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Transitionary Aspects and Population Dynamics in Rural Punjab: Demographic and Social Dimensions

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ABSTRACT

This paper discusses the socio-demographics of a village in Punjab named 'Mohla'. Socio – emoographe variables include description of age distribution, sex composition, family structure, castes and marital statuses of the people. Description of respondents' attributes such as educational and occupational statuses are also inclusive of this study. The researcher used quantitative approach and data collection was done through probability survey to ensure objectivity and reliability of the results. Household Enumeration Forms were used to collect information regarding age, sex, households and castes. On the other hand, interview schedule was developed to gather information from the respondents. Decade-wise sources of water supply and domestic material possessions are also analyzed. These time series data are indicative of development that has taken place over the last fifty years, this is expected to have influence on the socio- structural changes in the rural community.

Key Words: **Age distribution, Sex ratio, Castes, Family structure**

Introduction

Socio-demographic variables are quite useful explain social dynamics. Descriptive analysis of such variables may indicate changing needs and upcoming demands in the areas including health, education, marriages, jobs etc. Other social variables can also be explained with the help of these variables. Therefore, this study of socio- demographic aspects is helpful in understanding rural social dynamics and also of a society or a country. The present study highlights such characteristics in a village called Mohla, situated in the Punjab, Pakistan.

According to a general notion the majority population of the developing countries live in rural. People living in rural areas these have fewer infrastructural facilities than urban residents (Chaudhry, Malik and Ashraf, 2006). Social change in these developing countries is mostly uneven and discontinuous leading to many disturbances in the social system (Nash 1959). The argument can be rationalized by stating that social change itself is characterized by lack of consensus among different parts of the society. It can be inferred from this explanation that most of the developing countries are more traditional and show resistance towards adoption of contemporary values.

People of the Subcontinent are mostly followers of two major religions these are Hinduism and Islam. Both the religions seemed similar in a way that their individual and social lives of the people are deeply influenced by the respective religious ideologies (Mason, 2000). All the religious practices are marked by its regional, social and cultural aspects representing typical geographical history. Emphasis on social institutions such as family unit and kinship than individual independence is one of the salient features prevalent in Hindu and Muslim communities. Auguste Comte viewed society as a social whole, and stated that it is imperative to have historical knowledge to understand the existing development and also for predicting social outcomes (Cohen, 1965). Institutional structures evolve because of emerging social needs and exposure to foreign cultures. Structural change is expected in traditional societies, primarily due to cultural diffusion through information technology and migration. Keeping this in view, this present study is an attempt to assess socio-demographic variables and changes occurred over multiple decades.

Among all the four provinces of Pakistan, Punjab has a culturally diverse history. This reflected through customary practices and traditions of the people in the province. A rich and magnificent cultural heritage can be seen in various forms of artifacts, literature and agricultural related work etc. (1998 Provincial Census Report of Punjab: 2001, 31). About two-third of the population in Pakistan is living in the rural areas, while about one-third in the urban localities according to this census. Modern technology is influencing patterns of living in both rural and urban areas. Pakistan, with about two-third of its rural population remained an agricultural country (1998 Population Census of Pakistan: 2001, 101).

The Gazetteer of Punjab (1908) provided a detailed social structuredbefore partition of sub-continent. It is stated that Punjab by religion is observed as more Mohammedan than Hindu. Landowners (*zamindars*) always stand high on social ladder compared to the other castes. In spite of the prevalent caste system, the division of labor is a significant in the social hierarchy. The carpenter mostly works as an iron smith, a shopkeeper also as a money lender and the agriculturist as a trader. Ceremonies related to marriages are of many types. The joint family system of Hindu law is almost unknown to peasantry of the province. Generally, these were prevalent in clerical and commercial classes (Imperial Gazetteer of the Punjab: 1908, 46-50). The historical and cultural influences of the Subcontinent might be reflected in some of the social practices these days even after a century. In order to have the knowledge of existing and changing conditions, various social and demographic factors are described in the following sections.

Methodology

The population of present study is comprised of the village "*Mohla*" that is situated in district Gujrat in Punjab, Pakistan. Population of *Mohla* was stated by Eglar (1960) and it was approximately 350 (approximately 50 households). Since then, population had grown to 2160 and total number of households to 302 in 1998

(1998 District Census Report of Gujrat 2000, 240-241). It showed approximately six times increase in population from the time Eglar (1960) studied the village till 1998. At time of the present survey (2008) total count of households in the village stood at 350, a seven-fold increase in number of households.

Probability survey was conducted which was useful to assess the social and demographic variables under study. Household Enumeration Forms were also used to collect information regarding age, sex, households and castes. Out of 350 households in the village, there were 223 persons of age 55 and above. I intentionally selected as they are assumed to have observed changes over the period of five decades. Respondents were systematically selected resulting in 54 male and 55 female. An interview schedule was constructed comprising of both open and closed ended questions to interview persons, age 55 + years. The findings are based on descriptive and trend analyses. A decade is taken to assess the changes over time. The defined time span further minimized the effect of memory lapse of the elderly persons.

