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**OCCUPATIONAL TREND AMONG THE MALES OF
POTWAR REGION**

(WITH ESPECIAL EMPHASIS ON MILITARY PROFESSION)

BY



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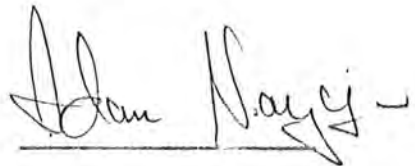
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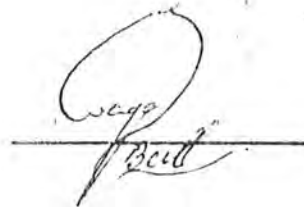
This is to certify that we have read the thesis submitted by FARHANA WASAY and it is our judgement that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of degree of Master of Science in Anthropology.

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CHAPTER ONE

CHAPTER TWO

looked very young. Her behaviours and talks were very mysterious. The people got impressed by her and became her followers, She used to help them in their problems and difficulties. As they came closer to her, they started addressing her as Kia. Much to their disappointment and shock, she disappeared mysteriously one day. She vanished within a month of their settlement and then never came back. So these people named the village after her.

Kia is an Urdu word which literally means "what". Another story behind the name of the village is that when the first person of this area went to be recruited in army, a British asked him the name of this area. The villager could not understand English. He asked him Kia (what) in Urdu. Hence the place was given the name Kia. As the people of these regions are serving in armed forces since British rule, therefore this story is more popular in the area.

Juma Khan and Khair Khan are sons of Danni Khan; the central ancestral figure with whom the Danial Biraderi trace their links. These brothers settled here first. Gradually the population grew with passage of time. Their successive generation are grouped under two tubers. These tubers are Jamial and Kharial. Jamial are the descendants of Juma Khan and Kharial are the descendants of Khair Khan. Danni Khan had land in other neighbouring villages also. These villages are Kallan Bassant, Biah, Bamblahari, Kani, Nania. His other sons; step brothers of Juma and Khair Khan had occupied those lands. Thus many people living in those villages also belong to same biraderi but their tubers are different. These people have strong ties with each other because they do not give importance to tubers but only to biraderi. Even marriages

can also take place between families of any two tubers. Such maintenance of affinal links have made the entrance of other lineages onto the village territory possible. Similarly as the village continued to grow, Mosque was also built. This prompted the religious priests of the Qureshi Biraderi to come along and establish their homes in this village. In this way, the people belonging to different groups have settled here.

2.3 ETHNIC GROUPS:

There are about eight ethnic groups residing in the village among which two are the main, Jamial and Kharial. These two groups are present in majority numbers while others are very few. All ethnic groups dwelling in this village trace their descent through one ancestor, Danni Khan. Therefore they all belong to one biraderi, that is Danial but their lineages are different like Jamial from Juma Khan, Kharial from Khair Khan, Sakarwal from Saki Khan, Bhagial from Bhagiha Khan and so on. All these groups have strong ties with each other.

A few houses for Kammiss are also located in the village. These Kammiss do not belong to the biraderi of villagers. They call themselves Bhatti.

TABLE 2.1 POPULATION ETHNIC WISE

ETHNIC GROUPS	PERCENTAGE
Khariāl	40.00
Jamial	37.50
Sakarwal	0.20
Bhagial	0.30
Sahiwal	0.30
Nagral	0.20
Quershi	0.50
Bhatti (Mussali)	19.00
TOTAL	100.00

2.3.1 KAMMI COLONY:

"A group of people who render their professional services to the landlords and get their seypi after six months or once a year, or on the occasion of harvest are known as Kammi"(Saghir Ahmed;1977;73). Seypi is a system of interrelatedness in which exchange of goods and services occurs between kammi and zamindar. In the words of Zakiya Eagler "A seypi or contract is a relationship established not merely between two individuals but between two families. It is a relationship between a zamindar and a kammi through which they share mutual obligation for work and payment".

There are about eighteen houses in kammi colony which is located quite apart from the larger part of village Kia. During the government of Bhutto, he had provided this land to kammis and they

build their houses on such area. Since then these people are living here. Before this they used to live in the main village and do the work for villagers. There was seypi system in practice. With the passage of time, this system has demolished and now these people have changed their profession and work as wage labourers for the villagers. They have tried to bring changes in their social mobility and have started calling themselves Bhatti. But the villagers have not accepted their new status and still call them Mussali or Kammi.

Mussalis are leading very hard and miserable life. Their way of living is different from the way of living of the villagers. They are very poor and have less facilities of life. They do not even have electricity. Their hygienic conditions are also poor. Their literacy rate is 13%. Men are mostly wage labourers or unemployed. This is mainly because these people are not provided with any opportunity to improve their living conditions. They are always discouraged by the villagers to enhance their position in the community. Therefore kammi are leading miserable lives.

Since this colony is a part of village Kia, I have included it in my socio-economic survey. But then my topic is more concerned with Military Profession and I didn't find a single person belonging to Army in this colony. Therefore I have not included them during my schedule questionnaire.

