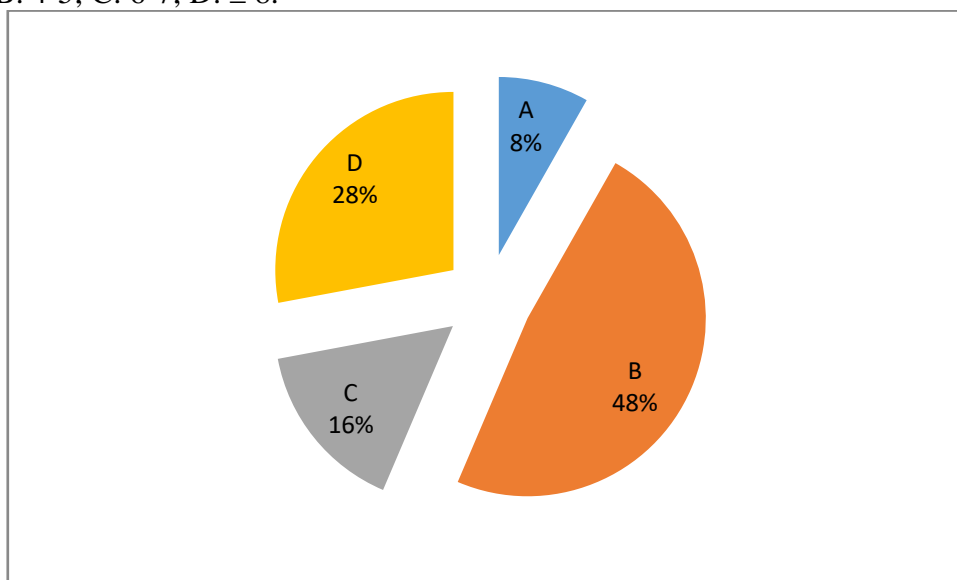


Figure 15 Frequency Distribution of the Categories of Family Size of the Respondents

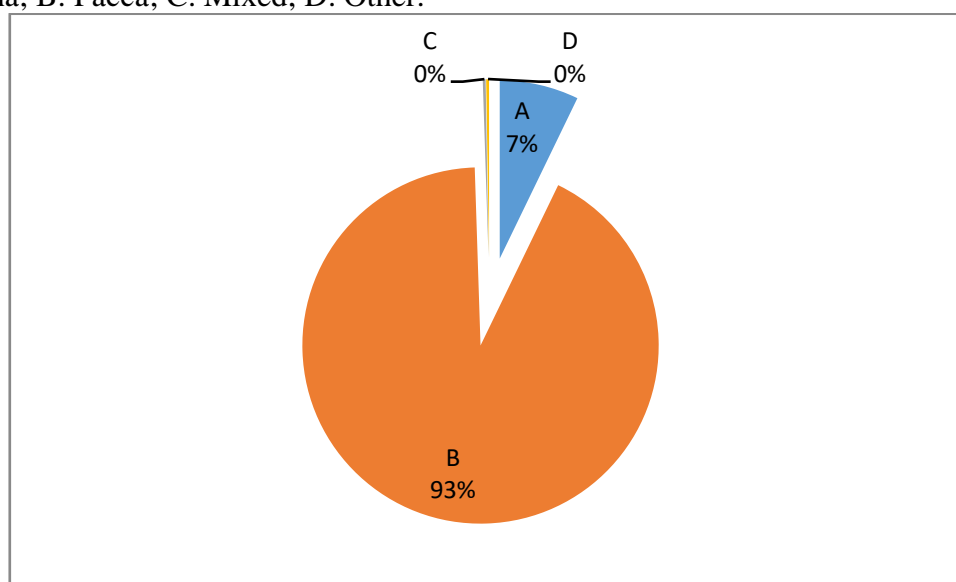
Forty eight percent of the respondents had a family size ranging between four to five family

members. Nearly 28 per cent of the respondents had a large family size (of at least 8 members). Only about 8 per cent of the respondents had a small family (of up to 3 members).

**Table 1.1.14. Frequency Distribution of the Categories of Nature of House of the Respondents**

Quantity	Response <sup>#</sup>				Total
	A	B	C	D	
Frequency	28	360	1	1	269
%age	7.18	92.31	0.26	0.26	100.00

<sup>#</sup>A: Kacha; B: Pacca; C: Mixed; D: Other.



**Figure 16** Frequency Distribution of the Categories of Nature of House of the Respondents

An exceedingly large number (more than 92 per cent) of the respondents were in the possession of *Pacca* houses (which, of course, is a healthy sign), while nearly 7 per cent had *Kacha* house. Proportions in the rest of the categories (*viz.*, mixed and other) were just negligible (0.26 per cent each).

**Table 1.1.15. Frequency Distribution of the Categories of Status of House of the Respondents**

Quantity	Status of House			Total
	Own	Rented	Other	
Frequency	388	1	1	390
%age	99.49	0.26	0.26	100.00



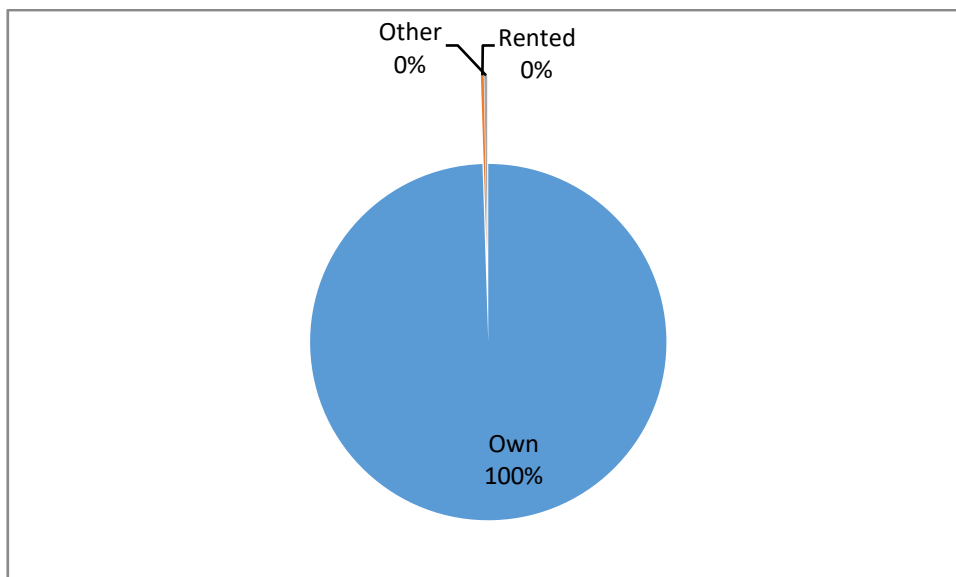


Figure 17 Frequency Distribution of the Categories of Status of House of the Respondents

Virtually, the entirety of the respondents (388 out of 390; 99.5 per cent) had their own houses. The number of respondents living in ‘rented’ and ‘other’ types of accommodation were just one each (0.26 per cent).

Table 1.1.16. Frequency Distribution of the Sanitary Facility to the Respondents

Quantity	Availability of Sanitary Facility		Total
	Yes	No	
Frequency	373	17	390
%age	95.64	4.36	100.00

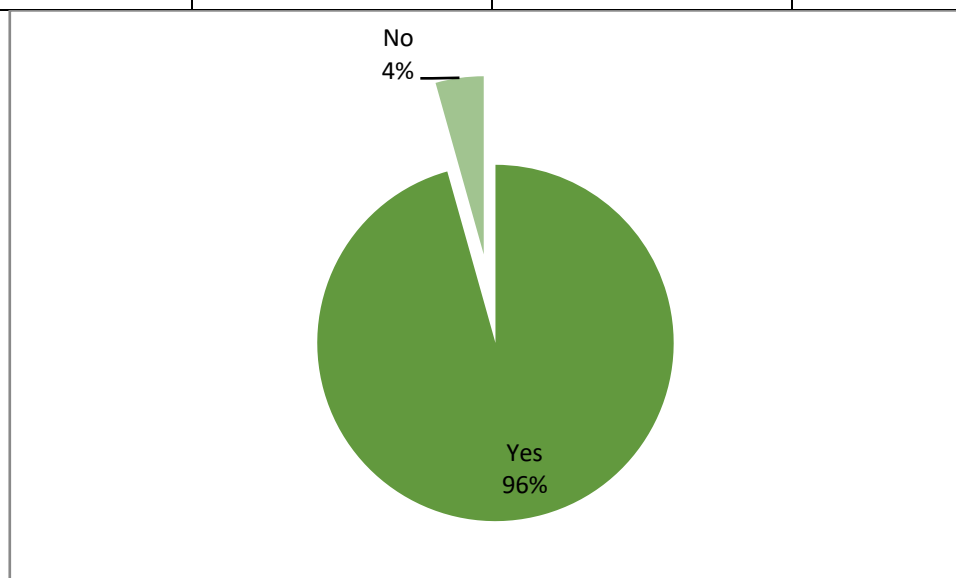
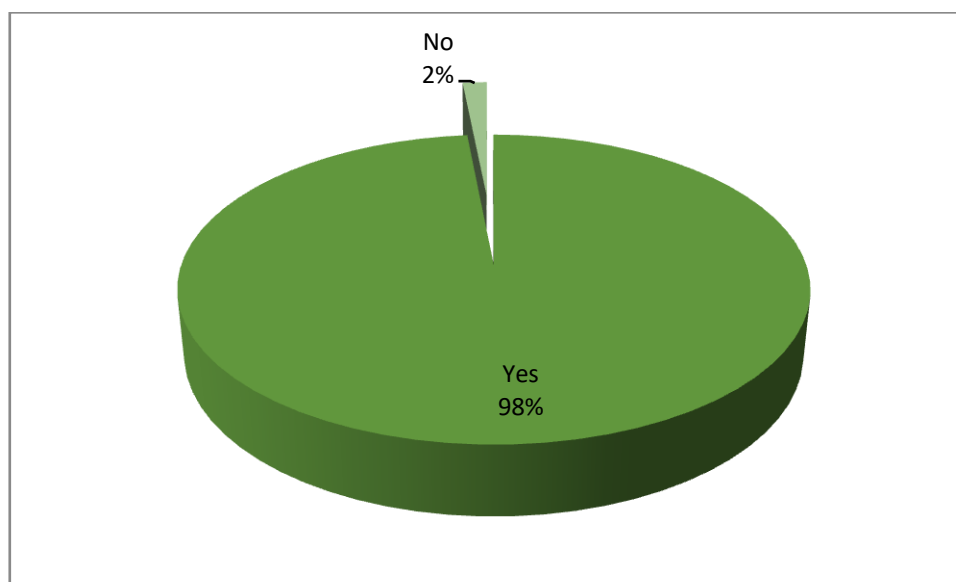


Figure 18 Frequency Distribution of the Sanitary Facility to the Respondents

As is obvious from Table 1.1.16, as many as 95.6 per cent of the houses in the study region were reported to be availing the sanitation facility, which again is a very conducive sign from the angle of availability of basic amenities. But, nearly 4.4 per cent of the houses remained deprived of the facility.

**Table 1.1.17. Frequency Distribution of the Status of Electrification of Houses of the Respondents**

Quantity	Status of Electrification of House		Total
	Yes	No	
Frequency	384	6	390
%age	98.46	1.54	100.00



**Figure 19** Frequency Distribution of the Status of Electrification of Houses of the Respondents

As regards electrification, as high as 98.5 per cent of the houses were equipped with electricity supply, whereas only about 1.5 per cent of the houses remained deprived of the facility.

**Table 1.1.18. Frequency Distribution of the Status of Ownership of Rural Agricultural/ Urban Land by the Respondents**

Quantity	Status of Ownership of Land		Total
	Yes	No	
Frequency	102	288	390
%age	26.15	73.85	100.00

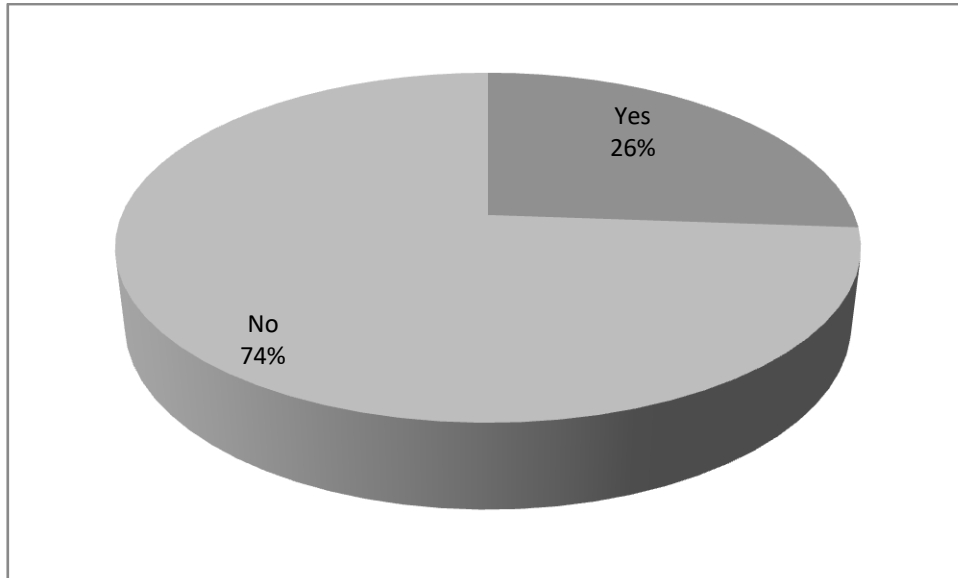


Figure 20 Frequency Distribution of the Status of Ownership of Rural Agricultural/ Urban Land by the Respondents

As is evident from Table 1.1.18 and the corresponding pie chart, only about *one-fourth* (26.1 per cent) of the respondents were found to be in the possession of rural agricultural/ urban land, whereas a hefty *three-fourth* (73.9 per cent) of the respondents were land-less. The figures thus speak of the poor economic status of the people in the study region.

## 1.2. Studying Association between Different Combinations of the Demographic Variables

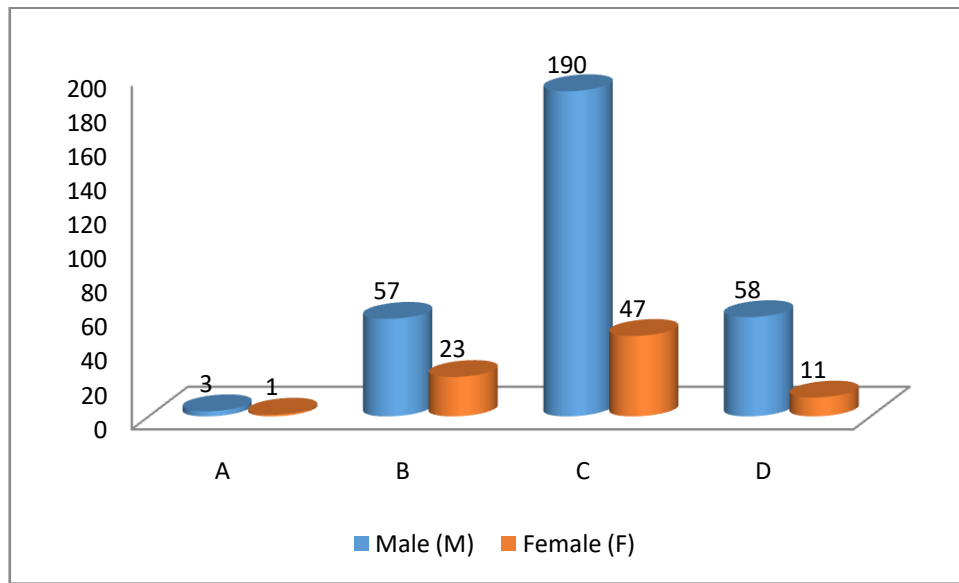
For the purpose of studying, association, if any, between each of the combinations among the demographical variables, we have generated two-way contingency tables, and have made use of the *Chi-square analysis of independence of attributes*. Evidently, with 18 variables included in this Section, the analysis had to be performed as many as  $(18 \times 17)/2 = 153$  times. In this analysis, we actually tried to test the *null hypothesis* ( $H_0$ ) that there exists no significant association between a given pair of the attributes against the *alternative hypothesis* ( $H_1$ ) that there exists a significant association between the two attributes.

As an illustration, let us consider association between Gender and Age Categories of the respondents. The resulting contingency table was as given below:

**Table 1.2.1. Contingency Table for Gender (GNDR) and Age Categories (AGCT)**

GNDR	AGCT				Row Total
	B	C	D	E	
M	3	57	190	58	308
F	1	23	47	11	82
<b>Column Total</b>	4	80	237	69	390

$\chi^2$  at 3 D.F. = 4.190<sup>NS</sup>; p-value = 0.2416



**Figure 21 Contingency Table for Gender (GNDR) and Age Categories (AGCT)**

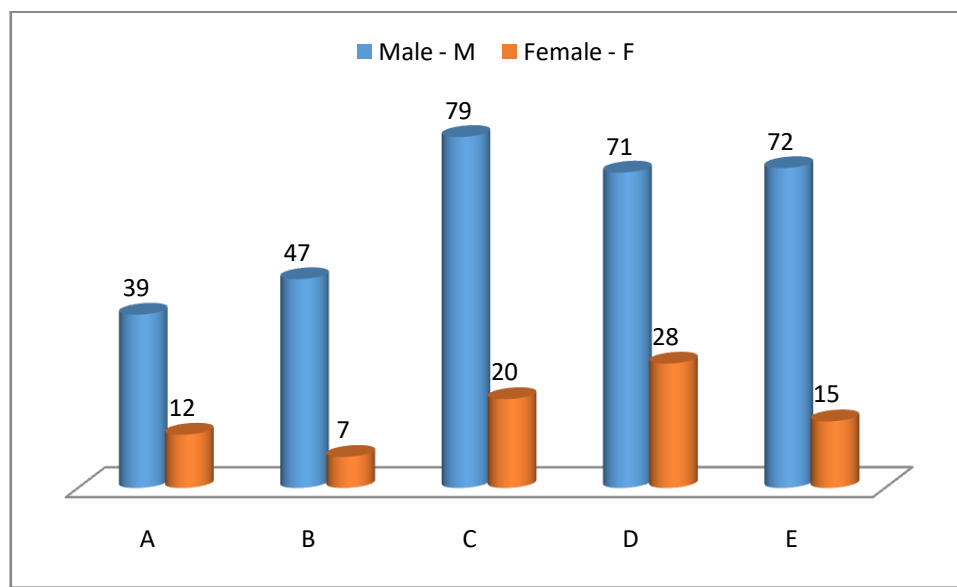
As per the above table, the number of male respondents falling into B (21-30 Yrs), C (31-40 Yrs), D (41-60 Yrs) and E ( $\geq 61$  Yrs) categories of age were 3, 57, 190 and 58. Whereas, the number of female respondents falling into these age categories were 1, 23, 47 and 11, respectively. As has already been reported (Table 1.1.2), none of the respondents belonged to age category A ( $\leq 20$  Yrs).

As per the application of Chi-square test to the above contingency table, value of the test statistic ( $\chi^2$ ) at 3 degrees of freedom was computed to be 4.190. Its p-value was 0.2416, which was larger than the critical limit of 0.05. Accordingly, for this pair of attributes (*viz.*, GNDR and AGCT), the null hypothesis could not be rejected. This amounts to saying that Gender of the respondents and their age categories did not bear any association. In other words, relative frequencies of the different age categories among males were comparable to those among females. For a better visualization, the relative frequencies in the above contingency table have been displayed in Figure 1.2.1 below.

**Table 1.2.2. Contingency Table for the Categories of Gender (GNDR) and Cast (CAST)**

GNDR	CAST					Row Total
	A	B	C	D	E	
<b>M</b>	39	47	79	71	72	308
<b>F</b>	12	7	20	28	15	82
<b>Column Total</b>	51	54	99	99	87	390

$\chi^2$  at 4d.f. = 6.237<sup>NS</sup>; p-value = 0.1821



**Figure 22**Contingency Table for the Categories of Gender (GNDR) and Cast (CAST)

**Conclusion:**

No association could be detected between Gender and Cast ( $\chi^2 = 6.237$ ; p-value = 0.1821). This implies that the frequency distribution of the respondents of different casts among males was comparable to that among females.

**Table 1.2.3. Contingency Table for the Categories of Gender (GNDR) and Religion (RLGN)**

GNDR	RLGN				Row Total
	A	B	C	D	
<b>M</b>	116	182	7	3	308
<b>F</b>	32	48	2	0	82
<b>Column Total</b>	148	230	9	3	390

$\chi^2$  at 3 D.F. = 0.841<sup>NS</sup>; p-value = 0.8395

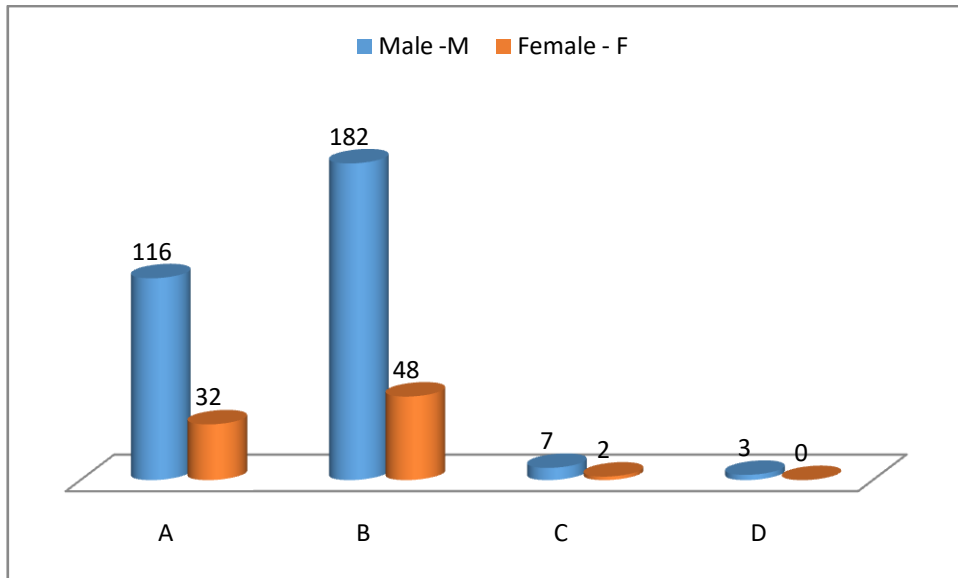


Figure 23 Contingency Table for the Categories of Gender (GNDR) and Religion (RLGN)

**Conclusion:**

No association could be detected between Gender and Religion ( $\chi^2 = 0.841$ ; p-value = 0.8395). This implies that the frequency distribution of the respondents of different religious groups among males and females were similar

**Table 1.2.4. Contingency Table for the Categories of Gender (GNDR) and Marital Status (MRTS)**

GNDR	MRTS				Row Total
	A	B	C	D	
<b>M</b>	8	273	25	2	308
<b>F</b>	3	54	24	1	82
<b>Column Total</b>	11	327	49	3	390

$\chi^2$  at 3 d.f. = 27.600 \*\*\*; p-value < 0.0001

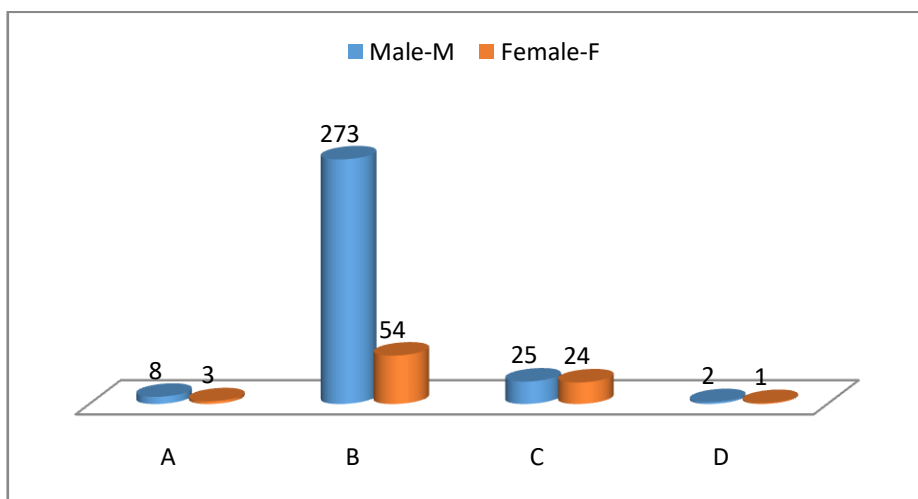


Figure 24 Contingency Table for the Categories of Gender (GNDR) and Marital Status (MRTS)

**Conclusion:**

A very strong association (at 0.1 per cent probability level) was observed to be present between Gender and Marital Status ( $\chi^2 = 27.600$ ; p-value  $< 0.0001$ ). This implies that the frequency distribution of the Marital Status of the male respondents was grossly different from the female respondents.

On similar lines, we have generated contingency tables for various other paired combinations among the variables of Section-1. Since the total number of such paired combinations was very large (= 153, as already indicated); therefore, in order to save space we have put the computed values of the Chi-square test statistic along with their p-values in a consolidated way in the form of a *matrix* (Table 3).

As could be seen from Table 3, the computed value of  $\chi^2$ -statistic from the contingency table for Gender (GNDR) and Educational Qualification (EDQL) was 16.364, and was associated with a very low (=0.0001) value of p. Thus, gender and educational qualifications were highly significantly (at 0.1 per cent probability level) associated with each other. That is, males and females were not similarly educated.

Conclusions about the nature of association between rests of the pairs of the variables could be made on similar lines with the help of the computations presented in Table 3.

**Table 3. Comprehensive Table of Chi-square Analysis for Studying Association among Different Variables of Section-1**

Variable	STAT	Variable																
		AGC T	CAS T	RLG N	MRS T	EDQ L	LTL V	OCP N	INC M	ITP Y	SRC I	NTR F	FSZ E	NTR H	STT H	SNF C	ELC C	LAN D
GND R	Chi-Sq	4.190	6.237	0.841	27.600	16.364	21.381	32.217	28.715	13.033	27.282	6.355	14.584	2.738	4.028	3.170	0.000	1.956
	p-Value	0.2416	0.1821	0.8395	<0.0001	0.0001	0.0001	<0.0001	<0.0001	0.0003	0.0001	0.0117	0.0022	0.4338	0.1335	0.0750	1.0000	0.1619
	Remark	NS	NS	NS	***	***	***	***	***	***	***	*	**	NS	NS	NS	NS	NS
AGC T	Chi-Sq	---	32.042	20.060	177.359	23.412	56.141	61.433	23.541	3.995	51.904	14.619	29.757	9.012	4.527	3.541	2.148	8.814
	p-Value	---	0.0014	0.0175	<0.0001	<0.0001	<0.0001	<0.0001	0.0051	0.2620	<0.0001	0.0022	0.0005	0.4362	0.6057	0.3155	0.5422	0.0319
	Remark	---	**	*	***	***	***	***	**	NS	***	**	***	NS	NS	NS	NS	*
CAS T	Chi-Sq	---	---	386.791	23.839	106.619	48.247	346.892	170.069	90.776	353.575	14.152	17.327	47.422	6.434	32.196	11.336	173.134
	p-Value	---	---	<0.0001	0.0214	<0.0001	<0.0001	<0.0001	<0.0001	<0.0001	<0.0001	0.0068	0.1377	<0.0001	0.5988	<0.0001	0.0230	<0.0001
	Remark	---	---	***	*	***	***	***	***	***	***	**	NS	***	NS	***	*	***
RLG N	Chi-Sq	---	---	---	13.441	70.419	NC	112.523	55.883	48.753	141.309	2.335	14.290	28.344	2.332	13.848	23.087	4.643
	p-Value	---	---	---	0.1437	<0.0001	NC	<0.0001	<0.0001	<0.0001	<0.0001	0.5059	0.1124	0.0008	0.8868	0.0031	<0.0001	0.1999
	Remark	---	---	---	NS	***	NC	***	***	***	***	NS	NS	***	NS	**	***	NS



<b>MRS T</b>	<b>Chi-Sq</b>	---	---	---	---	33.31 7	19.39 2	44.16 5	15.85 1	11.62 0	50.85 0	4.079	17.25 8	11.92 6	0.387	2.801	0.301	5.69
	<b>p-Value</b>	---	---	---	---	< 0.000 1	0.022 1	< 0.000 1	0.070 1	0.008 8	0.000 1	0.253 1	0.044 8	0.217 5	0.999	0.423 3	0.959 9	0.127 7
	<b>Remark</b>	---	---	---	---	***	*	***	NS	**	***	NS	*	NS	NS	NS	NS	NS
<b>EDQ L</b>	<b>Chi-Sq</b>	---	---	---	---	---	NC	131.1 42	91.89 5	78.93 8	139.9 36	0.975	2.698	32.56 9	2.675	24.46 2	2.123	9.153
	<b>p-Value</b>	---	---	---	---	---	NC	< 0.000 1	< 0.000 1	< 0.000 1	< 0.000 1	0.323 4	0.440 6	< 0.000 1	0.262 5	< 0.000 1	0.145 1	0.002 5
	<b>Remark</b>	---	---	---	---	---	NC	***	***	***	***	NS	NS	***	NS	***	NS	**
<b>LTL V</b>	<b>Chi-Sq</b>	---	---	---	---	---	---	124.7 00	55.19 6	35.90 0	153.1 86	7.949	10.05 2	22.27 6	NC	1.065	2.229	7.475
	<b>p-Value</b>	---	---	---	---	---	---	< 0.000 1	< 0.000 1	< 0.000 1	< 0.000 1	0.047 1	0.346 3	0.008 0	NC	0.785 6	0.526 2	0.058 2
	<b>Remark</b>	---	---	---	---	---	---	***	***	***	***	*	NS	**	NC	NS	NS	NS
<b>OCP N</b>	<b>Chi-Sq</b>	---	---	---	---	---	---	---	236.1 37	155.3 02	1306. 949	21.89 0	26.03 0	41.21 2	8.753	21.11 4	8.760	195.3 70
	<b>p-Value</b>	---	---	---	---	---	---	---	< 0.000 1	< 0.000 1	< 0.000 1	0.000 2	0.010 6	< 0.000 1	0.363 6	0.000 3	0.067 4	< 0.000 1
	<b>Remark</b>	---	---	---	---	---	---	---	***	***	***	***	*	***	NS	***	NS	***
<b>INC M</b>	<b>Chi-Sq</b>	---	---	---	---	---	---	---	---	156.1 97	308.8 89	11.96 9	32.57 0	54.15 1	2.299	37.50 4	9.439	57.47 0
	<b>p-Value</b>	---	---	---	---	---	---	---	---	< 0.000	< 0.000	0.007 5	0.000 2	< 0.000	0.890 3	< 0.000	0.024	< 0.000

										1	1			1		1		1
	<b>Remark</b>	---	---	---	---	---	---	---	---	***	***	**	***	***	NS	***	*	***

Table 3.Contd...