Age and Sex composition of the household population

Sex ratio and age distribution of any population have always been effective tools to explain demographic phenomen on. It reveals past, present and the future prospects of fertility, mortality and migration. The relevant data for this study are graphically presented in the form of population pyramid in the Figure 1 and proportions are presented in Table 1. Age- sex composition influences the society in many important ways, because society assigns social roles on these bases i.e. age and gender (Weeks, 1996). Less developed countreis have high bizth rate and almot equally high mortality rate (Healey, 2010).

Age distribution and sex ratio of the villagers seemed to be distorted (Table 1). This might be due to errors in reporting perhaps caused by low literacy rate, gender biases, non-probing and digital preferences and similar other factors. However, it was consistent with the data collected by government agencies such as census and different surveys in Pakistan. Table 1 shows age distribution and sex ratios for the total population of the village. Prominent distortions were observed in different age groups. For instance, there were more females in the age group 15-24 years Mohla. It might be due to the misreporting of their age and/ or out-migration of young males. Probable reason for having more females than males, particularly in the age group (15-24 years) is because young males, leave the village for attaining education and better jobs.

Low ratio of the males in working age could be due to migration of younger men for earnings or sex differences in misreporting of age (Sheraz and Zahir 2008, 13). Small population size of the community could be another relevant factor in this regard. Therefore, natural principle associated with larger population cannot be applied on this data. Overall, mean age of the male population of the village was 25.3 years in comparison to 23.5 years for the female population. Median

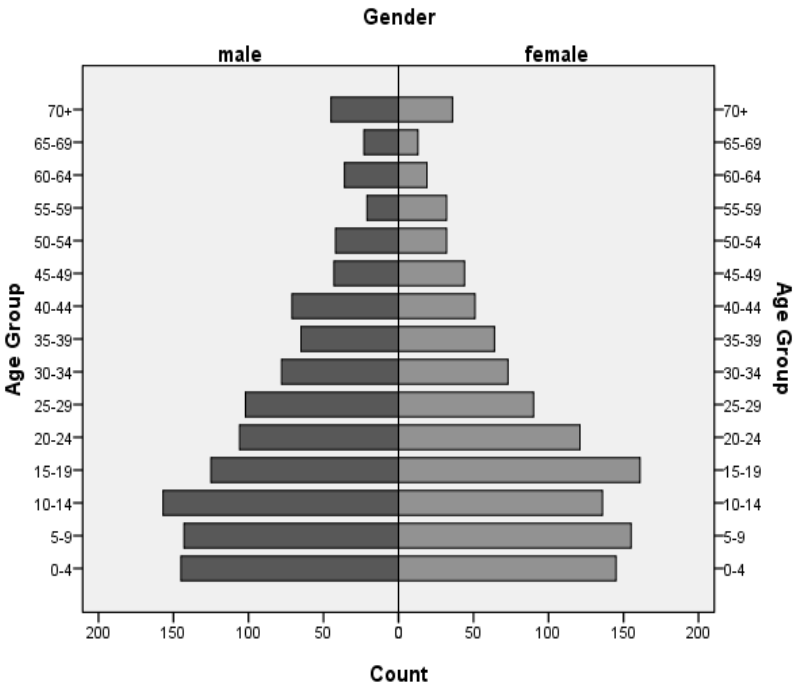
age for males is 20.0 years and for females is 19.0 years in the village. It was observed that median age for both the males and females is lower than the mean age in the village. It indicated that distribution of village population is skewed having younger than the older people. Moreover, mean value might also be affected by the extreme values present in the data.

The dependency ratio, generally defined as proportion of financially dependent individuals (i.e. age less than 15 and 65+ years) to the rest of the population. The dependency ratio of the village was 72.4. It meant that there were approximately 72.0 dependent people for every 100 persons of working age. Dependency ratio of the village was low as compared to the national level though similar to the Punjab that was 72.0 (Multiple Indicator Cluster Survey 2007-08: 2009, 7). Lower dependency ratio showed that there were lesser dependent persons in the village under study.

Table 1: Age distribution and sex ratio of household population of Mohla.

AGE GROUPS	MALE	FEMALE	TOTAL	SEX RATIO
0-4	12.1	12.4	12.2	100.0
5-9	11.9	13.2	12.6	92.3
10-14	13.0	11.6	12.3	115.4
15-19	10.4	13.7	12.1	77.6
20-24	8.8	10.3	9.6	87.6
25-29	8.4	7.8	8.1	111.0
30-34	6.5	6.2	6.4	106.8
35-39	5.4	5.5	5.4	101.6
40-44	6.0	4.4	5.2	139.2
45-49	3.6	3.8	3.7	97.7
50-54	3.6	2.7	3.1	138.7
55-59	1.8	2.7	2.2	65.6
60-64	3.0	1.6	2.3	189.5
65-69	1.9	1.1	1.5	176.9
70 and above	3.7	3.1	3.4	125.0
Mean Age	**25.3**	**23.5**	**24.4**	**-**
Median Age	**20.0**	**19.0**	**20.0**	**-**
N	**1202**	**1172**	**2374**	**2374**

Figure: 1: Age-Sex Distribution of Household Population by Residence, Mohla.



