

Borderland and Occupational Mobility: Exploring the Khem Karan Town of Punjab, 1961 to 2011

Ashwani Kumar¹, Dr. Santosh Kumar²

¹*Research Scholar, History, Lovely Professional University, Punjab.
Registration No. 41800968*

²*Assistant Professor, History, School of Humanities, Lovely Professional University, Punjab.*

Abstract: *This paper tried to address the issues of borderland and aspects of occupational mobility in the Khem Karan town of Punjab from 1961 to 2011. It explores the history of Khem Karan with core discussion of occupational mobility. It explores the process of occupational mobility and stigmatization of masses in the town due to India-Pakistan war's and terrorism. It takes alternative sources like oral tradition and 'collective memory' of the Khem Karan peoples to explain their issues and challenges for livelihood as well as occupational mobility at the time of war and conflict. This paper also elaborates on policy and state initiatives for the inclusion of people at the border region. The literature discussed on occupational mobility examines the research themes and objectives. Finally, this paper reflects the basic theoretical approach and concludes with the field interviews of the peoples of Khem Karan.*

Keywords: *Occupational mobility, Border, Terrorism, Khem Karan, Atrocities.*

1. INTRODUCTION

History and Occupational mobility is as longer as human civilization. This is very important theme for research. The purpose of this research is to study the History, Society and Occupational Mobility of Khem Karan. Khem Karan has faced two wars 1965 and 1971. It has also faced terrorism 1980 to 1992. Due to wars this town has been destroyed. This affected their Occupation.

Khem Karan town has a Nagar Panchayat, its Tehsil is Bhikiwind and Distt is tarn Taran. It is located in the Majha area. This is where the 1965 war took place. Abdul Hamid had smashed Pakistani tank in Khem Karan sector. That is why Khem Karan is called the graveyard of tank. Khem Karan is a historical town. Guru Teg Bahadur came to Khem Karan. Gurudwara Guru Sar has been built here in his memory. Before partition Khem Karan Distt was Lahore. Prior to 2005 Khem Karan Distt became tarn Taran. During the partition of 1947, the people of Khem Karan were displaced. They deserted their houses. They sacrifice their lives. This deadly partition has been described by poet Amrita Pritam "AJJ AKKHA WARIS SHA NU". As Khem Karan lies 65 kilometer away from Amritsar and 45 kilometer from Ferozpur. Most of people go for shopping to Amritsar. So 75% masses depend on agriculture and farming. Hindu Sikhs and Christian live here. During the war of 1965 Khem Karan has destroyed completely. People stayed in other safe places to secure their lives. Furthermore in war of 1971 again same circumstances was faced by Khem Karan. During the period of terrorism (1984 to 1992) most of Hindu community moved to Haryana and UP to save their lives. The people of Khem Karan were also displaced in the Kargil war 1999. Many historical Sikh

temples can be seen in Khem Karan named Baba Chain Sahib, Gurudwara Guru Sar and Gurudwara Tham Sahib. There are many historical temples Mandir Shri Devi Dwara, Mandir Baba Sita Ram ji and Mandir Khara Sant ji. Martyr V. K .Behal has lost his life during the war of 1971. A sports club is also here under name of Shaheed V. K. Behal . Population of Khem Karan was counted 13446 during 2011 census. In which 55% male and 45% female and literacy rate of Khem Karan was 61.55%

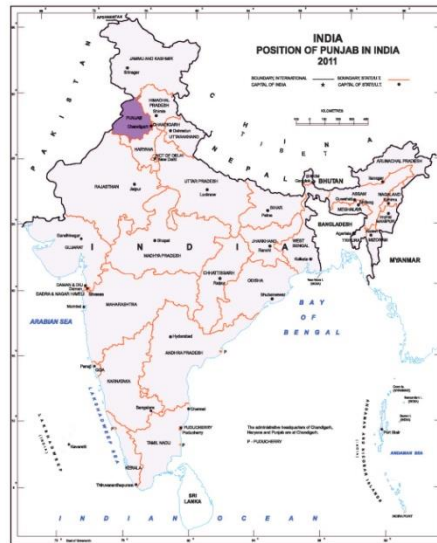
Occupational mobility is changeable in nature. It does not remain same. These changes over time .It change from one generation to another .changing needs and desire keeps changing occupational mobility. New and scientific age modified the minds of the individual which directly effect of the nature of their occupation. The present study is an empirical sturdy probing the occupation mobility among village community.