Variable	STAT	Variable																
		AGC T	CAS T	RLG N	MRS T	EDQ L	LTL V	OCP N	INC M	ITP Y	SRC I	NTR F	FSZ E	NTR H	STT H	SNF C	ELC C	LAN D
ITPY	Chi-Sq	---	---	---	---	---	---	---	---	---	176.560	3.684	7.427	15.989	1.126	8.390	2.012	12.782
	p-Value	---	---	---	---	---	---	---	---	---	<0.0001	0.0549	0.0595	0.0011	0.5696	0.0038	0.1561	0.0003
	Remark	---	---	---	---	---	---	---	---	---	***	NS	NS	**	NS	**	NS	***
SRCI	Chi-Sq	---	---	---	---	---	---	---	---	---	---	30.300	37.195	36.932	9.234	27.534	9.439	208.728
	p-Value	---	---	---	---	---	---	---	---	---	---	<0.0001	0.0049	0.0053	0.6828	0.0001	0.1503	<0.0001
	Remark	---	---	---	---	---	---	---	---	---	---	***	**	**	NS	***	NS	***
NTRF	Chi-Sq	---	---	---	---	---	---	---	---	---	---	---	162.269	1.668	2.496	0.293	3.246	1.929
	p-Value	---	---	---	---	---	---	---	---	---	---	---	<0.0001	0.6441	0.2871	0.5884	0.0716	0.1648
	Remark	---	---	---	---	---	---	---	---	---	---	---	***	NS	NS	NS	NS	NS
FSZE	Chi-Sq	---	---	---	---	---	---	---	---	---	---	---	---	4.769	6.479	1.967	5.985	6.497
	p-Value	---	---	---	---	---	---	---	---	---	---	---	---	0.8540	0.3717	0.5794	0.1123	0.0898
	Remark	---	---	---	---	---	---	---	---	---	---	---	---	NS	NS	NS	NS	NS
NTR	Chi-	---	---	---	---	---	---	---	---	---	---	---	---	---	13.04	128.0	0.848	11.06

<b>H</b>	<b>Sq</b>														0	68		3
	<b>p-Value</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	0.0424	<0.0001	0.8379	0.0114
	<b>Remark</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	*	***	NS	*
<b>STTH</b>	<b>Chi-Sq</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	22.038	0.031	0.712
	<b>p-Value</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	<0.0001	0.9844	0.7005
	<b>Remark</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	***	NS	NS
<b>SNFC</b>	<b>Chi-Sq</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	20.345	4.959
	<b>p-Value</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	<0.0001	0.026
	<b>Remark</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	***	*
<b>ELC</b>	<b>Chi-Sq</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	1.002
	<b>p-Value</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	0.3168
	<b>Remark</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	NS

\*\*\*: Significant at 0.1 % probability level; \*\*: Significant at 1 % probability level; \*: Significant at 5 % probability level; NS: Non-significant; NC: Non-computable due to certain inconsistencies in the contingency table.

**Section-2**  
**Occupational Mobility of the Sampled Respondents**

Here again, the discussion has been made under two sub-heads: First, we shall present the frequency distributions of different categories of each of the items pertaining to the occupational mobility of the sampled respondents. And, then, we shall study associations, if any, among the different traits.

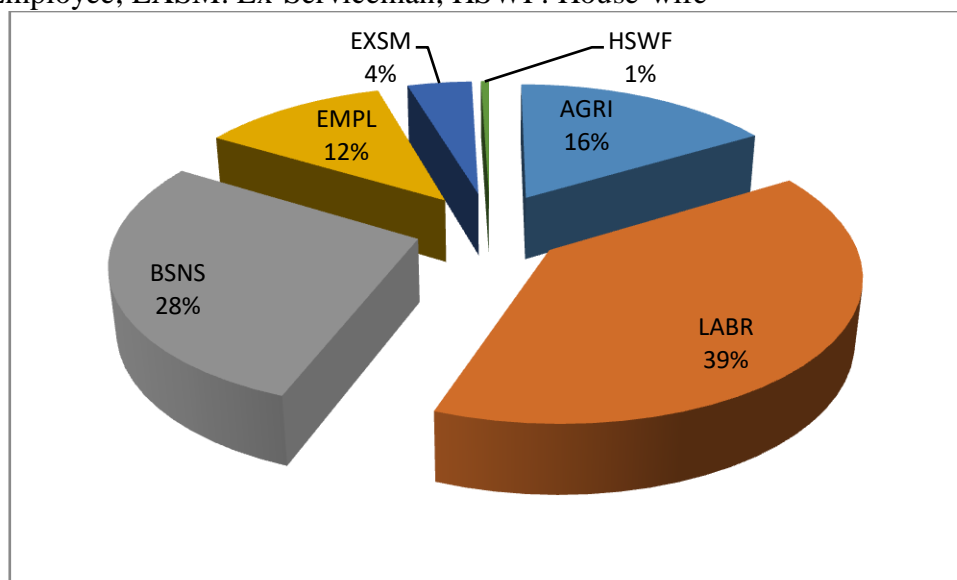
**2.1.Frequency Distributions of Different Responses of Occupational Mobility**

In order to have a clearer picture emerging from the analytical findings, we have presented 3-D Pie Charts along with the frequency distributions for each of the variables pertaining to the occupational mobility, as follows:

**Table 2.1.1. Frequency Distribution of the Categories of Present Occupation of the Respondents**

Quantity	Response <sup>#</sup>						Total
	AGRI	LABR	BSNS	EMPL	EXSM	HSWF	
Frequency	64	153	109	46	16	2	390
%age	16.41	39.23	27.95	11.79	4.10	0.51	100

<sup>#</sup>AGRI: Agriculture; LABR: Labour; BSNS: Business; EMPL: Government/ Semi-Govt/ Private Employee; EXSM: Ex-Serviceman; HSWF: House-wife



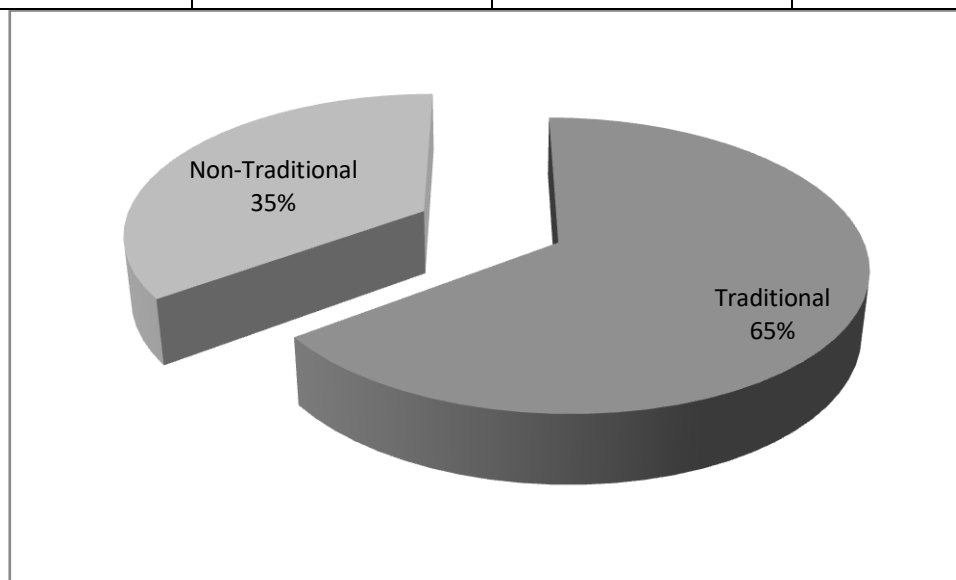
**Figure 25** Frequency Distribution of the Categories of Present Occupation of the Respondents

As per Table 2.1.1 (and the corresponding Pie Chart), a large majority (39.2%) of the respondents were presently associated with doing labor (39.2%), followed next by business (27.9%), agriculture/farming (16.4%), employees (11.8%) and ex-servicemen (4.1%). Only

2 of the (female) respondents (out of the totality of 390) reported to be house-wives. The figures thus indicate that the study zone was constituted largely by less-privileged society of labor class and petty shop-keepers.

**Table 2.1.2. Frequency Distribution of Traditional Occupation of the Respondents**

Quantity	Response		Total
	Traditional	Non-Traditional	
Frequency	253	137	390
%age	64.87	35.13	100.00



**Figure 26** Frequency Distribution of Traditional Occupation of the Respondents

Nearly two-third (64.9%) of the respondents reported their profession to be traditional, whereas nearly one-third (35.1%) of the respondents indicated the profession to be non-traditional. Thus, nearly 35 per cent of the respondents had changed their family profession due to one reason or the other.

**Table 2.1.3. Frequency Distribution of the Categories of Traditional Occupation of the Respondents**

Quantity	Response <sup>#</sup>					Total
	AGRI	LABR	BSNS	EMPL	RLSR	
Frequency	113	157	115	1	4	390
%age	28.97	40.26	29.49	0.26	1.03	100.00

<sup>#</sup>AGRI: Agriculture; LABR: Labour; BSNS: Business; EMPL: Religious Services.

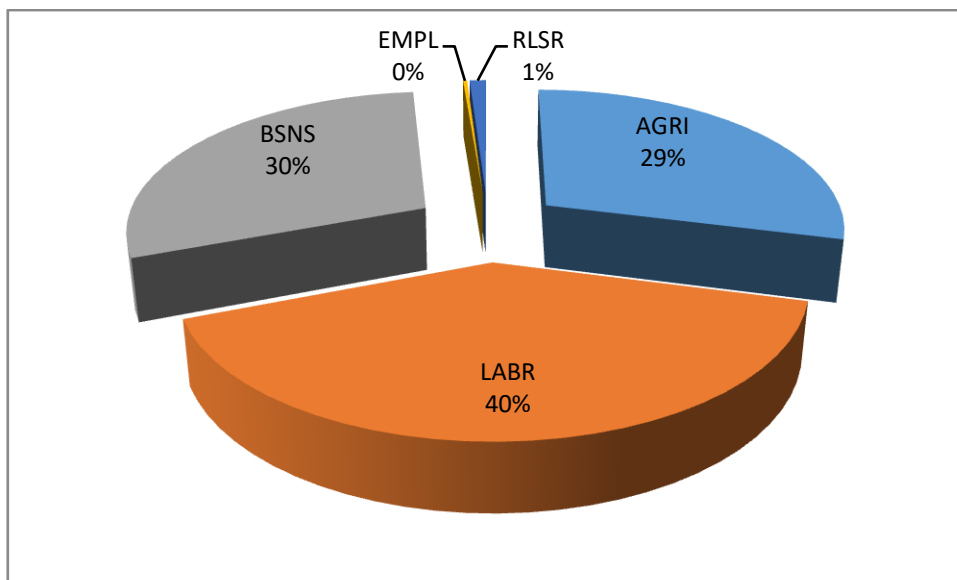


Figure 27 Frequency Distribution of the Categories of Traditional Occupation of the Respondents

Thus, as regards traditional occupation of the respondents, nearly 40 per cent of the respondents were associated with labor, 29 per cent with each of agriculture and business, 1 per cent with religious services, while just 0.3 per cent was employees. Thus, over a period of time (Table 2.1.1 and Table 2.1.3), major shift has occurred from agriculture (from 29.0 per cent to 16.4 per cent) to employment (from 0.3 per cent to 11.8 per cent). In other words, there has been a temporal shift in employment from primary activities (*i.e.*, Agriculture/ Farming) to tertiary activities (*i.e.*, Services) which may be viewed as a conducive sign from economics point of view.

**Table 2.1.4. Frequency Distribution of the Responses on the Span of Time (Years) into the Present Occupation**

Quantity	Response <sup>#</sup>				Total
	A	B	C	D	
Frequency	10	44	70	266	390
%age	2.56	11.28	17.95	68.21	100.00

<sup>#</sup> A: < 5 Years; B: 5-9 Years; C: 10-19 Years; D: > 20 Years

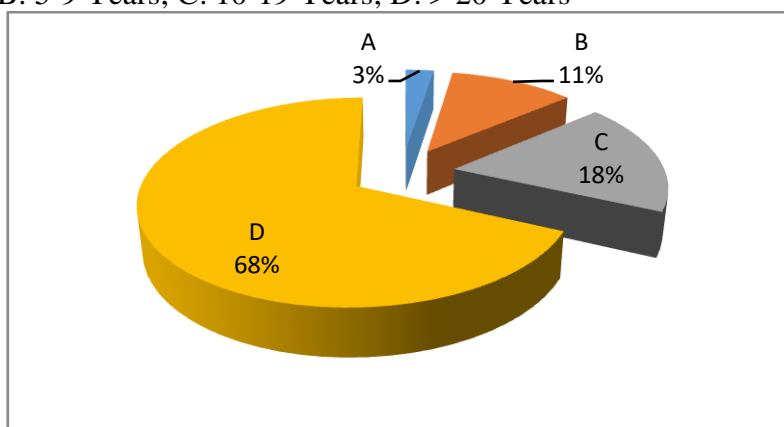


Figure 28 Frequency Distribution of the Responses on the Span of Time (Years) into the Present Occupation

As is evident from Table 2.1.4 and Fig 2.1.4, a large majority (more than 68 per cent) of the respondents have been in the present profession for more than twenty years whereas, on the other extreme, just 2.6 per cent of the respondents have been into their present profession for the last less than five years.

**Table 2.1.5. Frequency Distribution of the Responses on as to How the Respondents Enter into their Present Occupation**

Quantity	Response <sup>#</sup>				Total
	A	B	C	D	
Frequency	138	2	250	0	390
%age	35.38	0.51	64.11	0.00	100.00

<sup>#</sup>A: On own efforts; B: Through the help of political leader/community leader/ activist/ relative; C: Through succession/ spouse/ patrimonial kin; D: Due to reservation in public employment.

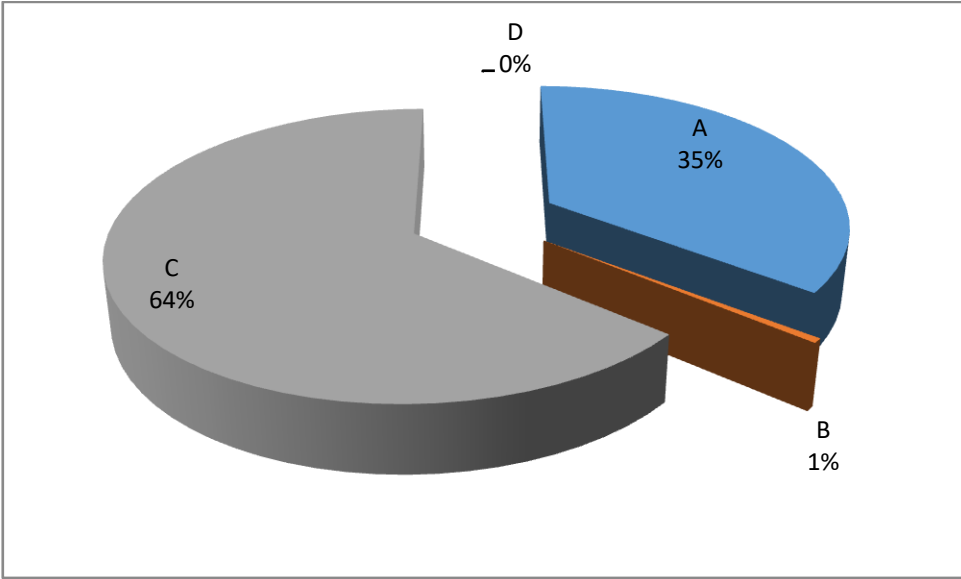


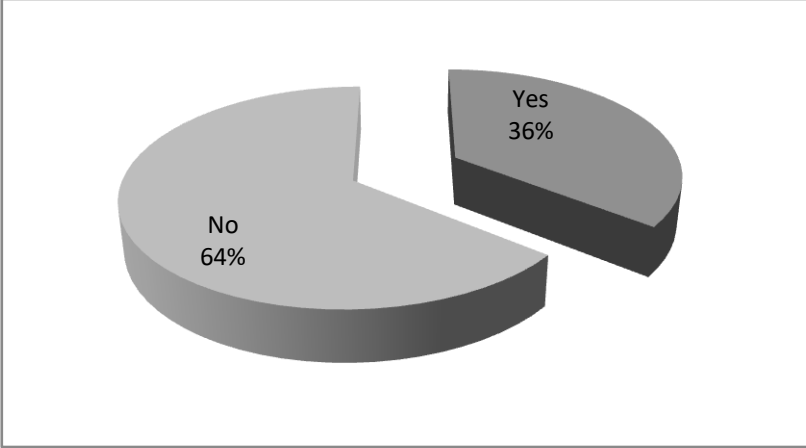
Figure 29 Frequency Distribution of the Responses on as to How the Respondents Enter into their Present Occupation

Clearly, a large majority (64 per cent) of the respondents were in their present profession by way of succession/ spouse/ patrimonial kin, followed next (35.4 per cent) by way of their own efforts. Merely half percent of the respondents were in their present profession through the help of political leader/community leader/ activist/ relative, whereas none of the respondents had reported to be so by way of reservation in public employment.



**Table 2.1.6. Frequency Distribution of Responses as to whether the Respondents Changed their Occupation**

Quantity	Response		Total
	Yes	No	
Frequency	139	251	390
%age	35.64	64.36	100.00



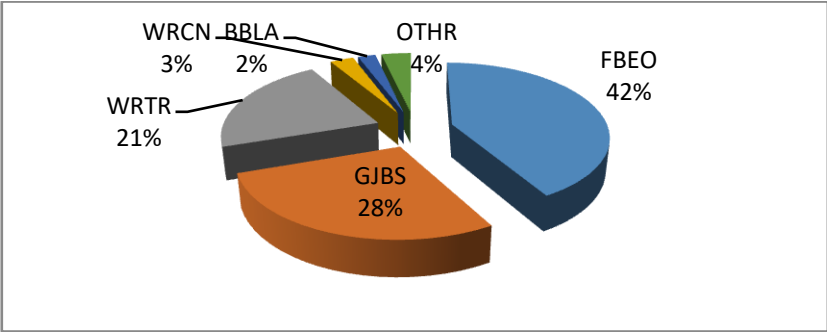
**Figure 30** Frequency Distribution of Responses as to whether the Respondents Changed their Occupation

As per the survey findings (Table 2.1.6 and Fig 2.1.6), 35.6 per cent of the respondents had changed their profession, while a large chunk of only 64.4 per cent continued to remain in their traditional/ community profession.

**Table 2.1.7. Frequency Distribution of the Reasons of Changing Occupation by the Respondents**

Quantity	Response <sup>#</sup>						Total
	FBEO	GJBS	WRTR	WRCN	BBLA	OTHR	
Frequency	58	39	30	4	3	5	139
%age	41.73	28.06	21.58	2.88	2.16	3.60	100.00

<sup>#</sup>FBEO: For Better Economic Conditions/ Opportunities; GJBS: Government Job is Better than Doing Labour/ Agriculture/ Business, and is Safe & Secure; WRTR: Due to Wars & Terrorism; WRCN: Due to Wars and Conflicts; BBLA: BBLA: Business is Better Than Doing Labour/ Agriculture; OTHR: Other Reasons



**Figure 31** Frequency Distribution of the Reasons of Changing Occupation by the Respondents

According to 41.7 per cent of the respondents, the primary reason for shifting to their new occupation was ‘For Better Economic Conditions & Opportunities’, followed next due to ‘Government Job is Better than Doing Labour/ Agriculture/ Business, and is Safe & Secure (28.1 per cent)’ and ‘Due to Wars & Terrorism (21.6 per cent)’. Nearly 2.9 per cent of the respondents attributed ‘Wars &Conflicts’ and 2.2 per cent attributed ‘Business is betterthan Doing Labour/ Agriculture’. Further, 3.6 per cent of the respondents indicated certain ‘Other Reasons’ (such as, ‘Motivation from Relatives’, ‘Lack of Resources to Run the Business’, ‘Post-partition, We Lost our Land due to Construction of Drain at the Border’, ‘Due to Terrorism, I Could not Study’, ‘Due to Death of my Husband’, *etc.*) for such a shifting.

**Table 2.1.8. Frequency Distribution of Responses as to whether the Respondents Had Any Subsidiary Occupation**

Quantity	Response		Total
	Yes	No	
Frequency	119	271	390
%age	30.51	69.49	100.00

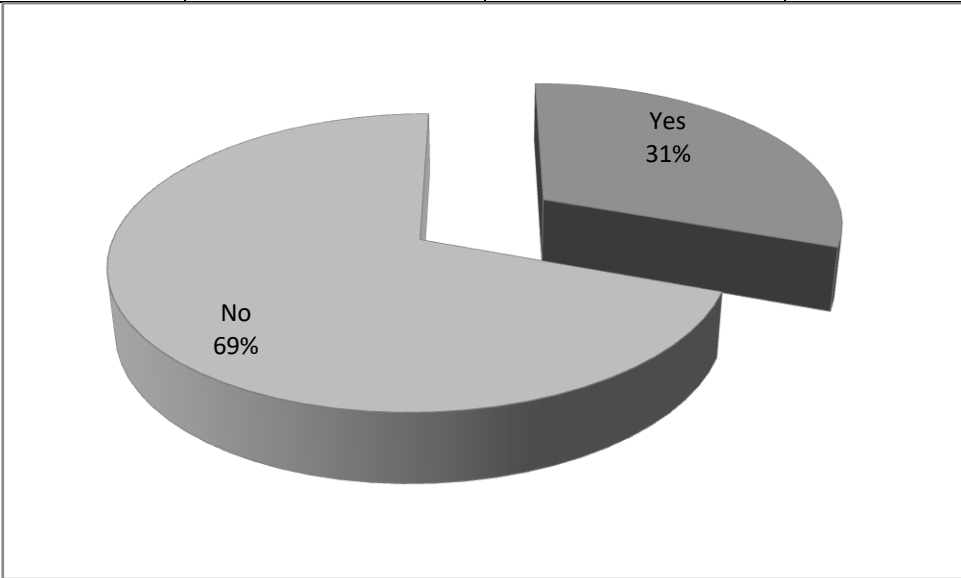


Figure 32 Frequency Distribution of Responses as to whether the Respondents Had Any Subsidiary Occupation

Less than one-third (30.5 per cent) of the respondents were reported to have a subsidiary occupation, whereas the remaining more than two-third (69.5 per cent) did not have any.

**Table 2.1.9. Frequency Distribution of Responses as to whether the Respondents Had Any Specific Restriction for Changing Their Occupation**

Quantity	Response		Total
	Yes	No	
Frequency	1	389	390
%age	0.26	99.74	100.00

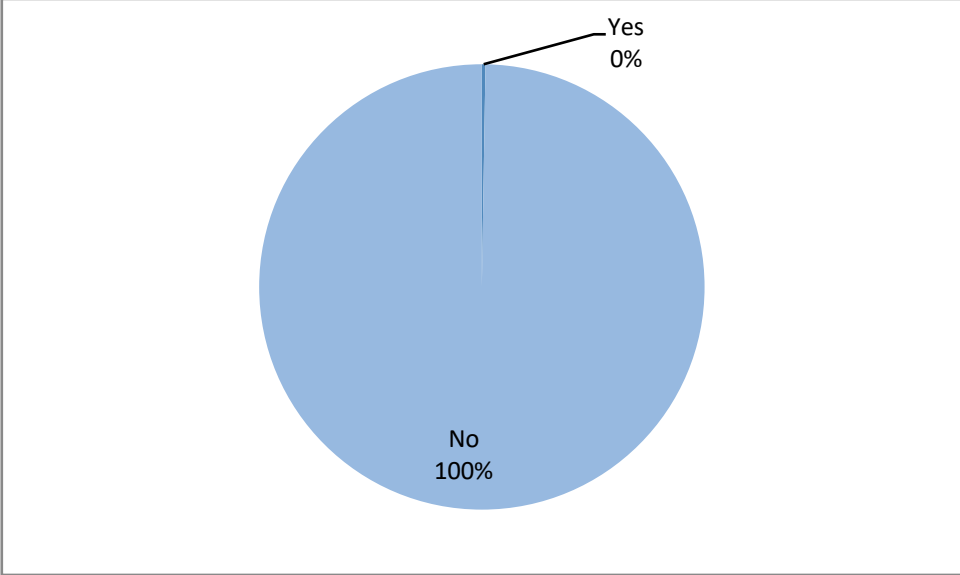


Figure 33 Frequency Distribution of Responses as to whether the Respondents Had Any Specific Restriction for Changing Their Occupation

Virtually, the entire set (389 out of 390) of the respondents did not have any specific restriction for shifting their occupation.

**Table 2.1.10. Frequency Distribution of Responses as to What are the Restrictions for Changing Their Occupation**

Quantity	Response <sup>#</sup>		Total
	SOCL	NTAP	
Frequency	1	389	390
%age	0.26	99.74	100.00

<sup>#</sup>SOCL: Social; NTAP: Not Applicable

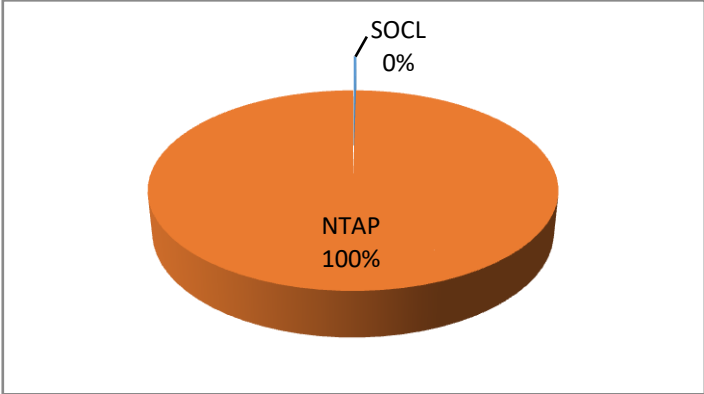
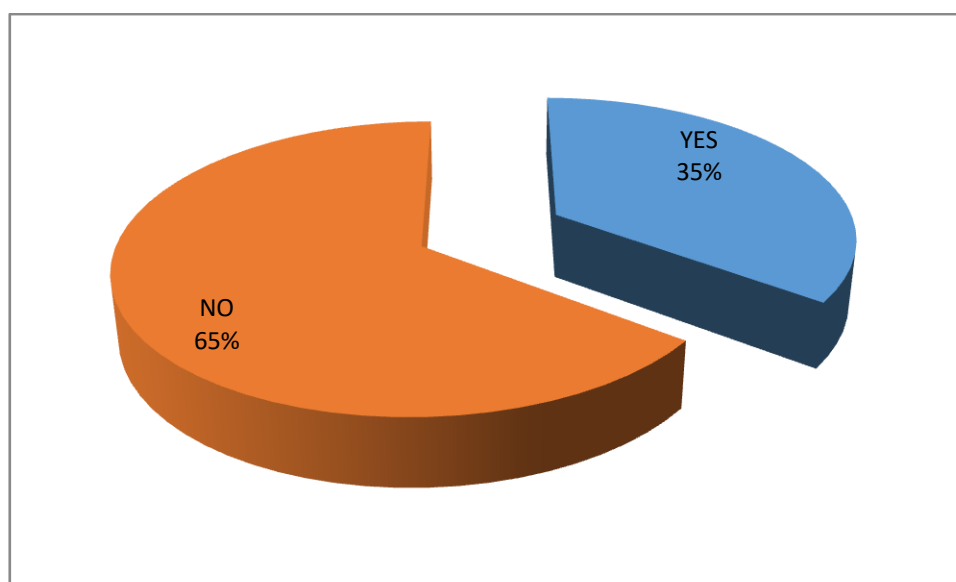


Figure 34 Frequency Distribution of Responses as to What are the Restrictions for Changing Their Occupation

As per the lone respondent having reported the restrictions, the main restriction was ‘Social’ in nature.

**Table 2.1.11. Frequency Distribution of Responses as to whether the respondents/ Their Families used to Work at Upper Cast/ Elite Families of the Village**

Quantity	Response		Total
	YES	NO	
Frequency	137	253	390
%age	35.13	64.87	100.00



**Figure 35** Frequency Distribution of Responses as to whether the respondents/ Their Families used to Work at Upper Cast/ Elite Families of the Village

The percentage of the respondents providing answer to this question in the affirmative was only about 35. Thus, as per the survey findings, a majority of the respondents (or their families) desisted from working in the houses of the upper cast/ elite families in the region.

**Table 2.1.12. Frequency Distribution of Opinion of the Responses as to Whether Women Should Work Out of Their Houses**

Quantity	Response		Total
	YES	NO	
Frequency	334	56	390
%age	85.64	14.36	100.00

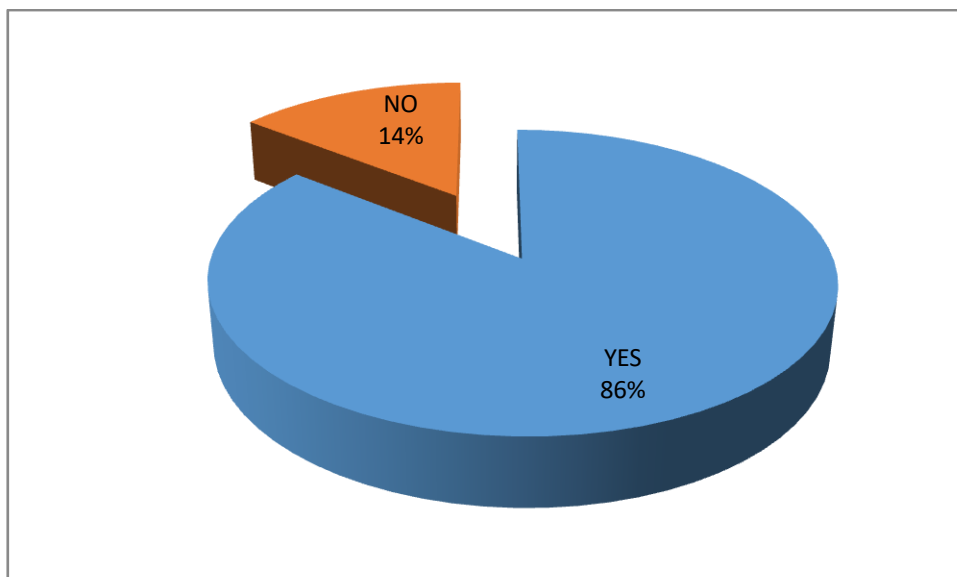


Figure 36 Frequency Distribution of Opinion of the Responses as to Whether Women Should Work Out of Their Houses

As is evident from the above Table and Figure, as high as 86 per cent of the respondents opined in favor of the women working out of their houses. This, of course, is a sign of liberal view point of the respondents in the study region.