Sex ratio was defined as number of males for every 100 females in the given population. Table 1 showed that sex ratio at birth is 100.0 in the village. The ratio of the males to females was the highest in the older age group (60+). It might have resulted due to age heaping factor and digital preference, particularly for the men approaching retirement age. Age misreporting and preferences for the digits 0 and 5 increased with age. This was likely because of rounding of age to 60+ by the respondents (Miller, Kayani and Javed 1998, 36). Overall sex ratio was 102.5 which was quite similar to the ratios given in national level survey reports of Pakistan.

Marital status and the household population

In this survey, respondents were asked questions regarding their marital status and age, this information was gathered for all the household members. Percentage distribution of the household population belonging to age 15 years and above by marital status is presented in Table 2. Overall, there was higher percentage of never married individuals in the age group15 to 24 years. More females were married than males in the age group. Plausible reason was the traditional difference of age between husband and wife as husbands are usually older than

their wives. Expectedly, more females than males stated as married belonging to the age group 15-34 years. It could be referred to the cultural definition of age at marriage for the females which was generally lesser than males.

Table 2: Percentage distribution of population aged 15 and above by marital status in Mohla.

AGE GROUPS	MALE			FEMALE		
	Unmarried	Married	Widower	Unmarried	Married	Widow
15-24	75.6	4.3	0.0	88.6	15.1	0.0
25-34	20.8	26.6	0.0	8.5	29.6	0.0
35-44	2.6	28.0	0.0	1.7	22.5	12.5
45-54	1.1	17.6	5.6	0.0	15.5	6.3
55-64	0.0	11.4	27.8	0.9	8.7	43.8
65+	0.0	12.2	66.7	0.4	8.7	37.5
Total	**100.0**	**100.0**	**100.0**	**100.0**	**100.0**	**100.0**
N	**279**	**460**	**18**	**236**	**484**	**16**

One-third of the women over 65 years of age were widows, whereas two-third of the men were widowers. It was opposite to the general trend of longevity in the developed countries, where on the average women are expected to live longer compared to their male counterparts. These differences might appear due to smaller population size. In the rural community, probable reason might be that males have more access to the health facilities than the females. Moreover, mostly men bear economic burden, therefore their health care is emphasized and the case is not the same for the females of the household.

Family strucuture

Family structure is a key aspect of social organization in almost every society. In Pakistan, majority of the population belongs to the rural areas. About two-third (67.0 %) population of Pakistan is living in rural areas whereas remaining population (33.0%) resides in urban localities (Sheraz and Zahir 2008, 11). Traditionally, people of the rural region live in joint families, particularly in the Punjab. Over one-half of the urban families are reportedly nuclear, whereas more than one-half of the rural families are extended (Miller, Kayani and Javed 1998, 32). Household budget in the extended family is usually shared by the earning members. Moreover, joint families can exert collective social control effectively on its members as compared to the nuclear families.

A significant aspect of change in the social structure of Pakistani society is the transition from joint family to a nuclear family system. In this study nuclear family

was defined as husband, wife and their biological or adopted children. On the other hand, joint family includes some other household members such as uncle, aunt, nephews, grandparents, parents-in-law etc. Table 3 indicates that average household size of the village was 6.8 persons. The average family size of extended families and nuclear families were 8.4 and 5.4 persons respectively. The size of extended families was larger than nuclear families by an average of three family members. Population of the Mohla as mentioned by Eglar (1960) was approximately 350 (approximately 50 households). Since then, population had grown to 2374 and the number of households increased to 350 (both *mohallas: Kalan* and *Khurd*) in 2008.

Table 3: Percentage distribution of types of family structure of total households in Mohla.

FAMILY STRUCTURE	f	%	Average Household size
Nuclear	191	54.6	5.4
Joint	159	45.4	8.4
Total	350	100.0	6.8

The proportions of nuclear family were higher than the extended families in the village. This might be due to the location of the village which was situated at the side of highway joining cities, that are *Gujrat* and *Wazirabad*. The impact of city life can be observed on the lifestyle of the rural people. Exposure to urban way of living and the changing economic needs might have brought such changes in family structure from joint to nuclear one. Percentage distribution of the head of households by marital status of total population is presented in Table 4.

Table 4: Percentage distribution of head of households by marital status of the total population Mohla.

HEAD OF THE HOUSEHOLD	Male	%	Female	%	Total	%
Never Married	7	2.2	0	0.0	7	2.0
Married	305	93.8	17	68.0	322	92.0
Widow/er	13	4.0	8	32.0	21	6.0
Total	**325**	**100.0**	**25**	**100.0**	**350**	**100.0**

The table showed that the overwhelming majority of households, a male member is reported as the head. Only seven percent of the female members were

heads of the household. Most of the heads were married (92.0 %) while a small proportion was never married or widow/er.

Major castes

The village community comprised of various social categories stated as castes. As mentioned earlier, the village was divided into two main parts: '*Mohla Kalan'* and '*Mohla Khurd'*. The apparent difference between the two parts was that the majority of *Kalan* population belonged to various trades (called "*kammis*" by Eglar). These included weavers, shoemakers, laborers, carpenters, iron smith and bread makers. *Khurd* predominantly belonged to agriculturists (called Landowners).