2.4 CLIMATIC CONDITION:

Since this area is elevated, it remains cool throughout the year. Summers are not very hot and winter temperatures often remain below freezing point due to altitude. Monsoon rain occur during months of July to September and winter rains fall from December to March. Monsoon rains are more heavy then winter rains. Such a cool weather has great effects on the life of the individuals and keeps the native physically healthy.

Since the region lies on hilly area, dense cultivation is not possible. People just do farming at subsistence level. Wheat and Maize are the only crops grown in the region for subsistence. The main agricultural seasons can be differentiated into:-

1 Kharif: It extends from April to September. The crop grown during this season is maize.

2 Rabi: This season extends from October to March. Wheat is grown during this period.

As this area is high enough from sea level and have sufficient amount of rainfall, so ever green trees such as pine trees and deodar are seen here. The people of the village use the fruit of pine tree (chir) for fuel purposes. Walnut trees are also very common and everybody is the ownes of atleast two to three walnut trees.

2.5 POPULATION:

The total population of the area is 661 people. There are about 116 houses in the area in which 98 houses are situated in the main locale and 18 houses belong to Kammi community.

TABLE 2.2
POPULATION GENDER AND MARITAL STATUS WISE

GENDER/ MARTIAL STATUS	MALE	FEMALE	TOTAL
MARRIED	121	123	244
UNMARRIED	208	191	399
WIDOW	1	16	17
DIVORCED	1	-	1
TOTAL	331	330	661

According to the table, there are 331 males in the locale, in which 68 males belong to kammi community. I have also included those males who themselves have gone away for their services but their families are residing in the village. Similarly there are 330 females among which 55 belong to kammi colony. The number of females are greater in the main village as compare to the number of males but the ratio is vice versa in case of kammi colony. Therefore it equalizes the total number of both gender in the locale.

2.6 FAMILY STRUCTURE:

The family can be defined as a social grouping the members of which are united by bonds of kinship. Nuclear families are very common in the village. Nuclear families include husband, wife and children.

Since in Kammi colony everybody can't afford to make his own house due to lack of any well paid jobs therefore joint and extended families are common among them.

TABLE 2.3 POPULATION FAMILY WISE

TYPE	PERCENTAGE
Nuclear	74
Joint	18
Extended	8
TOTAL	100

2.7 HOUSING PATTERN:

Since employment of the people of this area is not very diversified, the income level is also somewhat similar. Therefore the structure and type of most of the houses are also alike. Most of the houses are rectangular in shape. They exhibit simplicity and fulfil functional needs which a villager requires. Almost every house has two to three rooms with one big room. This room is kept well decorated and

all relatives and guests are welcomed in this room. Although with the influence of cities and migration to Middle East, the drawing rooms are being built, but this old type construction is also available. All houses have courtyard in front of the rooms, where all the daily work is done. In fact everyone has also built chullah in their courtyard where they do their cooking. Only in winter and rainy season, the room is used as kitchen. Everyone has built a separate place in their house for keeping cattle. There are three types of housing pattern in the village:-

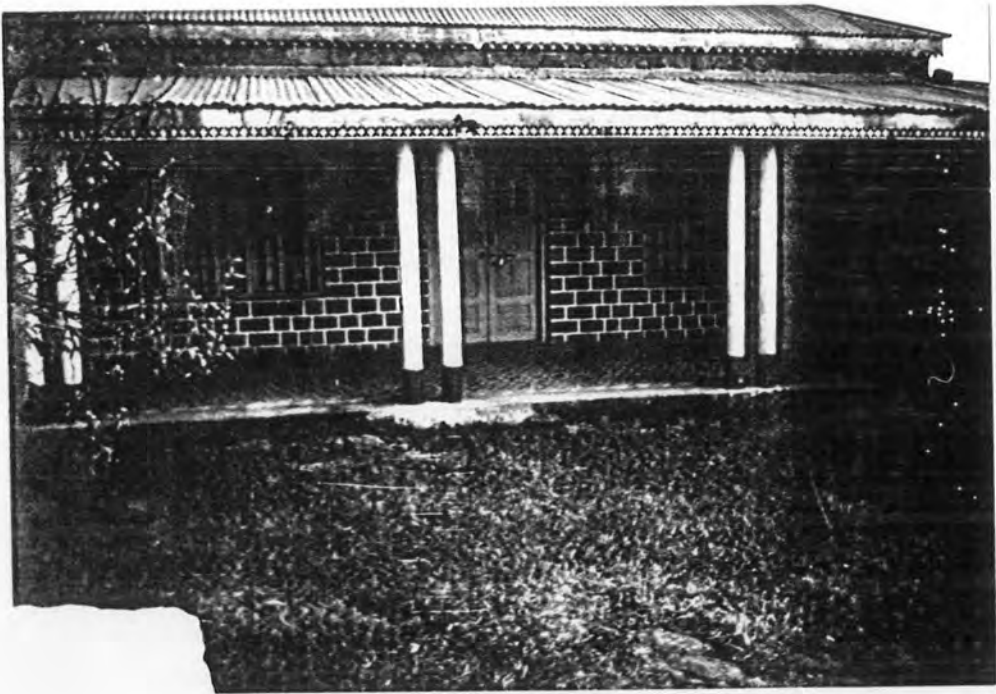
2.7.1 PACCA HOUSE:

About 9% of the people have completely pacca house constructed totally with baked bricks and cement. The people living in pacca houses have sources of income from abroad.