**Table 2.1.13. Frequency Distribution of the Responses as to Whether the Respondents Rear Cattle as Their Occupational Change in the Family**

Quantity	Response		Total
	YES	NO	
Frequency	103	287	390
%age	26.41	73.59	100.00

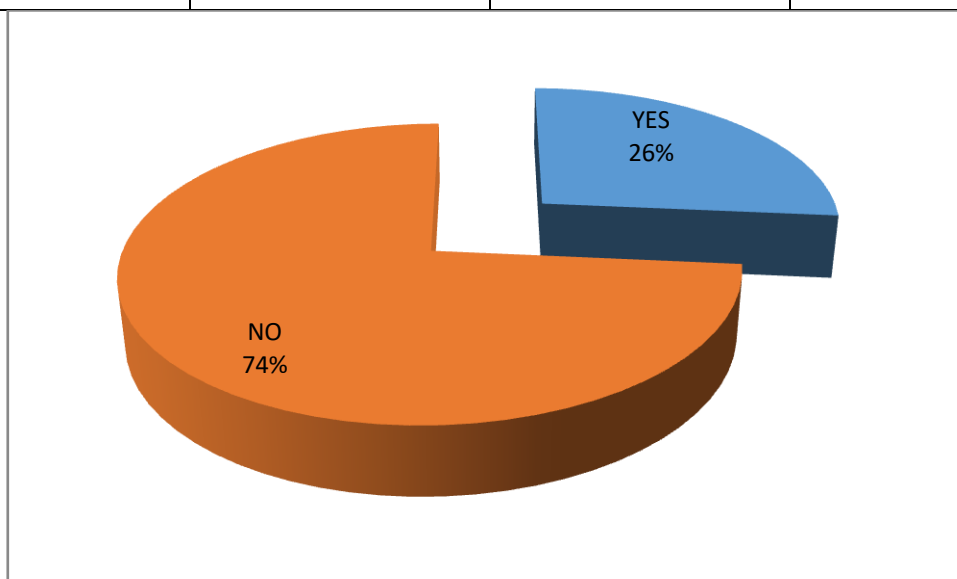


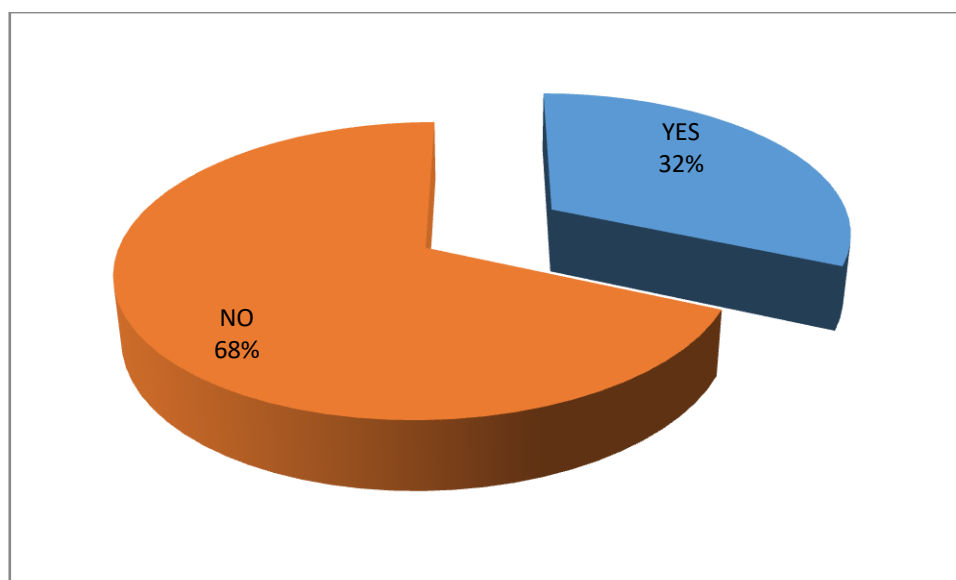
Figure 37 Frequency Distribution of the Responses as to Whether the Respondents Rear Cattle as Their Occupational Change in the Family

In the study area, slightly more than one-fourth (26.4 per cent) of the respondents were

reported to have been rearing cattle as their occupational change.

**Table 2.1.14. Frequency Distribution of the Responses as to Whether the Respondents Migrate for Occupation with Their Family Members**

Quantity	Response		Total
	YES	NO	
Frequency	123	267	390
%age	31.54	68.46	100.00



**Figure 38** Distribution of the Responses as to Whether the Respondents Migrate for Occupation with Their Family Members

As per the survey findings, less than one-third (31.5 per cent) of the respondents migrated for occupation along with their families, whereas more than two-third (68.5 per cent) did not do so.

**Table 2.1.15. If Yes, Frequency Distribution of the Responses on the Type of Migration**

Quantity	Type of Migration			Total
	Seasonal	Permanent	Semi-Permanent	
Frequency	85	15	23	123
%age	69.11	12.19	18.70	100.00

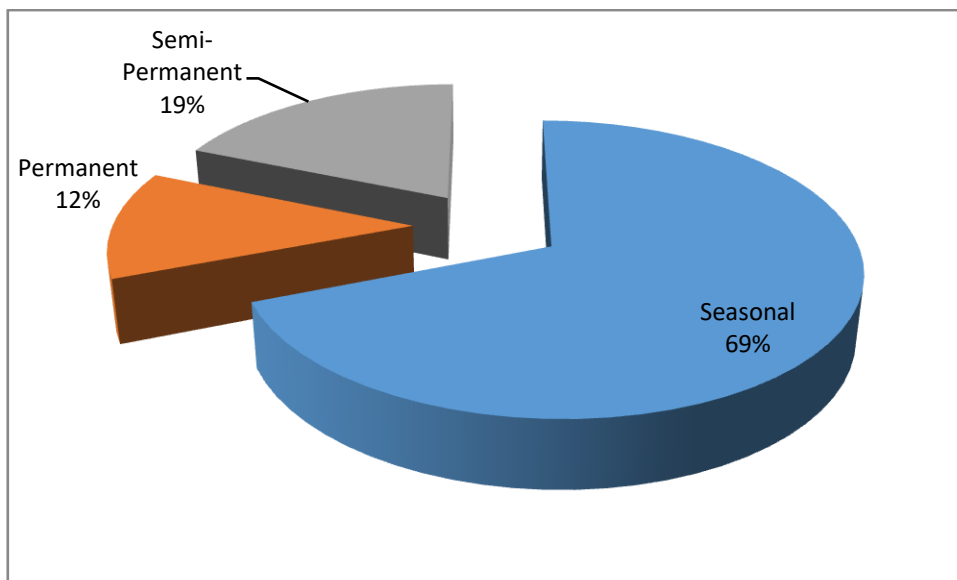


Figure 39 Frequency Distribution of the Responses on the Type of Migration

Among those, who underwent migration, a large majority (69.1 per cent) were seasonal migratory, followed next (18.7 per cent) by semi-permanent migratory and then (12.2 per cent) by permanent migratory.

**Table 2.1.16. Frequency Distribution of the Responses as to Whether the Respondents Have Registered Themselves in the Employment Exchange**

Quantity	Response		Total
	YES	NO	
Frequency	39	351	390
%age	10.00	90.00	100.00

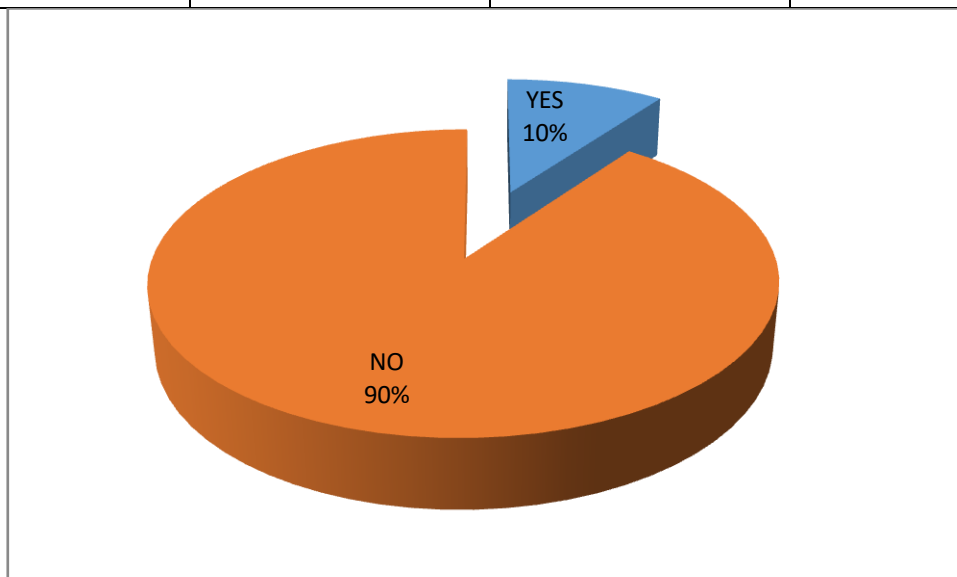
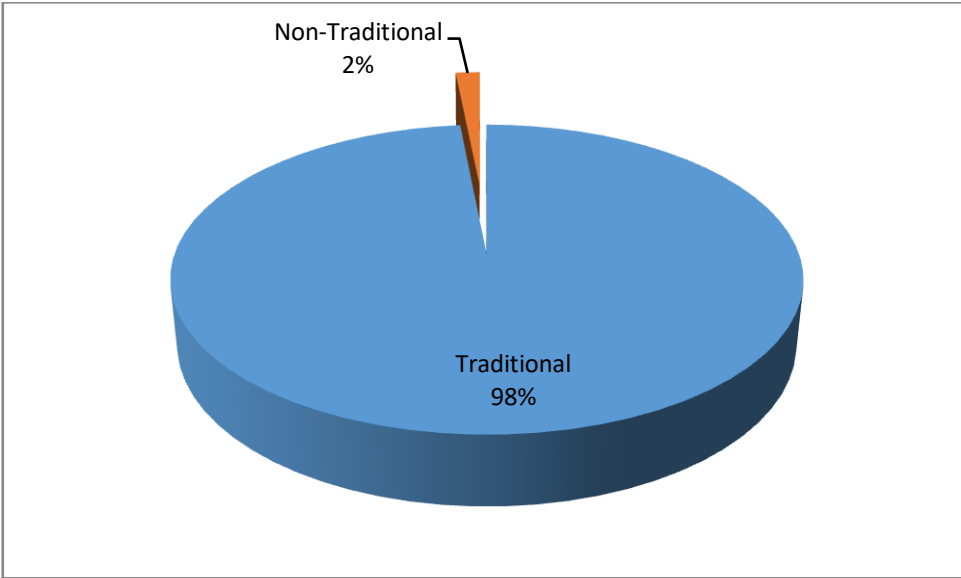


Figure 40 Frequency Distribution of the Responses as to Whether the Respondents Have Registered Themselves in the Employment Exchange

Just 10 percent of the respondents were reported to have registered in the employment exchange, whereas the remaining 90 per cent did not do so.

**Table 2.1.17. Frequency Distribution of the Responses on the Status of Occupation of the First Generation (Grand Father)**

Quantity	Status		Total
	Traditional	Non-Traditional	
Frequency	384	6	390
%age	98.46	1.54	100.00



**Figure 41** Frequency Distribution of the Responses on the Status of Occupation of the First Generation (Grand Father)

As far as the first generation (of grand-parents) is concerned, they were in the *traditional occupation of the community* to the tune of as high as 98.5 per cent. Thus, a mere 1.5 per cent of the grand-parents of the respondents were reported to have engaged them-selves in the *non-traditional occupation*.

**Table 2.1.18. Frequency Distribution of the Responses on the Status of Occupation of the Second Generation (Father)**

Quantity	Status		Total
	Traditional	Non-Traditional	
Frequency	354	36	390
%age	90.77	9.23	100.00



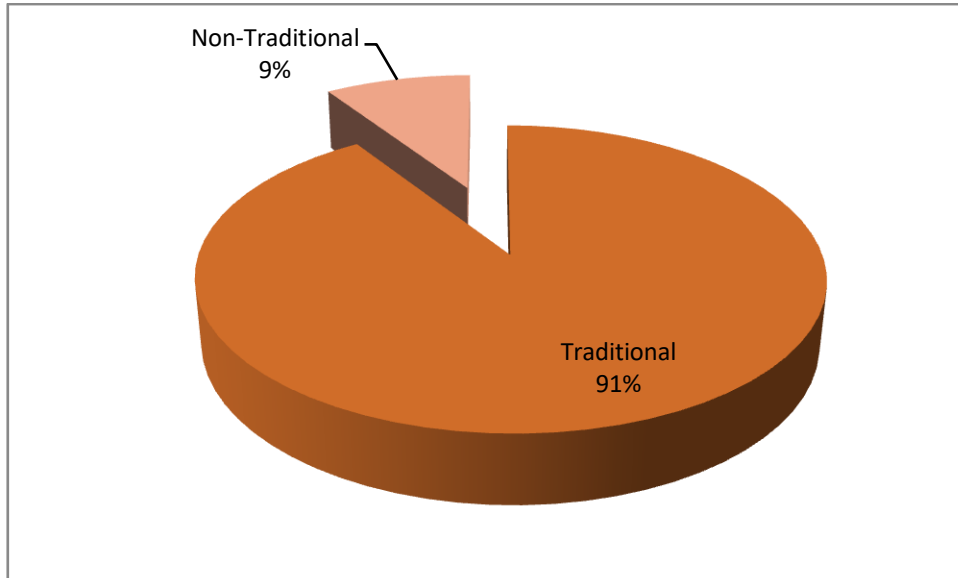


Figure 42 Frequency Distribution of the Responses on the Status of Occupation of the Second Generation (Father)

As regards second generation (consisting of parents of the respondents), the percentage of being in the *traditional occupation of the community* was still fairly high (at 90.8 per cent), leaving about 9.2 per cent of the parents engaged in *non-traditional occupation*.

**Table 2.1.19. Frequency Distribution of the Responses on the Status of Occupation of the Third Generation (Respondent)**

Quantity	Status		Total
	Traditional	Non-Traditional	
Frequency	251	139	390
%age	64.36	35.64	100.00

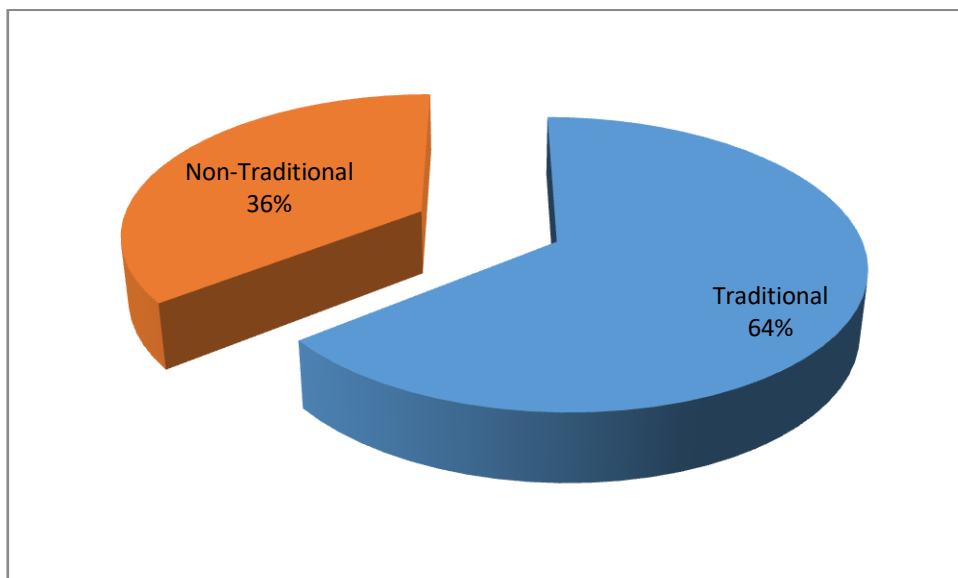


Figure 43 Frequency Distribution of the Responses on the Status of Occupation of the Third Generation (Respondent)

However, in respect of the *third generation* (consisting of the *respondents themselves*), the percentage of being in the *traditional occupation of the community* was reported to be comparatively far less (at 64.4 per cent), leaving about 35.6 per cent of the respondents engaged in *non-traditional occupation*. The findings are thus indicative of the phenomenon that in the study region, the third generation (compared to the second generation) has witnessed a major transformation in the occupation from traditional to non-tradition.

### Studying Association between Different Combinations of the Variables on Occupational Mobility

It may be clarified, once again, that for studying, association, if any, between each of the combinations among the variables on occupational mobility, we have generated two-way contingency tables, and have then resorted to the application of *Chi-square analysis of independence of attributes*. Through the analysis, we have tried to test the *null hypothesis* ( $H_0$ ) that there exists no significant association between a given pair of the attributes against the *alternative hypothesis* ( $H_1$ ) that there exists a significant association between the two attributes. It may be indicated that with 19 variables considered in the present Section, the analysis had to be reiterated as many as  $(19 \times 18)/2 = 171$  times.

As an illustration, let us examine the extent of association between the ‘Present Occupation’ and ‘Whether it is Your Traditional or Non-Traditional Occupation’, through the construction of *Two-Way Contingency Table*, as given below:

**Table 2.2.1. Contingency Table for Present Occupation (OCPN) and Whether it is Your Traditional Occupation (ISTO)**

ISTO	OCPN						Row Total
	AGRI	LABR	BSNS	EMPL	EXSM	HSWF	
YES	61	128	64	0	0	0	253
NO	3	25	45	46	16	2	137
<b>Column Total</b>	64	153	109	46	16	2	390

$\chi^2$  at 5 doff. = 169.73<sup>\*\*\*</sup>; p-value < 0.0001

As per Table 2.2.1, as high as 95.3% (61 out of the 64) of the respondents in the Agricultural sector reported it to be their traditional occupation. Among labor class, such a percentage was 83.7 (128 out of 153). However, among Business class, only 58.7% (64 out of 109) of the respondents had reported it to be their traditional occupation. Notably, the entirety of the 46 respondents among Employees, 16 respondents among Ex-Servicemen and 2 respondents

among Housewives reported it to be their non-traditional activity. Value of the  $\chi^2$  test statistic (at 5 degrees of freedom) was computed to be as high as 169.73. Its p-value was exceedingly small ( $< 0.0001$ ), which implied that the  $\chi^2$ -statistic was highly significant (at 0.1 per cent probability level). Accordingly, for this pair of attributes (*viz.*, OCPN and ISTO), the null hypothesis stood clearly rejected, thus leading us to conclude that traditionally/ non-traditionally was very much linked with the very profession to which the respondents belonged. For a better visualization, the relative frequencies in the above contingency table have been displayed in Figure 2.2.1 below.

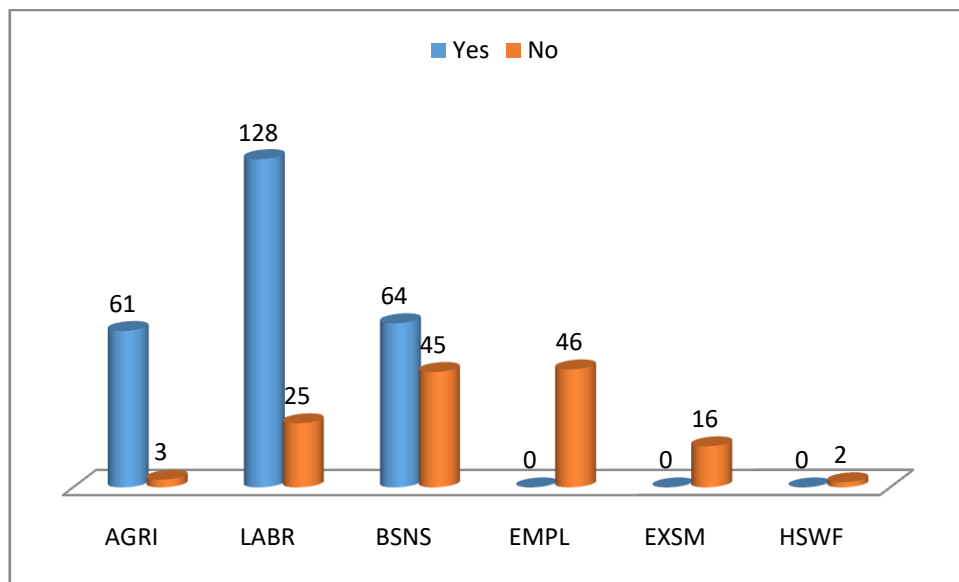


Figure 44 Contingency Table for Present Occupation (OCPN) and Whether it is Your Traditional Occupation (ISTO)

Let us now consider association between the present occupation and the traditional occupation with the help of the Contingency Table 2.2.2, given below

**Table 2.2.2. Contingency Table for Present Occupation (OCPN) and Traditional Occupation (WTTO) of the Sampled Respondents**

WTTO	OCPN						Row Total
	AGRI	LABR	BSNS	EMPL	EXSM	HSWF	
AGRI	60	7	27	13	6	0	113
LABR	2	128	12	10	5	0	157
BSNS	1	18	67	23	5	1	115
EMPL	0	0	1	0	0	0	1
RLSR	1	0	2	0	0	1	4
<b>Column Total</b>	64	153	109	46	16	2	390

$\chi^2$  at 20 d.f. = 377.82\*\*\*; p-value  $< 0.0001$

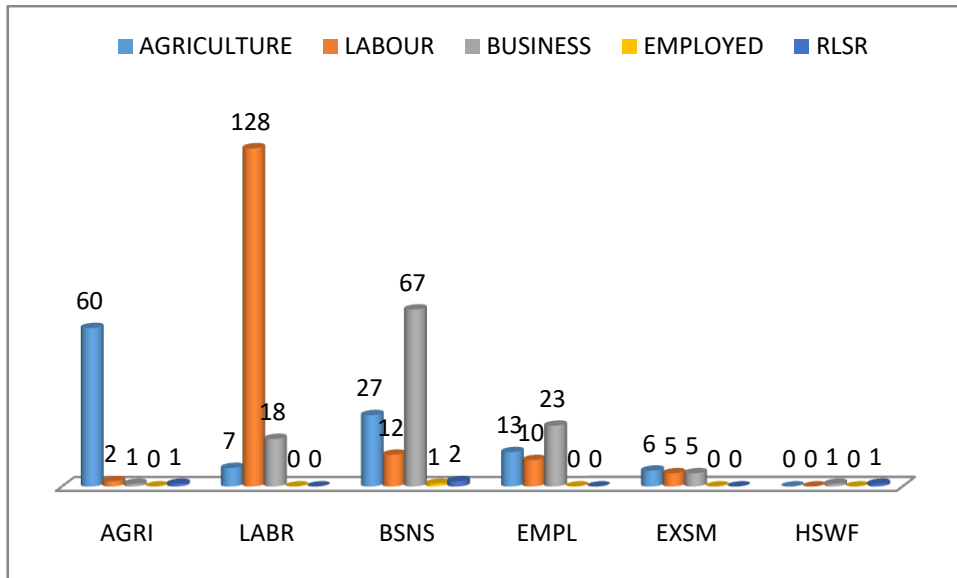


Figure 45 Contingency Table for Present Occupation (OCPN) and Traditional Occupation (WTTO) of the Sampled Respondents

For this pair of attributes, value of the Chi-square statistic (at 20 d.f.) was computed to be 77.82 which, again, were tested to be statistically highly significant ( $p < 0.0001$ ). It thus implies that two attributes were very strongly associated. In other words, we may say that that the extent of shift from traditional to non-traditional occupation was not similar among the different occupational categories; rather, it was very much influenced by the original (*i.e.*, the traditional) occupation of the respondents.

On similar lines, contingency tables for various other paired combinations among the variables of Section-2 were generated and the Chi-square analysis was performed. Since the total number of such paired combinations was very large (= 171, as already indicated in the starting paragraph of this Section); therefore, in order to save space we have put the computed values of the Chi-square test statistic along with their p-values in a consolidated way in the form of a *matrix*(Table 2).

As could be seen from Table 2, the computed values of  $\chi^2$ -statistic from the contingency tables for the present occupation (OCPN), on one hand, and a majority of rest of the variables, on the other, were highly significant (First row of the Table). It means that such pairs of the qualitative variables were very strongly associated with each other. However, in respect of a few of the variables, such as ‘Any Specific Restrictions for Change of the Occupation (SCRS)’, ‘Which Particular Restrictions (WCRS)’ and ‘Occupation of the First Generation (GEN1)’, the present occupation was found to be unassociated (because the p-values of the  $\chi^2$ -statistics for these pairs were  $> 0.05$ ). Furthermore, it is pertinent to mention that

'Occupation of the Third Generation (GEN3)' was very strongly associated ( $\chi^2 = 46.500$  with p-value  $< 0.001$ ; the last row of Table 2), which is in confirmation to the observation made earlier that major occupational transformation has occurred from the 2<sup>nd</sup> generation (of parents) to the 3<sup>rd</sup> generation (of the present respondents). As per the penultimate row of the table, it is evident that no significant occupational transformation has been witnessed from the 1<sup>st</sup> generation (of grand-parents) to the 2<sup>nd</sup> generation (of parents).

Conclusions about the nature of association between rests of the pairs of the variables could be made on similar lines with the help of the computations presented in Table 2.

**Table 2. Comprehensive Table of Chi-square Analysis for Studying Association among Different Variables of Section-2**

Variable	STAT	Variable																	
		ISTO	WTO	TMS P	CTE N	DDC H	WH CH	SBO C	SCR S	WCS R	WR KU	WM NW	RRC T	MG RT	TPM G	RGE M	GEN 1	GEN 2	GEN 3
OCP N	Chi-Sq	169.727	377.821	85.861	166.134	153.826	183.525	70.801	1.553	1.553	233.395	73.052	138.301	60.694	105.795	53.251	3.915	37.408	170.919
	p-Value	<0.0001	<0.0001	<0.0001	<0.0001	<0.0001	<0.0001	<0.0001	0.9069	0.9069	<0.0001	<0.0001	<0.0001	<0.0001	<0.0001	<0.0001	0.5618	<0.0001	<0.0001
	Remark	***	***	***	***	***	***	***	NS	NS	***	***	***	***	***	***	NS	***	***
ISTO	Chi-Sq	---	41.003	19.874	305.311	351.675	79.138	0.386	0	0	62.667	0.432	1.869	8.415	51.869	12.007	0.274	38.146	368.485
	p-Value	---	<0.0001	0.0002	<0.0001	<0.0001	<0.0001	0.5343	1	1	<0.0001	0.5112	0.1716	0.0037	<0.0001	0.0005	0.6005	<0.0001	<0.0001
	Remark	---	***	***	***	***	***	NS	NS	NS	***	NS	NS	**	***	***	NS	***	***
WTO	Chi-Sq	---	---	23.099	39.588	40.052	195.227	83.669	1.488	1.488	255.241	46.648	120.275	47.949	NC	11.789	16.581	39.219	36.403
	p-Value	---	---	0.0269	<0.0001	<0.0001	<0.0001	<0.0001	0.8288	0.8288	<0.0001	<0.0001	<0.0001	<0.0001	NC	0.019	0.0023	<0.0001	<0.0001
	Remark	---	---	*	***	***	***	***	NS	NS	***	***	***	***	NC	*	**	***	***
TMS P	Chi-Sq	---	---	---	23.936	16.989	40.939	4.236	0.467	0.467	10.466	11.552	6.24	2.795	10.578	27.13	2.841	1.466	19.356
	p-Value	---	---	---	0.0005	0.0007	0.2626	0.2371	0.926	0.926	0.015	0.0091	0.1005	0.4243	0.1023	<0.0001	0.4168	0.6902	0.0002
	Remark	---	---	---	***	***	NS	NS	NS	NS	*	**	NS	NS	NS	***	NS	NS	***

CTE N	Chi-Sq	---	---	---	---	290.2 51	30.58 3	0.416	0.561	0.561	61.94	1.741	5.557	8.316	48.58 6	21.76 2	3.413	39.89 5	313.3 2
	p-Value	---	---	---	---	< 0.000 1	0.166 2	0.812	0.755 2	0.755 2	< 0.000 1	0.418 8	0.062 1	0.015 6	< 0.000 1	< 0.000 1	0.181 5	< 0.000 1	< 0.000 1
	Remark	---	---	---	---	***	NS	NS	NS	NS	***	NS	NS	*	***	***	NS	***	***
DDC H	Chi-Sq	---	---	---	---	---	10.80 3	0.502	0	0	57.80 5	0.193	2.218	5.534	54.84 6	13.95 5	0.096	41.65 2	351.7 51
	p-Value	---	---	---	---	---	0.545 8	0.478 4	1	1	< 0.000 1	0.66	0.136 4	0.018 7	< 0.000 1	0.000 2	0.756 1	< 0.000 1	< 0.000 1
	Remark	---	---	---	---	---	NS	NS	NS	NS	***	NS	NS	*	***	***	NS	***	***
WHC H	Chi-Sq	---	---	---	---	---	---	12.15 2	NC	NC	16.67 4	15.29	10.66 3	14.70 8	NC	16.33 9	16.81 5	10.73 8	56.94 5
	p-Value	---	---	---	---	---	---	0.433 6	NC	NC	0.162 3	0.226	0.558	0.257 8	NC	0.176 2	0.156 7	0.551 5	< 0.000 1
	Remark	---	---	---	---	---	---	NS	NC	NS	NS	NS	NS	NS	NC	NS	NS	NS	***
SBO C	Chi-Sq	---	---	---	---	---	---	---	0.18	0.18	19.77 3	17.69 2	76.53 8	0.514	1.601	0.344	0.087	0.318	0.502
	p-Value	---	---	---	---	---	---	---	0.671 7	0.671 7	< 0.000 1	< 0.000 1	< 0.000 1	0.473 2	0.449	0.557 5	0.767 6	0.572 7	0.478 4
	Remark	---	---	---	---	---	---	---	NS	NS	***	***	***	NS	NS	NS	NS	NS	NS
SCRS	Chi-Sq	---	---	---	---	---	---	---	---	96.99 9	0.097	0	0	0.158	0.451	0	0	0	0
	p-Value	---	---	---	---	---	---	---	---	< 0.000	0.755 1	1	1	0.690 8	0.798 2	1	1	1	1

										1									
	<b>Remark</b>	---	---	---	---	---	---	---	---	***	NS	NS	NS	NS	NS	NS	NS	NS	NS



Table 2. Contd...