Percentage distribution inclusive of all the households in the village and its two *mohallas* by caste is shown in the Table 5. Most of the landowners belonged to *Jat* caste (agriculturists). Out of total households approximately 40.0 % were landowners (i.e. *Jats & Arian*). Majority of landowners live in Western side of the rural community, that is *Mohla Khurd*. Rest of 60.0 % of the households belonged to non-cultivators (craftsmen and others). *Kashmiri* comprised of two percent of the village total population and were self-employed. The majority among the non-cultivators were *Muslim Shiekhs* (*mussalli*) and *Deendars* (i.e.16.0%). These were unskilled laborers and belonged to the lowest stratum of the community. *Deendars* were referred as gypsys, these were like nomadic people generally considered unclean in the republished version of Eglar's work (Eglar and Chowdhry 2010). Contrary to that, *Deendars* were also stated as landowners in one of the chapters of the Eglar's book which seemed incorrect (p.269).

Approximately nine percent of the populations were *weavers (jolahay/ Ansari). Machi* (*Khokhar, Bhutta*) comprised 12.0 % of the households. Almost five percent of the households mentioned their castes as blacksmith *(lohar*) and carpenter (*tarkhan*) whereas shoemakers (*mochi*) constituted about seven percent. Less than four percent of the households belonged to potters (*kumhars*). Minority castes included dyers, tailors and barbers in the village. Some other minority castes found were *Tothar, Mianay and Hashmi Qureshi*. The last two castes were *maulvi* (Islamic priest) by occupation.

Table 5: Percentage distribution of all households in the village by *mohallah* and caste, Mohla.

MAJOR CASTES	MOHLA KALAN	MOHLA KHURD	TOTAL
***Jat** (Warriach, Cheema, Sandhu, Gondal, Bajwa, Hanjra, Tarar & Sahi)**	24.6	52.1	37.4
***Arian** (Mehr)**	3.7	0.6	2.3
***Kashmiri* (Butt)**	3.2	0.6	2.0
***Jolahay* (Ansari /Weavers)**	17.1	0.0	9.1

***Nayee* (Barbar & Chohan)**	1.1	3.1	2.0
***Mochi* (Khokhar /shoemaker)**	9.6	4.9	7.4
***Machi* (Breadmaker, Khokhar & Bhutta)**	11.2	12.9	12.0
***Darzi & Rangsaz* (Tailor & Dyer)**	1.1	2.5	1.7
***Kumhar* (Rehmani /Potter)**	7.0	0.0	3.7
***Lohar & Tarkhan* (Bhutta)**	2.1	9.2	5.4
Tothar, Mianay & Hashmi Qureshi	0.0	1.8	0.9
***Mussalli* (Muslim Sheikh & Deendar)**	19.2	12.2	16.0
Total	**100.0**	**100.0**	**100.0**
N	**187**	**163**	**350**

Characteristics of the respondents

Geographical representation

In this survey, 109 respondents aged 55+ years were interviewed. This age group was selected as they were assumed to have knowledge of the social conditions when Eglar studied the village and had observed the changes that took place over the different decades. Out of the total 109 respondents (aged 55+), about two-third were craftsmen and the remaining one-third were landowners. It was due to the overall larger proportion of craftsmen compared to the landowner's stratum in the village. Geographical representation of the respondents by gender and age is presented in the Table 6.

Table 6: Percentage distribution of the respondents by strata and gender, Mohla.

	RESPONDENTS' GENDER		
SOCIAL STRATA	**Male**	**Female**	**Total**
Craftsmen	53.7	74.5	64.2
Landowners	46.3	25.5	35.8
Total	**100.0**	**100.0**	**100.0**
N	**54**	**55**	**109**

Major castes

Percentage distribution of households of the respondents by *mohallah* and caste is shown in Table 7. The table showed that about 40.0% of the respondents were landowners. Other respondents belonged to different trades in the village. Majority of the craftsmen were *mussalli* (approximately 20.0%) and *mochi* (approximately

12.0%) respectively. Other households of craftsmen that were covered for interviews included *nayee, jolahay, tarkhan, rangsaz, lohar* etc.. Some castes might appear as over-represented or under-represented. This was due to the fact that not all the households had eligible respondents (age 55+ years).

Table 7: Percentage Distribution of households of the respondents by *mohallah* and caste, Mohla.

MAJOR CASTES	MOHLA KALAN	MOHLA KHURD	TOTAL
Jat* **(Warriach, Cheema, Sandhu, Gondal, Bajwa, Hanjra, Tarar & Sahi)**	23.5	55.6	38.5
Arian* **(Mehr)**	2.0	0.0	1.0
***Kashmiri* (Butt)**	3.9	2.2	3.1
***Jolahay* (Ansari /Weavers)**	17.7	0.0	9.4
***Nayee* (Barbar & Chohan)**	2.0	2.2	2.1
***Mochi* (Khokhar /shoemaker)**	11.7	11.1	11.5
***Machi* (Breadmaker, Khokhar & Bhutta)**	5.9	8.9	7.3
***Darzi &Rangsaz* (Tailor & Dyer)**	3.9	0.0	2.1
***Kumhar* (Rehmani /Potter)**	3.9	0.0	2.1
Lohar & Tarkhan (Bhutta)	0.0	4.4	2.1
Tothar, Mianay & Hashmi Qureshi	0.0	2.2	1.0
***Mussalli* (Muslim Sheikh & Deendar)**	25.5	13.3	19.8
Total	**100.0**	**100.0**	**100.0**
n**	**51**	**45**	**96**

Age distribution and sex ratio of the respondents, along with the mean and median ages are shown in Table 8. Mean age for both the genders was found identical (66 years) while median age for the male respondents was slightly higher than females. It substantiated the assumption that the respondents had observed or experienced the changes in the village over the five decades.