Occupation is what in simple terms nothing is but the field and area of nature of work with the help of which we are able to engage our self and earn something for survival. There was a time when almost all the peoples of this planet were engaged in primary sector of economy. As the process of development started a deferent areas of economy like in industrial sectors, and tertiary etc. the occupational structure has been diversified after it. People started changing their occupation from one to another field. The occupational change and social mobility shifts from inter and intra-generational. The occupations which were endorsed by the parents now not remained the same in the new generation. There is a paradigm shifts in the nature of occupation the main reason of shifting from one occupation to other occupations is development and advancement in science and technology. Change is the law of nature. Yes it is the right as the population grows continuously. It has been changing day by day. The trend in occupational structure is changing also because of advancement in interest which is the gift of education and modernism.

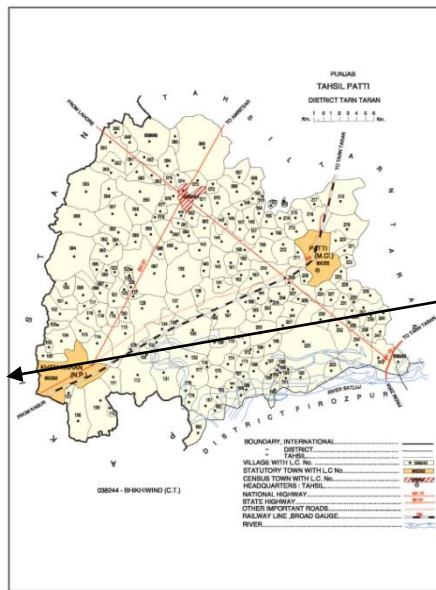
Occupational mobility means change of place of origin or residence to other place either permanent of semi permanent in search of job or occupation depending upon the aim and objective of an individual. There is some traditional intenseness which plays on important role for occupational mobility. The main determinants of occupational mobility are marriages; push and pull factors are marriages push and pull factors as well. Some time an individual changes his place of residence by his choice and sometime by some other factors. In fact occupational mobility affects both place of origin as well as place of destination.

Area of the study: Location map

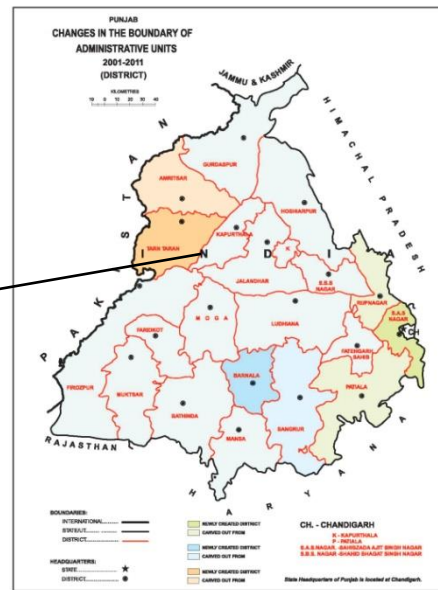
Map 01, Map 02



2



238



5

Sources: India indicating Punjab Administrative Atlas Volume 01, Map 01, Census Commission 2011 from office of the Registrar General and Census Commissioner, (MHA) India. **Disclaimer:** The researcher does not have a better resolution of this map/figure.

The selected area study as shown in map 01 and 02 in one frame, locates India indicating the geographical position of Punjab. Khem Karan is situated on the border of India-Pakistan. This region is also known as *Majha* in the state of Punjab. The Khem Karan is a Nagar Panchayat and there is 2436 house hold with 13446 population count. Here, male and female population is 7390 and 6056 respectively.