Variable	STAT	Variable																	
		IST O	WT TO	TMS P	CTE N	DDC H	WH CH	SBO C	SCR S	WCS R	WR KU	WM NW	RRC T	MG RT	TPM G	RGE M	GEN 1	GEN 2	GEN 3
WCS R	Chi-Sq	---	---	---	---	---	---	---	---	---	0.097	0	0	0.158	0.451	0	0	0	0
	p-Value	---	---	---	---	---	---	---	---	---	0.7551	1	1	0.6908	0.7982	1	1	1	1
	Remark	---	---	---	---	---	---	---	---	---	NS	NS	NS	NS	NS	NS	NS	NS	NS
WRK U	Chi-Sq	---	---	---	---	---	---	---	---	---	---	30.214	20.206	57.76	70.31	15.683	0.274	11.234	61.222
	p-Value	---	---	---	---	---	---	---	---	---	---	<0.0001	<0.0001	<0.0001	<0.0001	0.0001	0.6005	0.0008	<0.0001
	Remark	---	---	---	---	---	---	---	---	---	---	***	***	***	***	***	NS	***	***
WM NW	Chi-Sq	---	---	---	---	---	---	---	---	---	---	---	26.479	6.433	2.767	1.022	0.561	1.773	1.088
	p-Value	---	---	---	---	---	---	---	---	---	---	---	<0.0001	0.0112	0.2507	0.3121	0.4538	0.183	0.297
	Remark	---	---	---	---	---	---	---	---	---	---	---	***	*	NS	NS	NS	NS	NS
RRC T	Chi-Sq	---	---	---	---	---	---	---	---	---	---	---	---	7.373	6.899	3.377	0.73	2.529	2.99
	p-Value	---	---	---	---	---	---	---	---	---	---	---	---	0.0066	0.0318	0.0661	0.393	0.1118	0.0838
	Remark	---	---	---	---	---	---	---	---	---	---	---	---	**	*	NS	NS	NS	NS
MGR T	Chi-Sq	---	---	---	---	---	---	---	---	---	---	---	---	---	NC	1.034	0.121	0.186	5.534

	<b>p-Value</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	NC	0.309 1	0.728 3	0.666 1	0.018 7
	<b>Remark</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	NC	NS	NS	NS	*
<b>TPM G</b>	<b>Chi-Sq</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	17.47 5	0.451	33.39 4	61.49 6
	<b>p-Value</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	0.000 2	0.798 2	< 0.000 1	< 0.000 1
	<b>Remark</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	***	NS	***	***
<b>RGE M</b>	<b>Chi-Sq</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	0.019	2.86	13.95 5
	<b>p-Value</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	0.890 9	0.090 8	0.000 2
	<b>Remark</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	NS	NS	***
<b>GEN 1</b>	<b>Chi-Sq</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	0.006	1.981
	<b>p-Value</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	0.939	0.159 3
	<b>Remark</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	NS	NS
<b>GEN 2</b>	<b>Chi-Sq</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	46.5
	<b>p-Value</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	< 0.000 1
	<b>Remark</b>	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	***

\*\*\*: Significant at 0.1 % probability level; \*\*: Significant at 1 % probability level; \*: Significant at 5 % probability level; NS: Non-significant; NC: Non-computable due to certain inconsistencies in the contingency table.



**Section-3**  
**Political Aspects in respect of the Sampled Respondents**

Once again, we shall first present the frequency distributions of different categories of each of the items pertaining to the political aspects of the sampled respondents. And, then, we shall study associations, if any, among the different political attributes.

**3.1. Frequency Distributions of Different Responses of Political Aspects**

In order to have a clearer picture emerging from the analytical findings, we have presented 3-D Pie Charts along with the frequency distributions for each of the variables pertaining to the political aspects, as follows:

**Table 3.1.1. Frequency Distribution of the Responses on Whether the Subjects are Aware of the Indian Democracy**

Quantity	Response		Total
	Yes	No	
Frequency	390	0	390
%age	100.00	0.00	100.00

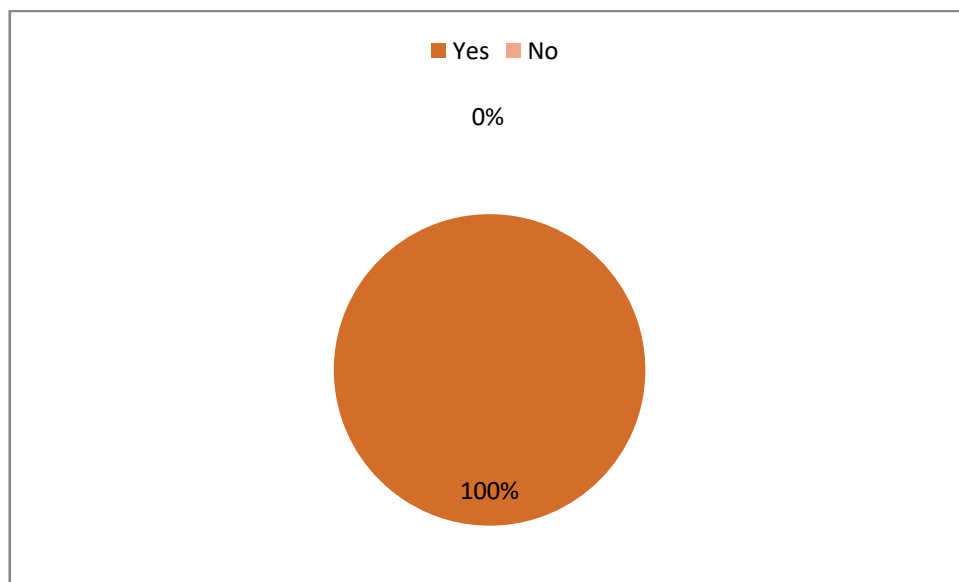


Figure 46 Frequency Distribution of the Responses on Whether the Subjects are Aware of the Indian Democracy

As per the compiled information (Table 3.1.1 and Fig 3.1.1), all the 390 respondents reported that they were aware of the Indian Democracy which, of course, is a healthy sign from the angle of one's' fundamental rights and duties.

**Table 3.1.2. Frequency Distribution of the Responses on Whether the Subjects are Aware of the Political Constitution Rights**

Quantity	Response		Total
	Yes	No	
Frequency	390	0	390
%age	100.00	0.00	100.00

Here again, the picture was the same as in the previous case in the sense that the entirety (*i.e.*, 100%) of the respondents were aware of their political constitution rights.

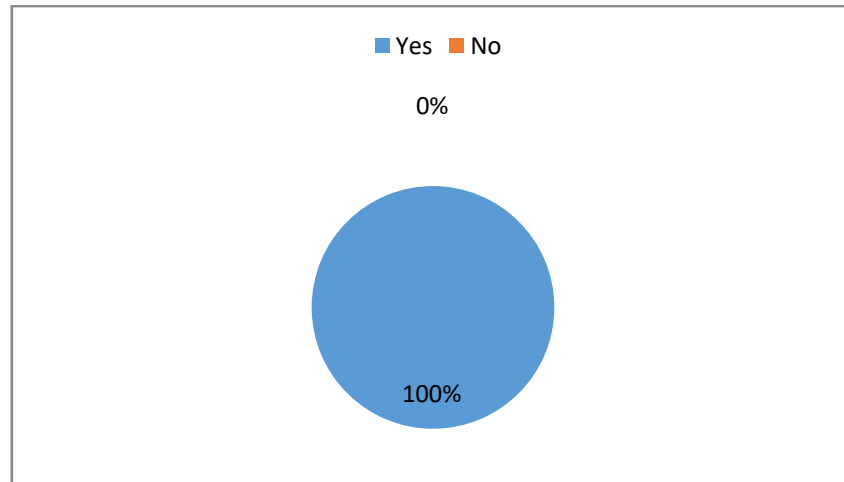


Figure 47 Distribution of the Responses on Whether the Subjects are Aware of the Political Constitution Rights

**Table 3.1.3. Frequency Distribution of the Responses on Whether the Subjects are Aware of the Party of Their Constituency’s MP and MLA**

Quantity	Response		Total
	Yes	No	
Frequency	390	0	390
%age	100.00	0.00	100.00

Here too, the survey findings (Table 3.1.3 and Fig 3.1.3) indicate that all the 390 (*i.e.*, 100%) of the respondents were aware of the party to which their constituency’s MP and MLA belonged.

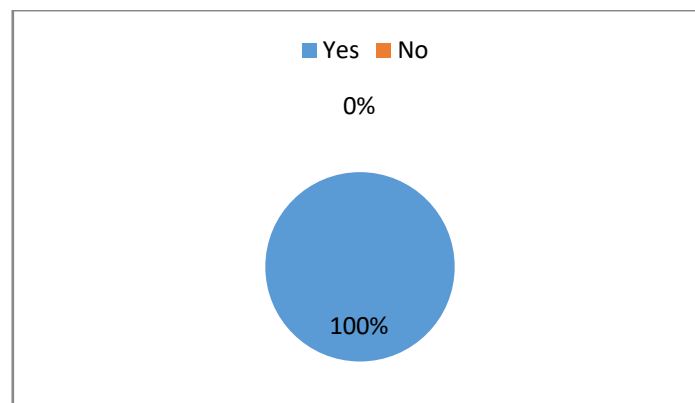
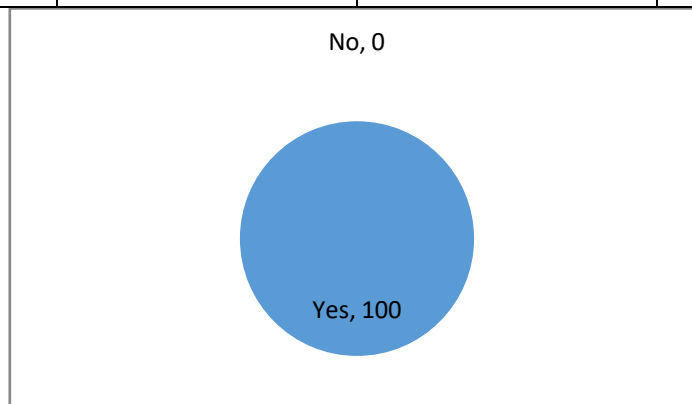


Figure 48 Frequency Distribution of the Responses on Whether the Subjects are Aware of the Party of Their Constituency’s MP and MLA

**Table 3.1.4. Frequency Distribution of the Responses on Whether the Subjects Go In for Voting**

Quantity	Response		Total
	Yes	No	
Frequency	390	0	390
%age	100.00	0.00	100.00

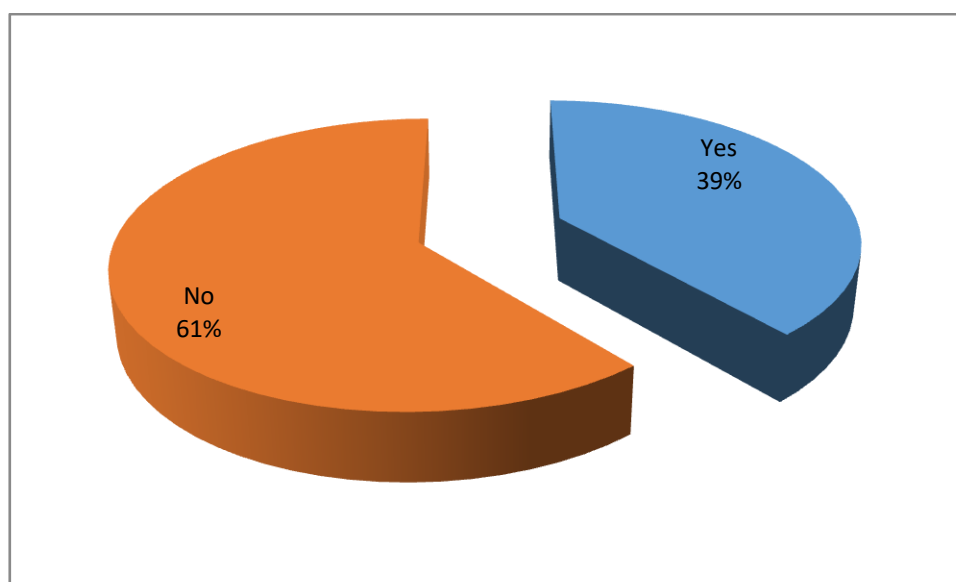


**Figure 49** Frequency Distribution of the Responses on Whether the Subjects Go In for Voting

As per the compiled information, all the 390 respondents (*i.e.*, 100%) have been exercising their franchise in the poling.

**Table 3.1.5. Frequency Distribution of the Categories of Membership of any Political Party by the Respondents**

Quantity	Response		Total
	Yes	No	
Frequency	151	239	390
%age	38.72	61.28	100.00



**Figure 50** Frequency Distribution of the Categories of Membership of any Political Party by the Respondents

As per Table 3.1.5 and Fig.3.1.5, only about 39 percent of the respondents had membership of some political parties, whereas the remaining about 61 percent of the respondents did not have any such membership.

**Table 3.1.6. Frequency Distribution of the Main Issues on Which the Respondents Decide to Vote**

Quantity	Response <sup>#</sup>				Total
	A	B	C	D	
Frequency	387	0	2	1	390
%age	99.23	0.00	0.51	0.26	100.00

<sup>#</sup>A: Development; B: Representation; C: Self-Respect; D: Redistribution.

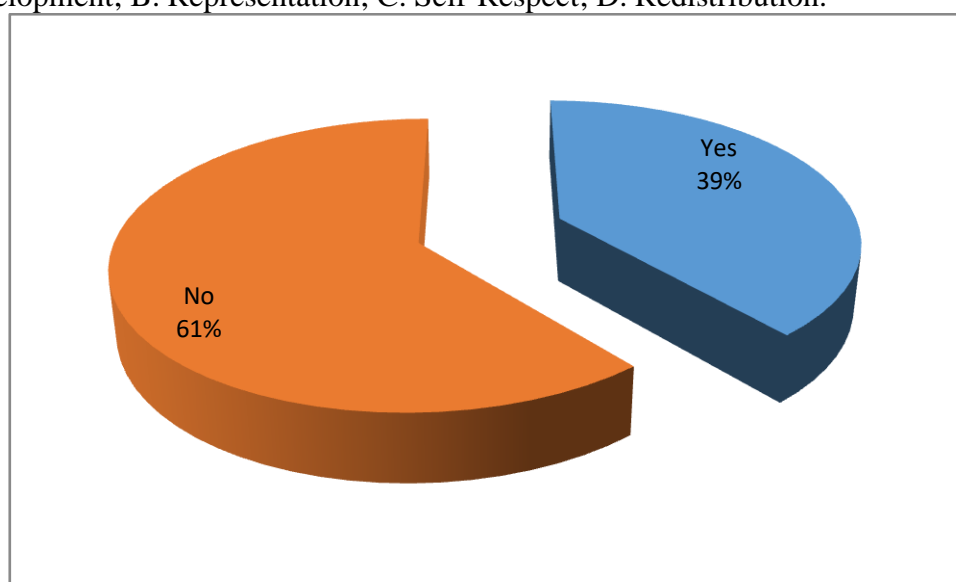


Figure 51 Frequency Distribution of the Main Issues on Which the Respondents Decide to Vote

The major issue for voting for more than 99 percent of the respondents was development of the area, thus leaving less than 1 percent to the other factors (like, Self-respect and Redistribution).

**Table 3.1.7. Frequency Distribution of the Factors that Influence the Respondents in Voting and Supporting a Political Party**

Quantity	Response <sup>#</sup>						Total
	1	2	3	4	5	6	
Frequency	82	237	42	7	10	12	139
%age	21.03	60.77	10.77	1.79	2.56	3.08	100.00

<sup>#</sup>1: Agenda of the Party; 2: Leader's Ability; 3: Leader's Cast; 4: National; 5: Regional; 6: Other Factors.

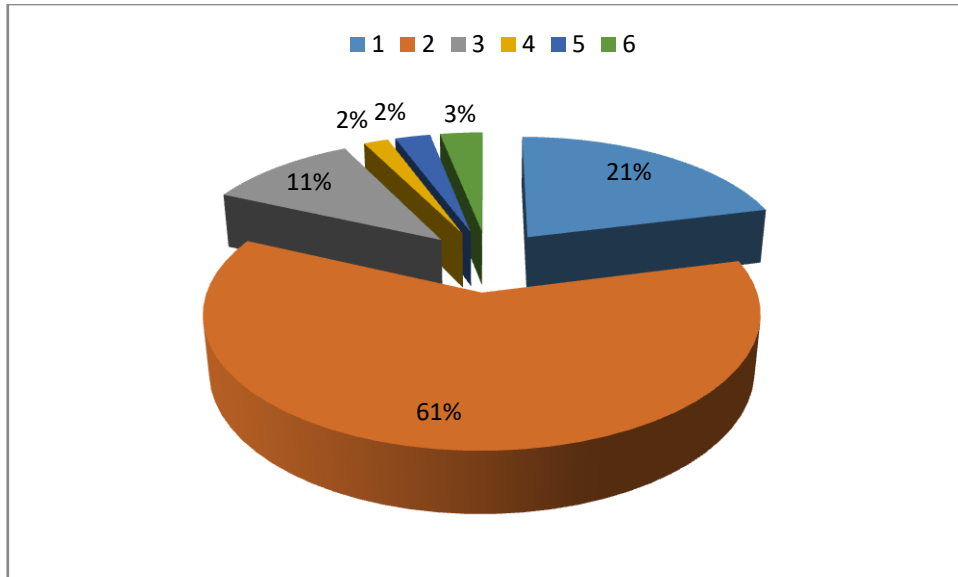


Figure 52 Frequency Distribution of the Factors that Influence the Respondents in Voting and Supporting a Political Party

The most important factor that Influenced the respondents in voting & supporting a political party was ‘Leader’s Ability (by 60.8% respondents), followed next by ‘Agenda of the Party (21.0 % of the respondents) and, then, by ‘Leader’s Cast (10.8% of the respondents). Rest of the less important factors were: ‘Others’ (by 3.1% respondents), ‘Regional’ (by 2.6% respondents, and ‘National’ (by 1.8% respondents).

**Table 3.1.8. Frequency Distribution of the Responses on the Span of Time (Years) for which They Have Been Voting for a Particular Party**

Quantity	Response <sup>#</sup>				Total
	A	B	C	D	
Frequency	96	162	91	41	390
%age	24.62	41.54	23.33	10.51	100.00

<sup>#</sup> A: 5-10 Years; B: 11-15 Years; C: 16-20 Years; D: > 20 Years

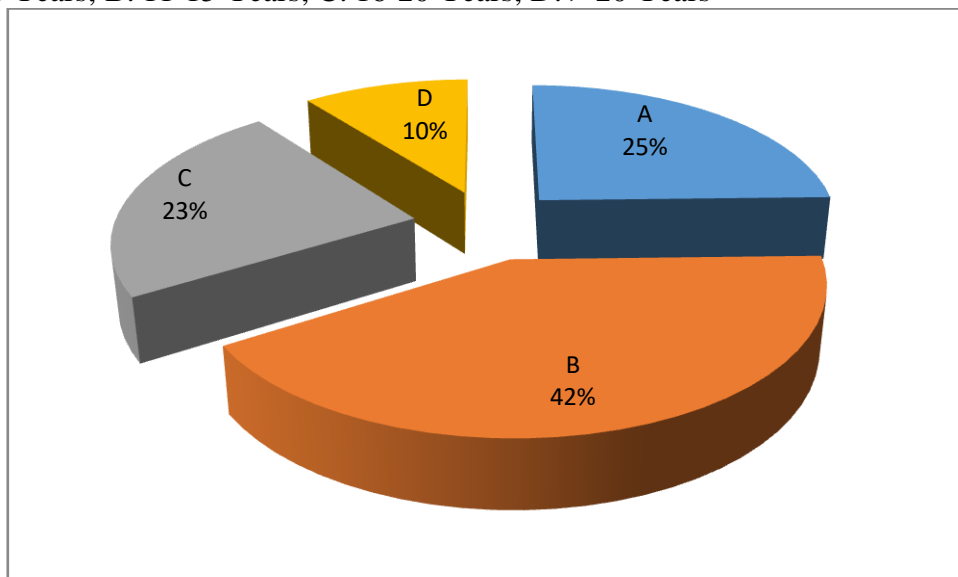


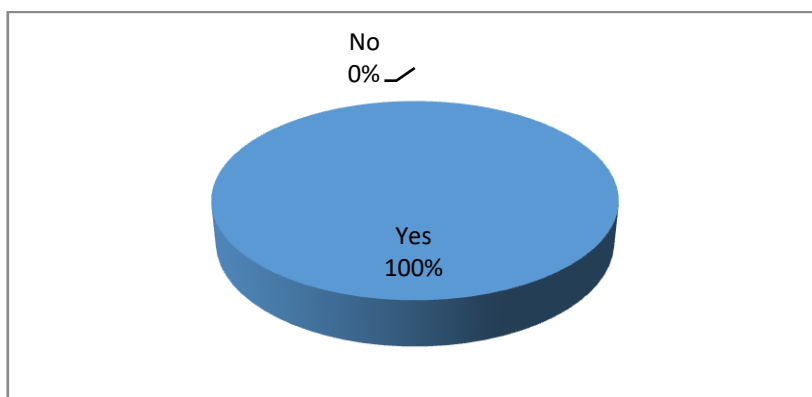
Figure 53 Frequency Distribution of the Responses on the Span of Time (Years) for which They Have Been Voting for a Particular Party



As revealed by the above Table and Figure, a majority of the respondents (41.5%) have been voting for a particular party for the last 11-15 years, followed next for the last 5-10 years (24.6%), 16-20 years (23.3%) and, then, for the last more than 20 years (10.5%).

**Table 3.1.9. Frequency Distribution of the Responses on Whether the Subjects were Aware of the President of Nagar Panchayat and Ward Members to Develop the Town**

Quantity	Response		Total
	Yes	No	
Frequency	390	0	390
%age	100.00	0.00	100.00

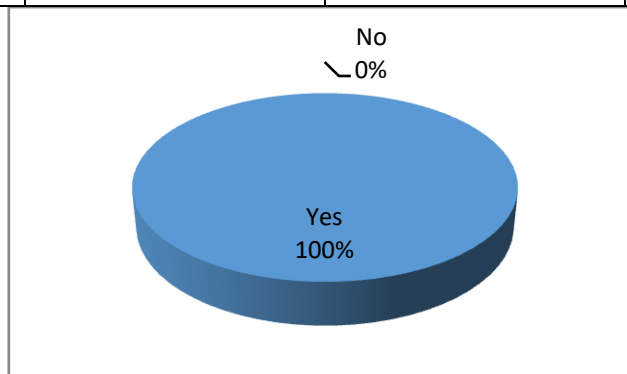


**Figure 54** Frequency Distribution of the Responses on Whether the Subjects were Aware of the President of Nagar Panchayat and Ward Members to Develop the Town

All the 390 respondents (*i.e.*, 100%) expressed that they were aware of the work of president of *Nagar Panchayat* and ward members towards development of the town.

**Table 3.1.10. Frequency Distribution of the Responses on Whether the Subjects have been casting their Vote in Nagar Panchayat Elections**

Quantity	Response		Total
	Yes	No	
Frequency	390	0	390
%age	100.00	0.00	100.00



**Figure 55** Frequency Distribution of the Responses on Whether the Subjects have been casting their Vote in Nagar Panchayat Elections

Once again, all the 390 respondents (*i.e.*, 100%) expressed that they have been voting in the *Nagar Panchayat* elections.

### 3.2. Studying Association between Different Combinations of the Variables on Political Aspects

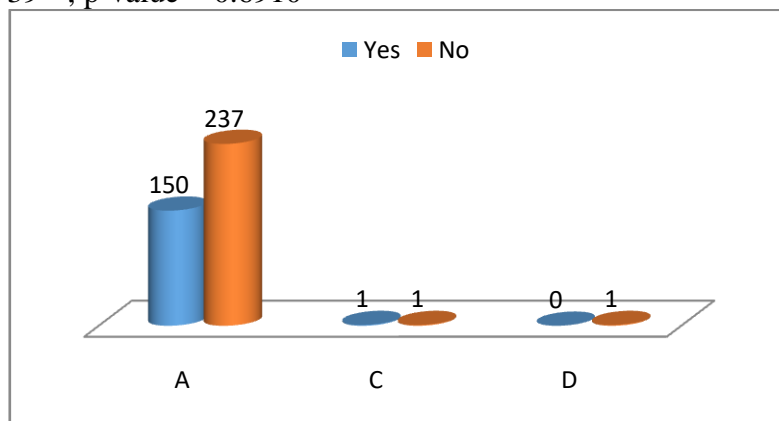
For the purpose of studying associations, if any, between different combinations among the variables on political aspects of the respondents, we have again sought the help of *Chi-square analysis of independence of attributes*. But, since the contingency tables could be generated only in respect of those variables which had at least *two* categories; therefore, this part of the analysis could be carried out in respect of four variables only, *viz.*, Membership of a Political Party (MPPT); Issues on which the Respondents Decide to Vote (ISSV); The Factors which Influence in Voting & Supporting a Political Party (FCTS); and The Number of Years for which the Respondents have been Voting for a Particular Party (NOYV). From these four variables, we could generate *six* contingency tables. And, through the Chi-square analysis as applied to these tables, we have tried to test the *null hypothesis* ( $H_0$ ) that there exists no significant association between a given pair of the attributes against the *alternative hypothesis* ( $H_1$ ) that there exists a significant association between the two attributes. The results have been discussed in brief, as follows:

**Table 3.2.1. Contingency Table for Membership of a Political Party (MPPT) and the Issues on which the Respondents Decide to Vote (ISSV)**

MPPT	ISSV <sup>#</sup>			Row Total
	A	C	D	
Yes	150	1	0	151
No	237	1	1	239
Column Total	387	2	1	390

<sup>#</sup>A: Development; C: Self-Respect; D: Redistribution.

$\chi^2$  at 2 d.f. = 0.739<sup>NS</sup>; p-value = 0.6910



**Figure 56 Contingency Table for Membership of a Political Party (MPPT) and the Issues on which the Respondents Decide to Vote (ISSV)**

As per Table 3.2.1, the computed value of the  $\chi^2$  test statistic (= 0.739) at 2 degrees of freedom was tested to be statistically non-significant ( $p = 0.6910$ ). Accordingly, the two attributes in the table (*viz.*, MPPT and ISSV) were unassociated. It implies that the distributions of the three issues for voting were alike, whether or not the respondents were members of any political party.

**Table 3.2.2. Contingency Table for Membership of a Political Party (MPPT) and the Factors that Influence the Respondents in Voting and Supporting a Political Party (FCTS)**

MPPT	FCTS <sup>#</sup>						Row Total
	1	2	3	4	5	6	
Yes	43	77	20	2	4	5	151
No	39	160	22	5	6	7	239
Column Total	82	237	42	7	10	12	390

<sup>#</sup>1: Agenda of the Party; 2: Leader's Ability; 3: Leader's Cast; 4: National; 5: Regional; 6: Other Factors.

$\chi^2$  at 5 d.f. = 12.139\* ;  $p$ -value = 0.0329

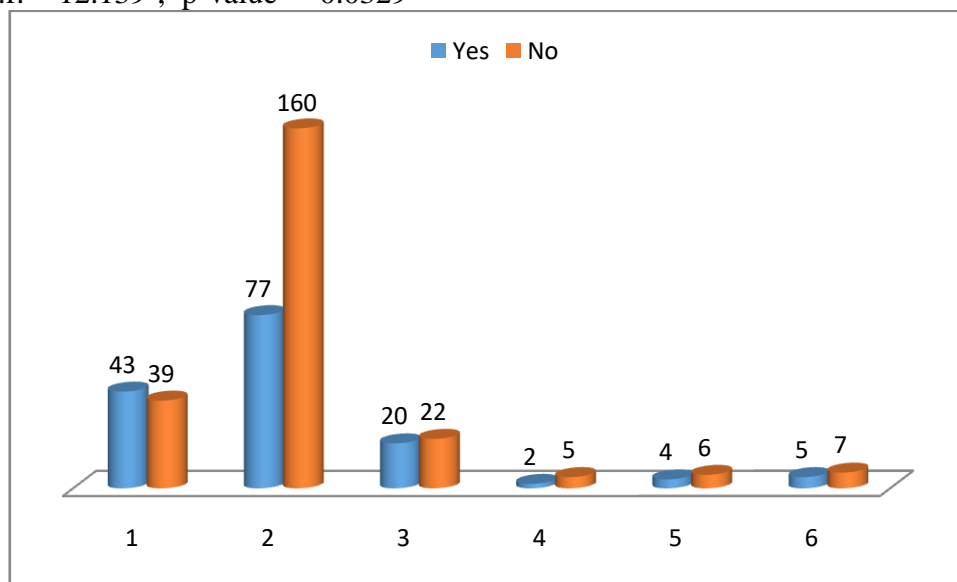


Figure 57 Contingency Table for Membership of a Political Party (MPPT) and the Factors that Influence the Respondents in Voting and Supporting a Political Party (FCTS)

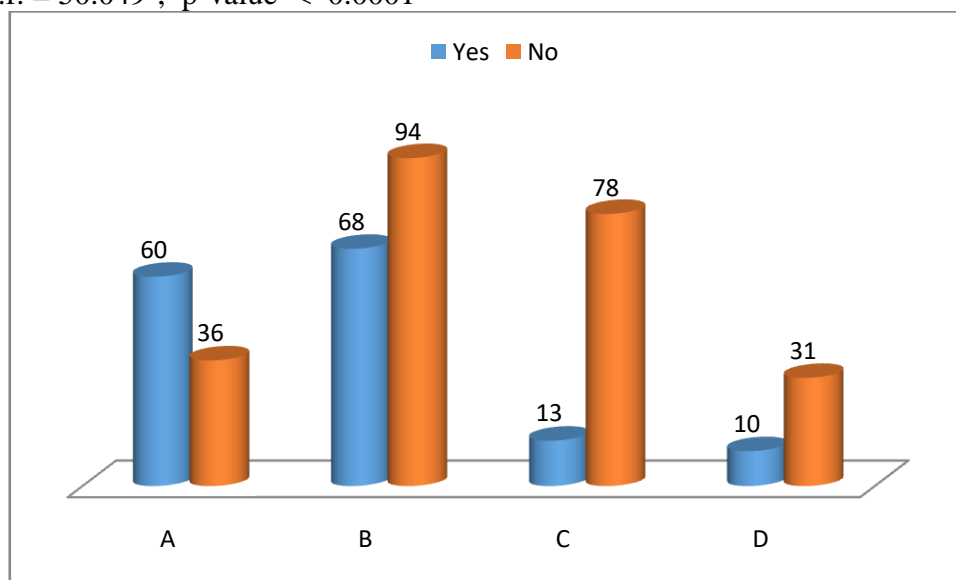
**Conclusion:** The two attributes are significantly (at 5% probability level) associated with each other, thereby implying that the distribution of the different factors, which influence the respondents in voting and supporting a political party was influenced by the respondents' status (being member/ non-member of the party).

**Table 3.2.3. Contingency Table for Membership of a Political Party (MPPT) and the Span of Time (Years) for which they have been Voting for a Particular Party (NOYV)**

MPPT	NOYV <sup>#</sup>				Row Total
	A	B	C	D	
Yes	60	68	13	10	151
No	36	94	78	31	239
<b>Column Total</b>	96	162	91	41	390

<sup>#</sup> A: 5-10 Years; B: 11-15 Years; C: 16-20 Years; D: > 20 Years

$\chi^2$  at 3 d.f. = 50.049\*; p-value < 0.0001



**Figure 58** Contingency Table for Membership of a Political Party (MPPT) and the Span of Time (Years) for which they have been Voting for a Particular Party

**Conclusion:** The two attributes (MMPT and NOYV) are highly significantly (at 0.1% probability level) associated with each other, thereby implying that the distribution of the different spans of time for which the respondents have been voting for a particular political party was very strongly influenced by their status (being member/ non-member of the party).

**Table 3.2.4. Contingency Table for Different Issues (ISSV) and the Factors that Influence the Respondents in Voting and Supporting a Political Party (FCTS)**

ISSV <sup>§</sup>	FCTS <sup>#</sup>						Row Total
	1	2	3	4	5	6	
A	82	236	41	7	9	12	387
B	0	0	1	0	1	0	2
C	0	1	0	0	0	0	1
<b>Column Total</b>	82	237	42	7	10	12	390

<sup>§</sup> A: Development; C: Self-Respect; D: Redistribution;

<sup>#</sup> 1: Agenda of the Party; 2: Leader's Ability; 3 Leader's Cast; 4: National; 5: Regional; 6: Other Factors.