Table 8: Age- Sex distribution of the respondents along with mean and median ages, Mohla.

AGE GROUPS	MALE	FEMALE	TOTAL
55-59	20.4	25.5	22.9
60-64	31.5	27.3	29.4
65-69	18.5	10.9	14.7
70-74	5.6	16.4	11.0
75+	24.1	20.0	22.0
Total	**100.0**	**100.0**	**100.0**
Mean Age	**66.3**	**66.4**	**66.4**
Median Age	**64.0**	**63.0**	**64.0**
N	**54**	**55**	**109**

Family structure

In traditional communities, joint family remained a source of socio-economic support for the elderly members. Due to the selective age of the respondents, it was observed that three-fourth of the respondents were living in the joint families and one-fourth belonged to nuclear families. Expectedly, majority of the old respondents were residing with their married children. The distribution of the household structure of the respondents is indicated in the Table 9. In some of the cases, more than one respondent (male or female) were interviewed from one household. In these cases, the household was counted as one to avoid any duplication.

Table 9: Percentage distribution of family structure of the households of the respondents, Mohla.

FAMILY STRUCTURE	f	%	Average Household Size
Nuclear	24	25.0	4.4
Joint	72	75.00	9.2
Total	**96**	**100.0**	**8.0**

In majority of the households, males were heads of the household. Of the male household heads, family over three-fourth are married while 22.6 % were widowers. Only those females were reported as heads, in case of the demise of

their husband. There was an exception of a married female who mentioned herself as head of the household.

Marital status

Percentage distribution of the respondents by their current marital status is presented in Table 10. All the respondents were either married or widow/er. Slightly less than three-fourth of the respondents were married whereas the rest were widow/ers.

Table 10: Percentage distribution of the respondents stating age differential with respect to the spouse, Mohla.

Age Differential with Spouse (in years)*	Respondents' Wife		Respondents' Husband	
	Older	Younger	Older	Younger
1-4	38.5	26.1	29.2	37.5
5-9	15.4	26.1	33.3	50.0
10-14	46.2	21.7	33.3	12.5
15+	0.0	26.1	4.2	0.0
Total	**100.0**	**100.0**	**100.0**	**100.0**
Average Age Differential with Spouse	**7.3**	**8.9**	**7.8**	**4.6**
N	**13**	**23**	**24**	**8**

***Only those respondents were asked about age differential with the spouses who were married**

**** Six male and four female respondents have spouses of almost the same age**

***** No of cases is small**

Mean and median ages, at the time of marriage of the respondents were also presented in the table. Mean age for males was 27.2 years while that of females was 21.0 years. Similarly, median age at marriage for the males was 25.5 years and that for females was 18.0 years. It confirmed the generalization that the females marry at earlier age compared to their male counterparts. It also showed that on the average husbands were six years older than their wives. Age-differential of the respondents with their spouses is given in the Table 11.

In traditional societies, males are considered responsible for the earnings and other outdoor responsibilities. They are usually preferred to be mature in age which is not the case for the wives. In this study, it is found that about 31.0% of the wives were older than their husbands. For older wives, the range between age

of the wife and the husband was 1 to 14 years. It might be due to the preference of marrying within the close relatives. Keeping landownership within the family was another plausible reason for these marriages. However, it should be noted that these respondents got married at least three decades ago.

Table 12: Percentage distribution of completed years of schooling of the respondents, Mohla.

SCHOOLING (in Years)	MALE	FEMALE	TOTAL
No Schooling	44.4	85.5	65.1
5 years or less	25.9	10.9	18.3
6 years or above	29.7	3.6	16.6
Total	**100.0**	**100.0**	**100.0**
N	**54**	**55**	**109**

On the other hand, about more than one-half of the wives were younger than their husbands. Age range for these younger wives was 1 to 15 years. On the average, wives were younger to their husbands by nine years, and older by seven years. Of male respondents, about 14.0% have wives of almost the same age, while 11.0% of the females had husbands of the similar age.

Literacy

In this study, questions on the completed years of schooling and occupational statuses were enquired from the respondents. Percentage distribution of the completed years of schooling of the respondents is shown in the Table 12. More than 40.0% of the males had never attained any formal education. One-fourth of the males had schooling up to primary level.

Table 12: Percentage distribution of completed years of schooling of the respondents, Mohla.

SCHOOLING (in Years)	MALE	FEMALE	TOTAL
No Schooling	44.4	85.5	65.1
5 years or less	25.9	10.9	18.3
6 years or above	29.7	3.6	16.6
Total	**100.0**	**100.0**	**100.0**
N	**54**	**55**	**109**

Approximately 30.0% of the male respondents had schooling of six years and above. Over 80.0 % of the women never went to any school. There were about 11.0% of females who had schooling up to primary level. It might be due to the lack of schooling facilities in the rural community, particularly for the females in the distant past. Although data are not shown, professional statuses of the respondents was also asked.