2.7.2 SEMI PACCA HOUSE:

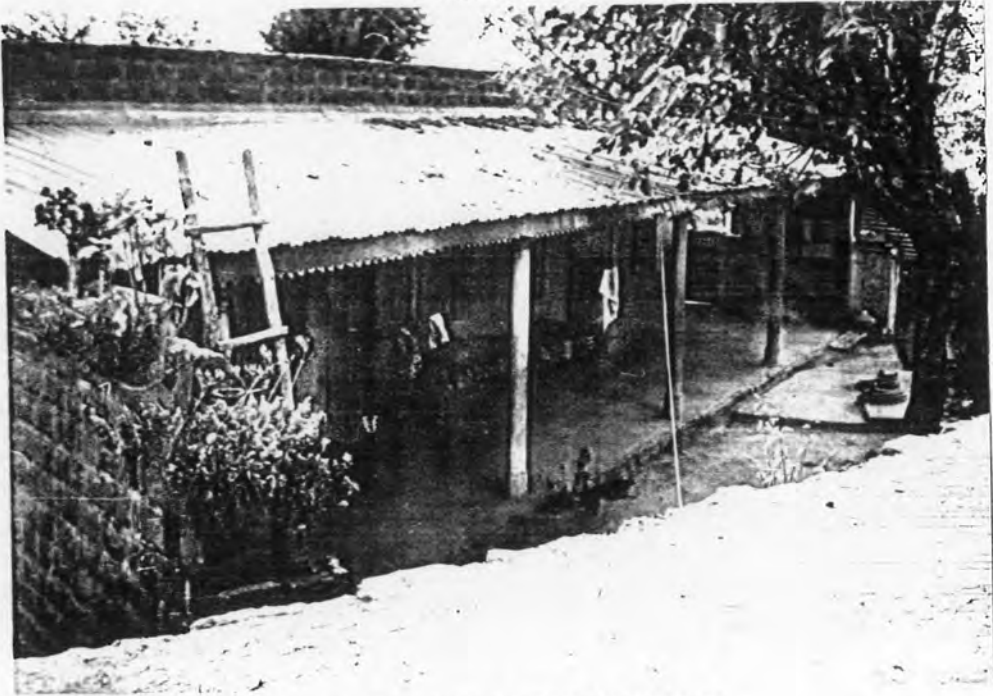
About 79% of the population are residing in semi pacca and katcha house, among which 12% belong to kammi colony. These houses are partly constructed with mud and stones and partly with baked bricks and cement.

PLATE NO 2



A PACCA HOUSE

PLATE NO 3



A SEMI PACCA HOUSE

Mostly the walls are cemented whereas floors are plastered with mud and roofs are of tins. The owners of these houses are mostly engaged with government jobs and military profession.

2.7.3 KATCHA HOUSE:

About 12% of people have completely katcha house among which 75% include kammi community. The roofs of these houses rest on wooden beams and walls are plastered with mud. The possessors of these houses are mostly unemployed or wage labourers including Mussalis.

2.8 DRESS PATTERN AND LANGUAGE:

As far as the dress pattern is concerned, it shows great resemblance with the city dwellers. Shalwar Kameez is the normal dress for both men and women. Turban is used only by a few old people. Women mostly wear silken clothes with chadder of different fabric depending upon the season. Young girls are usually influenced by the fashion prevailing in near by cities like Rawalpindi.

The native language of this area is Pahatri, which is a dialect of Punjabi. Since majority of the males of this area have served in Army, they can speak Urdu. Similarly the young generation, who have studied upto matric class can also speak Urdu and in fact they prefer to speak Urdu with urbanites.

AN+--244

PLATE NO 4



A KATCHA HOUSE

2.9 RELIGION:

The people of Kia are all Muslims and belong to sunni sect. There is only one mosque situated in the center of the main village. Three years ago, this mosque was made pacca and fund was collected from the villagers in order to renovate it. Prayers are conducted five times daily in the mosque. Money is contributed by the population in order to pay Imam as well.

The mosque also serves the purpose of Muktab, Imam gives the religious education to the children in the evening. The Imam who serves here is also called in for birth, Nikah and death rituals.

The people of this area also believe in supernatural powers and superstitious things like pir, fakirs, mazars and taviz. There is no mazar or "khanqah" in the village, so people visit these places after covering long distances. Like people often visit to "Bari Imam" because it is the most nearest shrine. I have also observed that sick people are mostly taken to different pirs rather than going to doctors. The main reason behind such fact is illiteracy and poverty.

PLATE NO 5



MOSQUE OF THE VILLAGE

2.10 FACILITIES AVAILABLE IN THE VILLAGE

2.10.1 EDUCATION:

There are two secondary schools in the area, one for the boys and other for girls. The boys school was build here in 1952. At that time school was till matriculation and unfortunately it has not been upgraded. It is about two kilometers away from the village and about 500 students are presently studying there. According to the principle of the school,"the rate of admission are going up by 25% annually". The students from twenty other neighbouring villages also come to this school. The girls school was built here in 1953 and it is upgraded upto matric last year. It is about one kilometer away from the village and about 300 girls are studying at the moment.