$\chi^2$  at 10 d.f. = 22.894\*; p-value = 0.0111

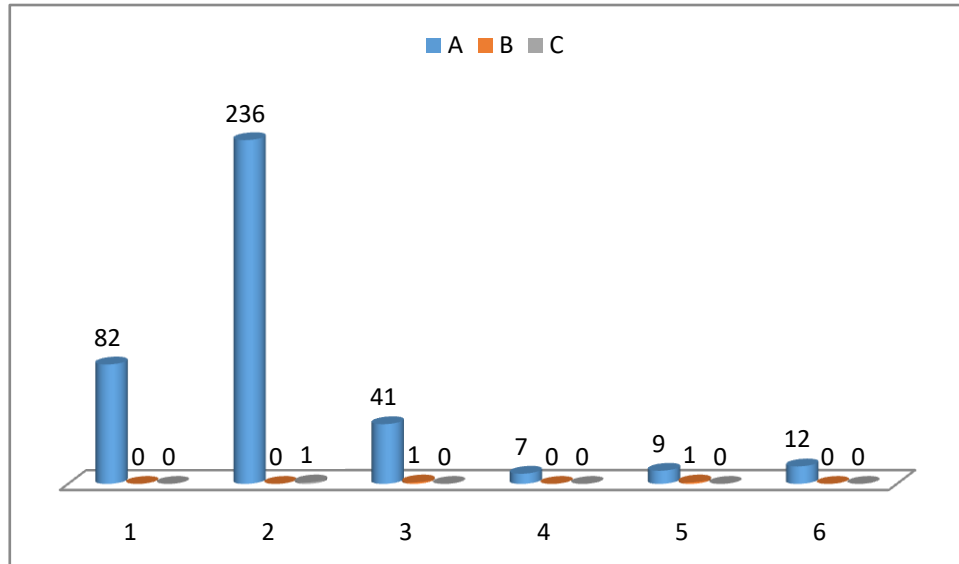


Figure 59 Contingency Table for Different Issues (ISSV) and the Factors that Influence the Respondents in Voting and Supporting a Political Party (FCTS)

**Conclusion:** The two attributes ISSV and FCTS are significantly (at 5% probability level) associated with each other, thus implying that distribution of various factors in voting & supporting was influenced by the issues on which the respondents decide to vote.

**Table 3.2.5. Contingency Table for Different Issues (ISSV) and the Span of Time (Years) for which they have been Voting for a Particular Party (NOYV)**

ISSV <sup>\$</sup>	NOYV <sup>#</sup>				Row Total
	A	B	C	D	
<b>A</b>	95	161	90	41	387
<b>C</b>	1	0	1	0	2
<b>D</b>	0	1	0	0	1
<b>Column Total</b>	96	162	91	41	390

<sup>\$</sup> A: Development; C: Self-Respect; D: Redistribution;

<sup>#</sup> A: 5-10 Years; B: 11-15 Years; C: 16-20 Years; D: > 20 Years

$\chi^2$  at 6 d.f. = 3.586<sup>NS</sup>; p-value = 0.7325

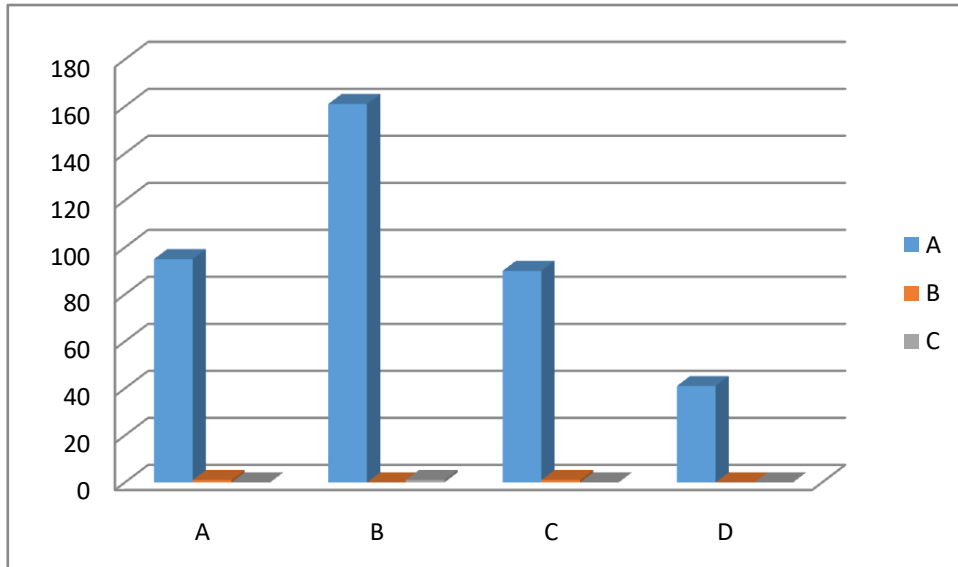


Figure 60 Contingency Table for Different Issues (ISSV) and the Span of Time (Years) for which they have been Voting for a Particular Party (NOYV)

**Conclusion:** The two attributes ISSV and NOYV were tested to be unassociated ( $\chi^2 = 3.586$ ;  $p = 0.7325$ ), thus implying that the distribution of the time spans since voting for a particular party was independent of the issues for voting.

**Table 3.2.6. Contingency Table for Different Factors that Influence the Respondents in Voting and Supporting a Political Party (FCTS) and the Span of Time (Years) for which they have been Voting for a Particular Party (NOYV)**

NOYV <sup>§</sup>	FCTS <sup>#</sup>						Row Total
	1	2	3	4	5	6	
A	22	49	19	0	2	4	96
B	41	103	10	3	2	3	162
C	15	59	7	2	5	3	91
D	4	26	6	2	1	2	41
<b>Column Total</b>	82	237	42	7	10	12	390

<sup>§</sup>A: 5-10 Years; B: 11-15 Years; C: 16-20 Years; D: > 20 Years

<sup>#</sup>1: Agenda of the Party; 2: Leader's Ability; 3 Leader's Cast; 4: National; 5: Regional; 6: Other Factors.

$\chi^2$  at 15 d.f. = 28.590\*; p-value = 0.0181

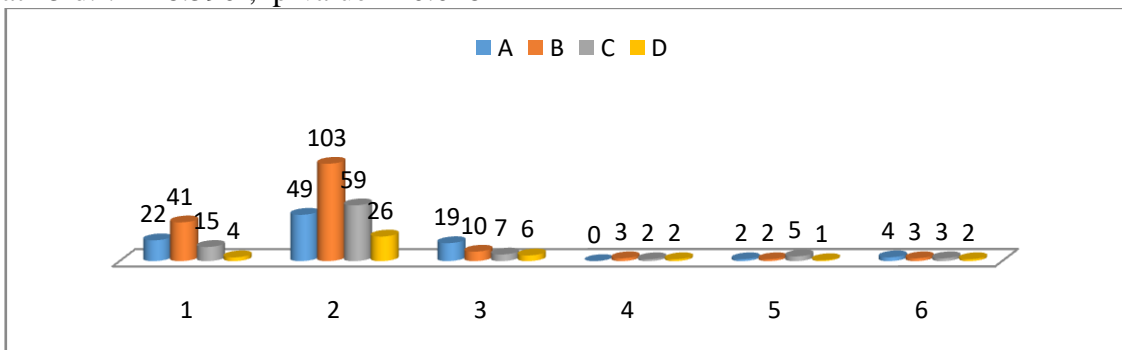


Figure 61 Contingency Table for Different Factors that Influence the Respondents in Voting and Supporting a Political Party (FCTS) and the Span of Time (Years) for which they have been Voting for a Particular Party (NOYV)

**Conclusion:** The two attributes FCTS and NOYV are significantly associated with each other ( $\chi^2$  at 15 d.f. = 28.590\*; p-value = 0.0181), thus implying that distribution of the time span since voting was significantly influenced by various factors in voting & supporting a party.

Finally, as done in the previous sections, we shall present the Chi-square computations for the different pairs of the attributes in a consolidated form (Table 3), as follows:

**Table 3. Comprehensive Table of Chi-square Analysis for Studying Association among Different Variables of Section-3 (Wherein the Analytical Computations were Possible)**

Variable	STAT	Variable		
		ISSV	FCTS	NOYV
MPPT	Chi-Sq	0.739	12.139	50.049
	p-Value	0.6910	0.0329	< 0.0001
	Remark	NS	*	***
ISSV	Chi-Sq	---	22.894	3.586
	p-Value	---	0.0111	0.7325
	Remark	---	*	NS
FCTS	Chi-Sq	---	---	28.59
	p-Value	---	---	0.0182
	Remark	---	---	*

\*\*\*: Significant at 0.1 % probability level; \*: Significant at 5 % probability level; NS: Non-significant.

## CHAPTER V

### CONCLUSION

The town of Khem Karan in Punjab, India, stands as a microcosm of the intricate interplay between social history, occupational mobility, and the enduring impact of war and terrorism. Khem Karan's historical journey is deeply entwined with the larger narrative of Punjab. It emerged from the annals of a predominantly agrarian society, where agriculture was not just a means of sustenance, but a way of life. The fertile lands of Punjab fostered a prosperous farming community, establishing agriculture as the cornerstone of the region's economy. However, as the tides of history shifted, so did the social and economic realities of Khem Karan. From a general perspective, emergence of occupational mobility in Khem Karan can be attributed to a confluence of factors. Education played a pivotal role in expanding horizons beyond traditional agrarian pursuits. Increasing access to formal and vocational education empowered individuals with skills and knowledge to explore diverse professions. Moreover, technological advancements and the advent of new industries broadened the scope of occupational choices, facilitating transitions from agrarian occupations to specialized fields. However, Khem Karan's journey towards occupational diversification was significantly influenced by the specters of war and terrorism. The Indo-Pakistani conflicts, particularly the 1965 and 1971 wars, and the shadow of insurgency that followed, left an indelible imprint on the town's socio-economic fabric. Disruptions in agriculture, population displacements, and economic uncertainties became defining features of Khem Karan's post-war landscape. The onset of terrorism in the 1980s further complicated the pursuit of occupational stability. The pervasive atmosphere of insecurity hampered economic growth and led to an exodus of skilled labor. Local industries faced unprecedented challenges, and the once-thriving trading hubs were profoundly affected. In the face of adversity, the people of Khem Karan demonstrated remarkable resilience and adaptability. Communities rallied together, creating support networks and diversifying their economic activities. New professions emerged, driven by necessity and a collective determination to rebuild.

Khem Karan's social history and occupational mobility serve as a testament to the intricate dance between global forces and local ingenuity. The enduring impact of war and terrorism, while formidable, could not dampen the spirit of a community determined to forge a path forward. Khem Karan stands not only as a microcosm of Punjab's larger story but also as a testament to the indomitable human spirit in the face of adversity. It is a beacon of hope and a testament to the power of communities to shape their own destiny, even in the most



challenging circumstances. Present study has been a modest attempt to explore the social history and occupational mobility in bordering town of Punjab. This research discussed the history, society, and occupational mobility of Khem Karan. Khem Karan has faced two wars 1965 and 1971. This is historical bordering town of Punjab. It has also faced terrorism 1980 to 1992. Due to wars this town has been destroyed. This affected their Occupation of its natives. As we are aware that generally, mobility is referred to as the movement from one region to another and from one sector to another for more earning and better opportunities of employment (McCullum et al., 2018). There can also be some other reasons due to which mobility is observed. Mobility especially for improved employment and income opportunities is a hallmark and quite a natural tendency in a developing nation. The system of market emergence and regional inequality have respectively pulled and pushed individuals from their native land in search of better fortunes.

The borderlands between India and Pakistan have witnessed a complex interplay of historical, political, and agricultural challenges. The region of Khem Karan, like many other border towns, has a rich agricultural history deeply rooted in traditional farming practices. For generations, agriculture has been the lifeblood of the community, with the fertile lands of Punjab providing sustenance and livelihoods. However, the partition of India in 1947 brought about profound disruptions, leading to the displacement of millions and a radical shift in the socio-economic fabric.<sup>122</sup> The proximity to the border brings forth unique challenges. The need for stringent security measures can limit access to agricultural lands, leading to decreased cultivation in border areas. Additionally, land mines and border fencing can restrict the efficient utilization of arable land, adversely affecting agricultural productivity.

The scars of the partition were deeply engraved upon the whole nation, Punjab being of the worst hit along with Bengal. The demography of these two states was drastically changed. In case of Punjab, the percentage of Hindus and Sikhs in Pakistani Punjab dropped from 22% (1931) to 0.16% (1951), while the percentage of Muslims in Indian Punjab fell from 32%

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<sup>122</sup>During the war of 1965 in the Majha area of Khem Karan town, Abdul Hamid smashed the Pakistan-based tank located in the Khem Karan sector. Therefore, Khem Karan is also known to be the “graveyard of tanks”. The region of Khem Karan was destroyed during the 1965 war. People were forced to take shelter in some different safer regions for securing their lives as well as their families. As the region was recovering from the 1965 war, the people and the condition of the region were made extremely severe with a massive war, which took place in 1971 (Kumar & Kumar, 2020). Besides, during the terrorism of 1984 to 1992, maximum people from the Hindu community moved to UP and Haryana to save themselves. The same situation of mobility was seen in Khem Karan town during the Kargil war of 1999. The raging “communal ” war in Punjab made it essential for the minor individuals to flee to a safer region as soon as possible. In this regard, swiftness of mobility was the prime criterion to ensure the protection and survival of one's family and self. This implies that occupational mobility particularly in the war-affected area is quite difficult unlike that of the other developing areas. Moreover, the pace at which a person flees is needed for one's very survival and safety. The “swift escape route” cannot be reached without the mode to manage for prohibitively developed technology.

(1931) to 1.8%. The demographic changes thus brought in the social changes as well. The vacuum thus created was filled by the inward movement of the other castes that led to drastic change in the occupation mobility. Such a change was certainly involuntary. Since then, the line separating India from Pakistan created a zone we generally know as borderland and made it prone to security concerns, limited access to basic amenities and matrimonial issues. All these issues made borderlands vulnerable to uncertain conditions whenever there is escalation at the borders. In that sense, Punjab acts as the main sentry of India, facing always the first wave of aggression whenever it arrives. Not only the border related issues in Punjab, but in the further northernmost region of Kashmir, if there is an intrusion or escalation, the borderlands in Punjab like Khem Karan are directly influenced. With such situations, the region becomes fragile to sustain the modern means of education, healthcare and other infrastructure. In such scenario, there is natural quest for better life which leads to occupational mobility by movement of the people from Khem Karan to much farther regions from border in Punjab or elsewhere in India or abroad. During 1966-67 which was considered as the era of the green revolution especially in an agrarian region like Khem Karan, fell a victim to the brazen war, shunning all the hopes of having neck to neck progress in terms of the green revolution with other parts of India. The region stayed under occupation of Pakistan for more than six months, scrapping all the progress it had made hitherto.

In the data analysis part, firstly it focuses on the Demographic traits of the sampled respondents. The discussion has been made under two sub-heads: Under the first sub-head, it presents the frequency distributions of different categories of each of the items pertaining to the demographic traits of the sampled respondents. Where 390 respondents were interviewed out of which 308 males and 82 females were taken. From all the community data was collected. Further political awareness and engagement of the respondents were discussed and found peoples less awareness on the democracy and, but political participation is average. Next to it, discussion on educational development is there. On this part it found that due to war and conflict education of the peoples is not up to the mark. Lesser educational development is there in the town and peoples are associating more to their traditional work. Finally, this research discuss on the occupational mobility of the peoples of Khem Karan town of Punjab. Through this research it found that occupational mobility of people of this town is static, they are more associated with their traditional occupations. Only few changed their occupation and shown upward mobility. Thus, the direction of recommendation or future suggestion particularly depends on the direction of the gained findings. The interpretation of the data clearly shows that the supra cited factors have played a great role in

the occupational mobility of the region which in turn has drastically influenced its social history. Though the borderland issues has been one of the prime factors for this, other factors like the internal terrorism that arose in in the 80's of the 20<sup>th</sup> century CE, played an equally rather more part in the migration of the people from Khem Karan. As the borderlands were a sort of safe heaven for the terrorists to amass weapons and escape to Pakistan during the operations conducted by the security forces, the activities were more concentrated in this region which perhaps was one of the major causes in lagging of this region in the required infrastructure for education and health. With a population of 13446 as per census 2011, the region is having the lower literacy rate (61.55%) as compared to rest of Punjab (75.84%). What is more worth to note is the even lesser literacy rate in the females, only 54.85% as compared to their male counterparts with 67.00 %. The reasons that acme to forefront during the interpretation of the data accumulated via field study was the non-availability of the education infrastructure and the concentration of the more low caste population 38.09%. The social traditions which have not been substituted by the modern reason based ideas stand one of the important factor for the low literacy rate of the women in Khem Karan.

Awareness about the constitutional rights like right to vote is good and most of the people who are not presently staying in the region vote as per their existing circumstances not taking into consideration the plight of the people in the region which hampers the public opinion regarding the various existing issues faced by Khem Karan. As private sector educational institutes play an important role in enhancing the literacy rate, is also weak in the region mostly because of least chances of the profit making. Availability of the schools in the distant towns with a weak economy, the dropout rate has increased over all in Punjab from 1.6% in 2019-20 to 17.2% in 2022-23.<sup>123</sup>

### **Recommendations/ Suggestions:**

This research is on the social history and occupational mobility in Khem Karan town of Punjab. Through this research following suggestions and recommendations are given.

1. Occupational mobility of the Khem Karan town of Punjab is static and there need of more inclusive economic plans from central and state governments to improve economic status of the peoples of the bordering town.
2. There is a need of strong policy to make the Khem Karan town of Punjab stable and away from the issues of war and terrorism.

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<sup>123</sup> Hindustan Times, <https://tinyurl.com/mrj85yes> Retrieved on 15 October 2023.

3. There should be a public and private partnership develops the Khem Karan town of Punjab.
4. Taking inferences from this research it suggested that Government of India at national level and Government of Punjab at state level should encourage the social welfare programs and inclusive policies for overall development of all bordering town i.e., taking from Redcliff line, Durand, Mc Mohan (LAC & LOC) and Northeast including costal lines.
5. This research suggests number of policy initiatives in the field occupational mobility, educational development, and political stability in the Khem Karan town of Punjab at micro level and in bordering towns of India at macro level.

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➤ **APPENDIX**

**INTERVIEW SCHEDULE**

**Social History and Occupational Mobility: A Study of Khem Karan Town in Punjab (1950-2011)**

Research Guide: Dr. Mohammad Ashraf Dar  
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Research Scholar: Ashwani Kumar

**Section-I**

**Personal data**

Ward No-  
Name of the Town: - Khem Karan  
District:-Tarn Taran

1. Name of the respondent \_\_\_\_\_
2. Sex: Male/ Female ( )
3. Age  
A. Less than 20, B. 21 to 30, C. 31 to 40, D. 41 to 50
4. Caste ( )  
A. Brahmin, B. Jatt Sikh, C. Khatri, D. Mazbi Sikh, E. Other.
5. Religion ( )  
A. Hindu, B. Sikh, C. Christian, D. Other
6. Marital Status ( )  
A. Unmarried, B. Married, C. Widow, D. Divorced
7. Educational Qualification ( )  
A. Literate, B. Illiterate
8. Literacy Level ( )  
A. Primary, B. Secondary, C. Intermediate, D. B/MA/M.Sc./Medical/Technical
9. Occupation ( )  
A. Agricultural Labour,  
B. Non- Agricultural Labour,  
C. Employed  
D. Business  
E. Other
10. Head of the family Annual Income (Rupees) ( )  
A. 20000-30000  
B. 30001-40000  
C. 41000-50000  
D. 50000 and above  
E. Not applicable.
11. Are you income tax payer? (i)Yes (ii) No ( )
12. What are the sources of your family income? Rank them  
A. Primary occupation ( )

- B. Agriculture ( )
- C. Agriculture Labour wage ( )
- D. Wage Labour ( )
- E. Business ( )
- F. Government Jobs ( )
- 13. Nature of family ( )
  - A. Joint family, B. Nuclear family, C. Extended family
- 14. Size of the family ( )
  - A. 3, B. 5, C. 7, D. 8 and above
- 15. Nature of house ( )
  - A. Kacha, B. Pucca, C. Mixed, D. Other
- 16. Status of home ( )
  - A. Own, B. Rented, C. Other
- 17. Do you have sanitary facility? ( )
  - A. Yes, B. No.
- 18. Do you have electrification of your house? ( )
  - A. Yes, B. No.
- 19. Do you own rural agricultural land and urban land? ( )
  - A. Yes B. No

## Section-II

### Occupation Mobility-

1. What is your occupation? \_\_\_\_\_
2. Is it your traditional occupation?
  - A. Yes B. No
3. How, past of your community is associated to your occupation?
4. What is the traditional occupation of your Community?  
 \_\_\_\_\_  
 \_\_\_\_\_
5. From how much years you are into this occupation?
  - A. Less than 5 year
  - B. Less than 10 year
  - C. More than 10 year
  - D. More than 20 year
6. How did you enter into the present occupation?
  - (i) On own efforts
  - (ii) Through the help of a political leader/ community leader/ activist/ relative
  - (iii) Through succession/ spouse/ patrimonial kin
  - (iv) Reservations in public employment
7. Did you change your occupation?
  - A. Yes B. No
8. Why you changed your traditional occupation?  
 \_\_\_\_\_

9. Do you have subsidiary occupation?

A. Yes                      B. No

10. Are you having any social restriction for changing your occupation? (      )

A. Yes                      B. No

11. If yes, what are they? Rank them

A. Social, B. Religious, C. Cultural, D. Verna / Caste based abolitions, E. Patriarchal

12. Do you and your family used to work at upper caste/ elites families of the village? (      )

Yes                      No

13. Do you think women should work out side? Discuss

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14. Do you rare cattle as your occupational change in the family?

A. Yes                      B. No

15. Do you migrate for occupation with your family members? (      )

A. Yes, B. No

16. If yes, which type of migration is it? (      )

A. Seasonal, B. Permanent, C. Semi-permanent, D. Any other

17. Have you registered yourself in the employment office of Patti?

A. Yes                      B. No

18. Status of traditional and nontraditional occupation of inter-generations

S.N.	Occupation			
1	Grand Father (First Generation)	Traditional	Non-Traditional	Total
2	Father (Second Generation )	Traditional	Non-Traditional	Total
3	Respondent (Third Generation)	Traditional	Non-Traditional	Total

### Section-III

1. Do you know about Indian Democracy? (      )

A. Yes, B. No.

2. Do you know your Political constitutional rights? (      )

A. Yes, B. No.

3. Do you know which party of your constituency M P and MLA? (      )

A. BJP, B. AAP, C. SAD, D. Congress.

4. Do you go for voting? (      )

A. Yes, B. No

5. Do you have membership of any political party? (      )

A. Yes                      B. NO

6. What are the issues on which you decide to vote? Rank them (      )

A. Development. B. Representation, C. Self respect, D. Redistribution, E. Any other, specify.

7. What are factors influences you in supporting and voting for any political party?

S.N.	Category	Remark
1.	Agenda of the party	
2.	Leaders ability	
3.	Leaders Caste	
4.	National	
5.	Regional	
6.	Other	

8. What is reason behind choosing the candidate?

S.N.	Category	Remark
1.	Religion	
2.	Caste	
3.	Class	
4.	Gender	
5.	Region	
6.	Personal ability of candidate	

9. Since how long you are voting for a particular party?

- A. 5-10 Years
- B. 11-15 Years
- C. 16-20 Years
- D. 21-25 Years

10. Do you think the Dalit men in to politics will make difference?

- A. Yes
- B. No

11. Do you know the work of President of Nagar Panchayat and ward members to develop town?

- A. Yes, B. No

12. Do you exercise your vote in Nagar Panchayat elections?

- A. Yes, B. No

#### Section-IV

#### Educational Status-

1. What is your educational qualification? Or Distribution of education level of respondents. ( )

- A. Illiterate
- B. Primary Level
- C. Middle Level
- D. Secondary Level
- E. Senior Secondary Level

- F. Graduation Level  
G. Post Graduation Level
2. How many members of your family are studied or studying?  
A. 1, B. 2-3, C. 4-5, D. More than 5
  3. Which type of schools is available in your town?  
A. Primary, B. Middle School, C. High School, D. College, E. None
  4. In which type of school your children are studying?  
A. Government School B. Private
  5. How your school environment is?  
A. Very good, B. Good, C. Poor, D. Very poor
  6. Do you face gender biasness in acquiring education against male candidate in the family?  
A. Yes B. No
  7. Do your children face discrimination in their class?  
A. Yes B. No
  8. Do you face problem of dropout in your study period? What are the reasons for this?  
A. Economic issues B. Gender, C. Patriarchy, D. Caste, E. Religion, and F. Other
  9. Do you think that your family status is increased due to education?  
A. Yes, B. No
  10. Do you think that equal status of Dalit will come through education?  
A. Yes, B. No
  11. Are you encouraging for education in your society?  
A. Yes, B. No.
  12. How you are getting financial support for education?  
A. Parents. B. Relatives, C. Scholarships, D. Other.
  13. Have you or your any family member get job through reservation?  
A. Yes, B. No.
  14. Would you like to provide higher education to your children?  
A. Yes, B. No
  15. If yes what type of education  
A. Arts, B. Sciences, C. Professional, D. Technical, E. Any other(specify)
  16. What is the impact of migration on your/ yours child education? Discuss

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17. Are you aware government schemes of education?

- A. Yes B. No

### **Section V**

#### **Expenditures, Indebtedness and Savings**

1. What is your monthly expenditure?  
A. 5000-10000  
B. 10001-15000  
C. 15001-20000  
D. 20001-30000
2. Do you have any habit?  
(I)Smoking (ii) Drinking wine (iii) Chewing tobacco/Gutka (IV) Gambling (v) any other addiction
3. Expenditure on it: Monthly Rs.  
A. 500-1000

- B. 1001-1500
- C. 1501-2000
- D. More than 2000
- 4. Have you taken any loan?
  - (i) Yes (ii) No
- 5. What is the source of debt amount?
  - a) Community person(s)/Relative b) Friends c) Government agency d) Money lender e) Other(s)
- 6. For what purpose the loan was taken?
  - a) Occupation b) Education c) Housing construction/purchase of land/plot d) Family maintenance, e) Marriage f) Any other
- 7. Do you save of the income?
  - A. Yes B. No.
- 8. Where did you deposit your saving amount?
  - a) Bank b) Credit Society c) Post Office d) Insurance, e) Any other
- 9. What would you prefer for your savings
  - a) FD b) RD c) PPF d) Mutual Fund



## Appendix 2



Data collection survey, Gurnam Singh wards no 2, Khem Karan



Data collection survey, Gurnam Singh wards no 2, Khem Karan



Data collection survey, Palwinder Singh wards no 5, Khem Karan



Data collection survey, Vinay Sethi wards no 9, Khem Karan



Data collection survey, Manjit Sharma wards no 9, Khem Karan



Data collection survey, Sh. Karam Mohan Monga President Shri Ramayan Sewa Society  
Wards no 1, Khem Karan



Data collection survey, Nindar Kaur wards no 5, Khem Karan



Fauja Singh resident of Khem Karan honored with Tamara Patra on 15 Aug 1972 (source personal meeting with Fauja Singh's family)





Pakistani Army Troop occupied Khem Karan town in 1965 war (Source Wikipedia)



Condition of Khem Karan Railway Station on 1965 war (Source Wikipedia)



Historical Baoli at outskirts of Khem Karan Town (Source field survey)



Palace of Raja Khem Karan (Source field survey) [Palace of Raja Khem Karan](#)



Historical Monument of Martyrs of Battle of 1965 (Source field survey)  
[Monument](#)

# भारतीय सीमा पर मुठभेड़, जवानों ने मार गिराया तस्कर

पर  
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मेंट  
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पर

खेमकरण, 18 जून (सवेरा): भारत-पाक सीमा पर तैनात बी.एस.एफ. की 191 बटालियन के जवानों और पाक तस्करों के बीच बुधवार रात करीब भीषण गोलीबारी हुई। इस दौरान तस्कारी की खेप लेने गए खेमकरण निवासी एक तस्कर को बी.एस.एफ. ने मार गिराया, जबकि उसके एक साथी को काबू कर लिया गया।

बुधवार रात दो बजे रत्तके चौकी के करीब बुर्जी नंबर 167-9 के पास पाकिस्तान की तरफ से हरकत होती देखी गई। बी.एस.एफ. के जवानों ने चेतावनी दी तो पाक के तस्करों ने बी.एस.एफ. पर गोलियां चलानी शुरू कर दी। इसके जवाब में बी.एस.एफ. ने एक दर्जन गोलियां दागी।

कंटीली तार के पास भारतीय क्षेत्र में घूम रहे 3 तस्करों में से एक को 3 गोलियां लगी जिसने अस्पताल में उसने दम तोड़ दिया। मृतक तस्कर की पहचान काला सिंह निवासी मोहन बसंती खेमकरण के रूप में हुई। काला ने मरने से पहले अपने दो साथियों की पहचान गुरदयाल सिंह निवासी चक्कवालिया और जस्सा सिंह पुत्र राज सिंह निवासी

▶ मरने से पहले तस्कर ने बताए 2 साथियों के नाम

▶ एक को हिरासत में लिया, नहीं की आधिकारिक पुष्टि

लिया है, लेकिन आधिकारिक तौर पर इसकी पुष्टि नहीं की गई है। बी.एस.एफ. के इंस्पेक्टर सुभाष चंद्र ने थाना खेमकरण में एफ.आई.आर. दर्ज करवाई है। बी.एस.एफ. के कमांडेंट वाइ.पी. सिंह ने घटना की पुष्टि की और कहा कि मारे गए तस्कर के सभी साथी जल्दी ही पकड़ लिए जाएंगे।

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# ਹੈਰੋਇਨ ਦੇ ਇਕ ਪੈਕੇਟ ਬਦਲੇ ਮਿਲਦੇ ਸਨ ਦੋ ਲੱਖ

ਪਾਕਿਸਤਾਨੀ ਸਿੰਮਜ਼ ਰਾਹੀਂ ਹੁੰਦੀ ਸੀ ਪਾਕਿ ਬੈਂਟੇ ਸਮੱਗਲਰਾਂ ਨਾਲ ਗੱਲਬਾਤ

ਡਰੱਗ ਮਨੀ ਤੇ ਵਾਹਨ ਅਟੈਚ ਕਰਨ ਲਈ ਪੁਲਿਸ ਨੇ ਸ਼ੁਰੂ ਕੀਤੀ ਕਾਰਵਾਈ

ਹੈਰੋਇਨ ਤੇ ਹਥਿਆਰਾਂ ਦੀ ਖੋਪ ਮੰਗਾ ਕੇ ਪੰਜਾਬ ਦੇ ਵੱਖ-ਵੱਖ ਸ਼ਹਿਰਾਂ 'ਚ ਪਹੁੰਚਾਉਂਦੇ ਸਨ

ਜਸਪਾਲ ਜੱਸੀ/ਸੰਦੀਪ ਮਹਿਤਾ, ਖੇਮਕਰਨ (ਤਰਨਤਾਰਨ)