Expectedly, majority of the female respondents stated themselves as housewives (almost 84.0%). Males were generally involved in various earning activities. Mostly men were farmers or related to some other agricultural work (about 43.0%), while more than one-third used to earn through skilled or unskilled labor jobs.

Reasons for in-migration to the village

Percentage distribution of reasons for migration of the respondents' to *Mohla* by gender is shown in the Table 13. Of the total sample slightly less than one-half of the respondents who moved to the current place of residence outside the village. Of those who have migrated to village *Mohla*, majority were females. About one-fourth of these migrants were males.

Table 13: Percentage distribution of the respondents stating reasons for in-migration to Mohla by gender.

REASONS FOR IN-MIGRATION	Males	Females	Total
Job/Financial reason	46.2	18.4	25.5
Marriage	53.8	81.6	74.5
Total	**100.0**	**100.0**	**100.0**
N	**13**	**38**	**51**

Overall, one-fourth of the respondents migrated to *Mohla* due to the financial reasons. Of those who migrated, about one-half of the male respondents migrated to the village for financial reason. The main reason was the demand of any particular skill in the area (e.g. barber). Half of the male respondents migrated to this part was due to marriage. Perhaps, these males have shifted to their wives' place to look after their inherited property (land). Eglar and Chowdhry (2010) while describing the social conditions of the village stated that the male belonging to *zamindar* families, generally migrates to the wife's house, if he does not own any significant portion of the land. In this case, female's family had no male adult to look after their land. Marriage was observed as the most significant factor for the female migration in the community (about 82.0%). Probably, this was due to the patrilocal nature of the society. Small proportion of the female respondents migrated due to some financial reason. These females might have migrated to the

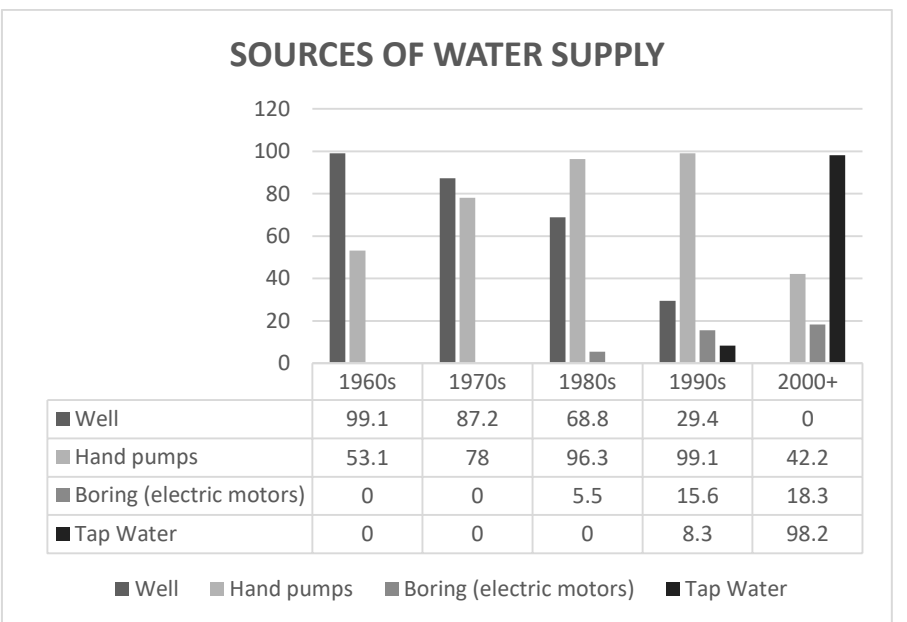
village along with their husbands or some other family members for the purpose of earnings.

Sources of water supply and household possessions

In this survey, the respondents were asked about various sources of water supply and their household possessions inclusive of radio, fridge, television, cell phones etc. by different time periods. Table 14 showed that during the first two decades, well was the main source of water supply in the village area followed by the hand pumps. It declined significantly during 1990s, and its use disappeared in 2000 onwards. Over one-half of the village respondents stated hand pumps in 1960s. Its proportion increased significantly from 1970s to 1990s. Drastic decline was observed in hand pumps usage during 2000 onwards (about 42.0%).

Water boring seemed to have emerged in 1980s. It increased to approximately 18.0% in 2000 onwards. Government water supply in the village started in 1990s. In 2000 onwards, overwhelming majority (about 98.0%) has tap water in their households. Percentages of the respondents stating their household possessions by various time periods is presented in the Figure 2. Significant increase in the selected electronics and appliances over the past five years was observed in the village.