2. OCCUPATIONAL MOBILITY AND MIGRATION IN KHEM KARAN:

In society, occupational mobility is static and less for peoples because of socio-political, religious, patriarchal and economic issues. Educational opportunities are very lesser for women from the last four decades in India. Behind these, there are many genders and caste stigma that restricts women from education and occupational mobility in society. For them, patriarchy, gender, and caste are a very big impediment to their occupational mobility. The many reason within society blocks peoples to opt the profession for whom they asked for. The modern nation-state, democratic social order, and constitution of India secure equality of status, and opportunity to all.

3. DISCUSSION ON THE FIELD DATA:

The analysis of this paper has drawn form field survey conducted in 2019. This survey cum observations had conducted from 27 November to 11 December, 2019 in the selected area of study in Punjab. In this paper, primary field data have been collected through the structured questionnaire both closed and open-ended format from the Khem Karan Nagar Panchayat. Khem Karan is situated in the Tarn Taran District and it is a border town as well. In Khem Karan, 13 wards have been covered for the field interviews and 20 peoples have been interviewed from the above wards. These field interviews explore the people's life world with special reference to occupational mobility, border issues and terrorism. Here, conscious age, memory and lived experiences of the respondent make easy to understand their voices in the society.

The questions asked in the interview schedule are analyzed and examined in the discussion section. It has done analysis with IBM 20 SPSS in descriptive analysis format. The description and maps related to the selected area of study are as follows. The discussion on the field interview and observations are as following.

Respondent 01

I Daulat Ram Mehta S/o Sh. Shankar Das Mehta lives in ward no 09. I belong to Hindu family I am 88 years old I have seen all the wars 1962,1965,1971,1999 of India and Pakistan I have to leave Khem Karan in 1986. My father was a farmer and shopkeeper as well as. Due to terrorism 1986 I have to sale all my property and moved to Ambala (Haryana) during terrorism, terrorist had killed my son in 1986. In 1994 we came back in Khem Karan. Now one of my sons is trader and another is shopkeeper. My grand children are also shopkeeper and private employ. Due to these battles we are still affected mentally and financially.

Respondent 02

I Joginder Pal Bawa S/o Sh. Ram Parkash Bawa live in ward no 06 in Khem Karan. I belong to Hindu family. I am 45 years old. I was the owner of the shop. Before the terrorism we have fields. Due to terrorism (1984) all my family moved to Haryana and sale all property. In 1994we came back Khem Karan. We are five brothers. One of them was dead. I am a shopkeeper. My brother is also a shopkeeper in Khem Karan. My two brothers are settled in Haryana because of disturbance at border and terrorism. I have two sons and a daughter' One of son is settled in Canada and other is studying in Shri Bala Ji Sen. Sec School Khem Karan. My Daughter is studying in Amritsar.

Respondent 03

I Raghwinder Kumar S/o Sh. Jhanda Ram Mehta ward no 09 lives in Khem Karan. I am 40 years old. I belong to Hindu religion. I have seen the Kargil war 1999. We had to leave Khem Karan for two months. Due to Kargil War and terrorism one of my brother shifted to Patiala. One of my brothers is a lecturer in Ferozpur. I am a head teacher in Govt Elementary School Bhura Kohna.

Respondent 04

I Raj Singh Pattu S/o Sh. Pritam Singh live in Khem Karan at ward no 12. I am 65 years old. I am the victim of all battles 1962, 1965, 1971, and 1999. I have also seen terrorism in 1984 to 1994. In the year of 1965 we have to leave Khem Karan for 09 months and 02 months in 1971. I have only son who is the President of Nagar Panchayat Khem Karan. Due to battles and terrorism Khem Karan sector is affected mentally, physically and economically also. I belong to Jatt Sikh family.