The people of my locale have lot of interest in getting education. They even want their daughters to be educated too. In the table we will see that majority of the population have done up to matric class. It is observable that a total of 22% of the population has studied upto matric level but the ratio decreases steadily thereafter because the schools in the area only cater education upto matric level. Only those few go ahead with higher college education who have the resources and access to city school. The table is given on the next page.

TABLE 2.4 POPULATION EDUCATION WISE

	NO OF MALES	NO OF FEMALES
Infant	55	67
Illiterate	29	91
Primary	68	66
Middle	67	42
Matric	94	54
F.A	13	8
B.A	4	2
M.A	1	-
TOTAL	331	330

The figure shows that there is a very positive response towards formal education. These people have the aptitude towards higher education. But since the facilities of higher education is not available, very few people have studied above tenth class.

2.10.2 ELECTRIFICATION:

Electricity came here on 20th November 1993, that is about one and a half years ago. The whole village except the kammi colony is enjoying this facility. With the arrival of electricity in the village, the

facilities of radio and television were made available to the residents of this village. Televisions and radios have become common household assets nowadays in the village. Similarly newspapers come every morning from Rawalpindi. Such modernization in the field of mass media has greatly effected the employment seeking trend of the people of the village.

2.10.3 TRANSPORT FACILITIES:

Transportation is not a serious problem over here. A metalled road was laid here about ten to fifteen years ago, which connects the village to Rawalpindi. From the village to Rawalpindi and vice versa, buses and suzuki vans are always available at fixed times. The buses drop the passengers on village road from where people hike to village by foot. Few people of this village also own suzuki vans and earn their livelihood through this means. In the village neither there is a railway station nor any railway lines.

2.10.4 MARKET:

The bazaar situated in Kia is called Bhatti Bazaar because it is situated near to the Bhattis (Kammis) colony. It has only five shops from where one can get only the ordinary things and groceries. These shops are basically opened by the people, who have got the pension from the army. The largest market of the area is Kana Bazaar, situated about two kilometers away from the village. This place is known as Chawan. This bazaar is the main bazaar of the area where one can find anything like general stores, groceries, cloths, shoes, jeweller, tailor etc. There are

about sixty shops here. Many important places like a branch of Habib Bank, police station, office of the Potowari and a family planning center are situated in Kana Bazaar too.

2.10.5 MEDICAL FACILITIES:

This village lacks adequate medical facilities. There is only one hospital, about three kilometers from the village. It was build during British Rule in the 19th century. It caters to a population of 10,000 people, covering villages upto twenty square kilometers. This hospital is actually not a hospital but a government dispencery. The one who sits here is not a doctor, but just a compounder, who is a retired army personnel. A doctor is supposed to visit weekly, but he rarely comes. Since the majority of the population has linked with military profession, therefore most of the time, they go to military hospitals in cities for their treatment. Because they have free medical facilities there.

Medical facilities are not easily available to the people in Kia. That is why certain home remedies are used by the women for the sick members. There is also one traditional medicine woman in the village. People have firm believe on her and visit her in case of minor diseases.

The Family Planning Centre is also situated in the Kana Bazaar. It is a government institution, functioning for the past ten years. But the community shows anti-attitude towards it and the motives of the centre are not well accepted.

2.10.6 DRINKING WATER FACILITIES:

There is lot of shortage of water here. People are mainly dependent on rain. There is a big reservoir in the village Biah (one of the neighbouring village). It supplies water up to ten kilometers far off by gravity, that is force of gravity provides water. But the poultry farms situated here illegally take the water and thus cannot reach here.

There are three wells in the village. It is customary for womenfolk to fetch water from the wells for drinking purposes and washing utensils. Everyman has made a water tank in their houses, in which they store the rain water for other purposes. Few taps are also allocated in different places in the village, but water comes very rarely.

2.10.7 GAS:

There are no pipe-lines providing gas to Kia, but majority of the people have bought their own gas cylinders for conveniences sake and to enjoy luxuries of life.

2.10.8 POST OFFICE AND TELEPHONE FACILITIES:

There is a Post Office in Bhatti Bazaar, which was opened two years ago. Public Call Office is still not there. There is a PCO as well as Post Office in Kana Bazaar. This PCO was setup six years ago. Before this, the nearest PCO and Post Office was in Rawalpindi.

2.10.9 GRAVEYARD:

There is only one graveyard in this village which is known as "Jati da chura". The people belonging to near by villages also come to this graveyard for the burial.

CHAPTER THREE

So these are the few occupations present among the villagers. We can see from the table that the trend towards the military profession is the most common and eminent in this area. I have tried to find out the reason behind such a penchant by relating it to the historical, ecological, socio-economic and demographic conditions of this area.

3.2 HISTORICAL PERSPECTIVE:

The people of the Potwar region are famous for serving in the army since the time of the British. During the period of 1858-1900, very small number of Indians were recruited in the British ruled Indian Army. Hardly any Indian made it to higher and influential posts. Those very few Indians who made it to the higher ranks, was due to their political allegiance with the Imperial Government against the national interests. Even then these Indian officers did not enjoy the same kind of authority as their British counterparts.