FIGURE 2: **Percentage of the respondents stating various sources of water supply in the village by time periods, mohla.**

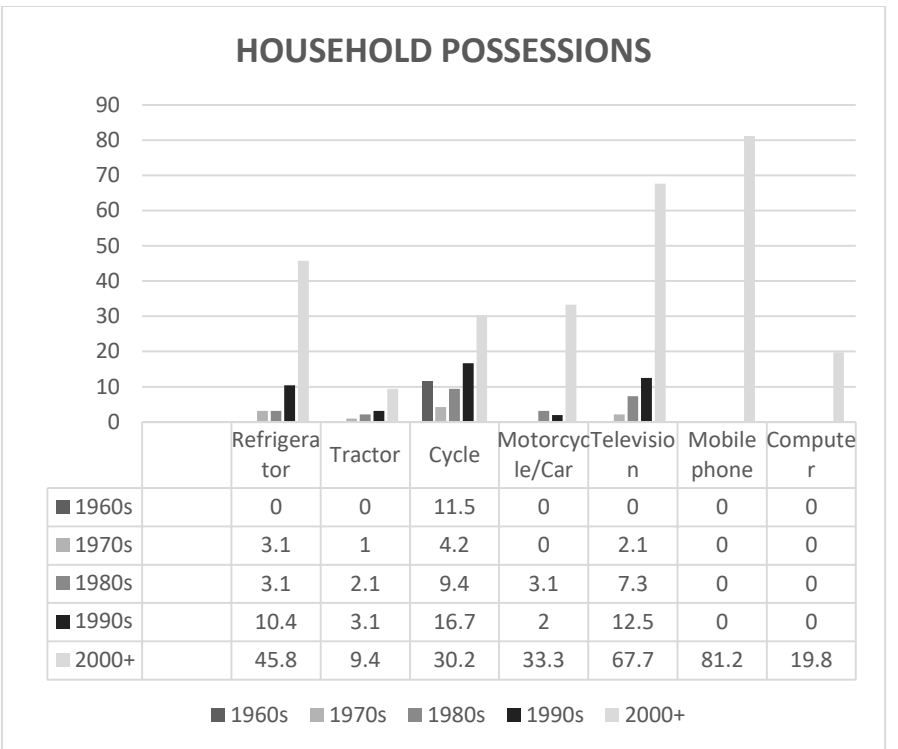


	1960s	1970s	1980s	1990s	2000+
Well	99.1	87.2	68.8	29.4	0
Hand pumps	53.1	78	96.3	99.1	42.2
Boring (electric motors)	0	0	5.5	15.6	18.3
Tap Water	0	0	0	8.3	98.2

***Multiple responses were permissible. Sum total of percentages may exceed 100.0**

In 1960s, bicycle was among the only household item possessed by some of the respondents (approximately 12.0%). In 2000 onwards, about one-third of the respondents used to have bicycle. In 1990s, a very small number of the respondents had motorcycles or cars. Possession of these automobiles got increased to about one-third during 2000 onwards. Tractors were also owned by some villagers in 1990s. Ownership of the tractors increased to three-fold in 2000 onwards compared to 1990s. Ownership and utility of the electric appliance emerged in 1990s. In 2000 onwards, major changes were observed in possession of utility items. It might be due to the availability of electricity in the rural area and changes in the economic conditions (mostly due to internal and international migration) of the rural people.

Figure 3: Percentage of the respondents stating their household possessions by time periods



	Refrigerator	Tractor	Cycle	Motorcycle/Car	Television	Mobile phone	Computer
1960s	0	0	11.5	0	0	0	0
1970s	3.1	1	4.2	0	2.1	0	0
1980s	3.1	2.1	9.4	3.1	7.3	0	0
1990s	10.4	3.1	16.7	2	12.5	0	0
2000+	45.8	9.4	30.2	33.3	67.7	81.2	19.8

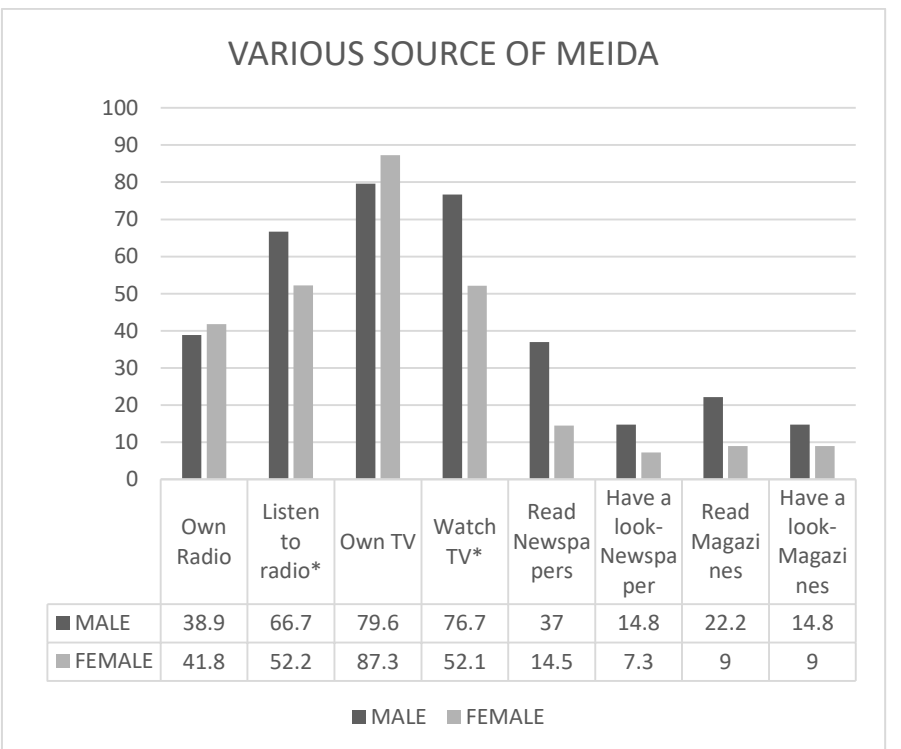
***Percentages are calculated from number of households (total 96, not respondents) interviewed to avoid duplication**