Respondent 05

I am Sunil Kumar S/o Parkash live in Khem Karan ward no 01. My grandfather and father was a labourer. I have seen the Kargil War in 1999. We have moved to Zira (Ferozpur) for one month. After one month we came back Khem Karan. Now I am an Elementary teacher Govt School Bhura Kohna. I belong to Mazbhi Sikh Family. I am 27 years old.

Respondent 06

I Bittu S/o Dessa Singh Ward No 1, lives in Khem Karan, I am 40 years old. My father was a labourer. Due to 1984 Crisis I was not able to study; presently I am working as a cab drive. My kids are studying in Khem Karan. My grandfather was also a labourer. My wife is the Member of Nagar Panchayat Khem Karan, Ward No. 1

Respondent 07

I Ram Kumar Bhandari S/o Sh. Udeek Chand Bhandari live in Khem Karan town in ward no 07. I belong to Hindu family. I am 50 years old. I am married. I have one son and two daughters. My grandfather and father was a Shopkeeper. Before 1984 our shop was at Bhura Kohna. Due to terrorism we shifted to Khem Karan. During 1999 Kargil war we have left Khem Karan and moved to Amritsar. After 04 or 05 months we came back Khem Karan. Now I am running a shop with my son.

Respondent 08

I am Gurpreet Sharma S/o Sh. Mohan Lal lives in Khem Karan ward no 02. I belong to Hindu family. My grandfather and father was a labourer. In Kargil war we have left Khem Karan and move to Delhi. After four or five months we came back Khem Karan. Now I am working as a private school teacher. I did my ETT in 2017.

Respondent 09

I Chanan Singh S/o Kushal Singh lives in Khem Karan ward no 01. I belong to Mazbhi Sikh family. I have seen all wars 1962,1965,1971,1999. I have also seen terrorism. In 1965 war I have left Khem Karan for 06 months and moved to Algon near Bhikiwind. In 1971 war I have left Khem Karan for 02 months also 1999 war I have left Khem Karan for 01 months.

My grandfather and father was a labourer. Now I am a gate keeper of Private school. I have two sons both are labourer.

Respondent 10

I Gurdeep Singh S/o Shingara Singh lives in Khem Karan ward no 10. I belong to backward caste (Sunar) I have seen all wars 1962, 1965, 1971, and 1999 I have faced also terrorism in 1984 to 1994. During 1965 war we have to leave Khem Karan for 06 months. During 1971 War we have to leave Khem Karan for 02 months .During Kargil war we have to leave Khem Karan for 02 months. My grandfather and father were a jeweller and farmer. During terrorism we sale our land and shop. We moved to Tarn Taran. After terrorism we came back to Khem Karan. Now I am working as a peon in Private school. My only son is working as a labourer.

Respondent 11

I Avtar Singh S/o Jarnail Singh lives in Khem Karan ward no 02. I belong to Mazbhi Sikh family. I am 35 years old. My grandfather was a Govt employ in Army. My father was a labourer. I am also a labourer. Due to 1999 Kargil war we left Khem Karan for two months. Our whole family moved to Patti.

Respondent 12

I Paramjeet Singh S/o Jagir Singh live in Khem Karan in ward no 08. I belong to backward caste. I am 35 years old. My grandfather and father was a farmer. Due to terrorism and Kargil war we sell our land. We left the profession of farming. Now we are running shop. We hire shop at rent. Our kids are studying in private schools. Due to terrorism and Kargil war we sell our land, this was the big loss to our family.

Respondent 13

I Joginder Singh S/o Bal want Singh lives in ward no 08 in Khem Karan. I belong to backward caste. I am 42 years old. I am running my tailors shop. My grandfather and father was a farmer. During terrorism we sell our agriculture land. Now I am running my shop. I have two sons. One of son is Govt Employ and other is moved to Canada for higher study.