The Indians did a lot of anti-imperialist struggles and at last succeeded in bringing changes in recruitment policies of the Indian soldiers. The new recruitment policies reached out for those with the rural background. The British preferred the illiterate people for the army because they were neither qualified nor demanded higher ranks. Similarly they could be controlled and trained easily and above all they mostly belong to non-political backgrounds. According to Mac Muann

"The staunch old Indian yeomen who came into the Indian commissioned ranks via the rank and file, or the young Indian

landowner, of lesser class made the Indian officer as we know him"

[Mac Munn:1967:66].

According to the Britishers point of view, those with an urban and educated backgrounds were not good enough for the army because they wanted higher and prestigious appointments.

"The clever youngmen of the universities were quite unfitted for the military work..... The army officers had long realized that the Indian intellengtisa would never make officers"

[Mac Munn:1967:66].

Such biases in recruitment policy had survived. So what happened that the British always occupied higher ranks whereas Indians were recruited as combatant troops.

3.2.1 MARTIAL RACE:

The British made some criteria for being martial class. Firstly they distinguished them on the basis of occupation. They liked the "yeoman peasant", who would be independent, sturdy, upright, honest and reliable. Outlook and attitude towards soldiering were also considered as important yardstick for martial race. Similarly, one of the British Commander-in-Chief of Indian Army gave a direct correlation between climate and martial class, in the "CLIMATIC THEORY OF RACE". According to him, the people belonging to the hot and flat regions are mostly mousy by habit. They are also unwarlike whereas

the people who belong to cold areas are warlike and vary greatly in military virtue.

On the whole, the British played down the religious aspects of caste but stressed occupational and class characteristics of the prospective sepoy. They put emphasis on agricultural peasant proprietors who would be educationally backward and perhaps politically the most inert, for being martial class.

Pathans, Baluchis, Marhattas, Sikhs and Muslims of Punjab were considered as martial races of India. The ordinary soldiers were prominently recruited from these so-called martial races. But the process towards Indianization of the Army was very slow. During the late nineteenth and early twentieth century, British even restricted recruiting only to certain classes and communities; predominantly from the Punjab and North Frontier areas.

One of my respondent gave the reference of Rashid Ahmed, who has mentioned the reason of such fact in his book named " Fauji Dastan" . According to him, one reason for this was the historical fact that the mutinous Bengal Army had been defeated with the aid of new troops raised from the recently conquered province of Punjab. Secondly the men from this part of India were generally taller and sturdier in physique. They were naturally warlike, brave and manly than men from central and southern areas. Similarly in World War1 and 2, British took the Indian soldiers to Middle East countries. After the wars, the most awards and medals were taken by the Punjabi soldiers, thus the British

got the conformity about the bravery and strength of Punjabi's and then always preferred to recruit them.

"Among the martial races, in 1929, 62% of the total combatant troops in the Indian Army were supplied by the Punjab"
[H.Alavi:1983:82].

3.2.2 MARTIAL DISTRICTS:

Such a regional concentration continued even after the independence of Pakistan with the predominance of Punjab and North West Frontier Province. The ordinary soldiers and junior officers were or even today are overwhelmingly recruited from these areas. The districts of Rawalpindi, Attock, Jehlum, and Gujrat are considered as MARTIAL DISTRICTS, from the very beginning.

The reason behind such trend is that in such densely populated regions, particularly the Jehlum and Rawalpindi districts, farms were small and fragmented. So they were incapable of providing an adequate livelihood for a family. Similarly the people were uneducated, therefore there were very few job opportunities for them. So since the British opted for uneducated people in military, these people availed this opportunity and started joining army. This fad has passed from generation to generation. This may be due non-availability of other sources of income, lack of awareness about other job opportunities or kinship ties. As one man joins the army and reaches a respectable rank, he helps his kin members to be recruited in the army. Thus this trend has continued and even exists today. So these districts have traditionally been the principal recruiting ground for the army.

One of my respondent told me about the story of the first commissioned officer of this region named Subedar Shah Nawaz. He was commissioned in the army in the later part of the nineteenth century. In those days no Indian was promoted beyond the rank of Subidar-Major.

Subidar Shah Nawaz educated his son Wajid Ali at a good institution where he learned English and Urdu. There was also his friend Tikka Khan who was of same age and height as Wajid Ali. When these two boys attained puberty, they thought of joining the army, and went to Jehlum, as the recruitment center was there. The physical tests showed that they were totally fit for the army. When the British asked for their signatures, Tikka Khan gave his thumb impression; whereas Wajid Ali wrote his name. Then what happened that Tikka Khan as being illiterate was recruited in the army and attained the rank of Captain; whereas Wajid Ali became a Munshi who taught Urdu to the British officers and was known as Munshi Wajid Ali.

My respondent told me this story in order to tell me the recruitment policy of the Britishers.

3.3 ECOLOGICAL ASPECTS:

3.3.1 LACK OF CULTIVABLE LAND:

In the rural areas, land is considered as the most precious source of income. But this is not the case in the village Kia. Since it is a hilly area, therefore plain land is not available. Due to lack of plain land,

tractors cannot be used there. The village also lacks proper irrigation facilities, thus dense cultivation is not possible. The farming is only done for self-sufficiency and for their personnel use. Thus men have to go outside the village for jobs to supplement their income.