Nearly half of the respondents stated that they had refrigerator in their houses in 2000 onwards. Appliances such as refrigerator and television increased significantly during the decade (about 48.0% and 68.0% respectively). Use of mobile phone emerged and became prominent in 2000 onwards (about 81.0 %). There were no computers till 1990s. In 2000 onwards, sizable proportion of the respondents had computers in their households.

Media Exposure

Questions were asked regarding the availability and exposure to multiple sources of media. Table 16 indicates that about 11.0 % of the respondents stated that they just look through images/pictures in the magazines and newspapers. This activity might be considered as a mechanism of social control, particularly for females and younger members of the family. More males than female respondents just glance over the magazines and newspapers to view the photographs in general.

Figure 4: Percentages showing use of various sources of media.



	Own Radio	Listen to radio*	Own TV	Watch TV*	Read Newspapers	Have a look-Newspaper	Read Magazines	Have a look-Magazines
MALE	38.9	66.7	79.6	76.7	37	14.8	22.2	14.8
FEMALE	41.8	52.2	87.3	52.1	14.5	7.3	9	9

*** Only those respondents were asked who stated that they have these items in their households**

Overall, significant proportion of the respondents own radio and about 59.0 % of them listen to it. Majority of the respondents (approximately 84.0 %) also owned television. Of those who had television in their households, over two-third of them used to watch it. Small number of the respondents used to read newspapers and magazines. Lesser number of the females than males read newspapers and magazines. The gender difference could be due to better education of the male respondents than females. Other plausible reason might include easy access of males to such items that generally are not available at home (shops, *dera* etc.). Overall, one-third of the respondents stated that they read newspaper. Some of the respondents (about 16.0%) read magazines for various purposes like for knowledge and entertainment.

Discussion

Age and sex distribution of the village, as prominent demographic aspect seems distorted yet appeared to be quite similar to various data collected at national level. Distribution of population is found to be skewed showing more young than old persons. Results show females get married at younger age as compared to their male counterparts. This could be explained with cultural and economic factors. Both nuclear and extended family structures are prevalent in the community. However, elderly persons likely to live with children and their families perhaps due to dependency factor. With few exceptions, head of the households are reported to be males. This might be taken as an indicator of patriarchal structure. One-third of the population comprises of agriculturists (landowners) and the rest are non-agriculturists (craftsmen).

Generally, demographic transition has it impact on various social dimensions such as family structure, health institution, international human and capital flow (Lee 2003). Population composition has always been an important area that need to be looked at in this regard. Qadeer (2006) observed that population growth has not only brought changes in the size and landscape of cities and villages but also in the social organization of the country (Pakistan). Some of these structural aspects might also be impeded through this process. For instance, increase in the population of landowners in the community might have reduced the portion of inherited land to a great extent, among the successors because of its division. It is likely to affect the financial status and authority of landowner stratum in the village.

Evolutionary transformation was observed in the stratification structures of the rural community in our study. In earlier decades, social differentiation was simple and one of the most pronounced one, primarily based on ascribed statuses. Social groups were stratified on the basis of castes which were determining factor for almost all life opportunities. Singh and Prasad (1977) also observed in their study of an Indian community, that social and economic resources were unequally divided between low and high caste members. However, social circumstances got

evolved over the period of time and emergence of class structure (Farooq and Kayani 2013) blurred the line of demarcation between the two strata.

The community under study was observed as in transition with some resisting elements. This study of a village also revealed the grave disparity between the two major social categories (castes) due to which craftsmen had changed their castes (Farooq and Kayani 2012). Mostly, craftsmen labelled themselves with fake surnames which was a reflection of status in the community. This deception might play part in enhancing their self-esteem being lower stratum called *kammi* (craftsmen) which was considered humiliating and derogatory term. Though it gave rise to confusions and raised the question of reality of their castes and ancestral lineage. However, this situation would be devolved over the coming decades. It is expected that more importance will be associated with the individual's capabilities and achievements than the ascription of statuses.

Conclusion

It is derived that there is simultaneous existence of traditional and contemporary elements. Some changes occur prior to others within the same social structure. Another study also revealed that children of the landowner families wish to change their forefathers' profession (Farooq and Kayani (2013). It partially reflects fewer opportunities (work and education etc.) for craftswomen than the females of landowners. Plausible reason could be that young females from landowner families were getting more educational opportunities due to the availability of resources. Overall, socio-demographic aspects are evolving, and this has implications for the social structure as a whole. Exposure to media, availability of the technological items and migration might be influencing the attitudes and practices of the village people.

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