Respondent 14

I Insa S/o Ginda Singh live in Khem Karan ward no 03. I belong to Mazbhi Sikh family. I am 35 years old. My grandfather and father was a labourer. I am very poor. My family had no any income recourses. I am labourer also. I am illiterate. I live in Kaccha house which has no sanitary facilities. We have TV and LPG only. During Kargil war we left Khem Karan for 02 months.

Respondent 15

I Ravinder Singh S/o Darshan Singh lives in Khem Karan ward no 07. I belong to backward caste. I am 25 years old. My grandfather and father was a confectioner. I am also a confectioner. In Kargil war we have left Khem Karan for 02 months.

Respondent 16

I Janga Singh S/o Sucha Singh live in Khem Karan ward no 06. I am 45 years old. I belong to Mazbhi Sikh family. I studied primary from Govt School. My grandfather was a land owner.

Due to war between India and Pakistan my grandfather sell his property. Then my father started working as a driver. I am working as a tailor. My kids are studying.

Respondent 17

I Raj Rattan Singh S/o S Sukhchain Singh lives in ward no 02 in Khem Karan of aged 40 years. I belong to Jatt Sikh family. My grandfather was working as a farmer. After him my father started working in field and still doing. We have 2 trucks also. I served in Army after 17 years of service. As I worked in army I got fracture in my leg. Due to that I have to lose my one foot.

Respondent 18

I Sukhbeer Singh S/o Mangal Singh stay in ward no 09 of Khem Karan. I am 45 years old. I belong to Jatt Sikh family. I have seen the terrorism of 1984. We have to leave Khem Karan in 1999. My grandfather was a farmer. My father was serving in Punjab Police. We are running a business also. I was born and brought up in Khem Karan but due to war we moved to Amritsar. My wife is working as a teacher in Govt School and kids are studying in Amritsar.

Respondent 19

I Lakhbeer Singh S/o Sewa Singh hale in ward no 6 of Khem Karan. I am 70 years old. I belong to Jatt Sikh family. My grandfather and father were working in field as a farmer. We lived in Patti in 1965 during war period after that in 1971 also we have shifted in Patti for 01 months. I was working as a Govt teacher in Govt Sen. Sec School; Khem Karan. My only son is presently as Govt employ.

Respondent 20

I Gurpreet Singh S/o Amarjeet Singh hales in Khem Karan ward no 07. I am 35 years old. I belong to Jatt Sikh family. My grandfather was a peasant and my father started working in fields after my grandfather death. I am also working with my father in fields. In 2001 due to Parliament attack, Indian Army was set up mines for their rescue operations. I was not aware about the mines and went in field for work and suddenly I kept my foot on mine. I had lost my one leg.

4. CONCLUSION

Finally, it can be concluded from this research that the occupational mobility in people of Khem Karan is static and not showing enough level of upward mobility in Punjab. Because of Wars, terrorism and caste-ridden structures of society are creating pediment for mobility and inclusive development. This rigidity at the ends in the social system is making the more venerable situation for peoples for occupational mobility.

5. REFERENCES:

- [1] Antonio Caparro's wage growth and occupational mobility in Spain: movers vs. stayers. Dec 2016.
- [2] Arvinder Singh, "Labor mobility in China and India. The role of Hukou, caste, and community." September, 2005.
- [3] Bachmann Ronald, Occupational mobility in Europe: Extent, Determination and consequences. 2017.