3.3.2 LACK OF SMALL-SCALE INDUSTRIES:

The small scale or cottage industries can play a very important role in providing employment and polishing of any particular skill among the villagers. The village has no cottage industries which not only increases unemployment but also causes lack of skills in the villagers. This skill, if provided could have given the inhabitants of this area more options regarding employment. It would have boosted their income. The village is located in non-commercial and under developed region. This drawback really hinders the growth of job opportunities in this village.

3.3.3 CLIMATIC CONDITIONS:

No doubt, a society, like the body is profoundly affected by the physical environment and particularly by climate. Lot of studies have been done in different fields, in order to find the geographical influence on racial traits and the physical characteristics of mankind.

"Man is a part of nature, and as such he cannot avoid being affected by geographic influence. Climate, soil and food are the physical agents which exert the most powerful influence on the human race"

[F.Thomas:1861:316].

Since this region lies on a high altitude, therefore weather mostly remain pleasant during summers, while winters are very cold. A long winter and comparative freedom from the moist enervating heat, has given the people sturdiness and vigorous character. Similarly, it is a hilly area, therefore people have to face many hardships for acquiring basic necessities of life. This make them tough and strong. These people also have access to fresh and pure nutrition. This is a very important factor when we consider good health enjoyed by the villagers. The non-polluted atmosphere also plays a important role in keeping the villagers in excellent physical shape. According to my informant, "People of this area are physically strong and warlike because of our healthy atmosphere and climate too. Therefore many of us join the armed forces".

3.4 SOCIAL ASPECTS:

3.4.1 EDUCATION:

Education is very important in the context to occupation. It is often treated as a source of honour in itself. Because it plays a major role in determining what occupation one will achieve and hence, in turn, the probable level of one's income. According to A.J Reiss,

"Both individual's income and educational attainment which are used as measure of socio-economic status, are known to be correlated with occupational ranks, and both can be seen as aspects of occupational status since education is basis for entry into many occupations, and

for most people income is derived from occupation" [A.J Reiss:1961:83-84].

Lack of higher education is one of the crucial reason for the existence of military trend. The people of this area are not very poor or we can say that their living conditions are not marginal, that they need child labour. They want their children to get education and encourage them to study. But since, in the village, there are no facilities for higher education, So one cannot study above tenth grade. In the table no. 2.4, we can see that majority of the young boys and men have studied upto matric. One cannot get higher education mainly due to two reasons:

A. POVERTY:

The people in this village are not financially well-off therefore majority of parents cannot afford to send their sons to cities for higher education.

B. STANDARD OF SCHOOL:

Due to the poor condition and standard of the school, boys of the area cannot show good results in the matric exams. There is shortage of teachers with good qualification. Most of the teachers are just matriculate, and teaching the matric class. Then how can one expect a good result from the students. Similarly boys do not study hard because teachers do not motivate them to achieve good results. Because teachers are also facing their own problems like:-

- a. their salaries are less and no facilities are available to them.
- b. they are replaced frequently.

c. there is dearth of teachers, therefore they are given more subjects to teach. This handicap does not affect junior classes, but very seriously affect higher classes. Thus teachers lose interest in teaching. Sometimes these teachers have to even teach two to three classes at same time. Thus students are not given proper studying atmosphere so most of them are discouraged from studying.

d. the teachers do not teach them regularly and often use boys for their personnel work during school hours.

e. the physical facilities are also a problem like inadequate building, poor electric system, shortage of libraries, outdated laboratory equipments and badly damaged furnitures.

It is totally a neglected department of the Government and thus affecting the career of the boys who are studying here. It is impossible for boys to get good grades in matric in such pathetic conditions. Due to this factor they cannot get admission in higher classes. Since a matric pass boy cannot get any respectable job, most of them opt to join military. They are helped in getting selected for military by their ancestors who have served in the military.

3.4.2 SOCIAL PRESSURE:

Social Pressure is one of the crucial reason which has led the military profession viable in the area. I found many males in the locale who did not want to join this profession but had to join it because of parental pressure. The men belonging to older age group always prefer military profession and even force their sons to join this profession too. Because they think that an illiterate or a matriculate has hardly any

chance of finding a stable job somewhere else. So many men do not prefer army but have to join it to please their parents.

In this village, the oldest generation of each and every house has links with the armed forces. I have observed the fact that if the father is in army, then the eldest son also join this profession. The thing which I have perceived is that the people in this village have large families, that is average of six to eight members per family. The income of the father is not enough to support the whole family. So the eldest son has to start contributing to the family income from a young age. He has to start after doing his matric. Since a matriculate cannot find a decent job anywhere except in the military. Hence he joins the army. As lot of his elders are in the army, therefore he gets lot of help in getting selected for the army. So due to such pressure and burden, people join military profession.