ਤਰਨਤਾਰਨ ਪੁਲਿਸ ਵੱਲੋਂ ਡਰੱਗ-ਪਾਕਿ ਸਕਰਿਟ ਨਾਲ ਲੱਗੇ ਪਿੰਡ 'ਚ ਹੈਰੋਇਨ ਤੇ ਹਥਿਆਰਾਂ ਦੀ ਤਸਕਰੀ ਕਰਨ ਵਾਲੇ ਬੇਨਕਾਬ ਹੋਏ ਤਸਕਰ ਇਸ ਕੌਮ ਨੂੰ ਆਜ਼ਾਮ ਦੇਣ ਦੇ ਲਈ ਪਾਕਿਸਤਾਨੀ ਸਿੰਮ ਕਾਰਡ ਰਾਹੀਂ ਪਾਕਿ ਬੈਂਟੇ ਤਸਕਰਾਂ ਨਾਲ ਗੱਲ ਕਰਦੇ ਸਨ। ਜਦੋਂਕਿ ਪੁਲਿਸ ਦੇ ਹੱਥ ਚੜ੍ਹੇ ਵੇ ਸਕੇ ਤਰਵਾ ਨੂੰ ਹੈਰੋਇਨ ਵੱਖ-ਵੱਖ ਸ਼ਹਿਰਾਂ ਵਿਚ ਪਹੁੰਚਾਉਣ ਦੇ ਬਦਲੇ ਪ੍ਰਤੀ ਪੈਕੇਟ ਦੇ ਲੱਖ ਰੁਪਏ ਮਿਲਦੇ ਸਨ। ਕਰੀਬ ਛੇ ਮਹੀਨਿਆਂ ਵਿਚ ਉਕਤ ਤਸਕਰਾਂ ਨੇ ਲੱਖਾਂ ਰੁਪਏ ਤਾਂ ਇਕੱਠੇ ਕਰ ਲਏ ਪਰ ਚਿੰਨ੍ਹਾਂ ਦੇ ਕਿਸੇ ਕੌਮ ਨਾ ਆਏ। ਹਥਿਆਰ ਡਰੱਗ ਮਨੀ ਨਾਲ ਮਹੀਰੀ ਜਾਇਦਾਦ, ਟਰੈਕਟਰ ਨੂੰ ਅਟੈਚ ਕਰਨ ਦੀ ਪੁਲਿਸ ਵੱਲੋਂ ਕਾਰਵਾਈ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀ ਗਈ ਹੈ।



ਤਸਕਰਾਂ ਵੱਲੋਂ ਮਿਲੇ ਕਾਰਕੁੰਨਾਂ ਦੀਆਂ ਪਾਕਿਸਤਾਨੀ ਡੂੰਘੀਆਂ ਥਾਵੇਂ ਜਾਣਕਾਰੀ ਦਿੰਦੇ ਐੱਸਐੱਸਪੀ ਮਨਮੋਹਨ ਕੁਮਾਰ ਸ਼ਰਮਾ, ਨਾਲ ਹਨ ਐੱਸਪੀ ਡੀ ਰੁਪਿੰਦਰ ਕੁਮਾਰ ਡਾਕਰਵਾਜਾ। (ਸੱਜੇ) ਘਰ 'ਚ ਦਿਖਾਈ ਦਿੰਦੀ ਉਹ ਪਾਵੀਓ ਜਿਸ ਵਿਚ ਹੈਰੋਇਨ ਦੀ ਖੋਪ ਮਿਲਣ ਵਾਲੇ ਦੱਸਿਆ ਜਾ ਰਿਹਾ ਹੈ।



ਤਰਨਤਾਰਨ ਦੇ ਐੱਸਐੱਸਪੀ ਮਨਮੋਹਨ ਕੁਮਾਰ ਸ਼ਰਮਾ ਨੇ ਉਕਤ ਜਾਣਕਾਰੀ ਪੰਜਾਬੀ ਜਚਾਫਟ ਨੂੰ ਦਿੰਦੇ ਦੱਸਿਆ ਕਿ ਡਰੱਗ-ਪਾਕਿ ਸਕਰਿਟ ਦੇ ਨਜ਼ਦੀਕੀ ਪਿੰਡ ਜੈਮਲ ਠੱਠੀ ਨਿਵਾਸੀ ਦੇ ਡਰਾ ਨਸੀਬ ਸਿੰਘ ਤੇ ਕੁਲਦੀਪ ਸਿੰਘ ਕਰੀਬ ਛੇ ਮਹੀਨੇ ਪਹਿਲਾਂ ਹੈਰੋਇਨ ਤੇ ਹਥਿਆਰਾਂ ਦੀ ਤਸਕਰੀ ਵਿਚ ਉੱਤਰੇ ਸਨ। ਉਹ ਰੁਕ਼ਤੋਜ ਸਿੰਘ

ਤੇਜਾ ਨਿਵਾਸੀ ਮਦਰ ਮਥਰਾ ਤਰੀ ਨਾਲ ਹਲ ਕੇ ਪਾਕਿਸਤਾਨ ਤੋਂ ਹੈਰੋਇਨ ਅਤੇ ਹਥਿਆਰਾਂ ਦੀ ਖੋਪ ਮੰਗਾ ਕੇ ਪੰਜਾਬ ਦੇ ਵੱਖ-ਵੱਖ ਸ਼ਹਿਰਾਂ 'ਚ ਪਹੁੰਚਾਉਂਦੇ ਸਨ।

ਚਿੰਨ੍ਹਾਂ ਦੱਸਿਆ ਕਿ ਨਸੀਬ ਅਤੇ ਕੁਲਦੀਪ ਨੂੰ ਹੈਰੋਇਨ ਮਿਥੀ ਜਗ੍ਹਾ 'ਤੇ ਪਹੁੰਚਾਉਣ ਲਈ ਪ੍ਰਤੀ

ਪੈਕੇਟ ਦੇ ਲੱਖ ਰੁਪਏ ਮਿਲਦੇ ਸਨ ਤੇ ਇਸ ਕੌਮ ਰਾਹੀਂ ਇਨ੍ਹਾਂ ਨੇ ਲੱਖਾਂ ਰੁਪਏ ਕਮਾਏ ਹਨ ਜਦੋਂਕਿ ਡਰੱਗ ਮਨੀ ਨਾਲ ਚਿੰਨ੍ਹਾਂ ਨੇ ਪ੍ਰਾਪਟੀ ਤੇ ਇਕ ਟਰੈਕਟਰ ਵੀ ਮਹੀਰੀਆਂ ਹੋ। ਐੱਸਐੱਸਪੀ ਨੇ ਕਿਹਾ ਕਿ 5 ਕਿਲੋ ਹੈਰੋਇਨ, ਇਕ ਪਿਸਟਲ, 100 ਕਾਰਕੁੰਨ, ਇਕ ਇਨੋਵਾ ਗੱਡੀ ਅਤੇ 32

ਲੱਖ ਦੀ ਨਗਦੀ ਨਸੀਬ ਅਤੇ ਕੁਲਦੀਪ ਕੋਲੋਂ ਕੁਮਦ ਹੋਈ ਹੈ ਅਤੇ ਇਨ੍ਹਾਂ ਵੱਲੋਂ ਡਰੱਗ ਮਨੀ ਨਾਲ ਮਹੀਰੀ ਗਈ ਸਮੁੱਚੀ ਜਾਇਦਾਦ ਅਟੈਚ ਕਰਨ ਲਈ ਕਾਰਵਾਈ ਕੀਤੀ ਜਾ ਰਹੀ ਹੈ। ਚਿੰਨ੍ਹਾਂ ਨੇ ਦੱਸਿਆ ਕਿ ਰੁਕ਼ਤੋਜ ਸਿੰਘ ਹਾਲੇ ਪੁਲਿਸ ਦੇ ਹੱਥ ਨਹੀਂ ਚੜ੍ਹਿਆ ਹੈ ਤੇ ਚਿੰਨ੍ਹਾਂ ਦੀ ਰਿਫ਼ਤਾਰੀ

## ਘੱਟਿਆਬੱਧੀ ਤਸਕਰਾਂ ਦੇ ਘਰ 'ਚ ਹੁੰਦੀ ਰਹੀ ਸਰ

ਪਿੰਡ ਠੱਠੀ ਜੈਮਲ ਨਿਵਾਸੀ ਨਸੀਬ ਸਿੰਘ ਅਤੇ ਕੁਲਦੀਪ ਸਿੰਘ ਦੇ ਘਰ ਪੁਲਿਸ ਪਾਠੀ ਘੱਟਿਆਬੱਧੀ ਸਰ ਕਰਕੀ ਰਹੀ। ਸੂਰਾ ਦੇ ਮਨੀਏ ਤਾਂ ਹੈਰੋਇਨ ਦੀ ਖੋਪ ਇਕ ਪਾਵੀਓ ਰਾਹੀਂ ਜਮੀਨ ਵਿਚ ਦੱਬੀ ਮਿਲੀ ਜਦਕਿ ਨਗਦੀ ਇਕ ਕਮਰੇ ਵਿਚੋਂ ਕੁਮਦ ਕੀਤੀ ਗਈ। ਡਰੋਮੇਯੋਗ ਸੂਰਾ ਮੁਠਾਥਿਕ ਨਗਦੀ, ਹੈਰੋਇਨ ਅਤੇ ਹਥਿਆਰ ਲੁਕਾਉਣ ਦੇ ਨਈਂ ਚਿੰਨ੍ਹਾਂ ਨੇ ਕਮਰੇ ਵਿਚ ਖੱਕਰ ਨੁਮਾਂ ਸਥਾਨ ਖੁਣਾਇਆ ਹੋਇਆ ਸੀ। ਉਕਤ ਦੋਵਾਂ ਡਰਾ ਪਿਛਲੇ ਇਕ ਮਹੀਨੇ ਤੋਂ ਬੇਅੰਤਰ ਦੀ ਨਜ਼ਰ ਵਿਚ ਵੀ ਆ ਬੁੱਝੇ ਸਨ ਜਿਨ੍ਹਾਂ ਨੂੰ ਨਾਕਰੀਟਿਕਸ ਸੈਲ ਵੱਲੋਂ ਘਰ ਲਿਆ ਗਿਆ। ਦੂਜੇ ਪਾਸੇ ਨਗਦੀ ਅਤੇ ਹੈਰੋਇਨ ਦੀ ਮਾਤਰਾ ਨੂੰ ਲੈ ਕੇ ਸਰਾ ਦਿਨ ਸਕਰੀਟੀ ਇਲਾਕੇ ਵਿਚ ਇਹ ਚੁੱਚ ਚਰਚਾ ਚਲਦੀ ਰਹੀ ਕਿ ਕੁਮਦ ਹੋਈ ਨਗਦੀ ਜਿਥੇ ਦੇ ਕਰੋੜ ਦੇ ਕਰੀਬ ਹੋ ਚੁੱਕੇ ਹੋ ਹੈਰੋਇਨ ਦੀ ਖੋਪ ਵੀ ਵੱਧ ਹੈ।

## ਪਲਾਸਟਿਕ ਦੀਆਂ ਬੋਤਲਾਂ 'ਚ ਆਈ ਸੀ ਹੈਰੋਇਨ

ਸਕਰੀਟੀ ਪਿੰਡ ਜੈਮਲ ਠੱਠੀ ਨਿਵਾਸੀ ਕਾਬੂ ਕੀਤੇ ਗਏ ਦੇ ਡਰਾਵਾਂ ਨਸੀਬ ਸਿੰਘ ਅਤੇ ਕੁਲਦੀਪ ਸਿੰਘ ਕੋਲੋਂ ਕੁਮਦ ਕੀਤੀ ਗਈ ਹੈਰੋਇਨ ਨਵੇਂ ਢੰਗ ਰਾਹੀਂ ਡਰੱਗ ਆਈ ਸੀ। ਇਹ ਹੈਰੋਇਨ ਕਿੱਥੇ ਪੈਕੇਟ ਨਹੀਂ ਬਲਕਿ ਪਲਾਸਟਿਕ ਦੀਆਂ ਬੋਤਲਾਂ ਵਿਚ ਭਰ ਕੇ ਲਿਆਈ ਗਈ ਸੀ। ਪੁਲਿਸ ਵੱਲੋਂ ਕੁਮਦ ਬੋਤਲਾਂ ਤੋਂ ਵੀ ਪਾਕਿਸਤਾਨ ਦਾ ਮਾਅਕਰਾ ਲੱਗਾ ਹੈ। ਐੱਸਐੱਸਪੀ ਮਨਮੋਹਨ ਕੁਮਾਰ ਸ਼ਰਮਾ ਨੇ ਦੱਸਿਆ ਕਿ ਤਸਕਰਾਂ ਵੱਲੋਂ ਕੁਮਦ ਕਾਰਕੁੰਨ ਬਿਲਕੁਲ ਨਵੇਂ ਹਨ। ਕਾਰਕੁੰਨਾਂ ਦੀ ਇਕ ਡੋਬੀ 'ਤੇ ਜਿਥੇ ਅਲ ਪਲਿਸਟਿਕ ਐਮੁਨੇਸ਼ਨ ਫੋਕਟਰੀ ਅੰਕਿਤ ਹੈ ਉਥੇ ਹੀ ਦੂਸਰੀ ਡੋਬੀ ਵੀ ਪਾਕਿਸਤਾਨ ਨਿਰਮਰ ਕੰਪਨੀ ਦਾ ਹਵਾਲਾ ਦੇ ਰਹੀ ਹੈ।

ਲਈ ਕਵਾਇਦ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀ ਗਈ। ਅਦਾਲਤ ਵਿਚ ਪੰਜ ਕਰਕੇ ਪੁਲਿਸ ਰਿਮਾਡ ਤੇ ਐੱਸਐੱਸਪੀ ਸ਼ਰਮਾ ਨੇ ਦੱਸਿਆ ਕਿ ਕਾਬੂ ਕੀਤੇ ਲਿਆ ਜਾਵੇਗਾ ਜਿਸ ਦੌਰਾਨ ਹੋਰ ਮੁਲਾਮੇ ਹੋਣ ਦੀ ਗਾਏ ਦੋਵਾਂ ਤਸਕਰਾਂ ਨੂੰ ਵੀਰਵਾਰ ਨੂੰ ਮਾਟਯੋਗ ਸੰਕਾਵਨਾ ਹੈ।

## BSF seizes 11 kg heroin being smuggled through pipe



FEROZEPUR, MAR 15

The 88 Battalion of Border Security Force (BSF) today recovered 11 kg heroin that was found in a plastic pipe inserted in India-Pakistan barbed fence. The pipe was discovered on the intervening night of Wednesday and today in the area that falls under Ramkot border outpost in Amritsar sector.

Before seizing the contraband, BSF personnel opened fire on Pakistani smugglers but they managed to flee to Pakistani side. "At around 2:15 am in the area under Ramkot outpost, personnel observed suspicious movement across the international border," BSF DIG JS Oberoi said. BSF personnel initially thought the movement to be an animal but soon observed shadow of a man, he added. "Personnel then observed that one or two Pakistani smugglers were trying to insert a plastic pipe in the fence to push the contraband consignment into Indian territory," he said.

"To stop the smugglers, troops opened fire towards the Pakistan side but the men managed to escape, taking advantage of the fully-grown wheat crop and the dark.

**ਵਿਰਾਸਤ**

**ਟੀਵੀ ਤੇ ਇੰਟਰਨੈੱਟ ਦੇ ਯੁੱਗ 'ਚ ਵੀ ਕਾਇਮ ਹੈ ਲੋਕਾਂ 'ਚ ਰਾਮਲੀਲਾ ਦੇਖਣ ਦਾ ਜਨੂੰਨ**

# ਸੱਤ ਦਹਾਕਿਆਂ ਤੋਂ ਰਾਮਲੀਲਾ ਕਰਵਾ ਰਿਹੈ ਡਰਾਮੈਟਿਕ ਕਲੱਬ

ਸੰਦੀਪ ਮਹਿਤਾ, ਖੇਮਕਰਨ

ਦੇਸ਼ ਭਰ ਵਿਚ ਜਿਥੇ ਦੁਸ਼ਹਿਰਾ ਮਨਾਏ ਜਾਣ ਦੀਆਂ ਤਿਆਰੀਆਂ ਕੀਤੀਆਂ ਜਾ ਰਹੀਆਂ ਹਨ, ਉਥੇ ਬਹੁਤ ਜ਼ਰੂਰੀ ਤੌਰ 'ਤੇ ਰਾਮਲੀਲਾ ਦਾ ਮੰਚਨ ਵੀ ਹੋ ਰਿਹਾ ਹੈ। ਡਰਾਮਾ ਨਸ਼ੀ ਸ੍ਰੀ ਰਾਮ ਜੀ ਦੇ ਜੀਵਨ ਨਾਲ ਸਬੰਧਤ ਰਾਮਲੀਲਾ ਦਾ ਮੰਚਨ ਭਾਰਤ ਵਿਚ 16ਵੀਂ ਸ਼ਤਾਬਦੀ ਤੋਂ ਹੀ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ, ਜਿਸ ਵਿਚ ਕਾਫੀ ਸਮੇਂ ਦੇ ਨਾਲ ਹੁਣ ਬਹੁਤ ਫੁਲ ਆਧੁਨਿਕਤਾ ਵੀ ਵੇਖਣ ਨੂੰ ਮਿਲਣ ਲੱਗੀ ਹੈ। ਰਾਮਲੀਲਾ ਦੇ ਮੰਚਨ ਦਾ ਅਸਲ ਮਕਸਦ ਲੋਕਾਂ ਨੂੰ ਡਰਾਮਾ ਨਸ਼ੀ ਦੇ ਜੀਵਨ ਤੋਂ ਸਿੱਖਿਆਵਾਂ ਲੈਣ ਲਈ ਪ੍ਰੇਰਿਤ ਕਰਨਾ ਹੀ ਹੈ।

ਸਰਹੰਦੀ ਕਸਬਾ ਖੇਮਕਰਨ ਵਿਚ ਸ੍ਰੀ ਰਾਮ ਲੀਲਾ ਡਰਾਮੈਟਿਕ ਕਲੱਬ ਵੱਲੋਂ ਪਿਛਲੇ 70 ਸਾਲਾਂ ਤੋਂ ਵੀ ਵੱਧ ਸਮੇਂ ਤੋਂ ਰਾਮਲੀਲਾ ਦਾ ਮੰਚਨ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ। 'ਪੰਜਾਬੀ ਜਾਗਰਣ' ਨੇ ਰਾਮਲੀਲਾ ਦੇ ਮੰਚ 'ਤੇ ਪਹਿਲ ਕੇ ਕਲਾਕਾਰਾਂ ਅਤੇ ਅਭਿਨੇਤਾਵਾਂ ਨਾਲ ਗੱਲਬਾਤ ਕੀਤੀ।

ਇਸ ਦੌਰਾਨ ਰਾਮ ਲੀਲਾ ਵਿਚ ਪਹਿਲਾਂ ਸੀਤਾ ਅਤੇ ਬਾਅਦ ਵਿਚ ਰਾਮ ਦਾ ਰੋਲ ਕਰ ਚੁੱਕੇ ਡਾਇਰੈਕਟਰ ਜਨਕ ਰਾਜ ਮਹਿਤਾ ਨੇ ਦੱਸਿਆ ਕਿ ਬਹੁਤ ਸਾਰੇ ਅਜਿਹੇ ਕਲਾਕਾਰ



ਕਲਾਕਾਰ ਦਾ ਮੇਕਅੱਪ ਕਰਦੇ ਮਨਜੀਤ ਸ਼ਰਮਾ। (ਸੱਜੇ) ਰਾਮ ਲੀਲਾ ਦਾ ਵਿਸ਼ ਪੇਸ਼ ਕਰਦੇ ਕਲਾਕਾਰ, ਕਲੱਬ ਦੇ ਡਾਇਰੈਕਟਰ ਜਨਕ ਰਾਜ ਅਤੇ ਵਿਜੇ ਗੁਲਾਟੀ।

ਹਨ, ਜਿਨ੍ਹਾਂ ਦੀਆਂ ਚਚ-ਚਚ ਪੀੜ੍ਹੀਆਂ ਰਾਮ ਲੀਲਾ ਦੀ ਸਟੇਜ ਤੇ ਕੰਮ ਕਰ ਚੁੱਕੀਆਂ ਹਨ। ਪਰ ਮੌਜੂਦਾ ਦੌਰ ਵਿਚ ਟੀਵੀ ਤੇ ਇੰਟਰਨੈੱਟ ਦਾ ਯੁੱਗ ਆਉਣ ਕਾਰਨ ਲੋਕਾਂ ਦਾ ਰੁਝਾਨ ਰਾਮਲੀਲਾ ਵੱਲ ਘਟਿਆ ਹੈ ਪਰ ਕਲਾਕਾਰਾਂ ਦਾ ਹੌਸਲਾ ਹਾਲੇ ਵੀ ਪੂਰੀ ਤਰ੍ਹਾਂ ਨਾਲ ਬੁਲੰਦ ਹੈ ਤੇ ਇਹ ਸਭ ਡਰਾਮਾ ਨਸ਼ੀ ਉੱਪਰ ਉਨ੍ਹਾਂ ਦੀ ਆਸ਼ਾ ਦਾ ਨਤੀਜਾ ਹੈ।

ਇਸੇ ਤਰ੍ਹਾਂ ਰਾਮਲੀਲਾ ਵਿਚ ਰਾਵਣ ਅਤੇ ਹੋਰ ਵੱਖ-ਵੱਖ ਕਿਰਦਾਰ ਨਿਭਾਅ ਰਹੇ ਸੀਨੀਅਰ ਕਲਾਕਾਰ ਵਿਜੇ ਗੁਲਾਟੀ ਨੇ ਕਿਹਾ ਕਿ ਸਿਰਫ ਕਸਬਾ ਖੇਮਕਰਨ, ਤਰਨਤਾਰਨ, ਪੱਟੀ ਵਿਚ ਹੀ ਰਾਮ ਲੀਲਾ ਦਾ ਮੰਚਨ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਰਾਮਲੀਲਾ ਡਰਾਮੈਟਿਕ ਕਲੱਬ ਖੇਮਕਰਨ ਵੱਲੋਂ ਸਟੇਜ 'ਤੇ ਬੜੀ ਸ਼ਰਧਾ ਅਤੇ ਪਵਿੱਤਰਤਾ ਨਾਲ ਡਰਾਮਾ ਨਸ਼ੀ ਸ੍ਰੀ ਰਾਮ

ਜੀ ਦੇ ਜੀਵਨ ਦੇ ਅੰਸ਼ਾਂ ਨੂੰ ਸੰਗਤਾਂ ਦੇ ਰੁਬਰੂ ਪੇਸ਼ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਕਲੱਬ ਦੇ ਪ੍ਰਧਾਨ ਅਤੇ ਪਿਛਲੇ ਡੇਢ ਦਹਾਕੇ ਤੋਂ ਹਨੂੰਮਾਨ ਜੀ ਦਾ ਕਿਰਦਾਰ ਨਿਭਾ ਰਹੇ ਸ਼ਰਨਜੀਤ ਅਰਿੜਾ ਅਤੇ ਰਾਮ ਡੇਢਾਰੀ ਨੇ ਕਿਹਾ ਕਿ ਰਾਮਲੀਲਾ ਅਤੇ ਦੁਸ਼ਹਿਰੇ ਮੌਕੇ ਕਾਫੀ ਖਰਚ ਆਉਂਦਾ ਹੈ ਪਰ ਦਾਨੀ ਸੰਜਣਾ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਕੰਮ ਚੱਲਦਾ ਜਾ ਰਿਹਾ

ਹੈ। ਕਲਾਕਾਰਾਂ ਦੇ ਚਿਹਰਿਆਂ 'ਤੇ ਮੇਕਅੱਪ ਨਾਲ ਉਨ੍ਹਾਂ ਨੂੰ ਪਛਾਣ ਦੇਣ ਵਾਲੇ ਮੇਕਅੱਪ ਡਾਇਰੈਕਟਰ ਮਨਜੀਤ ਸ਼ਰਮਾ ਦਾ ਕਹਿਣਾ ਹੈ ਕਿ ਡਰਾਮਾ ਨਸ਼ੀ ਰਾਮ ਜੀ ਦੀ ਕ੍ਰਿਪਾ ਨਾਲ ਉਹ ਕਲੱਬ ਵਿਚ ਪਿਛਲੇ 23 ਸਾਲ ਤੋਂ ਮੇਕਅੱਪ ਦੀ ਸੇਵਾ ਨਿਭਾ ਰਹੇ ਹਨ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਉਹ ਸਟੇਜ 'ਤੇ ਵੀ ਆਪਣੀ ਕਲਾ ਦੇ ਜੌਹਰ ਦਿਖਾਉਂਦੇ ਹਨ।



**ਸਾਂਝਾ ਵਿਰਸਾ**

**ਵੀਰਵਾਰ ਨੂੰ ਜੁੜਦੇ ਹਨ ਵੱਡੀ ਗਿਣਤੀ 'ਚ ਸ਼ਰਧਾਲੂ, ਕਦੇ ਪਾਕਿ ਸ਼ਰਧਾਲੂ ਵੀ ਹੁੰਦੇ ਸਨ ਨਤਮਸਤਕ**

# ਕੰਡਿਆਲੀ ਤਾਰ ਵੀ ਘਟਾ ਨਾ ਸਕੀ ਬਾਬਾ ਸ਼ੇਖ ਬ੍ਰਹਮ ਪ੍ਰਤੀ ਆਸਥਾ

ਸੰਦੀਪ ਮਹਿਤਾ, ਖੇਮਕਰਨ

ਤਰਨਤਾਰਨ ਜਿਲ੍ਹੇ ਨਾਲ ਲੱਗਦੀ ਤਾਰਕ-ਪਾਕਿ ਸਰਹੱਦ ਦੇ ਸੈਕਟਰ ਖੇਮਕਰਨ ਨੇੜੇ ਜ਼ਿਲ੍ਹੇ ਲਾਈਨ 'ਤੇ ਬਣੀ ਪੀਰ ਬਾਬਾ ਸ਼ੇਖ ਬ੍ਰਹਮ ਦੀ ਮਜ਼ਾਰ ਬੇਲੋਕ ਕੰਡਿਆਲੀ ਤਾਰ ਦੇ ਪਾਰ ਚਲੀ ਗਈ ਹੈ ਪਰ ਇਥੇ ਆਉਣ ਵਾਲੇ ਸ਼ਰਧਾਲੂਆਂ ਦੀ ਆਸਥਾ ਹਾਲੇ ਵੀ ਘੱਟ ਨਹੀਂ ਹੋਈ। ਹਾਲਾਂਕਿ 80 ਦੇ ਦਹਾਕੇ ਤਕ ਇਥੇ ਦੋਵਾਂ ਮੁਲਕਾਂ ਦੇ ਬਸ਼ਿੰਦਿਆਂ ਨੂੰ ਦਰਸ਼ਨ ਕਰਵਾਉਣ ਦੀ ਕਵਾਇਦ ਸ਼ੁਰੂ ਬੰਦ ਹੋ ਚੁੱਕੀ ਹੈ। ਇਸ ਸਮੇਂ 'ਚ ਵੱਡੇ ਦੌਰਾਨ ਵਿਛੜੇ ਪਰਿਵਾਰਾਂ ਦਾ ਮੇਲ ਵੀ ਇਸ ਦਰਗਾਹ 'ਤੇ ਹੁੰਦਾ ਰਿਹਾ ਹੈ।

ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਸਮਕਾਲੀ ਪੀਰ ਬਾਬਾ ਸ਼ੇਖ ਬ੍ਰਹਮ ਜੀ ਦੀ ਮਜ਼ਾਰ ਸ਼ਰਧਾਲੂਆਂ ਲਈ ਆਸਥਾ ਦਾ ਕੇਂਦਰ ਹੈ। ਹਰ ਵੀਰਵਾਰ ਨੂੰ ਇਥੇ ਵੱਡੀ ਗਿਣਤੀ 'ਚ ਸ਼ਰਧਾਲੂ ਪਹੁੰਚ ਕੇ ਆਪਣੀ ਸ਼ਰਧਾ ਦਾ ਪ੍ਰਗਟਾਵਾ ਕਰਦੇ ਹਨ। ਹਾਲਾਂਕਿ ਇਸ ਦੌਰਾਨ ਸ਼ਰਧਾਲੂਆਂ ਨੂੰ ਬੀਐਸਐੱਫ ਦੀ ਨਿਗਰਾਨੀ 'ਚ ਸਖ਼ਤ ਜਾਂਚ ਪ੍ਰਕਿਰਿਆ



**ਭਾਰਤ-ਪਾਕਿ ਸਰਹੱਦ 'ਤੇ ਬਣੀ ਪੀਰ ਬਾਬਾ ਸ਼ੇਖ ਬ੍ਰਹਮ ਜੀ ਦੀ ਦਰਗਾਹ ਦੀ ਪੁਰਾਣੀ ਤਸਵੀਰ।**

ਪੰਜਾਬੀ ਜਾਰਨਲ

ਵਿਚੋਂ ਵੀ ਲੰਘਣਾ ਪੈਂਦਾ ਹੈ। ਸਾਲ ਵਿਚ ਦੋ ਵਾਰ ਸਾਉਣ ਅਤੇ ਫੰਗਟ ਮਹੀਨੇ ਦੇ ਆਖ਼ਰੀ ਵੀਰਵਾਰ ਨੂੰ ਲੱਗਣ ਵਾਲੇ ਮੇਲੇ 'ਚ ਵੀ ਸ਼ਰਧਾਲੂਆਂ ਦਾ ਹੜ੍ਹ ਆਉਂਦਾ ਹੈ। ਦੱਸਿਆ ਜਾਂਦਾ ਹੈ ਕਿ ਪੀਰ ਬਾਬਾ ਸ਼ੇਖ ਬ੍ਰਹਮ ਜੀ, ਬਾਬਾ ਸ਼ੇਖ ਫ਼ਰੀਦ ਜੀ ਨਾਲ ਸਬੰਧਤ

ਪਕਿਸਤਾਨ ਦੇ ਪਾਕ ਪਟਨ ਵਿਚਲੇ ਸਥਾਨ ਦੇ 10ਵੇਂ ਗੋਦੀ ਨਸ਼ੀਨ ਸਨ ਅਤੇ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਸਮਕਾਲੀ ਸਨ। ਸਿੱਖੀ ਤੇਜਾ ਸਿੰਘ ਦੀ ਪੁਸਤਕ 'ਵਿਦਿਤਰ ਜੀਵਨ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ' ਦੇ ਹਵਾਲੇ ਮੁਤਾਬਕ ਗੁਰੂ ਜੀ ਆਪਣੀਆਂ ਉਦਾਸੀਆਂ ਦੌਰਾਨ