- [4] Bheemeshwar Reddy and Madhura Swaminathan, Intergenerational Occupational mobility in rural India: Evidence from ten villages.
- [5] Chandra Shah, Determinants of job separation and occupational mobility in Australia. Oct 2009
- [6] Chris Robinson, Occupational mobility, occupation distance and basic skill: Evidence from job based skill measure. March 19, 2010.
- [7] Darian Naidoo, Truman Packard and Ilmiawan, mobility, Scarring and job quality in Indonesia s labor market. Nov 2015
- [8] Dipa Mukherjee and Rajarshi Majumder' 'Occupational pattern, wage rate and earning disparities in India: A decomposition analysis. June 2011.
- [9] Duane E. Leigh, An Analysis of the Determinants of occupational upgrading. 1978
- [10] Emily Beller and Michael Hout, Intergenerational social mobility: The United States in comparative Perspective.
- [11] G.C Hufbauer, 'Occupational Trends and Social mobility in the West Punjab' Published by: department of economic and social review'vol.11'No 1 (spring 1973).pp.83-103(1973)
- [12] Giuseppe Moscarini, Francis G. Vella, Occupational mobility and the Businessman cycle. Feb 2008.
- [13] Gueorgui Kambourov, Lourii Manoskii, Occupational mobility and wage Inequality. August, 2008.
- [14] Hardev Singh, Occupational *mobility* and agriculture scenario among the people of village Kotli Dewan (Muksar Sahib, Punjab) 2016.
- [15] Iversen, Vegard, Anirudh Krishna and Kunal Sen (2016) Rags to riches? Intergenerational Occupational mobility in India: GDI working paper2016-004 Manchester: The university of Manchester.
- [16] Jagan Karade, Occupational mobility among scheduled caste, Cambridge University Press, 2009.
- [17] James J Hackman, Stefano Mosso, The economics of human development and social mobility. Feb 2014
- [18] Jason Long, Joseph Ferrie, Intergenerational Occupational mobility in Great Britain and the united states since 1850. June 2013.
- [19] K.L Tuteja and O P Grewal, 'Emergency of Hindu Communal Ideology in Early Twentieth Century Punjab' Published by: The Social Scientist. Aug 1992.
- [20] Lee Elliot Major and Stephen Machin, Social mobility and its Enemies, 2008.
- [21] Lucinda Platt, Migration and social mobility 2005
- [22] Malik Muhammad and Muhammad Jamil, 'Intergenerational Mobilty in occupational Status.'2017.
- [23] Marten Van Ham, Allan Findlay, and David Manley Petek Feijten, social mobility: Is there an advantage in being English in Scotland. March 2010
- [24] Michael Haut, Occupational mobility of black man 1962 to 1973. June 1983
- [25] Nachum Sicherman, Education and occupation mobility, 1990.
- [26] Nisha Sharma, Social Change in the Colonial Punjab: Mazhabi Sikhs of the upper Bari Doab (1881-1941) Published by: Indian History Congress (1985)
- [27] Paramjit S. Judge, 'Caste, and Communalism in Punjab' published by: Indian sociological society September 2002.
- [28] Rajeshwari and Deshpande and Suhas Palshikar, 'Occupational mobility : How much does caste matter' August23-29(2008)
- [29] Richard Breen, Social mobility in Europe. 23 April 2004
- [30] Ronald Freedman and Amos H. Hawley, 'Migration and occupational mobility in the depression' Published by: The University of Chicago Press September1949.

- [31] Ronald L. Beiger, The social class structure of Occupational mobility. Nov 1981.
- [32] S P Jain, 'Social mobility in a town: An Intergenerational Analysis' Published by: Economic and Political Weekly (1969)
- [33] S.S BAL, 'Punjab after Independence' (1947-1956) Published by: Indian History Congress.1985.
- [34] Seenivasa K N, occupational mobility among the Karnataka: A sociological Study. 31 March 2013
- [35] Sekyu Choi, Occupational mobility across years, Decades and a century. 2014.
- [36] Shirley Dex, women's occupational mobility: A lifetime Perspective 2006.
- [37] Shyamala Bhatia, 'Hindu Elite and the Arya Samaj ideology and response in the nineteenth century Punjab' published by: Indian History Congress.1991.
- [38] Steve Tailor Manjit Singh and Deborah Booth, A Diasporic Indian community: Re-Imagining Published by Indian Sociological society. 2007.
- [39] Steve Taylor and Manjit Singh' 'Punjab's Doaban Migration Nexus: Transnationalism and caste domination. June 15, 2013.
- [40] Visakh Varma, 'On Intergenerational occupational mobility' Published by: Economic and Political Weekly. October 19, 2013.