CASE STUDY NO 3.1 :

Khalid Zafar is 18 years old boy. He passed his matric exam two years ago, in third division from the village school. He did not wish to join military, due to its restricted life and less pay. He persuaded his father that he would do F.A and then will do any other job in the city. This year he gave his F.A exam privately and failed in English. His parents are not well-off and have five children. He is the eldest son of the house. Therefore now his parents do not want him to try again. Now they are forcing him to join military on the basis of his result of matric, so that he would be assured of a job; otherwise he will get overage. One of his uncle is in Navy and they know that he can get him in the navy. They do not want to miss this chance.

Now he is applying on basis of his matric result. The boy is not willing to join the military but he has no other choice.

So I can say that many people have joined military profession due to the social pressures on them.

3.5 FINANCIAL CONSTRAINT:

Since these people do not have stable economic conditions, they cannot afford to do any sort of business. Therefore they mostly opt for services. Similarly they are not skilled and have no proficiency in any field. So they need to learn some skill before hoping for some good job in cities. The people, because of this reason, prefer the military jobs. First of all it does not require any particular skill and secondly training is absolutely free. Similarly one gets free accommodation, cloth and food there. So the parents find it most appropriate to send their sons in the army.

3.6 ATTRACTIONS FOR MILITARY PROFESSION:

In this section of the thesis, those pull factors are discussed which attracts the population towards military profession.

3.6.1 SOCIAL SECURITY:

Social security is the principal or practice of public provision for the economic security and social welfare of the individual and his or her family.

" In general sense of term, it means safety and freedom from fear and worries to a society as a group of interrelated and independent people"

[Encyclopedia of social sciences:1979].

In the military profession, one gets the social security in the form of following benefits

A. RETIREMENT BENEFITS-PENSION:

Pension is one of the biggest charm for these people which provide social security for their life after retirement. Majority of people of this area opt for the government jobs because it provides pension. Since the military is one of the traditional occupation of this area so it is highly respected in this community. Even today majority of males are serving in the army.

B. BENEFITS FOR SURVIVOURS AND SINGLE PARENTS BELOW PENSION AGE;

If any sepoy dies, even before his pension age, his widower gets the pension throughout her life. Similarly his children also get stipends for their education upto 18 years. Thus men prefer to join the army because it provide financial insurance for their families even in the case of their death.

C. DISABILITY AND HEALTH BENEFITS:

In the military profession, one and one's family get free

medical facilities. This facility continues even after the retirement. Similarly if any sepoy gets injured or is disabled, he is retired early with complete benefits.

D. SECURITY FOR FUTURE LIFE:

In the military profession, one gets the chance to learn any technical skill, without any cost. These skill can help him in forthcoming life. I have found many people in my locale, who were drivers in the army and now after the retirement, they are earning their living through driving public vehicles.

CASE STUDY NO. 3.2:

There is a person Mr Khala Khan, who is 46 years old. He is retired sepoy from the military. He was in the Medical Unit in the army. He was trained to be a compounder there and worked in Combined Military Hospital (CMH) for many years. After the retirement, he did a two years diploma course. Although he is not a qualified doctor, he is doing full fledged practice in the village. Hence he is earning his income on basis of his training in the army.

He is an exemplary person in the community. Many boys have joined army after seeing him that how can one avail the skills which one learned in the army.

In this profession, one gets the chance to travel a lot, hence they are exposed to outside world. This also helps them in getting the jobs after the retirement. Nowadays, the trend of going abroad for employment has increased. Therefore now, many people join the military in order to learn some technical skill and then try to go abroad after the retirement. In this way, they can earn lot more than unskilled people.

CASE STUDY NO.3.3 :

Raja Mohammad Ashraf is 72 years old man. He served in the army for 30 years. He has four sons. All of them have joined the army. His eldest son, Mohammad Hanif, has gone to Saudia Arabia after his retirement. Nowadays he is still there. He has made a house in the village and his son studying in the city. Akthar Ashraf is his second son. He had also joined the army after completing his matric and served for 14 years. After the retirement he has also gone to Saudia Arabia. Another son Mohammad Tariq has also retired 2 years before and he had applied for going abroad. Zameer Akthar is the youngest son, who had joined the army in 1977 after matric. He is also planning to go abroad after retirement. All these brothers joined the army because they had no other options and their father could not afford to educate them. All these brothers have their own houses in the village and keep on renovating them with the passage of time.

3.6.2 SOCIAL PRESTIGE:

One's occupation plays a very vital role in determining his status

in the community. The people of this area join military profession because it provides them lot of respect in their community due to the following reasons

A. RANK

Rank has lot of respect in this society. No doubt, nowadays, everybody respect those who have money. So working abroad is considered as most prestigious jobs. But this honour or prestige is just temporary. Because when he will comeback, then after 10 to 15 years nobody would remember that he was abroad. But rank provides them everlasting respect. Higher the rank, more is the prestige. There is only one retired commissioned officer living in the village, whose rank is captain. People respect him a lot and call him "Kuptan Sahib", rather than by his name.

B. HOUSE:

A house is a primary determinant of one's standing in the village. Since these people have no land, therefore they attach a high priority to invest in their house. The other high preferences like education, the marriage of children, the need for cattle or gold are secondary targets for financial investment. At the time of retirement, they get handsome sum of money, which enables them to construct a new house or to extend and renovate their old houses.