ਦੋ ਵਾਰ ਪਾਕ ਪਟਨ ਗਏ ਜਿਥੇ ਉਨ੍ਹਾਂ ਦੀ ਮੁਲਕਤ ਪੀਰ ਬਾਬਾ ਸ਼ੇਖ ਬ੍ਰਹਮ ਨਾਲ ਹੋਈ ਤੇ ਉਨ੍ਹਾਂ ਦਰਿਆਨ ਪ੍ਰਮਾਥ 'ਤੇ ਵਿਚਾਰ ਵੀ ਹੋਏ। ਇਕ ਹੋਰ ਮਾਨਤਾ ਅਨੁਸਾਰ ਜਿਥੇ ਗੁਟ ਪੀਰ ਬਾਬਾ ਸ਼ੇਖ ਬ੍ਰਹਮ ਜੀ ਦਾ ਸਥਾਨ ਬਣਿਆ ਹੋਇਆ ਹੈ, ਇਥੇ ਪਹਿਲਾਂ ਜੰਗਲ ਹੁੰਦਾ ਸੀ ਤੇ ਬਾਬਾ ਜੀ ਇਥੇ ਰਹਿ ਕੇ ਤਪ ਕਰਦੇ ਸਨ। ਇਹ ਵੀ ਮਾਨਤਾ ਹੈ ਕਿ ਸਰਹੱਦ ਕੋਲ ਜਿਥੇ ਮਜ਼ਾਰ ਬਣੀ ਹੈ, ਇਥੇ ਹੀ ਉਨ੍ਹਾਂ ਦਾ ਅੰਤਿਮ ਸਥਾਨ ਵੀ ਹੈ। ਸੈਂਕੜੇ ਸਾਲਾਂ ਤੋਂ ਪੀਰ ਬਾਬਾ ਸ਼ੇਖ ਬ੍ਰਹਮ ਜੀ ਇਸ ਆਸਥਾ ਨਾਲ ਲੋਕਾਂ ਦੀ ਆਸਥਾ ਜੁੜੀ ਹੋਈ ਹੈ ਤੇ ਭਾਰਤ ਪਕਿਸਤਾਨ ਦੀ ਵੱਡ ਤੋਂ ਬਾਅਦ 1980 ਤਕ ਦੋਵਾਂ ਮੁਲਕਾਂ ਦੇ ਸ਼ਰਧਾਲੂ ਵੱਡੀ ਗਿਣਤੀ ਵਿਚ ਇਥੇ ਇਕੱਠੇ ਹੀ ਮਜ਼ਾਰ ਦੇ ਦਰਸ਼ਨ ਕਰਦੇ ਸੀ। ਜਦੋਂਕਿ ਵੱਡੇ ਦੌਰਾਨ ਵੱਖ-ਵੱਖ ਪਿੰਡਾਂ ਦੇ ਲੋਕ ਜਿਨ੍ਹਾਂ ਦਾ ਆਪਸੀ ਪਿਆਰ ਵੱਡੇ ਤੋਂ ਭਾਰੂ ਰਿਹਾ ਵੀ ਇਕ ਦੂਜੇ ਨਾਲ ਇਥੇ ਹੀ ਮਿਲਦੇ ਸੀ। ਪਰ 1980 ਤੋਂ ਬਾਅਦ ਪੰਜਾਬ ਦੇ ਹਾਲਾਤ ਵਿਗੜਨ ਤੋਂ ਬਾਅਦ ਦੋਵਾਂ ਦੋਸ਼ਾਂ ਦੇ ਆਪਸੀ ਮਤਭੇਦ ਵਧੇ ਤੇ ਪਕਿਸਤਾਨੀ ਸ਼ਰਧਾਲੂਆਂ ਦੇ ਇਥੇ

ਆਉਣ 'ਤੇ ਪਾਬੰਦੀ ਲਗਾ ਦਿੱਤੀ ਗਈ। 1990 'ਚ ਸਰਹੱਦ 'ਤੇ ਤਾਰਕੀ ਹੋਣ ਤੋਂ ਬਾਅਦ ਹਾਲਾਤ ਹੋਰ ਨਾਜ਼ੁਕ ਰਹੇ ਤੇ ਫਿਰ ਪਕਿਸਤਾਨੀ ਸ਼ਰਧਾਲੂਆਂ ਦਾ ਮਜ਼ਾਰ 'ਤੇ ਦਾਖਲਾ ਬੰਦ ਹੋ ਗਿਆ। ਇਸ ਆਸਥਾ 'ਤੇ ਵੀਰਵਾਰ ਅਤੇ ਮੇਲੇ ਵਾਲੇ ਦਿਨ ਪਕਿਸਤਾਨ ਵੱਲੋਂ ਸ਼ਰਧਾਲੂ ਸਰਹੱਦ ਦੇ ਨਜ਼ਦੀਕ ਆਉਂਦੇ ਹਨ ਤੇ ਦੂਰੋਂ ਹੀ ਸਿਜਦਾ ਕਰ ਕੇ ਵਾਪਸ ਚਲੇ ਜਾਂਦੇ ਹਨ। ਮਜ਼ਾਰ 'ਤੇ ਸੌਜੂਦ ਨਛੱਤਰ ਸਿੰਘ, ਜੁਗਰਾਜ ਸਿੰਘ, ਜਗਜੀਤ ਸਿੰਘ, ਰਾਮ ਸਿੰਘ, ਮਲਕੀਤ ਸਿੰਘ ਨੇ ਦੱਸਿਆ ਕਿ ਉਹ ਹਰ ਵੀਰਵਾਰ ਇਥੇ ਲੰਗਰ ਦੀ ਸੇਵਾ ਕਰਨ ਆਉਂਦੇ ਹਨ। ਇਕ ਹੋਰ ਸ਼ਰਧਾਲੂ ਇੰਦਰਜੀਤ ਸਿੰਘ ਨੇ ਦੱਸਿਆ ਕਿ ਉਹ ਮਹੀਨੇ ਵਿਚ ਇਕ ਵਾਰ ਸ਼ੁਰੂ ਉਹ ਬਾਬਾ ਜੀ ਦੀ ਮਜ਼ਾਰ 'ਤੇ ਮੇਥਾ ਟੇਕਣ ਆਉਂਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਦੱਸਿਆ ਕਿ ਇਸ ਪਵਿੱਤਰ ਆਸਥਾ 'ਤੇ ਉਨ੍ਹਾਂ ਦਾ ਵਿਸ਼ਵਾਸ ਪੂਰੀ ਤਰ੍ਹਾਂ ਮਜ਼ਬੂਤ ਹੈ। ਜਦੋਂਕਿ ਮੁੱਖ ਸੇਵਾਦਾਰ ਬਾਬਾ ਸਤਨਾਮ ਸਿੰਘ ਨੇ ਦੱਸਿਆ ਕਿ ਪੰਜਾਬ ਤੋਂ ਇਲਾਵਾ ਦੇਸ਼ ਦੇ ਵੱਖ-ਵੱਖ ਕੰਡਿਆਂ ਤੋਂ ਸ਼ਰਧਾਲੂ ਇਥੇ ਪਹੁੰਚਦੇ ਹਨ।

**1980 ਤੋਂ ਮਨਾਇਆ ਜਾ ਰਿਹਾ ਹੈ ਮੇਲਾ**

ਮੇਲਾ ਕਮੇਟੀ ਦੇ ਪ੍ਰਧਾਨ ਮੋਹਰ ਸਿੰਘ ਸਰਪੰਚ ਨੇ ਦੱਸਿਆ ਕਿ 1980 ਤੋਂ ਹੁਣ ਤਕ ਪੀਰ ਬਾਬਾ ਸ਼ੇਖ ਬ੍ਰਹਮ ਜੀ ਦੇ ਸਥਾਨ 'ਤੇ ਮੇਲਾ ਬੜੇ ਧੁਮ-ਧਾਮ ਨਾਲ ਮਨਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਹਰ ਵੀਰਵਾਰ ਨੂੰ ਇਥੇ ਲੰਗਰ ਵੀ ਲਗਾਇਆ ਜਾਂਦਾ ਹੈ। ਮੁਰਾਦ ਪੂਰੀ ਹੋਣ 'ਤੇ ਸ਼ਰਧਾਲੂਆਂ ਵੱਲੋਂ ਚਾਵਲ ਦੀ ਦੇਗ ਚੜ੍ਹਾ ਕੇ ਸੁਕਰਾਨਾ ਵੀ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਉਨ੍ਹਾਂ ਦੱਸਿਆ ਕਿ ਇਥੇ ਤਾਇਨਾਤ ਬੀਐਸਐੱਫ ਵੱਲੋਂ ਉਨ੍ਹਾਂ ਨੂੰ ਬਹੁਤ ਸਹਿਯੋਗ ਮਿਲਦਾ ਹੈ।

# जन्मभूमि वालों ने लूट ली दौलत की 'दौलत'

जंग में भारतीय फौजियों को खिलाते रहे रोटियां व चने, मिट गया था खेमकरण का नामोनिशान

धर्मवीर सिंह मल्हार, तस्नतास्न

इसे बख्त का हेरफेर कहा जाए या किस्मत का खेल...। दौलत राम की 'दौलत' को जन्मभूमि वालों ने ही इस कदर लूटा कि 1965 की जंग का मंजर अभी भी उनके जेहन में ताजा है। पाकिस्तान के शहर कसूर के समीप गांव शेखम में पिता शंकर दास के घर पैदा हुए दौलत राम ने पहले 1947 में देश का बंटवारा देखा। इसके बाद 1962, 1965 व 1971 की जंगों का नुकसान भी।

बंटवारे के समय दौलत राम की उम्र 16 वर्ष थी। पाक से उजड़ कर खेमकरण में दौलत राम अपने परिवार सहित बस गए और आइत की दुकान खोल ली। 1965 में यत को मकान की छत पर पत्नी प्रकाश रानी व बच्चों के साथ सो रहे थे तो तीन बजे गोसियों की आवाज से नींद टूट गई। आंखें खुली तो देखा कि पाकिस्तानी फौज खेमकरण की ओर बढ़ रही थी। उस समय खेमकरण की आबादी नाममात्र ही थी। भारतीय फौजियों ने गांव में आकर बताया कि पाकिस्तान के साथ जंग शुरू हो गई है। इस पर दौलत राम ने पड़ोसियों से मिलकर

1965 पाक फौज

♦ दौलत राम बोले, दरवाजे बंद करके तक उखाड़ ले गए थे पाकिस्तानी

भारतीय फौज का साथ देने की ठानी। वह पाकिस्तान की सेना का मुकाबला कर रहे भारतीय सेना के जवानों को रोटियां व चने खिलाते रहे। आखिर जब लड़ाई आर-पार की होने लगी तो अगले दिन दोपहर एक बजे अमृतसर से रेलगाड़ी खेमकरण पहुंची। फौज ने खेमकरण को खाली करने की मुनादी करवाई। दौलत राम भी अपने परिवार सहित गाड़ी में बैठकर अमृतसर खाना हो गए। सात दिन में पाकिस्तान की फौज ने खेमकरण पर पूरा कब्जा जमा लिया।

84 वर्षीय दौलत राम ने 1965 की जंग के यादें ताजा करते हुए बताया कि सात दिन कसूर शहर वालों ने खेमकरण को इस कदर लूटा कि पलायन कर गए लोगों के घरों के दरवाजे और ईंटें तक उखाड़ कर ले गए।



तरनतारन के खेमकरण निवासी दौलत राम

दौलत राम के अनुसार खेमकरण क्षेत्र के पांच लोग लड़ाई में मारे गए, जबकि 40 ग्रामीणों को पाकिस्तानी फौज ने बंदी बना लिया। इन लोगों को छह माह बाद समझौते के तहत रिहा किया गया इस जंग में उनका सब कुछ लूट लिया गया, मगर किसी सरकार ने कोई मदद नहीं की। कुछ याद



1965 के युद्ध के बारे में बताते हुए। (दाएँ) जंग में तबाह हुआ मुगलकालीन किला।

करने के बाद बोले, करीब छह माह बाद जब घर लौटे तो कुओं का पानी भी पीने लायक नहीं था। जंग में मुगलकालीन किला भी बर्बाद हो गया। नानकशाही ईंटों से तैयार यह इमारत अभी भी 1965 जंग की तबाही की गवाह है। इस किले से डेढ़ किलोमीटर तक दो अंडरग्राउंड रास्ते भी थे।

आतंकवाद का दर्द भी झेला : दौलत राम ने बताया कि उनके तीन लड़के व तीन लड़कियां थीं। एक बेटे नरेश मेहता को 1989 में खेमकरण के पास आतंकियों ने गोली मार दी थी। नरेश के साथ आतंकियों ने आधा दर्जन हिंदुओं को पंजाब रोडवेज की बस से निकाल कर मार डाला था।

Image Source: - Dainik Jagran (Hindi Newspaper)

**‘ਕਈ ਵਰ੍ਹੇ ਬੀਤ ਗਏ, ਉਸ ਮਨਹੁਸ ਘਟਨਾ ਨੂੰ ਵਾਪਰਿਆਂ। ਹੁਣ ਮਨ ਸਹਿਮਦਾ ਤਾਂ ਨਹੀਂ ਪਰ ਜਦੋਂ ਸਤੰਬਰ ਮਹੀਨਾ ਚੜ੍ਹਦੇ, ਮੱਘਦੇ ਅੰਗਿਆਰਾਂ ਦੇ ਪਰਛਾਵੇਂ ਸ਼ਿਹਨ ਵਿੱਚ ਫਿਰ ਪੁੰਗਰ ਆਉਂਦੇ। ਲੱਗਦੇ ਉਮਰ ਭਰ ਮਨ ਵਿੱਚ ਇਹ ਪੱਤਝੜ ਆਉਂਦੀ ਰਹੇਗੀ...’**

# ਮਘਦੇ ਅੰਗਿਆਰਾਂ ਦਾ ਸਹਿਮ

ਦਿਨ 6 ਸਤੰਬਰ 1965  
ਓਨ੍ਹੀ ਦਿਨੀ ਸਕੂਲ  
ਸਵੇਰੇ ਸਵਾ ਸੱਤ ਵਜੇ  
ਲੱਗਦੇ ਸਨ। ਮੈਂ ਗੁਰੂ ਅਰਜਨ ਦੇਵ  
ਖਾਲਸਾ ਹਾਈ ਸਕੂਲ ਵਲਟੋਰਾ  
ਜ਼ਿਲ੍ਹਾ ਅੰਮ੍ਰਿਤਸਰ (ਹੁਣ ਜ਼ਿਲ੍ਹਾ  
ਤਰਨਤਾਰਨ) ਦਾ ਸੱਤਵੀਂ ਜਮਾਤ  
ਦਾ ਵਿਦਿਆਰਥੀ ਸੀ। ਪਿਤਾ ਜੀ  
ਵਲਟੋਰਾ ਦੇ ਪਸ਼ੂਆਂ ਦੇ ਹਸਪਤਾਲ  
ਵਿੱਚ ਨੌਕਰੀ ਕਰਦੇ ਸਨ। ਜਦੋਂ ਮੈਂ  
ਸਵੇਰੇ ਉਠਿਆ ਤਾਂ ਕੰਨ ਪਾੜਵੀਆਂ  
ਤੇ ਮਨ ਨੂੰ ਕਾਂਝ ਛੇੜਨ ਵਾਲੀਆਂ  
ਅੱਗ ਉਗਲਦੀਆਂ ਤੇਪਾਂ ਦੀਆਂ  
ਕਲਿਰਦੀਆਂ ਆਵਾਜ਼ਾਂ ਸੁਣੀਆਂ।  
ਬਾਲ ਮਨ ਸਮਝ ਗਿਆ ਕਿ  
ਭਾਰਤ-ਪਾਕਿਸਤਾਨ ਦਾ ਯੁੱਧ ਸ਼ੁਰੂ  
ਹੋ ਗਿਆ ਹੈ। ਅਦਮਨੇ ਜਿਹੇ ਮਨ  
ਨਾਲ ਸਕੂਲ ਦੀ ਵਰਦੀ ਪਾਈ, ਨੀਲੀ  
ਪੱਗ ਬੰਨ੍ਹੀ, ਕਪੜਿਆਂ ਕਿਤਾਬਾਂ ਵਾਲਾ  
ਬੋਲਾ ਮੱਥੇ 'ਤੇ ਲਾਮਕਾਈ, ਸਕੂਲ  
ਪਹੁੰਚ ਗਿਆ। ਪੰਜ ਫੁ ਮਿੰਟਾਂ ਪਿੱਛੋਂ  
ਪ੍ਰਾਰਥਨਾ ਦੀ ਘੰਟੀ ਖੜਕੀ। ਮਸਾਂ ਸੌਂ  
ਫੁ ਵਿਦਿਆਰਥੀ ਸਕੂਲ ਆਏ ਸਨ।  
ਥਿਰ ਘਰ ਬੈਸੇ ਹਰਜਨ ਪਿਆਚੇ।  
ਸਤਿਗੁਰ ਤੁਮਰੇ ਕਾਜ ਸਵਾਰੇ। ਸ਼ਬਦ  
ਗਾਇਨ ਅਤੇ ਸਰਬੱਤ ਦੇ ਭਲੇ ਦੀ  
ਅਰਦਾਸ ਤਾਂ ਬਾਅਦ ਹੋਛਮਾਸਤਰ  
ਮਨਜੀਤ ਸਿੰਘ ਨੇ ਬੋਲਿਆਂ ਨੂੰ  
ਜੋਸ਼ੀਲੀ ਆਵਾਜ਼ 'ਚ ਸੰਬੰਧਨ  
ਕਰਦਿਆਂ ਹੋਇਆ ਕਿਹਾ, 'ਪੁੱਤਰੇ,  
ਆਪਣੇ ਦੇਸ਼ ਦੀ ਜੰਗ ਪਾਕਿਸਤਾਨ  
ਨਾਲ ਸ਼ੁਰੂ ਹੋ ਗਈ ਹੈ। ਆਪਣੀਆਂ  
ਫ਼ੌਜਾਂ ਦੀਆਂ ਬਖ਼ਤਰਬੰਦ ਗੱਡੀਆਂ  
ਫ਼ੌਜੀ ਵੀਰਾਂ ਨੂੰ ਬਾਰਡਰ ਵੱਲ  
ਲਿਜਾ ਰਹੀਆਂ ਹਨ। ਤੁਸੀਂ ਸਾਰੇ  
ਹੁਣ ਘਰਾਂ ਨੂੰ ਚਲੇ ਜਾਓ ਤੇ ਘਰਾਂ  
ਵਿੱਚੋਂ ਛੋਲੋ, ਮਕੱਈ, ਚੌਲ ਜੌਂ ਵੀ ਹੈ,  
ਲੈ ਕੇ ਲਾਗਲੀ ਭੱਠੀ ਤੋਂ ਭੁੰਨ ਕੇ  
ਠਾਂਠੇ ਅੰਗਿਓ ਲੰਘਦੀ ਸੜਕ 'ਤੇ  
ਲੈ ਜਾਓ। ਨਾਲ ਗੁੜ ਦੁੱਧ ਵੀ ਲੈ  
ਜਾਓ। ਓਥੇ ਮੈਂ ਸੇਵਾਦਾਰ ਭੋਜ  
ਦਿੱਤਾ ਹੈ, ਓਥੇ ਕੋਲ ਸਾਰਾ ਸਾਮਾਨ  
ਜਮ੍ਹਾ ਕਰਾ ਦਿਓ। ਠਾਂਠੇ ਅੰਗਿਓ  
ਲੰਘਦੀ ਸੜਕ 'ਤੇ ਪਿੱਛੇ ਦੇ ਮੋਹਰਬਰ  
ਵੀ ਅੱਪੜ ਗਏ ਹਨ। ਓਹ ਆਪੇ  
ਸੁਰਬੀਰ ਫ਼ੌਜੀਆਂ ਨੂੰ ਖਾਣ ਪੀਣ ਦਾ  
ਸਾਮਾਨ ਦੇਈ ਜਾਣਗੇ। ਠਾਂਠੇ ਦੇ ਅੱਗੋਂ  
ਦੀ ਲੰਘਦੀ ਸੜਕ ਤੋਂ ਫ਼ੌਜੀਆਂ ਦੇ  
ਟਰੱਕ ਲੰਘ ਰਹੇ ਸਨ। ਫ਼ੌਜੀ-ਟਰੱਕਾਂ  
ਵਿੱਚ ਖੋਮਕਰਨ ਬਾਰ ਵੱਲ ਜਾ ਰਹੇ  
ਫ਼ੌਜੀ ਜਵਾਨ ਸਾਡੇ ਹਿਲਦੇ ਹੱਥਾਂ ਦਾ  
ਜਵਾਬ ਮੁਸਕਰਾਉਂਦੇ ਚਿਹਰਿਆਂ  
ਨਾਲ ਹੱਥ ਹਿਲਾ ਕੇ ਦੇਂਦੇ ਸਨ। ਪਿੱਛੇ  
ਵਾਸੀਆਂ ਵੱਲੋਂ ਝੋਲਿਆਂ, ਲਡਾਫ਼ਿਆਂ  
ਵਿੱਚ ਪਾਏ ਝੁੰਜੇ ਦਾਣੇ, ਗੁੜ ਤੇ  
ਹੋਰ ਨਿਕਸ਼ੁਕ ਲੈ ਕੇ ਉਹ ਮੈਦਾਨ-  
ਏ-ਜੰਗ ਵੱਲ ਸੀਸ ਤਲੀ 'ਤੇ ਰੱਖ  
ਕੇ ਮੁਸਕਰਾਏ ਚਿਹਰਿਆਂ ਨਾਲ ਅੱਗੋਂ  
ਵੱਧ ਰਹੇ ਸਨ।



ਪਤਾ ਨਹੀਂ ਵਾਇਰਲੈੱਸ 'ਤੇ ਖ਼ਬਰਾਂ  
ਆ ਰਹੀਆਂ ਸਨ ਜਾਂ ਓਥੇ ਖਲੋਤੇ  
ਪਿੱਛੇ ਵਾਸੀ ਦਿਲ ਨੂੰ ਪਰਵਾਸਾ ਦੇਣ  
ਲਈ ਆਪੇ ਖ਼ਬਰਾਂ ਘੜ ਰਹੇ ਹਨ,  
ਪਰ ਮੇਰਾ ਮਨ ਇਹ ਸੁਣ ਕੇ ਖਿੜ  
ਰਿਹਾ ਸੀ ਕਿ ਆਪਣੀਆਂ ਫ਼ੌਜਾਂ ਨੇ  
ਕੁਝ ਮੌਲ ਲਿਆ ਹੈ ਤੇ ਹੁਣ ਆਪਣੇ  
ਟੈਂਕ ਲਾਹੌਰ ਵੱਲ ਵਧ ਰਹੇ ਹਨ।  
ਅਜਿਹੀਆਂ ਚੜ੍ਹਦੀ ਕਲਾ ਵਾਲੀਆਂ  
ਖ਼ਬਰਾਂ ਸੁਣ ਕੇ ਡੁੱਖ ਤੋਹ ਦਾ ਵੀ  
ਕੋਈ ਪਤਾ ਨਹੀਂ ਲੱਗਾ। ਸਾਰਾ ਦਿਨ  
ਖਲੋਤਿਆਂ ਦੀਆਂ ਲੜਾਈਆਂ ਵੀ ਕੋਈ  
ਥਕਾਵਟ ਮਹਿਸੂਸ ਨਹੀਂ ਹੋਈ।  
ਬਾਲ-ਮਨ ਪੂਰੀ ਬੁਲੰਦੀ ਵਿੱਚ ਸੀ  
ਕਿ ਸ਼ਾਮੀ ਚਾਰ ਫੁ ਵਜੇ ਇੱਕ ਫ਼ੌਜੀ  
ਟਰੱਕ ਠਾਂਠੇ ਸਾਹਮਣੇ ਆ ਖਲੋਤਾ।  
ਇੱਕ ਮੋਹਰਬਰ ਨੇ ਮਸੂਮੇ ਮੂੰਹ ਨਾਲ  
ਦੱਸਿਆ ਕਿ ਉਸ ਟਰੱਕ ਵਿੱਚ ਪੰਜ  
ਸ਼ਹੀਦ ਫ਼ੌਜੀਆਂ ਦੀਆਂ ਮ੍ਰਿਤਕ ਪੱਥਾਂ  
ਸਨ। ਪੰਜੇ ਦਸਤਾਰਧਾਰੀ ਸਾਬਤ  
ਸੂਰਤ ਸਿੰਘ ਸ਼ਹੀਦ ਫ਼ੌਜੀਆਂ ਦੀਆਂ  
ਮ੍ਰਿਤਕ ਦੇਹਾਂ ਵੇਖ ਕੇ ਭੁਫੇਰੇ ਉਦਾਸੀ  
ਛਾ ਗਈ। ਪਿੱਛੇ ਵਾਸੀਆਂ ਨੇ ਮੜ੍ਹੀਆਂ  
ਵਿੱਚ ਉਨ੍ਹਾਂ ਦੇ ਅੰਤਿਮ ਸੰਸਕਾਰ  
ਦਾ ਪ੍ਰਬੰਧ ਕੀਤਾ। ਪੰਜਾਂ ਦੇਹਾਂ ਨੂੰ  
ਇੱਕ ਹੀ ਵੱਡੀ ਢਿੱਠ ਵਿਚ ਬਿਟ  
ਦਿੱਤਾ। ਦਸਤਾਰਾਂ, ਵਰਦੀਆਂ, ਬੂਟਾਂ  
ਸਮੇਤ ਹੀ ਪਿੱਛੇ ਦੇ ਸਾਰੇ ਗ਼ਮ-ਗ਼ੀਨ  
ਮਰਦ ਅੰਤਰ ਮੜ੍ਹੀਆਂ ਵਿੱਚ ਦੇਸ਼  
ਦੇ ਸ਼ਹੀਦਾਂ ਦੀਆਂ ਅੰਤਿਮ ਰਸਮਾਂ  
ਪੂਰੀਆਂ ਕਰ ਰਹੇ ਸਨ। ਗੁਰਦੁਆਰੇ  
ਦੀ ਖੂਹੀ ਤੋਂ ਲਿਆਂਦਾ ਨਿਰਮਲ ਜਲ  
ਗ੍ਰੰਥੀ ਬਾਬਾ ਜੀ ਨੇ ਸ਼ਹੀਦ ਫ਼ੌਜੀਆਂ ਦੇ  
ਚਿਹਰਿਆਂ ਅਤੇ ਦੇਹਾਂ 'ਤੇ ਛਿੜਕਿਆ।  
ਅੰਤਰ ਦੇ ਵੈਣ ਸਿਆਪੇ ਅਸਹਿ ਸਨ,  
ਜਿਵੇਂ ਆਪਣੇ ਸਕੇ-ਸੋਦਰਿਆਂ ਦਾ  
ਸੰਸਕਾਰ ਆਪਣੇ ਹੱਥੀ ਕਰ ਰਹੀਆਂ  
ਸਨ। ਪਿੱਛੇ ਦੇ ਗੁਰ ਘਰ ਨੇ ਚਿਤਾ  
ਤੇ ਗੜਵੀਆਂ ਦੇ ਹਿਸਾਬ ਨਾਲ  
ਘੜ ਦਾ ਖਿੱਚ ਪਾਇਆ। ਬਿਖਾ 'ਤੇ  
ਪਾਏ ਚਿੱਟੇ-ਦੁੱਧ ਰੋਜ਼ਿਆਂ ਦੀ ਕੋਈ  
ਗਿਣਤੀ ਹੀ ਨਹੀਂ ਸੀ। ਗੁਰਦੁਆਰਾ  
ਭਾਈ ਬਾਝੂ ਸਾਹਿਬ ਦੇ ਗ੍ਰੰਥੀ ਬਾਬਾ



• ਪ੍ਰਿੰ. ਕੁਲਵੰਤ ਸਿੰਘ ਅਟਵੀ  
98159-40755

ਵਿੱਚ ਹੀ ਸੀ। ਅੰਗਰੇਜ਼ ਰਾਜ ਦਾ  
ਅਜੇ ਅਸਰ ਸੀ ਕਿ ਲੋੜਵੰਦਾਂ ਨੂੰ  
ਚੌਢੀ ਘੰਟੇ ਸੇਵਾਵਾਂ ਪ੍ਰਦਾਨ ਕਰਨ  
ਲਈ ਸਾਰੇ ਮੁਲਾਜ਼ਮ ਆਪਣੀ ਨੌਕਰੀ  
ਵਾਲੇ ਪਿੱਛੇ ਵਿੱਚ ਹੀ ਰਿਹਾਇਸ਼ ਕਰਦੇ  
ਸਨ। ਮੈਂ ਛਲੀ ਸ਼ਾਮ ਨੂੰ ਯਹ ਰੋਜ਼  
ਪਿੱਛੇ ਵਿੱਚ ਦੋਸਤ ਨਿੱਮੇ ਦੇ ਘਰੋਂ ਦੁੱਧ  
ਲੈਣ ਜਾਣਾ ਸੀ। ਹਸਪਤਾਲ ਪਿੱਛੇ  
ਜਾਂਦੇ ਰਾਹ ਦੇ ਨੇੜੇ ਹੀ ਮੜ੍ਹੀਆਂ ਸਨ।  
ਮੈਂ ਨੌਕਰ ਪਈ ਦੁੱਧ ਦਾ ਡੋਲ ਲੈ ਕੇ  
ਘਰ ਨੂੰ ਡੁਕਿਆ ਆ ਰਿਹਾ ਸੀ ਕਿ  
ਮੇਰਾ ਪਿਆਰ ਬਲਦੇ ਸਿਵੇ 'ਤੇ ਪੈ  
ਗਿਆ। ਮਘਦੇ ਅੰਗਿਆਰਾਂ ਨੇ ਚੁਫੇਰੇ  
ਡਰਾਉਣਾ ਚਾਨਣ ਕੀਤਾ ਹੋਇਆ ਸੀ,  
ਜਿਨ੍ਹਾਂ ਨੂੰ ਵੇਖ ਮੇਰਾ ਮਨ ਡਰ ਦੇ ਡੂੰਘੇ  
ਛੱਪੜ ਵਿੱਚ ਡੁੱਬ ਗਿਆ। ਮੇਰੀ ਹੋਸ਼  
ਸਹਿਮ ਨੇ ਦੱਬ ਲਈ। ਮਗਰਮੰਡ  
ਵਰਗੀ ਇੱਕ ਲੰਮੀ ਗੱਠ ਮੇਰੇ ਪੈਰਾਂ  
ਲਾਗਿਓ ਲੰਘ ਗਈ, ਦੁੱਧ ਵਾਲਾ  
ਡੋਲ ਡਿਗਣ ਮਸਾਂ ਬਚਾਇਆ।  
ਸ਼ਹੀਦ ਫ਼ੌਜੀਆਂ ਦੀਆਂ ਸਦੀਵੀ ਬੰਦ  
ਅੱਖਾਂ ਵਾਲੇ ਚਿਹਰਿਆਂ ਨੂੰ ਲਕੌਈ  
ਮੱਘਦੇ ਅੰਗਿਆਰਾਂ ਨੇ ਮੇਰੇ ਸ਼ਿਹਨ  
ਨੂੰ ਕੰਠਾ ਦਿੱਤਾ। ਸਾਰੀ ਰਾਤ ਡਰ ਵਿੱਚ  
ਗੀਤੇ ਖਾਇਆਂ ਲੁੱਪੀ।  
ਅਗਲੇ ਦਿਨ ਸਵੇਰੇ ਸਾਡਾ  
ਪਰਿਵਾਰ ਵਲਟੋਰਾ ਛੱਡ ਆਪਣੇ  
ਪਿੱਛੇ ਤਰਸਿਕੇ ਨੂੰ ਪੰਚਰ ਹੋਏ  
ਸਾਈਕਲ ਦੇ ਕੇਰੀਅਰ ਤੇ ਕੱਪੜਿਆਂ  
ਵਾਲਾ ਟਰੱਕ ਅਤੇ ਸਿਲਾਈ ਮਸ਼ੀਨ