Making the house is the topmost priority of these people. Everybody has the aim to make his house first. In my locale, there is a custom that youngest son always get the house of his father. Therefore I have seen that so many young sons even do not bother to work.

C. EDUCATION:

Educated people get lot of respect in this society. Due to lack of resources, majority of the people cannot afford to provide higher education to their children. So those few who manage to get higher education are held in high esteem. While serving in the military one even gets a chance to earn higher education. Thus after the retirement, they can easily get job as teachers. In the village, 9% of males have studied above the matric class, among which 90% were educated in the military.

After the house, the next priority of these people is in the education of their children. Today everybody want to educate their children but due to financial constraints and large family, they are not able to do so. In the military, one gets free house, so he can manage to keep his family with him and educate his children.

CASE STUDY NO.3.4 :

Mr. Atta-ullah is 58 years old. He did his matric from the village. Then he joined Navy. His family was small. He had only a wife and two sons. Therefore he kept his family with him in the city during his service. Since in Navy, one does not have to move a lot

and accommodation is free, therefore he managed to keep them with him. He remained in Karachi throughout his service. This helped him in educating his sons. He taught them in good schools. One of his son becomes an engineer. As he was not getting the job according to his will, so his father asked him to join Navy. In this way he would get some experience from there. Now he is an officer in Navy. The other son did B.Sc and joined Merchant Navy. He himself retired in 1983. From that day, he and his wife are living in the village. They have a house there except this house, they have no other property. They have sold everything for educating their sons. Their sources of income are his pension and their sons.

Since his children are highly educated, he has lot of respect in the community. Educated people are held in high esteem in the village.

D. FUNCTION:

"Greater prestige rewards are allocated to occupations on the basis of their functional importance in a society"

[Davis and Moore: 1945:76].

Since the military profession bears the major share of responsibility for national security and prosperity, therefore it is considered as one of the most respectful occupation.

3.6.3 ECONOMIC ADVANTAGES:

A. STABLE AND PERMANENT SOURCE OF INCOME:

Military is a stable job and provides monthly income regularly

without any gap. It also leads to the permanent source of income in the form of the pension. These are very important factors behind people joining this profession. Because an illiterate or a matriculate has hardly any chance of finding a stable job somewhere else.

B. SAVINGS:

Although the pay in the armed forces is very less as compared to other jobs, but expenditures of a soldier are also very less as compared to civilian persons. He gets a lot of facilities and fringe benefits during his service as well as after the retirement. He gets free accommodation and medical facilities which are most costly necessities. Therefore one gets the chance to save money. Similarly he gets large chunks of money at the time of the retirement. He can utilize this money in building a house or in setting up business. As I have already mentioned, nowadays military is just considered as the source of learning any skill or earning money to go abroad or starting any business. In my locale, 3.5% own suzukis and 5% have shops, among which 85% and 78% have bought after the retirement respectively.

C. DOUBLE PENSION:

As discussed before, pension is one of the biggest charms for joining the armed forces for these people. The people are not qualified for being selected as commissioned officers, they are content to join as sepoy. Since the sepoy retire at a relatively young age, so most of

them get employed in other government offices and later on earn double pension.

CASE STUDY NO 3.5:

Mr. Haji Mohammad Sarwar is 72 years old. He had done matric from the village school. Then he joined Army, as his father was in Army too. He was the eldest son. He served there for 19 years and retired in 1962. At that time he was 38 years old. After the retirement, he got the job in the village school and started teaching there. He taught there for about 22 years and retired in 1983. Now he is entitled double pension, one from the Army and other from the school. Since they have no children, therefore these two pensions are enough for their living.

So in this chapter, I have discussed the occupational structure of the village. First I have gone through the history of this village, in order to see employment trends since the British Era. I have seen that in large people of this area are serving in the military since that time due to illiteracy, scarcity of other job opportunities and kinship ties. Then I have studied the ecology, socio-economic and demographic conditions of the area, in order to see the reason behind this trend. I have observed that due to many reasons, the military is the most conventional occupation. Lack of education and financial restrictions are the primary reason why the military is the most sought after profession in this area. The other motives behind the continued popularity of the armed forces are social security, social prestige and economic advantages.

CHAPTER FOUR

GLOSSARY

Biraderi	Patrilineal Lineage
Chaddar	A sheet of cloth
Chullah	Hearth
Imam	Religious leader who guides the prayer
Izzat	Honour
Kammi	Village Servant
Kameez	Shirt
Khanqah/ Mazar	Shrine
Katcha	Built with mud
Kharif	Winter season crop
Kuptan	Captain
Mussali	A kammi caste
Munshi	Accountant
Muktab	Center for religious education
Nikkah	Ceremony of marriage contract
Pacca	Built with cement or other durable material
Pir/Fakirs	Saint
Potowari	A person who keeps the record of land etc
Purdah	Veil
Rabi	Summer season crops
Sepoy	Soldier
Seyp	Payment in kind for the labour provided
Subidar	A rank of a soldier in the army
Sunni	A religious sect of Muslims
Taviz	Amulet
Tubor	Lineage
Urdu	National language of Pakistan
Zamindar	Landlord

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