ਵਾਲਾ ਡੱਬਾ ਲੱਦ ਕੇ ਪੈਦਲ ਤੁਰ  
ਪਿਆ। ਬੀਬੀ ਕਦੇ ਸਭ ਤੋਂ ਛੋਟੇ ਡਰਾਂ  
ਬਿੱਲੂ ਨੂੰ ਕੁਛ ਝੁੱਕ ਲੈਣੀ ਤੇ ਜਦੋਂ  
ਬੱਕ ਜਾਣੀ ਟਰੱਕ 'ਤੇ ਬਿਠਾ ਦੇਈ  
ਜਿਸ ਨੂੰ ਡਾਪਾ ਜੀ ਹੈਂਡਲ ਤੋਂ ਫੜ  
ਕੇ ਖਿੱਚ ਰਹੇ ਸਨ ਤੇ ਪਿੱਛੋਂ ਮੈਂ ਠੱਕਾ  
ਲਾ ਰਿਹਾ ਸਾਂ। ਵਲਟੋਰੇ ਤੋਂ ਬੋਪਾਰਾਏ  
(ਮਾਛਲ) ਰੇਲਵੇ ਸਟੇਸ਼ਨ ਤਕ ਅਜੀ  
ਪੈਦਲ ਹੀ ਰੇਲਵੇ ਪਟੜੀ ਦੇ ਨਾਲ-  
ਨਾਲ ਪੱਥਰ ਦੇ ਬੀਟਿਆਂ ਨੂੰ ਮਿੱਧਦੇ  
ਹੋਏ ਪਹੁੰਚੇ। ਤੁਰੇ ਆਉਂਦਿਆਂ ਖਾਲਾ  
ਵਿੱਚਲੇ ਖਲੋਤੇ ਪਟੜੀ ਨੂੰ ਚੁੱਕਾਂ ਨਾਲ  
ਪੀਤਾ। ਬੋਪਾਰਾਏ ਰੇਲਵੇ ਸਟੇਸ਼ਨ  
'ਤੇ ਸਾਨੂੰ ਖੋਮਕਰਨ ਵੱਲ ਜਾਣੀ ਰੇਲ  
ਗੱਡੀ ਦਿਸ ਪਈ। ਬੋਪਾਰਾਏ ਰੇਲਵੇ  
ਸਟੇਸ਼ਨ 'ਤੇ ਬਠਿ ਕੇ ਖੋਮਕਰਨੋਂ  
ਮੁੜ ਕੇ ਆਉਣ ਵਾਲੀ ਰੇਲ ਗੱਡੀ  
ਨੂੰ ਚੁੱਕੀਆ। ਗੱਡੀ ਵਿੱਚ ਬੇਹੱਦ  
ਭੀੜ ਸੀ। ਡਾਪਾ ਜੀ ਦੇ ਜਾਦੂ ਅਤੇ  
ਸਾਥੀ ਮੁਲਾਜ਼ਮ ਇਆਲ ਸਿੰਘ  
ਦੇ ਰਿਸ਼ਤੇਦਾਰ ਨੇ ਸਾਡੇ ਪਰਿਵਾਰ  
ਨੂੰ ਗੱਡੀ ਵਿੱਚ ਸਵਾਰ ਹੋਣ ਵਿੱਚ  
ਅੱਖਿਆਂ ਹੋ ਕੇ ਮਦਦ ਕੀਤੀ।  
ਅਜੀ ਤਰਸਿਕੇ ਆ ਗਏ। ਘਰ  
ਖੁੱਲ੍ਹਾ ਸੀ। ਪਿੱਛੇ ਚਾਰ ਕੋਠੜੀਆਂ,  
ਅੱਗੇ ਲੰਮਾ ਸੁਫਾ ਤੇ ਖੁੱਲ੍ਹਾ ਵਿਹੜਾ।  
ਮੇਰੀ ਦਾਦੀ ਮਾਂ ਜੀ ਅਤੇ ਤਾਏ  
ਤਾਈਆਂ ਖੁਸ਼ ਸਨ ਕਿ ਵਰ੍ਹੇ  
ਗੱਲਿਆਂ ਤਾਂ ਬਚ ਕੇ ਅਜੀ ਸੁਖੀ-  
ਸਾਈ ਪਿੱਛੇ ਅੱਪੜ ਗਏ। ਰਾਤ ਨੂੰ  
ਵਿਹੜੇ ਵਿੱਚ ਮੰਜੇ ਤਾਂ ਤਾਈਆਂ ਦੇ  
ਪੁੱਤ ਨਿੱਮਾ ਤੇ ਚੈਨ ਡਾਹ ਦੇਏ, ਪਰ  
ਹਨੇਰੀਆਂ ਕੋਠੜੀਆਂ ਵਿੱਚੋਂ ਬਿਸਤਰੇ  
ਮੈਂਨੂੰ ਲਿਆਉਂਦੇ ਪੈਏ। ਆਪਣੇ ਮਨ  
ਵਿੱਚ ਬੈਠੇ ਮੱਘਦੇ ਅੰਗਿਆਰਾਂ ਵਾਲੇ  
ਸਹਿਮ ਬਾਰੇ ਮੈਂ ਕਿਸੇ ਨੂੰ ਨਹੀਂ ਸੀ  
ਦੱਸਿਆ। ਪਰ ਜਿਉ-ਜਿਉ ਰਾਤ ਦਾ  
ਹਨੇਰਾ ਵੱਧਦਾ, ਮਘਦੇ ਅੰਗਿਆਰਾਂ  
ਨੇ ਮੇਰੇ ਸ਼ਿਹਨ ਵਿੱਚ ਸ਼ਾਖਸ਼ਾਤ ਹੋ  
ਜਾਣਾ। ਕੋਠੜੀ ਵਿੱਚੋਂ ਬਿਸਤਰੇ  
ਲਿਆਉਂਦੇ ਮੇਰੇ ਲਈ ਦੋਜ਼ਖ ਪਾਰ  
ਕਰਨ ਬਰਬਰ ਸੀ।  
ਦੁਪਹਿਰੇ ਘਰ ਦੀ ਡਿਓੜੀ ਵਿੱਚ  
ਬੈਠਿਆਂ, ਮਾਂ ਜੀ ਨੇ ਸਹਿਵਨ ਹੀ  
ਗੁਰਬਾਣੀ ਬਾਰੇ ਗੱਲਾਂ ਕਰਦਿਆਂ  
ਦੱਸਿਆ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਚੇਤੇ  
ਕੀਤਿਆਂ ਅਤੇ ਪਾਠ ਕੀਤਿਆਂ ਮਨ  
ਦੇ ਡਰ ਡੈ ਖ਼ਤਮ ਹੋ ਜਾਂਦੇ ਹਨ।  
ਡਿਓੜੀ ਦੇ ਵੱਡੇ ਖੂਹੇ ਦੀ ਚਗਾਨ  
ਉਪਲੱਠੇ ਹਿੱਸੇ 'ਤੇ ਬਣੇ, ਚੌਰ ਕਰਦੇ  
ਭਾਈ ਬਾਲੇ ਅਤੇ ਰਬਾਬ ਫੜੀ ਭਾਈ  
ਮਰਦਾਨੇ ਵਿੱਚਕਾਰ ਸ਼੍ਰੀ ਗੁਰੂ ਨਾਨਕ  
ਦੇਵ ਜੀ ਦੇ ਹੱਥ ਨਾਲ ਅਸ਼ੀਰਵਾਦ  
ਦੇਏ ਰੰਗਦਾਰ ਚਿੱਤਰ ਨੂੰ ਮੈਂ ਨੀਝ  
ਨਾਲ ਵੇਖਿਆ। ਮੈਂਨੂੰ ਸਕੂਲ ਪ੍ਰਚਾਰਨਾ  
ਵਿੱਚ ਗਾਏ ਜਾਂਦੇ ਗੁਰਬਾਣੀ ਦੇ  
ਸ਼ਬਦ ਅਤੇ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਦੇ  
ਨਿੱਤਨੇਮੇ ਵਿੱਚ ਉਚਾਰੀ ਜਾਂਦੀ ਅਨੰਦ  
ਸਾਹਿਬ ਬਾਈ ਕੰਠ ਸੀ। ਹਰ ਰੋਜ਼  
ਹਨੇਰਾ ਹੁੰਦਿਆਂ ਹੀ ਮੈਂ ਚੁੱਪ ਚਾਪ ਮਨ  
ਹੀ ਮਨ ਵਿੱਚ ਕੰਠ ਗੁਰਬਾਣੀ ਦਾ  
ਪਾਠ ਕਰਨਾ ਸ਼ੁਰੂ ਕਰ ਦੇਂਦਾ। ਮੇਰੇ  
ਮਨ ਨੂੰ ਪਰਵਾਸਾ ਮਿਲ ਜਾਂਦਾ।  
ਕਈ ਵਰ੍ਹੇ ਬੀਤ ਗਏ, ਉਸ  
ਮਨਹੁਸ ਘਟਨਾ ਨੂੰ ਵਾਪਰਿਆਂ।  
ਹੁਣ ਮਨ ਸਹਿਮਦਾ ਤਾਂ ਨਹੀਂ, ਪਰ  
ਜਦੋਂ ਸਤੰਬਰ ਮਹੀਨਾ ਚੜ੍ਹਦੇ, ਮੱਘਦੇ  
ਅੰਗਿਆਰਾਂ ਦੇ ਪਰਛਾਵੇਂ ਸ਼ਿਹਨ  
ਵਿੱਚ ਫਿਰ ਪੁੰਗਰ ਆਉਂਦੇ। ਲੱਗਦੇ  
ਉਮਰ ਭਰ ਮਨ ਵਿੱਚ ਇਹ ਪੱਤਝੜ  
ਆਉਂਦੀ ਰਹੇਗੀ। ਹੱਥ ਕਰੇ ਮਘਦੇ  
ਅੰਗਿਆਰਾਂ ਦੇ ਬੇਜਾਨ ਪਰਛਾਵੇਂ  
ਨੂੰ ਸ਼ਿਹਨ ਵਿੱਚ ਜਬਰੀ ਹੱਥ ਉਠਾ  
ਵਾਲਾ ਮੈਂ ਅਖਰੀ ਇਨਸਾਨ ਹੋਵਾਂ।

**ਭਾਰਤ-ਪਾਕਿ ਜੰਗ** 1965 'ਚ 6 ਤੋਂ 10 ਸਤੰਬਰ ਤਕ ਖੇਮਕਰਨ ਦੀ ਧਰਤੀ 'ਤੇ ਹੋਈ ਸੀ ਭਾਰਤ ਤੇ ਪਾਕਿਸਤਾਨ ਦੀ ਜੰਗ

# ਕਸੂਰ ਤੱਕ ਪੁੱਜੇ ਫੌਜੀਆਂ ਨੂੰ ਖਾਣਾ ਪਹੁੰਚਾਉਂਦੇ ਸੀ ਖੇਮਕਰਨ ਵਾਸੀ

ਸੰਦੀਪ ਮਹਿਤਾ, ਖੇਮਕਰਨ

ਖੇਮਕਰਨ ਨੇੜੇ 1965 ਦੀ ਭਾਰਤ-ਪਾਕਿਸਤਾਨ ਜੰਗ ਨੂੰ ਜੰਗ ਦੇ ਮੁੱਖ ਮੌਕਾ ਵਿੱਚੋਂ ਇੱਕ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ, ਜਿਸ ਵਿੱਚ ਅਚਾਨਕ ਪਾਕਿਸਤਾਨ ਵੱਲੋਂ ਹੋਏ ਹਮਲੇ 'ਚ ਪਹਿਲੀ ਆਰਮਡ ਡਵੀਜ਼ਨ ਅਤੇ 11 ਇਨਫੈਂਟਰੀ ਡਵੀਜ਼ਨ



ਸ਼ਹੀਦ ਹਵਾਲਦਾਰ ਅਬਦੁਲ ਹਮੀਦ।

ਪਾਕਿਸਤਾਨੀ ਫੌਜ ਦੇ ਬੈਟਲ ਗਰੁੱਪ ਨੇ ਅੰਤਰਰਾਸ਼ਟਰੀ ਸਰਹੱਦ ਪਾਰ ਕਰ ਕੇ ਭਾਰਤੀ ਕਸਬੇ ਖੇਮਕਰਨ 'ਤੇ ਕਬਜ਼ਾ ਕਰ ਲਿਆ ਸੀ। ਇੰਨਾ ਹੀ ਨਹੀਂ ਉਹ 5 ਕਿਲੋਮੀਟਰ ਤਕ ਭਾਰਤੀ ਖੇਤਰ ਵਿੱਚ ਵੀ ਆ ਗਏ ਸਨ। ਇਲਾਕੇ ਵਿੱਚ ਇਹ ਜੰਗ 6 ਤੋਂ 10 ਸਤੰਬਰ ਤਕ ਲੜੀ ਗਈ ਅਤੇ ਖੇਮਕਰਨ 'ਤੇ ਪਾਕਿਸਤਾਨ ਦਾ ਕਬਜ਼ਾ ਹੋ ਗਿਆ ਜਿਸ ਦਾ ਕਾਰਨ ਇਹ ਸੀ ਕਿ ਇਥੇ ਮਦਰਾਸ ਰੈਜੀਮੈਂਟ ਤਾਇਨਾਤ ਸੀ, ਜੋ ਇਲਾਕੇ ਦੀ ਭੂਗੋਲਿਕ ਸਥਿਤੀ ਤੇ ਭਾਸ਼ਾ 'ਤੇ ਅਣਜਾਣ ਸੀ। ਹਾਲਾਂਕਿ ਪਾਕਿਸਤਾਨ ਵੱਲੋਂ 6 ਸਤੰਬਰ ਨੂੰ ਕੀਤੇ ਗਏ ਅਚਾਨਕ ਹਮਲੇ ਦੇ ਬਾਵਜੂਦ ਵੀ ਉਹ ਬੜੀ



1965 ਦੇ ਸ਼ਹੀਦਾਂ ਦੀ ਬਣੀ ਯਾਦਗਾਰ।

ਬਹਾਦਰੀ ਨਾਲ ਪਾਕਿਸਤਾਨ ਦੇ ਕਸੂਰ ਤਕ ਪਹੁੰਚ ਗਏ ਜਿਸ ਵਿੱਚ ਖੇਮਕਰਨ ਦੇ ਲੋਕਾਂ ਨੂੰ ਉਨ੍ਹਾਂ ਨੂੰ ਖਾਣਾ ਅਤੇ ਹੋਰ ਮਦਦ ਕੀਤੀ ਪਰ ਇਲਾਕੇ ਦੀ ਭੂਗੋਲਿਕ ਸਥਿਤੀ ਇਸ ਤਰ੍ਹਾਂ ਦੀ ਸੀ ਉਹ ਪਾਕਿਸਤਾਨ ਦੇ ਅੰਦਰ ਤਿੰਨ ਪਾਸਿਆਂ ਤੇ ਘਿਰ ਗਏ ਜਿਸ ਕਰਕੇ ਬਹੁਤ ਸਾਰੇ ਸੈਨਿਕ ਸ਼ਹੀਦ ਹੋ ਗਏ। ਦੂਜੇ ਪਾਸੇ ਪਾਕਿਸਤਾਨੀ ਫੌਜ ਦੇ ਮਨਸੂਬੇ ਸਨ ਕਿ ਉਹ ਅੰਮ੍ਰਿਤਸਰ 'ਤੇ ਕਬਜ਼ਾ ਕਰਦੇ ਹੋਏ ਖਿਆਸ ਨਦੀ ਦੇ ਕਿਨਾਰੇ ਤੋਂ ਭਾਰਤ ਨਾਲ

ਇਸ ਦਾ ਸੰਪਰਕ ਤੋੜ ਦੇਣਗੇ ਪਰ ਇਸ ਦੌਰਾਨ 4 ਮਾਰਚ 1965 ਨੂੰ ਸਥਿਤੀ ਦੀ ਗੰਭੀਰਤਾ ਨੂੰ ਸਮਝਦੇ ਹੋਏ ਡਵੀਜ਼ਨ ਨੂੰ ਪਿੱਛੇ ਹੱਟਾ ਅਤੇ ਆਸਲ ਉਤਾਰ ਜਿਸ ਨੂੰ 'ਅਸਲ ਉਤਾਰ' ਦੇ ਨਾਂ ਨਾਲ ਵੀ ਜਾਣਿਆ ਜਾਂਦਾ ਹੈ, ਨੂੰ ਕੇਂਦਰ ਬਿੰਦੂ ਬਣਾਉਣ ਲਈ ਕਿਹਾ। ਦੱਸ ਦਈਏ ਕਿ ਇਸ ਜੰਗ ਨੂੰ ਯੁੱਧ ਇਤਿਹਾਸਕਾਰ ਦੂਜੇ ਵਿਸ਼ਵ ਯੁੱਧ ਦੌਰਾਨ ਲੜੇ ਗਏ ਕੁਰਸਕ ਦੀ ਲੜਾਈ ਤੋਂ ਬਾਅਦ ਸਭ ਤੋਂ ਮਹਾਨ ਟੈਕ ਲੜਾਈਆਂ ਵਿੱਚੋਂ ਇੱਕ ਮੰਨਦੇ ਹਨ।

## ਹੌਲਦਾਰ ਅਬਦੁਲ ਹਮੀਦ ਦੀ ਸ਼ਹਾਦਤ ਲਈ ਵੀ ਜਾਣਿਆ ਜਾਂਦਾ ਹੈ ਇਲਾਕਾ

ਇਸ ਜੰਗ ਨੂੰ ਇਲਾਕੇ ਅੰਦਰ ਸ਼ਹੀਦ ਹਵਾਲਦਾਰ ਅਬਦੁਲ ਹਮੀਦ ਦੀ ਦਲੇਰਾਨਾ ਸ਼ਹਾਦਤ ਲਈ ਵੀ ਜਾਣਿਆ ਜਾਂਦਾ ਹੈ। ਸ਼ਹੀਦ ਅਬਦੁਲ ਹਮੀਦ ਨੇ ਅਮਰੀਕਾ ਵੱਲੋਂ ਪਾਕਿਸਤਾਨ ਨੂੰ ਦਿੱਤੇ ਗਏ ਪੈਟਨ ਟੈਕਾ ਦੀ ਇਥੇ ਕਬਰਗਾਹ ਬਣਾ ਦਿੱਤੀ ਸੀ ਤੇ ਵੀਰਤਾ ਨਾਲ ਲੜਦੇ ਹੋਏ 8-9 ਸਤੰਬਰ ਦੀ ਰਾਤ ਨੂੰ ਮਾਤ ਭੂਮੀ ਦੀ ਰੱਖਿਆ ਕਰਦੇ ਹੋਏ ਹਵਾਲਦਾਰ ਅਬਦੁਲ ਹਮੀਦ ਨੇ ਵੀਰਗਤੀ ਪ੍ਰਾਪਤ ਕੀਤੀ ਜਿਸ ਕਰ ਕੇ ਅੱਜ ਵੀ ਪਿੰਡ ਆਸਲ ਵਿਖੇ ਹਰ ਸਾਲ ਇਨ੍ਹਾਂ ਸ਼ਹੀਦਾਂ ਦੀ ਯਾਦ ਵਿੱਚ ਦਿਨ ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ। ਫੌਜ ਵੱਲੋਂ ਇਥੇ ਪਾਕਿਸਤਾਨ ਨੂੰ ਦਿੱਤੀ ਗਈ ਮਾਤ ਕਾਰਨ ਇਸ ਪਿੰਡ ਦਾ ਨਾਂ 'ਅਸਲ ਉਤਾਰ' ਰੱਖਿਆ ਗਿਆ। ਫੌਜ ਦਾ ਮੰਨਣਾ ਹੈ ਕਿ ਪਾਕਿਸਤਾਨੀ ਫੌਜ ਨੂੰ ਭਾਰਤੀ ਜਵਾਨਾਂ ਨੇ ਇਥੇ ਹੀ ਅਸਲ ਉਤਾਰ ਦਿੱਤਾ ਸੀ।

## ਤਿੰਨ ਮਹੀਨੇ ਪਾਕਿਸਤਾਨੀ ਫੌਜ ਦੇ ਕਬਜ਼ੇ 'ਚ ਰਿਹਾ ਖੇਮਕਰਨ

ਭਾਰਤ-ਪਾਕਿਸਤਾਨ ਦਰਮਿਆਨ ਹੋਈ ਇਸ ਜੰਗ ਦੇ ਦੌਰਾਨ ਕਸਬਾ ਖੇਮਕਰਨ ਦੇ ਲੋਕਾਂ ਨੂੰ ਭਾਰੀ ਨੁਕਸਾਨ ਝੱਲਣਾ ਪਿਆ। ਉਨ੍ਹਾਂ ਨੂੰ ਆਪਣੇ ਘਰ ਬਾਹਰ ਤੇ ਕਾਰੋਬਾਰ ਛੱਡ ਕੇ ਜਾਨ-ਮਾਲ ਦੀ ਰੱਖਿਆ ਲਈ ਇੱਥੇ ਹਿਜਰਤ ਕਰਨੀ ਪਈ। ਤਿੰਨ ਮਹੀਨਿਆਂ ਤੋਂ ਵੱਧ ਸਮਾਂ ਕਸਬਾ ਖੇਮਕਰਨ ਪਾਕਿਸਤਾਨ ਦੇ ਕਬਜ਼ੇ ਵਿੱਚ ਰਿਹਾ ਤੇ ਪਾਕਿਸਤਾਨ ਨੇ ਕਸਬੇ ਦੀ ਅਥਾਹ ਲੁੱਟ ਕਰ ਕੇ ਇਸ ਇਤਿਹਾਸਕ ਸ਼ਹਿਰ ਨੂੰ ਮਲਬੇ ਦੇ ਢੇਰ ਵਿੱਚ ਤਬਦੀਲ ਕਰ ਦਿੱਤਾ। ਇਸ ਦੌਰਾਨ ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਤਾਂ ਪੱਟੀ ਸਟੇਸ਼ਨ ਦੇ ਕੋਲ ਬਣੇ ਸਰਕਾਰੀ ਕੈਂਪ ਵਿੱਚ ਰਹੇ ਤੇ ਹਾਲਾਤ ਠੀਕ ਹੋਣ ਤੋਂ ਬਾਅਦ ਵਾਪਸ ਖੇਮਕਰਨ ਪਰਤੇ ਪਰ ਕਈ ਲੋਕ ਪੰਕੇ ਤੌਰ 'ਤੇ ਖੇਮਕਰਨ ਦੀ ਬਜਾਏ ਵੱਖ-ਵੱਖ ਸ਼ਹਿਰਾਂ ਵਿੱਚ ਜਾ ਵਸੇ।





(1) ਕਸਬਾ ਖੇਮਕਰਨ 'ਚ ਖਸਤਾ ਹਾਲਤ 'ਚ ਪ੍ਰਾਚੀਨ ਇਮਾਰਤ। (2) ਇਤਿਹਾਸਕ ਚਾਉਲੀ ਵਿਖਾਉਂਦੇ ਲੁਘਪਾਲ ਸਿੰਘ ਰਾਣਾ। (3) ਖੇਮਕਰਨ ਵਿਚਲੇ ਇਤਿਹਾਸਕ ਸਥਾਨਾਂ ਦੀ ਸਾਡ ਸਰਕਾਰੀ ਵਾਲਤੇ ਪ੍ਰਭਾਨ ਆਗਨ-ਰਿਵਾਜ ਪੱਤੂ ਨੂੰ ਕਿਨੇ ਪੱਤਰ ਵਿਚੇ ਰੋਧੇ ਲੁਘਪਾਲ ਸਿੰਘ ਰਾਣਾ।

# ਇਤਿਹਾਸਕ ਇਮਾਰਤਾਂ ਨੂੰ ਸੁਰਜੀਤ ਕਰਨ ਦੀ ਮੰਗ

## ਸਰਹੱਦੀ ਕਸਬਾ ਖੇਮਕਰਨ ਵਿਚਲੇ ਇਤਿਹਾਸਕ ਸਥਾਨਾਂ ਦੀ ਸਾਰ ਲੈਣ ਦੀ ਉੱਠੀ ਮੰਗ

ਸੰਦੀਪ ਮਹਿਤਾ, ਖੇਮਕਰਨ

ਕਸਬਾ ਖੇਮਕਰਨ ਚੜ੍ਹਦੀ ਪ੍ਰਭਾਤ ਅਤੇ ਇਤਿਹਾਸਕ ਨਗਰ ਹੈ। ਅਫਸੋਸ ਭਾਵਤ ਪਰਿਵਰਤਨ ਸਰਕਾਰ ਦੇ ਕੈਬੇ 'ਤੇ ਹੋਣ ਕਰਕੇ ਅੱਜ ਤਕ ਕਿਸੇ ਵੀ ਸਰਕਾਰ ਨੇ ਇਤਿਹਾਸ ਦੇ ਇਨ੍ਹਾਂ ਪੈਲਿਆ 'ਤੇ ਖਾਤ ਮਾਰਨ ਦੀ ਖੋਲ ਨਹੀਂ ਕੀਤੀ ਤੇ ਨਾ ਹੀ ਇਸ ਕਸਬੇ

ਸੰਗ ਸੰਪੂਰਨ ਇਤਿਹਾਸਕ ਸਥਾਨਾਂ ਅਤੇ ਸਮਾਯਕਾਂ ਦੀ ਰੱਖ ਭਾਲ ਕੀਤੀ। ਇਸ ਕਾਰਨ ਹੁਣ ਖੀਤਣ ਨਾਲ ਕਸਬੇ ਦੀਆਂ ਕੁਝ ਇਤਿਹਾਸਕ ਇਮਾਰਤਾਂ ਤਾਂ ਪੂਰੀ ਤਰ੍ਹਾਂ ਸੜ੍ਹ ਗਈਆਂ ਹਨ ਕਿਉਂਕਿ ਦੂਰ ਨੇ ਕਸਬਿਆਂ ਤੇ ਕੁਝ ਦਾਨ ਹੋਣ ਕਿਨਾਏ ਹਨ। ਪੁਰੀ ਦੀ ਖੋਲ ਹੈ ਕਿ ਇਨ੍ਹਾਂ ਇਤਿਹਾਸਕ ਥਾਵਾਂ ਨੂੰ ਸਿਰਫ਼ 'ਭ' ਖਾਤ ਕੱਢਣ ਲਈ ਕੁਝ

ਨੌਜਵਾਨ ਅਤੇ ਉੱਚਿੱਚੀ ਲੋਕ ਅੱਗੇ ਆ ਰਹੇ ਹਨ। ਇਨ੍ਹਾਂ ਇਮਾਰਤਾਂ ਵਾ ਇਕ ਵਾਰਤ ਕਸਬੇ ਦੇ ਨਗਰ ਪੇਰਾਇਤ ਦੇ ਪ੍ਰਭਾਨ ਆਗਨ-ਰਿਵਾਜ ਪੱਤੂ ਨੂੰ ਸਿੱਧਿਆ ਅਤੇ ਇਨ੍ਹਾਂ ਸਥਾਨਾਂ ਦੀ ਖਰਾਬੀ ਖਾਏ ਉਨ੍ਹਾਂ ਨੂੰ ਜਾਣੂ ਕਰਵਾਇਆ। ਇਸ ਤੋਂ ਉੱਪਰਾਓ ਸਿੰਘ ਰਾਣਾ, ਹੁਸਾਇਨ ਸਿੰਘ ਰਾਣਾ ਕਿਰਾਨ ਆਧੂ, ਖਸਰੀਓ ਸਿੰਘ ਮਹਿਤਾ ਅਪ ਆਧੂ

ਅਠੀਕ ਕੁਮਾਰ ਰੋਜੀ ਆਦਿ ਨੇ ਦੀਆਂ ਇ ਕਸਬੇ ਸੰਗ ਸੰਪੂਰਨ ਇਤਿਹਾਸਕ ਚਾਉਲੀ ਤੇ ਇ ਸਰਕਾਰੀ ਕੈਲਿਆ ਸਕੂਲ ਦੇ ਇਕੱਠੇ ਸਥਾਨਾਂ ਸੰਗੁਰ ਹੈ। ਇਸ ਜਗ੍ਹਾ 'ਤੇ ੯ ਸਰੋਬਰ 300 ਚੀ ਇਸ ਮਹਾਯਾ ਰਣਜੀਤ ਸਿੰਘ ਨੇ ਸੰਗਰੀਓ ਅਠੀਕ ਖਾਦਸਾ ਸਿਉਂਕਿਰਾ ਮਕੈਲਓ ਨਾਲ ਪ੍ਰਭਾਵਤ ਕੀਤੀ ਸੀ। ਇਸ ਪ੍ਰਭਾਵਤ

ਨੂੰ ਹੀ ਸੰਗਿਰਾਓ ਸੰਗੀ ਨੀਓ ਚੀ ਲਾਇਆ ਕਿ ਸਥਾਨ ਹੈ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਕਸਬੇ ਸੰਗ ਰਾਜ ਕਲ ਵਾ ਮਕੈਲ, ਸਿਕਾ ਵਾ ਰਾਮ, ਕਸਬੇ ਦੇ ਨੌ ਦਾਵਾਓ ਅਤੇ ਚਾ ਚੀਵਾਓ ਅਤੇ ਮੁਕੈਲਾ ਉਕਿਆ ਅਤੇ ਹੋਰ ਇਤਿਹਾਸਕ ਪ੍ਰਭਾਵਤ ਸਿਕਾ ਅਤੇ ਕੁਝ ਆਠਾ ਲਾਇਓ ਹਨ। ਇਸ ਤੋਂ ਉਨ੍ਹਾਂ ਸਰਕਾਰ ਤੋਂ ਸਿਕਾ ਕੀਤੀ ਕਿ ਇਨ੍ਹਾਂ ਇਤਿਹਾਸਕ ਸਥਾਨਾਂ ਨੂੰ

ਪੁਰ ਸੁਰਜੀਤ ਕੀਤਾ ਜਾਏ ਤਾਂ ਜੋ ਇਓ ਅਠੀਕ ਵਾਓ ਸੰਗ ਅਤੇ ਇਓ ਦੇ ਦਾਨੀਓ ਸੰਗ ਤੇ ਚੀ ਚੀਓ ਦੀ ਇਤਿਹਾਸਕ ਆਗਨ-ਰਿਵਾਜ ਤੋਂ ਜਾਣੂ ਹੋਣ। ਇਸ ਸੰਗੇ ਆਗਨ-ਰਿਵਾਜ ਸਿੰਘ, ਰਏਸ ਸਿੰਘ ਰਾਣਾ, ਸਤਨਾਮ ਸਿੰਘ ਸੰਗ, ਅਗਨੀਓ ਮਕੈਲ, ਸਿੰਘ ਰਾਣਾ, ਕੁਕਰੀਓ ਸਿੰਘ, ਸੰਗ ਰਾਣਾ ਅਠੀਕ ਸੰਗੁਰ ਸਨ।

Image Source: - Punjabi Jagran (Punjabi Newspaper)